

THE WORLD'S PAPER.

NO. 42.

FOR THE TWO WEEKS ENDING FRIDAY NOVEMBER 26, 1858.

VOL. 1.

Poetry.

MRS. M. S. TOWN-SEND.

BY HER MOTHER, MRS. S. E. HOLT.

My child again, is on the waves
Of life's tempestuous sea,
By the winds of fate her boat is borne,
Away from home and me.

A target for the venom'd dart,
Of calumny and scorn,
So plentifully bestowed on those,
Before the public borne.

To speak of truths from spirit homes
And seek mankind to save
From errors, born of ignorance,
And the terrors of the grave.

Yet, though dangers dark-encircle round,
And our home seems lone and drear,
I cannot feel in my mother heart,
To murmur or to fear.

Is it because I'm callous grown,
And lost maternal love?
Or, is it because she's grieved by
Bright ones from heaven above?

Who lead her on, and through her cheer
The weary, suffering ones
Whose way has been through pain and care
While here beneath the sun?

And who, through her can show the way
To solid, glorious hearts,
That they undo the wrong they've done
And heal the bitter smart.

Thus break the chains that bigotry
Has forged around man's soul,
And show them heaven's liberty,
Free from Priesthood's dark control.

So, if through her, one glorious ray
Of heaven-born light, be given
To light man's pathway here below,
And guide him on to heaven.

No murmur shall ever find a place
Within my heart of hearts,
But bid her go on mercy's wing,
To cheer each lonely one;

And to my heart a cheer, 'twill bring,
To know her work well done.
Bridgewater, Vt., Nov., 1858.

From the Brockport Daily Advertiser.

Dark Side of Nature.

A view of the Dark Side of Nature after reading the last writings of M. Ira Stout.

I am again seated quietly and the d-sires of my interior are reaching far into the sphere of light, and asking for more wisdom that I may be better able to reconcile those things, which have been called mysteries that belong to God, alone. First I ask, are there two great antagonistic principles that control the Universe? I behold the revolving wheels of time, rolling their steady and continu'd rounds.—I see the planetary system with all other heavenly bodies, ever in perfect order; I look upon all things pertaining to earth, and earth's sphere; I see, nothing that I dare presume that man could have made better; therefore I see but one controlling principle, and that working in harmony with itself.

Upon the dark side of nature are wars, pestilence and famine, sickness, sorrow, pains and death, all of which may be summed up to death.—And that death nothing more, or less than the work of the Wisdom Principle in its dissolving process, to produce a greater and a higher life.—Again we see in yonder space a gathering of the elements, to produce a hurricane; the electric fluid, guided by Omnipotence, rends the atm. sphere, shivers the oak, and demolishes every thing with which it comes in contact, followed by the deep, rolling, deafening tone, from the artillery of heaven, causing the undeveloped mind, to feel for a time, that God had ceased to control, and the elements were all at war with each other. Is it so? Nay, God rules and he rules, supremely right; he controls the dark as well as the bright side of nature; and ye that are finding fault with M. Ira Stout, because of your ignorant and undeveloped minds, know not that you are finding fault with God, the cause that produced him. It has been said by one,—"Had Nero been less than Nero, God would have been less than God, and I say, had M. Ira Stout have been less than M. Ira Stout, God would have been less than God."

Where is the individual, that has posted him or herself relative to the history of M. Ira Stout, that can say that he could have been any thing else than what he was; circumstances, controlled him, and they were controlled by the Divine Mind, therefore, all things pertaining to M. Ira Stout's life, the murder of Little's, his last writings, are, but ground works prepared by the Almighty, upon which to paint, a beautiful picture in the future, and who will say the ground work is unnecessary; I behold in this affair, a terrific grandeur, one that could not have been brought about through any other organism than that of M. Ira Stout. Educated and disciplined as he was. When I turn towards wisdom's spheres, with my spiritual eye, I behold an angel of light, recording the transaction beyond the belt of brightness, in letters of gold on tablets of pearl, which are to be read and

re-read, reflected and re-reflected, until all of the children of God that are now on the earth or that are to follow hereafter, shall have learned the great lesson which it is designed to convey.

While M. Ira Stout, and your humble writer are no more alike than is the storm and the sunshine still I acknowledge and claim him as my brother; faithfully doing the will of an All-Wise Father, as will be shown to all, when the wisdom and principle with her unfoldings shall have brought out sufficient of the Divine Mind.

M. O. RANDALL.

A LETTER TO ORTHODOX CLERGYMEN

BY A. P. BOWMAN.

Dear Beloved Brethren:—More than thirteen years ago I joined you in the great work of salvation;—of saving a lost and ruined world from the reign of a wicked devil. For six long years I was to all intents and purposes a true yoked fellow with you. I traveled as an itinerant with a large share of the world on my back, during most of the time. Every step then taken only seemed to add greater demands for unrelenting exertion to save mankind from eternal ruin; until at last the work grew so urgent to save a lost world and the church seemed to be so negligent and so far from working efficiently that my action in the work diverged from the general course taken by her. Alone then I went to work, as it seemed to me, for to accomplish the great work; and glory be to the most high! in less than seven years from that time the work was accomplished. The devil is now an angel pure—fully converted to all good. Hell with one accord has followed after their leader heavenward, so that it is no more forever. Evil is utterly and forever annihilated, so far as it could not be converted into real and substantial good, and the long prayed for long sought for millennium with all its glories have ushered upon my happy being.

