

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

SANDUSKY, VERMONT, JUNE, 1866

No. 16

[illegible]

We claim that—Divinely considered they are entitled to life, liberty and the pursuits of happiness, and any law or usage that robs them of this, is man-made and oppressive, and should be abolished, as it makes slaves and chattels of immortal human beings whose rights are inalienable.

We will not at this time trouble you further upon this subject, as the position laid down defies successful answer.

Yours truly,

A STATESMAN IN SPIRIT LIFE.

HERBERT give my son, Charles P. Tarbell, his time for the remainder of his minority, hoping and believing it will be more hopeful for him to enter early in life into the responsibilities of manhood, and believing that I can just as well aid him with my counsel when free, as when held in bondage to me by statute law.

Charles, remember always that virtue is her own reward and vice her own punisher, and that there is no Divine ruler guiding the destiny of mortals, but the workings of this law. Be honest and faithful always, and the fruitage of your life will be a blessing to you and the world. D. TARBELL.

The Burlington Times thought strange that Charles's "dad," should write such a notice, and wastes half a column of ink on the worthless Times in making a feeble effort to burlesque the above notice. I presume the editor of that sheet never supposed or thought a man could be a slave unless he lived down South, and was of the African race. As to the expressed sentiment of a Divine ruler, we did not expect a man that never had glimpses of any moral obligations, would understand anything about the language in the notice. It seemed strange and unaccountable how a father could give his son such advice as this notice embodies. Never mind, friend Bigelow, if you should progress in wisdom and knowledge, as we hope you may, you will see the beautiful workings of this divine law, when you shall have progressed above the animal plane you now occupy. D. T.

Hypocrisy.

There is but few practices fraught with more evil in this age of the world than hypocrisy. Professing to live one life and really practicing another. This deception is common in all ranks, but is practiced most in the higher. It is not confined to one profession but is alike common to all. We were somewhat amused in the autumn of 1864, at a convention of Spiritualists in Montpelier. The call for this convention was made very liberally, inviting all to come and enjoy the liberality of expressing his or her own views upon any subject that they wished, and loudly professing to be more liberal than any other Christian people. Near the close of the meeting resolutions were offered and passed, one of which was in substance to abolish slavery in every form. The great rank and file of the meeting of course were in favor of the resolution without discussion. But one humble individual for some reason, saw fit to oppose the resolution. He arose and commenced by saying that slavery was co-eternal and co-existent with freedom and when the one was abolished the other would be also, and that would retard human progress. These views of the subject were too rank for these liberal-minded saints that profess so much liberality and charity, and a portion of them aided by the roughs of the town commenced hissing, which was followed by such confusion that it substantially broke up the order of the meeting.

With this manifestation how can we call the Spiritualists lovers of freedom in any form? Under a free call and under a resolution to abolish slavery in every form, was not the individual who was in favor of the resolution? It was said by one of the speakers, that where the spirit of the Lord is, there is liberty, and we believe that the more spiritual and Christ-like a people are, the more liberal they are in all their intercourse with the world. An individual imbued with kindness and love for his kind, has nothing to fear from an honest expression of another's views, nor does truth suffer by the comparison with error. How could the great cause of freedom suffer by an advocate of slavery? How could it harm the purity of the spiritual saints in their State convention, to listen five minutes to the views of an individual who might be so unfortunate as to entertain different views? The agitation of thought is the beginning of wisdom. The reader will see that in spiritual meetings there is freedom if you will shape your action to the popular sentiment; and if not you are treated as in sectarian church meetings, as religious disturbers. The whole body at this gathering sold themselves by denial of all the great principles of freedom, even of a simple expression of thought. D. T.

Miss Emma Hardinge's Scheme for the Elevation of Fallen Women.

As this was a few years ago a great theme bandied by the Spiritualists in their meetings and public papers, it is proper for us to allude to it here, that if possible we may do something to correct the looseness and impracticability of many schemes of the age. This philanthropist, Miss H., who has done so much for the progress of the race was inspired to do something especially for her unfortunate sex, who had by some means fallen. She thought she might, by establishing an industrial school, and by furnishing under some system protection and labor at a fair rate, give these unfortunate people a home, pleasant, useful and happy. The scheme took favorably with some minds, and Miss H. made progress by taking up collections at public meetings, and by donations for this desired object. In this State, the Spiritualists at a gathering in Burlington, passed resolutions in favor of the scheme. It occurred to us that the plan was impracticable for the following reasons: First, that there was no tribunal competent to try the question whether a female was fallen or not. Second, there was no particular sin specified that constituted the fall, and therefore it was left to the imagination of those as deep in the mud as their neighbors were in the mire; the question being still unsettled as to who had fallen. Third, there is no way to give employment to any class of unfortunate persons only by and in conformity with the laws of business and in competition with the commerce of the world. We expressed these views at the meeting at Burlington, at the astonishment of many a devoted friend, and

