





# The World's Paper.

ETERNAL JUSTICE SHALL BE DONE!

DANIEL TARBELL, JR., Editor.

Sandusky, Vt. Friday, Sept. 17, 1858.

## Our Government.

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

Our constitution, and all our forms under it, both civil and religious, are nothing but human forms, and are imperfect as the minds were imperfect that framed them. No church creed, or mode of worship is sufficiently Divine to remain forever. No form of government is unaffected by the surges of time, however much it may be revered by its advocates. 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 our constitution, we cannot consent to call them God's of perfection, and as they themselves were imperfect, so must the instrument be imperfect, that they presented to us as a constitution.

Again, we cannot believe that the elements that now 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 power alone, but to the outs as well as the ins, as we cannot see much difference in them, so far as principle is concerned.

There seems to be a God-given element in the land, that calls loudly for reform, and how can a Nation reform, 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 a pure, devoted element, that would create and keep wholesome laws for humanity? It is not pretended that Members of Congress are examples of morality or even subjects of law. They are notorious for pollution, drunkenness and crime. Look to our State Legislatures and what will be the unavoidable conclusion. It must be that they are unwilling to live under and obey the laws they make for us. Iniquity and imperfection seems plainly stamped on the very face of all their proceedings. They legislate for themselves, and not for the people, whose servants they are. Or in other words, they legislate for each other to some private end, or attain some selfish object, rather than liberate their constituents from heavy taxation, and narrow selfish acts, that perplex and bind the honest and unassuming.

We will content ourselves at this time with the assertion that this is not a high drawn picture, although we have the "charity" to believe, that there are exceptions to this general statement. But we 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 has 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 enormous sum of one hundred millions of dollars per annum. This amounts to a tax of twenty three dollars to each voter, as shown by the votes polled in the campaign of '56.

This is not all, the nation is now, for the fourth time, borrowing money to defray its liabilities. How much longer can we bear this growing, oppressive tax at the rate it has gone thus far. Our taxes are now far beyond those of Great Britain, or most other nations of the world.

This chaotic state of things can not and will not exist long. Local strife and personal ambition is the ruling element and dissolution is the unavoidable result.

At war with the Mormons. With four millions of blacks in bondage, ready to start at the first beat of the drum, and all in sympathy with the North, for emancipation, and filled with a strong Catholic sentiment that is rapidly increasing, and ready at the bidding of the Pope, to rise in our midst, and take advantage of our lethargy and internal weakness. Who can trace the laws of cause and effect, and fail to see with unerring certainty, the downfall of the American nation from its present condition.

Sooner or later it is certain, and in our opinion the time is near at hand. We expect to see but one more President chosen to preside over us, as a nation. In this we may be considered enthusiastic or erratic, but time with her certain verdict will settle the question. We might write volumes upon this question, but we forbear at present.

## Smart Men.

We have a class of men in our country that call themselves smart. They are frequently successful in politics and more so in courts of justice. They are generally found, connected more or less with financial movements, and not infrequently with banks. They are seldom in other than speculative employments, 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 up to the eyes of the world their acts of fraud and wrong. Then it is, that they become unpopular, not when they commence their career in crime and wrong, 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, unless the sufferers have money in abundance to pay council, officers and witnesses, and then perhaps if he is honest himself, his story will be overbalanced by falsehood, and the scamp goes, unwhipped of justice, until arrested by the great, the noble in the eyes of the world.

As we gaze over humanity, we are surprised and yet amused. Surprised to see the wondering people as they start back at the approach of one of these, worse than drons in the live of humanity. Well dressed good team, smoke, drink, swear and lie, both in and out of court, commit all sorts of crime for the plunder, and still the rabble say he is a smart man. They go in to sustain him in the elections and the legislature is corrupted. They sustain him in the pulpit and the church is corrupted, by his base intentions and this epidemic flows down through all the grades of social life. These evils are every where seen at the present moment, and our nation totters in her Religious and political aspect. Can she stand while she is grounded on such corruption and pollution. SHE CANNOT; 'TIS IMPOSSIBLE.

Who is the smart and the popular man? He who has robbed and plundered the most successfully. The inquiry is not, how did he get his money, but how much has he got? If his foot prints are marked with human blood, and his pockets are all filled with cash, he is all right, he is the great man of the day; he is smart; he is popular.

Now the partition walls of distinction, are built up with just this kind of material. Shall they be longer acknowledged by men and women of real worth. They should not; it is high time we rest our claims for greatness upon true goodness, and teach the world that the motive that moves men to act, is the standard by which to try them.

I glory in the dawn of this age of wisdom, and expect to see much done by the rays of light that now strikes our hill tops, in removing the imaginary claims for greatness, and the presentation of the real, which is goodness.

We attended Freeman's Meeting, in this Town this year, more to learn the true elements of mind and get an acquaintance with our Townsmen, than for any other object. We had three candidates the other side of the mountain, and they were all respectable men, and all from the same political caste.

Joseph Lamb, a man who has been always an inhabitant of the Town, commanded the heaviest vote, and was elected over all others, the sixth ballot. It was a matter of no small consequence to him, to realize the manifestations of the day, as it was an index pointing to the estimation of his friends.

Rufus Hubbard, a very worthy citizen was next in order, and received a good support from a respectable class of pro-

ple. Hubbard seemed less active in the campaign than Lamb, and this we regret, start at the first beat of the drum, and sume made some difference in the result as no one could bring successfully any candidate to bear against him as a man. Wm. Chaffee was next in order, of these candidates. He is an unassuming young man, whose name was presented by some of his friends. The only objection to him was, that he was a Spiritualist. This, in our opinion, does not disqualify us to act in the halls of State legislation. The meeting was orderly and the result generally satisfactory, although many would have been better pleased with their first choice.

We hope to be able to attend the legislature this session, and report the leading features of business there. We have not a very exalted opinion of these political bodies, and shall be willing to show to the world the true effects of this assemblage of men, whose duty is true dignity and honesty to their constituents, but who are frequently greedy, selfish and base.

Our views may be under valued. On account of our position, we think it a good position to be chosen a member to the Third House. It suits my nature much better to go on my own expense and be free, than at the expense of the state and be bound.

## Tests.

A few days since, Mr Willis of Leicester, was visiting with his wife at Mr. E. Hubbards in Granville, about 25 miles distant from home, when this wife was entranced and stated that a little son left at home, had become sick, and had a sore leg, also was dreadfully 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 letter we can produce, from Mr. Willis to Mr. Hubbard of Granville.

Mrs Willis had just become able to ride out for the first time for years, being given over to die by the regular Professors long ago, but by the aid of Dr. Calvin Hall, a healing medium. She is now out of danger.

## Medical Cures.

Our friend, John Estabrook, gives us the following cures, performed through him as a medium, part of which are well attested by individuals residents of the places.

In the fall of 1853, Mrs Anger of South Troy Vt., was thrown from a wagon, her head injured—as the Physicians said, "the skull cracked." Her shoulder bruised, so that she could with difficulty keep around the house, till the fall of 1857, when Mr E. made a few manipulations over the head and shoulders. The difficulties ceased, and the next day she did her work quite well, which she had not done for nearly two years.

In last July, Mr Felton of Troy, was attacked with rheumatism which he removed at once, also many straight a finger which had been crooked for eighteen years!

A young friend in Troy, had been troubled with contraction of one limb, when he only made a few manipulations upon his own leg which entirely relieved the patient.

Eds. SPIRITUAL AG., DEAR BROTHERS—The only way to wisdom is childlike simplicity. I am here in Vermont, a strong believer in the philosophy and phenomena of Spiritualism. Still there are some things, in which I am not settled. The one that I wish to present for your consideration, is this, by what means, or by what law do Spirits move tables and other ponderable substances. I know they do it, but how, I do not know. I have my opinion; but this is not knowledge. Will you give us your views.

Dunby, Aug. 25th 1858.

