

The World's Paper

ETERNAL JUSTICE SHALL BE DONE!

Sandusky Vt Friday, Nov 26, 1858

Spiritual Convocation.

There will be a CONVOCAION of the Friends of the Cause at Sandusky Vt. on the Friday, Saturday and Sunday the 24th, 25th and 26th days of December 1858, at ten o'clock A. M. for the following purposes:

First. To see if the Spiritualists and Reformers in this State, will organize themselves into a body under any sufficiently liberal Rules, to better effect the practical Questions of Reform, that are now before the American People, or any sect thereof; or any Questions that may come up, in this Age of Mental Chaos.

Second. To choose some suitable persons as Officers or Servants, to carry out all the deliberations of the Meeting.

Third. To see if the Delegates will establish under any order, rule, Quarterly Meetings, to be held in Districts arranged for that purpose, in the State; one of which, shall be our Annual State Convention.

Fourth. To see if they will recommend and take measures to raise Funds to assist Meetings; that they may be, and become more useful in their various labors for Humanity; and appoint suitable persons to appropriate the same.

Fifth. To see if they will appoint a Committee to draft a new Constitution and publish it to the world, that shall act without any friction, and be broad enough, long enough, high enough and low enough, to embrace the wants of Humanity in every condition, clime, or color in the land.

Sixth. To take up any other business proper when met.

Seventh. To pass any resolutions that may tend to express or embody useful knowledge or sentiment, as now understood by the most progressed minds in our ranks.

By order of the Committee appointed at the Annual State Convention at South Royalton.

NEWMAN WEEKS M. S. TOWNSEND. For Committee.

APPENDIX

We are aware that if the First Article in the foregoing List, fails to meet the approbation of the Delegates, there would be little or nothing to do, as the most of the other contemplated business hangs upon that. The Fifth Article may be an independent subject and may be passed over without injury to the meeting.

We are aware that the word Organization, strikes a dread upon our friends, as they think it leads necessarily to Sectarianism.

We do not think that necessarily follows. Organization is the Order of God as manifested throughout all the realms of His power, down even the inanimate matter of Earth. While we firmly claim the doctrine of Individual Freedom in its broadest and most liberal sense, yet we as truly claim that we are social beings, and cannot enjoy our individual rights without social organization.

An organization, then, for is not of jealous nature, if it is suitably liberal to meet the wants of man in the broadest sense. Organization as heretofore and as now seen in sectarian Churches and political bodies is too narrow and blind to meet the wants of man; so they are blind dwarfed, and crippled in their Mental and Spiritual growth. Name is nothing. Spiritualists may become subject to all the pernicious influences of Sectarian and party pride, just as much without any external tangible form, or acknowledged head as with.

We see no difference practically, between a name tacitly acknowledged and one ostensibly tangible. The thing itself, is what effects us. (not the names.) Now we say, no meeting can be located or held as a convention, or assembly of local matter; even down to the family circle, without a head, and order, (either acknowledged or by consent, and practically it is immaterial which, so far as the question of organization is concerned. All human institutions, and all physical and material bodies, are created by attractions of certain proportions and elements that are congenial, and hence growth, according to progressive law, maturity, decay, dissolution, attraction, to new and higher forms, according to the Great Law of progressive life is certain.

We have evidently outgrown the garments of our Fathers, and we must now throw them aside and take to our use, what will serve us better in coming time. But he that remembers, that we never expect to embrace or comprehend any faith, or adopt any creed that shall serve us throughout all coming time.

Let us meet then, in Convocation for a high and pure object, having before us the just and proper claims of humanity in every condition and adopt such rules as shall protect all, and bind none that are willing to follow the Great Beacon Light, that shall be ever before us of Love, guided by Wisdom.

Why will not the Banner of Light exchange with us? We fear it is too high to benefit those in a humble life. Soar over us on your lofty tour, we will lend to you a Green Mountain breeze which may not injure your flight.

Why do folks eternally complain?

Notes by the Wayside.

Oswego, N. Y., Nov. 8, 1858.

I have just closed my engagement of three Sundays at Oswego, and have found the interest in no degree less than at Binghamton, Owego, & other places that I have visited. The audiences steadily increased to the last, notwithstanding the almost superhuman efforts of the Church to prevent. Sermon after sermon was preached against Spiritualism from different pulpits, and the Baptist Church, more incensed than the rest, expelled six members during my stay, because they would attend the Lectures. But, unfortunately for the Church, it did not stop many of the others coming also. I could almost pity the Churches; for, in their blind rage they do but put out their own eyes, instead of the light that animates others. Two men, (one a church member,) were talking in the street, one day; and because the one who was not a member, spoke favorably of the Spiritualists, and maintained his position. This follower of Christ (?) struck him a severe blow upon his head! The man turned to him coolly, and instead of returning blow for blow, asked him if he thought that a true manifestation of the Christ Principle, that he pretended to advocate. That question was the hardest blow of the two, and the professor turned away thoroughly ashamed of himself. But what amused me most of any little incident happened, was the fact that a boy, about thirteen years of age, left his Sunday School one day, and went clandestinely to the Lecture, and, young as he was, returned to his home and gave such a glowing account that his parents, though bitterly opposed, concluded to go out and see for themselves what had so engaged the attention of their son. And they too, became so interested that they were in constant attendance afterwards. It reminded me of the text that commences, 'Out of the mouths of babes and sucklings.' They are having regular Sunday meetings at Oswego, this winter, and want good speakers. Any one going into that section of the country, would find warm and true friends, and a useful field of labor.

