

# THE WORLD'S PAPER.

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

NO. 41.

FOR THE TWO WEEKS ENDING FRIDAY NOVEMBER 12, 1858.

VOL. 1.

## Part.

(For the World's Paper.)

### THE PERFECT DAY

All hail the bright—the heavenly ray  
We come unto the perfect day  
And darkness left behind.  
Now on the sea of glass we stand  
In a celestial covenant band  
And great rewards we find.  
No more shall mystery control  
Lead captive on, earth's wayward souls  
In self-deception chain.  
Speak truth in love, be just to all  
With heart like heart walk on this tall  
Then with our God we reign.  
Sectarian forms and customs in  
Like ghostly shadows in train  
Will ne'er redeem the land.  
It's by good deeds and works alone  
The people of the saints are known  
With out profession's sound.  
Now on this great redemption day  
The covenant book of heaven is here  
All written in our heart.  
One faith, one hope, one love shall stand  
As the true light for every land  
And never shall depart.  
Now let the works of men be tried  
By fire of truth, which shall abide  
By God's own word so dear.  
This revelation day's for all  
Great Babylon her self shall fall  
And light divine appear.  
In everlasting gospel sound  
We hear the trump of God profound  
For all the tidings roll.  
It shakes the heaven, earth and sea,  
Rends the dark veil of mystery  
And all things shall control  
Come lay all mortal thoughts aside,  
Vain doctrine see and lust and pride  
And thus prepare the way  
From Zion's hill hear wisdom's call  
To all the world both great and small  
And come to Zion's day.

## Spiritual and Political.

(For the World's Paper.)

### WHO IS THE PROMPTER?

Shortly after the close of an evening lecture in a very crowded place where Spiritualism was hardly known, a medium of our acquaintance received a call from a gentleman who said he would like to ask her a question if she would not consider him importunate.

"Any question that you as a gentleman, think proper to ask me, I am ready to answer," was her reply.

"Well," said the gentleman, "I would like to know if you this evening, had a prompter in the audience who prompted you in your lectures?"

"Yes sir," said the lady with a very grave looking face, "I must confess that I had."

"One that travels with you constantly?"

"Yes sir."

"That is just what they have been saying, and as your friends said it was spirits I thought I would come and see what you said about it. But as you admit having a prompter it is decided without further parley that you commit your lectures, as many believe."

"But," said the lady, "I have not told you that I committed my lectures."

"Not commit them, not commit them, where is the use of a prompter then?" said her questioner with an incredible look and tone.

"Simply because I have not committed them, and not knowing a word of my lecture when I commence, it is very necessary that I have a prompter if I speak at all."

The gentleman looked as though he was ready to believe what he had often heard of mediums—that they were all in—ane.

"Shall I explain to you?" said the lady with a half perceptible smile at his expression. "I have a prompter; but that prompter is invisible; one that prompts me at every word and sentence, one without whom I should never attempt to speak. That prompter I believe to be a departed spirit, and who as I told you, travels with me constantly, and without whom I should never appear in public. Do you understand me?"

The lady's tone was unmistakable—earnest, dignified, decided.

Her questioner was a man not devoid of intelligence, and it was impossible for him not to feel his position.

"I am glad you asked the question," continued the lady without seeming to notice his chagrin. "It was far more honorable than unreasonably asserting, without giving me an opportunity to defend myself. I thank you for it. Go tell your friends that I have indeed a prompter; invisible to them, yet shining in robes of eternal beauty."

There are some men so very much opposed to gambling of all kinds, that they suffer themselves to be "euchered" all along the stream of life, not knowing even that all their poverty in the "little end of the horn" grows out of the fact that they are poor gamblers, and yet all the while at it.

Again, it is our opinion, and the state agrees with us, that the loser, or the one that is "euchered," is just as guilty as he who wins. Therefore, good people, just as well "euchered" their fellows as be "euchered" all the time. It's a game at any rate.

Where do priests get the authority to damn God's work? Just think of it one minute.

### A WORD TO D. J. MANDALL.

DEAR EDITOR:—Think not that I am writing for the sake of controversy. No; far be it from me. I only desire the truth, and I care not from what source, or from whom it comes. The Truth is my God, it, and it alone I worship and adore.

No mind do I esteem so high as the one who will openly and frankly interrogate my position, when to that mind it seems to be an untruthful one. I call that mind a true christian mind when it can meet its neighbor on one common platform, and in one common paper, discuss the differences of opinion in a truly brotherly and christian spirit. Free and open discussion is my nook of inspiration; it is emphatically the key to heaven's gate. And he that would travel the gold paved streets of Wisdom's Temple, must inscribe on his banner "Free Discussion."

Mr. Mandell thinks my position is merely "negative," and therefore as much of the "extreme," and as liable to "onesidedness" as the "old Theology." This may be the case, but to my vision there seems to be a marked difference. While the "old Theology" says "the Bible is the only revelation from God to man," I say that all Nature (the Bible included) is a revelation from God to the human family. I would say to any one, if they understand me to say that the Bible is not a book of inspiration, they mistake my words. I believe the writers of the Bible were inspired men, and I believe they wrote too as they felt moved upon by the great mover of events. But the idea that I am at war with is that the Bible is a special revelation, more to be respected and obeyed than the inspirations and revelations of to day. The Bible, when rightly understood, is really the best book in the world. But with the false understanding and interpretation that is given it by the Clergy and its devotees, it is beyond a question the worst. It is this reverence for the Bible above the inspirations of to day, that upholds the system of slavery. Were it not for the reverence of the Bible above Nature, war, polygamy, drunkenness &c. could not sustain themselves a single moment.

The "old Theology" makes the Bible supreme authority. This is the great mistake of Bible advocates. They make the Bible override reason, whereas reason is to be the final judge in all questions. The Bible must be made the servant of reason, instead of reason being made to serve it. This, sir, is all I ask for the Bible.

I said that the reverence that is in the minds of the people for the Bible, makes it really the worst, and most dangerous book we have; so I believe it is. Place the reverence for the Bible, on a level with the divine flowings of the soul, and let the individual find a sanction for war, slavery, polygamy and drunkenness in the Bible and it can do him no harm, because his own soul tells him better.

But Mr. Mandell asks, "Why does Mr. Loudon assume that God must first doubt before he can reason?" I answer, that without a doubt he would have no cause for reasoning. Again he asks, "why should Bro. L say that it is impossible for God to change his plans?"

I answer again; it is because his omniscience would select the best plans from the beginning, and hence, there would be no reason for his changing. Then he adds, "would not His very Infinite involve a series of operations, embracing a myriad of those modifications, or electric shiftings which we call changes?" Suppose it does. May not these changes be only the contemplated workings of His first plan? Then, they are not changes in the first plan of the Divine Being. But the Bible says that God did change his plans. That is, He thought to do one thing and did another. I do not bring forward these contradictions to destroy the divinity of the Bible. I only wish to show that the Bible is like all other books, fallible. I wish to destroy this supreme authority which it holds over the minds of the mass. I wish to

place its inspiration on a level with all other inspirations.

Mr. Mandell thinks that because I am a spiritualist I should not doubt the miracles which are recorded in the Bible—that the same power that will move a table could move a rock or divide the waters. I would have no objection to these miracles, was it acknowledged that they come from the same source that our table-movings do. But when I am told that God did these things, this very spiritual philosophy tells me that it is a mistake. I do not believe God ever did or will move so much as a hair arbitrarily. I have seen a table move, a drum and tambourine played upon, a bell shake and a pen write without visible hands touching them. But sir if you were to tell me that God moved these things arbitrarily, I should dispute you. I know that these things were moved by a being similar to the one that appeared to John on the Isle of Patmos.

Again, Mr. M. says he cannot see why I should neglect the Bible because I conceive it to contain certain false and contradictory elements, when at the same time I believe with Pope that "whatever is, is right." I answer, it is because this great truth is not acknowledged by the professed Bible believer, and it is only by showing him a contradiction that I can destroy his honest reverence and esteem for that book above others. I want Mr. M. to understand that I do not reject the Bible. I receive it as I do any other spiritual book.

I come now to the question of right and wrong. I perceive that Bro. Mandell is not prepared to say that "God hath done all things well." There seems to be a point of development which man arrives, or rather a plane which, when he steps upon, all things look pure, beautiful and good to him. Then there is another plane from which all things look suspicious, even a saint bears the impress of a demon. Paul seemed to discover these planes when he said, "to the pure all things are pure and to the impure there is nothing pure." It may be a question whether Paul was right in regard to the "pure seeing all things pure" or whether it is not the impure that looked from that plane. But one thing is sure, there is no question about the two planes.

Friend M. says "there is such a thing as a perception of color, but because some persons have not this perception well developed, cannot tell black from white, it is no reason that black is white or white black." We admit that. But we ask Mr. Mandell who is to decide when an object is presented and one half pronounce it white and the other half black. Do you say fetch up the third party? Then suppose it was to pronounce the object green, which would it be, white, black or green? So my friend you may fetch up an endless variety of individuals, and you will have as many different opinions. So you see all the perception of color there is, exists only in each individual organization, and each individual must settle the color for himself. You can't convince the mind that sees the object white, that it is black without you change his mirror and make it look black to him.

So you say "there is such a thing as a perception of right and wrong." Let us admit that too, and where shall we go to find the standard by which all shall be measured, and to which all shall bow? Do you say to nature? Then I ask you if every mind and everything is not nature, and every mind and thing a standard and a test? Every mind's ideal of right is its religion. The Pagan, as well as the Christian religion, is built upon the Pagan's ideal of right, and if Mr. Mandell believes it is right for every mind to worship God according to the dictates of the conscience, then he must say that the pagan worshiper is as acceptable before God as any other. He can't say that the pagan is not honest in his religious faith, because when he applies the test, he will find that the pagan has so much faith in his religion, that he will cast himself with pride beneath

the death-stained wheels of the destroy ing juggernaut, because his conscience tells him that God requires it. The conscience of the heathen widow is composed and tranquillized while she is burning on the funeral pile of her husband. The heathen religious devotee, while burning at the stake, will break forth in songs of rejoicing, because he thinks he is filling the requirements of his God. Such is the religion of heathendom according to the heathen's perception. The Mahomedan believes that the moon was seen in Mahomed's sleeve, but when you ask the christian to believe it, he smiles with contempt at the foolish nonsense, and yet believes that Jonah was swallowed by a big fish, lay in his belly three days and three nights, and then was vomited up on dry land alive and kicking.

I ask you, sir, if you believe the honest christian is justified in the eyes of God for consciously worshipping Him in his way? Do you answer yes? Then I ask you if the honest heathen and infidel, and in short, if every honest man, by the same principle is not justifiable? But says you "we are not striving to show that honest men are doing wrong, by following the honest convictions of their soul. It is only rogues and dishonest men that we charge with wrong doing." Ah, that is it. Well sir, let me ask what makes the one honest and the other dishonest? There is certainly some philosophy for this. Did the honest man receive his honesty from his Maker? Do you answer yes? Where, and from whom did the dishonest man receive his dishonesty? Did he come by it by his own cunning chicanery, or did he too, honestly inherit it from his Maker? Sir, I fear that you are going to lodge the whole trouble after all, upon Father God and Mother Nature.

Turn if you will to the page of Phre nology, and there you will find the key to all these mysteries. There you will find a philosophical answer why it is that one mind is a disturber of the peace, and another is a peace maker; why one mind is jealous and another sees nothing but enmity; why one mind is forever making new land marks and another is content with the old ones; why one mind thinks that all the world except us and our folks deserve endless damnation, while another thinks all justly merit salvation.

One point more and I am done, and that is in regard to the word "redemption." As used by Mr. Tiffany and as it is generally applied to the salvation of the world. When we say "redemption" we mean something redeemed. And if we apply the word to man or the human family, we imply of course, that the human family has fallen or retrograded, and the same principle that will let an individual retrograde one inch, and for one moment will let him retrograde to any length and to all eternity. Hence, it sanctions endless damnation.