Now I would say to all clergymen, engaged in so grand a work as the "redemption of the world," that they never can accomplish their mission while operating with the church. It is only as they break away from the church and become original and individual in their habits of thought, plans of action, religion and philosophy that the work of redemption can be brought about with any degree of certainty to themselves. Such at least, is the lesson of my experience.

Another reason in favor of my experience is found in the fact that there never was a clergyman who was true to the church, that ever succeeded in saving himself or the world of mankind successfully. They invariably after a life of more than fifty or sixty years, have found the demand of earnest labor for the redemption of the race increased, because as they supposed man was becoming more corrupt and desperately wicked every age. They did even, without receiving an answer to their prayers, or a finish to their work of saving the world.

In view of these facts we verily believe that our experience alone should offset the experience of all the clergy since the death of old Paul on one point for: we have succeeded in the work while they all have failed. Therefore we recommend our experience to their candid and careful consideration, believing that a similar effort on their part, to unfold their inmost thought, life and spiritual being, will tend to the same good result.

Finally Dear Brethren, ye in your struggle against impurity cannot enjoy the condition of the "pure to whom all things are pure." Neither can the Lord God omnipotent reign "so long" as you have a devil to "rule this lower world," and if you are to receive the same measures you meet out to others, then look out lest the damnation you deal out to sinners be the real spiritual condition of your worthy self.

Not long since an Elder said to me, "Brother Bowman, I fear the Lord has sent strong delusions that you might believe what he said." I replied, "Elder, I would just as soon believe such delusions as I would believe that I am a devil." He summed up and said, "I am a devil." "Of course then," said I, "you are better than your infallible God."

SUGGESTIONS.

Mendon Oct. 1858.

Dear Brother Estabrook:—Yours of the 21st came to hand yesterday. I am glad to learn of the prospects of the World's Paper, as well as the improvement in the Paper and print. I concluded you had been getting new type and new printers; if you and your lady have arrived at such a state of perfectness in the art of getting out a newspaper, it is a good reason why the friends of self culture should patronize the paper. You speak of traveling with the view of collecting arrears; but would it not be a nice thing if delinquent subscribers would send in the amounts due, and save you the trouble of spending time and money to get it, and thereby save your services in the Office, where it seems they are greatly needed; doubtless they would if they could fully realize its importance.

If my poems have served to cheer you in your hours of trial, then they have been to you what they have been to me. You well know that my worldly prospects are anything but flattering, and a spot four foot underground, looks the most inviting of any place, the earth can well be expected to afford me; when these worldly ills crowd unusually; had upon me, and like Peter of old I begin to sink under the waves that foam and lash about my head, some spirit comes and indicates a wish to write. With a heart broken under a crushing sense of blighted hopes of good I commence to write, or rather to suffer the spirit to do so, and they seldom fail to crowd through my mind thoughts that comfort me; and the most cheering of my poetry has come up in that way. Who but a Tatar could wish to rob us of spirit intercourse? he who would do so, deserves not the name of christian.

I am at present giving a course of Lectures on the Immortality of the soul, have delivered nine, and expect to deliver about four more, three at least, they are principally based on the analogies of nature, shall probably give one on the life principle in matter, as suggestive of the doctrine of immortality. Of course, some of the points taken are merely suggestive and may possibly be as badly misunderstood as my article on the subject of the resurrection was by A. K. Marvin. But we must remember that these are days of investigation, in which we grasp, even the most distant glimmer of light perceptible, and sometimes we give out ideas for the purpose of getting others to think closely. If we find a part of these suggestions, on close examination, to possess less of soundness than we at first supposed; all we have to do is to let them pass and grasp for a better hold, or a hold on truer things, in that we make even a failure a triumph to us.

In the series alluded to, I have been aided by spirits of a little higher grade than some of our spiritualistic friends seem willing to believe, practice corresponding with mortals. Well, I have no wish to complain of others for their views or remarks on that subject, but for myself I judge of spirits as I do of men; if a man considers himself too important, and of too much consequence among great men to notice or speak to me, I pity his vanity and would like to teach him, that men of merit are always courteous.

When Jesus was upon earth, he could take up little children "and condescend to men of low estate," and if he has forgotten his old tricks, or become metamorphosed into such a self consequentialist, that he can't notice little folks he better come back and learn his lessons over again; however it may look to others, to me it appears a vile slander, on and spirit to say, that they cannot or will not speak to men, women or children and talk with them in words adapted to their respective planes of development. We have in the body, a class of spirits, that are sort of exquisites, to which I attach the name of handboxists. They are so very nice, that they desert, at seeing a person in coarse attire, and at

far going perhaps to a high school a few terms, learning a few pretty phrases and acquiring several bad habits (self abuse among the rest) they get so wise and knowing, that they can't bear to hear the plain unpolished language of the man by whose means they have had their schooling, when the old gentleman knows more in one minute than they will in a life time. We have evidence of this same class of spirits from the other side of the curtain. They also "dis-gust" at speaking with the honest, intelligent old farmer, who labors hard, eats his beef and pork, drinks his tea or coffee and smokes his pipe. O, la, bless me, they could not go to a circle among such coarseness. No doubt such spirits have access, by some means, to some mediums, palm themselves off for high spirits; such ones, in this life, are apt to think thus of themselves and why should they not in the next.

It would be easy for me to say of all such spirits, that if they are comfortable where they are they had better stay, as we have plenty of this hand-boxism without their help; but this will not do, we must ask them to visit us, and we must try to talk them out of their foolishness.

