

CHARIOT OF WISDOM AND LOVE.

GOD MAKETH HIS ANGELS MINISTERING SPIRITS.

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J. HACKER CONDUCTOR.

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A SPIRIT SONG.

We are washed from the stains
Of these mountains and plains;
We are clothed in a raiment of light,
In a CHARIOT of LOVE
We are drawn by a dove,
Which is PEACE in its plumage of white.

PUBLIC HALL.

[For the Chariot.]

Nature.

BY JAMES FLAGLER.

"But nature sure to vindicate her cause,
Avenge each transgression of her laws;
Beware, rash man! for every nice offense,
Shall meet in time a dreadful recompense."

Science is *truth*. No *truth*, no science. Nature is a divine revelation and always true, from the everlasting past to the endless future. She also possesses reason and comprehension—knows how, and does act by *means to ends*, on the *cause and effect* principle, as can be seen and read by all *thinking and observing* persons throughout all her vast dominions, transcending the *mind* and art of *man*. See her in the *in-organic* world, forming and transforming in her endless ways developing all varieties of minerals, rocks and soils for ends of use in her progressive wisdom. See her in the vegetable kingdom adapting means to ends, with a will, a purpose and a wisdom infinite. On the same acre of ground you may see many varieties of trees, flowers and fruits, all apparently nourished by the same soil, air, water, sun, electricity, &c.; and yet each is true to its kind, bringing forth its own peculiar blossom and fruit. The sap of the peach contains the elements of the leaves, blossoms, fruit, stone in the fruit, &c.; and so of all others in the vegetable kingdom, showing mind, wisdom, thought and power *beyond* all the combined wisdom and art of all the ages and races of mankind since Adam. In the animal kingdom nature is herself again in power and wisdom, confounding the mighty self-esteem of man. The generation, growth and structure of man, too wonderful for his conception, nourished by blood formed from his food in a way not to be imitated in the *chemistry* of the schools. She alone knows how the thing is done and does it independent of the mind of man. After the food has been swallowed, she can make flesh, bones, hair, nails, &c. When a limb has been broken and properly set she can deposit bony matter in the fracture and heal the wound to perfection. She is all alive to the best interest of the health of the body with a super-human power and wisdom. Reason and judgment was given to man to study nature and to act in *unison* with her beneficent laws for his happiness. The neglect of which is the cause of all his *woes*. Nature can use her *appropriate remedies* for sickness in

man and animals, as they do exist in *proper* foods, *roots, herbs and leaves*. The proper diet of mankind is to be found *exclusively* in the vegetable kingdom. And the only medicines needed are also to be found there. Minerals are not admissible under any circumstances as being natural for such purpose.

We have the testimony of Biblical scholars that for sixteen hundred years after Adam mankind lived upon vegetable diet, and that it was the exclusive food appointed for the first generations of men.

We have the testimony of distinguished anatomists in favor of a vegetable diet for man. Linneus, the great naturalist, Baron Cuvier of France, Prof. Lawrence and Sir Evard Home and Thomas Bell, all distinguished anatomists, give their testimony that the teeth, and organization generally of man prove him to be naturally a vegetable seed and fruit eater. The early historians, both sacred and profane, all agree that the first inhabitants subsisted on a vegetable diet. And the writings in modern times of Sylvester Graham, Dr. Mussey, Dr. Alcott, Dr. Trall and many others, all prove conclusively that man by nature is a vegetable eating animal, and that his departure from his natural diet is one of the many causes of sickness and premature death.

Medicine for disease should also come exclusively from the vegetable kingdom. Poisons are not medicines, nor foods and *should not be used*.

"Learn from the birds what food the thickets yield,

Learn from the beasts the *physic* of the field."

"We must reject all *poisons* then,

In any shape they come,
Whether in food, or medicine,
Tobacco, or in rum."

The flora of North America is astonishingly rich in remedies, says Dr. Mitchell.

In 47th chap. 12th verse of Ezekiel, and in the 22d chap. and 2d verse of Revelations, we read that on the banks of ancient rivers grew trees whose fruits were yielded every month for meat, and the leaves thereof were for the healing of the nations. Hyssop and water are also scripture remedies for healing and cleansing the bodies of sinful man.

The instincts of man and beast will lead them to remedies when sick; cats seek for catnip; dogs eat grass; toads eat the plainain leaf; poisonous reptiles are said to resort to an antidote in the woods when bitten.

Man did not begin to use mineral medicines until the sixteenth century. The alchemists were instrumental in introducing mineral poisons in the healing art, and the chemists of modern times have kept up the poisonous practice. The mixture of the two like the mixture of animal and vegetable diet are causes of untold diseases and deaths. Nature is the only wise and true *physician*. She would use proper diet, pure water cold and warm, sun-light, rest, sleep, cheerfulness, magnetism and harmless vegetable medicines. Our reason and judgment should act with her in her remedial efforts to restore and maintain health.

