

Spirtual and Bolitical. Tifany vs. the Angola Spinitualists.

Byron Obio July 30. Mr Editor ;- With your permission I shall be happy to correct a few misstatements, or misrepresentations which have appeard in the July No., of Tiffany's Minihly in reference to the Spiritualists of Angola. In an article headed "Iminoral cendencies of fatalis.n." he charged us of faving "low aspirations, and of indul ing in floos and careless habits of thinking."

Being a Spisi ust ist myself and having my residence at Angola I feel at liberty to answer

Why Mr. Tittiny should chai low aspirations I am unable to say. I am sure that the aspirations of Augula Spirimalists are so high as their ideal of truth.purity and goodness can reach, and we are quite sure that Mr Tiffany's cannot soar beyond that point, and i his ideal goes beyond ours, he should rather pity than censure

415. of our "fatalistic Philosophy.

says that we hold to the doctrine that God. "God understands his own business, and but little if any better-than no God at all. following as the reward and Il God is to receive Il is Instruction from man, we might as well abandon laws, or not of his bring, is a matter Him and take man, for the man of our of serious doubt in my mind. What Mr

tion as good, and love as positive as hate. prove these assertions, and I will pledge Another point I will notice in Mr. Tiffiay's and attended all the meetings I could to the Great Head of the Church-the tion as good, and love as positive as hate.', prove these assertions, and 1. With prove these assertions, and that there is a some prove the same prove these assertions, and that there is a some prove the same prove these assertions, and that there is not a some prove the same prove these assertions and contract the prove these and that there is not a some prove the same prove the same prove the same prove these assertions and contract the prove the same prove these assertions and contract the prove these and that there is not a some prove the same let us take an individual that is all love, false and impure state, and that there is not a from a as love he calls g od and hate, bad, and see human being how hving, or ever, has lived closure what would be the condition if mankind but what occupies the same false and impure which condition; Mr Tiffany act except d were all converied into good, or love. W. believe that every individual occupies Love of course, knows no hate, and hence their Gid app inted sphere, alapted to their inder of man would spractice both alike. Mr. Tiffany, vidual preforms is essential to the elevition cannot say that there would be no such and progress of that individual we thing as evil for man to love, for he has would not advises any one to strive to live the canne admitted evil to be a positive condition, and life of the libertine No! Our Eliscority has shown us no power by which one of would raise him from that condition. Not by these positive conditions can be annihilat the old plan of redentions that is by deach ed. It he desires that the conditions of sum that heres by make

deformity cursing, etc., be annihita ed; child of purity a child of God; that hears, let him show the principle by which is can adapted to a life of progression; and that, the e donie, and we are ready to unite our life of the libertine is one that Legets sorrow; efforts with his and accomplish the great pain and suffering. By this, process, I-would and glorious work. But until he shows us the door of annihilation, let him not con demn is because we acknowledge their existence, and claim them to be right in The drift of his article seems to be their sphere of action because of their ex to show how low we are, and that our istence. But we deny the p sitire exist. and in the same proportion as you are success highest aspiration is to indulge and pro | ence of evil, and clai wit to be only relative | ful, you elevate it. mote all the vice and iniquity conceivable term; applied to certain conditions; which However, he acknowledge that we deny conditions are always changing lience favoring and bartering these crimes, but the individual is always in an evil condisays that they are the legitmate result tion to some one; in a good condition and through it the usher to a higher life to others. 'I o admit a positive and ab-Let us see what in Mr. Tiffany's eye solute evil is to admit the actual exist-

makes our philosophy "Eatalistic. "Ile ence of a positive Devil, the opposite to by any possibility be less in any respect than

· Because I say that "whatever is, is that he has things his own way, and will { right, "I do not say to the libertine and] thring them out right." Now, we are seducer, (as Me Tiffany says I do con quite sure that if God is igno. ant of His | tinue your course, but right to the reverse. own business, we are still less competent | 1 211 the libertine and seducer that there to instruct Him, and as for Mr. Tiffar y's is no escaping the punishment annexed abilities. we are unable to siy. We are to every clime or violation of his physiwilling however, that he should give all cal and spiritual being. I do not believe physical bedies gravitate towards the center, mankind have actualy forfeited, and fallen the instruction that he is in possession of it is possible for us to commit the least of the earth, and all spiritual bodies for the favored love of his Creator, we have for it can do no harm. A God that don't crime against our physical and spiritual understand his own business, would be natures, without a severe pain and sorrow however eccentric to our partial vision may we must say that in our view he does not

Whether an individual can violate the counsel, and not have so much second rifting would call the most flagrant power in the very bosom of the Parent: how too flinks, too rotten and corrupt to require

make a truly vrituous man of him Teach a child that it is good for nothing, and soon you will have it so. So with a world, teach it that it is depravel, and in proportion as you are successful in convincing it of its depr avity, you deprave it Reverse the teaching,

Clima as Mr Tiffing ter us it, nocessarily inroly s the love of progress and requires its rec ognition, and is the creature of that law, And from the recognition and understanding folding and development of the beautifully of this law, we learn that no person can over now-never less a child of God unfolded in His love, and sustained by His laws; but that at all times, in all conditions, and under analogy and natural philesephy to enforce us Il circumstances growth in excellence is the nevitable law which pertains to all humanity. The law of progress is the law of spiritual gravitation-as certain in its effects, as the law of material gravitation. God is the great attractive spiritual just as sure as the smaller of God, for him to hold the opinion that all gravitate and fall towards that center, and no right to complain of him for his belief, but be the movem at of spirits, their course is hold west elevated views of the instice wis Brever onward and apwird, we cannot to the dom and word ness of Coll.

faintest reflection allow ourselves to doubt indeed, we are here upon the earth only the creatures of that law, and having its great "Adam's fall tainting the whole race, but it is

world is to be redecined "

pure and uncontaininated with evil Therefore all the wickedness, an called, and all the evils surrounding us here, they call merely superficials and consequently, surface evils. These evils to which we are more or less liable inthis life, are controlled by, and under the immediate direction of external con ditions and circumstances, which naturally and necessarialy envelop us in this life But, yet, it the mutations of our career on garth; the divinity within us-the undeveloped angel is gradually, slowly, yet sur Iy individualizing and unfolding itself for a more ele vated state of being. The process is carried on, and brought to its ultimate. by the opera-

tions of natural law, the modus operandi o: which may be with ssed in the gralad unvarigated obutterfly, as it gradually emerges from the. in ignificant chrysalis, into the smiling invigorating light and warmth of the noonday sun. This theory has, to say the least. correctness; yet it stands in direct hostility to Mr. Tiffany's idea of a lost and ruined world. If Mr. Tiffiny thinks he can d rive any piculiar satislaction from, or believes that it will add to the character and justice

This ideal of a lost world, which is to h redected is built upon the old table idea of gling elements of party strife. TARBELL.

closures the elements of a mighty system by and made the suffrages of the people tion right to tritli-an unbroken lines; beredeened??? mere merchandise. This looked so hor-ing the world - My mind to act with either of them and did it th ught the old mind to act with either of them and did it word was dring, and not includer have I since. This brings Luther cared not for such evidence, but was to be buried with to thodoxy. If Mi bight ine to my present position, which I will reasoned from the divinity within, "by bight buried with to redoem we wish him fideny the claims of any party upon all things. Why even of yourselves anot promise him any hid from the Angola ine to act in anything, that shall not judge not that is right. This doctrine. me to my present position, which I will reasoned from the divinity within, "by Then Plicsophy is that there end to liberate the oppressed of any carried out at inhibitates external author-stin sthe wast miversetor. God color or in any sother condition, where ities, makes the soul-the individual,

> purty question. If, in my judgment revealing timmelt, to ease me sownain there is no good results to flow from the most self." This makes Him an impar measure, I am opposed to it. On the tial Father, whose tender care, is over contrary, I am in favor of the largest lib- all his works. Protestantism owes its erty that can be afforded to the citizens birth growth and streng h, to breaking of the State. Nation and the World, that away from time honored authorities. can possibly be granted with safety.

In this liberty I do not confine my self to physical bondage alone, but mental and spiritual. Freedom of press freedom of pulpit, freedom of private ex pression on all the questions of the age. charitable base that will take away a Free to oppose, criticise, or advocate, as world of censure. It annihilates all inmay appear just, giving no preference to spired Books, men. Casholies and Protesmen.

I hate no man, love no man. cater to al to be recipient of the Fithers' Love, highest intelligence they can command t claim it as a duty to humanity, to expose errors in all political bodies, or leaders of parties, as I may discover them, or to act with any party or indi vidual, for the furtherance of human when the spirit moves-in the fields or e-nancipation from national, social, or temples- at his own fireside, without individual bondage.

will not sustain met I choese to stand will be free in conscientious whiship, alone, and aloof from all in the wran

· AUTHORITY-WHERE? This is one of the greatest question

they behave that the immortal, he or she may be oppressed. I deny the greater that book or person - God traines abberredeemeds Name claims of any party upon me, to act it) in man greater, than God in books or an any ordestion abecau essit is merely a manuscripts ... God in all his children,

Unitarianism, in its many religious heads, owes its more liberalizing and -christian, influences, to the same anti-

external authority. This point once settled, we have a tants, as absolute authority. It allows

or flatter no man, at the expense of prin- and Wiedom. The hireling Priest can eiple or substantial justice I fawn over no more pretend to stand specially a disno man. or bribe no man, but leave all pense of the all wise Father's blessing. to act as they think right in the sight to his brother. The sabbath can be kept of higher wisdom when guided by the and used; as each individual soul judges it ought to be, and the hireling authoritative priesthood can find no ground to censure his brother for being his own JUDGE in this matter.

Man will stand erect worshiping God being obliged to build costly churches These then, are my principles. And and synagogues, and paying hypocritical this my position politically, and if they homage in set times and places. All and daily duty to God and each other, and none to say why doest thou so, or I am more holy than thou. This must follow when once conceded that each wrongs, I would call the necessary crup- can it ful of its effects till it ear ies the whole the least argument, to upset it in the estima- of the age. And when once firmly fixed soul, has an inalienable with r and pury So it was, with the fathers of Univerfered the same anathemas, and traducing and libelling. And hence. I ask gain. Genflemen :- In these days of political of character that Spiritualists of our where is absolute authority if not within?

hands will prove in vain. The efforts of Priests for the past eighteen hundred, years, should teach Mr. Tiffany that they have been dictating for God, telling him how mean a portion of his works are, and that man, the noblest work of His hand is totally depraved, but what has it all amounted to? Just the same beautiful world is lost, and hence, must, be "redeemed."

Mr. Tiffany says that our philosophy is that there is no essential difference be tween "virtue and vice, purity and impurity right and wrong " Our Philosophy is, that vice and virtue, purity and impurity right and wrong, are entirely, governed by circumstances-that what is a virtue to one, may be a vice, to another-a truth to one, a fulsehood to another ; that right and wrong are not positive entities, A thing is only right or wrong as its relations are to other existences. A thing may be right for one and wrong for another. For instance, an organization with large acquisitiveness and secretiveness, and with small or no conscientiousness, and almost destitute of other moral faculties to couterbalance acquisitiveness & secretiveness will steal.