The principal charm of Oswego is its water scenery. It is situated upon the shores of Lake Ontario and Oswego River, as though in some strange combination, a city of the Ocean King had been washed to the shore and left upon the shore out of pity to man. And sometimes wonder what I stood by the lake and listened to the low moaning of the waves, like one in sorrow, or the deep roar when the waters were roused into sudden fury and reached out their great waves to be able to grasp the shore, if the king that once, far down in the depths of the Ocean, ruled that City now upon the shore, was not with his Elfin Bard mourning over its loss, and sending out their energies to grasp it again and return it to the Caves of the waters to be their home.

I wonder at that great meaning of the sea. As though it had a living, throbbing heart, that vibrated to some great agony. It reminds me of Christ nailed to the cross but more of Prometheus of old, chained to the rock. Why does it surge and foam and beat the shore, and so madly rage as though it would be free, and then, as if from very exhaustion, sob itself to rest, like a child after its first great grief! I wonder, if, like Prometheus, there is a great vulture that is at its heart gnawing, or like the Nazarine, it bears the sins of the world; and if the Ocean is the great Gethsemane where heart throes and death agony, and tears of blood are shed for man. It tantalizes me forever with its unattainable, its unfathomable, like the eternity that stretches out before me; I stand as nothing before it. It teaches me of my utter incapacity to grasp it. I stand upon the shore of the Lake and it is an Ocean to me, for it stretches away, away, and mocks me with its great beyond. And it vexes me that when I look over its blue waves for miles, into the distance, that it only seems as one or two! and I turn to myself and confess with shame and humiliation, that I have capacity in my soul for so little.

The Ocean is a great Teacher and on the shores of Lake Ontario, within the last few weeks, I have heard sermons, that for grandeur and sublimity, for energy and significance, were never equalled in Cathedral Aisles, and Antheims, whose like, no choir ever attempted to go up to heaven through the loftiest dome that man ever reared to God.

But, I forget; I must not be lingering on the Shore; for life is real and is made as well for action as for thought and meditation.

I went from Oswego to Ogdensburg, down Lake Ontario and the St. Lawrence River, and gave two Lectures. I went

more for the pleasure of the excursion, than for anything else, as the gentleman who engaged me, promised me but small audiences, as no interest had been manifested there, but I was happily disappointed. I had audiences of about twelve hundred each, and urgent invitations to come again. Nor was my journey less happy. The two days spent in going and returning upon those waters, I count among the joys of my life. The weather was fine, and there were four of us, besides it was a scene through which I had wished to pass, from a child. I remember when I used to sit in my father's lap, of the stories of the French and Indian scenes enacted, of the "Thousand Islands," of Johnson & his daughter, "Juan of the Thousand Isles," that he used to tell me, and how, as I grew older, it became from those old associations, as classic ground, and I often did wish that I was an American Walter Scott, that I might write, not the "Lady of the Lake," but the "Queen of the Thousand Isles." Therefore, as we glided over the blue waters, I felt that my Ideal had become Real, as sooner or later it always must, that the spirit which had passed to a higher home, was with me among the scenes so often described, and my soul went out anew in gratitude to the Great Power that strengthened me in weakness and led me forth again upon the beautiful of Earth. As we passed the "Thousand Islands," I almost mechanically looked for the "Queen," with her little skill shooting amid the caves; but she is no longer their Guardian Spirit. There upon one of the Islands, stands her father's Light House and home, and she still lights the watchfires there, while she, like one of the Pleiades, is seen no more as a star of brightness for she has married a mortal. Ah, me! one wants at least a hundred years to pass away, before daring to write a Poem out of real material!

But here I am lingering by the way again, and I must hasten, lest I weary your patience.

I am engaged at Utica, for the 14th and 21st of Nov., at Syracuse the 28th, at Binghamton Dec. 5th, and I expect at Oswego on the 12th.

I think some of bending my steps southward then, as the cool airs of this section keep me better supplied with colds than I care to be at present. A. W. SPRAGUE

Letter from Dr. Brown.

I concluded my last upon the laws for the settlement of Estates. Men make the laws and we might think the most generous provisions would be made for the women; but the reverse is the fact, as shown in these laws, and many others before mentioned. This shows the necessity of the woman having equal legal rights, so that they can at all times make their grievances known and felt by all who would otherwise be heedless of them.

Our probate laws should give the same rights of property to the widow, as to a widower. If he has all the property she should. If a part only, is given to him, and a life estate in the remainder, which may be considered belonging to the deceased wife. The widow should have the same rights to her deceased husband's estate. But one provision seems to me, important which is, that all property, that is exempted from taxes by law, should not be inquired after, it should belong to the widow or widower without question.

We should also have a homestead law giving a right to \$1000. from attachment, of taxed property, to each man & woman. Our present laws give man a homestead of \$500, if in real estate, and the tax exempts ten sheep and one cow, with other property; but if the man does not happen to have the property in the shape provided in the acts, it can be attached.

Why should a person be obliged to have his property in this or that specified article, but if a person has a home, he wants money to pay for it, so of sheep or a cow; great hardships are imposed on the laboring class, who are honestly engaged in labor, by tricksters, under our present laws, because the money for home is not invested in a home, and the money for a cow is not a cow. And all the property that is exempted by law from taxes, should be exempted from attachment. And it should be the duty of the poor-master of each town to see that the property be secured to the person, whose property is attached, and such attachable property so secured, should not be sold nor alienated by persons receiving it, but remain as a permanent homestead.

Having secured a home for the hold of the law, and given equal rights to the man and woman, who occupy that home, or to either one of them, in case there

is but one, & having made the husband responsible for the wife's support, as the wife is responsible for the husband's support and made each of them equally responsible for the support of their children, and for their protection and education, and protected the mother in the right to retain her children, unless taken from her by order of the proper court.