Ed. World's Paper, Dear Sir;—The war upon the Spiritual Philosophy has been waged with unrelenting severity by the extra zealous churchmen to our action. The spiritualists are generally willing to allow them the poor privilege of complaining. Yet the "pious" ones are not willing to content themselves with that even, but indulge in the most unreasonable falsehoods that can be imagined. But a better day is dawning upon the friends of Human Progress, the light that has burst upon the heretofore benighted sons and daughters of Humanity, is destined to shine on, until its radiance shall fill the earth, even as the noon-day sun.

Our Friend Potter writes us from N. Bennington, that he is, having a noble time in that vicinity, with some tried friends of the cause there. You are desiring of success wherever you go, Bro. Potter. Let us hear from you often.

## Socrates and the Christians.

Angola, Aug. 28 1858.

Mr Editor.—I notice an extract from Socrates, made by Miss Sprague, in the World's Paper of August 13th, and in Miss Sprague's remarks she asks: "If this is Heathen Philosophy concerning death, (meaning the extract) pray what is the Christian and how do they compare?" I will answer.

The Christian Philosophy is: First, that death is the result of eating an apple, or some other kind of fruit about the year one.

Second, That life is only found again, by exercising a faith in the miraculous conception of Christ—the atoning merits of his blood; that without believing that God's reconciled to us, only by biling our sins on the shoulders of an innocent Jesus; that a life decked with truth, virtue, goodness, purity and humanity, weigh nothing towards securing a life of felicity in the world to come.

Third, That death eternally seals the condition of the soul for either happiness or misery; that there is no change or repentance beyond the grave.

Fourth, That we must believe in immortality 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 adherence to reason, and the divine requirements of virtue, truth, purity, goodness and humanity.

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; Milesius and Anytus accused him of being a countenance of the gods. And for this he was arraigned before Athens, who condemned him to death by poison. And like one who had faith in the immortality of the soul, and he divine worth of truth, virtue and goodness; in the seventh year of his age he met his fate with the most admirable fortitude.

Socrates endeavored to apply his great knowledge to some good moral end. He esteemed it to be the true end of philosophy, to make mankind not only wise, but also virtuous and happy. The following sentence uttered by him, gives a clear explanation why he met the fate he did. Says he, 'The human mind' has been unwisely taught that it must accept a mystery, and never dare attempt its solution. Where is the christian that dares to utter such a sentence? He is not to be found anywhere, for the very moment he would commence acting from that principle, the mysteries of godliness would commence being explored and the whole fabric of priestcraft would fall to the ground.

Yours in Truth, E. B. LOUDEN.

## Correspondence.

Randolph, Aug. 16 1858.

FRIEND TARBELL:—Thou vibrates more than progress, individuals change rather than the world, and the world is not improved, yet the world moves on, and progress is destiny. Contrast this period with any given date in past time, and the ratios of progress are wonderful. Although it is not possible for the world to progress in all things at once, yet there never was a time when more things were in action than at present. Nearly all persons consent to improvements in all things except religion—showing the consummate ignorance of people on the subject of religion. "My religion is the thing," the great idea of all time," says the bigot. Oh! how hard it is for the world to learn that the religion of to-day cannot be the religion of to-morrow; and that it is always graduated by the rising light of future time called Faith. Every person has their own idea of God according to their education or advancement, and he can never be superior to that idea. Moses' God was no larger than a proper man, and not equal to the scientific man of the age. The God of Moses was a bloody warrior, a savage relentless monster, destroying nations for individual offences, and receiving atonement for sinners in killing and burning the poor innocent animal. Singular, that a savage religion should be kept up by a half-civilized people. But at this day the clergy in prayer talk to God as though he was a simple uneducated thing, capable of being persuaded and flattered by the uses and abuses of man. Jesus taught God was in man and his kingdom there, hence the ruling element was the divinity of his nature. The duty of man is the image of his own mental character reflected by the mirror of faith.

As a nation or people become civilized and reformed, their God becomes noble and generous; as they become ignorant, despotic, slaveholding and warlike, so their God becomes sensual, violent, and delights in the horrors of an awful hell, and the terrors of a frightful devil. Science is but the harmonical relation of things, a development of which marks the destiny of the age. People are slow to believe that mental and spiritual science is the harmonical philosophy that governs the universe, that the inferior must ever be governed by the superior, that the mind is the man, and that it is governed by the laws of mind as much after the dissolution of the body as before. Death produces no mental change, only gives a new sphere of action.

B. W. DYER

WORLD'S PAPER, DEAR BROTHERS— I had supposed we were living in a fast age, but my faith has lately been staggered. I have recently received the 2d No. of the World's Paper which bears date Sandusky, Sep. 1857. Is it possible the welcome visitor has been a year on its "weary way?" I suppose the 3d No. is published ere this, if so I would like to know it. As to the merits or demerits of the No. received, I will simply say it has called forth the accompanying verses which are placed in your hands to be disposed of according to their just deserts.

## The Telegraph.

By CHARLES THOMPSON

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? Hark! 'tis spirit-finger falling— Rapping out a faithful token Of the love that once was spoken, Ere the silken chord was riven— Ere the spirit passed to Heaven; Now, while all the world is frantic Telegraphing the Atlantic, 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 the spirit-finger falling, The great triumph of all ages. Every word may be a sign, 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, free from terrestrial, Soaring to the world celestial, May unite in endless pleasure, Where joy is a common treasure.

Where the spirits from all Nations Soon receive such aspirations A. Lead constantly and sofly— From the earthly to the holy— From the false and the ideal— To the true, the good, the real— From the low to the Supreme— From the dying to the Eternal St Albans, Vt. 1858.

Bridgewater, Sept 10 1858

FRIENDS: I send you some more of my scribbles to dispose of as you please, and would also say, I would like to know how you are in body and mind, since our pleasant convention, which I assure you I enjoyed very much. I rejoice to see ministers, like those who took part in our conference standing out boldly in the face of public opinion (that great big bear to many) and shake off their shackles which have bound them so long, and hold them up in their proper light, that others may see the falsity of their positions, and come forth into the blessed light of freedom and progress.

The galling chains that bigotry Has bound around men's souls, Are crumbling now and victory R-sounds in from pole to pole: The glorious spirit victory No mortal power can stay. Till all the Nations of the earth shall see The true millennial day.

S. E. HOLT.

## The Indians.

White brothers and sisters, will you hear the Indian maid? then listen. I speak in behalf of my red brothers, who come among you to do you good and whom ye oft call low and sometimes evil, because of your own undeveloped condition in regard to the laws that govern the communication between the spheres, not that we blame you, for we can see the situations of your minds better than you know them yourselves. You feel that what you can not understand in all things is beneath your notice generally speaking, and so you judge of my brothers who speak their own tongue and act their own nature through your media, not remembering that to the red man your language oft is much gibberish as is his to you.

You perhaps, would wish to know why I speak the white man's tongue. Some time gone by, there came to my father's wigwam a white brother, sick and weary, by my intercession he was taken in and made comfortable and with my own hand, prepared the healing draught which he drank and was well. But my heart went out to him in love, and when I learned that my people suspected him a spy and were determined on torturing him to death. I secretly gave him information, and to save my own life fled with him to his native country, when he established me in the best condition to gain an education, and I put my whole force into action, hoping to become

worthy of his love, not knowing until invited to his wedding that he loved another. I could accuse him of nothing for he to me had ever been the soul of honor, but from that time my heart was love, that he was still to me the kind friend and protector, and his angel wife the loving sister, yet my heart was lone and I longed for the happy hunting grounds, and the presence of my Father Chief, and he heard mine inward moan, and knew my failing strength and ere long, came on the wings of the morning zephyrs and took his weary child to the beautiful gardens and happy hunting grounds of our glorious freedom. This, white brother and sister, is my story. 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 return and retrieve my steps, and what do I perceive? White brothers and sisters, are you aware that many of your institutions of learning, are more productive of ruin than just fame; that more immoral, dissipated, and licentious men and women, graduate than honest, just, and virtuous ones. Then if not, it is because you cannot sift the character, even as an Indian maid, and separate the wheat from the chaff, but I must depart or I'll weary my white friends still. I would say, to you, and purify your educational institutions, or all the honor and name derived therefrom, will not in our bright spirit home weigh in the balance, 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 talk, invite me and I will come again.