1 am glad however, that I have a more tions-but the birth-throes to a higher train of the world's spirits to its ultimate exalted idea of God. I believe Rim and more perfect state. I 'believe that Think a moment. The point of intelligence competent in every respect to do Ilis own there is use in every thing-and in the which the human soul has once attained, it taking this "fatalistic" ground which Mr work, and all He understands and all our hands of a Parent of infinite wisdom, can never recede from, intelligence is the Tiffany'so much laments over, that there is puny efforts to take the work out of His means are in all and every case necessa - birth of truth in the mind, and truth once and innue principle in man, which, in its esrily adapted to the end; and where there born there; never dies but is eternal as God, is apparently much adversity and much for it is part of Him. sorrow, we may rest assured that it is because that amount of discipline is re. quired at that time to work out for the soul upon which it falls, the full amount of glorious happiness that soul is capable of happiness, and as it cannot recede in virtue, of achieving and experiencing. But Mr therefore, it can never rece de in happiness make iself manifest in goodness, pueity, and that Mr. Tiffany's efforts will amount to, Tiffany tells us that these violations as Where then, shall we find the starting point love, then surrounding conditions become he terms them, are unnecessary. Then, for the mourner? Where is our need of sigh adapted to its proper desires in 1 aspi rations will he tell us why mountains are up ing over the future destiny of even the " lib-

> heaved ? Why the huge masses of gran. entire" and "seducers?" What, in the fuite have been rent and lifted on edge by ture is to be dreaded ?' There is no material most violent convulsions? Why does out of which to make a bottomless pit; The all nature become angry, and curse in human race has, and is growing from a conher thunder tones, and in her furious dition scarcely distinguished from the brute wrath, send her lightning flash, and with where it can see and read God in the distant the deepest and most heart felt joy soul, and that it is by, and through that inof a mother, is known only through the stramentality, that God has provided for the deepest and most poignant pain ? But infallible happiness and salvation of every huone answer can be given, and that is man being. pain addsufferings eruptions and convul- [The desire for happiness underlies every sions are necessary to give forth use throb of the human heart. I care not what

is organized a thief. You cannot blame such a mind, it is a grand thing to be a the individual for having his organiza ion, thuman being-with the infinite capacity the world of humanity to chance; nor has he State), I have not identified myself with He means the second of the sec

santand ber deita of forolis of flories at ou or d'at poir d'anter for that we har ber besters energe colles eres

tion of a rational thinking mind.

We a joice that spiritualists generaly, are sence is uncontaminated . purity :- that the foun all of indist u tible good, however un The virtue of the soul corresponds with its cultivated or smethered it may be -h owever general intelligence, and the point of its intel- loaded down and crushed to earth by sensuous ligence, is the point of its virtue. It can nev- and tinely things-however ignorant and on er recede in intelligence, and can therefored developed it may be kept, by reason of ornever recede in virtue. Virtue is the parent ganization, education or surrounding circumstances, yet the spark is there, over ready to Your for a never ending Progression.

> E. B. LOUDEN. My Political Position.

or because it lacks in some particulars; for growth into all that is lovely beauti made it dependent upon Detors of Law or any party; but have been constantly wish a'l who-look upon Book. Church or has done for you; any neighbors, for that oganization as it is, was forced fying and ennobling, and cosequently an Doctors of Divinity, for religions chieftains for secking some place where I could feel priest authority to closely examine) in and let me hear what they think it has done

will be of the greatest utility to man. to be its own judge, of all the inspired Out of it will grow a charity and good books and men, of the past and present. will, to the whole human family that Every reform in Science, Government never has been practiced, but spoken of and Religion. owes its beginning and by Jesus. Can any EXTERNAL evidence, growth to trampling under foot syramisupercede the INTERNAL ? Is not Book, cal grey headed authorities. Christ Je. Priest, Father, Mother, Brother and Sis eus was put to death for innovation. ter ; Authority subject to the individu- Martin Luther did but just escape from als own soul's criticism? In proof, just the same place. John and Charles, Weslook back upon the beginning of all Re lev, the fathers of Methodism suffered erforms. When Copernicus satisfied his erv kind of abuse for departing from crmmost soul, (against all external au- tablished authorities of the olden church thority) that this earth was a secondary body compared with the sun, and moved ism. How John Murray was kicked, around that greater Light, with other cuffed and made to run the gauntlet of sister planets. He broke away from Bi- all older religious societies. Now Spirble, and Priesthood authority, and suf itualism is receiving the same abuse.

as wellias religious change, POSITION, is time have. History says, that twenty the question. My position then, I will years, this great, good and wise man, her sweeping wind, heave the majestic stars. What is the influence that has brought present for your consideration, not by held this God ennobling truth from the her sweeping wind, heave the majestic it to that elevated stand print? A Thile- way of speculation, compromise or eva- race; from fear of persecution from the forest from its roots? Will he tell us sophical thought will show the thicker at once sion, but simple, bold and manly finds- bigoted religionist, that were bound to why it is only through the earth's agony, some a thought will be pendence. In early life I was trained in ancient authority. When importuned defeated, he has a chance to learn somethin ; that a flower is born, and why it is that trongest possible altraction for the human the Democratic school, and although not sufficient, to give this glorious truth to he has been put on his wits in his manhood an office-secker, was something of a man- the world, he was so frightened that he has gained facts; learned his ignorance; is ager Twas devoted, honest and zealous blood was effused, and caused his im until I had so far penetrated the motives mediate death. I need not add here. of that body of politicians, as to discover that Astronomy has ever been considered that the leaders, were ready to buy, sell, as an infringement upon Bible authority and beauty To the mind that thus looks the act is, the motive is, the same-the act disin the motive is, the same-the act disin the motive is and talls from the said at nature, his world is right and beautiful, differing only in the intellicence of the actor. their personal ends. This, to me, ap bold, with a stronger constitution, pro- triumph, lo, he has passed on invincible. and full of sources of happiness. It sees, Virtue, then, i is ordained, is the very re- peared hideous if not hateful, and I re chained the same Anti-Bible doctrine, acquisitiveness & secretiveness will steal. in Nature, not reason for sorrow. To source of happiness. How, then, can virtue fused to serve such base purposes. Since and was imprisoned till he was willing it, cannot help but steal. The fact is, it fail to be born into every human soul, out of then, (which was at the attempted man- to take back this audacity against hoary its own restless activities." Good has not led riage with the Abolition party in this headed authority.

The same with Martin Luther (and I

St. Johnsbury, Sunday Sept. 5th 18.8. NATH L RANDALL.

GEAT MEN.

A great man is always willing to be little. While he sits on the cushion of advantage, he cured of the insunity of conceit; uas got moderation and real skill. The wise man always throws himself on the side of his assailants. Is more to his interest than it is to find his weak point. The wound cicatrizes and falls ; frein

-Margaret Fuller says wom'n does n t questio: God and the universe for herself alona. Do not come to me, and tell me you are ft to join the church, because you: love topray morning and night: Tell me what your praying

ing and they limb. Is the mountable rough and them a trapectully that a first of pro- Fulter and the peet way the

and a set of length

Fhe World's Voper. ETERNAL JUSTICE SHALL SE DONE ! DAN'L TARBELL JR , EDITOR.

18 T. 1

Sandusky, Vt. Friday, Scpt. 17. 1958. Our Government.

Who can look with an impartial and Inbiassed vision at our nation, and conclude that it is of long duration. All human institutions are eplicaneral and pas sing away to give place to other forms that come after them.

Our constitution, and all our forms is unaffected by the surges of time, however-much it may be revered by its ad. vocates. Why expect then, that this government is unlike all'else that ever

has been. However much we may respect and revere our forefathers, who achieved our independence, and framed gur comfitta tion, we cannot consent to call them God's of perfection, and as they them selves were impercet, so must the instrument be imperfect, that they presen ted to us, as a constitution.

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Again, we cannot believe that the ele ments that new move politicians to act are as pure in purpose as they were in the bosoms of our forefathers We do not wish to have it understood, that we mean to attribute this impurity to the e in power alone, but to the outs as well as the in's, as we cannot see much differ ence in them, so far as principle is concerned ...

There seems to be a God-given ele mont in the land, that cails loudly for re form, and how can a Nation re-f.r.n while the old form is adhered to. Who is so stupid at this time, as not to see all forms of worship questioned, and all forms of power in our nation sternly questioned. It is a notorious fact, that if a man wishes to lead a licentious life he as a matter of policy, will join the church; not to do good or get good, but to be better prepared to perpetrate deeds of hatred and persecution. Who is so blind as not to see the same principles carried out in the lives of our politicians

and legislators. Who would think of going to the city of Washington to find " pure, devotional element, that would

create and keep wholesome laws for hu manity? It is not pretended that Mem. bers of Congress are examples of motality or even subjects of law. They are notorious for pollution, drunkenness and

At war, with the Mormons. With four, ple. Hubbard seemed less active in the millions of blacks in bondage, ready to campaign than Lamb, and this, we prestart at the first boat of the drum, and sume made some difference in die result all in sympathy with the North, for their as no one could bring successfully, anyemancipation, and filled with a strong thing to bear against him as aman. Catholic sentiment that is rapidly in Wm. Chaffee was mext in order, of creasing, and ready at the bidding of these candidates. He is an anassuming the Pope. to:rise in our midst, and take young man, whose name was presented death. (meaning the extract) pray what advantage of our lethagy and internal by some of his friends. The Jouly objecweakness. Who can trace the laws of tion to him was, that he was a Spiritucause and effect, and fail to see with un alist. This, in our oppulant, does not The Christian Philosophy is: First, verse, that the inferior must ever be governed on the wings of the morning zephyrs and took erring certainty, the dowfhall of the disqualify us to act in the halls of State that death is the result of eating an by the superior, that the min 1 is the man, his weary child to the beautiful gardens and American nation from i's present condi- fegislation. The meeting was orderly, apple, or some other kind of fruit about and that it is governed by the laws of mind as happy bunting ground of our joyous freedom tion.

Sooner or later it is certain, and in our opinion the time is near at hand. pleased with their first choice. under it, both civil and reigious, are We expect to see but one more Presinothing but human forms, and are im dent chosen to preside over us, as a naperfect as the minds were imperfect that tion. In this we may be considered en. ing features of business there. We have God's reconciled to us, only by piling framed them. No church creed, or thusiastic or erratic, but time with her not a very exalted opinion of these po our sins on the shoulders of an innocent age, but my faith has lately been staggered. mode of worship is sufficiently Divine to certain verdict will settle the question: litical bodies; and shall be willing to J sus; that a life decked with truth, vir- I have recently received the 2d No. of the remain forever No form of government | We might write volutimes upon this question, but we forhear at present.

ESmart Men.

but who are frequently mengre, selfish-We have a class of men in our country that call, themselves SMART. They are frequently successful in politics and more account of our position is we think it so in courts of justice. They are gena good position to be eleved a member crally found, connected more or less, to the Third House. It suits my nature with financial movements, and not 'un much better to go on my own expense frequently with Buiks. They are seldom and be free, than at the expense of the in other than speculative employments, state and be bound. and this they carry to a great' extent, They usually grow more and yet more bold and reckless, until they come in contact with those that are able to hold ter, was visiting with his wife at Mr. E.

up to the eyes of the world their acts of traud and wrong. Then it is, that they become unpopular, not when they commence their career in crime and wronig ; left at home, had become sick, and had but when they are detected by a class of men equally popular with themselves. No complaints from the honest suffering community, are of any importance, un-

less the sufferers Lave money in abun. dance to pay council, officers and witnesses, and then perhaps if he is honest himself, his story will be over balanced by falschood, and the scamp goes. un- letter we can produce, from Mr. Willis whipped o jusice, until arres ed by the to Mr. Hubbard of Granville .: great, the noble in the eyes of the world. As we gaze over humanity, we are sur | ride out for the first time for years be prised and yet amused. Surprised to see the wondering people as they star

back at the approach of one of these, worse than drones in the hive of human ity. Well dressed good team, smoke. drink, swear and lie, both in and out of

court, commit all so rts of crime for the plunder, and still the rabble say he is a de id SMART MAN.