Then we have prepared a home, where a proper reform for each person in it, can begin in earnest, and the reform thus begun at home will extend throughout the neighborhood and town, and finally include the state, causing just laws to be established in every department of the government, and all the relations of life. It is curious to hear persons try to support our laws by Bible authority. For instance, "The head of the woman is the man," or, "The twain shall be one flesh." Now we will suppose a man should advertise his wife in accordance with these Biblical rules, would read this way. The head says, "Wheris my body has left my bed and board, without my consent, this is to forbid all persons from harboring or trusting it on my account, as I shall pay no debts of it's contracting after this date," or the fleshy husband would say of his fleshy wife, "A large chunk of my flesh has left my bed and board without, &c." The person who would put in an advertisement like that, would be considered insane, and well they might, as no one need dare attempt the support our heathenish laws without being counted insane.

I wish to impress every person with the fact that our laws are founded on the common law of England, which derived its force from the practices of the people in that country when they were savages, barbarians, half civilized, civilized and enlightened, but always monarchists, & believe now in an established church, a bishop, with great power, who cares little for the common people, and less for pure religion, which would oblige them to visit the fatherless and widow in their affliction, and to keep themselves unspotted from the world, and one of the most horrent of all these heathenish, monarchial laws, is the one which enables a man to advertise his wife and prevent people from trusting her on his account; and yet, he can claim her earnings. Then, add to this heathenism, if she calls on a friend father, mother, brother or sister, to assist her from the home of a brutal husband and they do assist her, they are liable to pay costs and damages, if a suit is commenced against them. And the poor wife has no right to stop the suit by saying she requested them to assist her, but a good deed is punished and a bad one rewarded.

I have proceeded far enough to show that there are wrongs in our laws, which all acknowledge. Now how can we overcome these wrongs best? It may be well to give a short sketch of what has been done before advising any plan for future action.

The Women's Rights Movement commenced by its National Convention in 1840 held at Worcester, Mass. Previous to that time there had been a few local conventions in Ohio and New York; since that time, there has been held annually, a women's rights national convention. They have published tracts and speeches petitioned the Legislatures of the various States, disseminated a great amount of useful knowledge & caused some changes in the laws, which are of great value.

In Feb. 1854, there were more than 10,000 petitions to the Legislature of N. Y., for women's equal legal rights. In Mass., there was a number of petitions for women's rights, who planted themselves upon the promises and principles that taxation and representation are indispensable, and caused a law to be passed, to abate taxes of unmarried women. I am unable to learn the particulars of the law. In Kentucky, they give woman the right to vote in school district meetings when they are widows and pay taxes, having children to send to school. In all other States, I believe, they have nothing more than the right to hold property and its income. We have now before the Vermont Legislature a petition for the equal legal rights of women, signed by about 800 petitioners, and from present appearances, there is not much prospect of any material alteration in our laws.

About the time the women's rights political movement commenced spiritualists began their religious examinations. The result of these investigations has been to convince millions of people that modern Yankees can see and talk with the Lord, or his angels, as well as an ancient Jew or an ass. In short, that there are persons now living, who can get commu-

nications from heaven as well as ever could be done by any of the ancients.

That human nature is the same, in all ages certain persons were organized and prepared to give these communications: men and women are now always have been prepared for this work. This religious movement is fast breaking the prejudice that existed against women speaking in public, and must be great power in any movement to bring about legal rights and equality.

Proceeding to women's rights, and the spiritual movement there were a number of political and religious organizations which prepared the way for these—such as the temperance and anti-slavery parties, as the Unitarian denomination. The meetings of persons in these organizations were mobbed and the individuals persecuted in various ways who lived their lives, and are now powerful aids to any reform movements. There are many other reforms of more or less importance, which are preparing people for any just reforms that may be presented to them.

This year there has been an attempt to combine all the good there is in all reforms and anti-reforms by getting all parties together in free conventions. This movement is expected, will have a great tendency to make people reason together, so that they will become less radical or self-sufficient, and more just to each other, and search more for truth and just laws, than for any especial doctrine or law. These attempts have, in a measure succeeded, and now we have all these people united to assist us to establish truth and justice, in the land. Yours truly, H. S. BROWN.

For the World's Paper, Worcester, Nov. 3, 1858.

Dear Brother Estabrook, I have a few religious, which I would like to have before your readers, if the space that they would occupy cannot be better filled, it so, please lay it aside.

The sun shines as brightly on the poor, the low the degraded, as it does on the noblest, the richest of God's People, the flowers stoop to kiss the feet and the rain falls on the just and the unjust; the Widow, the Orphan, the forsaken, the down-trodden, the oppressed, and the oppressor, all share God's light alike and are the children of one Father, then why should man make such a distinction. Christians of all names and all denominations, let us in this our common speech that is called popular, no matter if he has just cheated his neighbor out of his last cent, be it looked up to, for he is a popular man, and I am sorry to say that some of the so called spiritualists, are trying to imitate. Some of those would-be big folks, they had much rather go and hear a M. Dunn speak, if he or she, is from New York or Boston, no matter if he uses bad grammar; nor is the reasoning is not half as sound; they are from the city and what they say must be true; now, sir, truth is to me just as immortal, spoken through one of our mud-meds, that has had his or her birth and education among the green hills of Vermont, to them I listen with great attention, because I know it is not the Almighty dollar, that has caused them to leave their homes to publish Freedom to the minds of man. I love the flowers that grow on my own native hills, the lesson that they teach me is as pure and holy as those that are cultivated by the hand of these would-be popular people; those pearls that are found on our native shores are beautiful to me, because they have been watered and washed by a natural river.

All men are equal in their birth, Heirs of the earth and skies, All men are equal when that earth, Fades from their dying eyes, All wait alike on him whose power, Upholds the life he gave! The sage within his starlit power, The savage in his cave. God me to the throng that pay their vow, In courts his hands have made, And hears the worshiper, who bows, Beneath the plaintive shade. This man alone who different sees, And speaks of high and low, And worship those and tramples these, While the same paths they go, Oh let man hasten to restore, To all their right of love; In power and wealth exult no more, In wisdom holy more. Ye great renounce your earth-born pride, Ye low! your shame and tears; Love as you worship, side by side, Your common claims restore.