AGEEA.

# The World's Paper.

HOW TO SEE THIS, LET THE CHIEF OF COURTESY SAY!

A C Estabrook Publisher.

Sandusky, Vt., September 17, 1858.

## VERMONT.

SATURDAY MORNING 8 o'clock.

The Chairman called for the 8 o'clock meeting to order, and made a few remarks relative to speakers; that those who did not claim to be Spiritualists could have an opportunity to speak at this meeting, but at the other, the time would be occupied by acknowledged spiritual speakers; mostly entranced. This 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 wiser to receive truths, and thus prepare for a wiser and better life into salvation.

Mr. Brittan, with an apology, said he might have formed too high an opinion of Spiritualism. He had wandered in the fog and mists of pre Theology till he had about given up the ship, but when that light appeared, he again put aboard, and was not ashamed to own the name. If it does fail, it will be because it does not have its deserved chance. We may live until the thing is none the less a truth. Man entertains the idea of "keep all you get, and get all you can" of the material is too great a degree. We all stand there more or less; yet some are beginning to see that the almighty dollar is not the chief end of man. We do not expect to turn the current in a day; it is the work of years and even ages. But when we think how different our lives are from the one used in old theology, we expect to revolutionize the world; for we have not only telegraph on the earth between man and man, 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 clergy. But the cause will progress, and mediums will soon be found standing in the halls of legislation, that shall speak forth the true cause of humanity. Then brethren don't fear to lose cast your society, for fear of losing support. I do not doubt but Spiritualism will do away with all the wrangles and contentions of mankind, and bring them to a final understanding with the Divine mind.

Mrs C. Chandler requested a song. Mrs Townsend and Miss Sprague rose and sang a sweet duet concerning life now to sing. And to chant music sweet choirs were bringing. And have ye not heard a heavenly song By the Spirits of your busy life around; Ye breathe there a voice from higher life With the heavenly hosts in thy pathway so wide And teach thee he free from turmoil & wrong, Thou art spirits, let thy lives be as angels. Go strengthen the weak as they falter by the way Go pick up the needy, not asking for pay Remember that music comes floating around From the lowliest things with which you abound.

Mr Chandler responded to the sentiment and spirit of the song. In old theology he found nothing that encouraged a progressive life. He felt when he was preaching and damning his congregation he was not satisfied but felt condemned and unhappy. He had too much sympathy with the whole human race to have one thus served, and he could not feel satisfied that they should go into heaven through Jesus alone, but that it should be from being noble in their souls. This was not taught in old Theology—that man could make himself—it seemed rational that we should be allowed to finish and continue



The life commenced here, in a future one, and if so he loved the Spiritual Philosophy and to feed on such soul-inspiring thought. Sentiments, as uttered by mediums. Ths. Middleton responded to the same, and felt doubly assured that old theology was fast tumbling to the ground. S. id Edwards said Emerson taught that we should witness the torments of our children in hell, & mind to everlasting fire! What a violation of all truth. "The electing grace of God has saved some," say they. What a foolishness, an absurdity.

At half past ten the services were opened by a prayer to the Giver of all good and mercy, through Mrs. Townsend, that the spirit of love might flow in upon us, that we may minister unto those gathered together. Let us teach them that the great volume of nature is open unto them, and is ever speaking lessons of wisdom; and let us feel that all that is given from the earth is for thee. O. 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?

He said, "All force is in the human soul, in the gatherings of nature; in the elements created to hold the soul, we behold the fact, peering into the future that opens to the human mind."

The most minute particles of sand can no 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. Then nourish the child, build up the ark, and let them all do their work. If God is with them, they will 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 incapacitated 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 notions. 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 opinions of the Bible not the truths.

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

These courses traced through the Bible, from Adam down to the present day, showing conclusively that the same things are now enacted that were then, and counted as miracles. He gave a lengthy description of the "clergy-men," showing that a true clergyman cannot go astray, and is a person to proclaim life to man, and they could never go astray, for then they were not clergymen.

He called on all to notice the divinity of God—this was in the clergy, and in as much as it was, did God bless them, that we need not say to them "stand back," for God is there, and working in every department of life, and the purpose of this life is to lift up the mind from the narrow contractedness of man. The Divinity is still living, even through all change.

He said the Bible was the greatest book of spiritualism, says the great Book of Nature seemed to think Jesus did not fear the great pulp, but reasoned, that the spirit was called from God, and it necessarily must return. Yet he did not place all confidence on the past, as we were not there, yet they are good references, to compare the present. The Angels are claimed in the Bible as but little above men, and if so looked at on earth, we readily can recognize friends. We may search through the labyrinths of Nature and we shall find that mortality is ever swallowed up in immortality. This must be the ultimate of mankind.

Mrs. Townsend gave an improvisation, which seemed to be a message from a spirit child to its earthly mother, rendering her thanks for past kindness. It was a touching and beautiful poem, commencing with,

"You wrapt a mantle pure as snow, Around my lifeless 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 calling man, by pointing up to God. That we had come here to investigate principles, not to build up sectarian walls and say, "thus far shalt thou go and no farther." Not to say unto man, the office of his life is of no use to him. As to Clergymen, if they were in their souls faithful, they were of God, and filled with the spirit, but when they stoop to the stripes of life, they are of no use to man. Nature presents to two things, or beings, just alike in all points, so there are no two minds of the same opinion, and of consequence, cannot war-

ship alike; but, in a spirit of kindness we all should listen to the teachings of the Great Mind as one Family, God the Father; each as capacitated to comprehend the workings of that Mind.

Man leaves the past, and rushes into the future; he may overturn nations, and uproot the different religions and forms of worship, and still, he will not uproot Truth, nor can he rush into the future and get beyond it. We are sent to give light unto your enquiring minds—can you rest satisfied with the thought that all you are here for, is simply to live and for no other end? Is this all of Spiritualism, simply to know that loved ones live in the future? But are we not told in the plainest terms, how to live, that we may profit by our new light? If we do not stand ready to listen to what may be said given from on high for your well-being, then we are not what we should be, but should stand ready for any new light, that shall be given unto us. We know what surrounds us to-day, then, let us step accordingly, and let the future rest till it is to-day. Do not say you will not act, because you cannot know the future. But in the language of a poet, once on earth, Honor and shame: no on condition rise, Act well your part, there all the honor lies. Let each one endeavor to purify himself, personally, not spending the golden hours of life, in questioning others, but see that there are none in thine own household, or living and you do not answer. By so doing you pluck out the evils from your own bosom, and you will shine brighter and reflect a purity on all around. You may not be capacitated to reflect so great a light as another, yet, if you reflect all you have, it is all that can be required of you. If the love of God is in you, it will be seen, and you need not tell of it, save by your actions, which should show rather than words. Each of you has an influence in the various apartments of life, over the other, and others over a still higher; and thus the great whole is chained in one constant action, that ever enshrouds infinity. Thus is the universe in harmony or out, as the elements are in union, and thus your chain, either good or bad, is, chaining a brother, & all mankind, or leading them into higher light and free from the chains of ignorance and superstition.

Those who struggle on in contentions of this life, are the ones that come out unscathed and give birth to a higher spirituality. We should thank God that we have the power to trace Him in every living, moving thing; can see, and know Him in the lightning's flash, in the thunder's rattle, in scene, and sound, and in our own expansion, into brighter and better beings. You do not wish to build up a sect to show in coming ages, but you are here to exalt your own souls and show the world you have hearts and souls that may receive teachings from willing angels. Some of you may not believe in spirit life, because you have not the key to unlock the future and converse with the angels. Perchance some mother has struggled long to gain one sweet message from a spirit child, but in vain; yet, this should not dishearten her, but charity should be extended, and ere long the bright halo will come forth and the soul go free.