As the plain farmer is the life and soul of thrift, so the plain, sensible spirit is the one on which the spirit world must be more dependent, than on these nice pretty little fine things, that float at random and disgust at plain common sense.

I am not disposed to encourage men in excesses or vulgarities, but I do think we are, some of us, a little too nice, and require to come on to a more rational plane. True there was an abstinence dispensation, preceding the gospel era, and we have one now, which probably is intended to harbingers the new, or spirit reign.

We must not complain of the John of old, nor of the John of our times, they have been in the world, and after all we can say, of consciousness on the one hand, and of exquisiteness on the other hand, we need to imitate the spirit of the being of whom the poet says

"To him no high, no low, no great no small
He fills, he bounds, connects and equals all."

I would not treat this matter so severely, but I see in it the dividing hoof of aristocracy. We are liable to under value each others gifts and callings, and jealousies will creep in among us, ere we are aware, and it is to arrest such evils that I risk myself on this unpopular ground.

When this was commenced I had no intention of introducing so many different items, and do not approve of such conglomerations, as a common course of writing, but somehow I have been crowded beyond my designs, and doubtless, beyond what many spiritualists will approve. All I ask of those who differ with me is, that they will think closely before they condemn my ideas.

Yours for the Right, H. Foster.

ADIEU TO MY MOUNTAIN HOME.

BY MRS. M. S. TOWN-SEND.

Dear Mountain home! Farewell to thee.
Another claims thee now.
Thy pleasant scenes I'll not forget,
While earth-life crowns this brow.
When weary from my wanderings,
I have returned to thee;
Thy kindly shelter gave my rest,
In the mountain air so free.
My parents' home, so near to thee,
The sweet attraction lent:
How pleasant 'twas their forms to see,
As home my steps were bent.
And oh, how kindly felt the tones,
From lips of darling ones:
When, as I came in sight of them,
They'd cry, "Our child has come."
But, though I part with thee, sweet home,
It is all well and right.
For, the world is large enough to find
Another quite as bright.
And if no more a home I have,
Upon this earthly land,
There is one on a better shore,
Where my feet shall stand.
And near, shall be my Father's House,
With richest gifts in store.
And I shall meet my cherished ones,
At home, where I'm more
At home, where I'm more
At home, where I'm more

DEATH.

To-day I am sad at heart, and can't help it. The mornings mail brought me news of the death—did I say death? no the dissolution of the body from spirit of a friend whom I loved so dearly. Oh! shall I mourn, shall I cry, shall I look sad and feel that I have lost a friend? No! a thousand times no! Methinks I hear the friend whispering, "the destiny of all things is change." I gaze back over the glorious and happy hours which I have spent with friends, I trace them up as they pass one by one, into spirit life. Then I gaze a little way ahead and there, behold the change awaits me. How glorious the thought is! They and I shall meet on the shores of that invisible world. But still more glorious is the thought that I need not wait until I pass the ordeal of dissolution before I can again embrace them in my arms—receive them into my affections—and enjoy their communion. Nay, I am not deprived of the glorious privilege of sharing their joys and receiving their instruction.

How changed the scene! But yesterday and death was a "leap in the dark," an annihilation of all that was good and great. But yesterday, and the future spoke no words of promise. The prophecies of the past were as the idle howlings of a dying storm, born in bigotry and baptized in blood. But yesterday, and a dismal cloud loomed down upon the horizon of man's hope—the grave was the soul's resting place, and the tribes of crawling reptiles his future companions. But to-day the scene is changed. The sun of immortality has arisen all around. A new song is sung! Heaven is opened—God is revealed!

See, yonder stands an angel, one of the redeemed of death—not a mysterious stranger—but a severed love! A friend of the old time, with whom we had parted forever! An angel inhabitant of the future home bends down to again kiss the brow of the loved of earth! To embrace again the neck of severed affection, and to whisper in our astonished ear the ecstatic tidings "THERE IS NO DEATH."

Truly Yours E. B. LORSEN.

TWENTY-FOUR THINGS.

In which people render themselves very impolite, annoying, or ridiculous:

1. Boisterous laughter.
2. Reading when others are talking.
3. Leaving a stranger without a seat.
4. A want of reverence for superiors.
5. Receiving a present without some manifestation of gratitude.
6. Making yourself the topic of conversation.
7. Laughing at the mistakes of others.
8. Joking others in company.
9. Correcting older persons than yourself, especially parents.
10. To commence talking before others are through.
11. Answering questions when put to others.
12. Commencing to eat as soon as you get to the table.
13. Whispering or talking loudly in church, at a lecture or concert, or leaving before it is closed.
14. Cutting or biting the finger nails in company, or picking the teeth, or the nose, pulling hairs therefrom.
15. Drumming with the feet or fingers, or leaning back in a chair, or putting the feet upon furniture.
16. Gazing at strangers, or listening to the conversation of others when not addressed to you nor intended for your hearing.
17. Reading aloud in company without being asked, or talking, whispering, or doing anything that diverts attention while a person is reading for the edification of the company.
18. Talking of private affairs loudly in cars, ferry-boats, stages, or at a public table or questioning an acquaintance about his business or his personal and private matters anywhere in company, especially in a loud tone.
19. In not listening to what one is saying in company, unless you desire to show contempt for the speaker. A well-bred person will not make an observation while another of the company is addressing himself to it.
20. Breaking in upon or interrupting persons when engaged in business. If they are to be long engaged, or you are known to have come from a distance, they will offer to give you attention at the earliest moment.