They go in to sustain him in the elecattested by individuals residents of the tions and the legislature is corrupted. places. They sustain him in the pulpit and the church is corrupted, by his base inten-

In the fall of 1855, Mrs Anger of South Troy Vt . was thrown from a wag tions and this opidemic flows down gon, her head injured-as the Physicians through all the grades of social life, said, "the skull cracked." Her shoulder been unwacht teuglt dat it nust ac-

Angola, Aug. 28 1858. Socrates, made by Miss Sprague, in. the World's Paper of August 13th, and in ful devil. Miss Sprague's remarks she asks: "If this is Heathen Philosophy concerning

pare?" I will answer.

Sociates and the Christians.

by exercising a faith in the miraculous gives a new sphere of action.

We hope to be able to attend the leg- conception of Christ-the atoning merits

islature this session, and report the lead tof his blood; that without believing that WORLD'S PAPER, DEAR BROTHERS-I had supposed we were living in a fas show to the world the true effects of this tue, goodness, purity and humanity, weigh World's Paper which bears date Sandusky, assemblage of men, whose fluty is true nothing towards securing a life of felici. Sep. 1857. Is it possible the welcome visdignity and honesty to their constituents, ty in the world to come. iter has been a year on its "weary way?" I suppose the 3d No is published ere this; if

Third. That death eternally seals the and base. Our views may be under valued, on or inserv; that there is no change or roso I would like to know it. Visto the merits or demerits of the No. received, I will simply say 'it has called forth

pentance peyond the grave. Fourth, That we must believe in immontality without the tangible evidence. The Philosophy of Socrates was, First A belief in the immortality of the soul.

.Second, That the happiness and misery of the soul in the life to come, depended entirely upon its strict a dherence to reason, and the divine requirements of virtue, truth, purity. goodness and hu manity.

Socrates was born B. C. 470, at Athens and was one of the greatest ancient Philosophers. His philosophical lessons were so highly favorable to virtue, that his disciples were numerous and illustrious. This noble spirit of manhood and humanity, like the philosophers of the nineteenth century, brought upon him the shafts of satire and calumny. Aristophanes held him up to ridicule, in the comedy of Clouds; Miletus and Anytus accused him of being a countenancer of the gods. And for this he was arraigned before Athe nins, who condemn. ed him to death by poison, And I ke one who had faith in the immortality of the soul, and he divine worth of ruth, vir ue and goodness; in the sevent icth year of his age he met his fare with the most admirable fortitude.

Socrates endeavored to apply his great knowledge to some good moral end. IIC esteemed it to be the true end of philosowhy, to make mankind not only wise but also virtuous and happy The fol lowing sentence uttered by him, gives a clear explanation why he met the fate he did. Says he, 'The human mind' has

reformed, their God becomes noble and gen; worthy of his love; not knowing until invited erous; as they become ignorant, despotic; to his wedding that he loved an other. J .Mr. Editor .--- I notice an extract from slaveholding and warlike, so their God becomes | could accuse him of nothing for he to me had sensual, violent, and delights in the horrors ever been the soul of honor, but from that of an awful hell, and the terrors of a fright. time my heart was love, the he was still to me the kind Friend and protector, and

B. W. DYER

Science is but the harmonial relation of his angel wife the loving sister, yet my heart things, a development of which marks the was lone and I longed for the bappy. hunting destiny of the age. People are slow to be- grounds, and the presence. of my Father is the Christian and how do they 'com- lieve that mental and spiritual, science is the Chief, and he h ared mine invaid moan, and narmonial phil sophy that governs the uni knew my folling strength and ere long, came

and the result generally satisfactory, at the year one. though many, would have been better Second, That life is only found again, fore Death produces no mental change, only But seeking as I am to repay the debt of gratitude I owe for the kindness bestowed on

the Indian maid, I am here to warn, not to chide, having been once admitted into the educational halls of the white man, I.rcturn and retrace my steps, and what do: I perceive ? White brothers and sist rs are you aware that many of your institutions of learning, are more productive of ruin than just fame ? that more immorral, dissipated, and licentious men and women, grad unte than honest, just, and virtuous ones. Then if not, it is because you cannot sift the character, even as an Indian maid, and separa te the wheat from the chaff; but I must disist or I ll weary my white Friend, still I would csay cleanse and purify your educational Institutions, or all the honor and name derived therefrom, will not in our bright spirit home weigh in the lalance, with the purity of integrity and, strict adherence to right found among nature's own true sons and daughters, the undeveloped natures of the forest. If you like my falk, invite me and I will come again. AGEESA.

The World's Paper.

HAW, TO THE LINE, LET THE CHIP' CO'SP'THLY HAT !

A C Estabrook, Pablisher.

SPIRITUAL CONVENTION.

The Chairman calle I the Sicial meeting

to order, and made a f w remarks relative to

speakers, that those who did not claim to be

Spirituilists could have an opportunity to

spiak at this meeting, but at the other, the

time would be occupied by aclnowledged spir-

itual speakers; mostly entranced. The was

followed by Mrs Brown, entranced, breathing

forth a prayer, that mankind might become

unfolded so as' to commune with Spirits in the

spheres; that they may become better and

al ler to receive truth's, and thus propare for

Mr. Brittan, with an apployv, said he

might have formed too high all opinion of

Spiritualism He had wandered in the foo

and mists of pist Theology till he had shout

given up the ship but when that light ap-

peared, he again 'put 'aboard,' and was net

ashamed-to-own the name. "If it does tail,

wiser and better life unto falvation.

VERMONT

SATURDAY MORNING 8 o'clock.

Hark! 'is spirit-finger falling. – Rapping out a faithful token Of the love that once was spoken,

Telegraphing the Atlanti-, Celebrating one frail wire,--May not we awake the Lyre. And proclaim with song and story, The great line direct to glory.

Aye, we now unite in singing, While high Heaven's arch is ringing With the praise of man's invention, Will we make all worthy mention Of a theme for Saints and Sag es, The great triumph of all nges. Every world may be as ticn And receive communication.

Faithfully, from all the others: And our parents, sisters, brothers Each may come with cordial greeting Speaking of that happy meeting, When our spirits, fr. m terrestial, Souring to the world celestial May unite in endless pleasure Where joy is a common treasure.

Soon receive such aspirations From the earthly to the holy. on the filse and the idea! From the dying to the E e hal! St Albans, Vt. 1858

Bridgewater, Sept 10 1858

ed chance. We may live will you the thing combblings to dispose of as you please, and is none the less a truth. Man whitertains the would also say. I would like to know how you' idea of "keep all you get, and get all you

their just deserts. The Telegraph. BY CHARLES THOMPSON

the accompaning verses which are placed in

your hands to be disposed of accordings to

Hark! what means this gentle rapping! This mysterious beating, tapping .--Like the sound of dropping water; Can it be a son. or daughter, Or a father, on us calling

Ere the silken chord was riven .--Ere the spirit passed to Heaven; Now .-- while all the world ir frantic

Sandusky, Vt., September 17, 1858.

Where the spirits from all Nations A. lead constantly and solely. To h true, the good at = r 1 From the low to the Superual -

it will be because it does not bare its deserv-FRIENDS; Is nd you some more of my

crime. Look to our State Legislatures and what will be the unavoidable conclu-

state / to live under, and obey the laws they .4# 112 ntake for us. Iniquity and imperfection such corruption and pollution. SHE CAN- The difficulties ceased, and the next day scenis plainly stamped on the very face NOT; TIS IMPOSSIBLE. 1. er of all their proceedings. They legislate 1 6 2 4 2 1 . 7 h for themselves, and not for the people. whose sevants they are. Or in other • • • words, they legislate for each other to . . - ' 3 some private end, or attain some selfish - 11 sobject, rather than liberate their con-3. 23 ' stituents fion heavy taxation, and far-· • • • • • • ... : ** the honost and una-suming.

We will content ourselves at this time with the assertion that this is not a high are built up with just this kind of mate the patient. drawn picture, although we have the lial. Shall they be longer acxnowledged EDS. SPIRITUAL AGE, DEAR BROTHERS -"" charity to believe, that there are excep ""' tions to this general statement. But we should not; it is high time we rest our 1. 1. 1. 1. L. do not rest here, in presenting thoughts

on this subject.

We have before us some extracts from the expenses of our national government. We find that when we were young as a .nation our expenses were light compared with the present. The entire expense of our government. from 1789 to 1840 was not so heavy as it lias been the last year, and while the population has increased since the formation of our government seven fold, the expenses have increased forty eight fold and to the sectormons sum of one hundred millions

was voter, as shown by the votes polled in sit incampaign of '56.

the fourth time, borrowing money to defrav its habilities. How much longer can we bear this growing, oppressive, tax manded the heaviest vote, and was elec-10 74 80 at the rate it has gone thus fai. Our taxes are now far, beyond those of Great was a matter of no small consequence Britain, or most other nations of the to him, to realize the nanifestations of World. This chaotic state of things can not the est mation of his friends.

All a norther Arrest

Who is the smart and the popular she had not done for nearly wo years. man? He who has robbed and plundered the most successfully. The inquiry attacked with rheumatism which he re is not, how did he get his money, but moved at one effort also made straight a how much has he got ? If his foot prints finger which had been crooked for eighare marked with human blood, and his been years! pockets are all filled with cash, he is all he is SMART, he is popular. -

by men and women of real worth. They

which to try them:

hill tops, in removing the imaginary Will you give us your views claims for greatness, and the presentaion of the real, which is goodness.

We attended Freemen's Meeting: in this Town this year, more to learn the true elements of mind. and get an jacthan amounts to quaintance with our Townsmen, than the star of twenty three dollars to each for any other object. We had three candidates the other side of the mountain, and they were all respectable men, and This is not all, the nation is now, for all from the same political caste.

always an inhabitant of the Town, com- has burst upon the heretofore behighted sons ted over all others, the sixth ballot. It the day, as it was an index pointing to Bennington, that he is having a noble

personal ambition is the ruling element was next in order, and received a good serving of success wherever you go, Bro. character reflected by the mirror of faith. and dissolution is the unavoidable result support from a respectable class of reo. Potter. Let us hear from you offen

rhese evils are every where seen at the bruised, so that she could with difficulty present moment, and our nation totters keep around the house, till the fall of its solution. Where is the christian sion. It must be that they are unwilling in her Religious and political aspect 1857, when Mr E. made a flying manipu-Can she stand while she is grounded on lations over the head and shoulders. is not to be found anywhere, for the very she did her work quite well. which

Tests.

. A few days since, Mr Willis of Leices-

Hubbards in Granville, about 25, miles

distant from home, when this wife was

entranced and stated that a little son

a sore leg, also was dreadful homesick.

The matter so rested on their minds,

that they started for home immediately,

and on arriving at home they found the

boy in a most pitiful condition, having a

bad throat and knee, so he had not been

out of the house for some time, and was

unable to walk This we learned by a

Mrs Willis had just become' able to

ing given over to die by the regular Pro-

fessors long ago, but by the aid of Dr.

Calvin Hall, a healing medium. She is

M. dical Cures, P.

the following cures, performed through

him as a medium part of which are well

Our friend, John Estabrook, gives us

now out of danger.

