

# THE WORLD'S PAPER.

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

NO. 38.

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VOL. I.

## Poetry.

### TO WOMAN.

Woman, thy soul is deep and strong  
And thou canst bear with suffering long,  
Thou hast strong powers to lead astray,  
And thou canst point the better way.  
Thy loving words and soothing art  
Can rule and triumph o'er the heart;  
Thou art, wherever men may roam  
The Guardian Deity of Home,  
And it is well: yes, make that place  
A mirror of thy purest grace;  
An Eden. Thou, in loving eyes,  
The Eve of thine own Paradise.  
Yet is that all? There's many a home  
Where brothers, sisters dwell in gloom.  
When human hearts need so much done  
Canst thou but minister to one?  
And wilt it rob your home of light?  
By toil to make another bright?  
And shall the world say only here  
In her own home is Woman's Sphere,  
When all that world has said "all hail!"  
To thee heroic "Nightingale"?  
When heard her words of hope and cheer  
Who thought she'd stepped from Woman's Sphere;  
Where'er she moved, 'twas all forgot,  
Her presence hallowed every spot.  
Where then is Woman's Sphere? At home,  
Abroad, where sorrow bids her come,  
In court in camp, in college hall,  
Where highest aspirations call;  
At Science's Fount her soul may bow,  
Castalia's waters bathe her brow,  
At God's Own Altar she may stand,  
Anointed by His Mighty Hand,  
And every where her soul may see  
The captive bow, her hand should free,  
And yet a "Woman's Place" would fill  
Be truly Wife and Mother still,  
And nobly do the Father's Will.  
'Tis said; in Eden, man did dwell  
Until by Woman's Hand (?) he fell.  
Now by thy might and winning eyes,  
Hast thou not power to help him rise?  
If thou wert once a tempter vile  
To lure him with thy specious wile,  
Use nobly now thy siren strain,  
Tempt fallen man to rise again.

BELL.

\*FLORENCE NIGHTINGALE.

## Spiritual and Political.

### PERFECTION.

Everything throughout the universe is perfect, for the time, place and space, that it occupies;—perfect because it is brought forth by the developments, or unfoldings of nature, under the supervision of the Divine Mind, Wisdom Principle, or God.  
From whence come the whirlwind hurricane, the so called unpleasant seasons, the wild beasts having a nature that is all destruction; the ugly, uncomely; in fact, all things which pertain to the lower, or dark side of nature. Are not all of these like their opposites, productions of the same wise and benevolent Being? If so, where is the individual that can maintain an argument, to the proof that they are imperfect?  
We will allow, that while all things are perfect for to-day, that they are imperfect for to-morrow; to illustrate, we will take the child in its swaddling, it is perfect under, and in the condition of its surroundings, but it is not yet perfect for its riper years; however it fills every point perfectly, from its birth into this first or rudimental sphere, until it is borne into the spirit world; then, it is only perfect in that particular point of its existence, and under the law of change and progression, is destined to a continued refinement, and will ever be passing from a lower to a higher plane, by the growth and expansion of its interior, beholding new beauties that only satisfy for the present, and creating new desires to learn more and more, passing on and on, into the great boundless sea of life. There is nothing in nature that has yet arrived at a point unchangeable; and as man is an offspring from Father-God and Mother-Nature, we ask some theologian that is wise in his own conceit, to tell us at what point man's physical or spiritual being will cease to act as matter forming a part of the great Universal Whole.  
Individual human beings are like individual waters, which make the rivulet, the rivulet the rill, the rill the brook, the brook the branch, the branch the river, the river the ocean; and as individual waters are controlled by the current and surroundings, so are human individualities controlled by the current and surroundings through which they flow; all, being subject to the control of the Master Spirit or Divine Mind—each alike, being perfect, for the time, place and space that it occupies.  
M. O. RANDALL.  
Brockport N. Y.  
"Honor thy father and thy mother." Nay—Love thy father and thy mother. Thou canst not honor them. They are honored of themselves in their own lives. Be thou also honored. —P. 1010.

### SHALL WE DIVIDE THE UNION?

MR. TARBELL, DEAR SIR:—Your kind letter of August the 4th, addressed to me in the World's Paper has this morning found its way to my table. In it I find you take some exceptions to my views of the present American Union. I am glad that you have at this moment called my attention in that direction, as I have at present, a few spare moments which I can spend in briefly considering the effects of the Union upon us as a Nation and as individuals.

The first point which I wish you to understand is, that I am not a Garrisonian Abolitionist, or any other one idea Abolitionist. I have no creed to defend—no constitution to support, only the eternal principles of Right and Equality. I believe that one mind is as sacred as another; that all are the children of one common parent, and heirs to the same eternal life. Hence, I can subscribe to the sentiment embodied in the declaration of Independence, written by Thomas Jefferson and adopted by our Revolutionary Fathers—which holds as "self evident truths that all men (I would include women) are created equal, and endowed with inalienable rights to life liberty and the pursuit of happiness," and "to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." Now the Union does not meet this end. It does not protect EQUAL rights for all, but is one of the mightiest forces against equal rights. Our Government does not "derive its power from the consent of the governed," only from the consent of one half. The other half is denied any voice in making or controlling it whatever.

I also subscribe to the sentiment of that Declaration, that "when any government becomes destructive of these ends, it is the right of the people to alter or abolish it."—Our Union cannot be altered, hence we must abolish it.

The only question now to be settled is, whether the exigency for such a step has yet arisen. We believe it has. Our fathers exercised the right of revolution to a good effect, and we see not why their children cannot reap the benefits of a Revolution to day as well as the children of '76.

Our fathers were jealous of the power of despotism, and therefore, carefully guarded themselves against its encroachments. They knew how insidious were its workings, its hostility to freedom and the rights of man. They looked the wide world over, and saw that every where the iron rule of despotism crushed down the masses of the people. No where on the face of the earth could they find where republican Freedom had a resting place except in secluded Switzerland. So they built the temple of liberty here on the Western Continent; and established what they intended should be an asylum for the oppressed of all nations, through all coming time. It is true that slavery was in their midst, and many of them were supporters of the system; but they were comparative strangers to its deep and damning depravity. Among them were Franklin, Jefferson, Patrick Henry and others, who labored earnestly for its entire abolition. But after sustaining the toils, perils and sacrifices of the revolution, and securing its glorious results, seems not to be sufficient to animate the same spirit of liberty in the bosom of their children.

### THE UNION AND AFRICAN SLAVERY.

Applying the question of disunion to African slavery alone, we cannot but look upon a dissolution of the Union as the only remedy. And even the horrors of that system is sufficient to curdle the blood in the veins of every American citizen. But it is urged "we must not cut loose from the south, and leave it to its fate, but rather cling to it in its necessity, and with our stronger hand lead it to freedom." The reply is, that I have no intention of leaving my Southern brethren to their fate. It is because I would avert their impending fate, because I would leave their prison-house to totter and fall from its own rotten foundation, as it must, if the North with-

hold the price of her labor and her aid from its support.

It is plain to all, one would suppose, when considered as a question of figures, for on the balance sheet of national revenue and expenditure, the North appears as creditor, and the South as debtor. The slave-holder is dependent on the northern freeman, not only for the subjugation of insurrectionary, and rendition of fugitive "property," but for a large portion of the funds employed in the support of general government, not omitting the defect in the Post Office bill, which was caused by the non-paying character of the southern mails.

It therefore, seems evident that if such an institution be left to its own support, it cannot be self sustaining. Is it not desirable to make slavery impossible? Is it not mathematically certain that disunion would make it so?

But if it is morally, as well as mathematically certain, that a dissolution of the Union would be followed by emancipation, many speak with dread of the revolution of the civil war which it will involve.

What is the relation of master and slave but a constant, terrific warfare. Or are its effects less benighting, or less demoralizing than the influences which flow from any other warfare? Who can compute the passions, the sorrow, the ignorance and the death, which attend it? Because they have not realized "peace, peace" is cried, when there is no peace, and the outbreak of war is feared, where there is naught but war.

But as God rules, the day of the unrighteous must sometime end, if we put off the hour by expedients, can we suppose that reaction will finally be lessened or possibly prevented? It will only be multiplied: If a civil war must needs consummate the event, let it be in our day, and generation, and so shield our children and children's children from its horrors.

Looking at it as a question of moral duty, it behooves us as honest men to be separate from sinners, not as standing aloof from their interest and welfare, but as ceasing to be partakers in their guilt. It is asserted as being pharisaical and unchristian to denounce the government, because it supports a vast system of oppression; it is urged that Christ mingled with publicans and sinners, but we cannot rightly apprehend his life, if we suppose that because he talked, ate and drank with them that he also participated in such of their deeds, as his perfect moral perception condemned as wrong. Can we not condemn that which is evil, or refuse to do that which to us is sin, without becoming liable to the imputation of "self-righteous." Then humanity can never be freed until every individual is sufficiently "self-righteous" to avoid doing a wrong when they see an act to be such, and to counsel their fellows that they may see, and avoid it likewise.

The putting our "shoulders to the wheel" of politics, hoping thus to manufacture righteousness for the nation, is the result of blindness such as it is the nature of political doctrines to inflict upon its believers. No one would think of proving his claim to honesty, or sanity, by putting "his shoulder to the wheel" to turn the machinery for a band of counterfeiters, whose business he professedly desires to destroy. But such is the manner of anti-slavery politicians.

Again, the North is wanted in the Union, to prevent the acquisition, and appropriation of more slave territory. It is an earnestly spoken plea, but a strange one to make in the light of our present history. Already there has been three distinct and separate wars waged to uphold and maintain the system of American slavery, and more than three hundred millions of dollars have been drawn from the pockets of honest laboring people, and paid over by Government for that purpose, and more than five hundred thousand human victims have been sent to premature graves to protect and eternize the Union. Vast territory has been acquired, and the curse of hu-

man bondage spread over it; we have erected nine slaveholding states, and united them to our Federal Union. We have authorized slavery in Utah, New Mexico and Western Texas; we have established slavery and the slave trade in the district of Columbia.

Through fidelity to the Union, the North has freely expended her wealth, and poured out the life-blood of her young men to gain territory, which the same Union has dedicated to slavery. Where then is the hope of the Northern power, united unto, and consequently obedient to the slaveocracy, will ever do better for the freedom of our western territories? The probability of extensive filibustering, and consequent extension of slavery through all Central America by the South, in case of disunion, are not very great. Her abled bodied men would all, and more than all be needed at home to prevent insurrections, her system of agriculture, and comparative want of manufactures would make her bankruptcy sure, if she engaged in exhibitions of conquest; and lastly her young men are not strong of arm, clear headed, or iron willed as they should be to give prowess to their battles. Their volunteers to Kansas demonstrate it.

It is impossible that another order of things will be instituted before the Northern states become free enough to assert their freedom. Then the Union will be no more, and a confederacy exclusive of slave holders and their representatives will be formed.