21. Peeping from private rooms into the hall when persons are passing, coming in or going out, or looking over the banisters to see who is coming when the door-bell rings.

22. When you are in an office or house, or private room of a friend, never handle things asking their use, price, etc., nor handle or read any written paper; it is a great impertinence, and most intolerable.

23. Never stand talking with a friend in the middle of the sidewalk, making everybody run around you; and never skulk along on the left hand side, but "take the right" in all cases. Two persons abreast—meeting one person on a narrow walk should not sweep him off into the mud, but one should fall back and pass in single file.

24. Mind your own business, and let your friend have time, without annoyance, to attend to his.

PAPERS ON WOMAN.

Woman must take her rights! "Who would be free, themselves must strike the blow." Man is good, but he loves power. He is good, but he will not willingly let go his hold. Woman must compel him. She must not only, not hold him continue his tyranny, by giving him the excuse of her consent, but she must herself assume the responsibility of vetoing that tyranny, by making it impossible. She must do, so that he cannot do. She must break fetters so that he cannot bind them. Why should she not? Standing on the same vantage-ground with himself why should she not say? "The heavens are free above me and I am free! Execute thine own will and do all that thy heart listeth, but lay no hand upon me! I am equal to my own ordering. Henceforth I bear not any yoke."

To fail now, to stop on this threshold, is to be craven. Not to dare to be a slave and to be worthy to be one. There is but one thing for us; either to belong to the race of heroes, or to go with the cowards. If we will not call our souls our own, then ought we to be glad to bear the stripes till they should lift us into manhood. Shame, reproach, yea and utter disgrace heaped upon us, should do us good. The herd of vulgar minds can never rise except as they are goaded. Pricks and stings are the only argument for woman to falter here is to seal her doom. Her slavery will be as eternal as her existence until she has courage to say, "Hands off! I rebel!"

Woman must take the question of her slavery entirely out of man's hands. She must not leave it all to him. But she must decide it—decide it past all intervention in favor of freedom. "Where there is a will there is a way," and woman must have that will and open that way. True it is easier said than done; but still it can be done and must be. Woman can do anything she pleases short of overstepping her own rights and wronging man's. Within this limit she can accomplish absolutely everything she undertakes. She can do it in spite of man—and more—with his consent!

If woman wanted to vote, and was in earnest about it; she should vote. This simple fact that she does not vote is incontrovertible proof that she does not want to vote. Or, if she wished to hold office she could do that, and man would vote her the office to fill. Or, if she insisted on owning half the land she could do it, and he would let her—rather than take the consequences. Or if it came to the question of occupations, he would let her follow any she chose even if she did not leave him one to claim as his own.

Laws? who cares for laws? Man would not when he had the whole of woman-kind against him! Custom? That is the very thing woman would be after to make a new custom—the custom of her having something to do with this creation! Public opinion? Aye! The precise point which settles all, that whatever the people are in favor of is bound to win, however it may conflict with law or custom; and therefore if the people are in favor of woman she will win, thought must be over the ruins of all laws and systems!

The World's Paper.

ETERNAL JUSTICE SHALL BE DONE!

Sandusky, N. Y. Friday, Nov. 26, 1858

Spiritual Convocation.

There will be a CONVOCAION of the Friends of the Cause at Sandusky, N. Y. 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 Secularism.

We do not think that necessarily follows. Organization is the Order of God as manifested throughout all the realms of His power, down even to the inanimate matter of Earth. While we strongly 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, is not of questionable if it is suitably liberal to meet the wants of man in the broadest sense. Organization as we have seen, in secular, spiritual, and political bodies is too various and diverse to meet the wants of man; so they are bound and dwarfed, and crippled in their Mental and Spiritual growth. Name is nothing. Spiritualists may become subject to all the pernicious influences of Secularism and party pride, just as much without any external tangible form, or acknowledged head as with.

We see no difference practically, between a head 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 as sect, or 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 germinal of our Fathers, and we must now throw them aside and take to our use, what will serve us better in coming time. But be it remembered, 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 our poor lofty tower, we will lead 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 along. 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 then 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 of the Ocean King and the Lake King, had been washed to the shore and left upon the shore out of pity to man. And sometimes wondered when I stood by the lake and listened to the low mourning 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 culture 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 fantailizes 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 chanted, 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, for two days spent in going and returning upon those waters, I count among the joys of my wanderings. 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 skiff 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 once 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 cold 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, all the exceptions 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 from 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, "Whereas 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 its contracting after this date," or the fleshly husband would say of his fleshly 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 unsported from the world, and one of the most horrible 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 abated 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 commun-

ications 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 world.

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 it 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 powerful aids to assist us to establish truth and justice, in the land. Yours truly, H. S. Brown.

For the World's Paper, Leicester, November 3, 1858.

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

The sun shines as brightly on the poor, the low 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, he is 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; no matter if 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 mad men, 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 Al-mighty dollar, that has caused them to leave their homes to publish Freedom to the millions 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 vows,
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 move.
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 Physicist 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 Ellen Allen, she is expected in this vicinity again in a few weeks.

Simonsville, Vt.
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 one 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 shall 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, no 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 provinces. 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 mountain 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 Table, 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 Campus, 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 proceeded 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 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, 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 still longer 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 now the door was opened 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. Ballard 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 in school boy times—asking questions of the teacher.