True it has been said that Spiritualism is to make men and women when viewed in the right sense. The fact of their communicating avails nothing, unless you live its teachings. The discourse closed with a poem, relative to a true life on earth.

A few moments were devoted to free discussion, in which Mr. H. S. Brown, of Clarendon, joined. He glanced at the corruption of our country, the enormous increase of the expenses of government, the distrust our ancestors had of coming generations. He thought the officers were not chosen often enough, and so arranged by our fore-fathers from a lack of confidence. Thought there had been too much compromise. Mr. Tarbell seemed to think that the government would be ruled more in love, and a time was at hand that compromise would cease in a great degree, and Love guided by Wisdom would govern man. Love was not to be used at the sacrifice of Wisdom. As to the clergy, he would go hand in hand with them, if they would work solely for the cause of humanity, but to have them shut their desks against Spiritualists, as they do in most instances, he could not fellowship them, by following after them. He did not see the Universalists, who claim to be so liberal, invite the mediums, or Spiritualists, into their desks to speak with them, often would scoff and denounce them as "vagrants." If they would open their hearts, he was very willing to associate, and worship as mankind should.

In the afternoon the meeting was opened by singing from the audience. Mr. A. E. Simmons spoke in the trance state, of compromise of the world down to the present day, and that cessation had been the order of the race, and that now the Spiritualists were asked to secede. He said there might be necessity for compromise of the material man, not of the spiritual. The discourse was a most convincing argument for freedom. It was a noble defense of Spiritualism, as viewed by its true friends, and a most expressive thrust at error, as manifest in the sectarianism of the past and present ages.

Mrs. Thompson, of Lowell, Mass., gave an argument from the Bible, in support of the new light. She is a trance speaker, that is well calculated to bring out the spiritualism of the Bible.

Mrs. Townsend discoursed upon the real de-

signities of man, showing they could be supplied by knowing what they really are, that to do this, we must study ourselves, and know of our spiritual wants—that there is enough in our spiritual nature to supply all these wants. We must give if we would receive, and we must rise to higher thoughts of life.

Mrs. Pratt, of Braintree, closed the meeting for the afternoon, controlled by an influence, purporting to have been an Infidel, when on earth. It searched out many of the causes of Infidelity.

The evening was occupied by various topics, such as false and true Deity, the true life, &c. Miss Ballard, of Bethel, denounced the use of tobacco, in strong terms. Mr. Tarbell thought woman should be equal with man. Mr. Wilcox desired that woman should be allowed to vote at School-Meetings, immediately. Mr. Potter presented a Forensic Discourse, who gave a ludicrous description of "woman's rights." Mrs. Wolcott gave a vision, typical of our government, which we give in full. Sweet visions bright of heavenly light, He giveth me to see, who holdeth space, In His embrace, and fills immensity.

Ye speak of the rights of women—of the school house, of the ballot box—the school room is the little pill—the ballot box the branch—the large white house, on the hill, is the broad flowing river. And looking upward, I see standing in the midst of honor, an angel; his feet resting on the blue ether, ever as Christ on the rolling waters. In his right hand he bears a banner on whose surface, pure and transparent as the pearly depth of the clear crystal waters, there is inscribed in letters of living light these words, Liberty, Love, UNION!

And ye say there is no liberty, and looking forth I see it; for the hand of man lieth heavily upon his fellow man, and in the deserted halls of justice, I see the life drops of the good and virtuous washing the feet of him that slayeth; he goeth forth unscathed, and lofty, in his own dread night. And ye ask shall these things be, I answer nay! The voice of God hath spoken it, his words shall not return to him void.—The time, cometh quickly, yea, speedily it lieth at the door.

The Love principle which should bind the people of this great republic—where is it? True, the parent loves his child, brother his sister, and dearer far, the companion his wife, with undying love—but that unspoken, God-given, and heaven-born gift, which elements neighborly love, and communities, and the people of this government, in the bond of brotherly regard, so deep so strong, that the olive branch of peace shall wave over them in freshness and beauty, is wanting; and in its place I see, contention, turmoil, and strife.

Still looking upward, the angel I see—on his brow is a beautiful wreath, whose clustering silver leaves form these letters L I F E, an emblem of this earth-life, still upward, and upward, to that immortal life, which fadeth not, neither shall pass away. With his right hand he holds the gently waving banner, his left extended, and pointing towards the east. I look, and behold a vast concourse of people, dressed in dark clothing, moving onwards, toward me. One, the foremost, who seems to be their leader—behind him two, behind them three; and on in regular order, until the widening lines form a half diamond; thence backward in a straight, unbroken column—a living, breathing, multitude, innumerable as the leaves of the forest, on the sands of the sea.

Suddenly, there appears directly in front of the leader side by side three personages, clad in garments of alight hue, amid the whole vast throng, no sound of footsteps heard, or moving muscle seen; and yet they move along as if by some great unseen impetus, to the brow of a circular mound, above the center of whose flattered top clear and smooth as molten glass, the angel stands. As the three personages pause beneath the banner slowly it descends, and the banner staff is clasped by the hand of the centre personage of the trio. The banner, dropping gracefully downward, from each corner there issues forth, a spirit hand, perfect in yet a metrical beauty; delicate as a female, yet firm and strong. Jointly, lovingly, they rest on the heads of the two who stand on either side of him who holds the banner-staff.

I look again and lo! the mighty multitude have separated, and formed in to companies of diamond shaped masses, each, meeting each and forming a circle around the circular mound. The leaders of each company step forth, and kneeling with bare heads pay homage to, and receive a blessing from, the three who bear the heavenly standard.

The people dressed in dark garments are the people of the United States, and their leader is the President and it is to be seen, those that form the half diamond, are the men of his cabinet those beyond, are the plain people of this land, by and through whose votes they receive the power, to squander their hard-earned substance and rule them with an iron rod.

These three personages, are of the earth also, but they are whom our Father has bestowed great knowledge or whom the mantle of his love and wisdom has fallen in, whom the love of universal Liberty, justice, and equity, rise paramount to all else beside. The diamond shaped companies are the people of the different states and territories of these so-called United States. Will may the angel weep, and veil their eyes in sorrow, that union is no more that the strong oppress the weak, and bind in

words than iron bands, the limbs of him whom God made free. That might makes right. Do ye ask shall these things be? I say unto you nay! The fact has gone forth—He who ruleth in the heavens above, and in the earth beneath, hath spoken it. He who holdeth the mighty waters in the hollow of his hand, and hath power through out all created space, hath spoken it. He sends his holy angels forth to hover over this devoted land, and through them, shall bring forth an ion from these elements, harmony from discord.

Order from disorder. Wilderness whispering and wilderness deep speaketh unto deep and the reverberating echo, bounding from valley to lofty mountain top, bringeth back to me a hundred times these words. The voice of God hath spoken, it is so.

ADJOURNED.

Remainder in next number.

Letter from Mrs. Townsend

Bridgewater, Sept. 8th, 1858.

Brother Adin,

I feel as though I should like to talk a little with you readers to night, and with your kind permission I will do so through the columns of your valuable paper. My dear brothers and sisters, I cannot be satisfied without telling you some of the thoughts that have crowded upon my mind from time to time since I have been before you as an humble instrument for angels to breathe through to you their thoughts and ideas. I can't think that we have all listened and talked more than we have acted and lived. And there are so many things for us to do, and live, in order to "become true," I suppose we have felt a sort of discouragement. I have at any rate, and so presume you are troubled in the same way. Now when I see a score on the hand or face I endeavor to think of some remedy, and when I do think of something, to apply it, that it may be acting upon the part affected.

We all know we have sore places in our minds, and that they make themselves manifest in cross looks, unkind feelings, and words. They break out, and really discharge, sometimes a great quantity of bad matter.

Physicians say it is good for the sufferer to have a free discharge from the diseased part, 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 permanent 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 themselves.