Before humanity, and in the light of truth, it is a clear and direct conclusion concerning our duty, that we should withhold our hands from the ballot box, at the same time doing all that lies in our power to influence others to act upon principle in politics, as else-where, and never upon a time serving expediency, which tamely submits to a present evil, in the vain expectation of thus being able to realize a future good.

### THE UNION AND RIGHT.

It is a fact that if the Union was dissolved that our present systems and code of laws would also be abolished. And now the question is, would the abolition of these laws be attended with a good or bad result. I contend that the result would be good, from the fact that the very moment law is abolished, and the Union dissolved, Reason would be enthroned, to decide what is right, whereas now, the law is the popular standard whereby human rights are determined. Legal enactments and legal tribunals may strive to settle the question of the rights of an individual, but they never can settle the question of right and wrong. Right is right, and forever conforms to the eternal principles of justice. While law may be right or wrong, wise or unwise, cruel or humane, according to the intelligence, disinterestedness and benevolence of the legislature. Men have been right in the eyes of the law, and yet wrong in every vital sense. Men may violate every principle of justice and humanity, and yet be justified before the legal tribunal. Men practice falsehoods in legal quibbles; they commit fraud by concealing the truth, and steal according to more than one statute, for "such cases made and provided." Men may commit highway robbery agreeable to the provisions of the law, and yet be respectable citizens. The process is easy and the thing has been done a thousand times. I knew a case which happened about one year since, in the town of Bryan, which highway robbery would be mainly along side of. I will relate it. At the hours of about twelve o'clock a man, (by way a Methodist Priest) was caught in the streets of Bryan with a stolen horse. No sooner was he fairly captured, than the Lawyers pounced upon him; and before the morning sun arose, they had a deed from him of eighty acres of land, with the agreement that they were to save him from a home in the penitentiary. They did not clean him according to agreement; but they still hold the land, and the poor priest is now serving his five years at Washington for stealing one horse worth from seventy five to one hundred dollars, and

his wife and dear children are at the mercy of the public, while these Lawyers have stolen the value of two or three horses from that one man, and are permitted to walk the streets unmolested, and are considered respectable citizens. Although the law is frequently used as a means of protection, it is no less true that it is often used as an engine of oppression. It is both a whip and a chain in the hands of despotic rulers.

The law not only robs a portion of mankind of their rights, but it makes a slave of every woman. It takes from woman her natural rights, while it gives to man special prerogatives not contemplated in the wise economy of Nature. It deprives the wife of the legal ability to control her own person, and robs mothers of their offspring. The law sends a man to States Prison for forging the name of a capitalist, while the libertine, who has ruined the character and blighted the hopes of the purest of Eve's fair daughters, is permitted to go unscourged in the most respectable society, and to carry his moral leprosy with him. Juvenile offenders against municipal authority are sent to prison with old culprits who have grown gray in iniquity while the National Congress, owing to the superior intelligence and respectability of its members—and especially on account of their high social position and great political influence—allows them to commit JUSTIFIABLE ROMCIDES where their inflamed passions become ungovernable. The law maintains that your "house is your castle," and that no one shall be permitted to invade your premises. The poor unfortunate wretch may be driven from your door on any false pretence; and if the inheritor of honest poverty shall chance to perish at the next corner, it is all right—in the technical sense. The rich man's castle must of course, be defended, and murder may be committed with impunity, providing always that it be done according to any of the legal prescribed modes or by a special act of Congress.

The man who is no better than the legal standard of right, is unfit to be outside of the penitentiary. As we have shown, the law is a shield, and therefore it cannot be used to determine the intrinsic justice or propriety of any human transaction. Laws may be founded on equity, but our laws have proved the symbols and instruments of oppression. The loftiest patriotism and purest devotion have been treated as crimes; and those who have been the greatest public benefactors—who have done the most to redeem mankind from superstition, idolatry and barbarism, have been crucified under the sanction and authority of Law. Thus in the tyrant's grasp the law bars the heroes dungeon, while it leads the martyrs of Liberty and the Apostles of Righteousness to their doom. Such is the standard of rectitude according to legal enactments. But according to Right, they are the popular falsehoods and gigantic practical wrongs that most dishonor human nature, at the same time they fill up the darkest scenes in the drama of history.

Falsehood, oppression and cruelty are sufficiently dangerous and subversive of the highest human interests when they are left to stand alone in this naked deformity. But when falsehood robs some ancient Apostle of its old sandals; when despotism dignifies itself with the popular paraphernalia of a constitution and laws; when Statesmen "are swift to shed blood," and solemn rogues put on saintly liveries; then indeed, legalized villainy is made respectable before the people, while the virtue that is above the standard of the law is as far from being realized as the wildest dreams of Utopia. Nature is obviously at war with the conventional justice and legal righteousness of the times; the inspiration that is dead and buried in old times and tombs should never be imposed upon a living soul of to day.

### RIGHT INDEPENDENT OF LAW.

You seem to think it "rashness," to talk of abolishing our Government, or dividing the Union, until there is some new thing formed; for us to use as social beings that shall relieve us from oppression." Then you add "this cannot

be done short of a higher law." We do not hold that it can. But is there no higher law? we think there is. We believe in an immortal principle of right—a law of right that stands above all legal enactments. When the conscientious man is about to act, he does not stop to ask what is law, but what is right? But when a blackleg is about to perform an act, he does not ask, is it right, but is it Lawful? The phases of Law are more numerous and variable than the ever changing forms and colors of the kaleidoscope, but Right, on the contrary has an absolute sense, in which it is more immutable than the stars. Every personal interest, and every political movement is liable to modify the requirements and administration of law; but justice remains the same unchangeable through all political, moral, and material revolutions. Brother Tarbell, have you not observed that the most clamorous advocates for the unconditional supremacy of legal over natural and moral rights, always find some pretext for trampling on the most sacred rights of individuals. Therefore, among those who share our confidence, the man who reverences Right more than Law, holds the first place. We are prone to suspect the integrity of that man who is assiduous to find out what the statute requires, when the question involved finds a proper solution in the golden rule. We are naturally forced to conclude that he wants a legal justification for some conscious neglect of duty; or, that being too timid to expose himself to merited punishment, is still determined to invade the rights of some one according to the specific forms of Law. Such a man adds cowardice to knavery, and is less deserving of our respect, than the brave who has the magnanimity to assume the full responsibility of his fierce and fearless aggressions.

### CONCLUSION.

Mr. Editor, I will now conclude my rather lengthy epistle by saying, that I have no disposition to take the law away from those that want it. I believe that the law exists of necessity, and the very moment the people are prepared to live without it, they will abolish it, and not before. Hence, I have no fears in discussing the question of Disunion. When I speak, I must always speak from my own plane; judge of things according to my standard of measurement. To me as I have shown, our Laws are but a mass of corruption, and their entire destruction could not make our condition worse in any respect. You speak of Mormonism and Catholicism. I would like to show you where our government favors them, and their institutions, but the limits of this article will not permit. The only question for me to settle (which I have already done) is, is the government founded on the eternal principles of Right, and does it promote the highest possible good? And when this question is fairly settled, it does not take me a moment to decide whether it is expedient to go for immediate dissolution. I believe it is always expedient to do right, and never profitable nor expedient to continue in wrong. E. B. LOUDEN.

\*From 1791 till 1850, the revenues collected from customs is;  
Nett sum paid into the treasury from Free States, \$895,327,985.  
Ditto from Slave States, 291,719,989.

Excess paid by Free States, \$ 675,614,024.  
Or more than three-fourths of the whole.

† Territory acquired since 1793, 2,115,487 square miles. Estimated cost of acquired Territory, \$30,000,000. From territory thus purchased, there have been admitted five new Slave States, one Free State.

God, as the Infinite, the Unconditioned, the Absolute, is all-powerful, all-wise, all-good. Therefore he must wish the best of all possible things; must know the best of all possible things; and so bring it to pass. Life is a possible thing; eternal life is possible. Neither implies a contradiction; yes, they are necessary, more than possible. Now, then, as Life—serene and happy life—is better than Non-existence, so Immortality is better than perpetual Death. God must know that, wish that, will that; and so bring that about. Man, therefore, must be immortal. This argument is brief indeed; but I see not how it can be misunderstood. —The Love Parler.



# The World's Paper.

ETERNAL JUSTICE SHALL BE DONE!  
DAN'L TARBELL JR., EDITOR.

Sandusky, Vt. Friday, Oct. 1, 1888

## Discussion.

It will be remembered by some of our readers that a discussion was announced in our former number, between Rev. M. Bullard, M. E. Clergyman and Mr. H. W. Ballard, Spiritualist of Burlington. This agreement was made by the friends of the parties, and not anything said by the parties themselves. It is due the friends of Spiritualism, especially those who were most efficient in this agreement to discuss this subject, that we should give an account of the occasion they had to make the agreement.

It appears that Mr. Bullard had been stationed at Bethel, Olympia (where the discussion was appointed) to hold forth to the people of his fraternity. His flock had been visited by this moving power in the land, which we call Spiritualism, but which our Methodist brother would call another name, for the devil. As this power (or monster if our friends would like the term better) made its visit at this point, it took from the ranks of the Methodists some of its most valuable members. Valuable indeed they were to that religious sect, as they possessed both, mental calibre, and also some of them, the all important qualification of means to keep and maintain a good Methodist tavern, which they had done for several years. Now, when one of these friends had received the first rays of light from the rising sun of spiritual truth, as it beamed forth through a daughter, whose honesty and sincerity he could not doubt, his views expanded, his charities enlarged, until he bade welcome to his hospitalities every specimen of worthy humanity, embracing Spiritualists. This was trying to the Methodist church, hence they selected Brother Bullard, as the most suitable man for that point of the Methodist vineyard. He possesses advantages over others of his profession, in two important particulars—one is, he is an own natural Brother to the one which is so important to them; the other is, he is better qualified to fight this unwelcome visitor away from his flock, than he is to draw by the chords of love his lambs from the insidious grasp of the fiend of humanity. With these qualifications then he commenced his labors, setting apart each Sabbath, suitable time to deal out thrusts to the best advantage he could, to this earthly brother and spiritualists generally.

As the quills of the porcupine had begun to fester in their flesh, forbearance ceased to be a virtue and they proposed to discuss the subject publicly. The question to be discussed was presumed to be, by all, the common question of modern Spiritualism, and too well understood to admit of fair cavil. Nothing was suspected by the parties, of disagreement until they met for the question. Then our adversary friend, Bullard, presented the following subjects in the form we give them. These, it will be understood were garblings from the Resolutions from the Rutland Convention, which was not a Spiritual Convention and a few detached sentences from the *Spiritual Age*.

1st, Individuality, not controlled by the Church, State, or the Bible, *Man absolute*.

2d, The soul of man a part of God.

3d, Conscience and Reason man's guide, (not the Bible.)

4th, The moral law is the natural growth of a healthy condition of social life.

5th, That all angelic and demonic beings that have manifested themselves are simply disembodied human spirits in different grades of advancement.

6th, That all authentic miracles, so called, in the past have been produced in harmony with universal laws and may be repeated again, when they are under suitable conditions.

7th, That communications from the Spirit World, through whatever source they may come, are not necessarily truth but unavoidably take of the imperfections through which they emanate.