This 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 direct 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 New England he 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 laymen about rocks crowing at midnight, to find the cause, or if some one was dug up they would examine it. But would not investigate immortality—did not care anything about it was of no consequence beside of cock crowing. He took up the ground of something and nothing, that immortality was nothing and immortality 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 knowledge up to the point that let him into spiritualism.

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 science up to the point that let him into spiritualism.)

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, must not pry into them. He told them that God was not as good as he was, for he created nothing but that he 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 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 for 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, I am sure, 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 school boy 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 to 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 had a good share of the lecture laid up here (pointing his hand on the back part of his anatomy).

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 three little children were 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 representatives of an 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 scrophulous 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 HOBANS."

Roxbury 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 Sandusky, Vt. a short time since.

Having had a vision of 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 had 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 still 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 knew 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 palates.

N. L.

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 done."

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 fineness on the shoulder of Mrs. S., said, "You are 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 as follows:

Interspersed with the physical manifestations, were, glowing words of encouragement, and gentle admonitions. Said Mrs. S., "I could not have believed that I was so near my end."

At the close of the evening, Mrs. S. was riding out with two other ladies, the horse became frightened, threw her from the carriage. The wheel passed over her shoulder, nearly killing me, even now I suffer from it."

Stafford Springs Oct. 14th, 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 sleep, 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 I 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 thoughtless take, something of a cathartic nature. This I supposed to have been produced by spirit agency. When he came again to see his 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 crying 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 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 *Massachusetts* thinks "so nobly" not one thousand miles from our office, has 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 your fall out by the way. Please do show us the way that we may not fall into that sulphurous fire. Let us to the heart of your garment that we may live!

A. C. E.

Notice: All Orthodox churches are hereby notified to stop preaching endless damnation in divided 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 rest, 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 few 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.

R. 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 this 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 subduing 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 needed, but are assured it was written from no personal feeling. We find old Orthodox has got a little something wrangling its breast that must be exposed, so we advise no envious slanders.

A.

The World Around Us.

SPIRITUAL REGISTER FOR 1859

On the 1st of January 1859 I shall on file No. 3 of the *Spiritual Register*, for 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. It will be 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 on sale, and the edition 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 furnish 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 laborer and the husbandman have been rewarded, and the general measure of health and prosperity that have attended as 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 kindly contact, and promising eventually, by encircling them all in one continuous chain, to bind 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 reflection that the sons and daughters of want and sufferings have not been forgotten by us, but have been sought out and cared for. So shall 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. &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 a Historical Novellet by this gifted author, to be entitled,

THE CAVALIER.

By G. P. R. JAMES, Esq.,
Author of "Richardson," "Merry of Baginuddy," "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 Novellet the sum of

\$1,630.00!

an amount which, though large, is simply in accordance with the usual rates that Mr. James's high reputation entitles him to command. We must further add 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.

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The World's Paper.

How to use this paper, let the children go as they may!

A C. ESTABROOK, Publisher.

Sandusky, Vt., November 19, 1856.

(For the World's Paper.)
MY FAVORITE.

Give me a home where the sun shines clear
And the mountain air is sweet.
Where the birds, unceasing, sing all day long
And the winds of love I meet.
Give me a home where the free ones roam,
Where the heart wears never a chain.
Where my soul can be like the breeze free,
And I never will pine again.

Give me a friend that is true and high
And that never will stoop to wrong.
That will nobly stand for God's own truth,
And will suffer, if need be—no:—
Give me a friend, that will ever lend
An arm to the poor and weak,
Whose motto will be, for "God and Thee"
And I never again will seek.

Give me a Heaven whose sweetest flowers
Are the acts of the good and high,
And whose brightest light is the Father's Love.
With the Angels watching by.
Give me a Heaven, where is ever given
Lofly and noble acts to do.
And my soul will turn and so fondly yearn
Bright heaven of love to you.

Give me a God that is mighty, Great.
Yot the Father of us all, [makes
Who will hear our cry when the sufferer
And I'll list for this every call.
Give me a God, whose only rod
Is the gentle hand of Love,
And my soul will turn—with devotion burn—
And I'll worship Him all above. BELL.

(For the World's Paper.)
LITERATURE OR BOOKS AND
MEN OF LONG AGO.

Alladin's lamp burnt bright for all.
Drest up in story's fancy garb,
That men of riper years did read,
And think its like we never should see,
Nor time could not her mark be slow
In that dread word of long ago.

But fate has marked a different course,
And manna flesh each morn we see,
For wondrous tales still fill the brain
Of every grade of human mind;
And stories now, some false, some true
Appear, then pass for long ago.

Burns and his highland Mary twa
Did go for rounds of earthly praise.
They passed the muster rank and file,
Now sleep on shelves 'mid dusty piles;
Like Byron, Scott and Shakespeare too,
They're now the braves of long ago.

Fond memory keeps Fernandes isles
And pirate tales upon the seas
Stored in some ancient chest away;
So "Tommy's Cabin and hot corn"
Arose and traveled to and fro,
Are now collapsed as long ago.

Sweet scented fern leaves still appear,
But like their kindred soon will find
Precedence wrought on their last page.
And like the Poet, Bard and Muse
Must be content with one hold throw
And pass the stage for long ago.

Distinction, worth, nor ought can claim
A lasting charm for moving mind;
Each one combines to tell the scene,
Which forms life's grand panorama;
There like the rest, must surely go
Into the realms of long ago.