EDWARD FAINE. [For the World's Paper]

Miss Helen Temple, of Bennington, has been speaking in this vicinity with great effect, she has lectured in Londonderry, Weston, Andover and Chester. At the close of one of her lectures in Londonderry an aged Physicarian arose and said it was the first meeting of the kind he ever attended, and he had learned more truth that day, than he ever learned before in whole life time in going to religious meetings. Miss T. is but fifteen years of age and is used by a high order of spirits, Shelly, Webster, Dow, and Ethel Allen, who is expected in this vicinity again in a few weeks. H. S. B.

We give this week, extracts from Warren Chase's lectures, as reported by our friend, Nelson Learned, who attended them all and took notes.

What the majority call for is always done. This is in accordance with the very genius of republican institutions. Here in Kansas the other day at the election of corporate officers in a newly made town, the women turned out in masse and voted. As for the men, some of them were willing and the rest had to be. But so the majority ruled. In Northern Ohio, and in Massachusetts colored men are allowed to vote. It is against the law but the people will it, and the people's will is done. Even slave holders are willing a colored man should vote; Vallandigham ousts Lewis D. Campbell from his seat at Washington; but not till it is shown that he owes his own election to the vote, and that the vote of a negro. The slave holders hate the negro; the Supreme Court decides that he is not a citizen of the United States; but yet the Democratic party wants help and Vallandigham goes to Congress. So will woman vote, hold office, and even go to Congress whenever the people say so—whenever a majority will be in favor of it. Public opinion will over ride the law; will be the law.

Then all that woman needs to do, is to convert or compel her own family to her demand for her rights. Men are fathers, brothers, husbands, sons; let women constrain these to accede to her claim, and she has achieved her victory. Let her win over the heart of him who begot her existence, nor wrong his child; let her entice the affections of him who lay in the same cradle with her, to come back to his sister as in the days of old; let the spell of her love hold him true, who uttered her vows to her as they stood together at the trysting place and who afterwards clasped her as his bride; let her continue to call out the tender devotion the filial gratitude and pride of him who in childhood looked up to her as mother and her work is done! Nay, for there are as many women as men, let her convert but one man to her, but persuade her wooing lover, and she is crowned! Who says that lover could not be gained? Who says that he would not still be of the two the most a wooer. And as if even all this were not enough, let her convert herself her own sex—and still then she is crowned! Only let all women be brought over, and there are already men enough to make a majority, and that majority will rule. Woman won, all is won.

Then let women not ask, but take. Rather let her ask and take. Let her reach forth her hand and lay hold of her own. Let her take possession of her forsaken province. Let her not spend all of her life in vainly waiting for what shall never come to her; but let her clothe herself with salvation and become her own Providence of good. Let her be—Creator!

And let her say to man O! friend! why should I not be at home in a world that is my own? why was all this beautiful nature spread out if not for me to enjoy? I will go where my heart draws me; I will drink in sweet where I find it; I will scale the mountains top; I will hide in the depths of the earth; I will play with the ocean's mane; I will be greater than the sun and moon; I will put this nature under my feet. For all this I will trust to myself; I will not be beholden to any. The winds ask not when they blow; nor any more do I ask direction of them, nor even of thee. But I am equal to my fate. O, friend! born with me to this equal walk of life! Destiny leads on and I follow. JOSEPH TREAT.

Train Mound, Kansas.—Agitator

The Ladies' Book.

This popular Lady's Magazine will be greatly improved for 1859. It will contain nearly 1600 pages; from 22 to 30 steel plates; and about 800 wood engravings. Mrs. ANN S. STEPHENS, author of "Fashion and Fancies," and CHARLES J. PETERSON, author of "Kate Aylesford," are its Editors, and write exclusively for it. Each will give a new Novellet a year; and they will be assisted by all the best female writers. "Peterson's Magazine" is indispensable to every lady. Its Engravings are always the latest and prettiest; its list of Engravings magnificent, its Patterns for the Work Tables, its Household Receipts, &c., almost countless. The price is but Two Dollars a year; or a dollar less than Magazines of its class. It is the Magazine for the times. To clubs it is cheaper still; viz three copies for \$5; or eight for \$10, with a splendid premium to the person getting up the Club. Specimens sent gratis.

Address CHARLES J. PETERSON, 206 Chestnut Street, Philadelphia.

We are pleased to receive the Sunbeam; it looks well.

The Chief is now improved and called the Ind. x, edited by Loudon & Corbin, at Tremont, Ind.

Extracts of Warren Chase's Lectures at Bethel Lympus, Vt., Nov. 9, 10, 11, 12, 13, & 14.