8th, Hence, that no inspired communications in this or any age, is authoritative, any farther than it expresses truth to the individual consciousness.

9th, That the chain of causation leads inevitably upward or inward to an Infinite Spirit, who is the forming principle of Wisdom, and the affectional source of Love, thus sustaining the relation of father and mother to all, and all are brothers.

10th, And man is the offspring of this Infinite Parent & has within him a germ of divinity, an incorruptible portion of the divine essence, which will eventually free man from all evil. Jesus Christ was the Son of Joseph, and he did not atone for the sins of the world. He did not arise from the dead and he will not judge the world. The doctrine of regeneration through faith in Christ, is a false dogma originating in heathenism.

These, he said he should discuss and he should not discuss anything else. This took Brother Ballard by surprise. He said they were not the doctrines of the Spiritualists and he did not endorse them himself. He was not prepared to discuss them and should not.

Thus stood the matter, with a house full of anxious inquirers after truth before them, and during the forenoon they did not even organize, until time to dismiss for rest and refreshment. The time was consumed by common talk upon common subjects and nothing in particular. Some very good remarks by Brother Ballard about the Harmonical Philosophy and the law of Love, but this did not soften his antagonist, nor loose his grasp from his ungenerous position. He sat with a seeming assurance that the victory was his, as he said no man that had common sense, or any brains, would attempt to advocate such foul doctrines although they were the doctrines of the Spiritualists.

When we see the true position of the whole affair, we thought it not advisable to surrender without at least an effort to relieve ourselves from so artful and easy a capture. When we had made several manly proposals, and all rejected as to the discussion, we as a last resort and only chance, consented with the approbation of the audience, to meet in the afternoon and discuss two subjects as claimed by the other side. The sense of the audience was taken, and a clear vote was to discuss. But one clear, shrill voice was heard in the audience to the contrary, and that was from an old man, who had stronger claims for honesty than for intelligence, judging from some remarks that followed his prompt ejaculation.

The chairman was appointed for the debate and the meeting adjourned to meet in one hour. We took refreshments and a copy of the subject to be discussed, and proceeded to the meeting to meet our adversaries without the least preparation. It was proposed to open the meeting by prayer, as it was an important subject that now was moving the hearts of men in our land, an invitation was extended to Brother Bullard to make the opening prayer, but on account of palpitation of the heart he refused, and a retired Brother in the ministry, who was by his side, made a very appropriate one. We then opened the discussion and occupied, as they informed us, thirty-five minutes. We spoke of man's duty as a churchman and a statesman, to hold himself free to change when he was convinced of his errors; that it was a Christian duty to do so—that he could not with propriety escape from these claims, if he did not maintain his individuality free from the power of Church and State. We maintained that man should hold himself free from all religious tenets drawn from the Bible, as there was now, four hundred different denominations & sects, that were wrangling in strife and bitterness, as to the true interpretation of that Book.

We maintained the morals taught in the Scriptures, the highest and best code ever yet given to man, yet the finger prints of fallible mortals had left their traces on its valuable pages. We referred to age, and hence the impossibility of its being all that humanity needed in the past, or its efficacy in the present, to those who never heard of the Book or Christ, whose character is revealed therein. We claimed it did not teach Methodism but Spiritualism, therefore the Methodists and not the Spiritualists, threw it away. In short, we presented the whole subject fairly as we understand it, and did not even suspect a person in the house, could be found that thought otherwise.

But to our surprise, our Methodist Brother and informed the audience that he had nothing to say; that we had not spoken to the question in a theological sense; that what he had said was all Gas, and that he pitied his spiritual friends, if that was Spiritualism. This was the substance and indeed the very language he employed, in making this sweeping, unanswerable (as he thought) argument. He consumed, I should think about five minutes in the delivery of this comprehen-

sive and perhaps to some few of his followers, conclusive speech. He then turned with an air of assumed, theological dignity and took his seat.

We then arose with a holy indignation to this professional trickery, and informed the audience, that I had intended to speak to the question before me, and believed I had. I would leave it to them to decide. I then turned to my adversary and informed him that if he had any sympathies or pity, to bestow on any, he had better bestow it on the members of his church, that were compelled to listen to such dark and damning doctrines, as he was in the habit of dealing out to them.

I then was called to order by the old retired Brother, that made the prayer. The chairman took courage then, and also called for order; said I was out of order. I then informed the chairman I was not out of order and would take the sense of the house upon that question. I claimed to be a minister, I knew my rights and would assert them unless deprived of the right by the audience. The chairman as well as the clergyman, whose tool he was, saw the changes were small; knowing that we should be sustained by three fourths of the audience, moved to adjourn, evidently to get rid of a bad bargain.

I have often heard old gamblers say, if they could not win by fair play they would do it by trick. This policy is no less in practice among Theologians of the M. E. stamp than by any other class of gamblers.

During the time this question of adjournment was up, Brother Ballard made some very appropriate remarks touching the discussion; but the same old friend whose voice was so clear and shrill against the discussion, was anxious to choke down all persons and questions that caused the delay of this important object. The old friend evidently saw the whole concern of his long cherished religion was at stake if the discussion proceeded. So the chairman, as anxious as himself, pushed the vote, and declared the meeting dissolved by a minority vote of more than fifteen persons. But we excuse this pocket chairman, as he was evidently in a hurry just then and could not count more than half the standing members of the meeting. Thus ended this affair. We should give the report more full in some particulars if we had not been one important factor in the scene, but allow us to say without an air of vanity or egotism, that I regard it as a perfect and complete victory. I do not think our opponent could overturn one of the doctrines laid down nor the facts they were founded upon, and that he and his friend knew it, and their only object was to get out of the dilemma the best they could. At the close of this meeting another was appointed at the same place in the evening, and was conducted by our spirit friends through the organisms of three Lady mediums of the vicinity. It was highly creditable and should encourage these ladies to arise again and again to appear in their womanly dignity in the theological desk. The subject for the discussion was the subject for the evening and Brother Ballard did not fare much better at their hands, than he had in the former part of the day.

Now a few words to Brother Bullard and the chairman, and I close.

Brother Bullard, I will come, or send to your place some one to expose modern Methodism as now taught and tolerated by that body of people, at any time when a request shall come to me through the mail to do so if you will consent to let your house be used for such a purpose.

There are two sides to your present faith, & we are apprehensive that you only present one, and that unfairly, and as you spend a liberal portion of your time in the exposure of what you call Spiritualism, we wish to spend, for one, in your place, as a matter of duty as well as courtesy, some time to inform the members of your church the sad and sinful effects upon the human mind of what you falsely call religion.

And to you my friend of the chair, if you would be respected; you should make yourself respectable. Should it again be your duty to preside at a meeting of this or similar character, you must remember you are not a party man, you are a servant of the meeting who placed you there as their mouthpiece, and it is your duty to do their bidding, let your own private views be what they may; you also remember that the members of the audience have put themselves to much trouble and expense to attend the meeting, and you perpetrate the greatest improprieties when you depart in the slightest from doing their will gentlemanly, fairly and honorably. That you did commit those improprieties on this occasion, is evidently felt by those who attended the meeting from a distance, and the only apology we as charitable Christians can extend to you is, your ignorance of the duties and proprieties of your position.

The old government of the East India Company has ceased to exist, and the new Council held its first sitting on the 3d instant. The government of India is now under the immediate control of the crown.

Brigham Young is said to be worth \$3,000,000, besides controlling the church property, which is more than all the rest of the property in Utah.

Paper from Beets.—A quantity of beet-root for the manufacture of paper has been brought in. The paper made from this material is said to cost two cents per pound less than that made from other materials.

## Notes by the Wayside.

Utica N. Y. Sept. 20th 1888.

Go where I will I seem to be in a land of Conventions, until now, though not especially an admirer of such gatherings, I have just completed the cabalistic number of "seven" during the last three months, and this seventh will I think be my "last for the season." Now that I go to such places less to enjoy myself and more to learn; to be instructed not only by the speakers but those spoken to, and read mind, motives, &c., I like them better.

Since my last I have attended a "Convention of Conventions," the Abolitionist, Universalist and Spiritual in Vermont, and the Philanthropic at Utica N. Y. and have received more or less instruction from each, but as you are already posted on the three first, I will leave them and speak more particularly of the last.

I left Rutland on Friday morning last, at six o'clock, in company with several friends from that vicinity who were also coming to the Convention, and reached Utica in season for the afternoon session. The morning was cool, the air bracing for the first fifty miles, but when the sun had gained the mastery the heat grew intense, and by the time we arrived in Utica we met as "warm" a reception as our brother Newton credited to Vermont at the time of the "Free Convention." We had inclined to believe that these Conventions have something to do with the physical atmosphere as well as the mental; but whether the enthusiasm of the parties coming together, and the concussion of idea with idea was the grand cause; or whether the anathemas of the Priest, the explosions of the Press, or the giving us over to the "buffetings of Satan" by Orthodoxy in general, had anything to do with, stirring up the fire of that certain lake of burning which shall be nameless, our party could not determine. We were obliged to leave the subject "open for discussion." However, after meeting a cordial welcome from friends with whom I was to stop and washing the cinders from my face, I began to think it was best to take the matter coolly, and adjourned to the Hall to see if I could get light upon the all important subject of the "Cause and Cure of Evil."

Among the principal speakers were A. J. and Mary F. Davis, Pillsbury, Foster, Wright, Chase, Mrs. Britt, Mrs. Hyser, Dr. Hallock, A. E. Newton, Mrs. Branch, Mr. Plumb and others too numerous to mention. Had I ever doubted the utility of the Rutland Convention, I should have seen its proof here, in the greater feeling of fraternity, with which reformers of all branches, approached each other in joint efforts for the good of Humanity. There was less effort to ride hobbies at the expense of others more toleration, as though they had profited by the mistakes there, and saw better their relation toward each other. Among the subjects discussed, the most important were, Immortality, Woman's Rights, Slavery, Marriage, Parentage, Duty to God and duty to man, and there were some "side issues" wandering from the track and different opinions, yet with the list of names I have given you, it is needless to say that we had "a feast of reason and a flow of soul." And though many radical things were spoken, startling the Churches that looked on aghast, causing "holy indignation" to ascend from the pulpits like clouds of incense; though the Press as usual caricatured and burlesqued, and the rowdies manifested themselves somewhat in the two last sessions, yet we have lived thro' it, and have come out I believe without so much as the smell of fire upon our garments. And I am satisfied in my own mind now, that the Rubicon is passed. I think it proven beyond doubt that Reformers can meet upon the same platform and joining hands in the Great Cause of Freedom to Humanity, discuss with profit and in time with harmony, the "Cause and Cure of Evil," and then in one noble Phalanx march on to certain victory. This has been an age of Inventions, now is dawning the age of Conventions, for they seem to be gathering all over the land as though some invisible power was drawing Humanity closer and still closer together, until it becomes really and truly one Great Brotherhood, and one Great Convention of Reformers whose souls could find no Heaven save in a "work for all," where

"No pent up Utica controls the powers  
But the whole boundless continent is ours."  
I could but admire the closing remarks of Henry C. Wright, and this last sentence which was the closing one of the Convention embodied its leading idea. And

though no resolution was adopted, yet this one sentence had the silent votes of all, and every heart assented to this great remedy for evil—"A Kiss for a Blow." We are of course as a Convention, stigmatized as Free Lovers, and if the great sentiment of forgiveness; of "overcoming evil with good" embodied in this sentence, is *Free Love*, we plead guilty, or hope to be worthy to.