Thus shall each human soul arise
And act its part upon the stage;
An influence cast for weal or woe.
Descend the stream of passing time,
But whence or where they feign would know,
Are those who left so long ago.

Me thinks I hear them plainly say
We're acting still our own true part:
On stages higher our hopes are fixed,
Nor shall we ever be content
To stop our course or move more slow
To heed the praise of long ago.

So let us here make sure of time,
Do some kind act, some noble deed.
That for ourselves shall assure prove,
Nor wait too long the mark to make,
Or providence the dice to throw
Through Oracles of long ago. M. M. BISHOP.

CONTRIBUTORS.

What is the reason, can you tell
Why men cannot agree?
Why minds are so diversified
And all go different ways?
One reason will on slavery
Stands firm in its defence.
Another cares not for the slave
But's all for his empire;
And so with all, each has a way
The right of which he sees
Is not disposed to give it up
His neighbor for to please.
Some make religion their great aim,
Are set on every point,
And that that won't agree with them
Are sadly out of joint.
And then again there's some that play
Upon a higher key.
Who think perchance there may be some
That's right as well as they.
There's some that even will agree
With all they chance to meet.
It's always yes to all they say,
Each never can be bent
They love no mind, or if they have,
They'll keep it out of sight.
They want and want and want and want,
As they can hear a light.
Who always will oppose,
And seem to have a great delight
To put in their own nose.
You tell them two and two make four,
As sure as you are alive,
They'll quickly try to make it out
That two and two make five.
That's the most they care for the far,
That with their wheat must grow,
One has a 'yes' to all you say,
The other, 'yes' no. J. PATON.

WHO IS MRS. NIGHTINGALE?

Many ask this question, and it has not yet been adequately answered. We reply, then, Mrs. Nightingale is Miss Nightingale, or rather Miss Florence Nightingale, the youngest daughter and presumptive co-heiress of William Shore Nightingale, of Embury Park, Hampstead, and the Lea Hurst, Derbyshire, England. She is, moreover, a young lady of singular endowments, both natural and acquired. In a knowledge of the ancient languages, and of the higher branches of mathematics, in general art, science and literature, her attainments are extraordinary. There is scarcely a modern language which she does not understand and she speaks French, German and Italian as fluently as her native English. She has visited and studied the various nations of Europe and has ascended the Nile to its remotest cataract. Young, (about the age of the Queen) graceful, feminine, rich and popular, she holds a singularly gentle and persuasive influence over all with whom she comes in contact. Her friends and acquaintance are all classes and persuasions, but her happiest place is at home, in the center of a very large band of accomplished relatives, and in simple obedience to her admiring parents.

Why, then, should a being so highly pleased with all that should render life bright, innocent, and to a considerable extent useful, forego such palpable and heartily attraction? Why quit all this to become a nurse? From infancy she has had a yearning affection for her kind—a sympathy with the weak, the oppressed, the destitute, the suffering, and the desolate. The schools and the poor around Lea Hurst and Embury first saw and felt her as a visitor, teacher, consolator, exhorter. Then she frequented and studied the schools hospitals and reformatory institutions of London, Edinburgh, and the Continent. Three years ago, when all Europe had a holiday on and after the Great Exhibition, when the highlands of Scotland, the lakes of Switzerland, and all the bright spots of the continent were filled with parties of pleasure, Miss Nightingale was within the walls of one of the German houses or hospitals for the cure and reformation of the lost and infirm. For three long months she was in daily and nightly attendance, accumulating experience in all the duties and labors of female institution. She then returned to be once more the delight of her own happy home.

Meanwhile, a cry of distress and for additional comfort beyond those of mere hospital treatment came home from East, from our wounded brethren in arms. There instantly arose an enthusiastic desire to answer it. But inexperienced zeal could perform little, and a body of ill-organized nurses might do more harm than good. There was a far less noble impulse should fail for the want of a head, a hand and a heart to direct it. It was then that a field was opened for the wider exercise of Miss Nightingale's sympathies, experience, and powers of command and control. But at what cost? At the risk of her own life—at the pang of separation from all friends and family, and at the certainty of encountering a d-dip, dangers, toils, and the constantly recurring scenes of human suffering amid all the worst horrors of war. There are few who would not recoil from such realities; but Miss Nightingale shrunk not, and at once accepted the request that was made her to form and control the entire nursing establishment for the sick and wounded soldiers in the Levant. While we write, this deliberate, sensitive, and highly-endowed young lady is at her post, rendering the holiest of woman's charities to the sick dying, and the convalescent.

VARIETY IN CREATION.

There are 56,000 species of plants exhibited in the Museum of Natural History of Paris. The whole number of species in earth and sea can not be less than four or five thousand. There are of all sizes, from the invisible forests in a bit of mouldiness, to the towering trees of Malabar, 50 feet in circumference, and the bananas whose shoots cover a circumference of five acres. Each of these has a complicated system of vessels for the circulation of its juices. Some trees have leaves narrow and short; others—as the tail-pot of Ceylon—have leaves so large that one of them can shelter fifteen men. Some exarivate their leaves annually, as a whole robe, leaving the tree upon its bare stem towering aloft and its branches spreading themselves unrovered in the sky; while the leaves of others drop off one by one, new ones constantly growing in place of the dismembered ones, and the tree retaining its perpetual verdure. There have actually been ascertained, in the animal kingdom, about 60,000 species of living creatures. There are 650 species of mammals—those that suckle their young—the most of which are quadrupeds. Of birds there are 4,000 species; of fishes, 4,000; of reptiles, 700; and of insects, 44,000 species. Besides these there are 3,000 species of shell fish and not less than thirty or one hundred thousand species of animalcules invisible to the naked eye.