D. T.

In last Ju'y, Mr Felton of Troy, was fall to the gr und

A young friend in Troy, had been row, selfish acts, that perplex and bind right, he is the great man of the day; troubled with contraction of one limb when he only made a few manipulations . 1 Now the partition walls of distinction, upon his own leg which entirely relieved C. The only way to wisdom, is childlike sime plicity. Lam here in Vermont, & strong beclaims tor greatness upon true goodness, liever in the philosophy and phenomena of onee, yet there never was a time when more and teach the world that the motive that Spiritualism. Still there are some things in hings were in action that the present Nearmoves men to act, is the standard by which I am not settled. The one-that I. wish Iv all persons consent to improvements in all

> what means, or by what law do Spirits move I glory in the dawn of this age of wis- tables and other ponderable substances. I dom, and expect to see much, done by know they deit; bur how; I do not know. the rays of light that now strikes our have my oquinon; but this is not knowlege D.T. Durby, Aug. 95th. 1858

Ed. World's Papers DEARSIR; -The war upon the Spiritual Philosophy has been waged with unrelanting tereoity by the extra zealous chur chmen-lo our suction. . . Tho' the "pions(?)ones are not willing to content themselves with that even, bur indulge in the most unreasonable falschoods that can be imagined. But a better day is dawning upin time in that vicinity, with some tried

that dares to utter such a sentence? He liness would commence being explored

cept a mystery, and never dare attemp

Yours in Truch, E B. LOUD: N :

Carrespondence.

Rando'ph. Aug. 16 1858. .. . FRIEND TARFELL .- The world vibrates more than progressis, individuals change rathor his dome, shing are disolved and than improved, yet the world moves on an lprog ress is destiny. Contrast this period with any given date in past time, and the ratios of progress are wonderful' Alth'o it is not possible for the world to progress in all things at

religion of to-day cannob by the religion of to-morrow; and that it is always graduated by the rising light of future time called Faith.

age. The God of Moses was a bloody war- you rior, a savage releaseless monster, destroying You perhaps, would wish to know why I nations for individual offences, and receiving speak the white man's tongue. Some time atonement for sinuers in killing and burning gone by, there came to my father's wigwam a Joseph Lumb, a man who lias been the friends of Human Progress; the light that the poor innocent animal Singular, that a white brother, sick and weary, by my inter- found nothing that encouraged a progressive savage religion should be kept up by a half- cession he was taken in and made comfortable life. He felt when he was preaching and and daughters of Hamanity, is destined to civilized people. But at this day the clergy and with my own hand, prepared the healing damning his congregation he was not satisfied shine on until its radiance shall all the earth; in prayer talk to God as though he was a draught which he drank and was well i but felt condemned and unhappy. He had even as the noon-day sun A. S.B. simple uninformed thing, capable of being But my heart went out to him in love, and too much sympathy with the whole human our Friend Potter writes us from N. see of man Jesus taught Gud was in man a sny and were determined on torturing him not feel estimated that they chould an in the set of man between the set of the set of man between the set of the set of man between the set of man between the set of the set of the set of the set of man between the set of the set of the set of man between the set of the s ses of man "Jesus taught God was in man a spy and were determined on torturing him not feel satisfied that they should go into and his kingdom there, hence the ruling ele- to death. I secretly gave him information, heaven through Jesus alone. but that it sho'ld mint was the divinity of his nature. The and to save my own life fled with him to his be from being noble in their souls. This and will not exist long. Local strife and Rufus Hubbard, a very worthy citizen friends of the cause there. You are de Deity of man is the image of his own mental native country, when he established me in the was not taught in old Theology-that man As a nation or people become civilized and my whole force into action, hoping to become we should be allowed to finish and continue

are in hody and mind, since our pleasant can," of the material in the greaters degree. convention, which Tassure you I enjoyed very We all stand there more or less fivet some much. I rejoice to see ininisters, like those are beginning to see that thooknighty dollar who took part in our conferences standing is not the chief end of man We do not exmoment he would commence acting out boldly in the face of public prinion (that from that principle, the mysteries of god great bug-bear tomony) and shake off their shackles which have bound them so long, and and the whole fabric of priestoraft wo'ld hold then up in their proper light, that others may see the falsity of their positions, and

some forth into the blessed light of freedom udpog ssin.

The galling chains that bigotry Has bound around men's souls. A: d c: unbling now and victory R sounds from pole to pole: The glorious spirit victory No mortal power can stay. Till all the Nations of the earth shall see The true millenial day. S E HOLT.



White brothers and sisters, will you hear the Indian maid? then listen. I speak in behalf of my red brothers, who come among to present for your consideration, is this; by things except religion -- showing the consum- you to do you good and whom ye oft call low mate ignorance of people on the subject of and sometimes evil, because of your own un religion. "My religion is the thing. the developed condition in regard to the laws that great Idea of all time; "says the bigot. Oh! govern the communication between the spheres, how hard it is for the world to learn that the not that we blame you. for we can see the situtions of your minds better than you know them yourselves. You feel that what you can not understand in all things is b neath your Every person has their own idea of God ac- notice generally speaking, and so you judge cording to their education or advancement, of my brothers who speak their own tongue and he can never be superior to that id a | and act their own nature through your media; the spiritualists are; generally, willing to at ow Moses' God was no larger than a proper man, not remembering that to the red man your them the poor privilege of complaining. Yet and not equal to the scientific man of the language oft is much gibberish as is his to

best condition to gain an education, and I put could make himself-It seemed rational that

and the state of the second

nect to turn the current in a day; hit is the work of years and even ages. Bat. when we think how different our lever is, from the one used in old theology, we expect to erevolu ionize the world ; fur we have, not only telegraphs on the earth between man and mun but to the spirit world, and speak face to face with those passed on before:

The old Theologians try to keep, the people from this new light for fear of the investigation, revealing them in advance of the clorgy. But the cause will progress, and mediums will soon be lound standing in the halls of legislation, that shall speak forth the true cause of humanity. Then bretheren don's fear to lose cast with your society, for fear of losing surport " I do not doubt but Spiritualis n' will do 'away with' all the wrangles and contentions of mankind, and bring them to a Enal understanding with the Divine mind." -Mr S C. Chandler requested a song. Mrs Townsend and Miss Sprague rose and ung a poem commencing with. Ye ask for the spirits of life now to sing, And to chant music sweet choresters bring, And have ye not heard a heavnly song Bythe Spiri ts of your busy life around;

Yea we breathe thee a voice from higher life With the heavenly hosts in thy pathway so rife And teach thee he free from turmoil & wrong, Thou art spirits, let thy lives be as a songt Go strengthen the weak as they fallby the way Go pick up the needy, not asking for pay Remember that music comes floating around From the lowlrest things with which you abound.

Mr Chandler responded to the sentiment and spirit of the song. In old theology he

the life commenced here, in a future one, ship alike; but, in a spirit of kindness we all sires of man, showing they could be supplied worse than iron bands, the limb of him whom making pics and cakes, bread, butter, cheese, bower was retained by the States to fulfil their and if so he loved the Spinitual Philosophy should listen to the teachings of the Great by knowing what they really are that to do God made free. That might makes, right, and washing dishes all the time. The sould and to feed on such soul-inspiring thought and sentiments, as are uttered by mediums.

Thes. Middleton responded to the same, of that Mind and felt doubly assured that old theology was "fast tumbling to the ground. S. id Edwards and Emmons taught that ve should witness the torments of our children in hell, demned to everlasting fire ! What a violation of all truth. "The electing grace of God has saved some" say they. What a foolishness, un ab merdity

At half past ten the services were opened by a prayer to the Giver of all good and needy, through Mrs Townsend, that the spirminister unto those gathered together. Let lessons of wisdom; and let us feel that all we should be, but should stand ready for any God. Closing with an inspired song commencing.

"Let sparkling truth be given unto us.". The Rev. Mr. Chapin opened his discourse by the questions.

For what purpose are we made; and why do we move and have our being?, 101-3 21 He said, "all Force is in the human soul. in the gatherings of nature; in the tenements created to hold the soul, we behold the fact, peering into the future that opens to the hu man mind.

The most minute particles of sand can nu more go away from the whole body, or the drop of water from the ocean's head and cease to exist, than can the whole universe become a nothing. We may search into the soul of man and there find implanted in his very life, the living realities of his future destiny; and what instigated the Divine Being to place man here, and from that reason of his great destiny.

:... God makes the true clergy, not man Ther nourish the child, build up the y ak, and let - them; all do their work ... If Gol is with them. then we should be there also. If He is with the poet, so should we; where God is, there should our thoughts rest, our charity be-Then man receives food according to his capacity to retain it. If the mind is capacitated to bear, then will, he receive in full. Man has the past, and lives in the present also. giving unto the future by leaving his old no tions. As to the Bible, questions of its authority have gone out, but the truth you cannot pass by, let it be found where it may You only fought the orinions of the Bible not the truths ...

There are various phases of life springing, out from God, and in consequence, one lays bold of it in one form and the next in another each doing the work assigned to him. ... It it is admitted that God's spirit has visit ed earth from time to time as recorded in the Bible then it must be admitted that partions of the Bible must be sustained These correspond with the present manifestations called spiritual.

-Thediscourse traced through the Bible, from is i. Adam down to the present day, showing con clusively that the same things are now enacted that wore then, and counted as miracles

Mind as one Family, God the Father ; each this, we must study ourselves; and know of Do ye ask shall these things be ? I say un of men need food, and our licarts must preas capacitated to comprehend the workings our spiritual wants that there is enough in the fat has gone forth He pare it in kinduces and love. We must but Man leaves the past, and rushes into the fu- give if we would receive, and we must rise to earth beneath, hath spoken it He who hold- them rise until we know something. We ture ; he may overturn nations, and uproot bigher thoughts of lifes . the different religions and forms of worship, and still, he will not uprout Truth nor can be for the afternoon, controlled by an - fuffuence, space, hath spoken it He sends his holy ang is purpose, we must arouse the latent energies rish into the future and get beyond it. We purporting to have been an Infidel when on forth to hover over this devoted land, and of our inner natures. You have felt discon-

for noo ther end ? Is this all of Spiritualism, fics, such as false and true Deity, the true eth unto wilderness deep speaketh unto deep dient to a lower development in man, and simply to know that loved ones do li ve in the life, &c. Miss Ballard, of Bethel, denounced and the reverberating echo, bounding from since the chigher has yielded to the lower,

future ? But are we not told in the plainest, the use of tobacco, in strong terms Mr. valley to lofty mountain top, bringeth back to sorrow and suffiring has been the result it of love might flow in upon us, that we may terms. how to live, that we may profit by Tarbell thought woman should be equal with means these words. The voice Now please resolve with me this moment to our new light ? If we do not stand ready to man. Mr Wilmot desired that woman should of God hath spoken. it is so. us teach them that the great volume of na- listen to what may be said given from on high be allowed to vote at School-Moetin is frame. ture is open unto them, and is ever speaking for, your well-being, then we are not what distely. Mr. Potter personated Horenze Dow. who gave a ludier jus description of woman is that is grown fr om the earth is for thee. O new light, that shall be given unto us We rights. Mrs. Wolcout gave a vision typicar know what surrounds us to day, then let us of our government, which we give in full; step accordingly, and let the future rest till it Sweet visions bright, of heavenly light, se is th-day. Do not say you will not act, b .-He giveth me to see, who holdeth, space, cause, you cannot know the future. But In His emdrace, and fills immensity. Histor Ye speak of the rights of women-of the school house, -of the ballot box - The school and sisters, I cannot be Honor and sham : from no condition rise. Act well your part, there all the honor lies. room is the little rill-the ballot box the branch Let each one endeavor to purify himself, - the large white house, on the hill, is the personally, not spending: the golden hours of broad flowing river. And looking upward I life, in questioning others, but see that there see standing in the midst of honor, an angel; are none in thine own household, c lling and his feet resting on the blue ether, ever as you do not answer. By so doing you pluck Christs on the roling waters. In his right out the evils from your own boson, and you hand be bears a bauner on whose surface, will shine brighter and reflect a purity on all pure and transparent as the pearly depth of around. You may not be capacitated to re-. the clear crystal waters, there is inscribed flect so great a light as another, yet, if you in letters of living light these worls, 15 reffect all you have, it is all that can be re-