He arose and said he was going to take up the subject of Modern Spiritualism in its moral, scientific and religious departments. In the course of his lectures. He then professed to understand what he was talking about, and questions might be asked which he was lecturing, or in private, and he would try to answer them. He then gave some samples of the ancient's views of astronomy, how they took their views from the priesthood and they from the Bible & the earth was flat and the sun went around it and the stars were little specks stuck up in the bottom of heaven as convenient &c., and so it was with other sciences; how they regarded the rainbow as a special act of God for the fulfillment of some covenant that he had made with some one that the clouds hid him from their sight and he let it down with his fingers; but science had now stepped in and wreathed these errors from them. Said theory after theory had been advanced and exploded—methodism had exploded episcopalianism, and one religious denomination had exploded another, and what we might expect from such a state of society. Theology was theory, and had nothing to base itself upon, therefore it was all belief and not knowledge. He then took up the system of education as now tolerated. Said there were two classes to be taught in these schools; one class was made to know that is, the student in mathematics or philosophy was made to prove his position by actual experiment so that he knew it was right. But the other class was taught to believe, and therefore did not and could not know anything about what they were trying to do. This class was the theological, the very one that would fall down a few years ago when it thundered and lightened, and pray, thinking it was a manifestation of God's wrath to the children of earth, and they tried to appease it by praying. In navigation too, it was the same; people around the coast of the Mediterranean sea entertained the idea that there were giants out on the islands in the middle of the sea with only one eye, and that in the middle of the forehead, that they lived in fire that was congenial to them but if we went there, should get devoured instantly. So Columbus was told before he sailed for this continent; indeed, he traveled fourteen years over Europe trying to get the people to let him go but did not gain it then. But he traveled all night till he did gain the approbation of the people. They told him to go to the wise council at Salamanca and see what they said. They condemned him, called him heretic, infidel &c. but he had the vote of the people, so they let him to start off, but had all he could do to keep his men with him on account of the stories told of the giants &c. But he came here and found it a beautiful country, much in advance of his, in climate and productions, harmony and happiness of the people. So it always was in reference to regions unexplored. So theologians had created devils, hell fires, and the like, as existing in the spirit world or next life, all imaginary, just to frighten the people into their rails. But it now does us good and I could explore for themselves if they would, and they would if theology did not prevent it by the prejudices it created. We were going to have a knowledge not a belief of a future life. He then showed, by a logical reasoning, that a revelation to one, was not to another, so the Bible was a revelation to those who had it given to them, and not to us, for it did not come to us, therefore we had no business to adopt it as a rule to go by, and as there were several hundred different churches and creeds, all claiming it as the word of God, but all differing, it, therefore, was nothing to us as a guide. He said spirit intercourse would have been universally known if the commercial men could have hired it to find gold and pick out corner lots in cities and the like and so with the religious world, if it only confirmed their creeds it would have got along a great deal faster, but it could not be bought, hired nor sold driven or coaxed, neither could it be sectarianized any more than astronomy or any of the sciences. At the close of the lecture Rev. M. Bulard had some questions he wished to ask. He wished to know if we were not obliged to take the Bible as authority without prying into the nature of it? Mr Chase said that he did not know which to take as being authority Methodism or Calvinism, each claimed it as the word of God, therefore, I cannot tell which is right, as you differ as much as black and white, and the authority of one was not of the other, so it was not authority for any one. The audience hearing this, burst into applause and loud clapping of hands and feet, which made the house fairly shake. The Rev. looked as though he was thunder struck which caused him to drop his head about two inches and then sit down. But the best of it was this; he had firmly said that he would reply to Mr Chase. But to see him get up and ask questions in the manner he did, it looked as if school boy times—asking questions of the teacher. Thus ended the first lecture. It was one of great attention, indeed, I never saw better attention paid than there. The speaker seemed to have the power of holding the audience under perfect control. Was well attended considering the place and weather.

SECOND LECTURE, WEDNESDAY EVENING.

Three ways of deciding questions in this country. First was Scientific. Scientific Testimony could be applied to Spiritualism and demonstrated to a certainty. But theology could not be demonstrated by science. But spiritualism could be to a positive certainty. Therefore we had the advantage of Religionists for we had science on our side. The next thing we had to prove spiritualism was by legal means. He would take a jury of half a million of the most eminent men of law, senators, men from the bench, that would stand up before any judge and swear that they knew that their friends communicated to them. The next was a testimony that included all religious societies of the nation and they could not avoid it and that was a dead testimony. How often do you hear through the papers of the death of some one, those in the church included to say on their death bed that they saw their friends around them and they talked to them, bid them come on, not to fear, death was only an entrance to a more happy life, and seal it with their last breath which is enough to convince any one of its truth. You can scarcely pick up paper which does not contain some account of this class, and who can doubt its real occurrence—that they do not see their friends as real as you do in your every day conversation. But you cannot make them believe it; they are too much sunk in creeds thinking they are right &c. He showed that we had a more direct way of communicating with spirits, than you had to communicate with friends in a distant city, because in telegraphing you have to use two mediums and in spirit communication only one. Common telegraphing was done, by raps and tips so was some spirit telegraphing. He said that the callings would not accept it, and why? Because theologians hold them under its supervision, and why theologians did not accept it because it destroyed creeds. It did not destroy religion but their creeds. He said if you would take the theological faculty from the colleges in N. W. England you would procure in six months time, certificates signed by the scientific faculties, certifying that spirit communication. They would not believe it, but know it. But the theologians would not investigate, spirit communication, but would do as they did in Philadelphia three or four years ago get up papers and read them before lycées about cocks crowing at midnight, to find the cause, or if some one would go up they would examine it. But would not investigate immateriality—did not care anything about it was of no consequence beside of cock crowing. He took up the ground of something not nothing, that immateriality was nothing and immateriality was something. Proved theology nothing and spiritualism something and could be demonstrated in a scientific and legal way, and theology could not. You could not prove theology before a court but could spiritualism. He always gave any one opportunity to speak. Our favorite Rev. was there and had a few questions. His first was, How does cat, horses, and stoves communicate. Mr Chase replied that he always learnt that like attracted like. He had never had such communications come to him. But he was knowing of such a case, it was one out in Wisconsin when a Methodist Minister came to ride and make light and fun of it and he got his questions answered accordingly. This rather came cross-grained on our friend Rev. so he said his was not a methodist minister case. Mr Chase said as that was one of his knowing it, it came to his mind he thought he would cite it. Lecture 31. Thursday evening. He began by giving scientific facts; a limited by men both in this country and Europe. There were three ways of merging into infinity. The first was through the heavens. In astronomy, the larger the telescope the more could be seen of worlds in space, and you might go to the farthest star you could discover and you would be in the center of universes as you are here, and finally, you might go as far as you pleased and still you would be surrounded by worlds upon worlds. The next was by aid of the microscope; you might take the smallest particle of matter you could discover and place it under the microscope and then divide it into ten parts, and then one of those parts and place under another microscope of greater power, ten times, and divide it again into ten parts, and you might do so for an eternity if microscopes could be made powerful enough. Some have believed that the atmosphere is filled with animals as water is. Others have been led to think that the human body is composed of little bundles of animals; indeed the blood was all filled with them as had been discovered. The third and least understood way, was through rare or elemental substances; that if we were removed thirty degrees in attenuation, we would be beyond the power of physical sight and hearing, but would possess form as much as we now do. (He now has ascended through material reference up to the point that lets him into spiritual.) He said he used to ask preachers where the souls went when people died. But they told him they went to some far off place—the good up to heaven and the wicked down to