Some forms of life require a moist atmosphere, others a dry one. A blue water-lily grows in the canals of Alexandria, which, when the water evaporates from the beds of the canals, dries up; and when the water is again in the canals, it again grows and blossoms. And some of the lowest animals may be completely dried, and kept in this state for any length of time, but when they are again moistened, they resume the functions of life. Some plants are adapted only to particular climates; others grow in different climates; but they do not flourish equally well in these. As a tree which in the Southern States attains a height of 100 feet, at great Slave Lake, the Northern limit at which it is found, becomes dwarfed to a shrub of only five feet high. Life, both vegetable and animal, is infinitely modified; but in all cases, its best development is only under those conditions to which it is specially adapted. "How manifold are thy works, O God! in wisdom hast thou made them all."—(Life Illustrated.)

Three boys out hunting, last week, near the Junction, Montpelier, fired at freight car as it was passing, discharging nine-buck shot upon the person of one man, seriously injuring his hip.

The President has issued a proclamation in the usual form for the prevention of filibustering expeditions to Central America.

OUR DAUGHTERS—TOM-BOYS.

Somebody says the "song of the clerk" is yet "unsung," so, perhaps, is the praise of that "peculiar institution" the "Tom-boy." Nevertheless it is true that by old and endeared association "commands its life" to our love—more that by our acquaintance of its beneficial influences demands for itself our unqualified sanction. Why is it that the "Tom-boy" has always been considered a name of reproach, and that as a class it is one forever persecuted and berated? Simply because it has become a custom with us to consider that there is no development for the young but the mental—that our daughters do not need beautiful forms, but only "loves" of dresses—that Jessie, or Jennie, or Hattie must not be children, but tiny vining-creeping women—tiny mamma in duodecimo. This is a mistaken idea, and it is time that mothers were finding it out. At this day, when our young men want so sadly what is tersely termed "backbone," when our young women staminate, when as a people we need physical strength, there is a "reform" upon this subject very much needed also. Now is the time to commence a good work which is vehemently called for, and where shall we begin with a better prospect of success than among the thinking, substantial, practical readers of the *Southern Homestead*? I would have mothers remember that their daughters' lungs are no better adapted to bear without injury the putrid air of close and heated rooms than is the breathing apparatus of their sons. I would have them remember that if restricted (physical) education, enfeebled health, delicate nervous system, and above all a *peripetose, aimless life*, are not calculated to bring out the genius and build up the reputation of their sons, neither are they to be depended on to do this for their daughters. I would have them encourage their little girls to exercise, efforts, industry, and energy, so as to give them the health, vigor, activity, and power to expend into a vigorous womanhood—in a word, I would that they be encouraged to become real, *bona fide*, flesh and blood "Tom-boys."

My idea of a "Tom-boy" does not necessarily include rudeness, uncouth manners, or outlandish ways generally—by no means. The "Tom-boy" is an eager, earnest, impulsive, bright-eyed, gladhearted, kind-souled, living, and real specimen of the genus female. If her laugh is a little too frequent, and her tone a trifle too emphatic, we are willing to overlook these for the sake of the true life and exulting vitality to which they are due. "escape-valves," and indeed we rather like the high pressure nature which will blow off its superfluous "steam" in such explosions. The glancing eye, the flowing cheek, the fish, baby-like, the little and graceful play of the limbs, tell a tale of health and vigorous physical development, which is Nature's best beauty. The soul and the mind will be developed also in due time, and we shall have before us a woman, in the highest sense of the term.

The "Tom-boy" is beautiful, in her way; she is wise, also, in a way peculiarly her own. She knows the names of all the cows, can ride the horses to water without bridle or saddle, *a la Joan d'Arc*, can tell you what the spade, shovel, and hoe are made for, she can hunt hens' nests, feed the young turkeys, know where abouts on the bluff the first blue violets blow, and where amid the thin grass in the meadow the wild strawberries ripen. She can describe to you the different fish that haunt her favorite "branch," for she's caught the "silver-shiners" many a time; can inform you when the young brood in the blue bird's nest will be ready to fly, for that household is under her especial protection; and her native countenance is full of the visions of the weather-ser, as she explains to you that "it is certain to rain to-morrow" for the "pink-eyed pimpernel" has closed, and there is a deep sigh from the south among the mountain pines.

When the "Tom-boy" has sprung up to a healthy and vigorous womanhood, she will be ready to take hold of the duties of life, to become a worker in the great system of humanity. She will not sit down to sigh over the "work given her to do," to suppose nonsense, languish in ennui, or fall sick at heart; but she will ever be able to take up her burden of duty, while nature, men, society, and government exist. In her tread there will be sound philosophy, in her thoughts boldness and originality, in her heart Heaven's own purity, and the "world will be better that she has lived in it." That beautiful idea so well expressed by Longfellow—

"Life is real, life is earnest," will be the soul of all her actions—she will early realize that woman, the world's great work, was created not merely "to be," but "to do," and too often, alas! "to suffer" also. But to this, her allotted task, she will bring health, vigor, strength, energy, and spirits, and these will give her both the power and the endurance, without which her life must be, in some respects at least, a failure.