These sores in our mental organization have causes, and we must seek, and remove them, ere we can enjoy any degree of peace & rest. Now my dear friends if you and I are not happy, there is a cause for it, and it becomes our duty as progressive beings, to remove every inharmonious element from our physical and spiritual existence. I find myself falling far short of expressing to the world, the noble traits of character that are made visible to my inner perception, and I know some of the reasons why I cannot or do not.

First, I am not physically strong. Second I have more cares than I have any business with. Third, I am not without the influence of education. Fourth, am not quite free from fear of Public Opinion. The influences arising from these existing reasons combine to prevent my being the true and noble woman my soul perceives.

Now I want to ask your assistance in removing the cause of these difficulties, not only from myself but from you all. Let us live more plainly, taking less of rich injurious food, into our stomachs. Let us cast off all cares that do not belong to us, thus more effectively mending our own business, and strive to grow to the glorious truth of life away from error, and educational influences. Let us be true to ourselves, tho' the whole world appear to us. Obeying the deepest, holiest, noblest, promptings of that Divinity within.

When I come to partake of your hospitality, which I may do, this coming season, please put before me plain wholesome food; and, instead of telling (as I know you have done many times, because you expected some friends) and wearing yourselves out, to place something nice before your guests, to tempt them, just as appetite, rest and be prepared to mingle soul, with soul, and heart with heart, for the cause of suffering humanity.

Think how many of our Dear Fathers children have not sufficient of the coarser food, you desire to prevent them from actual starvation; and most of all, remember the petition so earnestly put forth, "lead us not into temptation." We are continually tempting each other in a thousand ways that make us suffer if we yield. Then why not club together and take the great work just being more thoroughly published for the world, headed "Reason and Common Sense." You know by clubbing we get the World's Paper and others cheaper, and I am positively certain that the same rule will apply in the case referred to.

I really do not feel able to take this great & glorious work alone, nor can I, but if you all will put to and help, we will ere long have the satisfaction of seeing more real happy faces going up and down the earth, more robust healthy men and women, and consequently more sweet loving and loving little ones. They will all tell us, we subscribed for the new publication, and from it do we learn what makes us all happy. My sisters you and I have something more noble to do, than to be

making pies and cakes, bread, butter, cheese, and washing dishes all the time. The souls of men need food, and our hearts must prepare to give in kindness and love. We must put the yeast of thought in our brains and let them rise until we know something. We must feel that we are beings created for a high and holy purpose, and that to fulfill this purpose, we must arouse the latent energies of our inner natures. You have felt discontented with your situation, many times, and with good reason. The longing and yearnings of your higher natures, have been made obedient to a lower development in man, and since the higher has yielded to the lower, sorrow and suffering has been the result. Now please resolve with me this moment to obey only the higher dictations of our God-like natures, which will invariably make us pure, virtuous, honorable in every sense, and strong to walk in the ways of the Lord; and make His paths straight. In ourselves must the work begin. We may become as glorious lights for the human soul if we will. Let us try.

M. S. T.

The World Around Us.

"IF WE ARE NOT REPRESENTED, WE ARE SLAVES." House of Rep., Mass., 1784.

A PETITION FOR EQUAL RIGHTS

To the Hon. Senate and House of Representatives of the State of Vermont:

We, your petitioners, citizens of Vermont respectfully request you to consider the following principles, that were adopted by the people of this country, in their memorable struggle for Independence:

1st, "That taxation and representation are inseparable."

The women of this State pay a large amount of taxes, but there is no legal provision enabling them to represent this tax, by their vote, or by the election of a representative.

Many women pay taxes to support public schools, and have children attending them but are not allowed any voice in appropriating the money, in the construction of a school house, or in the selection of a teacher. This is a peculiar hardship, when we consider their best educators of children, and more interested in their comfort and progress than men are.

2d, "Governments derive their just powers from the consent of governed."

Women are governed by the laws of the State; but there is no legal provision enabling them to express their opinion of the justice or injustice of the laws, or to give their consent to them; and when we consider that the earnings, person and the wife belong to the husband and are under his control, we have a right to believe that they would object to the justice of such laws, because good men do not wish for such legal power and control and had men should not have it.

Therefore, we respectfully request you to so change the laws that women may have the same legal right and privileges that men have; and be subject to the same restrictions and disabilities. So that the rich inheritance of a just and equal government, that our fathers and mothers of the Revolution, sought to establish for themselves and their posterity, may be enjoyed by all the children, whether they are men or women.

This petition is being circulated in this State for signatures, accompanied with a letter, extracts of which we publish, as extracts from legislative reports of the States of Ohio and Wisconsin.

"In our political campaigns, all parties are anxious to secure the co-operation of women. They are urged to attend our political meetings; and even in our mass meetings, when whole acres of men are assembled, they are importunately urged to take a conspicuous part, sometimes as the representatives of the 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 it comes to the crowning act of voting, she must stand aside—delicacy forbids—that is too masculine, too public, too exposing, though it could be done, in most cases, with as little difficulty and exposure as a letter can be taken out or put in post office. But, with all our dainty notions of female proprieties, women are, by common consent, dragged into court as witnesses, and subjected to the most scrutinizing and often indecent examinations and questions.

"It is prejudice, custom, long established usage, and not reason, which have demanded the sacrifice of woman's natural rights of self-government; a relic of barbarism, still lingering in all political, and nearly all religious organizations. To declare, therefore, that a voice in the government is the right of all, and then give it only to men, is to remove even the appearance of principle."

Let no one imagine that he can dispose of this question by a contentions fling at strong-minded women; for it may be that democracy, in self-preservation, will be compelled to invite women to the ballot-box, to restrain and overcome the ruffianism of men."

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 vote, was a large property-holder in Toronto; with marked respect, the crowd gave way as she advanced. She spoke her vote, and walked quietly away, sheltered by her womanhood."

And when we remember that our independence was gained by promising laws of equality and justice, and that the constitution of the United States coincided with these promises, so that women are eligible to offices of President and Vice-President; and that

power was retained by the States to fulfil their part; there can be no excuse for State Constitutions and laws remaining in violation of these promises, when the subject is fairly presented to the people and the legislature; because a refusal to repeal them would be a public declaration, that fraud and deception are better than truth and freedom, and be a disgrace to the voters, of a free, enlightened and Christian people.

This letter is signed by Dr. H. S. BROWN of North Clarendon, and JOHN LAXTON and NEWMAN WEEKS, of Rutland.

The following petition has been sent us for publication.—

To the Honorable Senate and House of Representatives of the State of Vermont:—

The undersigned, citizens of Vermont, respectfully ask you to enact, that no person, who has been held as a slave, shall be delivered up, by an officer or court, State, to any one claiming him on the ground, that he owes "service or labor" to such claimant, by the laws of one of the Slave States of this Union.

Garrison says of Spiritualism in this section, and the Abolition Convoyation at West Randolph, as follows:—

"Spiritualism" prevails in that region, to a considerable extent, and has many warm advocates, and more who fear and denounce it. One or two "mediums" were present at the convention, and considerable uneasiness was privately manifested by some in the place, lest they should speak, and thus subject the meeting to the charge of a Spiritualistic gathering. Some of these sensitive and well-meaning persons thought these "mediums" ought to be told that they would not be allowed to speak, even on the subject of slavery! Our reply was, that, rather than have any one silenced in that manner, (especially after the convention had invited the fullest discussion,) we would much prefer to have two meetings dissolved forthwith. In case the "spirits" did not keep to the point, the chairman must call them to order! They did not, however, make any vocal demonstration. Although every body in West Randolph, claims to be anti-slavery, neither of the churches could be obtained for the use of the convention, which will be pleasing intelligence to all who buy, sell, and enslave their fellow-creatures at the South.

The State Election.