have waited to see the result which is, as I understand, to be the final abandonment of the scheme, with the mortifying acknowledgement that the scheme was far too narrow for the accommodation of the unfortunate before referred to. If the Spiritualists would become more practical in their teachings, it would to us be an improvement. This doing business by paper resolves to be seen of men, is the bane of the world, and should be discontinued by every sensible sect, or man of the age.

Long enough has the world assumed to judge of others and live lives of lewdness if not looseness, themselves. How can my neighbor say I am fallen in sin? He can know nothing of my surroundings or necessities, and therefore cannot know of my duties or short-comings. I think it better for all that each should study wisdom in all that is true and beautiful in nature around him, and live lives of obedience to themselves, never forgetting that the Divine ruler will reward all our virtues and punish all our vices. This knowledge and practice will reform the world. Reformation does not go by faith, but by good deeds. D. T.

Chester Clark.

To speak in behalf of a virtuous man is no less a duty than a pleasure. Mr. Clark was born in Chelsea, Sept. 11, 1812. He is the son of Calvin Clark, who was a farmer and a worthy neighbor, yet not conspicuous. Chester lived on and near the home of his childhood, until he became of age, with the ordinary privileges of school in those days. He married in 1837, to Miss Wealthy Cabot, who was raised in the same town, and moved from the West Hill to Chelsea village. There he was engaged in keeping a stable a short time, and from there went into the hotel of the village.

While in Chelsea he done many worthy deeds of charity, and although in the town of his childhood, was soon the principal actor in improvements. He repaired in good taste, the hotel, caused the erection of the academy, and was one of the first and most efficient actors in making it a first class school. Here he proved himself the friend of the bereaved, always ready to turn out with his team to aid in the last tribute to the dead of every class. The poor were never neglected more than those blessed with position or wealth. These beautiful acts of christianity and kindness were not at that time appreciated by all, and in some, the spirit of envy and emulation was manifest for a time, but was soon overcome by the verdict of justice.

From Chelsea, Mr. Clark went to New York, and assisted in arranging a hotel, and from there to Waterbury, Vt. From Waterbury, he was persuaded to go to Montpelier, where he assisted in keeping the Pavilion. From there he went to Roxbury, into the Summit House, where he signalized again his superior judgment and good taste. He raised the reputation of hotel, and consequently the village and town. While here, he was chosen representative of the town to the General Assembly, which is a token of respect for his many virtues. While here Mr. and Mrs. Clark were called to part with a little adopted daughter who was the pride and crowning pleasure of their lives. Having no children of their own, this little adopted daughter (Almira), who was universally admired by all, and who had become the centre of affection for Mr. and Mrs. Clark, was suddenly removed from this to the higher life.

From Roxbury Mr. Clark returned to Montpelier, where he now is landlord of the American House. It is unnecessary for us to say that whoever stops at the House, has a home. Their property and persons are safe, and in Mr. and Mrs. Clark, they have not only the common attentions of landlord and landlady but in them they have faithful and confiding friends, ever constant and patient in good deeds of kindness and good feeling. It reflects no discredit to the other good Houses of Montpelier, for us to say that Mr. Clark keeps the best House. The verdict of the public is in favor of the American, although smaller and location less favorable than the Pavilion. In writing this, I do not expect personal favor, nor do I think anything I can say will add to the merited reputation of Mr. and Mrs. Clark. But as I was raised to manhood in the same vicinity with Mr. Clark, and have always known him personally, and have in previous years been a recipient of his kindness and good feeling, he, I trust, will excuse me for this, to him, unexpected mention of his appreciated worth. A just tribute to virtue is a duty that modesty should not forbid. D. TARBELL.

My Political Views

I believe in a Democratic Republican Government. A government of Equality and Equity in its application. A government to be administered to all people as free and humane as possible in all and every part of the land. A government that models, and harmonizes with the divine government in its universality and impartiality. A government that provides blessings, and protects persons rather than prostrates and enslaves the poor to indulge, and elevate, the rich. A government, of practical principals, rather than wordy professions. A government that shall liberate the Slave now in bondage whatever may have been the cause of his or her bond-

age, without using the chains, to bind in a worse condition others. A government, that shall have for its highest object the administration of the blessings of Freedom and peace rather than oppressions and War.