hell. He then showed them that up and down were synonymous terms. Then they would say these were mysteries that belong to God, and not pry into them. He told them that God was not as good as he was, for he created nothing but that just as soon it would be examined. This was a point that is not understood very well by mankind generally, & as he had pursued this branch of the subject for some time, he would give something as he found it. In the first place what was true of pleasure was true of pain. Therefore, if we lived pure and noble lives and cultivated good feelings towards our fellow beings we should reap the reward in the next state of existence. On the other hand if we had feelings of hate and prejudice, pride, selfishness, or had in any manner transgressed the laws of our being, either physical or spiritual, we should suffer in consequence. We could not pray and get the sin of drinking liquor and the like, pardoned, forgiven, or heaped on to Jesus, just to escape the notice of men. The reason why we suffer is this; as we grow in refinement our sensibilities become keener, and when we were removed to the next state of existence, if we were ten degrees in refinement from our present state, we should suffer or enjoy accordingly. And if we were one hundred or any number of degrees, we should suffer or enjoy accordingly. So it stood all in hand to live pure and noble lives. Our much respected Rev. attended through the foregoing lectures and paid good attention to one occupying the situation he does. The first lecture he found that he could do nothing with the Bible, therefore he did not say more about that. The second evening the Rev. was more in a pliable condition so much so that he was perfectly willing to ask questions, frankly owning that he knew nothing about the subject. The two first evenings he found he could do nothing by asking questions; I favor his side seeing so much science displayed before him so the third evening he brought Webster's Dictionary and after lecture he wished to know the definition of the word science. Mr Chase arose and said he supposed that any school boy could tell him that, but he would tell him, but supposed the audience knew. It was the analytical history of things. This rather quieted the Rev. so much so that he had not courage to ask any more before the audience. But after the lecture he called Mr Chase off on his side and wished to know if he believed in a personal Devil? The writer did not hear the answer, but should judge from appearance that it was answered, for we heard the Rev. say that he has a good share of the lectures laid up here (printing his hand on the back part of his chair). Mr Chase said that he had better have it in front where there was intellect, and not in the animal passions. [TO BE CONTINUED.] Tests of Spirit Agency. A few days since, Mrs. Pratt, France and healing medium, was in the presence of Mrs. Wright, an entire stranger to the medium when an influence took possession of the medium, and at a certain time the little child lay presented to her spirit vision, borne on by the male spirit that had the control who called Mrs. W., mother, and the controlling influence said to the mother, "Our little buds are now safe with me." The mother desired a test of his presence by some sign when the influence began to cough and appeared to look for breath, then said, "Rub me between my shoulders as you used to when I was in the form." Mrs. W. immediately recognized him as the signs given were perfect representations of the illness from consumption. She had also buried three infant children. The following was written through a daughter of Mr. Phillips, Roxbury, and may be recognized by some one. "I was seventeen years of age when I died which was two years ago last summer. My disease was called scrofula consumption. My father, mother, brothers and sisters live in Boston. They are all opposed to spiritualism. I communicated through Mrs. Conant, published in the Banner of Light, of last May, where the facts are as here related. I was requested to give this as test for the medium, as she is skeptical. WILLIAM HOMANS." Rond-Plat Nov. 9th 1858. You have probably seen a notice in the World's Paper of the death of Mr. George A. H. Walker who was killed in Salsduky Vt a short time since. Having heard of a vision his wife's sister had about the first of April 1853. I copy; Miss Aurora G. Spear sat sewing one evening at her table, the folks had mostly gone to bed, and she was thinking about going about this time she saw some small human forms and others about as large as ten-cent pieces. She commenced calling them to her and while she was thus calling them she saw the form of a man with his feet towards her and lay directly from her. She then told her mother to put down her hand to him. He moved off, she then saw two women; they seemed to come in at the window. They were dressed in black, they were standing over the form then, the face seemed to be