The election came off on Tuesday the 7th. inst. Hiland Hall elected Governor, & Barnham Martin, Lieut. Gov., & Henry M. Bates Treasurer, by about 14 to 15000 maj. In this town Joseph Lamb was chosen Rep. by about seven maj. on the sixth ballot over all others; the other candidates were Messrs. Hubbard, Tarbell, Claflie. The justices elected for town, are: J. P. Ball, A. G. Allen, A. B. Eaton, R. M. Hubbard, John Parker. The vote for Rep. was about 125; for Gov. 18 and 21 For Congress, 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 Mr. Lamb, some liberal votes during the Legislature.

FRUIT CULTURE: or, a guide 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; cloth, 50 cents.

Fruit culture has but just begun to receive the attention it deserves, and we gladly welcome this work as the matter it contains is well 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 afford it. There is no doubt but in all sections some fruits can be made profitable if judiciously cultivated.

VERMONT MUTUAL FIRE INSURANCE COMPANY.

NOTICE OF AN ASSESSMENT FOR 1858

The Members of the VERMONT MUTUAL FIRE INSURANCE COMPANY are hereby notified, that the following assessments have been made by the Directors on all Notes in force on the following days, to wit:—

September 4, 1857, 3-4 per cent,

" 21, " 1-4 "

October 17, " 1-4 "

November 3, " 1-4 "

December 5, " 1-2 "

January 19, 1858, 1-4 "

February 15, " 1-5 "

March 5, " 1-2 "

April 2, " 1-4 "

" 27, " 1-4 "

June 5, " 1-4 "

July 19, " 1-4 "

Making 4 per cent. for the year ending August 1, 1858. Said per centage to be cast upon the original amount of the premium note, without reference to endorsement;—and to be paid to the Treasurer, at his Office in Montpelier, on or before the 20th of October, 1858.

Members of this Company will find in the hands of the Representative elect to the Legislature, a schedule showing the amount of assessment due from each respectively; and they are particularly desired to see that the money for their assessments is forwarded to this Office in October. The assessments must be paid when due. A little attention to this on the part of the Members of the Company, will save them expense and trouble.

J. T. THURSTON, Treasurer.

INSURANCE OFFICE, Montpelier, Sept. 1, 1858.



THE CAUSE AND FOLLIES OF SKEPTICISM.

BY A SPIRIT.

Such views of a God by men are entertained. No wonder some turn unbelievers; complain of their God, the no wonder the wise should 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 Atheists, viewing the God of the Church. With their errors are sadly discolored; [ed. In the opposite error they at once become lurch. But, neither for truth can be trusted.

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

They talk of a constant, well timed adaptation Of laws that have somehow existed [ed. 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 favorite position. On no other plan can their creed be sustained On no other ground or condition.

The thing is complete, as the reader will see. On this point the whole subject is pending; If they fail at this point the result will be It is error for which they're contending.

A fountain sends forth streams of its own sort or kind. And such they must certainly be; [ed. These streams are not [ed. toward To the river, the lake, or the sea.

Each seed will produce its own kind of fruit. Retain its chemical nature. This is alike true of each grain and each root. Of the earth in its separate strata.

Each specie to its own proper sphere is led. As by most men, of course, is believed. Each grade has its own legitimate head. From which 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, Still it grows a more savory fruit; Still, by its own opponents never 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 species its own species brings. After all our improvements and pains.

From this there's no power to ever depart. It can't be amended nor changed; 'Tis not in the power of nature or art, To divert this law out of its range.

Unintelligence then, its like must produce. Unintelligence its products must be; Intelligence could not by it be 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 earth we are sent An intelligent race, it appears.

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

If matter exists without any laws. Ant. credit to conscious existence. If order exists without any cause. 'Tis then true beyond any resistance.

That matter knew how its own laws to enact. From confusion knew how to bring order; Which, ideas alone establish as fact. That it close on intelligence borders.

So closely, in fact it is one and the same. An intelligence then, it surely must be. Their idea, of course, is deceived and lame. As the thoughtful can clearly perceive.

They doubtless suppose there's a mystery revealed. By the theory which they have taught. Still the sealed up Book remains as led. Their laborious struggle as all fought.

There is no good reason why matter is first. And knowledge should be its natural right. And if we admit it, we certainly must Own matter and spirit are equal.

Whatever knows how to arrange and condense The atoms of which the world is a mass Must have all the parts of intelligence. Beyond what of mortals can ever be said.

Back of all we can know of man's consciousness An intelligence clearly seen. And we think candid minds will infer from this That intelligence ever has been.

The knowledge possessed by what has controlled Far back of our fathers' flight Must itself possess wisdom by which untold. And in it must ever be blit.

If the farthest back that mortals can go. All nature was purely ethereal. It spirit was not, we then surely know The Universe was but material.

This point but made but the time once has been That knowledge could have no existence In that case one fact must clearly be seen. Matter formed without any assistance.

Another idea we here bring to view. All intelligence ever existed. This being the fact, then one thing is true, And cannot at all be resisted.

It is what most men call wisdom or knowledge, Is not in existence at all. They gain a diploma from a popular college We nothing can know after all.

The wisdom principle in man must be As God has ordained that it should. A positive thing, an entity. To render it useful or good.

An entity was never a nonentity. The order of things is not so. It must have existed eternally. As intelligent men must well know.

When a time was that wisdom was not. When power the wisdom could cause. From wisdom a thing never was brought. The beyond all God's infinite laws.

That power has not been created. That thought goes back of where we should. Yet the truth must be stated.

If matter alone at first had a place. Where nothing but matter had been. Through the extent of unlimited space. No spirit had ever been seen.

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

But matter must feed on what is material. The spirit must have other food; To intelligent minds there is something more real 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 men know quite well that their mental supplies Must come from a high mental source; The spirit above the material; and feed on ideas as a matter of course.

The spirit is first in the order of nature. And second to thought can it be. 'Tis the primary law in every creature 'Tis the order of reality.

The point is admitted, most cordially so. That no mortal the theme of mortals Beyond a set limit the mind cannot go. Such theme it does not understand.

How spirit existed without any cause. First, entered itself into being. 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 existence should construct the thread Of mortals' entire destiny.

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

If a system was known that these doubts would remove. To it we would joyfully cleave. Its light clearly seen we would fully approve. And behind, old ideas we would leave.

But the atheist's plan affords no relief. But the subject still deeper involves. Their minds made out. Let stagger belief. Our doubts they can never resolve.

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

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

Between these two points we must all take our choice. There's no medium between these extremes. It reason may speak and we hear its voice. It would save from materialists' dreams.

On this point then, we take a firm stand. Regardless of all contradictions. And claim that intelligence first had command. That the opposite is but a fiction.

But if God is a being so far out of sight. That no one can see, or know. If he dwells thus, alone in unseen light, In a time to which no one can go.

Then it is foolish to teach the ground of faith. A future we cannot explain. And if the Bible is true, as Deity saith, To that knowledge no mortal attains.

If men could but know the nature of God. They might make it their rule and their guide. But things so high are not understood. By men, they may be misguid.

Who knows whether God has ever descended. To speak to a mortal at all. The idea, of course, can't be comprehended. And man may be wrong, after all.

If you say that the Bible is false, as decided. And left us no room for a doubt. That it is false, we have full such cases provided. By the plainest conceivable route.

We then, use the freedom to make this reply. That the Bible leaves this in the dark. To deny it but make the Bible a lie. And give us the infidel's mark.

That book is outworn on the case now in hand. Men's ignorance fully declares. It tells us that God no more under stands. That He enters not such depths as ours.

Each man his own highest ideas can have. Of the purest and most exalted state. To be thus far perfect. All who men will crave. And a God in that way they create.

That such Gods as these have spoken to men. In all life's conditions and stages. Is what to all men is not very plain. As a thing that has been in all ages.

Though the thing as here stated is certainly true. Yet, to the Bible, it forms objection. The truth it contains this thing can't undo. If wisdom controls the selection.

A part of that book was written by Jews. In opposing that pure Nazarene. Such parts of course we may freely refuse. As the ventings of malice and spleen.