I spent the week following the Convention in the country speaking, and only returned to Utica on Saturday. Saturday evening I devoted to a group of little boys and girls whom I denominate the "Society of the Pledge of Honor." Two years ago when at Utica I spoke to a little boy for drinking wine, and the result was that we pledged ourselves to abstain from all intoxicating liquors for a certain time. I was there again in about a year, and his little sister and a playmate joined us, and when I arrived this time I found the number had increased to eight. They sign no pledge but their spoken promise is the power that binds, therefore the name that I have given them, "Society of the Pledge of Honor." This little matter is a simple but beautiful illustration of a simple sentence spoken at the right time. Let us continue to speak them when called for, as sometimes they produce world-wide effects. I hope these little friends of mine will never cease in their efforts in every good work, for there is no telling what their little tongues and hands and actions may do for others, and what noble men and women they may make themselves.

In company with some friends, among whom were Mrs. Hyser, H. B. Storer (than whom there is not a more true souled worker in the field) and Warren Chase who is now going East, I visited the "Grafenburg Water Cure," about four miles from Utica and had a fine time. My only regret was that I could not stop longer, but prior engagements called me away.

Yesterday I spoke at Utica. Had a very good audience, all that could possibly get sets, and am inclined to think, judging from present appearances, that Spiritualism still lives in Utica, the Press and Pulpit notwithstanding. They intend having regular meetings here on the Sabbath during the winter, and I think the prospect bids fair for much interest. I speak at Augusta and Madison during the week, and shall be at Binghamton on Sunday next. Have not decided which way I shall bend my steps from there.

## The Cause and Cure of Evil.

The solving of this question is of greater moment to the race, than the completion of the laying of forty cables across the Atlantic, or around the globe. It would be well if the whole churchdom of all the habitable places of earth, would discuss this great subject till man was agreed upon what evil is and who the Author.

The shortest definition that Webster gives is, that it is a voluntary violation of a divine law, or neglect of a known duty. A calamity, misfortune. The former definition is the one only in dispute. All agree that it is an evil without blame, to sin through ignorance—suffer pain by accident; but to do wrong, knowingly is the great question in dispute. There appears now to be two parties, upon this great subject. One, that Evil is a positive—has a great head & source, constantly at war with all the good, true and wise. That is, sin and wrong doing has a Father who is to Catholicism and Orthodoxy a devil. If this position is correct, the cure of evil is very uncertain even in the future. If God has an enemy, an antagonism, when did this cruel intelligence commence his work? Is he not equal with God? Have we any evidence that the Good is gaining the mastery? I think not; and this is the opinion of nearly all sects that believe in such an evil Power. Bishop Hopkins is perfectly agreed with Elder Grant, and all the Adventists, that the devil is enlarging his dominions—that the world is growing worse and there is no help, but destruction by fire, and the starting of a new government.

Who can feel the least assurance that all the evil hosts will not be there, to do the same mischief and worse, over again and again. This view, of a greater part of the religious world destroys God; that is, deprives Him of attributes that make him unreliable. There can be no trust where there is a lack of Infinite Power, Wisdom and Goodness; and the moment we allow an evil one to have a being, we infringe upon the rights of wisdom, goodness and power; in its infinite capacity.

Hence I see no place—no work for such a monster; and as men rise in intelligence there is less belief in such a hateful being. The other side of the question, that all is good—Sprang from a source of Infinite goodness, Power and Wisdom—one developed to our highest ideas of perfection, but perfect in its time and place, and must be right and good, because God can do no evil, create none allow none in any shape without destroying some of His Infinities. What man or woman if they had the power and wisdom, with only poor finite goodness, would allow an evil one to make the meanest sentient being suffer only for good? Such a being God has not given life.

"The poor brutes never torture without a sufficient cause; and whoever saw a human being so depraved that would not take the part of the smaller animal in a fight. Hence law degraded men, never allow a large dog to abuse a smaller one, without their interference. This is one of the most positive evidences that man is not wholly depraved. Then what is evil? Transgression of immutable laws that pertain to man physically and mentally. Why does man disobey? All agree that the major part is through ignorance and Horace Mann, the head-man in Massachusetts, as a philosopher of youthful training, gives it as his opinion that nineteenth-century of all human suffering, is through ignorance; this charity is always in keeping with advanced mentality.—Christ's last prayer was "Father forgive them they know not what they do." Who ever takes a retrospective view of the past, will see that ignorance, cruelty and uncharitableness go hand in hand, while intelligence, forgiveness and charity, are the opposite. Hence, we believe that wisdom sufficient would see a legitimate cause for every human action; and—

"All are but parts of one stupendous whole  
Whose body Nature is and God the soul."  
All discord,—  
"Harmony not understood;  
All partial evil, universal good.  
And, spite of pride, in erring reason's spite,  
One truth is clear; whatever is, is Right."  
All progression of the earliest history to the present, is in this charitable forgiving track; hence, the new dispensation, so widely differing from the old, the former, love and forgiveness to your enemies, even to your very murderers—"Father forgive them they know not what they do." Did Jesus speak truthfully? If so where was the blame—the positively wicked ones? If his accusers were not excusable, why did he make it appear otherwise? And why should he have taught by example and precept, that it was right to love enemies, and do good to those that do us injury? It could not be taught upon any other principle, than ignorance is the cause of wrong doing; and this has ever been the plea of the truly good parent, for the wayward, erring child; and have we not all a Heavenly Parent with more than an earthly parent's love and wisdom? What child would fear an earthly mother's judgment, if he could know she had power and wisdom to carry out her love? Hence, it follows that evil is the product of ignorance, and in my next, will give its cure.

NATH'L RANDALL.

St. Johnsbury, Sunday Sept. 26 1888.

On the morning of the 14th of August, at Moor Park, on the pleasant banks of the Wey-farnham, Surrey, thirty-eight miles from London, died George Combe His remains were removed to Edinburgh, where, on the 20th of August, they were interred in Dean Cemetery.

NINE ATLANTIC TELEGRAPHS.  
A dispatch was received in New-York on Tuesday the 21st, from the Telegraphic Superintendent in Newfoundland, who says: "The electricians have been unable to communicate with the Valentia station since the 1st of September; but the electrical manifestations are such that no doubt exists here, that the difficulty is at or near the Valentia office."

DEATH OF OSHKOSH.—The Milwaukee Sentinel of the 4th publishes a letter from Shawano, stating that Oshkosh, the head chief of the Menomonees, died on the 29th of August, 1888, after an illness of seven days. It was after the name of this prominent Indian that the flourishing city of Oshkosh takes its designation.

RUSSIA.—The Emperor of Russia has embezzled 300,000 serfs belonging to the Imperial Domain.

What a beautiful world this would be if people would mind their own business.

—At the recent election in Maine, the returns from 191 towns gave Morrill, (Republican) 37,222, and Smith, (Democrat), 30,398.

## See Here!

We wish for a few barrels of nice apples of our friends, in exchange for subscriptions to the *World's Paper*. Also, grain of any description at a fair price. There are but few that cannot give us a bushel of corn in change for our paper, which would help us live, and give them a chance to do the same in the way they should.

We claim to be the only paper of the kind in the union, that is free to those unable to pay, and trust you will appreciate our efforts.

A. C. E.

The Windsor County Agricultural Fair was holden last week, and was considered quite to any previous year. There were not equal so many people present, but the display of fruit, vegetables, &c., with a large show of stock, farming tools and other needful things was unsurpassed, we think, by any previous season before.



## The Utica Convention.

This Convention was held on the 11th, 12th and 13th of Sept., and was called to discuss the cause and cure of evil.

We notice that it organized by the choosing a President and a large number of Vice Presidents, with a long list of Business Committee. This may be all right, but it looks as though the people meant to show off more than to do good. It is a shame that man cannot meet together without setting one or more up to be looked at, or sounded in the columns of the press. One man could just as well do the work in our opinion, as to have called on a dozen or twenty.

We see that the *Tribune*, the *Telegraph* of Utica, and most of the secular, with a share of the religious and spiritualistic press, are scoffing and ridiculing the Convention as a miserable thing, a failure; while the *Spiritual Age*, and the *Telegraph* think it a nice affair. But judging from all accounts, we cannot make out that it was far in advance of the one previously held at Rutland.

Pillsbury was there with his one idea hobby, the African slave, and got into hot water with the Reporter, who said he used "bad language." Mrs. Branch was there with her hobby, and waged war against the houses of ill fame in the cities. Mrs. Clarke of the *Clarion*, defended the marriage institution. She is a Spiritualist. Mary F. Davis advocated Woman's Rights. Henry C. Wright sustained Mrs. D., and went on with about the same thing he did, at Rutland. J. F. Walker an ex-Methodist, thought we should hunt for causes of evil a long time, and they would be various. He recognized Christ as the surest Teacher. Mr. Towhey said ignorance was the cause of evil. Mr. Foster, denied this, and Walker disputed the latter.

Dr. Brown of Chardon was present, and presented his Resolutions, which have been circulated in this State; we are glad to see him up and doing. Warren Chase was there and was a peace maker, in connection with Dr. Hallock of New York. They ever seem to be a balm in contention. King, a New York Reporter fired a few squibs at Pillsbury and pronounced him a coward. The Editor of the *Clarion* tried to speak but was silenced by the chairman for fear of maddening Foster Wright and Pillsbury. Free speech this! fear of provoking somebody! what spiritualists these egotists must be! Where is spiritualism going to? It is losing its identity.

Mrs. Dr. Walker thought dress was one cause of evil. Remedy this and evil will cease. Mr. Landon introduced a series of Resolutions on Texas. A. E. Newton, thought blind animism was the cause of evil, and the cure, enlightened Spiritualism.

A. J. Davis introduced a set of Resolutions, which we may give soon. There seems to have been a desire to do too much at this Convention, a wish to reform the world before reforming the individual. If each one present would go about their own work, and talk less, not more, and practice more, the cure of evil would begin to manifest itself on the rising generation. The most we can say is, make the best of the present generation, but take care of the rising one. Educate the young mind as it should, and we are sure the cure would be effected. Away with your large convocations, and see to your fire-side circles, tend to your home business first. There all the honor lies.

## The Comet.

Early in the morning and at eve. may be seen the comet first known in 1672, which has appeared once in about thirty years. It is a star of the second magnitude; when nearest the sun it is considered 40,000 miles. It travels about 150,000 miles per hour. It is now about 87,000,000 miles from the earth. The tail is about 6,000,000 miles long. The ancients thought the appearance of this comet foreboded bloodshed, and the king of the French said it predicted his death. But he lived several years after.