Liberty, LOVE, UNION! quied of you. If the love of Gol is in you, And ye say there is no liberty, and looking it will be seen, and you need not tell of it, save forth L see it; for the hand of man lieth heavby your actions, which shal'd show rather than ily upon his fellow man, and in the desewords. Each of you has an influence in the crated halls of justice, I see the life drops of the good and virtuous washing the left of others over a still higher, and thus the great him that slayeth; ne goeth forth unscathed, and lofty in his own dread might. And ye ask shall these things be, I answer may! The voice of God bath spoken it, his words shall not return to him void--The time, comis chining a brother, & all mankind or leadeth quickly, yea, speedily it lieth at the door.

ing them into higher light and freer from the The Love principle which should bind the people of this great republic-where is it ? Those who struggle on in contentions of True, the parent loves his child, brother this life, are the ones that come out unscathed his sister, and dearer far, the companion his. and give birth to a higher spirituality. We wife with undying love -- but that unspoken. should thank God that we have the power to God-given, and heaven-born gift which eetrace Him in every living, moving thing; ments neighborhoods, and communities. and cin see, and know Him in the lightning's the people of this government, in the band of flash, in the thunder's rattle, in scene- är und, brotherly regard ,so deep so strong, that the and in our own expansion, into brighter and olive br nch of peace shall wave over them better beings. You do not wish to build up in freshness and beauty, is wanting: and in a sect to show in coming ages but you are ts place I see, contention, turmoil, and strife. here to ext and your own souls and show the Still looking upward ; the ang 1 I see-on world you have hearts' and "souls that may rehis brew is a beautiful wreath, whose elustering ecive leathings from willing angels. Some of ilver leaves form these letters L I F E happy tubre is a cause for it and it becomes you may not believe in spirit life, becau e you an emblem of this earth life, still onward, and our duty as progressive beings to remove every have not the key to unlock the future and upward, to that 'immortal life, which fadeth not, neither shall pass away. With his right spiritual existence. I find myself falling far converse with the angels Perchance some mother has struggled long to gain one sweet band be holds the gently waving banner., his missive from a spirit child but in vain ; yet, left exten led, and pointing towards the east.

this should not dishearten her, but churity I look, and behold a vast concourse of people, my uner preception, and I know some of should be extended, and ere long the bright dressed in dark clothing, moving on words to the reasons why I cannot or do not. halo will come forth and the soul go free.

are sent to give light unto your enquiring earth It searched out many of the causes of they through them, shall bring forth an ion tented with your situation; many times, and

YOUNT TO AN ADJÖURNED. "Hall Remainder in next number.

10 Bridgewater. Sept. 8th, 1858.

little with your readers to night, and with your kind permission I will do so through the columns of your valuable raper.

sat field without telling you some of the houghts that have browded upon ny. mind from time to time since I have been before voit as an humble instrument for angels to Breathe through to you their thoughts and latives of the State of Vermont: ideas. I. can dut think that we have all listened and tajked more than we have acted respectfully request you to consider the foland lived And there are so many things for us to act, and live, in order to Lecom true, I supposes we have felt a sort of discouragement I have at any rate, and so presume you are te oubled in the same way. Now when I see a sore on the hand or face I endcavor to think of some remedy, and when I do think of something, to apply it, that it may be acting

upon the part affected. Wes all know we have sore places in our minds, aud that they make themselves manif si i) cross looks, unkind feelings. and words. the money, in the construction of a school They break out, and really discharge, sometimes a great number of bad mitter. is a peculiar hardship, when we consider

"Physicians say it is good for the sufferer to have a free discharge from the discased them best educators of childron, and more narts and I do not doubt it but it does seem to me that a thorough Physician would look for the cause of disease, and endeavor to -remove that, thereby effecting a perminent cure of the patient . This modus operandi has not been in practice in past times, and but the effects have been looked after, while causes have taken care of thmselves.

These, sores in our mental organization have the earnings, person and the wife belong to causes# 1 and we must seek, and remove them, the husband and are under his control, we ere we can enjoy any degree of peace & rest. have a right to believe that they would object Now my dear friends if you and 1 are not to the justice of such laws, because good men do not wish for such legal power and control inharmonious element from our physical and and bad men should not have it,

so charge the laws that women may have the short of expressing to the world, the nuble same legal right and privileges that men have : traits of character that are made visible to and be subject to the same restrictions and

from brion ous educational influences

for the cause of suffering humanity.

dren ave not sufficient of the coarser food

-yourdise to prevent them from actual starv-

other in a thousand ways that make us suffer

Let us be true to ourselves, the the whole world

What I come to purtake of your hospital-

ity which I may do, this coming season, please

disabilities. So that the rich inheritance of a ward me. One, the foremost, who seems to First, I am not physically strong. Second just and equal government, that our fathers True it has been said that Spiritualism is be their leader-behind him two, behind I have more cares than I have any business and mothers of the Revolution, sought to es-

part ; there can be no excuse for State Gontitutions and laws remaining in violation of these promises, when the subject is fairly preimmensity to supply all these wants. We must who ruleth in the heavens above and in the the yeast of thought in our brains and let sentred to the people and the legislature: be cause a refuse to repeal them would be a public declaration, that fraud and deception are better eile the mighty waters in the hollow of his must feel that we are beings created for a than truth and freedom, and be a disgrace to Mrs Pratt, of Braintree, closed the meeting hand sand hath power through out all created high and holy purpose, and that to fulfill this the voters of a free, enlightened and Christian people.

> This letter insigned by Dr. H. S. BROWN of North Clarendon, wind JOHN, LANDON and NEWMAN WEEKS of Ruland,

The following petition has been sent us for publication.--Æ.

To the Honerable Senate and House o Representatives of the State of Vermont :---The undersidened, citizens of Vermont. respectfully ask you to enact; that no person, who has been held as a slave, shall be deliv. strong to welk in the ways of the Lord; and ered up, by an officer or court, State, to any make Ilis paths straight. In ourselves must one claiming him on the ground that he ower "service or labor" to such claimant, by the laws of one of the Slave States of this Union.

> Garrison says of Spiritualism in this seetion, and the Abolition Convention at West Randolph, as tollows :--

'Snivitnalism' prevails in that, region, to a considerable extent, and has many warm adocates, and inore who fear and denounce it. One or two 'mediums' were present at the mostion, and considerable uneasidess we privately manifested by some in the place, lest they should speak, and thus subject the meeting to he charge of a Spiritulistic gathering Some of these sensitive and wellmeaning persons thought these 'mediume' lowing principles, that were adopted by the ought to be told that they would not be allowed people of this country, in their memorable, to speak, even on the subject of slavery t Our reply was, that, rather than have any one silenced in that manner. (espacially after the convention had invited the fullest discussion,) we would much prefer to have 'two meeting The women of this State pay a large amount | dissolved forthwich In case the 'spirits' dinot keep to the point, the chairman must call them to order ! They did not, however, make any vocal demostration. Although every body in West Randolpho claims to be anti-slavery, neither of the chuiches could be obtained for the use of the convention, which but are not allowed any voice in appropriating will be pleasing intelligence to tall who buy, sell, and enslave their tellog creatures at the South,

The State-Election. The election came off on Tuesday the 7th. inst Hiland Hall elected Govenor, & Barn ham Marin, Lins Gor, "& Henry M. Bates Treasurer, by about 10 to 15900 maj. In this town Joseph Lamb was chosen Rep. by about seven maj on the sixth ballot over all others; the ther candidates were Messre Hubbard. - Tarbell, " Chaffie. - The justices el cted for town, are; J. PagBali, A. G. Allen, A. Eaton, R. M. Hubbard, John Parker. The vote for Rep. was about 125: consent to them : and when we consider that for Gov. 18 and 21 For Oungress; Walton. 32

Eastman, 17. The contest in town seemed, to be more for men than party, which shows that the old draw horse begins to question the propriety of standing-to-the-old road all the time We shall expect of Mr Lamb, some liber-

al votes during the Legislature."

FRUIT CULTURE : or, a Juide to the Cultivation and Management of Fruit, Trees, with description of Fruit, and a variety of useful Miscellaneous Household Receipts : fully illustrated. By Thos.) Gregg. New York: Fowler and Wells, publishers. Price, by mail, paper, 30 cents; eloth, 50

:. He gave a lengthy description of the 'clergy' men, showing that a true clergyman cannot go stray, and is a person to proclaim life to anian, and they could never go astray, for then they were not clergymen

. He called on all to notice the divinity of

all charge.

He said the Bible was the greatest book of Seemed to think Jesus did not fear the great gulf, but reasoned, that the spirit on the past, as we were not there, yet they are good references, to compare the present, The Angels are claimed in the Bib'e as but little above men' and if so looked at on earth.

we readily can recognize friends. the ultimate of mankind.

Mrs. Townsend gave an improvision, which seemed to be a message from a spirit child to noanee them as "vagrants." If they would its earthy mother, rendering her thanks for -- past kindness. It was a touching and beauti-

ful poem, commencing with, - "You wrapt a manile pure as snow,

10.0

* * Around my liteless form ' Mrs Huntley of N. H. . was next entranced and continued the subject of, "What have ye come here for?"

The speaker showed that the purpose of "life, was varied, and that a voice was ever call- tity for compromize of the material man, not their hard earned substance and rule them. · , ; · As to Clergymen, if they were in their rouls past and present ages

in all points, so there are no two minds of the the Bible. Same opinion, and of consequence , cannot wer. Mrs Townsend discoursed upon the real de- the strong oppress the weak, and bind in have something more Boble to de, than to be President ; and that

to make men and women when view d in the them three; and on in regular order, unti to a true life on earth A lew moments were devoted to free discus- of the sea.

in the langnage of a poet, once on earth,

various apartments of life, over the other and

whole is chained in one constant action, that

ever enshrouds lafinity. Thus is the universe

in harmony or out, as the elements are in uni-

son, and thus your chain. either good or bad,

chains of ignorance and superstition

God-this was in the clergy, and in as much sion; in which Mr H S Brown, of Claren- Sullenly, there appears directly in front of as it was, did God bless them. that we need den, joined He glanced at the corruption of the hader side by side three persona jes clad not say to them "stand back;" for God is our country, the enormous increase of the ex. n garn nts of a lighter hue, amid the whole there, and working in every department of pouses of government the distrust our ances- vast flirong, no sound of footsteps heasd, or life, and the purpose of this life is to lift up ters had of coming generations. He thou't moving muscle seen ; and yet they move

much compromising.

mes called from God, and it necessarily must in a great degre, and Love guided by Wis- of the trio. The banner, dropping gracefully return. Yet he did not place all confidence dom would govern man. Love was not to be downward, from each corner there issues forth, used at the sacrifice of Wisdom As to the a spirit hand, perfect in sy u metrical beauty put hefore me plain wholesome food; and inaginst Spiritualists, as they do it most instanc- or the two, who start on order We may search through the labyrinths of es, he could not fellowship them, by follow-Nature and we shall find that mortality is ever ing after them. He did not see the Univeraswallowed up in immortality. This must be salists, who claim to be so liberal, invite the mediums, or Spiritualists, into their desks to speak with them, often would scoff and de-

> open their hearts, he was very willing to associate, and worship as mankind should. In the alternoon the meeting was opened

by singing from the audience. Mr A. E race, and that now the Spiritualists were asked

ing man, by pointing up to God. That we of the spiritual. The discourse was a most had come here to investigate principles, not convincing argument for freedom. It was a to baild up sectarian wills and say, 'thus far noble defense of Spiritualism, as viewed by its but this? ou whom our Eather has be stowed glorious work alone, nor can I, but if you all shalt thou go and no farther.' Not to say un- true friends, and a most surcessic thrust at great knowledge or whom the mantle of his will put to and help, we will ere long thave

truthful, they were of God, and filled with Ars Thompson, of Lowell, Mass., gave an parimount to all else, beside. the spirit, but when they stoop to the strifes argument from the Bible, in support of the The diamond shaped companies are the peo- ly more sweet, loyely an loving, little ones. of life they are of no use to man. Nature new light. She is a trance sneaker, that is of life, they are of no use to man. Nature new light. She is a trance speaker, that is