To Satan some parts of that book are ascribed. Some to Apollyon, that infernal fiend. By the current 'tis said mother Eve first blimbed. The bane of unholy desire.

Men spoke, who by sin were polluted. Who revolved in sexual lust. [ed. What was said by the one, was by the other die. If the orthodox reading is just.

Then the work at the best, is of man's compilation. Man decides what is conditional. Might could be admitted, save by approbation. Of the Priesthood, the King, or some Cardinal.

And since we have gained King James' translation. The priesthood has worked in disguise. If the Bible we take as our rule. Has altered it at book by interpretations.

A selection of truths, 'tis sure, we must make. If the Bible we take as our rule. And we must be careful to make no mistakes. If we wield such a powerful tool.

And we must have proof outside of that book. To establish its claims to belief. To its own declarations the wise will not look. From their doubtings to gain a relief.

A truth is a truth, wherever 'tis found. And worthy of candid attention. And with truths far and near, all nature abounds. Within limits of man's comprehension.

To these well known facts then, we will add. And by them, all truths they will learn. The whole truth they may not all time find. Yet this rule is of all rules, the best.

Would we find out the truth, we must have some. We must have our own organization. If, to gain simple truth, about some point. We may give up all investigation.

Men travel away, too far from the light. While things nearer to be 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. Surely is easy to be understood. There are many errors into which men now slide. Because human rules are not good.

They are too abstract, too much mystified. By philosophy, too much perplexed. They claim to guide right, they often misguide. And leave men disheartened and vexed.

Let your teachers be simple, consistent and plain. Let their lessons from Nature be drawn. What they don't understand, never try to explain. And a morning of glory will on them dawn.

Correspondence.

Punished for doing the best we can.

It is quite evident that the theories of the day are discolored and irreconcilable, an incongruous mass or conglomerate of ideas are entertained and passed off as the truths of God or of nature, when the moment comes of trying the different parts of our theory in contact. They mutually explode, as two engines under quick motion on meeting, dash each other in pieces.

Ideas at present appear to be embryonic, not matured, or perfectly formed; still the strong pulsations and frequent struggles are ominous of a speedy birth into the more open realms of light and truth; the hope may therefore be entertained that we shall yet enjoy the harmonious state for which the soul naturally aspires. We may in this light rejoice in the agonizing effort of mentality to emerge from its embryonic prison into the light which man is destined to enjoy; and we may expect a gradual day-light development, until we can know the truth as it is, and be made free through its sanctifying and saving power. But we shall never reach that desirable point short of crowding our ideas to their utmost verge, and surmounting whatever of pain or mortification may attend the effort to become physically, mentally, morally, socially, and politically free, and enabled to walk in the light as Christ is also in the light. Probably there never was a time when the unexplored regions of thought have been so much the theme of scholars and writers as at the present time. Still we are liable to embarrassment from the fact that we are inclined to regard our present views as the final determination of the case, and dogmatically to denounce such views as conflict with ours.

No harm need result from investigation. If each one would act in his own proper station. With earnestness well knowing he may be in wrong. That the right of opinion to each one belongs.

Among the themes of present research we find the ability of man to act differently from what he does to hold a conspicuous place; not that this theme is altogether new but that it is pursued with new ardor and in new directions. However important these subjects are, yet whoever fancied himself capable of arriving at a perfect knowledge of the case must possess a cool head and a brain that would destroy my confidence in him. The old ideas should in the main be considered as suggestive; few if any of them having passed beyond the reach of plausible objections, it not successful refutation. The doctrine that all men do the best they can with the present organization and surroundings, when taken singly and shown appears to possess a force of argument and demonstration that commands respect, if not belief; still, however well a theory may look in the distance it will not stand the test of our own knowledge and experience; we are apt to think it must somehow be defective. The deep fountains of truth are within us and are spontaneously unguishing and the these internal resources may be darkened or repressed by a dogmatic priesthood, or by the far off reasonings of the philosopher; yet within us is the truest divinity, the safest philosophy. It might be safe to leave to the inward, honest convictions of each mind, the decision of the case, which he could not would not have acted differently in many cases, from what he has acted; if his verdict is against himself, he is self-condemned in spite of all the philosophy of the age. Many of our acts are known to be induced by the force of circumstances; while others are the result of deliberation and free choice and will reference to which we could have taken a different course just as easily. To be told that these deliberations are compulsory, conflicts with our inward consciousness, even if they were philosophically made out, it would not fully quiet the inward monitor. In an issue like this what shall be done? shall our only teachings head to a foreign theory or shall we, true to nature, allow the divinity within us to tell the story? Moral guilt presupposes the freedom of the wrong done; inasmuch as there can be no guilt involved where the freedom is not. One objection to the idea that all men do the best they can, grows out of its want of adaptation to our circumstances and moral necessities; it annihilates the idea of moral wrong, and throws the whole system of moral and religious teachings in the shade.

If all men do the best they can, then all do right as far as they are concerned. If so, then down with this everlasting noise about slavery and slaveholders; take them to our bosoms, call them good fellows doing the best they can, setting up to their highest light. Take the murderer to your arms and bless him, in a word, annihilate all difference between virtue and vice and leave mankind subject to mere physical evil.

True kindness is the weapon with to conquer a foe; but this in no way conveys the idea that they are not morally guilty, or that they could not have done differently. Truth cannot be demoralizing; if therefore the doctrine I am opposing is true, the time must come when it can be seen in a light that will not exert a demoralizing influence; but in the present state of things, it would be difficult to see how the purposes of eternal morality could be aided by it, while it is easy to see that multitudes would seek to justify themselves in their vicious courses on that ground.

I am aware that this is an objection which is raised against nearly all new systems and that it often shows the short sightedness of those who raise it; and it may prove equally so in this case. All I ask of the advocates of that theory, in this respect, is, to show the moral bearings of their doctrine; if the idea can be so simplified as to come within the reach of our present capacity, or if our capacities can be elevated to a plane high enough to appreciate the thoughts as they are, all is well; till then we must entertain doubts on the subject.

The object of dis-oursing on such subjects must be to get or give some rays of light, but not to arrive at a final settlement of what we must know all things to understand their deep and hidden mysteries. When we can decide this one question we can decide all positions.

Strife, Contention, Love and Harmony.

I once met a man in the middle age of life; his brow was knit with rage; his teeth firmly set; his hands clasped; and ever and anon, as he paced the lengthy hall, he uttered bitter and sarcastic words. He seemed to be in war with God himself. Strife and contention seemed written upon his brow.

Said he, just look! they have set the evil one at work, over all the land, and all laws that now govern this enlightened nation, are to be overthrown; and barbarism will yet reign, where civilization now presides.

Now I follow him from that hall to the consecrated church, where he is to instruct his community in the Divine Principles of God.

He walks with stately steps to the pulpit, with reverence he opens the holy book of God and reads 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 most merciful God, wilt thou look forgivingly down upon these thy children. We ask thee our Father to forgive us for the sins committed during the past week. Wilt thou in mercy bless those that have learned to love and fear thee. And we most humbly beseech thee heavenly Father to visit the sinner.

Wilt thou have mercy upon those that have no mercy upon themselves, and lead them from their erring ways. Wilt thou fill them with thy love that they may taste and know thy goodness ere 'tis forever late.

How did he say forever late? Methinks he did. Then most assuredly, thought I, he instructs those that gather around him, for the purpose of gaining light and truth, that they have to deal with a partial God; one that has a preference for His children. I listened to his teachings with a sad and sorrowful heart. As he closed his meeting I went to him and asked, "Is it truly as you say, that some of our friends will be forever miserable?"

He smiled and answered, "most certainly they will if they do not repent and leave their sinful life." I said, "And is it true that my brother who passed from this life some years ago, is to be forever cast aside from the presence of God?"

With much composure he said, "Most certainly if he did not repent of his sins, and make a humble confession unto God, and sincerely beg to be forgiven he is lost forever. But said he, we hope he did repent."