## The Harmonical Colony Convention.

This Convention convened at Worcester on the 15th ult., and but few were present. A series of resolutions were passed, and a committee appointed to transact all business necessary to the promotion of a colony.

We shall give our reader an article of several columns, in our next, from the pen of our talented friend, Mary M. Bishop, of Leonidas, Mich. We learn the people of that town have speaking half the time, by a trance speaker. We have many kind friends there, whom it would give us pleasure to meet, and among them we often picture on our vision, Mr and Mrs M. W. Hobart, true and tried in the cause of Reform.

## Bones found.

The bones of a man were found some time this summer, which were supposed to be those of the murdered Estabrook, in Leonidas, Mich.; but on examination they proved to be those of another man, much too large for Estabrook. They are supposed to be those of a drover, lost in the fall of 1853, who was considered to have been murdered by the Estabrook murderers.

Mr. CRIDGE says that out of eleven female typists in his employ, but one succeeded in learning the art. If he will call at the Ben. Franklin Job Office, he will find a girl under seventeen years, putting into type the *Agitator* communications. Boys have been doing the work, and some sad blunders have been the consequence.—*Agitator*.

The type of our paper is nearly all set by females and according to our observation they learn the art quite as easily as the "sterner sex."—*Centinel*.

And we find that the type set in our office, mostly set by females is put together faster, better, and with more cheerfulness than by males. And that it is not half the work to learn them as it seems better adapted to their physical powers.

The Orange County Fair was held last week, and was said to be a grand thing. The stock were well selected, and a grand show of other productions, which did credit to the county.

## Vermont Spiritual Convention.

## LAST DAY.

The morning session was mainly occupied with matters of a business nature, of no importance to our readers at present.

The regular session commenced at half past ten, in the grove. The weather had previously been rainy, and such that the Church was the best to meet in. The exercises were opened by singing thro' the organ of Mrs Townsend and Miss Sprague, from liues commencing,

"Behold they come, a radiant Band,  
From the bright, bright Spirit Land."

Mrs Townsend prayed beneath the bowed branches of Nature's trees. "May we gather good from the breezes as they fit through the limbs of the forest, and render us loved & happy. May we all meet on the great platform of Liberty, and the true Liberty rest in our souls to-day. May we understand how we are all to be brought unto Thy fold and thus united in one Harmonical brotherhood."

Mrs Townsend discoursed in an affectionate but earnest manner upon the mode of living to ensure a true development of the Spiritual.

The speaker said that the works of human life are yet before us, and as we see souls that are turning, we gladly come unto you, that we may show you your most needed wants. They are as varied as the organizations of men. The greatest necessity of the human soul is, to have a house to live in. As we look into the various apartments of your several homes, we find there is a want, you are not in order in your rooms. The filth and cobwebs must be cleared away. The organization is composed of various elements, and the food sustaining these elements is drawn unto them by certain laws, some course should be adopted in regard to this organization. It is a beautiful machine. The blood that courses through your veins is the conductor of nourishment, which sustains a beautiful mind. It must be very readily seen that your organizations must be kept unpoluted and free from corruption, in order to sustain a true development of the soul. Look to your appetite, and understand that spiritual life is not gained by gratifying an avaricious appetite, and thus quenched a desire for something you cannot clearly understand; but look unto yourselves that you may know what to use. For this purpose we should try to understand what to use, and not submit to a wayward appetite because it is agreeable for the time being. It is by so doing, you bring upon you the damnation which is so much to be dreaded, by a departure from the true course. Never bring into the system what is detrimental to your physical nature. You should not eat what will croud upon your systems, and especially, the brain, as if this stupifies the inner being, the soul.

You cannot all have one quiet place of life. All do not gather food from the same fount, as there are no two elements that produce precisely the same things. Physicians err; they cannot get one thing to cure all diseases, as one is good for one disease, another for another, and while one is cured the other is killed. It is better that you grow, ripen and blossom in the form, and then pass on as sheaf of grain ripened for the garner, than grow as a stunted tree, withered and useless, that you may be kind and noble spirits. Some of the departed ones are unable to recognize others, as the violation of their earth life was such that they are unfitted for the transit. The mind wants to know the Divine order of the human soul. We see that the physical is debilitated as the spiritual, and the mind is bound and chained while disease seems to weigh it down in gloom. The effect on one is different on others—The one effects the brain alone, the other makes the brain overbalanced, which causes a struggle and nothing is really gained. This all arises from not having a suitable organization. There is a mental organization within the human organization, and the mind receives its nourishment from the human as well as from the spiritual. Therefore the need of having order in your system. It needs a sympathetic blending of all the elements of life, and without this sympathy you are but parts. The true laws of your whole nature must be obeyed. And as these laws are observed so will the true life come forth, but it will stand uncultivated if these are neglected. Remember that there is enough in this world to satisfy the soul, as it reaches out for its requirements. Within these outer is the spiritual department of the soul, that has passed through the various grades below, which had its demands. The physical has its requirements, which you feed every day, so the spiritual has been feeding in ages past from the best food to be obtained, and the best it could bear, owing to surroundings. Such was their highest light, they knew no other. But to-day you see you have not found the just requirements of your spiritual, in the past, so you are now asking for light; but you can not have it all now, ye are not able to bear it at once; yet ye may have one of the elements, the food of immortality. If we show to you one of your loving children that has passed to a higher life, or bring you knowledge of those bright ones in the spheres, we thus bring to you spiritual food, and thus you are led from dwelling on the past to a bright and angelic now; and from these learn of, and obtain the true spiritual food. We come to you as you expand and desire. Some want to know of a world beyond. To such we would bring a bit of bread and let them know there is, with all

the bright inducements of life that you have, and what our spirits demand as food. Do as is right; and let not these ideas pass without an effort to advance, but determine to learn of yourselves, and live according to your demands for life. If you need sympathy, act the part of a physician by seeking it and taking what will restore you. If love is the medicine, go forth and seek in the light of purity. The soul needs more charity, more sympathy, and must cherish by an interchange of that, of which the other has not its share. You should do it let the consequence be as they may, you cannot be injured, though that sympathy require, as it were, your very blood. Study to know God by knowing yourselves, there are no mysteries but what may be fathomed, and you should do it as far as you can. They are not mysterious, 'tis a mistaken idea. God is not hidden away upon a Throne, but everywhere present in as much as we comprehend Him. You may think of something you are not able to fully understand, and may look of what you cannot comprehend, but remember that,

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

It will do you no harm to believe yourselves Divinities, if ye will but study your own nature. Thus you will be able to give the human world what it needs. Then will the human kind go upward and on, and thus be gathered unto an universal brotherhood.

Mr Potter was entranced and continued the subject of the wants of our nature. "In equality there is harmony. They tell us to be harmonious. How is it to be done; this is the great point. In union there is strength. We say, harmony is brought forth by equality. It is shown in the physical, and error is the inequality of those engaged—the same with nations. If you are not harmonious you have not attained an equilibrium. We see the inharmonies of the nation, because it is not equalized. The earth yearns and tries to gain the equality, then comes the convulsions, and its mighty efforts, cities are torn down and all things made desolate. Then it floats on again, and again comes a mighty fall of its elements—so it is with man, having the same inharmonies, less crude, contentions and bloodshed is the result, in its efforts for equality. Nature is the teacher of mankind, and we must be expected to copy its workings."

As man stands now, how can there be any harmony between him and the past? His life is higher, his perceptions are higher than the past, then turn within, as no one can become so ill he has wisdom developed, which is the crowning of man. You are not governed so much by Will, as in the past, but more from a love. The time will come when man will be a harmonious being, and not equal with God. Man must live in God and God in him, and ever must have a consciousness of his existence. We have been told that heaven is in one place and hell another, but could not tell anything about them, that was not their business. Be not thus led along but act from principle and reason. Learn what you can to day and work as does the Sun, one thing at a time. You must grow into life, let the life take root in you. Man is the positive and woman is negative, and both make equality. So you have an equality in as much as you are the two elements combined." We have no room for full report. A colloquy in the Indian tongue followed, between F. Davis of Barnard and Jeremiah Rodgers, of Pittsfield.

The afternoon meeting was opened with a prayer and singing. L. B. Monroe, of Spiritual Age, Boston, gave a written discourse, a well arranged compilation from various papers, with a somewhat curious and interesting mingling of facts, tending to show the various forms of sustaining the life principle, and was well received by the convention. Miss A. W. Sprague followed in continuation of the subject, Equality of mankind. The speaker said the researches of the past and the present tend to prove the ultimate equality of the whole human family, and searched through the various political and religious sects of the world, showing the progress toward perfection.

Mr Simmons spoke again, and dwelt mainly upon Inspiration. Showed the Inspiration of to-day is doubted the same as that was in the past. We intended to have given a full report of these and his previous remarks, but space forbids. We may at some future time give them.

In the evening the time was occupied by entranced speakers, which was highly entertaining and profitable.

Many lingered the next day, when a social meeting was had at the hall of the tavern. We were particularly interested with the mediumship of Mrs Williams of Brookfield. It showed that there is need of mediums being developed so that those poor beings who had committed some crime on earth, to communicate through and make a proper confession. The spirit of one who on earth kept a hotel in this vicinity, and had the name murdering, came. He said he had never succeeded in being heard by any medium and now wished to say he committed the murder alleged against him, and that he was obliged to make the confession in order to be able to progress.

If this is the case with all culprits, what an incentive to action. How many poor beings are still lingering in an apparent hell!

This Convention has been one of great benefit, not by making a great sound but by the comparing ideas one with another. Not by bringing all the isms together, but by purging ourselves of tendency to isms.

## Correspondence.

## A Free Press.

BRO. FARDELL:—It is a well known fact that the Press like the Pulpit, has become the greatest obstacle in the way of human progress. Can you cite me to an instance where the Press has taken the lead in any reform? In no instance has it been the leading agent in any real reform.

In every case where the Press has made a pretence to step in the field of reform, it has consulted the public to know whether or not it will receive a large pecuniary support. After the development of a new truth, and it becomes really fixed in a considerable number of minds, and the multitude begin to cry out in its favor, then the Press is ready to slide in and cry the truth aloud; but it has never been the herald of new interior life-giving truth. In despotic countries, it has ever been the willing tool of the tyrant for deceiving and oppressing the people; and in countries where the Freedom of the Press is a vain boast, it is and has ever been the ready instrument in the hands of a few, for keeping the mass in quiet submission. The theologian makes the press the great prop and support of the church. The politician makes use of it to popularize the idea of dominion, and enable the demagogue, through fraud, to gain a position of power, under the specious plea that our country would become overwhelmed with anarchy, and ruined if they did not resign a portion of their liberty over into the keeping of some such selfish find as their ruler. The speculator makes use of it to spread the false praises of his spurious wares, and present before the community deceptive business schemes, in which the concoctor can successfully rob his victims. All who are skilled in the art of deception, use it for the furtherance of selfish ends.