covered up, the women appeared to go up the mill, which is a little distance off. Then they came back and brought a coffin. The next she saw the form was in the coffin. And the women stood beside it. Then pretty soon they shut up the coffin, and then it seemed to move off with the women, there were more forms went with them. The coffin was carried into the shade of the barn. It went past the end of the barn, and that was the last she saw of it. While the coffin on the floor in the house she saw a boat, seemingly beside the coffin while it sat in the house she saw nothing more of it (the boat). There were two or three other visions this young lady had relative to this affair, but our space does not allow their insertion. I will say, however, that this lady belongs to the Christian denomination, and is not very well acquainted with the various phases of spiritualism. These visions were told to some of the neighbors about the time of their occurrence, but they know not as to their interpretation. But the death of Mr. Walker corresponded in every particular to them. The coffin was carried into the shade of the barn, and it was all done as seen about four months before. Ye Churches, look ye to these things and see what they mean, as this was from within your pales. MRS. E. M. WOLCOTT, MEDIUM. Mrs. S. being in feeble health requested an examination of her case. Said she, "I never yet have seen a medium through whom the higher intelligences had power to give the symptoms or cause of my ill health, if it can be done I have great desire it should be." So on the influencing spirit passed the hand of the medium over the person of Mrs. S. giving an accurate diagnosis of her disease; then pressing the hand with firmness on the shoulder of Mrs. S., said, "You was thrown from a carriage," then stooping and tracing with the finger on the carpet, the diagram of a wheel, said, "The wheel passed over you and injured you in such a manner that, from the effects of it, you have never recovered." A prescription was then given by letters being written with the finger on the carpet, requesting Mr. S. to read them as they were made. Among the articles named was snake root, which was first delineated by imitating the movements of a snake across the carpet, and afterwards written. Interspersed with the physical manifestations, were glowing words of encouragement, and gentle admonitions. Said Mrs. S., "The spirits have spoken truly." I could not have believed it, but I was riding out with two other ladies, the horse became frightened, throw us from the carriage. The wheel passed over my shoulder, nearly killing me, even now I suffer from it." Stafford Springs Oct. 19th, 1858. This may certify that about eight years ago, I was attacked with a dropsical disease in my bowels. They were bloated to an enormous size, and my limbs very much swollen. My sufferings during that eight years cannot be described. Although I was not confined to my bed I had a constant pain in my bowels and shortness of breath. I found it very difficult to stoop, and was not all the time able to put on my stockings and shoes. Recently Doctor Calvin Hall a healing medium came into this village, to visit a patient, I felt a curiosity to see him, and see if he could help me. He looked at me and then consulted the "spirits" in regard to my disease. Then telling me what it was, I did not sit down by him and he made no passes over me at that time. I went down and that night was thoroughly physicked the same as the orthodox take, something of a cathartic nature. This I supposed to have been produced by spirit agency. When he came again to see my patient, I was again there, and he made passes over me, the pain left its original place in my bowels and went to the small of my back and hips, it remained there three or four days when it entirely left. And the bloating gone down very fast. I have had passes made over me I have felt as though copying down with a fever. It is now nineteen days since I first saw him, in this time he has made passes over me seven times, and I consider myself well. The bloating being gone, and I have the perfect use of my limbs, doing all the work for my family, and this without any medicine. SALLY WINTER. N. B. I am a disbeliever in "spirit" agency, but feel that some power has cured me. The Ministry thinks "spirit" is not one thousand times more our ally, but a reputation to lose! Please tell us some news. Jesus had none to lose when among the Jews. He was willing to instruct publicans and sinners and well with them. You dare not let you fall out by the way. Please do show us the way that we may not fall into that sulphurous fire. Let us touch the hem of your garment that we may live! A. C. E. NOTICE: All Orthodox churches are hereby notified to stop preaching endless damnation in civilized communities, and do humanity the kindness to favor it with songs of love and charity, because the so-called infidels have risen above your highest idea of God, or else be sure to go where the uncivilized reside, as you will soon be extinct if you stay here.

The Call. In another column may be found a call for a Convention, which will not attract the ostentatious, or the admirers of fame, flattery or fashion, and as we fear many, too many of our friends are yet lingering around the haunts of materialism, we do not expect our numbers will be large. We offer no inducements but that of trying to benefit humanity. All are satisfied that have that desire. Enough will be provided to satisfy the natural wants of the body, and at seventy five cents per diem. All that expect to be here, will do us as well as themselves the favor of notice through the mails of their intention to attend. A public meeting will be held on Sunday. More might be said but we leave the sentiment to seek its corresponding element in the bosoms of the true and faithful. P. T. ED. B. F. TIMES—DEAR SIR, I notice in your last an article with the signature "TRUTH," saying the World's Paper had refused to publish the same. The assertion is a mistake it was not refused but only asked Truth to furnish a responsible name. The article sent you has an entire different tone age seemed to add to it more fogging nature, and I am quite sure had it rested still longer, it never would have been published and thereby evaded the attention of any save those not to be commended, only as "sewing circle" tattlers. Taking the matter represented by Truth, the story is considered very applicable, by a gentleman from the place who thinks he knows, and the author is ready to satisfy Truth that his or her article cannot be sustained. One name only, was given, and so as to create no suspicion on one more than an other. Facts are sub-rosa things, and evil will be exposed, whether at the king's throne or a peasant's brothel. We wish to injure no one, but mean truth shall be the only aim, which renders it necessary for TRUTH to put things in order. A. C. E. We cannot imagine what Truth wants for the fact of wrong is clearly admitted in the article, and our correspondent stands ready to prove the applicability his article to the family alluded to, if needs be, but are assured it was written from no personal feeling. We fear old Orthodoxy has got a little something straggling its breast that must be exposed, so we advise no envious slurs. A. The World Around Us. SPIRITUAL REGISTER FOR 1859 On our behalf the first of January 1859 I shall on 11th No. 3 of the Spiritual Register, 1859, a neat pocket companion of thirty-six pages; facts for skeptics and inquirers. Ancient and Modern Spiritualism, its uses and abuse, Free Love, Reform, short articles of interest to all, names of lecturers and mediums, general statistics of Spiritualists etc. etc. This little work is an annual, the only one of the kind ever published; and the last number was extensively quoted by the popular press. Will all lecturers and mediums, editors and spiritualists throughout the country, please report as early as possible. Dealers and others will immediately send their orders with a receipt as the work will not be sent out of sale, and the copies will be limited to previous orders. Mail free, five dollars a hundred; five for three dollars; fourteen for one dollar; single copies ten cents. Address: URAH LARK, Auburn, N. Y. A Proclamation. Our New England ancestors were deeply imbued with a religious feeling of dependence upon an overruling Providence. While they diligently pursued the means which labor and skill could fit them for the accomplishment of their lawful undertakings, they felt their best efforts to be vain unless aided and sanctioned by the Divine favor. They were accordingly ever ready to give thanks and praise to their Heavenly Father for all their enjoyments. The productions of the earth were among the richest of their temporary blessings, and when these had been harvested, and a sufficient supply for the ensuing year was found to have been gathered and secured, a peculiar occasion seemed to be furnished for the manifestation of gratitude to Him whose mercies had rendered the season propitious and crowned the labors of the husbandman with success. Hence the early custom of setting apart a day towards the close of each year for a public religious festival of thanksgiving and praise. This custom was adopted in this State on the first formation of its government and it has been invariably followed to the present time, and is one well worthy to be perpetuated. In accordance with this approved and revered custom, I do hereby appoint THURSDAY, THE SECOND DAY OF DECEMBER NEXT, a day of public Thanksgiving and Praise throughout this State. Ministers and people of every denomination are requested to suspend all unnecessary labor on that day, and in their respective places of worship, with a spirit of humility and gratitude becoming the occasion, to render thanks to God and proclaim His praises for all the mercies, both temporal and spiritual, which He has hitherto been pleased to bestow upon us; especially for His great kindness to the people of this State in continuing to them a constitution of government which secures liberty and equality of rights, and freedom of faith and opinion to all; for the abundance of