The great object of government should be to remove slavery, and not simply to change its form. Remove the thing itself not alone from the African in the South, but the poor whites, of the North; also I like universal suffrage, and want to see the day when not only that right shall be extended to the African, South, but the Female, North. All should be permitted to participate in a government by franchise and suffrage that are held subjects to the laws and burdens it imposes for its maintenance to individual responsibilities should be awarded with individual rights and privileges. The right of private judgment should always be tolerated in all that relates to life, and upon it should rest private responsibilities. If I am to be identified with any party in politics, it shall be the one that strives hardest to advocate and carry out these principles.

Reader, I leave it for you to decide what party I should belong with now. Which party comes nearest these principals tell me, and I go with them. As it looks to me there is no party very far up to the mark. It is a trial day of governments, and it would not be strange if the Iron heel of oppression is raised from off its unhappy victims before long. In many parts of the world, and in many ways that we little think for. This is an Epoch of time that shall be marked with great events. D. TARBELL.

MARY AND CHARLES,

Dear Friends:—As you are about to leave our paternal household allow me to give you a few of my thoughts, that I hope may be useful to you at this important period of your lives. Remember that human life is a school. Fry locality, every duty, every pleasure, every event, are so many lessons for you to take, and from your experience, in all these you should watch carefully, and considerately for knowledge, and wisdom and by the accumulation of this knowledge and wisdom, you should strive to make your lives useful to yourselves and to your kind. Education does not alone consist in committing to memory the thoughts and theories of other men as laid down in the books, but true education consists in a knowledge gained by experience by deprivation and peril in all those events that you will be called to pass through in the discharge of your numerous duties in after life. It is common, so to learn facts, and great varieties of the inferior races of animals, by the power of imitation, to be so trained that they can go through with a keel of their lessons, but this is not sufficient for you not only need a knowledge of theories and methods, but you want a practical knowledge of principles and duties. These backward lessons are useful to adorn your address in life but they will never guide you in wisdom, or guard you in temptation. Allow me then to give you my thoughts as to your highest and greatest good. I feel that I can urge upon you nothing of more importance than a wise and proper use of your time. To know how to use this time, at this important period of your Earth life, is the great problem to be settled. To settle this I ask you to accept this one proposition. That there is no faculty or propensity of mind or body but what is divine and a proper exercise of these are beneficial to the possessor, and no injury to the world but on the contrary a proper use is a blessing to all. I know in the great war of opinions, as to what would be a proper use it might be difficult for you to judge at all times wisely but if you judge ignorantly or unadvisedly you will most assuredly receive the punishment that's in store for you by the Divine author that has so wisely appended his punishment, and blessings to his law; I do feel that you should indulge in no frivolous plays, so common at this age; stop and consider whether the fruits of games and idle plays are to benefit you in after life; is the fruitage of a thorough knowledge of cards, dice, games, or kindred amusements, beneficial for does it not fill up the chambers of the mind with that which drives out useful knowledge. Change from one study to another is rest and as this is true you will hence find it not necessary to indulge in idle amusements for your health. Every faculty can be fully delighted and kept buoyant in active usefulness. Therefore you will be watchful over your valuable time; and as you are accumulating that wisdom, the fruits of which shall yield a rich harvest of happiness as you near the mystic river, to which all are passing. Let your stay at Randolph be marked as a valuable time, and not as a stain upon your manhood and womanhood. When your time is ended, return laden with virtues embellished with refinement and culture. FROM A FRIEND.

The above was written as Mary and Charles were about starting for Randolph to school.

A Disgraceful Scene in Woodstock.