Yours in Truth, E. B. LOUDON.

### THE MODERN INQUISITORS.

It is said that we live in the blaze of the most brilliant light, surrounded with all the wisdom and experience of all the past ages. Yet in the midst of all these advantages, we here in Indiana are cursed with an order of Regulators, even in the nineteenth century, who outdo the Holy Inquisitors.

Yea! These modern Inquisitors hang men because they will not confess themselves horse thieves. They choke and otherwise torture men nearly to death, because they will not criminate others. They delight and glory in eliminating their fellows; they even promise such as they know to be blacklegs, freedom or acquittal, if they will but criminate others. Thus guilty wretches are made eager to fasten crime on others. All their own welfare seems to depend upon stigmatizing others with crime; and many will be the innocent victims arrested on the accusation of such bribed rascals when there is scarcely a shadow of evidence accusing them.

Already, no less than a hard working honest blacksmith of our little village, while on business in Noble County, was

thus falsely accused of having counterfeited money, and as falsely incarcerated in a most dismal and filthy cell for ten days, and then set at liberty without even a trial for want of cause of action. Two strangers who have visited our town, have been thus falsely accused and arrested; the first was detained a few days for trial, while a victim in the hands of Regulators positively swore that he was an accomplice with him in the act of stealing a horse. Hence the strangers only way of escape from guilt, or conviction, was based upon the unimpeachable evidence he brought proving that he was at another place, entirely away from the scene of horse stealing, when the act was done. Had he unfortunately been without this testimony of his whereabouts, he no doubt would have been condemned as guilty, however innocent.

Soon after the first stranger was released another came to town, on whom these fiends of human kind fastened their fangs dragged him to a dark room and there taunted him with crime—stating that they had evidence to convict him of horse stealing, and he better own up. As the stranger felt innocent, he of course refused to "own up" and for this prompt denial he is taken to the woods by these bloody heads, and there flogged and tortured, for the purpose of forcing a confession of horse stealing from his lips; such at least, is the story of the stranger, and we have no reason to doubt but he verily believes it.

In view of these facts, I say let ancient Inquisitors stand back aghast! while modern Regulators torture, choke, batter and hang honest men, because they will not confess themselves guilty of stealing horses, counterfeiting &c. Is it possible that here in the blaze of gospel light and Christian Indiana, in the nineteenth century, that old inquisitorial barbarism and cruelty is outdone? Let the facts tell. The above are only a few out of many more like them that might be gleaned. Yet few as they seem to be, we already can boast of their unrivalled, meanness. Never, before modern Regulators hung and tortured men because they denied being horse thieves was old Inquisition outdone.

This modern system does not torture men for heresy, but for not being avowed thieves, robbers, and counterfeiters. Think of a system exonerating an avowed blackleg, if he will but criminate some other persons, and you have still another branch of the modern barbarism of this system. It is a system, if carried to its ultimate, that will destroy or drive from among us our most moral and virtuous citizens, leaving for us nothing but the most daring blacklegs for moral types and standards by which to imprison, torture and criminate others. In view of these facts we say it is an Inquisition out doing in barbarism and moral criminality the ancient system; and we deplore the existence of this modern institution as one of the most prolific sources of crime and wrong now existing in our country. Already has theft and robbery increased in our villages wherever such unprincipled regulation exists. Our own Angola is an example.

Notwithstanding all these apparent demonstrations of evil, reaching even beyond olden barbarism yet we think them only the painful birth-throes of a higher and better condition of society that is growing out of the confused chaos of conflicting regulations. As pain precedes birth and darkness light, so do we expect a better purer, higher nobler and wiser order of government to come after the present, and these modern inquisitions are but the legitimate signs of the very near approach of "the better day." They are the breakings of the outer crust for the better unfolding of the inner life and with joy we say: let it break until the outer crust is entirely thrown off, and apparently all things become new.

The Christian wars with his Devil, so does the Anti-slavery man the socialist &c., each have their respective devils; and when they learn their whereabouts, they will find the monsters only existed in their own eye, as a kind of imaginary phantom.

### FEMALE PREACHERS.

There has been some controversy recently in some of our Eastern Universalist papers, in regard to the expediency of females being ordained to preach the Gospel. The "Ambassador" seems to be in favor of female preachers, while the "Trumpet" appears to find no divine authority for females engaging in the proclamation of the Gospel.

Br. Whittemore, of the "Trumpet," recently asked the following question:

"Has Jesus Christ sanctioned the practice of sending out women as ministers of the Gospel? Did he admit women among the circle of his Apostles? Were women endowed with the same gifts that his disciples possessed?"

And again, still more recently, Br. W. puts the following question:

"But can it be proved that Christ himself ever appointed a female to go out as a preacher of the Gospel? The twelve Jesus sent forth; but one of them was a female."

In a late number of the "Trumpet," Br. A. B. Grosh makes the following reply to the queries of Br. Whittemore, which we think meets the case pretty effectually.

To these questions I reply, first, in general terms, that the non action of the Savior, unless enforced by some positive prohibition or principle is not binding as an example or rule; and furnishes, therefore, no proof that any custom or practice is wrong. Jesus did not vote, or hold or exercise any civil or military office under an human government; yet Christians are scarce at this day, who deem that example binding! He gave no letter of fellowship, conferred no rite of ordination, organized no society or church on the basis of a written constitution or covenant, instituted no Associations or Conventions erected no church edifices—yet Universalists do all these things. He did not send Gentiles, Indians or Negroes to preach the Gospel—his twelve, and the seventy also, were Jews; and Jesus only, yet modern Christians do not copy that non-action and limitation. He did not administer his Last Supper to females—nor have we evidence that he "sanctioned" baptising women—yet you do not hesitate to do what he left undone, both as to eucharist and baptism.

Now, unless you can show some precept or principle of Christ's excluding women from the ministry, I must consider that non action to be merely local and temporary, as you evidently do in the cases I have cited.

Jesus did not only "sanction," but did, he himself expressly "send out women as ministers" (or preachers) of an important event; and doctrine of his Gospel; and thus he did, in a very special manner, "admit women among the circle of his Apostles, (or witnesses—for so the word means.) His resurrection—that most important and crowning event, proof and doctrine of his Gospel—that Gospel he commissioned women to proclaim and testify, even unto his close twelve! Women were his first, earliest commissioned preachers and witnesses. (See Matt xxiii. 35-41. Acts. Mark and Luke.) Women were not admitted to the Lord's Supper, but they were last at the Cross, and first at the Sepulchre, and were first admitted to behold the risen Redeemer, and earliest commissioned to proclaim and testify the gospel, "Christ is risen from the dead."

From ancient time it had been predicted that, under the Messiah, women would be admitted to the prophetic office in his church—an office, in many (if not in most cases), the same as preaching. But this is that which was spoken by the prophet Joel—and it shall come to pass in the last days (with God!) I will pour out my spirit on all flesh; and you, sons and your daughters shall prophesy, etc. Acts ii. 16-19.

So far as the manners and the custom of the times allowed with propriety, women were placed in official stations in the primitive churches, similar and equal to the ministry (if not equal to the ministry itself). See Romans xvi., where Phoebe is named as a deaconess (in the Greek) of the church at Cenchrea; Priscilla, (named even before her husband) Paul's "helper in Christ" or fellow laborer; for so it means—who had aided in the conversion of Apollos, (Acts xviii. 26); and Junia, an apostle, and even of note among the apostles; and Tryphena and Tryphosa, "who labor in the Lord;" probably, (says Macknight) female presbyters or deacons, who employed themselves at Rome in "propagating the Gospel;" and others: These, with other female fellow laborers in the Lord, named elsewhere in the Epistles, were probably preachers of the Gospel, if not in mind public assemblies; (which custom might forbid as improper,) at least in churches held in private houses, and assemblies composed of their own sex. For mixed assemblies were



## The World's Paper.

ETERNAL JUSTICE SHALL BE DONE

DAN'L TARBELL, JR., EDITOR

Saratoga, N. Y. Friday, Nov. 12, 1858.

## Spiritualism not a "Wing" of Universalism.

As Spiritualism increases in numbers, wealth and fashion, she will not be troubled in finding out a respectable parentage, Holy blooded connection and numerous Royal relatives.

Whoever reads the papers of to-day will see a willingness on the part of the more liberal sects, to claim a sort of cousin with Spiritualism. That is, if poor spiritualism will come in as an inferior, an appendage, and perhaps she may be allowed the place of a "wing" if she has gained considerable popularity. But she must doff all her naturalness—her individualism and acknowledge the Pope, the Priest, and adopt all their mouldy foolish formalities—come to a plane of worship that the most bigoted, selfish worshiper will have no objection to, but an affinity for.

Upon this plane, Spiritualism is offered a position, as a "wing" to Universalism to day.

I shall show why spiritualism is offered this humble place, and also why not accepted. The would be teachers of our sects, alias the clergy, see how rapidly this soul comforting new truth is spreading and that its direct tendency is to unshackle the mind, and free it from all priestly or Book authority. They feel alarmed for their present, and future bread and butter; hence, a compromise is to be effected between the most bigoted, selfish old foggy worshipers and the modern rail road reformers, or Spiritualists.

This is of the utmost importance to the hireling Priest. His whole future life of blood sucking and ease depends upon keeping these parties together; the old sectarian, bigoted worshiper has the "gold" and will pay the hireling freely, if his selfish ideas can be expounded weekly. Those ideas will or must be in keeping with his whole past life, of ignorant selfishness. That is, preach Moses, Abraham, David, Solomon and "Jesus crucified" is all sufficient for him. He little knows that he is daily and hourly crucifying Christ. Every new truth that is libelled or shunned by him, or any one else is crucifying Jesus in effect, or putting a crown of thorns upon his trustful head. Now most of our Ministers do know, the ignorant and unphilosophical plane of these selfish conservatives, religionists; and they might as well try to unite an ox team with a steam engine and expect harmony and utility, as sectarian, conservative, selfish worshipers, with modern Spiritualists. The former is satisfied with the present order of worship, so long as his fields are broad, harvest bountiful and money in bank, or in good mortgage notes drawing compound interest. He will tell you he believes in Christ, and quotes in his own way, to quiet his conscience, "the poor we shall always have with us" and comes to the conclusion that 'tis a part of his mission to overreach his weaker brother to help fulfil the scriptures as above quoted.

Hence the poor dependent clergy is drawn two ways; the "gold" of the conservative bigot drags him down to selfish materiality, while the new and purer truths, with his own higher nature call him to "come up higher." The love of selfish animal ease, and the "ap-  
plause of men" have carried sway thus far, but as Spiritualism becomes wealthy and popular, the hireling priest is anxious to gain a place in its ranks; if he cannot keep the parties together. I do not say this is the action of all the clergy for there are a few exceptions.

But I do believe and affirm that the great majority of the hireling priesthood are actuated wholly by this purely selfish motive.

Why Spiritualists cannot come in as a "right wing" of Universalism?

Spiritualism is a part of the same Humanitary tree; but the later and purer flower—the more interior blossom—the exhalations and refinement of Universalism. One, after feeding upon spiritualism could not go back to universalism any more than Universalism could go back to Calvinism. Universalism has learned and enjoyed too much freedom. So with Spiritualism. Spiritualists have discarded Book and Priest authority as fang; they call for free discussion every where. Universalists have shut up their churches against Spiritualists (but open them freely to sects more bigoted than

themselves) allow no convert from universalism to spiritualism to speak in their meetings (I have experienced the truth of this myself within a short time). Spiritualism discards a hireling indolent priesthood; and goes in for some of the old Jewish commitments, "By the sweat of thy brow shalt thou earn thy bread." "Six days shalt thou labor."