I would that everybody could learn to love and appreciate that beautiful embodiment of freshness, grace, sincerity, simplicity, and nature, the "Tom-boy."—*Southern Homestead*.

WOMAN CONVICTED OF MURDER. Providence, Oct. 27. The trial of Lydia Sturdy for the murder of her husband was closed this evening by a verdict of Guilty.

SPEAK GENTLY TO EACH OTHER.

A STORY FOR THE CHILDREN.

"Please to help me a minute, sister."
"Oh, don't disturb me, I'm reading," was the answer.
"But just hold this stick, won't you, while I drive this pin through?"
"I can't now, I want to finish this story," said I emphatically; and my little brother turned away with a disappointed look, in search of somebody else to assist him.

He was a bright boy of ten years, and my only brother. He had been visiting a young friend, and as seen a windmill, and as soon as he came home his energies were all employed in making a small one, for he was always trying to make tops, wheelbarrows, kites, and all sorts of things, such as boys delight in. He had worked patiently all the morning with saw and jackknife, and now it only needed putting together to complete it—and his only sister had refused to assist him, and he had gone away with his young heart saddened.

I thought of all this in the fifteen minutes after he left me, and my book gave me no pleasure. It was not intentional unkindness, only thoughtlessness, for I loved my brother, and was generally kind to him; still, I had refused to help him. I would have gone after him, and offered the assistance needed, but I knew he had found some one else. But I had neglected an opportunity of gladdening a childish heart.

In half an hour he came bounding into the house, exclaiming, "Come, Mary, I've got it up; just see how it goes!" His tones were joyous, and I saw that he had forgotten my penance, so I determined to arrive by unusual kindness. I went with him, and sure enough on the roof of the windmill was fastened a miniature windmill and the arms were whirling round fast enough to suit any boy.

I raised the windmill and my little brother's ingenuity, and he seemed happy and entirely forgetful of my unkindness, and I received, as I had many times before, to be always loving and gentle.

A few days passed by, and the shadow of a great sorrow darkened our dwelling. The joyous laugh and merry play were hushed, and my merry boy lay in a darkened room with anxious eyes around him, his cheek flushed, and his eyes unreasonably bright. Sometimes his temples would moisten and his muscles relax, and then hope would come into our hearts, and our eyes would fill with thankful tears.

It was in one of these desolating calm he heard the noise of his little wheel, and said, "I hear my windmill."
"Does it make your head ache?" I asked.
"Shall we take it down?"
"Oh, no," replied he, "it seems as if I were out of doors, it makes me feel better."

He missed a moment, and then added—
"Don't you remember, Mary, that I wanted you to help me fix it, and you were reading, and told me you could not? But it did not make any difference, for mamma helped me."
Oh, how softly those words fell upon my ear, and what bitter memories they awakened! How I repented as I kissed little Frank's forehead, that I had ever spoken unkindly to him. Hours of sorrow went by, and we watched his cough, his growing fainter and fainter, and his eyes, deep or now one week from the morning on which he spoke of his childish sports, we closed the eyes once so sparkling, and folded his hands over his pulseless heart.

He sleeps now in the grave, and home is desolate, but the little windmill, the work for his busy hands, is still winging in the breeze, just where he placed it upon the roof of the old woodshed; and every time I see the tiny arms revolving I remember the lost little Frank, and remember also, the thoughtless, unkind words!

Brothers and sisters be kind to each other. Be gentle, considerate, and loving.
—J. EXAMINER.

THE BOY AND THE BRICKS.—A boy, hearing his father say, "It was a poor rule that would not work both ways," said, "If father applies this rule about his work, I will test it in my play."
So, setting up a row of bricks, three or four inches apart, he tipped over the first, which, striking the second, caused it to fall on the third, which overturned the fourth, and so on through the whole course, until all the bricks lay prostrate.

"Well," said the boy, "each brick has knocked down his neighbor which stood next to him, although I tipped only one. Now I will raise one, and see if he will raise his neighbor. I will see it raising one will raise all the rest."
He looked in vain to see them rise.
"Here, father," said he, "is a poor rule; it will not work both ways. They knocked each other down, but will not raise each other up."

"My son," said the father, "bricks and mankind are alike; made of clay, active in knocking each other down, but if disposed to help each other up. When men fall, they help company, but when they rise love to stand alone, like yonder brick, and to see others prostrate and below them."

A Yankee has invented a machine for extracting the life from quick advertisements.

Why is a man's coat larger when he pulls it out of a carpet bag? Because he finds it in creases.

If man's inhumanity to man makes countless thousands mourn, what is the effect of man's inhumanity to woman?

I have, I need many a woman's head, boasted a young nobleman of France. "Yes," replied Talleyrand, "away from you!"

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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.

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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.

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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. Astonishing as such a claim may seem to the world, the words of the Medium would seem to verify its truth for they contain 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 personship; they are seen and conversed with by the Medium, some of whom were known in earth life, and through them the 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 interrogatories, which will be published with their answers, every week—and whenever the interrogator requests the answer in the mediaistic 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 spirits, friends, or individual spirits, as the medium is not a channel for such communications.

If the subscriber moves to another place without notifying the publisher, and the paper is sent to the former address, he, or she, is held responsible; and is considered fraudulent.

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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 "perfectness," 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.

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The "SUNBEAM" will also contain, besides the original communications from the Spirit Sphere, 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, reserving for ourselves the right to edit 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 test 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 careful in drawing the line between actual Reformation movements and that which associates vice and demoralization with Spiritualism.

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

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