The discourse closed with a poem, rolative unn -a living, breathing, multitude, innumerable as the leaves of the forest, on the sands prevent my being the true and noble woman my soul per ceives.

the mind from the narrow contractedness of the officers were not chosen often enough, ind along as if by some great unseen impetus, to man. The Divinity is still living, even thro' so arranged by our fore-fathers from a lack the brow of a circular mound ; above the game of confidence. Thought there had been too tre of whose flattered top clear and smooth

as molten glass, the angel stands. As the Mr Tarbell seemed te think that the gov three p. rsonages pause beneath the banner ernment would be ruled more in love, and a slowly it descends, and the banner staff is opening us. Ob ying the deepest, holiest, notime was at hand that compromise wo'ld cease; clasped by the hand of, the centre personage blests promptrngs, of thest Divinity within clergy, he would go hand in hand with them delicate as a females, yet firm and strong if they would work solely for the cause of hu- fantly, lovingly, thay rest on the heads manity, but to have them shut their desks of the two, who stand on either side of him

> diamond shaped misses, each', meeting each and torming a circle around the circular mound. The leaders of each company step forth, and [kneeling with bare'd heads pay homage to, attoniand most of all, remember the petition and receive a blessing from, the three who so earnestly put forth, 'lead us not into tempt bear the heavenly standard... ation 225 We are continually tempting cach

The people dressed in dark garments are the people of these United States, and their Simmous spoke in the trance state, of com- leader is the President and it is to be seene. take the great work just being more thoro'ly if welyield. Then why not club together and promise of the world down to the present day, those that form the half diamond, are, the published for the world, headed "Reason and minited women; for it may be that democracy and that cessation had been the order of the men of his cabinet those beyond, are the plain people of this land, by and through whose we get the World's Paper and others cheaper to secede. He said there might be neces- votes they receive the power, to squander and I am positively certain that the same rule will apply in the case refered to. with an iron rod; the was the wave but and The three personages, are of the earth also, I really do not feel able to take this great &

with Third I am not without the influence tablish for themselves and their posterity, right sense The art of their communicating the widening lines form a half diamond ; of education Fourth, am not quite free from may be enjoyed by all, the children, avails nothing, unless you live its teachings, thence backwa d in a straight-unbroken col- fear of Public Opinion. The influences ari- whether they are men or women.

This petition is being circulated in this State sing from these existing reasons combine to racts of which we publish, as extracts from legislative reports of the States of Ohio and Now I want to ask your assistance in re-

Wisconsin oving the cause of these difficulties, no

only from myself but from you all. Let us "In our political campaigns, all parties are live mone plainly, taking less of rich injurious nxious to secure the co-operation of women. They are urged to a't n1 our pulitical meet. fo dinto our stomachs Let us cast off all ings; and even in' our mass meetings, when cares that do not belong to us, thus more effwhole acres of men are assembled, they are can be made profitable if judiciously cultivated ectuily muidin your ow i business, and strive importunately urged to take a conspicuous ro-griff "to the gloricus truth of life away part, sometimes as the representatives of the

obey only the higher dictations of our God-

like natures, which will invariably make us

pure, virtuous, honorable in every seuse, and

the work, begin. We may become as glorious

lights for the human soul if we will ; Let us

Che World Fround 215.

"IF WE ARE NOT REPRESENTED, WE ARE

SLAVES "-House of Rep, Mass., 1764.

A PETITION FOR EQUAL RIGHTS

To the Hon. Senate and House of Represen-

We, your petitioners, citizens of Vermont

1st, "That taxation and representation are

of taxes, but there is no legal provision ena-

bing them to represent this tax, by their vote,

Many women pay taxes to support public

schools, and have children attending them

house, or in the selection of a teacher. This

interested in their comfort and progress than

2d. "Governments derive their just pow-

Women are governed by the laws of the

State ; but there is no legal provision ena-

bling them to express their opinion of the just

tice or injustice of the laws, or to give thair

Therefore, we respectfully request you to

ers from the consent of governed."

or by the election of a representative

struggle for Independence :

inseparable."

men 'are.

M.S.T.

several States, and sometimes as the donors of banner and flags, accompanied with patriotic speeches by the fair donors And in great moral questions, such as temperance, for example, she often discharges a large amount of the labor of the campaign. But yet, when fied, that the following assessments have been it comes to the crowning act of voting, she must stand aside-delicacy torbids-that is

too masculine, too public, too exposing, though stead of tolling (as I know you have done it could be done, in most cases, with as little manye times becau se you expected some difficulty and exposure as a letter can be taken out or put in post office But, with all friend) in d wearing yourselves out, to place our dainty notions of female proprieties, wosomething, nice before your guests, to templ men are, by common consent, dragged, into their sijust ap patites, yest and be prepared to court as witnesses, and subjected to the most mingle soul, with soul, and heart with heart, scrutinizing and citen indelicate examinations and questions. Think how many of our Dear Fathers chil-

"It is prejudice, custom, long established usage, and not reason, which have demanded the specifies of woman's nutural rights of selfzovernment ; a relic of barbirism, still lingering in all political, and nearly all religious o ganizition. To declare, therefore, that a voice in the government is the right of all, and then vive it:only part, is to remove even the appearence of principle "

this question by a contentuous fling at strong-Common Sense." You know by clubbing in self-preservation, will be compelled to invite and endorsement; -- and to be paid 2to the women to the ballst-box, to restrain and Treasurer, at his Office in Montpelier, on or overawe the ruffinnism of min.?.

The letter adds:

This view is supported by the effect of women's voting in Canada, as described by an | eye-witness : "The first women who came to ture, a schedule showing the amount of assessvote, was a large property-holder in Toronto ; ment due from each respectively ; and they with marked respect, the crowd gave way as are particolarly desired to see that the monor to man, the office of his life is of no use to him. error, as manifest in the sectarianism of the love and wisdom has fallen, in whom the love the sectarianism of the love and wisdom has fallen, in whom the love the sectarianism of the love and wisdom has fallen in the sectarianism of the love and wisdom has fallen in whom the love and wisdom has fallen in the sectarianism of the love and wisdom has fallen in the sectarian of universal Liberty, justice and equity, rise facer going up and down the earth, more ro- walked quietly away, sheltered by her womanhood.3 And when we remember that our indepen-

dence was fained by promising laws of EQUAL- the part of the Members of the Company, will of life, they are of no use to man. Nature new light. She is a trance speaker, that is ple of the different states and territories for the will all tell us we subscribed for the dence was rained by promising laws of EQUAL-presents no two things, or beings, just alike well calculated to bring out the spiritualism of Well may the angel weep, and well their new publication, and from it do we learn what the United States coincided with these promising and well the Bible ary and userica; and that the iconstitution of save thein expense and trouble . FS eyes in sorrow, that union is no more that makes us all happy." My sisters! you and i lises, so that women are eligible to offices of

cents.

Fruit culture has kut just begun to receive the attention it deserves, and we gladly wel come this work as the matter it contain is well for signatures, accompanied with a letter, ex- | calculated to aid and instruct, and consequently benefit, the fruit-grower. Every person who has a tree, or ground enough for one to grow on, should read it. 'To be successful in fruit culture, as in anything else, you must know how to do it ; and this book gives much information one can not well do without. The price is so small that any one can affird it. There is no doubt but in all section some fruits

> VERMONT MUTUAL FIRE INSU-RANCE COMPANY:

NOTICE OF AN ASSESSMENT FOE 1858

The Members of the VENONT: MUTUAL FIRE INSTRACE COMPANY are hereby notimade by the Directors on all Notes in force on the following days, to with-

September 4, 1857, 3-4 per cent,

" 21, " I=1 " October 17, 1-4 November 3, " 14 . " December 5, 24 -1-2 January 19,1858, 1-4 February 15. 1. 1-5. " March 5, 44 1.2 ... April 2, " 1-4 " 27, " 14 " 5, " 1.4 " June 19, " 1-4 " July

Making 4 per cent. for

the year ending August 1, 1858. Said per ' Let no one imagine that he can dispose of centage to be cast upon the original amount of ot the premium note, without reference to before the 20th of October, 1858.

> Members of this Company will find in the hands of the Represent ative elect to the Lesfice in October. The assessments must .be paid when due. A little attention to this on

INSURANCE OFFICE, Montpelier, Sept. 1, 1858.

Juctill, That Tower bus not been created, [go.

THE CAUSES AND FOLLIES OF SKEPTICISM.

the state atom theme is any and

BY-A SPIRIT.

Such views of a God by men are entertained. No wonder some turn unbelivers ; [com plain Of their God, 'tis no wonder the wise should Or regard them as deceived and deceivers.

The nature of man is to go to extremes. One extreme is the cause of another; And the object of each, as it often would seem Is for each to devour the other.

The Atheista, viewing the God of the Church. With their errors are sadly disg isted ; [ed, In the opposite error they at once become lurch But, neither for truth can be trusted.

They talk loud and long about natura' laws, And think they have found out a plan; And fancy that some unintelligent cause, Can produce an intelligent man.

They talk of a constant, well timed adaptation Of laws that have somehow existed [cro. tion And suppose that these laws have caused all On this they have strong y insisted

This point they of course, must firmly maintain Or relinquish their favirite position, On no other plan can their creed be sustained On no other ground or conditon.

The thing is complete, as the reader will see. On this point the whole subject is proding : If hey fail at this point the result the r with be It is error for which the re contending

A fount sends forth streams of its own sort or kind.

And such they must certainly by: [inclined. Those streams are not spaced, here, nward To the river, the lake, or the sea.

Each seed will produce its own kind of fruit, Retaini g its chemical nature : This is alike true of each grain and each rost. Of the earth in its separate strata.

Each specie to its own proper space is led. As by most men. of course. is believed. Each grade has its own legitimate head, From which it its life has received.

A cause must be equal to all its effects, Or else those things could not be; By natural law no mortal expects Sweet fruit from a crab apple-tree.

Or if. by long process that tree is improved, fill it grows a more savory fruit : Still, by if our opponants nev. r can prove What it needed, our cause to uproot.

That improvements are made, of course we all know.

And rejoice while we see them proceed : But the species remain after all you can do. Which is all in this case that we need.

Adaptation is seen in this very thing. Their order established remains : And out of each spicle its own specie brings-After all our improvements and pains.

From this there's no pwer to ever depart,

It ean't he amended nor changed ; 'Tis not in the power o rature or art, To divert this law out of its range,

Unintelligence then, its like must produce. Unintelligent its products must be; Intelligence could not by it he induced. Intelligent minds this thing clearly see.

By some means mankind are intelligent, This fact is outstanding and clear : By some means on mission to ear h we are sent An intelligent race, it appears.

We here have a premise from which we infer That intelligence ever has been. To suppose otherwise, we greatly must err. And the error no one can defend,

Y grez i seel we better.

124 2 1 + A.S

If matter exists without any laws Ant cedent to conscious existence, If order exists without any cause. Tho this thought goes back of where we should fet the truth must be us stated. a. mi If matter alone at first had a place. Where nothing but inatter had been.

المعارية موريعة المتحدين والإطلاع ومعاريها

through the extent of unlimited space.]] re No spirit had ever been seen.

And then, if a spirit, by some means should rise, Its existence wou'd only be borrowed, From matter must gain its needed supplies, Alike when it joyed or it serrowed.

But matter must feed on what is material The spirit must have other food; To intelligent minds there is something mor

Than bodily sustenance, however good.