They believe these sayings mean all the human family shall labor and no man can be a good exemplary christian, and shun these truthful commitments.

Spiritualism makes woman an equal with man in the pulpit or any where, she has a desire and strength to labor for self protection and human elevation. Universalism is not quite that advanced yet; hence going back to become a fragment—the "right wing of Universalism" is not the natural course for modern Spiritualism.

NATH. RANDALL.

Letter from Dr. Brown.

North Clarendon Nov. 1st '58.

EDITOR, WORLD'S PAPER:—Dear Sir,

I intended to say in my letter of the 25th ult. that I learned the Judges have decided that the use or income of the wife's property belongs to the family—not the property itself—so the advantages supposed by real friends of women to be gained by our property laws, have been interpreted in such a manner as to be of the very smallest advantage to wives; our law givers seem to think that a despotic head of the family in the husband, is much better than a separate income to the wife.

The particular point I wish to call the attention of your readers to, in referring to the articles of confederation from 1775 to '89, was this; many persons insist that there must be a head to a family, nation or business, or it will not prosper. Now we commenced this nation by leaving the business with many heads, and in 70 there was made a declaration of Independence that marks an era in freedom in this nation and in the world, and the revolutionary war was conducted to a successful and glorious conclusion under their supervision, and freedom was guaranteed to the territory of what are now the states of Ohio, Indiana, Ill., Wis. Mich. and part of Minnesota, in '87.

Here then we see that the three most important matters ever considered by the congress of this nation for freedom, were conducted to a successful termination by this many headed continental congress. Can any one fail to see that the foundation of all the freedom we have in America, was laid, and finished by the people and the continental congress, before we had a head to this nation in the shape of a President of the United States.

Again, look to Switzerland; there is a confederation without a President, yet they have maintained their Republic for 500 years, and are constantly increasing their laws securing the freedom of the people, and whenever there is a revolution in Europe, the people of S. are permanently benefited by it. Any one wishing to assure themselves of this may do so by examining into the history of that country in 1784—1830 and 1848. Here then is a people who are constantly improving their condition in freedom. Who have not elected one man to rule over them, but their affairs are conducted by a legislature, and yet they are surrounded by despots and crowned heads, who use all their arts to conquer them. Then look at Rome; all the greatness of that nation was achieved by the people and senate, before the one man or one head power began to operate on them, and from that time we may date the beginning of its fall. Many other nations might be mentioned which owed their greatness and freedom to the people, and to legislatures, but these are sufficient for my purpose, showing the advantages derived from a free consultation of persons of equal authority. Now apply this to families; where shall we find the most peaceful, prosperous and useful families? just look in where the husband and wife consult together, have equal authority to act, so far as it can be given under our laws, and there it is. The hope of the people's freedom is based on these families. Then look in upon a household where the rule is, in accordance with the law of the state; the wife is the slave of her husband and the children debased by their treatment and the example set them by their parents. Who hopes to be benefited by this family? not the freedom loving people, but those who love despotism, and slavery. They are the despot's refuge and the demagogue's hope.

Some say that laws of equality will divide a house against itself, and it can

not stand; but instead of that it will unite separate interests in one house and make it strong, the same as companies and corporations are made strong, by uniting several persons who have equal rights in one enterprise. They will accomplish more than double the number can do without such a combination.

It may be asked, why the despotic family laws have not destroyed the Republics of this union and Switzerland? The reason is, that the despotic family laws are being constantly changed and are much improved from what they were when these republics were made, and they must now be struck from our statute books, or in the coming crisis our union and freedom will receive such a shock as has never been witnessed in this land, because there are women who will say as Patrick Henry did, "give me liberty or give me death."

We often hear christians say that husband and wife are one flesh, yet insist on two laws for that one flesh or one person; on the same principle they should insist upon one law for the left hand and another for the right giving the right hand control over the left, and all the credit of its doings, no matter whether the person is right handed or left. For it is often the case that the wife is much the most intelligent and practical person of the two.

The christian commands are not that we should have legal enactments to make husband and wife one flesh and the man the head of the woman, but it becomes a christian duty for them to be united to protect, support and teach their children and each other, and while the wife is so constantly engaged in the arduous duties of the family, the husband should be her moral or christian head and supporter, her adviser and friend that she should look up to with trust and confidence. This is wholly his moral or christian duty, but to enact laws giving him her earnings and control over her person, and right to take her children from her, is often to make a brute of him and a slave of her, as we see, and is not sanctioned by moral or christian precepts.

Some women say they do not wish to be legally free and equal with men; and slaves have told me that they did not wish to be free. So some were Tories in the revolution and most of them removed to the king George's dominions, and in the coming revolution it will be much better for the few women and slaves who are contented with present laws to go with the despots and make a nation by themselves, than that the many should be oppressed and enslaved. Truth makes us free and persons wishing to be in bondage can not be true to themselves, to nature or to God. We must be aware of their false position, and avoid it.

Husbands are mostly better than the laws at this time. This should not be, but we should at once alter our laws, so that they will be better than the best of men. When people say they are not in favor of Woman's Rights, does it mean that they favor her being subjected to wrong? It is a very singular position for any one to assume, to say they are not in favor of a person or persons, whether males or females, having their rights. I suppose it means the same as the saying of the rulers in the monarchies of Europe, when they say their subjects are better off than they would be if free, but the proof is that the condition improves as they get released from the sovereign's grasp; so it is with women, they improve as the laws become more equal and just to them.

Just think of the laws on the settlement of estates. If the husband dies, the widow and her family are subjected to great expense in the settlement of his estate, but if the wife dies the man has no settlement to make; the property is all his; there is no commissioner to look into every closet, no judge to set off this or that little article of furniture to him, but he has what there is of his or her earnings. But the poor weak, disconsolate widow must be deprived of a great share of her property, besides being subjected to great hardships. Are these things consistent with common sense, justice or nature? are laws made to protect the strong, and to put heavy burdens on the weak? If so, then there is a false pretence set up for making them, because our law givers say that laws are made to protect the weak against the strong. Such inconsistencies should be exposed, and the authors and their advocates condemned by all who love justice and humanity.

Yours Truly, H. S. BROWN.

## Reply to A. K. Marvin.

In the 39th No. of the "World's Paper," I notice a few remarks by the above named gentleman, relative to a previous article of mine on the subject of a real resurrection of the human body, and as he does not seem to comprehend me very clearly, it may be a brotherly act in me to try, to set him right. I have no doubt but the appended remarks of N. L. are strictly true and that friend M. will be fully convinced of it.

He tells us that suppositions, possibilities &c. do not convince him of truth. The dear brother ought to have seen that I was not pretending to present those ideas as settled facts, but simply as possessing a color of plausibility, and which I imagine will ultimately prove to be facts. The point aimed at was to show a sufficient amount of plausibility in the case, to overcome the contention between the resurrectionists and non-resurrectionists. Of course, I must stand between the two fires, and probably be faulted from both sides for a time; still if my views prove to be true then both sides will embrace them when convinced of their soundness, for they are ardently wish to be right as myself. I would not have the brother take my suppositions &c. as proof on this or any other subject, so when he reads such remarks from my pen, he can be spared the trouble of publishing to the world that he is not convinced by them; if they serve to set him thinking it is enough; that object it seems is gained.

We should recollect that we have few theological truths in the fixed and positive sense. We are in a sort of canvassing period and what we call a truth to day we may see to be error to morrow; fixed facts are scarce.

The vain notion of our standing on the crowning apex of all truths revealed or to be revealed, is what chills the very life blood of our religious organizations, and blights the fair flowers in their pathway.

I see that friend MARVIN labors under the, to me, erroneous idea that at death (as it is termed) the spirit is separated from the body, and that the body is a lifeless mass of inanimate matter, and probably still supposes that the body is dormant in the absolute sense of inaction while in the grave. Such ideas are nearly universal, but to me they are totally wrong, and probably they will be to him after a careful attention to the subject. The idea of the lifelessness and the dormancy of what we call dead bodies has done incalculable mischief. The truth is, that what we call dead matter, is vastly more active than the bodies of men and animals. The earth travels its twenty five millions of miles in twenty four hours and carries us as its burthen, while if we walk twenty five or fifty miles, we set down exhausted, and perhaps talk of the inactivity of matter, while still the earth unwearied keeps up its rapid whirl and even the sands we have pressed with our feet, are full of life and teeming with productiveness. Our boast is vain. If we suppose matter when devoid of spirit to be absolutely dormant, then we must allow that all matter has a soul as its life principle; for the fact is, no matter is ever still, and the presumption is, that the same spirit, that actuated it while walking about, still actuates it during & after its process of decomposition and new arrangement, this presumption amounts to nearly, if not quite a natural necessity, and if true, proves man's immortality beyond a doubt. But Marvin says, "But according to my understanding, and the teachings of nature, the matter composing the human body has not arrived at its highest state of development even after its resurrection, &c. Just the thing. But M., doubtless resurrected bodies, if there are such, being still material, will undergo a process of refinement, while the same spirit, which has attended it from its grossest state, still attends it and will eternally be its living, active companion!"

He tells us that the body is only the dwelling place of the spirit; perhaps so, at least, popular opinion will sustain him in that sentiment. But if it should happen that spirit proves to be an essential law in matter, and which cannot be separated from it, then the whole system of old theology goes for nothing, that being all it is now worth on many subjects.

I shall not attempt to defend the foregoing suggestion, but think it worth a careful attention, in as much as there seems to be some light in that quarter.

It is possible that spirit can no more be separated from the body than the aqueous gasses can, and we had better not settle down with the blind confidence that old ideas of soul, spirit, and matter are so very distinctly correct, *nothing being wrong after all.*

By Mr. M's repetition of the terms "minerals, vegetables and various gasses," it looks a little as though he did not, at the time of writ-

ting, reflect that all bodies are nothing but various combinations, of course, knows the fact and would have expressed himself clearly if the thought had occupied his mind.

The earth itself being nothing but condensed gasses, its products must also be the same, and it is clear that living, or rather animal substances, affinitize most naturally with the air. It may be that the bony substances remain on the earth and nourish vegetation, but this is only an other process of decomposition and final exhalation. But if it could be proved that some of the grosser particles of the body remain on the earth it would not destroy the philosophy I have hinted at.

The woli, worm or vulture may feed on the human body, but there are distances of natural tendencies or laws and no more disprove the affinity of bodies with the pure gasses of the atmosphere, than a storm at sea proves the non-existence of the laws of atmospheric harmony.

Br Marvin suggests that till after a certain point, of which he speaks, is reached he can see no reason to suppose that the body should leave the realm of material things. Now as universal space is full of matter of some sort, (would be difficult to see how the body can go "out of the realm of natural things" to whatever state of refinement it may arrive.)

This idea of getting out of the realm of material things, is like the sinner being driven out of the presence of God, or being retained in bottomless pit, &c. Whatever be the distinction or connection of matter and spirit, they exist together, forever here and forever must. To travel out of the realms of material things is to travel out of the realms of space and of course, out of itself, which is impossible!

Br Marvin and myself must not feel that we are quarrelling, our combative ness must not crowd our ears horizontal, still if we can candidly pursue the investigation of these things, it may be a profitable way of using our time, and the columns of the World's Paper.

H. FOSTER.

## Wayside Gatherings.

Marlboro Mass. Nov. 2d 1858.

Brother Adin.—Again I have come in possession of a few moments in which to write, and as I gave you and your readers a short account of my journey in Vermont, I thought I might continue upon the same subject and tell you more of my experiences among the good friends of our cause. I think I was at Danville when I last wrote, and was expecting to go to St. Johnsbury and Montpelier.