the fruits of the earth with which the labor of the husbandman has been rewarded, and the general measure of health and prosperity that have attended us the past season, for the means with which we are favored of obtaining and profiting by intellectual, moral, and religious instruction; for the many wonderful discoveries and inventions which the ingenuity of man is constantly permitted to make for bettering the physical and social condition of our race, by increasing the comforts and conveniences of life and rendering them more easily attainable, by constructing pathways through the atmosphere and along the depths of the ocean for the transmission of knowledge with lightning speed from one country to another, bringing the nations of the earth into nearer and more kindred contact, and promising eventually, by encircling them all in one copious chain, to lead them together in perpetual peace and harmony; and finally, for the Christian hope, which is vouchsafed to us, of a blessed immortality. And while in the celebration of this time honored festival we are assembled around the family board, exchanging our mutual congratulations with kindred and friends over household repasts, let our hearts be expanded with enlarged benevolence towards those to whom the favors of Providence may have been dispensed with a more sparing hand. Let our enjoyments be enhanced by the felicitations that the sons and daughters of want and sufferings have not been forgotten by us, but have been sought out and cared for. Should the day be made one of joy and gladness to all,—a heartfelt thanksgiving through out the length and breadth of the land. Given under my hand and the seal of this State, in the Executive Chamber, at Montpelier, this eighth day of November in the year of our Lord one thousand eight hundred and fifty eight, and of the Independence of the United States, the eighty third. HILAND HALL. By the Governor, WILDER P. DAVIS, Secretary of Civil and Military Affairs. Advertisements. PROSPECTUS OF THE SATURDAY EVENING POST. DEVOTED TO PURE LITERATURE, THE NEWS, AGRICULTURE, &c. The Proprietors of THE SATURDAY EVENING POST would call the attention of the public to their long established sheet, and especially to their BRILLIANT ARRANGEMENTS for the coming year. The Post is peculiarly adapted to the wants of COUNTRY FAMILIES, as it contains weekly not only a large amount of the Best Literature, but the Latest News, Agricultural Essays and Information, Domestic Receipts, Accounts of the Markets, &c. &c. In its Literary Department measures have been taken to render the coming year one of Unusual Interest. Determined to obtain for The Post the very best talent that could be procured, we have made arrangements with the distinguished author, G. P. R. JAMES, Esq.; for the aid of his brilliant and fertile pen. We design opening the year with an Historical Novel by this gifted author, to be entitled, THE CAVALIER. By G. P. R. JAMES, Esq. Author of "Richardson," "Mary of Burgundy," "The Old Dominion," &c., &c. To show that we have hesitated at no reasonable expense to procure the very best talent for our readers, we may be allowed to state that we pay Mr. James for the above Novel the sum of \$1,650.00! an amount which, through large, is simply in accordance with the usual rates that Mr. James's high reputation entitles him to command. We trust further, and that Mr. JAMES WILL WRITE EXCLUSIVELY FOR THE POST. In addition to "THE CAVALIER," we have already secured THREE STORIES from MARY HOWITT, a lady whose name and literary abilities are probably known wherever the English language is spoken. We may further state that GRACE GREENWOOD, the popular American authoress, will contribute regularly to our columns. A Series of Articles from her brilliant and graceful pen has been arranged for to be entitled, CITY SIGHTS AND THOUGHTS; By GRACE GREENWOOD. In this Series which will probably run through the whole year, our readers may anticipate a literary treat of no common character. CHOICE SELECTIONS of all kinds, from the BEST FOREIGN AND DOMESTIC SOURCES, shall continue to be as heretofore, a leading feature of our paper. The Stories, Essays, Sketches, Agricultural and Scientific Facts, &c. &c., obtained in this way for the readers and THE POST, are among the most instructive as well as interesting portions of its contents. THE VERY CREAM of the PERIODICAL LITERATURE OF THE BRITISH ISLES being thus given to our readers. TERMS (CASH IN ADVANCE.) SINGLE COPY \$2.00 A-YEAR. Four Copies, \$5.00 a-year. Eight Copies, \$10.00 (and one to get-up-of Club.) Ten Copies, \$15.00 (and one to get-up-of Club.) Fifteen Copies, \$20.00 (and one to get-up-of Club.) The Postage on the POST to any part of the United States, paid quarterly or yearly in advance at the office where it is received, is only 26 cents a-year. Address, a copy post-paid, DEACON & PIERCE, No. 132 South Third Street, Philadelphia. Sample Numbers sent gratis on application, when Requested.