There lives in Woodstock, Vt., a man by the name of Gordon who is now about fifty years of age, and who has accumulated by peddling dry goods, from fifteen to twenty thousand dollars. This Gordon, as we are informed, and from what has recently passed, believe is a most unscrupulous liar in his trade, and makes money his only object, and to obtain it will do anything. He is, or has been until a few days, living with his second wife. His first wife was as we are informed, a timid unassuming woman, and was treated in the most shameful manner by Gordon. He did not allow her to keep herself hardly comfortable, and would not allow her to receive company in his absence, or even her own sex. She being broken down in spirits, and being deprived of social life in all its beauties, became diseased and left for spirit life. Gordon soon, by the allurements of his money, married again to a young lady, the subject of our present story. Gordon soon applied to her his rigid rule of oppression, forbidding her the right of entertaining her own friends and relatives in his absence, or even to allow a hired girl to have a call from any one. All she was allowed to have was dealt out to her in a most stingy and degrading manner by himself. This and his severity of treatment drove her from her home, and to seek one with her relatives and friends. Gordon, however, succeeded in getting her back by promises of better treatment, and she endured her home with him until a few days ago, when he returned from a peddling voyage, and as she went to the door in a spirit of welcome and kindness, was knocked down, and as she got up was seized and shook with violence and jammed or knocked down again, when the girl of the house interfered by a threat to call the neighbors. Mrs. Gordon got released from his grasp and ran for her life through the streets of Woodstock, without bonnet, shawl or over shoes, to save her life from this monster. He soon found she had left the neighborhood, and pursued on to find her, and at last succeeded; but Mrs. Gordon was met by friends of humanity enough to take her into their carriage, and moral courage enough to refuse Gordon the right to seize her, he was defeated. Mrs. Gordon was cared for by the ladies of the place, and recovered from her

PRESIDENT'S MESSAGE.

The Constitutional Amendment—The President's Views on the Subject.

WASHINGTON, June 22.

The President to-day sent the following message to the Senate and House of Representatives:—

I submit to Congress a report of the Sec-

retary of State, to whom was referred the concurrent resolution of the 18th inst., respecting a submission to the Legislature of the States of an additional article to the Constitution of the United States. It will be seen from this report that the Secretary of State had on the 16th inst., transmitted to the Governors of the several States certified copies of the joint resolution passed on the 13th inst., proposing an amendment to the Constitution. Even in ordinary times a question of amending the Constitution must be justly regarded as of paramount importance. This importance is at the time enhanced by the fact that the joint resolution was not submitted by the two Houses for the approval of the President, and that of the thirty-six States which constitute the Union, eleven are excluded from representation in either House of Congress, although with the single exception of Texas, they have been entirely restored in all their functions as States in conformity with the organic law of the land, and have appeared at the National capital by Senators and Representatives who have applied for and been refused admission to the vacant seats. Nor have the sovereign people of the nation been afforded an opportunity of expressing their views upon the important questions which the amendment involves. Grave doubts, therefore, may very naturally and justly arise as to whether the action of Congress is in harmony with the sentiments of the people, and whether State Legislatures, elected without reference to such an issue, should be called upon by Congress to decide respecting the ratification of the proposed amendment.

Waiving the question as to the Constitutional validity of the proceedings of Congress upon the joint resolution proposing the amendment, or as to the merits of the article which it submits through the Executive Department to the Legislature of the States, I deem it proper to observe that the steps taken by the Secretary of State, as detailed in the accompanying report are to be considered as purely ministerial, and in no sense whatever committing the Executive to an approval or recommendation of the amendment to the State Legislatures, or to the people. On the contrary, a proper appreciation of the letter and spirit of the Constitution, as well as of the interest of national order, harmony and Union, and of a deference to an enlightened public judgment, may at this time well suggest a doubt whether any amendment to the Constitution ought to be proposed by Congress and passed upon by the Legislatures of the several States, for final decision, until after the admission of such loyal Senators and Representatives of the now unrepresented States as have been or may be hereafter chosen in conformity with the Constitution and laws of the United States.

ANDREW JOHNSON.

Washington, D. C., June 22, 1866.

Accompanying the foregoing message, is a certificate, signed by Wm. H. Seward, Secretary of State, announcing the fact that on the 16th inst., he transmitted a copy of the concurrent resolution to the Governors of the several States.

A Disgraceful Scene in Woodstock.