I did so, but not exactly in accordance with my previous arrangements. I spoke at St. Johnsbury plains Sept. 30th, at the centre of the town on the 2d of Oct. 3d, at Danville, 5th and 6th at Montpelier, 7th at Barre 8th again at Montpelier; when I had the pleasure of seeing among the audience Rev. Eli Ballou, who very kindly presented a subject for the controlling influence to speak from. At the close, he expressed himself satisfied with the disposition of the subject. I left Montpelier on the 9th, for Lebanon N. H. where I spoke the 10th. On the evening of the 12th I spoke at Canaan to a little handful who had never heard aught of the like before. They seemed much pleased. The evening of the 13th I spoke at Lebanon, and on the 15th attended a funeral at So. Pomfret, of Mr. Benjamin Harlow's father. Returned to our little home after the funeral to realize more fully, as I gazed upon familiar things, that it was our home no longer, as I had previously learned that my husband had disposed of it in my absence, and only waited for my return to make fast the bargain. And I must here relate to you a nice little test that came to me just before I met my husband at Woodstock Station on my way to Lebanon. I was not certain that I would find him there, and was consequently some anxious about it. Sat thinking (as we rode on after the old iron horse,) I wondered if he would be there? All at once as though some one spoke to me audibly, there came these words. "Yes! he is at the Depot now has put his horse in the man's barn on the hill, and furthermore your farm is sold!"

I could not fully realize that it was not imagination, until just before we drew up to the Depot; I raised the window, and saw my husband waiting for me. "As I got out of the cars to go in the Depot I said where is your horse?" I put it in the man's barn up on the hill. And very soon he told me that our home was about to pass from us to a stranger.

Now I ask; who and what told me these things, if not some dear guardian angel?

This is only one of hundreds of "similar cases, where I receive impressions, and find them to be correct. I hope I shall always be impressed to be good and do right; and then I'm sure impressions will do no harm."

I remained in the vicinity of home, speaking on each sabbath, until last Saturday, I came to Marlboro where I spoke on Sunday to a full house. I am to speak at Feltonville on the A. M. of next Sunday, (the 7th,) at Berlin on the P. M. At this place again on the 14th. The 21st and 28th at Waltham. Further engagements I have not made.

As my health is much better, I have some thought of stopping here to give examinations, as many are anxious I should do so. There are a great many warm friends in this vicinity, and I feel so grateful to tell you that I was met with warm welcomes here as I am everywhere. I often ask myself if it is possible that I have done good enough, or suffered enough, to be worthy all the kindness I re-

ben deemed improper in many countries, and even where allowed, the sexes sat separate and apart from each other.

It is true that Christ did not send out females to preach the Gospel, neither did he out a Gentile to preach the Gospel. And the argument is as sound in one case as the other. If females are not to preach because Christ did not employ them, then no Gentile should preach for the same reason. Females need should not come to the holy communion, because Christ did not gather them about him when he instituted the supper of remembrance. The argument on this point proves too much and hence proves nothing.—[New Covenant.

## The Sick are Healed.

Seititz, Enfield, Ct. Nov. 1st, 1854.

This certifies that on the 8th day of June, 1854, our little girl, four years of age, was taken sick, and continued to grow worse. On the 13th we called in Dr. Houghton, he doctored her for fever, Neuralgia, and disease of the kidneys, and lastly for worms. He left her on the 13th of Sept. and said there was no need of his coming any more, for she would gain faster as the weather became cooler. On the 18th of Sept. Dr. Weaver, of Hazardville, Ct. came to see our business.

I asked him to examine my little girl, she was then about the house and played some, he made an examination and said he thought there was great cause for alarm. He said she had got the consumption, and thought she might be diseased in the region of the kidneys.

This alarmed us, as Dr. Houghton had left her about well, as he thought. I did not know but Dr. Weaver might be mistaken in saying her case was alarming; as she was not confined to her bed. And on the 29th, of Sept. I took her to Dr. Wood of Somers Ct. he said her lungs were affected, and that it was consumption, and also that her kidneys were diseased. He said he thought he could cure her; and we put her under his care.

He doctored her until Sept. 30th; but she still continued to grow worse, and we thought best to have Dr. Jacobs of Chicopee Mass.

He came and brought with him Dr. Owen of Springfield Mass. They both said her heart was affected, and that there was water in it, that her cough was caused by water being above the lower part of her lungs; that the kidneys did not operate as they should. He gave her medicine to make them operate as he said, and make the water pass off by them.

On the 7th day of Oct. I went to see Capt. Calvin Hall of Somers, Healing Medium.

I told him I had a sick child and wanted him to come and see it and tell us what the matter was with her; I supposed he must see her, as any other Doctor would, but he said he could tell as well where he was, as he could go and see her. In a short time he said he had examined her; and described her disease. He said her head was affected with the catarrh; of which she had complained much, and also that her back was affected just below the neck; she had also complained of that very much, but could not tell where it felt bad; he also said her lungs were affected and thought it to be consumption. I enquired of him if that was all that ailed her, he said it was, I asked him if her heart was not diseased? he said it was not. I then told him that Dr. Jacobs had said that it was. He said "you told Dr. Jacobs from me, that her heart is as sound as his or any other man's."

I then asked "are her kidneys sound?" he said emphatically that they were. I then told him the Doctors all said they were diseased; he again said they were not. He also told me that she could not live, and that there was no help for her, and that the Doctors were doing her no good, and that I might as well dismiss them, for she must die.

On the 19th of Oct. my child died, on the 25th we had a post mortem examination.

There were present, Dr. Jacobs and Dr. Underwood of Springfield, Dr. Wood of Somers, and Dr. Weaver of Hazardville.

Upon examination they found that the upper part of her lungs were diseased next to the back bone, the Doctors called it consolidation, the lung were solid like liver, her heart and kidneys were both sound, and no other disease was apparent. Thomas Sheldon.

Dr. Hall may be addressed at Willimantic, Conn. till the 1st. of Jan. y next.

Mistaken Notions.—It is a mistake to suppose that a Spiritual medium can be consulted in reference to worldly matters, such as the loss of a poodle-dog or a valuable breast-pin. Such things are beneath the dignity of intelligent spirits, and ought not to be proposed. These mediums, moreover, are the passive recipients of the communications from the spirit world and are not to be held accountable for the words of rebuke and exhortation which are sometimes given out through their hands. The spirits are remarkable plain spoken people, and those who do not wish to hear the truth of themselves had better not seek any intercourse with them.

—The Christian Spiritualist.

The Christian wars with his devil, so does the anti-slavery man, the socialist, &c. each having a devil and when they learn their location, they will find the monsters only existed in their own imagination.

Very many poor souls labor earnestly to be able to save the world and themselves. And really think the devil has got possession of all, and unless they make a special effort, all will be forever lost! Such will come to their senses when they learn all never yet has been lost! And the couple of all their suffering originated from the scales over their own eyes!



ceive in every direction? I am sure it must be because I'm a little tunnel through which the good comes. I constantly pray that the great and mighty spirit of truth may pour its waters through all channels into the children of men, that they may learn to do real good, and in a condition to be loved, and love just as they desire God to love them.

There is a great field in which to labor, and much to be done ere pure love, peace and harmony shall reign. Let us labor on and faint not, for a thousand hearts appeal to us for aid. I will endeavor to let you hear from me occasionally, and since I must now close I will say "God bless you," and for the present good bye.

M. S. TOWSEN.

The Legislature has done nothing thus far save introduce bills, most of which are nothing of more value than bird and fish laws. Some of them are quite important. That of Mr. Marsh, of Brandon requiring the Rail Road Commissioner to compile all the Laws of this State relating to Rail Roads, designing to have the same published in a volume; also extending, and specifying the duties of the Rail Road Commissioner—also to prevent changing cars, and requiring a placard to be posted continually in each car stating the name of the next place, at which the train will stop. The report on Education will not better the case much, and in fact all that has thus far been done for common schools, has in our opinion been a curse to the State and education. The committee have reported a bill to the House in substance that, each town shall elect a Town Superintendent of Schools, who shall receive \$1. per day, for his services, and he may receive a pay for visiting each school-house, not more than twice in each year.

Our opinion is that the whole district should be compelled to visit the school, at least once, and the committee once a week through the term.

The Superintendent is to make a report to the Town, and also to the Secretary of the State Board on or before the first day of April in each year—examination of Teachers to be public—each teacher to pay the superintendent 50 cts. for a private examination—the Superintendent may revoke his license for cause, after the school has commenced—the division of the public money to be made on the first Tuesday of April, each year—the money to be divided in proportion to aggregate attendance at school—the several teachers to keep a correct account of the attendance daily, and furnish answers to all questions that may be put by the Secretary of the State Board, in blanks to be furnished by him. The Board of Education to prescribe a list of school books, which shall not be changed until 1882.

We say this has been a speculation long enough and hope it will not be passed, just as it is, for we don't like the botching of a thing. Superintendents, never did it one mite of good, but more injury, the dollar is all they are after; this we know by experience, books are all wrong. we had rather each teacher would take a good newspaper into school, than all the books in the state.

Mr. Marsh of Brandon introduced a bill providing that a wife may testify in civil suits "presented in the name or against her husband" in actions on insurance—in actions against carriers for property lost or damaged, and in all suits where the business was transacted by the wife as the agent of the husband, or in his absence.

We hope this will pass for it is one step towards woman's redemption.

Mr. Smith of Ludlow, has introduced a bill providing for the equal distribution of property of insolvent debtors, as follows:—any person having a debt of more than \$20 against any other person may go before a judge of Probate and testify that he has such debt,—that he believes that all the property of his creditor is attached, and that said property is of more than \$100 value, and pray that the Probate Court shall issue a decree of insolvency, and divide the property of the insolvent debtor, *pro rata*, among all the creditors of such debtor, and if the Court believes that the debtor has faithfully exhibited all his property or effects, and the same pay not less than one half of each of his debts, then the debtor is to be fully discharged from all the debts allowed by the Commissioner, except trust funds.

This is getting near the right and if nothing better can be got up we hope it will pass. We say, give us anything that will cut short this eternal waste of property.

A. C. E.

#### Franklin and his Bottle.

It seems the noble mind of the greatest of Philosophers is still active in its investigation, and has far outstripped Professor Morse, in rendering Electricity subservient to his will. At a circle of friends gathered about a room at John Paine's in Leicester, not long since, Franklin announced himself among the number of spirits who were present, and added that he had bottled up some electricity, which he had with him. The notice attracted the attention of the medium, S. P. Paine, who described a person in the company so that all believed it to be as claimed, when another spirit controlled the medium, who was speaking admirably and closely gained their attention as a loud noise was heard in their midst, resembling the concussion arising from snapping a percussion cap, which caused them all to jump to their feet, before they thought of Franklin's bottle! A strong electric scent was apparent to those present.

#### Slavery.

How much this is a theme of public notoriety, most people are aware, yet few of the best orators of the day realize that it is but a scion from the great tree of Slavery, which they are at war with, and that they are only aiming at the extremity of it. Would they but stop in their career and lay aside all aspirations for fame or office, or, if near the whole, their object is the welfare of the black slave, brush away all excitement and calumny, reasonably examine the state of affairs, they would inevitably discern that it is SLAVERY in their own midst—that is and ever has been the first cause of enslaving the Negroes, for as they examine faithfully and unselfishly, they will not fail to see that the blackest, basest, and most diabolical Slavery exists at home! Then, what do they expect to effect by their present course? The past but answers, what? If they accomplish any thing it will be like clipping the leaves of the Upas Tree, to destroy the tree, death to the workers, but pruning to the tree. Then why will not men look at the reality and seek to abolish slavery in their own minds, by just beginning at home. Some may scornfully turn away and ask, "What can I effect for the nation by doing thus?" I say, try and see. Turn within your own doors, behold the pale, care worn "Please, Sir," visage of your wives, the frightened looks of your children, when you appear among them, and if you are rich or of the would be aristocracy and employ servants, are they good enough to receive the same fare as yourselves? Or, are they so black with poverty and necessity, as to be fit subjects for deeper degradation than the slave of the South, at your hands and still prate in public, perhaps, of "crocodile tears" of sympathy for your poor, chained, neglected and abused brethren two thousand miles distant!