In short, Mr. Editor, the Press is a harlot at the service of all, who do her homage, and can raise the required fee of pollution and everlasting shame. And is it not a fact that Editors in most of cases, are but fawning pimps, with a shaven soul and darkened intellect. They pride over the self-degrading and self destroying mendacity which he fills. The editor's highest thought is to adorn his mistress and make himself popular. It is the greatest rarity that you find truth and purity among his thoughts. His whole aim is to gratify his readers and place him in popular collars before them. And to be a successful editor in acquiring these jewels, you must be a true servant to the prejudices of your age. You must be careful to say nothing, let it be said, that your patrons will not swallow. Editors too often esteem themselves god of the petty sphere in which they move, and hence, all who thus esteem themselves, are too so many, uneducated, unprincipled, who may barely think their souls are their own; but they must not speak in their communications as if they really believed it, under the terrible penalty of being considered a useful member of the fraternity. They fear perhaps they will hear the thundering tones of excommunication. The editors plea is "I must have bread, and I will please the public and the public will support."

I heard an editor say in our town, not long since, that he was not editing a paper for the sake of spreading truth, but to support his family. Our town editor is not the only one who prostitutes his manhood for public favor. When a new paper is started, the question is never asked "What new truth will it teach the world, or what lofty error will it expose?" But "What will be popular and pay, or "What hobby is it best to mount in order to most glorify its editors?" Thus editors shape themselves to the prejudices and opinions of whatever people they are amongst. They cast down all ideas of moral honesty and independence, and make it their supreme business to furnish what the thoughtless multitude will swallow without thinking the principal object is the "Almighty Dollar," and the loftiest ambition, agreed consisting in bold and outlandish display to excite the curiosity of the populace.

Now Dear Editor of the World's Paper, think not that I am dictating to you. No! Would to heaven there were more papers as free as yours. Would that there were more writers, too, who dared to lay their souls were their own, and speak their thoughts freely.

Yours truly,  
A. C. ESTABROOK.

Not long since, in a little village in Vermont, there was much excitement in regard to admitting a medium to speak in the Church which was usually occupied by Baptists and Methodists, and yet in which the "World's People" had, too much right, to have it safe policy to be exclusive. After the matter was finally decided that the Spiritualists should have the Church, one of the men who was instrumental in getting the medium, went to the bell-ringer and asked him if he would ring the bell.

He did not think he could.

On what account?

He thought, when the Baptists and Methodists were trying so hard to support (?) religion, it was wrong to bring any thing in, that would throw away the Bible, and destroy their efforts.

The gentleman told him that Spiritualists did not throw away the Bible; on the contrary they believed a larger proportion of it than any other denomination, because their proof of present inspiration taught them to believe in past.

The man was not convinced and did not think he could ring the bell, without extra pay, at and rate.

How much would he ask?

"Half a dollar?" said the man, "we can ring the bell very well ourselves and without you and will do so, but we thought we would like to know how high you valued your religion. Half a dollar, well that's cheap enough," and walked away.

Some like the Baptist deacon, who, several years ago when Lucy Stone lectured in Rutland, commenced mending the steps of the Church while she was speaking, because he considered her such a heretic, and thought he was doing God a service by thumping and pounding, and making it almost impossible for her audience to hear any thing she said. When asked to defer his work till some future day, he only turned a deaf ear, till Miss Stone, who had borne it as long as she could, asked a gentleman in the audience to hire him to desert, if possible, saying she would pay him for his time. The gentleman commenced a negotiation, which ended in his paying the Deacon a half dollar to go away and let the audience listen quietly to heresy, and the machinations of the Evil One(?).

Half a dollar! No wonder so many supposed as well as real enemies creep into the Churches, when venetians can be bought, and sold so cheap!

BELL.

## The World Around Us.

## State Fair.

The Vermont State Fair was held at Burlington last week. It was largely attended, and on Friday Hon Jacob Collamer delivered an address which is highly spoken of. Most of those who received premiums were residents in the vicinity of Burlington, though we notice some in this part of the State. The exhibition of horses was good, although many were at the horse show at Springfield Mass. On Bulrush Morgans, Joseph B. Weston of Plymouth, took second premium of \$10. A. M. Winslow of Putney took several premiums on cattle, as did also Mr. Davis of Windsor. Samuel E. Wheat of Putney exhibited a fine lot of Spanish Marino Bucks, on which he took premiums, and also on ewes and lambs of the same stock.

In the Floral Hall we observe the Photographs of C. L. Howe of Brattleboro, and embroidery by Mrs. Russell Hyde of this place, for which she received a premium of \$2. Miss Sarah C. Hyde of this village also received a diploma for embroidery.

The Fair closed on Friday, and is pronounced to be full equal to any of its predecessors.—*B. F. Times*

## The Separation of Mr. and Mrs. Hatch.

It will be remembered that about two years ago, in July or August last, Dr. Hatch visited Buffalo, and made the acquaintance of Miss Cora L. V. Scott, a girl of about sixteen years, a trance-speaking medium. Her mother at the time was absent, and in four short weeks they married. It was considered at the time, by persons who knew them, an ill-advised union, he being some forty or more years of age, and having had three wives. Besides this, their temperaments seemed ill-adapted for a union. They have lived together about two years, and separated, she refusing to live with him longer. There are no indications or intimations that she takes this course to marry another, but for sheer dislike, and she says (as we are informed,) for cause.—*Telegraph*.

We take from a discussion now being carried on through the Repository, the following:

I do not believe all the puerilities, and big stories, told by ignorant and fanatical spiritualists—I am sorry that you think I do. But I believe there are elements of truth in the spiritualistic philosophy, and abstracting what intelligence really comes from the spirit world, which is as easily distinguished by its lustre from the dross of pretended mediums, and as separable from that as the diamond from the dung hill, we have the most sublime morality, the most beautiful and consistent maxims, the highest ideal philosophy, all of which harmonize with the general current of the New Testament teachings. I do not doubt but that pianos have been tilted and beat time to music played by unseen hands. I do not doubt that pianos controlled by spirits have played an accompaniment to an *ad libitum* vocal performer. I do not doubt that media have been carried by invisible power through air untouched by any thing visible. This has been witnessed in Boston by two men residing in this State, one of whom is a liberal clergyman; on both of whose testimonies I rely with most implicit confidence. The medium, standing upon a table, soared in mid air all over a spacious room, and wrote his name with a pencil upon the high ceiling above. But the raising of a putrid carcass from the grave and transporting it to some distant, is only one of those enormous fabrications got up as were many in ancient times to impose upon the credulity of silly men and women. It was evidently told by some wag to try the dimensions of the public maw, and is worthy of no credit.

Very probably the system of noble Theism and true Ethics which Christ taught, could not have been received by the world without compromising and extraneous mixtures. For that reason Paul and the disciples made converts much faster than did Jesus himself, who taught truth, and nothing but the truth. It is evident that the disciples and Paul temporized and compromised more, with Jews and Gentiles, than did Christ.

Should I assert that there are binary and triple systems of stars, most I prove the fact to you, or it is sufficient that I refer you to the testimonies of the greatest astronomers of the age? Have you yourself, demonstrated that there are binary systems of stars which revolve around their common center of gravity? Yet you will I suppose admit that it has been demonstrated. It requires long and tedious processes to demonstrate very astruse propositions, and no one is more so than that of immortality. Everything must be in a remarkably harmonious condition, as must ev-

everything in demonstrating a proposition in chemistry, or in magnetism. Even heat, light, dryness and humidity, the electrical state of the atmosphere—all these operate either as helps or hindrances, in producing the phenomena in question. I had acknowledged to you, I thought, in a previous article, that Christ performed greater wonders in degree, but the same in kind, as are produced in the present age. I told you I thought him a better man than you in degree, yet your goodness is of the same kind of his. If the record be true, Christ could not always perform his wonders, because of the unbelief of those present. This shows that the mental power of those present operated to help or hinder him in the performance of his acts.

I have written to Mr. Mansfield, medium at Boston, concerning your questions, and although he does not consent to have any money paid or forfeited in case of success or failure, yet if you will seal up your questions in wrappers, forty deep if you please, he will endeavor to answer them, if you will send them to him. He will not break a wrapper, nor pry into the contents; and if they are such questions as the attendant spirits can answer, he will, I think, return you correct answers. But if we cannot agree upon the correctness of the answer, don't be so utterly void of fairness as to think of appointing referees who are so stultified as to think that Almighty God has a rival in the Universe. Men, so utterly destitute of philosophic reason as to sincerely believe in a personal devil, or so hypocritical as to pretend to believe in one, are totally unfit to sit as arbiters or referees on any subject, as the history of the world abundantly proves.

Don't talk foolishly about media receiving money; for may not a medium, minister, lecturer, or teacher do good deed for money? One of the most inconsistent, freakish, babish things among Spiritualists is their continual harping about clergymen's receiving salaries; though they all want pay for service, and it is right they should have it. If I teach school I want pay, if I preach to a Society I want pay, and I receive it. If a medium travels to lecture on Spiritualism, he must receive pay, or else he must have funds of his own. These insinuations about money are perfectly ridiculous. Because Christ received no pay, is it proper that you should not? Because he was hated by the Jews, do you wish to be hated by intelligent Americans? Because he was slain by barbarians do you wish to be slain by enlightened men?

When you wish to tell the faith of Spiritualists, why don't you copy from the discourses of some of the inspired speakers, as Miss Henderson, Miss Beebe, Miss Harding, Miss Cora Hatch?—not copy from the speculations of some Orthodox or Infidel writers who have become converted to the simple belief that man is immortal, and wish that belief alone have tried to amalgamate their old notions of a devil or principle of evil, or other non-sense, as you say Gridley and others have. Confine yourself to the lectures delivered through media about which there are convincing evidences of inspiration, or at least improvisation, and you will hear no Orthodox or Infidel stuff. Read the lectures of Miss Harding, Miss Hatch, and all the celebrated trance speakers, and what do you hear but pure Unitarian Universalism? Spiritualism is drawing the world all unto us, but when they came unto their own, they received them not, in many places.

In regard to the word "sensitive," you should acknowledge that you mistook its meaning. Errors are common to all, even the most learned.

Let us in all our theological investigations and search for truth, remember the saying of Lord Bacon: "It were better," says he, "to have no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, the other is contumacy; and certainly superstition is the reproach of the Deity."

H. ELKINS.

WALTON'S DAILY LEGISLATIVE JOURNAL, For the Session of 1855, will embrace full reports including abstracts of the debates on topics of interest, as in the Daily of last year. It will be sent free of postage, for any number less than five, at \$1 per copy; five copies for \$4; and for any number above five at 75 cents per copy.

WATCHMAN & STATE JOURNAL—WEEKLY. During the Session, containing proceedings and debate 25 cents. For three months, containing proceedings, debates and laws, 50 cents. The Watchman is the only weekly paper in the State which publishes the proceedings and debates in full.

E. P. WALTON, Publisher.

Editors copying will be entitled to the Daily.

Literary Notices.