But still if the spirit is a derivation From matter, this thing is not so. For the mind must subsist on material creation It no higher enjoyment could know.

But wen know quite well that their mental supplies

Must come from a high n (n; l source; The -pivit above the materia m 1 : rise And feed on ideas as a matter of course.

The spirit is first in the order of nature 'T is the or ler of Ifiaity.

The point is admitted, most cordially so That no mortal the theme comprehends Beyond a set limit the mind cannot go Such themes it does not un lerstand

How spirit existed without any causo First et ntered itself into leing Antecedent to any and all natural laws Yet powerful and wise and foreseeing.

How an uncaused existence should stand at the head

Of cause and effect that men see And how that existnce should construct the thread Of mortals' entire des inj.

Of such things the mind forms no estimate The problem as yet is unsolved; Self existence we stil must anticipare Though these doubts may remain unresolved.

If a statem was knewn that these doubts would re move

To it we would joyfully cleave Its light clearly seen we would fully approve And behind, old ideas we would leave.

Bu . the atheist's plan affords no relief But the subject still deeper involves Their ideas made out, but stagger belief Our dcubis they can never resolve.

If they are correct, then matter alona Uncreated self existent must been By organic laws a work must have done As by all men, must clearly be seen

Now which of these cases involves the least doub And which of the two has most reason That intelligence caused, or that without It, all th ngs came about in their season

Between these two points we must all take our

choice There's no medium hotween these extremes It reason may speak and men hear its voice It would save from materialis.'s dreams

On this point then, we take a firm stand Regardless of all contradiction And claim the tint cli get ce first had command That the opposite is but a fiction.

But if G d is a being so far cut of sight, That no one H , nature can know. If he dwell, thus shore in unsea chable light, In a clime to which ne' one can go.

Then tis foolish to teach us the ground of our faith A hature we cannot expl in. And if the Bible is true, as Dei'y saith, To that knowledge no mortal a tains.

If man could but know the nature of God. They might tank out their rule and their guide But is things so high nie not understood, By men, they may be misapplied

Wh . knows w hether God has ever descended, Tespeak to a merral at all. The idea, of course, can't be comprehended,

To these well known facts then, we will min And by them, all truths they will test. Lear The the whole truth they may not avail time d ... Yet, this rule is of all rules, the best Would we find out the truth. we must flue con

We mut learn our own organization. If, to gain simple truth, abroad we must roam We may give up all it vestigation. 1..... Mon travel away, too far from the light,

While things nearer ho he are neglected. But. if they would ever perceive what is right, This course must at once be rejected.

The rules by which mortals their conduct should guide. Surely is easy to be un lerstool,

There are many errors into which men now slide Becuse human rules are not good.

They are too abstruce. too much mystified By sephistry, too much perplexed. The they claim to guide right, they often misguide Aud leave mon disheartend and vexed.

Let your teachers be simple. consistent and plain, Let their lessons from Nature hedrawn; What they don t understand, never try to explain An 1 a morning of glory will on them soon--II. FOSTER 'd iwa.

لأرافح ا Carresunadeuce. 1.24

Punished for doing the best we can

It is quite evid nt that the theories of the day are diseo. dant and irreconcilable, an incongruous mass or conglomerati n of ideas are en tertained and passed off as the truths of God or of nature, when the moment withing the different parts of our theory in contact they mutually explode, as two engines under quick motion on meeting, dash each other in perces

to appreciate the thoughts as they are, all is I leas at present appear to be but embryotic, not matured, or perfectly formed; still the strong pulsations and frequent struggles the subject.

are ominous of a speedy birth into the more The object of discoursing on such subjects open realms of light and truth; the hope may therefore he intertained that we shill yet en joy the harmonious state for which t'e soul rejoice in the agonizing effort of mentality to

ulerge from its embryotic pris in into the light which man is destined to enjoy; and we may xpect a gra lust day-light development, until we can know the truth as it is, and be made free through its sanctifying an 1 saving power. short of crowling our ideas to their utmost anon, as he paced the lengthy hall, he utverge, and surmounting whatever of prin or tered bitte and sarcastic words. He seem'd messenger of light mortification may attend the effort to become to be in war with dod numself. Strife and physically, mentally, morally, socially, and politically free, and evabled to walk in the

light as Christ is als win the light Probably there never was a time when the unexplored regions of thought have been so much the them is of scholars and writers as at the present time Still we are liable to embarrass-

ment from the fact that we are inclined to regard our present vi we as the final determination of the case, and dogmatically to de- God.

nounce such views as conflict with ours. No harm need result from investigation If each one would act in his own proper sta-

tion With 'calmness well knowing he may be in wrong That the right of opision to each one be

longs.

find the atility of man to set diff rontly ted during the past week. Wilt thou in merfrom what he does to hold a dousp'euous ev bless those that have learned to love and place; not that this theme is altogether new lear thee. And we most hambly beseech think of such a thing?" at that it is surround with non- and and in

of moral and religious teachings in the shade. thinking that, f. on a person so seemingly love- a rabbit or to know that some little ragge 1 If all men do the best they can, then all do fy I might learn something, that my, mind hungry boy was made happy right us far as they are concerned, if so, then might nourish. Said I, "Gentle one, I have physical eff cts.

they could not have done differently

must come when it can be seen in a light that and evil. And they are requested by Him to) "This last sentence destroyed the pleasure-

ities cau be elevated to a plane high enough sphere.

F.

Strife, Contention, Love and Harmony.

I once met a man in the middle age of life; his brow was knit with rage; his teeth continuion seemed written upon his brow.

reign, where civilization now presides.

he community in the Divine Principles of

He walks with stately steps to the pulpit, with reverence he opens the holy book of God and ready a portion of its divine words; then with reverence, awe and sublimity, he raises his voice to the Almighty Father, maker and preserver of all things. List; Almighty and Among the themes of pres nt researc' we our Father to torgive us for the sins' commit-

n i se tin de r

1

down with this evestrating noise about slavery been snught by a kind and good man, that our heart, but hid been petted and indulged till and shiveholders; take them to our bosons, Heavenly Father was partial ic his children, he knew no wants, and therefore scmetimes call thein good fellow duing the best they can, that He takes a part along in the regions of forgot that others had any it hid of call d seing up to their highest light. Take the light and love, with Him, and the other part to all his. letter nature, and not without murderer in to your arms and bleas him, in a ure cast into darkness, never to catch one ray eff. et, but his desire for the mathit was as word, annihilate all d.fference between virtue of light. In that I find no solace, my mind strong as ever. It was a great signifie and vice and leave mankind subjet to mere reaches forth for something higher." He He thinked away and stood for some time.

the a foe; but this in no way conveys the Let me say to you that God is the Father of sadly, but earnestly, idea that they are not morally guilty, or that all things, and he treats all as a father, but "Oh Bell, I do want the rabbit,"

not as an earthly father, for ye know that they hey could not have done differently [not as an earthly father, for ye know that they will find a said "then I will get it for you "Truth cannot be demoralizing; if therefore are selfish; but he treats them all alike; he add I will try not to think any more about the doct ine Iam opposing is true, the time gives them all the same chance to see good the children."

will not exert a demoralizing influence; but in turn from evil, and learn to do good, and in able effect of the first, and he walked away the present state of things, it would be diffi- proportion as obey His commands, so will they and sat down looking as though he had no cult to see how the purposes of cternal mor- receive light and truth in the world to come. friend in the whole world. I pitied him from ality could be aided by it, while it is easy to He says young friend, if you live a just my heart when I saw in his expressive face see that multitudes would seek to justi'y them- | and righteous life, you will be rewarded like. | the struggle through which he was passing ; selves in their vicious courses on that ground. wise, happiness will be yours accordingly; but knowing it to be for his good, I allowed I am aware that this is an objection which and if you live a sinful and urgodly life, and it to go on. He fat there some fifteen min is raised against nearly all new systems and leave this earth in an ignorant manner en- utes, when suddenly started up, with the

that it often shows the short sightedness of tirely unsequainted with the laws and privel. light breaking all over his face, saying, those who raise it, and it may prove equally ples that govern the entire universe, you so in this case. All Lask of the advocates of will reach the other home in the same igno- you would give the miney to the hum ry that theory, in this respect, is, to show the rant minner, and of course you cannot see buys and girls. It will make them happy moral bearings of their doctrine; if the idea that proportion of light which you could had wont it?" can be so simplified as to come within the you become acquainted with the truth's, and reach of our present capacity, or if our capac | principles of Nature before leaving the earth gained a great victory over self, and I felt in-

well; till then we must entertain doubts on that the light of God will be spread over all he had done something very goo , and said. as fast as they are able to bear it.

Slowly I retraced my steps homeward, but me happier than a hundred rabbits, to fud must be to get or give some rays of light, but how different from the walk four weeks ago. you such a generous heart d boy " not to arrive at a final settlement of what we That messenger had filled my soul with light Very soon I went away to a distant city must know all things to understand their deep and love, and I went away rejoicing in the and one day found a destitute tamily, the sonatura ly aspires. We may in this light and hidden mysteries. When we can decide divine faith of an unpartial being who ruleth father bot being able to work at all, and the this one puestion we can decide all pressions. all things Those soft and gentle words filled, Fule boy, a year or two younger than True, my soul with rejoicing, and instead of closing almost helpless from scrofula, with his hands my eyes and cars to everything, I opened and feet swolen, and who had not been able them to truth, and my mind is now growing to step at all for a year. I took him on my lap in light, truth and knowledge, and thanks be and told him the story of the little boy and to that gentle messenger of God for all the the rabbit, and then asked bim what he wan-But we shall nover reach that desirable point ficmly set; his hands clasped; and ever and light I have received, for my heart was closed ted most. After much urging he said he and barred to all things, until came forth that would like a book, so his mother 'cou'd read

> O, Father, wilt thou in tender mercy, look | him to sit in, (poor, tired boy) and sterned into Said he, just look ! they have set the evil upon those poor and ignorant people, who a shop and ordered one sent nim. When I one at work, over all the land, and all laws now go teaching in a hell and a heaven, and went again I carried him a new book with that new govern this enlight-ned nation, are open their hearts to love, serve and obey thee which he was much pleased, and found him to be overthrown, and barbarism will yet as thou commandest. Wilt thou throw thy sitting in his rocking chair looking very hapdivine and imperial light over their now da - pily. I said to him,

> Now I follow him from that hall to the kened soul that they may be better propered consecrated church, where he is to instruct for the glorious and immortal light that awaits them in that glorious and beyond this answer, and his little face looked as much dark & obscare world BITSIE E SATTROOK.

Childern's Eulama.

The Little Boy and the Rabbit. "Oh Bell, wint you get me a white Rabbit? sail a littl . boy to me one cold winter's day most merciful God, wilt thou look forgivingly as we sat beside a warm coal fire, after teasthe cheire "The lady and the little boy gave down upon these thy children. We ask thee ing his parents until he saw it was useless. it to me." "Now do and I'll love you derly," a sentence which to him meant every-thing.

"A white rabbit, why how came you to

True was a boy with a noble, generous took me by the hand and said "young lady while self and phy anthropy, each struggle True kindness is the weapon with to con- thou hast been taught what I cannot sanction. for mastery. At last he came to me and said

"Well," I said "then I will get it for you

"Bell, I ve given up the rubbit I'd rather The triumph was completer He had wardly more joy than I could express, as I But most certainly am I taught to think took him close to me, as I always did. when "Now Ishall love y-u dearly. This makes

him stories. When I went away I thought Now Iwill say as did that first kind man. how nice a little rocking chair would be fir

"Where did you get your chair"?