Anti-Slavery men! Stand not aloof in scorn and think it too small business, I must have a larger field to show my oratory and philanthropy, than at home." But be men, be good men, let the shadow alone, ye who followed the light long enough and now grasp the real, then fight for your liberties, for yourselves are the veriest slaves. Make your own homes the place of heaven-born freedom; let your children be bred, born and reared in the atmosphere of unselfish love, not slavery.

Let the ruddy cheek, the youthful strength, the elastic step and joyful look of your wives prove they are not slaves to the evil passions of the "master of the plantation," & then you will strike at the root of this great evil and be sure to accomplish some good that century's gone, need not ask, what!

To wives and mothers I say, come up to the rescue, for you have power and might in the right, and though you have rights, say not you are subservient to the laws of the land and of necessity must be found submissive to your husband's will, right or wrong, as it is not so; even if it were, are they not denouncing the same laws for legalizing Slavery in the South, and would fain divide the Union in consequence. Point them then, to the slavery of your own experience and ask them, what of it? O, for the elective voice of the mighty, to so speak to the souls of every wife and mother! See you a lot how much depends on your decision? Think not that you do your husband an injury in being firm in your own individual rights, for you help him break the chains of slavery that so long have bound them, and so make them men; for, whoever has, makes a slave of one of himself. Be firm and kind, but seek to know your rights and maintain all of them, as on you depends more, the abolition of slavery than all the lip service of orators will ever accomplish.

When selfishness has worn away and pure love has more control, harmony will have its sway, with bright joy will fill the soul, while man will stand in freedom's light with gems of peace around, so rare and the past may ask, "where now is the slave?" and echo answers where, O where!

SUSIE

#### Test of Spirit Agency.

MRS. E. M. WOLCOTT, MEDIUM.

[The following occurred at the residence of Esq. P. — of Barnard, at the request being made for lecture from the invisible friends, the controlling influence spoke in such terms as to induce Mr. P. to ask some question, who he recognized as his spirit daughter.]

Father. Emely, is it you?  
Spirit. "Yes, father, it is me."  
F. If it is Emely, tell me the last words you said to me before you died.

S. "Father, I love you," was it that?  
F. Yes, Emely, these were the words, but was you sensible until the last, and did you know us?

S. "Yes, father, my tongue was paralyzed I could not speak, but I saw you all, and standing with you, were beautiful angels waiting to bear me away. Thousands when the hour of dissolution arrives, speak of bright ones near, and the mourning friends say 'they are wild, the intellect wanders,' when of a truth, the angels are with them, assisting them in their extremity." "Glory to God, who hath vouchsafed to me this privilege of making myself known to you without a doubt! Come to my arms, dear, blessed father of my heart! And thou too, mother of my soul! Let us return thanks to God for this sacred interview." (A touching and appropriate prayer.)  
Mr. P. remarked relative to his daughter, "We were alone, she put her arms around my neck and said, 'Father, I love you,' and

lingered with us two days, seemingly unconscious till she died.

#### BAPTISM OF A SPIRIT RAPPER.

Miss Margaret Fox, one of the notorious family, who originated the Spirit-rapping, dispensation, was baptised, at St. Peter's Church, Barclay street, New York, into the Roman Catholic Church, and the Catholic authorities having uniformly denounced spirit rapping as an invention of the devil, it is to be presumed that Miss Fox has made full confession and unreserved renunciation of her share in the rapping business. She was the youngest of the sisters; and probably had little active participation in its invention, though undoubtedly she contributed largely to its success.

The Fox family consisted of the mother and three sisters, one of whom, Mrs. Fish, was a widow. Their rapping performances commenced at Hydeville, an obscure village in Wayne Co., N. Y., near Palmyra, and within a few miles of the spot where the Mormon Apostle, Joe Smith, found the Golden Bible. For some time their art was the wonder of that neighborhood, and crowds were wont to collect, chiefly on Sundays, to witness its exercise. But somehow, the miracle grew unpopular, and the family removed to Rochester, where their peculiar gift soon began to attract attention. Strange stories were told of secrets revealed, and fates foretold. Each of the sisters was a medium, through whose agency the spirits of the dead conveyed information by alphabetic raps on the floor and upon tables. Committees of leading citizens were appointed, who reported that they heard sounds, but could not tell whence they came. To be sure there were not lacking statements of fraud discovered and exposed.—But the public ear was never open to this side of the question. It craved miracles, and got them in abundance.

The extent to which spirit rapping has been carried, not only in this country but in Europe, is one of the greatest marvels of the century; and the phenomena which were at first developed by this family, are still a puzzle to philosophers. The Fox women were persons of very ordinary capacity, though not lacking in a certain kind of shrewdness. Doubtless they were surprised, far more than anybody else, by their own success, and if they permitted themselves to play upon the gullibility of their followers, we can hardly blame them very severely. Hundreds of thousands have been carried away by the delusion of spirit rappings; and, in view of that fact, we certainly should cease to wonder at the spread of Mormonism, or the infatuation of those who worship at Salem.—*Repository.*

And what of it? She had a right to do thus; has she renounced Spiritualism? If so, that does not mend the matter. She never claimed more than to produce the raps, that I know of, and if she did, does it prove spiritualism false? Even if she had joined the Universalist church, would it make the creeds of Universalism less true, or the chains lighter? Or if leaving the ranks of one class for that of another will annihilate a society, then sure the old creeds are all annihilated long ago. What if she did begin her rappings in an obscure village and fled to another place; so did your only Savior, Christ who was born in a stable. It only shows the bigotry and superstition of those around.

What are you driving at? Why, if Spiritualism would only acknowledge the Church, you would fall in and lodge with it in a moment; you would agree that there are some "beautiful truths" in it; not say "if it is true" what a glorious thing it must be, and the next moment fling a club at it for the sake of playing a double game. Why, sir, you actually believe in the "fatal delusion," only you do not come out.

What if a spiritualist does unite with the church? As for instance brother Nichols of Burlington gets his child baptised and united with the Episcopalists, is it necessary that spiritualists should all follow him? Or if some universalists desire us to come and worship with them, only giving us the outside to do it in, does it make that we should do it? We, sir, do not follow public opinion, but mean public opinion shall follow Reformers. Let them strike out the path, and then the mass may follow or not as they choose. Catch at straws is the last thing for drowning mortals.

A. C. E.

A SINGULAR CASE OF FANATICISM.—Mrs. Chadwick, wife of Mr. George Chadwick, of Peckville Hollow, Putnam Co., N. Y., cut off her hand, between the wrist and the elbow, while laboring under religious excitement.—She was recently frequently heard to say: "If I think hand offend thee, cut it off." The wound is a terrible one, and her recovery is doubtful.—*Ex.*

Was the above Spiritualism? What would the Church do if it could thus make it appear?

Bridgewater, Vt., Nov. 4, 1858.  
Friend E.—Truth is alive in our village, though it has been voted dead scores of times and the orthodox Revers. are abundantly zealous. Last Sabbath Br. Simmons occupied the desk here, while there was a meeting on each side, by the sectarians, that there might none of their flock be without a shepherd.

There are several new mediums developing for public speaking, and much interest is felt at circles in new places in town.  
Austin E. Simmons is to speak again at this place on the 14th inst. We expect to be able to hold meetings half the time during the winter.  
Yours as ever, S. E. Holt.

We would as soon be enchained out of ready cash at a game of cards as at a horse trade or cattle jockeying.

Many very pious people, states and churches, as however, think it is much more grievous and pernicious to be enchained at a card table than in a store, church or court house.

#### The Legislature.

Wednesday, Oct. 20.

SENATE.—Mr. Gled called up the bill relating to witnesses permitting parties to testify in criminal cases. Davis and Chittenden opposed the bill, and Messrs. Gled and Wilson supported it. Adjourned.

HOUSE.—Reports.—By Mr. Kellogg against petition to allow surveyors to administer oaths in certain cases. By the same, in favor of bill exempting musical instruments from attachments.

THURSDAY, Oct. 21.  
Bills introduced.—By Mr. Hatch, relating to the mortgaging of personal property, subjecting personal property and crops before coming to maturity, to mortgage. Adjourned.

Petitions.—Of Jonathan Coleman and 45 others; Hubbard Hastings and others; J. W. Wheelock and others. Also, by Mr. Needham, of Houlton, William Sindle, and J. M. Slade and 158 others, all praying for the enactment of a law prohibiting the return of Fugitive Slaves, when claimed by persons under the Fugitive Slave Law of the United States; referred to the committee on so much of the Governor's message as relates to the subject of Slavery. Of Nathan Chase and others, relating to Fugitive Slave Law; to select committee on that subject.

Reports.—By Mr. White of committee on corporations in favor of bill incorporating the Felchville Cemetery Association; ordered to third reading. A message was received from the Governor communicating the report of Hon. Wm. Weston, relating to the subject of juvenile offenders; and on motion of Mr. Kellogg, the report was laid on the table, and 500 copies ordered to be printed. Accompanying the report was a bill for the establishment of a Vermont State Industrial School, which was referred to committee on printing. By Mr. Deane of Cavendish, for com. on roads, in favor of bill extending the time for completing the construction the Connecticut & Passumpsic River Railroad, extending the time five years; passed. By Mr. Deane for committee on roads, against the bill allowing the selectmen of Ludlow and Mt. Holly to discontinue a turnpike; and on motion of Mr. Billings, the bill was laid on the table.

Bills introduced.—By Mr. Bridgman, relating to depositions. By Mr. Pichard, incorporating the Connecticut Valley Fair Ground Company.

Pursuant to a joint resolution for that purpose, the Senate came in at half-past two o'clock to elect certain State Officers, and the following elections were made:

Benj. W. Deane of Grafton, Secretary of State. Deane 208, Francis V. Randall 35, scattering 1.

Wm. M. Pingrey of Perkinsville, Auditor of accounts. Pingrey 175, Stephen Thomas 37, scattering 17.

Hiram Harlow of Windsor, Superintendent of the State Prison. Harlow 185, E. B. Baldwin 39.

B. W. Bartholomew of Washington, Barnabas Deane of Weatherfield, Deane 151, Adna B. Child 38, scattering 7, Robert Millington of Shaftsbury, Directors of the State Prison.

Hiram F. Stevens of St. Albans, commissioner of the Insane.

A. B. Gardner of Bennington, Bank Commissioner.

Geo. B. Kellogg of Brattleboro, Adjutant and Inspector General.

Geo. F. Davis of Cavendish Quarter Master General.

Alanzo G. Allen of Granville, Judge Advocate General.

TUESDAY, Oct. 26.  
Bills passed. Incorporating Felchville Cemetery Association. Annexing a part of the town of Somerset, to Washington and Stratton.

The Senate came in to form a joint assembly to elect Sergeant-at-arms, and an exciting debate ensued in which Messrs. Chittenden, Poland, Woodbridge, Colman and Wells, of Athens, participated. After four ballottings, B. S. Camp, the present incumbent, was re-elected by 12 majority.

HOUSE. WEDNESDAY, Oct. 27.  
Prayer by the Chaplain.

Bills introduced and referred.—By Mr. Marsh, by request, relating to the replevying intoxicating liquors; by Mr. Hubbard, to prevent the traffic in intoxicating liquors; by Mr. Beaman, relating to the rate of interest in certain cases; by Mr. Mathewson, relating to common schools; by Mr. Bell, laying a tax on county of Caledonia; by Mr. Myers of Pownal, relating to witnesses; by Mr. Stowe, relating to the manufacture of shingles; and by Mr. Kneeland, relating to the duties of highway surveyors; all to the committee on printing.