There lives in Woodstock, Vt., a man by the name of Gordon who is now about fifty years of age, and who has accumulated by peddling dry goods, from fifteen to twenty thousand dollars. This Gordon, as we are informed, and from what has recently passed, believe is a most unscrupulous liar in his trade, and makes money his only object, and to obtain it will do anything. He is, or has been until a few days, living with his second wife. His first wife was as we are informed, a timid unassuming woman, and was treated in the most shameful manner by Gordon. He did not allow her to keep herself hardly comfortable, and would not allow her to receive company in his absence, or even her own sex. She being broken down in spirits, and being deprived of social life in all its beauties, became diseased and left for spirit life. Gordon soon, by the allurements of his money, married again to a young lady, the subject of our present story. Gordon soon applied to her his rigid rule of oppression, forbidding her the right of entertaining her own friends and relatives in his absence, or even to allow a hired girl to have a call from any one. All she was allowed to have was dealt out to her in a most stingy and degrading manner by himself. This and his severity of treatment drove her from her home, and to seek one with her relatives and friends. Gordon, however, succeeded in getting her back by promises of better treatment, and she endured her home with him until a few days ago, when he returned from a peddling voyage, and as she went to the door in a spirit of welcome and kindness, was knocked down, and as she got up was seized and shook with violence and jammed or knocked down again, when the girl of the house interfered by a threat to call the neighbors. Mrs. Gordon got released from his grasp and ran for her life through the streets of Woodstock, without bonnet, shawl or over shoes, to save her life from this monster. He soon found she had left the neighborhood, and pursued on to find her, and at last succeeded; but Mrs. Gordon was met by friends of humanity enough to take her into their carriage, and moral courage enough to refuse Gordon the right to seize her, he was defeated. Mrs. Gordon was cared for by the ladies of the place, and recovered from her

injuries to such an extent that her brothers have taken her with her two little children, to their homes, and will, we hope, assist her in obtaining a bill of divorce from this fiend in human form. Gordon, we learn, is very penitent, as is usually the case in a petty tyrant, and will undoubtedly shed many crocodile tears of repentance, until he can deceive or decoy another innocent female. Now we have given this history substantially as we understand it, and from good reliable sources of our acquaintance; and if correct, we submit to the people of Woodstock a few questions.

First, to the members of the Bar. Is not Mrs. Gordon a legal chattel by the laws of the State of Vermont, under the marriage law, to her husband while she is his wife, and forced by the usages of society to live with him until she can get release by a bill of divorce?

Second, to the clergymen. Is not Mrs. Gordon, while held in bondage by Gordon, as much a slave as an African sold to a southern planter, if her treatment is as severe? Does the means by which a female becomes subject to their condition, alter or ameliorate the condition itself, or does it make any difference by what name we distinguish a person's condition? Is not the hardship and misery or ease and comfort of the condition, all that is important?

Third do you not think if a slave had received from his master in S. C., the same treatment that Gordon's wife has, the pulpit and Press of Woodstock would have been full of denunciations as to the act of barbarity.

Fourth, Is not an educated, intelligent lady of the north entitled to as much protection and as much sympathy in distress, as would become a Christian people to extend to less intelligent and less suffering ladies of the South.

Infidels, Liberals, or Free Inquirers.

"He that will not reason, is a bigot; he that cannot reason, is a fool; and he that dares not reason, is a slave."

The great and "unpardonable sin" of which Infidels are judged guilty, and for which the "rigid righteous" will never forgive them, "neither in this world nor in the world to come," is that they dare to take Reason for their guide, and under its influence, examine "all things," and accept only those that can be proved true. They believe that the unrestrained use of Reason tends to the amelioration of the condition of man, by lessening the power which superstition has over the mind; that it summons to the bar of free inquiry and examination the pretensions of error, and blots out of the vocabulary of all languages and tongues the hateful doctrine—persecution for opinion.

This is the "sin" of Infidels, Liberals, or Free Inquirers; it is this which makes them so abhorrent in the eyes of a Christian community—which shuts them out from the sympathies of earth, and which allows them in heaven "no balm in Gilead, no physician there." It is not because they are naturally and practically any worse than other people, that they are so bitterly opposed. No, for they are equal in uprightness to the general average, to say the least; but the opposition to them is because they take their own Reason for their leader and guide, and prefer rather to think for themselves than to depend upon priests to think for them.

REASON! What better, surer, happier, more truthful conductor can we possibly have through life? It is the very highest quality of the human mind. The free use of it is our birthright. None but despots, bigots and fanatics dread it, and all good men and just governments cherish and applaud it. As the followers of Reason, we may challenge the whole world to point out any discovery in science, any invention in art, any truth in philosophy, any reform in social society, or any triumph won for liberty and humanity, that has not been effected by her prescience and agency. Or we may challenge the world to name the time and place when her mild and benevolent influence has kindled the flames of martyrdom. On the contrary, superstition, with its constant attendants, bigotry and intolerance, has ever been and still is endeavoring to oppose and destroy the use of Reason.