THE SOCIAL RECORD, is the present title of what has hitherto been termed the PHALANSTERIAN. Alexander Longley of Cincinnati, the publisher, now considers Communism more advantageous and practicable than joint-stock Association, and in his September number brings forward his own experience in proof of his positions. All in any wise interested in practically elevating social conditions should take the SOCIAL RECORD—price, only TEN CENTS per annum.

We have received the Watercure and Phrenological Journals, also the history of the Ill. Central Railroad Lands. All of these are of useful tendency.

'Lawton Blakberry Culture' has made its appearance, which is well worth a perusal.

Special Notices.

A. E. Simmons will speak at Bridgewater, on next Sunday and East Bethel the following Sunday. He spoke at Barnard last Sunday to a large assemblage of people.

NOTES.

In Northfield, last Tuesday, Michael Tracy, by being run over by the cars on the day before, and having both legs cut off. He was intoxicated. He leaves a wife and six children in want. Nearly his last words were, "Rum is the cause of my death, keep it from my children."

In River Falls, Wis., Sept. 7th, of Typhoid Fever, MARCENA O. LAMB, aged 20 years and 10 months, formerly of this State.



# REFLECTIONS.

BY MRS. M. S. TOWNSEND.

I would I were as happy now,  
As when in youth's bright day,  
I sported 'mid the flowers fair  
And dreamed the hours away.

As when my heart leaped high with hope,  
And knew no cankering care,  
Erected castles glorious,  
That crumbled in the air.

As when beside some murmuring stream,  
I'd quietly repose,  
And listen to its music sweet,  
As on and on it flows.

As when beside my little bed  
I knelt to say my prayer,  
O, would I were as free to-night  
As then, from every care.

As when upon my mother's breast  
My youthful head I laid,  
And when I sobbed, her gentle hand  
My heaving bosom staid.

As when with many school-mates dear,  
I've joined in sport and glee,  
Nor felt that ever care could fall  
So heavily on me.

But years have added care to care,  
And as the time rolls on  
I seem to stand beneath the weight,  
And sometimes all alone.

I would be happy 'neath it all,  
But wearily I tread,  
My body sinks beneath its load  
And painful is my head.

I'm seeking for some smoother path,  
Less stony 'neath my feet,  
With fewer thorns to pierce my side,  
And more kind friends to greet.

Sweet, hushed words oft meet mine ear,  
And promises of peace,  
But as the hours move swift along,  
My cares but still increase.

And now I bow my head, oh God!  
Before Thy throne, to-night,  
And ask if that in life's thorny way,  
My steps be led aright.

Oh, make my soul to feel thy Love!  
Cleanse me from every sin,  
Mine aspirations lead above—  
Aid me the crown to win.

I would be faithful, just and kind,  
To every human heart,  
And give them what I have to give,  
Fulfilling thus my part.

I would in kindness ever speak,  
And wear a sunny smile,  
I would be humble, pure and meek,  
My nature ne'er defile.

O God! give unto me the power  
To be a woman true;  
Ah! make my soul the sacred shrine  
Of wisdom sent from heaven.

Bathe me in sweet affection's waves,  
Until I'm brave and strong,  
From every error thus I'm saved,  
And led away from wrong.

I ask it from the purest source,  
With wisdom, truth combined,  
To make me firm mid earthly scenes  
And make my soul refined.

And unto Thee shall praise be given—  
My heart shall chant its joy—  
Unceasing anthems swell my soul  
And thus each doubt destroy.

[For the World's Paper.]

# COME UP HIGHER!

BY SUSIE.

As through this earth-life plodding on,  
We for her gifts aspire,  
And seek for fruits delicious sweet,  
She whispers, "Look up higher!"

For, on the top most round you'll find  
That which you most desire;  
Reposing in the sun's warm rays,  
The ripen'd fruit is higher—

And if you wish for purer air,  
Free from earth's dull fire,  
Ye'll seek the mountain high and fair,  
For the voice is still, "Come higher!"

And if you would pure water find,  
That would bid you thirst retire,  
You'd seek it where you knew 't had been,  
Up higher, still up higher.

Then, if material gifts are sought,  
And found as man desires,  
By looking up and listening to  
The voice that says, "Come higher!"

The everlasting part of man,  
The soul, from God's own fire,  
Will learn the richest gifts are found  
By searching higher, higher.

And when a ray of heaven-born light,  
Our inner souls inspire,  
This ray will grow more pure and light  
And lead us still on, higher.

And as its glorious beams diffuse,  
And warm us with love's fire,  
We will stretch our hands to lowly ones,  
To help them get up higher.

Should man in this mundane sphere,  
To be free from care, desire,  
Let him remember evermore  
To raise his spirit higher.

Yea, when above the clouds he rests,  
The air all free respires,  
He'll look below and joyful shout,  
O mortal man, Come higher!

# WHAT IS MIND?

BY F. PRIOR.

Can you tell me what is mind,  
From whence it is and how defined,  
And where its source, I this would know;  
Now all about it please to show.  
"Off! your meaning comprehend,"  
I'll tell you all I can, my friend;

The why and wherefore and the cause,  
Is plainly shown by natural laws.  
The sun is but the source of light,  
Which brings an object to my sight,  
No matter what, perchance a tree,  
And this to me is one idea.  
Were outward objects all of trees,  
Then I should know of naught but these,  
And if these trees were all the same,  
The one idea would come again,  
So if all men were just alike,  
You could then get but one idea,  
'T would be one, or the same thing,  
Alike the beggar and the king;  
But men are not alike you see,  
Of different shape and size they grow—  
Some white, some black, some poor & blind,  
'Tis here you have one source of mind.  
We must not drop the subject here,  
For I should like to make it clear.  
But here the question may arise,  
How some are fools and others wise;  
But here steps in Phrenology,  
To say, "I'll show this unto thee.  
Here is a head quite large, you see,  
The organs well developed be.  
See that great mass above the eyes,  
Such person all may know is wise.  
How quick to see and comprehend;  
Here is one source of mind, my friend.  
Here is another head, quite small,  
With every indication dull.  
He's not to blame for being so,  
But there's the cause why he don't know.  
And as these causes all combined,  
Make them differ largely in mind,  
All outward objects were designed  
To contribute unto the mind,  
Without them it is very clear,  
We could not have the first idea.  
Then outward objects, all combined  
Are the foundations of all minds.  
The changing Seasons do their share  
To purify and keep it clear;  
These changes true, are well designed,  
Are health and wealth for every mind;  
These changes show a great contrast,  
The present so unlike the past,  
By them we learn to love and hate,  
The good to choose and appreciate,  
So good and evil here combined,  
Are all important to the mind.  
The elements of every grade,  
With colors too, of every shade,  
Conditions of both high and low,  
With much of happiness or woe.  
The coarse, the vulgar and refined,  
Each owes its share to make the mind.  
If each condition was the same,  
Had the same organs of the brain,  
Then we as one the same must see,  
Nor could they ever disagree.  
If all is right then let it be  
And love the great variety.  
Nor sell your soul for empty pelf,  
But love your neighbor as yourself,  
And then you'll see all was designed,  
By God, the light of every mind.

# FREE CONVENTION.

Since the call for a free convention in Vt., there appears to have arisen considerable excitement relative to their practicability, order etc., and on this last point I wish to make a few remarks.

In the first place, such a convention is not a place where any one can reasonably expect to be pleased with all that is said and done, and all must expect to hear their views opposed, if not misrepresented. These things all must meet with calmness and good nature. The most radical reformers must expect to see what will appear to them to be sectarian foggyism, while others will think the whole concern to be the most valid species of modern ultraism. All this must be met without a murmur, and whoever calculates that things must all go his way, may as well keep clear of such gatherings. But if we can enter on such an enterprise with the idea of witnessing or curing, or overcoming the inharmoniousness of the day, we may make it of the first importance. That our first effort has not been satisfactory to all, is what must be expected and doubtless, at another such convention, considerable improvement will be made.

It is evident that some rule must be adopted in regard to speakers, that spirits, both in and out of the body, can consent to abide.

Probably at such convention, we may have from one to three hundred persons, who would like an opportunity to speak; most of them perhaps, for the purpose of saying something and some merely, for the sake of speaking. Other conventions are troubled with this last named class of speakers and we cannot expect to be fortunate enough to escape that embarrassment.

If we take a jump and catch chance, all is confusion. If you make them conversational, no one is certain when he commences a sentence of being heard through. If we give all a chance to speak, no one will have time to express his views intelligibly.

Under any of these circumstances, we can only speak on proper subjects and arrive at but very little, as most subjects of importance, especially if new, must be treated at some length, if treated at all, and of course, must be avoided where full time cannot be allowed. I might wish to harmonize the opposite views existing on the subject of the actual resurrection of the material body. To do this several things are necessary.

1st. The popular ideas on that subject must be refuted, both as it respects believers and unbelievers.

2nd. The nature and affinities of living bodies must be considered.

3d. The probable fact that the same laws that hold the particles of the body together here, will attract the exhaled particles to each other, till by a process of refinement, & formation, an etherialized body is produced,

and that when it becomes perfect enough, that its attractions are greater than the present body, the soul passes into it and leaves the earth-form to become gassified, and pass on to perfect the spiritual or etherialized body. Various ideas must be presented to show that the probabilities of the cure amount to nearly a certainty, near enough to cause all parties to see the reasonableness of the conjecture and allay the controversy.

This is a mere specimen of a multitude of subjects, and a wise man will not introduce them at all, unless he can have time to carry them out. Hence the most important things for such conventions must be lost entirely, from the fact that so many wish to speak.

I would suggest that each department select its speaker. The atheist, the deist, the infidel, spiritualist, the universalist, the orthodox, the mutual rights, the social reformer, the temperance advocate, etc., etc. Allowing to a judicious committee, the right to admit or reject subjects outside of those limits.

I hope these suggestions will be considered by the friends of free conventions.  
Mendon, Mich. H. FOSTER.

# SKEPTICISM.

Who shall know the deep terrors that lie concealed from the skeptic's interior view. Who shall be able to scan the bright etherial blue, and behold the myriads of angels who are sending their illuminating light to prepare the minds of earth's people to appreciate the glorious truth, which shall draw the curtain of bigotry from its wonted place, and permit man to bask in the true light of wisdom, harmony and love, thus enjoy the bliss, of the angelic sphere. O, is it not the mind that can soar untrammelled by fear and scorn, from a cold world. Is not the inquiring mind that feeds on the rich bounties of wisdom, which the Father spreads for his hungered children, who can appreciate the blessing thus received? O, yes, that mind shall feed, and never hunger more; that soul shall drink from the ever overflowing fount, and be to him the wellspring of life; then dear friends of earth, let not thy mind wander in the labyrinth of fashion's folly and pride, but let thy mind be calm and prepared to hold communion with thy spirit guides from the Heavenly sphere. Is not heavenly light the most desirable of all attainments? Does it not point the way in which man can find true peace and enjoyment? Then dear brothers and sisters of earth, let thy mind partake of true wisdom; prepare thy mind to investigate all of the beautiful laws of God, thy Divine Father. Strive to understand the true principles of earth life, and Ah! let them be implanted with the depth of thy being, and let their principles be nature, like a bread-plant that it may shed its rich aroma to invigorate thy surroundings and teach thee holy principles, wherever you find soil prepared; and O, that you may find true labors from the spirit land that shall assist you in exterminating all the vicious weeds that may chance to spring up. Wisdom is a beautiful part of the higher value, and he who obtains it, shall wear a crown of surpassing loveliness; then would we call upon our friends of earth to consider well upon this glorious theme, and seek for the holy prize that shall reward all true investigators. Spiritualism bursts forth like the sun rays from the dark clouds, and lit the mind with splendor of God's glory. It destroys the dark lethargy of superstition and bigotry, and man learns the immortality of the soul. And will not he cherish this heaven-born truth? will he not spread this beautiful truth to others that they may bask in the sunlight of truth? will he not recognize every man and woman a brother or sister? And will he not extend to them the means within his or her reach, to assist them to behold this true light? will he not be a willing guide to the immortal soul? I think an affirmative response will echo from every true-born spiritual believer. Truly hath it been said by the poet—

O, whence doth this union arise  
That hatred is conquered by love,  
It fastens a soul in such ties  
That angels may witness above.