Slowly I retraced my steps homeward, and with a troubled and serious mind, pondered over those words, given me by that messenger of God. I thought I was so wicked that I had passed all hope; or I could find no consolation in those words. I sat and thought of that brother that had passed away.

He was always kind; a harsh word I never heard him utter to one of the family, and he was the pet of all pets; jolly, lively and merry, he seemed the light of the household. Yet he passed off—the parting word was spoken; the last breath was drawn and no confession made, and I was so wicked that I thought that dearly loved brother was in heaven; for what could he have done on this earth, that he in justice should be forever excluded from this light and presence of God?

I closed my heart and exclaimed, I will believe nothing; better be in darkness than believe that, and I closed my ear to everything.

But presently I saw a man clothed in light, and his motto seemed to be love. Those beautiful words—love and harmony—came written upon his brow. I approached him, thinking that, from a person so seemingly lovely I might learn something that my mind might nourish. Said I, "Gentle one, I have been taught by a kind and good man, that our Heavenly Father was partial to his children. That He takes a part along in the regions of light and love, with Him, and the other part are cast into darkness, never to catch one ray of light. In that I find no solace, my mind reaches forth for something higher." He took me by the hand and said "young lady thou hast been taught what I cannot sanction. Let me say to you that God is the Father of all things, and he treats all as a father, but not as an earthly father, for ye know that they are selfish; but he treats them all alike; he gives them all the same chance to see good and evil. And they are requested by Him to turn from evil, and learn to do good, and in proportion as they obey His commands, so will they receive light and truth in the world to come.

He says young friend, if you live a just and righteous life, you will be rewarded likewise, happiness will be yours accordingly; and if you live a sinful and ungodly life, and leave this earth in an ignorant manner entirely unacquainted with the laws and principles that govern the entire universe, you will reach the other home in the same ignorant manner, and of course you cannot see that proportion of light which you could had you become acquainted with the truths, and principles of Nature before leaving this earth sphere.

But most certainly am I taught to think that the light of God will be spread over all as fast as they are able to bear it.

Slowly I retraced my steps homeward, but how different from the walk four weeks ago. That messenger had filled my soul with light and love, and I went away rejoicing in the divine faith of an impartial being who rules all things. These soft and gentle words filled my soul with rejoicing, and instead of closing my eyes and ears to everything, I opened them to truth, and my mind is now growing in light, truth and knowledge, and thanks be to that gentle messenger of God for all the light I have received, for my heart was closed and barred to all things, until came forth that messenger of light.

Now I will say as did that first kind man, O, Father, wilt thou in tender mercy, look upon those poor and ignorant people, who now go teaching in a hell and a heaven, and open their hearts to love, serve and obey thee as thou commandest. Wilt thou throw thy divine and imperial light over their now darkened soul that they may be better prepared for the glorious and immortal light that awaits them in that glorious and beyond this dark & obscure world. BETSIE E SATYRROOK.

Children's Column.

The Little Boy and the Rabbit.

"Oh Bell, want you get me a white Rabbit?" said a little boy to me one cold winter's day as we sat beside a warm coal fire, after teasing his parents until he saw it was useless.

"Now do and I'll love you dearly," a sentence which to him meant every thing.

"A white rabbit, why how came you to think of such a thing?"

"Oh Willie Moore has one, and it is so beautiful, and eats out of his hand so nice; want you get one for me?"

"Let me see. I was just thinking this cold snwy day, about the little children who are hungry, and have neither bread and butter to eat, or clothes to keep them warm; and some of them sick and no one to see to their wants. I am wondering whether I had better buy you a rabbit or get some things for them."

"Oh, I do want the rabbit so much," said my little friend, putting his arms around my neck and laying his head on my shoulder.

"I have got a little bed made for it already in a basket for. I thought Father would get me one, and now he won't," and it required a heroic effort to keep back the tears that almost choked him.

"I know you want a rabbit?" I said "and I would like you to have one, for you would enjoy it much but it troubles me about these little children that I see sometimes in the streets and alleys. I should not wonder if some of them were starving, or striving with the cold now, and needed the money that I should pay for your rabbit. I wonder which way I ought to do." I added abstractedly as thought thinking aloud.

The boy was silent a few minutes and then as if a sudden thought had struck him, said "Hav'n't they any fathers and mothers to get them things?"

I said "no."

"Well, let them come here and mother will give them something to eat, and some clothes," and this time, he thought he had removed every obstacle, as his mother was the friend of the poor, and all came to her if in want.

"But they do not live near here," I said. "Then let somebody that lives near them give them things as mother would."

"Every body is not like you and her, little True!" I said, pushing back his hair and looking in his face. "They do not mind about the want of these children. Your rabbit will cost a dollar. Now if you think you will be happier with it, and let these little children go sick and cold and hungry, than to know that you have given it up and made them happier by so doing, I will get the rabbit. Now think which would make you happier, to have a rabbit or to know that some little ragged hungry boy was made happy."

True was a boy with a noble, generous heart, but had been petted and indulged till he knew no want, and therefore sometimes forgot that other children had any. I had said to all his better nature, and without effect, but his desire for the rabbit was as strong as ever. It was a great struggle. He turned away and stood for some time while self and philanthropy each struggled for mastery. At last he came to me and said sadly, but earnestly, "Oh Bell, I do want the rabbit."

"Well," I said "then I will get it for you and I will try not to think any more about the children."

This last sentence destroyed the pleasureable effect of the first, and he walked away and sat down looking as though he had no friend in the whole world. I pitied him from my heart when I saw in his expressive face the struggle through which he was passing; but knowing it to be for his good, I allowed it to go on. He sat there some fifteen minutes, when suddenly started up, with the light breaking air over his face, saying, "Bell, I've given up the rabbit. I'd rather you would give the money to the hungry boys and girls. It will make them happy won't it?"

The triumph was complete. He had gained a great victory over self, and I felt inwardly more joy than I could express, as I took him close to me, as I always did, when he had done something very good, and said, "Now I shall love you dearly. This makes me happier than a hundred rabbits, to find you such a generous hearted boy."

Very soon I went away to a distant city and one day found a destitute family, the father not being able to work at all, and the little boy, a year or two younger than True, almost helpless from scrofula, with his hands and feet swollen, and who had not been able to step at all for a year. I took him on my lap and told him the story of the little boy and the rabbit, and then asked him what he wanted most. After much urging, he said he would like a book, so his mother could read him stories. When I went away I thought how nice a little rocking chair would be for him to sit in, (poor, tired boy) and stepped into a shop and ordered one sent him. When I went again I carried him a new book with which he was much pleased, and found him sitting in his rocking chair looking very happily. I said to him, "Where did you get your chair?"

"Mother says you sent it to me," was his answer, and his little face looked as much grateful as it could contain. "And I don't get so tired now. Mother said I must thank you for it, and I do."

I explained to him that it was the little boy who gave him the chair instead of me, but it was a long time before I could make him understand it; and then but indistinctly, for he used to say when asked who gave him the chair, "The lady and the little boy gave it to me."

Now children see how much happiness that little boy caused, by giving up his own selfish wishes and acting nobly. I do not know whether the poor, sick boy is living here yet, or whether he has gone to live with the 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 beautiful things he can do in his life, if he is generous to others, even if he does sometimes have to give up something that he loves. I hope when he grows up to be a man, that he will be kind to every body, and will try to make not only children, but men and women happy around him, and that he will never forget the day when he gave up the rabbit; which fairy-like, turned into an easy chair for a poor sick boy to rest in.

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

Bell

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

The young gentleman who flew into a passion has had his wings clipped.

A Yankee has taken out a patent for a new bee hive, which is so admirably constructed, that after making honeycombs all summer, the bees fill it with tuckig combs and furry combs in winter.

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May be addressed at Troy, Vermont, for the present.

He has practiced healing by laying on of hands, for more than forty years, and now is ready to heal the sick when many miles distant. Write to him as above, and he will examine you.

Terms for examination, 1.00.

NOTICE.

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