But let the friends of Mental Freedom pay no regard to the denunciations of a bigoted religion. They are at least in possession of one thing, which they are in no fear of losing; which to them is infinitely of more value than wealth or shining splendor, and which superstition can neither lessen, purchase, nor destroy—a fearless independence of mind.

INTELLECT can't bear fashionable refinement, and dies under it in one or two generations. If you would select a youth who is likely to make his mark in the world, take one who is carting mud in a clam-shell wagon, or building houses in

the sand; and not the delicate baby who is fondling a China lap-dog on the parlor carpet. Daniel Webster's father made his cradle out of a pine log with an axe and augur. Lewis Cass was rocked by his staid New Hampshire mother, in a second-hand sugar trough. The greatest architects for the manufacture of genius are Poverty and Republicanism.

Call the Roll.

BY SARAH T. BOLTON.

Who is ready for the onset—
Who with helmet, sword, and shield,
Will go forth to conquer Error,
On life's battle field?
Who will strike at Superstition,
In his goblin-haunted cell,
And unloose the myriad victims
Fettered by his spell?

Call the roll.

Who will strive, on God relying,
With unwavering faith and hope,
To pull down the gory scaffold,
And the gallows rope?
Who will break the yoke of bondage,
And unbar the prison door,
Saying to the trembling slaver,
Go and sin no more?

Call the roll.

Who, forgetting self will listen
To sweet charity's appeal—
Who will labor for the lowly
With untiring zeal?
Casting bread upon the waters,
Not for human praise,
Trusting heaven again to find it,
After many days?

Call the roll.

Who will put what God has given,
Wisely to the noblest use;
Who will clothe the homeless orphan,
Fill the widow's cup,
And like him of old Samaria,
Help the stranger in his need,
Reckless of his name and nation,
Reckless of his creed?

Call the roll.

Who that finds a child of sorrow,
Heir to penury and woe,
Will not tarry to inquire
What has made him so,
Ere he freely shares a pittance
From his meagre, hard earned store,
Or bestows a cup of water,
If he can no more?

Call the roll.

Who, when slander's tongue is busy
With an absent neighbor's name,
Will excuse his faults and failings,
And defend his fame?
Who will view poor human nature
Only on the brightest side,
Leaving God to judge the evil
Charity would hide?

Call the roll.

When men forget their love of gold,
And love their honor more;
When truth is only current coin,
And counted o'er and o'er;
When men love freedom for its sake—
For all as well as one—
And for the greatest good, their work
From day to day is done;
When men throw self aside, and live
For some great purpose high;
Then will the glorious era come,
When none shall fear to die.
Then will the human soul grow strong,
And wise, and grand, and free,
Shall rise the coming race, O God!
A fitter type of Thee!
Then shall Thy seal, and only Thine,
Be set on every brow—
Ay, none shall wear the mark of Cain,
As millions wear it now.
Then shall the Eden bloom again,
Then shall the angels stand,
And with new Adams and new Eves,
White-robed, walk hand in hand.

A HYMN.

Sung at the Grave of Ex-Gov. Paine.

Patriot! rest, thy labors o'er,
Rest, where care is known no more;
Here we make thy lowly bed,
Where sweet flowers their fragrance shed.

Rest thee now, thy course is run,
Rest thee here, thy journey's done;
Here we meet thee once again,
Rest thee in this flowery glen.

Here we oft have seen thee pass,
Here thou wished thy grave at last;
Rest thee now, thy wish is thine,
Sadly now we lay thee down.

Here thy form we now resign,
Flown thy spirit in Heaven's clime,
Guard us yet, Oh kindly now,
Sorrow weighs on every brow.

Fragrance of flowers thy praise will be,
While in grief thy grave we see;
Sighing leaf and vines so rare
Moan thy dirge with anxious care.

Rest thee now, thy labors o'er,
Rest on Heaven's celestial shore,
Rest where sin is known no more,
Rest, bright spirit! evermore.

At the joint Fair of the Vt. State Agricultural Society, and the New England Agricultural Society at Brattleboro premiums will be awarded to the amount of nearly \$6,000 and the Record predicts the greatest gathering ever seen in the State. The same classes in Cattle, Horses, Sheep and in the various departments of Agriculture and Mechanic industry will be observed in the arrangement of premiums as have been maintained at the exhibitions of the New England Society at Springfield and at Concord.

The late Dr. Seymour was asked if he considered tight lacing bad for "consumption?" "Not at all; it is what it lives on." A wise and witty reply.