Mr. Mathewson, called up the resolution relating to deducting of three dollars per day from the debentures of each member who was absent from his seat at the time to which the House adjourned last week. The resolution was opposed by Mr. Deane, who observed that, as there was no roll called on Monday, it would be difficult to decide who were present. Mr. Mathewson, demanded the yeas and nays. He thought the people ought to know what was doing. The resolution was rejected—YEAS 15 NOES 197.

Petition.—By Mr. Everts, of Benjamin Nixon and 44 others, asking for a law to prevent an undue monopoly of land; to committee on agriculture.

THURSDAY, Oct. 28.  
The joint assembly then proceeded to the election of Judges of the Supreme Court, with the following results:

Isaac F. Redfield of Windsor, Chief Justice—[Redfield 148, Luke P. Poland 92, scattering 4.]  
Assistant Judges—all elected with one vote and unanimously—Milo L. Bennett of Burlington, Luke P. Poland of St. Johnsbury, Asa O. Aldis of St. Albans, John Pierpont of Vergennes, and James Barrett of Woodstock.

The Senate then withdrew.

HOUSE. FRIDAY, Oct. 29.  
By Mr. Trissell, authorizing State Treasurer to license circus exhibitions; by Mr. Beaman, relating to duties of Supreme Court Reporter; both to committee printing.

others, as the fugitive slaves; to committee on that subject. Of H. S. Brown and 65 others, on woman's rights, and of J. M. Slade and John W. Stewart and others, relating to ditches in certain cases; to general committee.

Reports. By Committee on Agriculture, bill to incorporate Connecticut Valley Fair Ground Co., and it was ordered to 3d reading. Also, bill for the encouragement of agriculture, exempting one yoke of oxen and certain farming tools from attachment.

SENATE.  
Senate bill relating to justice (requiring their autographs to be furnished to the county clerks) was supported by Messrs. Nicholson, Stark and French of Windsor, and opposed by Messrs. Gled and Wilson, the debate being mainly on the penalty of \$10 provided in the bill for neglect of the duty required. Finally, on motion of Mr. Nicholson, the bill was committed to Mr. French of Windsor, with instruction to strike of notaries' public and the penal clause.

HOUSE.  
Bills introduced and referred. By Mr. Bartholomew, to repeal act authorizing the business of banking; by Mr. Hatch, in amendment of sec. 7, chap. 61, of c. s., in relation to collection of taxes; by Mr. Gled regulating the salary of Railroad Commissioner, (making it, with all expenses, \$500 per year); all to committee on Printing.

By Committee on Banks, bill for the relief of the St. Albans Banks, (remitting the fine for temporary non-redemption of its bills in Boston and New York.) This bill was supported by Messrs. Linsley of Rutland, Rounds and Olmsted.

This bill presents the simple question whether the alternative of paying a tax, instead of redeeming the bills of the bank as provided by Statute, shall be enforced in cases of exigency like that of last autumn. The House determined to enforce the Statute, by refusing the third reading of the bill.

HOUSE MONDAY, Nov. 1.  
Reports. By Mr. Billings, for committee on agriculture, in favor of the bill relating to the rights and privileges of married women; ordered to third reading. By Mr. Myers, for general committee, against bill relating to the traffic in intoxicating liquors; on motion of Mr. Kellogg, dismissed. By Mr. Hebard of Chelsea, for committee of ways and means, against petition for a tax on dogs; accepted. By Mr. Needham, for committee on education, against bill relating to the organization of school districts, (allowing women to vote); dismissed. By Mr. Webster, for general committee, against bill relating to fences adjoining highways and commons; on motion of Mr. Stickney dismissed, and petitioners had leave to withdraw. By Mr. Woodbridge, for judiciary committee, bill relating to issuing writs of *habeas corpus*; ordered to third reading. Also by Mr. Hebard of Chelsea, against bill relating to justices of the peace; ordered to lie. Also by Mr. Woodbridge, against bill relating to witnesses; on motion of Mr. Bridgman, dismissed. Also bill relating to compensation of jurors and witnesses; on motion of Mr. Cochran, dismissed. Also by Mr. Linsley of Rutland, against bill relating to fees of town clerks; on motion of Mr. Myers of Pownal, dismissed. Also against petition for a bill relating to the impeachment of witnesses; leave granted to withdraw. Also by Mr. Kellogg, bill relating to actions brought before justices of the peace, (providing that no suit shall be heard at the house of plaintiff;) ordered to third reading.

DREAFUL TRAGEDY IN NEW YORK.—New York, Oct. 27.—There was a horrid massacre in West Thirtieth Street last night, in which two persons were murdered, and five wounded, supposed mortally. The victims are the family of Francis Goulding, Esq. lumber merchant, consisting of himself and wife two sons, two daughters, and a servant girl.

His two sons, aged respectively 9 and 12 years, are already dead, the wife is dying, and the others cannot live. The murderer was the eldest son of Mr. Goulding, who has committed suicide.

WASHINGTON TERRITORY, Sept. 15.  
The Spokan and Peluse Indians had been defeated, after two days fighting. The Spokan Chief was held by the U. S. forces, and 900 horses had been taken from the Peluse Tribe. All the plunder which the Indians took from Col. Steptoe's command had been recovered. Col. Steptoe's pistol was found upon an Indian who was shot down in the saddle. The army did not lose a man. The Indians were begging for peace, and complying with the demands of the U. S. officers. Lieut. Tyler considers the war in that quarter as ended.

MINNESOTA ELECTION. Chicago, Oct. 27.—The St. Paul Minn. Post, "Pioneer" of the 23d inst. states that definite returns from every part of the state except one district, indicate that the legislature will stand thus: House, Democrats 29; Republicans 40. Senate, Republicans 15; Democrat's 21.

Opposition Majority in Pennsylvania.—The Philadelphia Press, with reports from most of the counties before it, estimates the popular majority against the administration in Pennsylvania at 50,000 to 60,000 votes, and says that it would have been much larger had the Administration candidates presented the issue fairly, instead of advocating the immediate admission of Kansas as a free State and increased Protection to American industries.

NEW JERSEY. The few returns received indicate that the opposition have also carried the State, and probably the entire delegation to Congress.

Republicans carried New York State by 20,000 majority, and elected all the Congressmen out of the city and a majority of Congressmen in the city.

MICHIGAN. The returns are very meager but it is thought the Republicans have carried everything as is usual this year.

MASSACHUSETTS. Here the Republicans vote for Gov. Banks is largely increased. Last year he had about 27,000 plurality but this year gets nearer 30,000.

The average Republican majority in Ohio is 21,000 on the State ticket, and 24,000 on the Congressional ticket.

We are happy to acknowledge the receipt of "Harpers' Magazine, for October and November, but sorry that there should one copy delay, as we look for them with much interest. The last contains a historical account of the early life, in Vermont, which is very interesting, as is usually the case with such able writings.

Please read the prospectus of the Sunbeam, in another column. We are glad to learn that Buffalo is to have such a paper.

Life Illustrated claims your attention. We think it is one of the best papers to be had, as it is full of practical teachings. We rather have one Life in our common school for text book in reading, than a carload of the miserable trash introduced by law for our children to read.

The Phonological Journal, as usual, is filled with biographical and interesting matter.

The "Christian Spiritualist," published at Moon, Ga. is received, and must say, it is a noble sheet for the South.

Warren Chase is at Bethel Library every one this week and all day on Sunday.

Our friend CHARLES THOMPSON will please accept our thanks for his kindness, and be shall have the paper, which has been sent one in two weeks.

Thanksgiving in Vermont is to be on the second day of December.

333.

Entered upon Spirit Life, Nov. 1st., at Salisbury Vt. Laura, daughter of John J. and Charity Kelsey, whose earth life was sixteen years.

We venture to say that not a sweeter flower could have been culled from the great garden of earth, to bloom in the Spirit Home than is here selected. She was universally beloved for her kind and amiable disposition, and her unsurpassed sweetness, rendered her not only a favorite in the home circle, but to her acquaintance she seemed too pure for earth. Her Father (who is one of the pillars in the temple of spiritualism) having conversed freely upon the coming change, found her possessing the same meek and submissive spirit that had characterized her entire life, and a few moments before she left the form, looked smilingly upon her friends saying "I am going, Good bye." Thus pass the loved away—yet how consoling the thought to the dear parents, brothers, sisters, and the aged grandmother, who watched over her with assiduous care, that she is not lost to them, but shall from time to time remingle in the family circle, bringing to them intelligence from that better land. With prospects like these, we are prepared to say, "Roll on thou bright orb of spiritual truth, till every mourner shall be comforted, and tears shall be wiped from all faces."

Sudbury Vt. Nov. 8th. S. A. BOSTON.

#### Advertisements.

PHONOLOGICAL ALPHABET—1859, contains:  
Etiology—Morning and Evening Stars—Quintessence and Solutions for 1859—True Time—Rule to ascertain Length of Night and day—True Changes of the Moon—Difference between True and Apparent Time—Clocks—Waves at Moon's Setting, and Moon's Rising, calculated for the whole Globe;  
RESIDES ARTICLES ON

Principles of Phonology; Moral Science—Illustrated; Perfectness of Man; The Prospective Organ—Its Structure; Literary—Fiction—Illustrated; Reasoning, Logic—Illustrated; Development for the Prospective; The Temperaments—Illustrated; Hygiene—Brain and Nerves; Mental and Physical; Domestic and Social Propensities—Illustrated; Self-Defense, large and small; Illustrated by 57 fine Engravings; Single copies, pre-paid, six cents; 100 copies, \$5.00; FOWLER AND WELLS, 55 Broadway, New York.

WATER-CURE ALPHABET FOR 1860, contains:  
Etiology—Morning and Evening Stars—Quintessence and Solutions for 1860—True Time—Rule to ascertain Length of Night and day—True Changes of the Moon—Difference between True and Apparent Time—Clocks—Waves at Moon's Setting, and Moon's Rising, calculated for the whole Globe;  
RESIDES ARTICLES ON

Hygiene—Therapy; Water and its Use; Little Things; Ideas on Woman; Inflammation of the Lungs; Advice to Consumptives; woman's Rights, or Some Remarks Exclusively for our Woman Readers; Incontrovertible Testimony; Singular Phonological Facts; Bowel Complaints of Children; etc., etc. Single copies, pre-paid, six cents; 100 copies, \$5.00.

#### CLARK & YAT

AND  
MALARIAL FEVER.

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

Examination and Prescription, \$1.50.



## The World's Paper.

NEW TO THE LINE, LET THE CUDS GO AS THEY MAY!

A C. Estabrook, Publisher.

Sandusky, Vt., November 5, 1858.

## MARRIAGE LAWS.

While others are presenting to the world their views of our laws on the marriage code as now existing, I also wish to express mine. Not that they are deemed perfect or even of a superior grade, but because to me, they appear consistent, and added to the various divergent or convergent theories extant, may aid in reaching a final line where the true medium ground between the extremes may be established, and harmony and consequent happiness realized; and having been long a clergyman and used to laying out my work in clerical order. Firstly, Secondly, Thirdly, &c., you will please indulge me a little in that good old way of doing business. Well then, Firstly, Man is a creature of law and cannot live out of legal dominion, and the abrogation of all law is as impossible as the existence of a nonentity. The question then is not between law and no law, but between such laws as we have and some other. The true position seems to be improvement. Secondly, it is the right and duty of every one to do right and no man or set of men have a right to do wrong.