Then dear friends of earth, if the power of love hath power to turn away anger, put on the armor of love, and walk forth into the field of error with thy sword tipped with love, and thou shalt be able to conquer the enemies of the beautiful harmonious philosophy, which man ere long, will fully appreciate, for the triumphant march of spiritualism is making its stride broad and heavy, like the Herculean strength of the strong, and will overcome every obstacle that seems to be thrown in its way. Ah, the rocking and toppling of old error's synagogues show how weak their foundations are; and that their foundation will be affected by every adverse wind. Then we would call upon brother man to have your path founded on the rock of true wisdom; then although the winds may blow, and the tempest howl, yet you will stand, this sure foundation will stand, immovable; there will not be any fear or trembling, but with your souls aspiring to the Most High, and feeling your trust so child-like, your course will be ever upward and onward; until thou hast laid off the mortal, and past to the beautiful home where angels dwell, and there continue on, learning more of the loving nature of our Heavenly Father.

S. H., Medium.

As the Chinese have no word that will compare with the word "Amen," they say, "Sin gen ching sin." "The heart wishes exactly so."

# ADDRESS TO THE ORTHODOX CLERGYMEN OF THE UNITED STATES.

BY WILLIAM DENTON.

BELOVED BRETHREN:—As true followers of him who hath called you out of darkness into marvellous light, and as obedient servants of him who appointed you with power from on high, and sent you forth to preach the everlasting gospel, there is nothing that you can so much desire as the salvation of immortal souls, the destruction of the kingdom of Darkness, and the up-building of the kingdom of God.

Will you permit me to present a plan by the adoption of which so desirable an end can be most speedily and effectually accomplished.

Hitherto, as you well know, all attempts have failed. Churches have been built and endowed, ministers supported, Sunday schools established, Bibles and religious books and tracts circulated by millions, and prayers by myriads offered to Almighty God; yet sin still reigns, and the enemies of the Lord triumph. Infidelity, with unblushing countenance, walks abroad at noonday, and Atheism fearlessly exclaims, "There is no God."

When shall the world be converted at this poor dying rate? Never, unless we adopt different measures from those already employed for this purpose. The branches are lopped off, but who strikes at the root of the tree of evil? We dam the streams, but who seeks to stay the fountain? Satan is the author of sin, as the sun is the producer of light. With him in Paradise it first began, nor shall it cease until the great adversary of souls is no more. Whence come wars and fightings, infidelity and blasphemy, Sabbath-breaking and intemperance? They cannot come of God, the fountain of good; they must come from Satan, the father of lies. How shall they then be exterminated? In no other way truly, brethren, than by the death of the destroyer or his conversion to purify and goodness.

I recommend, therefore, that a day of universal prayer be appointed, on which all ministers and members of our orthodox churches shall meet together, and in solemn prayer, and with strong faith, beseech our Father to turn his child from the error of his ways, pardon his sins and receive to his home his long-lost prodigal son. Then would the doors of hell be closed, and the demons of darkness cease to visit the sons of men; then would the great dragon be transformed into the peaceful dove, bearing the olive branch to a renewed world.

Say not, my brethren, that this is wild and impracticable. "Is any thing too hard for the Lord?" Who shall set bounds to the power of faith and prayer—that faith "which laughs at impossibilities, and cries they shall be done," and that prayer which lays hold of Omnipotence and makes his arm its own? We are to love our neighbors as ourselves; how much more our children! The Devil is God's child; and it cannot be possible that his heart of love should be unstirred by your prayers; his almighty arm must be outstretched to snatch him from his gloomy abode. You may say, he is God's enemy; granted, but, then, we are to love our enemies; and surely sinful worms are not expected to be better than their Maker. He must, he does, love his enemy, and is only waiting for your united prayers to save this chief of rebels from torment and abyssmal despair, to restore him to his lost throne among the cherubim and seraphim, and change this earth of ours from a pandemonium to a paradise of bliss.

Let me beseech you, as you love Jesus and desire to see him rule over an undivided kingdom, as you love God and desire that his will may be done here as in heaven, as you love the dear souls for which Jesus died, and desire the millennium to come when the tears of sorrow shall be wiped from every eye and joy shall make music in every heart, pray for the conversion of Satan; pray in faith, and if God's word be true, the work must be speedily accomplished.

In order that due notice may be given to all churches, in this as well as in other lands and that a united effort may be made for the accomplishment of this object, I suggest that the 1st of April, 1859, be set apart, as a day of prayer to Almighty God, for the conversion of the Devil; and may God in his infinite mercy grant your requests. Amen.

Religious papers please copy.  
The friends of religion will do God service by presenting this to their pastors, and inducing them to read it to their congregations.  
—Vanguard

# ATLANTIC TELEGRAPH INTERESTING FACTS.

The cost of the Atlantic Telegraph Cable is thus stated:

Price of deep sea wire per mile, \$200; price of spun yarn and iron wire per mile, \$265; price of outside tar per mile, \$20; total per mile, \$485; for two thousand and five hundred miles, \$1,212,500; for ten miles deep sea cable, at \$1,450 per mile, \$14,500; twenty-five miles shore ends, \$1,250; total cost, \$1,258,250.

The cable is 11-16ths of an inch in diameter, and made up of the following materials: 1. Wire—eighteen strands of seven inch wire. 2. Six strands of yarn. 3. Gutta percha—three coats. 4. Telegraph wires—seven in number. Notwithstanding the quantity of wire entering into its composition, it is very flexible and may be looped without injury. It weighs one thousand eight hundred and sixty pounds to the mile. The strength of the cable is such that, under ordinary circumstances, it will sustain six miles of its own length when suspended in the water.

A notion has been entertained by some, based on a mistaken idea of specific gravity, that the cable would not sink to the bottom where the water is two miles in depth, but this is fallacy. The experimental soundings of Lieut. Maury, have demonstrated that in the extreme depths that have been reached on the line of the cable, the minutest shells weighing scarcely more than a feather, have settled as lightly upon the ooze as if they were reposing upon the bottom of a shallow pool. The inference therefore is that the cable not only rests on the ocean's bed through its entire length, but that it is absolutely safe from the effects of storms or other casualties. Some have supposed that it might be cut by sharp rocky projections, but none such are believed to exist in its bed.

The total length of submarine cables laid down previous to the completion of the Atlantic Telegraph enterprise was nine hundred and fifty miles. Add to this the Atlantic cable, and the number of miles is increased to two thousand five hundred and sixty four. When the telegraph is brought into working order, it will be in immediate connection with thirty-three thousand miles of land telegraph, in this country, and on the European side with about forty thousand miles. Taking all the land and submarine lines together, their capacity for the rapid diffusion of intelligence will be immense, and their effect upon the business and social intercourse of the world incalculable.—Ex.

# Children's Column.

# THORNLESS ROSES.

BY LOUDEN.

Are there roses without thorns,  
That bloom along the way?  
I asked the gray-haired sire,  
But heard him mournfully say,  
"Nay, son, there is no rose  
Along life's pathway born,  
No sweet without a sting—  
No rose without a thorn."

Are there roses without thorns,  
If there are I fain would know,  
I asked the summer breeze,  
As I heard it gently blow—  
But the wind passed swiftly by,  
As it answered sad and low,  
"We do not know the place  
Where thornless roses grow."

Are there roses without thorns,  
I asked the roses pale,  
Does your thornless sister grow  
On hill-side, or in vale?  
But the roses shook their heads,  
As they answered with a sigh,  
"We do not know the place  
Where thornless roses die."

Are there roses without thorns?  
I asked an angel fair,  
With flowers twined around its head  
Among its sunny hair:  
It smiled as it answered me,  
"Every good deed thou hast done,  
Leaves in thy breast a rose—  
A rose without a thorn!"

# WHY EVERYBODY IS CROSS.

One day little John Wilson came running into the house where his little sister Mary was sewing. He held something in his hand which he had found in the back yard.

"O, sister Mary!" said he, "I have found a pretty thing. It is a piece of red glass; and when I looked through it everything looked red, too. The trees, the houses, the green grass, your face, and everything is red."

Mary replied, "Yes, it is very beautiful; and let me show you how to learn a useful lesson from it. You remember the other day you thought every person was cross to you. Now, you were like this piece of glass, which makes everything red, because it is red. You were cross, so you thought everybody around you was cross, too. If you are in good humor and kind to every one, they will seem kind to you."

"Edward," said the mother of a boy, eight years old, "you mustn't go out through that gate into the street." "No, ma, I won't" was the reply. A few minutes afterward, his mother found to her surprise, Eddy was in the street engaged in making dirt pies. "Didn't I tell you," she exclaimed with feeling, "not to go through the gate?" "Well I didn't mother," was the satisfactory reply; "I climbed over the fence!" Edward ought to go to Congress.

# PLAYING IN THE PUDDLES.

On the birthday of Napoleon Charles, son of Louis Napoleon and Hortense and child whom the Emperor Napoleon meant to make his heir, he and his mother were seated at a window in the palace which opened upon the grand avenue. A heavy shower had fallen, and the avenue was full of pools of water. A group of barefooted children were wading in the water, and playing with little chip boats. The young prince, richly dressed, in a splendid ball, and surrounded by his elegant and costly birthday presents, turned carelessly away from his toys and watched the children with eager interest.

"So then, my son," said his mother, "you are not grateful for your presents?"

"O, yes," replied the young prince, "but I am not used to toys. Look at those little boys, mamma."

"If we were perfectly harmonious, we should be perfectly happy; for when character becomes spiral it rolls in music.—Agitation."

We are too apt to find fault with others.

# Advertisements.

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 and 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.

# JOHN ESTABROOK HEALING MEDIUM

May be addressed at Troy, Vermont, for representation. 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.

# CLARA O YANT AND MARGARET MCNEWM

Mrs. C. S. Whitmore will examine Disease when application is made, without visiting the patient.

Examination and Prescription, \$1.00, Reading, Vt

# NOTICE.

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 JR.

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