"Mother says you sent it to me." was his

gratitude as it could con ain. "And I don't

get so tired now. Mother said I must thank

I explained to him that it was the little

boy who gave him the chair instead, of me,

but it was a time before I could make

him understand it; and then but indistinctly,

for he used to say when asked who gave him

Now children see how much happiness

that little boy caused, by giving up his own

seltish wishes and acting nobly. I do not

know whether the poor, sick boy is living here

you for it, and I do".

Tis then true beyond any relistence.	The idea, of course, can't be comprehended, And man may be wrong, after all.	but that it is pursued with new arder and in thee heavenly Father to visit the sinner.	"Oh Willie Moore has one, and it is so
	And had my be wring, after an.	new directions However important these Wilr thou have merey upon those that have	beautiful, and cats out of his hand so nice;
That matter knew how its own laws to enact. From confusion knew how to bring order :	If you say that the Bille this case has decided.	subjects are, y t whoser fancies if as if ca no mercy upon themseives, and lead them	beautiful, and cats out of his hand so mee;
Which, ideas alone establish as fact,	And left us no rome for a doubt, That its parts have for all uch cases provided	puble of arriving at a perfect know edge of from their erring ways. Wilt thou fill them	wont you get ous in met
That it close on intelligence borders.	By the plainest conceival la rate.	the case must possess a confil nee in him olf with thy love that they may taste and know	
Contaction in fact it is one and the same		that won'd destroy my confidence in him. thy goodness ere 'us forever late	snywy day, about the little children who are
So closely. in fact it is one and the same, An intelligence then, it surely must be.	We then, use the freedom to nake this roply, That the B the leaves this in the dark.	Theo'e icid ideas should in the wain; be con- How? did he say forover late? Methinks	hingry, and have neither bread and butter
Their idea, of course, is decripted and lame,	To deny it but makes the Bible a lie,	silered m re y as suggestive: few if any of he did. Then most assuredly, thought I, he	t, eat, or clothes to keep then warm; and
As the thought ful can clearly perceive.	And gives us the Infidel smark.	them having passed beyond the reach of plan. Instructs those that gather around hum, for	some of them sick and no one to see to their
They doubtless suppose there's a mystery re-	That book is outspeken on the case now in hand,		wan's 1 am wordering whether I had bet er
vealed.	Man's gnorance fully declares	The doctrine that all r en'do the bost they they have to deal with a partial God; one	buy you a rabbit or get some things for them."
By the theory which they have teacht. Still the sealed up Book remains use led,	I tells us that God no man under tands, That He enters not such deep aff. irs.		
Their laboriou, struggle is all f.r raught		can with the present organization and sur-	my little friend, putting his arms around my
	E ch man his own highest ideas can have,	roun-lings, when taken singly and those ap- tened to his teachings with a sad and seriow-	neck and laying his head on my shoulder.
There is no good reason why matter is first, And knowledge should be its natural segne.	Of the purest and most exolted state. To be thus for perfect, all W so men will crave,	pears to possess a force of argume, and dem- ful heart. As he closed his meeting I went	"I have got a little bed made for it already
And if we admit it, we certainly must	And a God in that way they, create.	on stration that commends resp. et, it not be to him and asked, "Is it truly as you say, that	in a basket for. I thought Father would get
Own matter and spirit are equal.	That such Gods as these have spiken to men,	lief: still, however well a theory may lock m some of our f. ionds will be forever miserable?	me one, and now he won't," and it required
Whatever knows how to are in za aid condense	In all life's conditions and stages	the distance if i will not stand the test of He smiled and answered, "most certainly	
The atoms of which the wor ds were a lmade	Is what to all-must appear very plain,	our own knowledge and experience, we are they will if they do not repeat and leave	almost choked him
Must have all the parts of intelligence,	As a thing that has been in all ages.	apt to think it must somehow be defective. their siuful life." I said, "Aud is it true-that	"I know you want the rabbit" I said "and
Beyond what of mortals can ever be said.	Though the thing as here stated is certainly true.	The deep fountains of truth are within us my brother who passed from this life some	I would like you to have one, for you would
Back of all we can know of man's consciousness	Fet, to the B'll, it forms o' jection. The truth it contains this thing can't undo:	and are spontaneously upgushing "and th'o years ago, is to be forever east aside from the	enjoy it much but it troubles me about these
	If wis low controls the solution.	these internal resouces may be darkened or presence of God?"	little children that I see sometimes in the
And we think candid minds will infer from this That intelligence ever has been.		repressed by a dogmatic priesthood; or by - With much composite he said, ' Most cer-	streets and alleys. I should nt wonder if
	A part of that book was written by Jews, In opposing that pure N zarene.	the far off reasonings of the philosoph r; yet tamly it he did not repeat of his sins, and	some of them were starving, or striving with
The knowledge possessed by what has controlled Far back of our fathers flight	Such parts of course we may freely refuse,	within us is the truest divinity the safest make an humble confession unto God, and	the cold now, and needed the money that I
Must itself posses wisdom by morals untold.	As the ventings of malice and splcen.	philosophy. It night be safe to leave to the sincercly beg to be forgivon he is lost forever.	should pay for your rabhit. I wonder which
And in it must ever be bles	To Satan some parts of that book are ascribed,	inward, honest convictions for each mind the But said he, we have he did repent.	way I ought. to do ?? . I added abstract dly
If the fartherest back that mortals can go,	Some to Aprilvan, that infinite-liar	de Isiou of the case, which he could or would by Slowly I's etraced my steps homeward, and	as thought thinking alond.
All nature was purely etherial.	By the serrent 'tis said mother Eve first imbibed The bane of unboly desire	not have acted diff ranily in many cases, from with a troubled and serious mind, pondered	The boy was silent a few minutes and then
it spirit was not, we then surely know		what he has acted; if his verdict is against over those words given me by that messenger	as if a sudden thought had struck him, sid
The Universe was but material.	Men spoke, who by sin were poluted, Who revelled in sexual luste. [puted,	himself, he is self-cond inned in spite of all of God. I though I was so wicked that I	"Hav'nt-they any fathers and mothers to.
This point but made out the time once has been	What was said by the one, was by the other dis-		get them things ?"
That knowledge could have no existence	If the orthodox reading is just.	are known to be induced by the force of cir- solation in those vo ds. I sat and thought	I said "no."
In that case one fact most clearly is seen, Matter formed without any assistance.	Then the month of the hast in formation to the	aumstances; while others are the result of de- of that broth r that had passed away.	"Well, let them come here and mother
1 a - Cast	Then the work at the best, is of man's compilation Man decides what is conditional,		will give them something to eat, and some
Another-idea we here bring to view,	Naught could be admitted, save by approbation	to which we could have tak n and ifferent heard him utter to one of the family, and he	clothes " and this time he thought he had
All entities ever existed : This being the fact, then one thing is true.	Of the Priesthood, the King. or some Cardinal.	course just as easily. To be told that these was the pet of all pets, jully, lively and mer-	removed every obstacle, as his mother was
This being the fact, then one thing is true, And cannot at all be resisted.	And since we have gained king Jamses' trans la	deliberations are compulsory, condicts with type be seem d the light of the household.	the friend of the poor, and all came to her
en en esta en e	tion	our inward consciousness, even if they were Yet he passed off-the parting word was spo-	if in want
It is what most men call w sdom or knowledge, Is not in existence at all.	If the B ble we take as our rule.	philosophically made out, it would not fully kon; the last breath was drawn and no confes	"But they do not live near here " I said.
Tho' we gain a diploma from a popular college	Has altered t at book by interpretations, 11	quiet the inward minitors. In auisue like sion made, and I was so wicked that I tho't	"Then let some body that lives near them
We nothing can know after all.	A anton of America Min Trip from the most make	this what shill be done shall our only teach, that dearly loved brother was in heaven; for	give them things as mother would ".
The wisdom principle in man must be	A selection of truths, its sure, we must make, If the Bible we take as our rule,	ings houd to a foreign theory? or shall we, what could he have lone on this earth, that	
As God has ordained that it should,	And we must be careful to mak no mistakes,	true to naturo, allow the divinity within us to he in justice sh: uld be forever excluded from	*Every body is not like, your mo her, little
A positive thing, an entity.	If we wield such a powerful toul,	the statistic and the unity with a store in justice shi the of the rest and the statistic and the stat	
To render it, useful or good.	And we: must have proof outsde of that book,	tell the story! Moral guilt presupposes the the light on I presence of God "	ing iu his face. "They do not mind about
An entity was never a nonentity,	To establish its claims to belief, the state	freedom of the wrong doet; institute us there is licksed my heart and exclaimed. I will be	the want of these children. Your rabbit
The order of things is not so.	To its own declarations the wise will not look,	can be no guilt involved where this freedom lieve nothing; better be in darkness than be-	
If must have existed eternally.	From their doubtings to gain a relief.	is not? One objection to the idea that all lieve that, and I closed my can to everything	De nappier with it, and let these little children
of train strongene men mar von anon	A truth is a truth, wherever 'tis found, a 66	men do' the best they can, grows out of its But present y I saw a man clothed in light,	go sick and cold and hungary, than to know
of tour strout a vis of a tour of the off	And worthy of candid-attention, Str.	want of adaptation to our circuinstances and and his motio seemed to be Love. Those	that you have given it up and made them
No power its existing over we brought.	And with truths far and near, all nature abounds,	moral necessities, it annihiliates the idea of brautiful words - over and HA: MONY -com	happier by so doing, I will, get the rabbit.
The beyond all God sinfinite level with	Within limits of man's cannrehension	moral wrong, and throws the whole system ed written upon his brow	Now think which would make you happiest,
	10. mail 12-4 相关的意义的标答和相关。我们都	a much on all and the area in the second of	in strange and any realized an entropy of the spirit states and the second states and the second states and st
and Transaca Grades	augh to we all the date of the line line [15	te site alle state and the second the second state and the second state and the second state and the second state	กละครามของสะบาย โรกสารี ซึ่งเพราะ เริ่งมีเสยา คราวไปการการไป
		みやいた こうちん かきまえ ちんか 読んな ことにおかけがす しかい かがく 上げかく かいない かい アプロクロ ひかんれ がいしょうよ	「「「「「」」」」」、「「「」」」」「「「「「」」」」」「「」」」」」」、「「」」」」」、「」」、「」」、「」」、「」」、「」」、「」」、「」」、「」」、「」」、「」」、「」」、「」」、「」」、「」」、「」」、「」、「

yet. Or whether he has gone to live with the e; angels; but the little boy who gave up the rabbit is living, and as he does not know the good he has done, I am going to send, him one of these papers ; to show him how many ter brautiful things he can do in his life, if he is d generous to others, even if he do es sometimes bir have to give up something that he loves er I hope when he grows up to be, a man that " he will be kiud to every body, and will try to id unake not only children, but men and women ny happy around him, and that he will, never r. forget the day when he gave up the rabbit; y which fairy-like, turned into an easy chair for et a p or sich boy to rest in.

How many little children who read this will at be as generous? Beil

In Virginia, a man sent to the penitentiary the third time is never allowed to quit the institution. A man named-Blackenhit; recently sent there finds himself, in this predicament, e it was his third offence and he will be kept there if for life

and the car a set in the set The young gentleman who flaw into a pas-sion has had his wings clipped

A Yankee has taken out i patient for a new bee hive, which is so admirably constructed, that after making honeycombs all summer, that bes fill it with tuckig combs and cury combs in winter. ್ಟ್ ನ್ಯಾಗಿ ಎಂದಿಗೆ ಎಂದುಗೆ

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Notice. - 15 g k tu I hereby give my son George his time during the remainder of his minority. I shall not claim his earnings hereafter, and all contracts made by him, will be binding on him alone. D. TARRELL, IR. Ha thaim sut to can cred re although a

รี้เอง ผู้ร้างหมู่ กระวารมอองไม่ไอก็ต่อผู้สำนังจ