Thirdly, As to number of persons have a right to do wrong, then they can not impart a right to others. Fourthly, It is the right, duty and privilege of every one who has done a wrong to right that wrong as soon as possible after being convinced of the fact, and to interpose a law between me and my duty and wish to right my wrong doing, is a thousand times worse than to make law compelling the act and which would leave me free to make amends afterwards, inasmuch as the one might be temporary, the other perpetual. Fifthly, If there is any thing evil in existence it is inharmonious marriages. A question is now before the world as to whether there is really any such thing as evil. This question I am not inclined to debate at this time, and have only to say that if there is no actual evil existing, then inharmonious marriage is not actually evil. But as I understand good and evil to be actual existences both in themselves and in their relation, it is reasonable for me to speak of them in that light. We may perhaps consider marriages lying at the root of all the happiness and misery of the race; and to place that one institution on the true ground would do more to redeem and elevate the human family than all the systems of religion or philosophy on earth have as yet done or are likely ever to do while they keep in their old channels and follow their old traditions.

It must not be forgotten that philosophers are traditional and superstitious as well as religionists.

An inharmonious marriage makes quarrel some companions, children, neighbors districts, towns, states, unions or combinations of states, nations, kingdoms &c.

The rule of the kitchen the nation involves. For it guides all its actions & all its resolves.

Now to nurture these habits by enactments of And into their meshes reluctantly draw; The man who would wish to abandon such strife

And crush all his prospects of comfort for

Is a species of wrong that no language can Beneath such oppression the spirit must faint;

By whatever means in that state he is found The law that would keep him there must be unsound

However far we may admit to an unjust law, we deny the moral right of our legislators to throw a single obstacle or even a dollar's fee in the way of righting these wrongs, and that all acts bearing to that end are a rank species of monopoly, usurpation and oppression, against which it is the right of the people to rally their forces in a legal way and secure their right to right their wrongs; and would we use legal means, no others would be necessary. The staff is in the people's hands and they should use it.

Sixthly, The only business law can justly have with contracts between two individuals, is to hold the offending party to such contract; but when such parties mutually agree to amend such contract, the law can not justly hold them to its conditions; but as our marriage laws are the fact, companions agree to separate is a fatal barrier in the way of their separation; the maxim is, if they can agree to separate they can agree to live together. Here our laws transcend all rational boundaries: the result of which will be in the end to create a disgust to all laws and a trampling under foot of even good and wholesome regulations. As sure as one extreme follows another, just so sure will the excessive oppression of this law beget its counterpart.

Seventhly, Our laws as they are, occasion more separations than they hinder. It may be objected that there are more married persons live together than there are who separate; true, but harmonious couples would live together if our laws were different from what they are; it is the discordant ones that separate, and this discordance arises more from

the laws than from discordant organisms. It is but too common, as our laws are, for young married persons to trifle with each other's passions; just to see how they will act when they get mad, and when this sort of fooling assumes a serious aspect as it soon will, the next we hear is, that he or she has gotten mad and can not get rid of me, and they may just stand it. The law will hold them to it; had there been no such law, on the law—the first step, would not been taken and discord would not have arisen.

Or in case of some difference rising, the resort would have been to some means of reconciliation, and not to threats about legal advantage. Let a man or woman have the law shock menacingly over their heads, as the denier resort of their companions, and he or she will learn its withering influence on domestic happiness and cannot avoid hating the club often raised over their heads and will ere long bolt the track and in many instances fly to the opposite extreme.

The improving of these laws therefore, if not to occasion a wrench separation of partners; just the reverse of this we wish to remove the great cause for such separations. Marriage is an inviolate law of nature, and the person who would not wish to live in that relation under proper circumstances is an unnatural being. Most persons at least, who marry, do so from a natural choice, and the same that induced them to wish to marry, would also induce them to wish to remain in that relation, and they would as assiduously seek to retain the good will of their companions, as to gain it, if the law did not put its clincher on them and save the necessity of further carefulness.

It will be claimed that persons at marriage solemnly promise all that our laws require and are bound to abide such obligations; but so does the Hindu woman with the funeral pile prospectively before her. The fact is, marriage is so intertwined with our natures that people will marry under any restrictions that the law and usages may impose, and this very circumstance shows the wrong of a law coming in to take advantage of a valuable point for the exercise of its arbitrary dominion, and when a law takes this advantage of the finest feelings of a loving heart, it shows the more clearly its utter wickedness and brutality. Does it prove that the funeral pile prepared for the Hindoo widow is right because she married in view of it? It does just as certainly as our marriage laws are right and binding, because people know what they are beforehand. Could we universally secure faithful marriages, we might perhaps leave our laws a dead letter, having no use for them; but as this can not yet be, our first effort should be to right these legal wrongs, and thus lessen the amount of discord and divorce, if not entirely overcome these difficulties.

HERSCHEL FOSTER

## ACCIDENT.

A frightful accident occurred on Wednesday last, near the village of Friendship, Allegany County, on the New York and Erie Railroad. A woman named Guilford started with a little girl about nine years of age, after locking up the house, to visit one of her neighbors. After proceeding a short distance the mother remembered something which she had left behind her in the house, and sent the little girl back after it, while she walked on. Arrived at her place of destination, she waited a long time; but the girl did not appear and she returned home. On reaching home she found the body of her daughter hanging from the window outside, and dead. It appeared that the little girl, unable to effect an entrance by the door, had raised the window, and while endeavoring to crawl in, it fell upon her neck and held her fast until life was extinct. She was an only child, always delicate in health, and her parents are nearly distracted at their loss.—*Ex.*

This is certainly a very affecting circumstance. What must have been the anguish horror and perhaps self-reproach of that mother on discovering her only child hanging by the head out of the window? Neither is it the first sad accident of the kind. A while ago I heard of a similar one, happening somewhere in this State. A child returned to the school house to procure some books which it had forgotten, and finding the door locked it tried to get in to the window. The window fell and held it by the neck till it was dead. We may picture to ourselves the sorrow and grief of parents under such an affliction. Would we sympathize with them we can do it most effectively by using and persuading others to use Foster's Friction Window Supporters which will hold a heavy or light window just where it is put.

As a humane movement, I have taken the agency for this State to advertise it and introduce it if possible into every house, school house and church in the State and in connection with others to bless the entire world of mankind with their use. Our little medium of communication, with our friends and the public, can be put to no better use than to set forth the properties and advantages of this ingenious house-hold article.

It is a powerful steel spring, easily moved by the thumb and finger on a small brass lever projecting through the sash, and holds the window by pressure against the frame without any holes or notches, and cannot possibly fail, or wear the casing in many years. Iron and Steel workers say, the spring cannot lose its elasticity, or force, unless subjected to fire. Joiners say they are positively the best thing yet in market, and for the upper sash they are the only thing, except weights for heavy windows, in any way suitable to what is required,

and that for ordinary windows they are just as good and not so expensive as weights. Of ten different kinds of window supporters that I know (and I suppose there are fifty different kinds in use that will come under the same verdict,) many of them wear the sash and frame and are worse than nothing, and all of them are only worth old brass and old iron, where these can be procured, on reasonable terms.

Remember, Foster's Patent Friction Window Supporters are for sale at all the Hardware Stores in Burlington, and soon will be in every Store in the State where House Trimmings are kept.

JOS. R. FOSTER, Burlington Vt.

GENERAL AGENT.

To whom orders may be addressed.

## THE UNIVERSE A UNIT.

The universe is a unit, from the fact, that the divinity within the nature of every individualized thing, speaks it out by acknowledging a great first cause,—God, which is nothing more nor less, than the soul of the stupendous whole, of which the planetary systems with all other bodies, that have ever been beheld by an inhabitant of earth is but a small part. And while we contemplate on things so vast, let us not forget those of a lesser magnitude, for they are but parts of the same great whole, and in each dwells a portion of God's spirit, sufficient to give it individuality, and a knowledge of its daily wants; We see this knowledge manifest itself in the thirsty rocks and the burning sand, as they drink of the cooling waters that descend in copious showers. We also see it in the vegetable world. From the time of germination, each is continually gathering material to satisfy the demands of its own nature; a process by which its individuality is grown and brought to a higher state of perfection. Again, we see it in the animal creation, as they are moved to action in satisfying their immediate wants, but to a greater extent in laying up stores for future use. Finally we see this knowledge more fully developed in man than any thing else; and yet we see him but a very small part of the great stupendous whole.

He, like the lower order of creation, is dependent upon the Divine Mind, for every thing that he possesses, notwithstanding he claims to be the creator, in ventor or combiner of all things called artificial; he is no more the independent producer of such things than he is of the raw material, out of which these things are combined. Therefore we say every thing that exists is but a part of one great body, of which God is; the soul—the unfolding, sustaining and refining principle which makes the universe a unit.

Brookport N. Y.

M. O. RANDALL.

## GERRIT SMITH, ON GOVERNMENT.

That the legitimate purpose of Government is to protect persons and property. That he is opposed to the present common school system. The State should not interfere with schools any more than churches. Let parents educate their children as they choose. As to the poor, benevolence or the self-interest of the rich would educate them. It was wrong that Catholics should be compelled to pay taxes to sustain schools, where they could not send their children as a matter of conscience.

He believed that women should have, and now has the right to vote. A man that was not willing that his wife should have an opinion of her own, even if it was contrary to his, was only half a man. Woman has a person and property to protect as well as man. The right to vote is a natural right of every man, and not an acquired one.

The public funds should be distributed among the landless. Government has not the right to sell or give them away. The soil is the heritage of man from his Creator and he is entitled to the use of enough of it for his support, with out purchase.

Government should have nothing to do with banks or banking, except to protect the bill holder. Let the poor man issue his bills as well as the rich. If a bill under the denomination of \$10 is not redeemed on presentation to the person who issued it, make it a State Prison offense. The tendency of the system now is to fill the pockets of the rich and grind down the poor.

He would have no usury law. Let the borrower and lender make whatever bargain they please, the same as they would in any other business transaction.

He would allow the foreigner to vote immediately or soon after arriving here, and announcing his wish to make this country his home. The emigrant gave the strongest proof of his intentions, when he abandoned his own government and voluntarily went to another.

A personal liberty law should be enacted in the State. He would not tolerate a slave hunter on the soil, fugitive slave law or not. He is opposed to slavery at all times, in all places and every where. It must be crushed either by the ballot peacefully, or by the sword forcibly.

Would have stringent laws enacted against the sale of liquor. Recognizes no property in the article; would recommend the removal of any Judge who did.

Is opposed to all tariffs. The rich do not pay their equal proportion, but it mainly comes from the earnings of the poor.

Would support government by direct taxation. Tariffs, custom, jealousy, and oppression among nations; every nation, creed and color not recognized as equal. One duty to man

was defined in the parable of the "Good Samaritan."

The State should not own canals or railroads; they were great instruments of corruption. He would have the canals completed and then sold as soon as they could bring their worth.

He would have property of an individual to the amount of \$1000 exempted from all taxation.

It was the right of every man to run for office, and he nominated himself for Governor and desired the people to vote for him.

He voted against the Kansas Nebraska Bill in congress at 12 o'clock at night. The Republicans had shamefully and meanly, very unjustly stated otherwise. He was opposed to night session in Congress; they were fruitful sources of dissipation.—*Signal*

## Children's Column.

[For the World's Paper.]

## THE SICK CHILD'S VISION.

"Mother, I was not sick last night—I thought an angel came And wrapped me in his robes of light, And called me by my name. And said I should not weep again, Nor here in sickness lie. That mother dear, you'd hush your tear, For I should never die. And then he smiled so graciously, That I had glad to go From every pain, but mother dear, What makes your tear-drops flow? For you'll go with me to that land, Dear mother, come away: 'Tis all so dark like night while here, So there 'tis perfect day. The angel said to me, I must go, To me he held his hand, He wraps me in his snowy robes—I see a radiant band. 'Come Mother,' with those words he paced And mother bowed her head, Yet hushed her tears; that vision bright, Proclaimed he was not dead."

[For the World's Paper.]

"What is Honor?" "Mother, what is honor?" asked William stopping short in the middle of a spelling lesson, where this word occurred. "It has a vocal in answer my son. Do you remember the Fourth Commandment?" William repeated, "Honor thy father and mother," etc.

"Well, here it means love and obey." "But, mother, the boys at school say, 'Up on my word and my honor.' What does a little boy's honor mean?"

"What your schoolfellows think of when they say thus, I know not; but my little boy's honor is obedience to his parents, attention to his instruction, kindness to playmates, and diligence in his studies."

"I think I understand what honor is now, mother," said William, as he resumed his lesson.—*Ex.*

[For the World's Paper.]

## NATURE, ON DEATH.

O Death! where are your terrors now, You old Scourge-Ghost of sin Your visage once did rend my heart, You looked so fierce and grim But now you seem more timid, Or I have grown more brave, I care not for your hollow threats, Nor your cold, dismal grave. Why did you try to scare me sir? I think you're much to blame; You'd better keep a distance off And look for other game! You had better go to some lark-dine, Where sin and error reign, And there put on your frightful face, You may enhance their pains. But here in our New-England home, Where we are so forgiving, You'll hardly find enough to do To make a decent living So, go and do the best you can, And never more come back! For, if you do, bright spirits will Soon run you off the track."

F. PRIOR.

## THE BOY FOR THE TIMES.

We like an active boy—one who has the impulse in the age—of the steamboat in him. A lazy, plodding small paved chap, might have got along in the world fifty years ago, but he can't do in these times. We live in an age of quick ideas; men think quick, ear, sleep, count, marry and die quick and slow roaches are not tolerated. Go ahead if you burst your boiler! It is the motto of this age—and he succeeds the best in every line of business who has the most "do or die in him."

Sturdy boys, to catch the spirit of the times; be up and dressed always, not grasping and rubbing your eyes, as you were asleep; but be wide awake for whatever may turn up and you will be somebody before you die.

Think, plan, reflect as much as you please before you act, but think quickly and closely and when you have fixed your mind upon an object, spring to the mark at once.

But above all things be honest. If you intend to be an artist, carve in the wood, chisel in the marble—let a merchant, write in your ledger. Let honesty of purpose be your guardian star.—*Ex.*

A HOME QUESTION.—A little girl whose mind and heart we are trying to educate, sometimes repays us, by teaching us. The other day she said: "Father—

says that if boys swear, God will burn them up in fire and brimstone forever; but I told her God would not do that for that would be worse than swearing. And it would, wouldn't it?" What could we reply?—*Ex.*

## THE POOR BOY.

Don't be ashamed my good lad if you have a patch on your elbow. It is no mark of disgrace, it speaks well for your industrious mother. For your part, you would rather see a dozen patches on your jacket, than hear one of those vile words escape your lips. (One of the friends of labor in your breath.) (No good boy will listen to you if you can't read, as well as your companions; and I am a boy sometimes laughs at your appear

ance say nothing; my good lad, but work on. We know many a rich and good man who was once as poor as you. Love God, my boy, and if you are poor but honest, you will be respected a great deal more than if you were the son of a rich man, and addicted to bad habits.—*Ex.*

## Advertisements.

## LIFE ILLUSTRATED.

A FIRST-CLASS WEEKLY PICTORIAL PAPER For the Friends of Progress and their Families. NOT TO BE EXCELLED.

THE PLAN OF THE PAPER EMPRACES:

A Weekly Summary of Passing Events, Foreign, Domestic, Literary, Scientific, and Humanitary, in every Number. Important movements in the BUSINESS WORLD carefully noted. A great variety of interesting miscellaneous intelligence. The news condensed, so as to present, in a moderate compass, everything which an intelligent family ought to know.

Signs of Promise.—The Conductors of LIFE ILLUSTRATED believe in the good time coming, and are assiduous in chronicling all that promises to hasten it. New inventions calculated to save labor, promote comfort, abridge suffering, and dignify life, are illustrated and described. Genuine improvement in all departments of affairs has a firm friend in this Journal.

Education.—Despite our numberless Schools and Colleges, and the universal interest in education, the fact is clear as day, that we are not yet a well-instructed people. Our schools must be improved and our colleges reformed. This reform, demanded by the times, and by the growing importance of our country among the nations of the earth, is one which the editors of LIFE ILLUSTRATED are most solicitous to promote.

How to be Healthy.—With the finest climate and the most glorious country upon which the sun shines, are we not a nation of invalids? Better health is the first necessity of the people, and it is one of the objects of LIFE ILLUSTRATED to point out the causes of ill-health, and the means of regaining and preserving it.

Rural Affairs.—A considerable portion of our space is devoted to matters designed to promote Agriculture, Horticulture, Fruits, and Rural Affairs generally. Better farming is one of the requirements of the age. This department of LIFE ILLUSTRATED has met with universal approval. We intend it shall sustain and merit its present high position.

General Literature.—Sketches, descriptive, historical, and biographical by the best writers; notices of new books and works of art; selections from the best periodicals, home and foreign; new ideas, or old ones newly applied, will all contribute the value and interest of our columns.

Illustrations.—What maps are to the geographer, and charts to the navigator, such are Pictorial Illustrations to the general reader. It shall be our aim to furnish such as will interest and instruct our readers without conveying false impressions or exalting vanity. Our engravings will embrace views of places, persons, and things from drawing by the best artists.

Finally.—Whatever may tend to Illustrate Life as it passes, whatever may assist our readers to live wisely to live happily, or to live long, is comprehended in our plan. We aspire to make our paper worthy in every respect of its name, and we have abundant means and facilities for attaining our object as well as an experience of twenty years in publishing popular periodicals.

Terms.—We will send Ten Copies, for one year, for \$10.00—any additional number at the same rate; Five Copies, for \$5.00; Three Copies, for \$3.00; One Copy, for \$2.00. Payment invariably in advance. The paper sent no longer than paid for. Subscriptions may commence at any time.

CANADIAN SUBSCRIBERS will send 26 cents a year additional for U. S. postage. Address,

FOWLER AND WELLS, 318 BROADWAY, NEW YORK.

## PROSPECTUS

OF

## THE SUNBEAM.

Only Twenty-five Cents in Advance.—One Dollar a Year.

On or about the FIRST OF NOVEMBER next we shall commence the publication of a WEEKLY PAPER, to be called the "SUNBEAM." It will be devoted in part to the claims of Modern Revelations from the Spirit World, as a source through which Divine Truth comes to man, and in a measure will be made up of these communications.

We have made the Philosophy of Spiritualism an earnest study from the first of modern developments and for more than a year past we have been receiving teachings through a Medium who is under the control of a Circle of Spirits, whose words claim to be the Word of God through them, by the same unchanging Law through which the Scriptures were given to man. Astounding as such a claim may seem to the world, the words of the Medium would seem to verify its truth for they command the wise, and put the foolish to shame. The simplicity and purity of style is not excelled by anything ever revealed to man, and in the exalted views which they inculcate for our government in this world, must redeem modern Revelation from the aspersions of the Press and the Pulpit.

The individuality of the communicating Spirit has in every instance been made so plain as to not admit of a doubt. Each one writes in a peculiar style and penmanship—they are seen and conversed with by the Medium, some of whom were known in earth life, and through them, he others are verified. Some write with great 'velocity' others with slow and studied care.

Any rational questions in Theology, or explanation of passages of Scripture, are answered readily. This we regard as a most remarkable feature of her mediumship.

We shall make this a feature of the "SUNBEAM," and to that end invite interchanges, which will be published, with their answers, every week—and whenever the interrogator requests the answer in the immediate

writing, it will be forwarded if four three-cent stamps are enclosed to pay postage, and the paper necessary for such communications. This will give every one, far and near an opportunity to test the intelligence of the Spirits. No questions will ever be answered about spirit friends, or individual Spirits, as nothing is permitted through this "medium" but what is for universal good.

We are instructed to make it explicitly understood that Spirits are but "mediums" of varying perfection, through whom God's Word (Truth) is transmitted to earth, and that the earthly "medium" who receives the word from the Spirit, is but the vessel through whom it is transmitted, and measured to our understanding.

We trust we shall be able to make the "SUNBEAM" a useful and instructive paper, and especially as to that large class who doubt the truth of Spiritualism, or who, not doubting the truth of Spirit Communication, have been unable to see the good which comes through its higher development. We shall always be fearless in exposing wrong, wherever we find it, and especially whenever Spiritualism becomes contaminated by it.

As far as possible, we shall make our paper acceptable to all classes, and especially have we made our terms such as to be acceptable to those who are poor in this world's goods, and consequently deprived of the excellent spiritual publications of a higher price. We should never forget that Jesus came to this world through poverty, and that Spiritualism has for the most part come through the humble.

## GENERAL NEWS DEPARTMENT.

The "SUNBEAM" will also contain, besides the original communications from the Spirit Spheres, a general summary of the progress of Spiritualism throughout this world. We shall give instructive communications from all Media who may wish to publish through our columns, reserve for ourselves the right to judge, in all cases, whether of sufficient interest to be spread before the public. Remarkable Tests, Reports of Public meetings, and in short, every variety of intelligence of practical use, will be faithfully reported, according to the best of our ability.

The "SUNBEAM" will also be an earnest advocate of all Reforms based in fundamental laws of our being. At the same time it will be fearless in drawing the line between actual Reform movements and that which associates vice and demoralization with Spiritualism.

## TERMS OF THE SUNBEAM.

One Copy, one year, payable in advance, One Dollar.

Clubs of Eight will receive, payable quarterly, in advance.

For Every Club of Eight Subscribers, enclosing Two Dollars, a fifth copy will be sent gratis to the getter up of the list.

In receiving subscriptions an above stated, we bring the terms of the "SUNBEAM" within the ability of the poor man, who needs spiritual food as much as the rich. There is not a town in the country where eight subscribers cannot be obtained with a little effort, where the price is so small a sum as 25 cents. Whenever will collect for us two Dollars, and remit the money, will be entitled to a copy of the paper for the time the subscription is paid for, and continued as long as the subscription is kept up.

Such Clubs must be mailed in a package to one address.

We shall print no more papers than to supply our actual subscribers, and therefore those who wish the "SUNBEAM" from the commencement must forward their subscriptions by the first of November.

Those who subscribe before the date, will receive the "Signal," free of charge, up to the commencement of the "SUNBEAM."

Address CHAUNCEY D. CRISWOLD,

Editor and Publisher of the "SUNBEAM," No. 182 Washington street, Buffalo, N. Y.

## NOTICE!

To WHOM IT MAY CONCERN! Knowing as I do, that my wife, LEEO H. is not true to my bed and board, this certifies that I shall pay no debts of her contracting after this date, as she is no longer a wife to me.

LEWIS MILLER.

South Royalton, Vt., Oct. 6, 1858.

## 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.

## THE WORLD'S PAPER,

Published at SANDUSKY, VERMONT, BY—

Mr & Mrs A. C. ESTABROOK.

DANIEL TARRELL, Jr., Editor.

Associate Editors and Contributors

H. Foster, Miss A. W. Sprague, Nathaniel Randall, Cora Wilburn, Thomas Middleton, Minnehaha, A. P. Brown, F. E. Sargent, E. B. Loudon, Mary M. Bishop, Dean Clark, Mrs M. S. Townsend, A. H. Newton, Lizzie Newton, A. C. Estabrook, S. E. Holt, J. L. Potter, Sarah P. Faine.

## TERMS OF PUBLICATION.

Mail Subscribers in advance, 52 Nos., \$15.00, at the end of the Volume, 2.00. All Communications should be directed to "World's Paper," Sandusky, Vermont.

## Law of Newspapers.

1. Subscribers who do not also express notice to the contrary, are considered as wishing to continue their subscription. 2. If subscribers order the discontinuance of their paper the publisher may continue to send them till all arrears are paid. 3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible for any loss or damage to their papers, and are discontinued. 4. If the subscriber moves to another place without informing the publisher, and the paper is sent to the former location, he or she is held responsible; and is considered "absent," in consequence.