"Use then such balm as have no strife,
With nature and her laws of life,
With blood your hand do never stain,
Nor poison man to ease his pain."

HALL OF PEACE.

Boston Peace Convention.

In No. 20 we published a call for a Peace Convention in Boston, and made some inquiries in relation to those engaged in the movement, being desirous of knowing whether they were true men that could be relied on, or like the old non-resistants and peace men who forsook the white banner of peace and followed the bloody old war rag through the war. The following and two other communications were received in reply but too late for the last issue.

BRO. HACKER:—In your February issue you publish the call for this convention to be held on the 14th and 15th of March; and I am not surprised that you query in regard to the movement, and the persons connected therewith.

Having attended the preliminary meetings, and acted as one of the committee to issue the call, I am confident of giving you the desired information; and I believe that you, Brother, and the readers of your paper will "aid on the right by attending the meeting, or if absent, by giving the influence and power of your earnest wish and "God-speed." I should have but little faith in this movement, if it were to follow the course of the American Peace Society now in existence, which at its last annual meeting, devoted its entire attention to an effort at justification of our late war. How strange that a PEACE SOCIETY should seek to justify any war—dark and barbarous as all wars are, and the very embodiment of our worst conceptions of hell on earth—and this Society, composed mostly of individuals who in solemn mockery repeat that prayer "Thy kingdom come on earth!" Are they honest? Would they aid its coming? If so, then war to them must be a heavenly state of society. Truly such conceptions can only be in coincidence with that popular theology which puts the devil at the helm of the universe, and makes God, goodness, and our great and precious human brotherhood obedient to his power. Alas! that those who think they have outgrown the teachings of old theology, and think that they believe in a kind and universal father, whose power and will is to bless all the children of earth life, alas! that they too, should, by wicked war, curse their brothers!

I trust that the society which is to be formed will treat war as a crime! a great sin! and a barbarism not to be extemporized with, but abandoned as a power illegitimate to which we can never rightfully resort.

Now, in regard to the men whose names are affixed to the call as the sub-committee for writing the address. The chairman has, I believe, always been a consistent friend of peace. In public I heard him enforce such principles several times during the war, before large congregations, and his practical life has made a lasting impression in favor of peace and general reform in many parts of the country.

I have before me a radical Peace Pamphlet against the lawfulness of all war, and while the war fever was at its highth, by the brother

whose name is affixed to the call from Philadelphia. Joshua Blanchard of Boston is one of the oldest and most uncompromising friends of peace, and I understand separates from the old society because of their subserviency to the last war. Ezra A. Haywood of Princeton is a young man, and a graduate, at the commencement of the war from our Brown University; while here, in opposition to the College and the church, he stood bravely and almost alone among those with whom he was associated for the precepts of Jesus and Peace. But I hope that this movement may be carried forward by the masses of the people, whose voices have not heretofore been heard.

We cannot expect much of political leaders and the great men of the land, who in case of war, sit quietly in homes of luxury, while other men, poor in this world's goods, but rich and of inestimable value as our brothers, must leave their cottage, their wife and their children, and go forth in the interest of rich men and rulers at ease,—to redden the soil with their blood—to rend the air with shrieks of misery unheard and unanswered, and to die upon the gory field with the companionship of those suffering the same anguish, with no eye to look lovingly upon them—with no word of cheer from mother, wife, sister or child—no kind hand to raise them up, no light, no shelter at night!

And yet these men are our brothers; their lives are all the world to them. Do they not possess an inalienable right to their own earth life? Then let them, the poor, despised people assert the right! and brand as a crime infamous and beyond their endurance the whole war system which thus despoils them of their God right to life.

Personally I am willing to identify myself with and aid any movement which seeks the entire abolition of the war system. All may not be accomplished which we desire, but does honest work for a good cause ever fail of procuring results in the world?

Yours for right, L. K. GOSLIN.

REMARKS.—In addition to the above, we learn that Alfred H. Love, the signer of the call, of Philadelphia, conducted through the war, as a sterling peace man. He separated from his partner in business because he could not conscientiously sell army goods, though the pecuniary profit therein would have been very great; and when drafted he would neither go to the war, procure a substitute nor seek release through the surgeon. Such men are rare, and when they are found, their names and righteous deeds should be held up as examples and lights to the world. If all working men were thus firm in the principles of Peace on earth and good will to men, the miserable rulers and demagogues who get up wars for other people to be slain, would have to do their own fighting, and this would soon put an end to strife.

Since writing the above we have found the following report of the Peace Convention in the Banner of Light.

PEACE CONVENTION.

Reported for the Banner of Light.

The Convention held in Boston the 14th and 15th inst., was temporarily organized by the

choice of L. K. Joslin, of Providence, R. I., as President, and Dr. A. B. Child and Lysander S. Richards, of Boston, as Secretaries.

Mr. Thos. Haskell, of Gloucester, gave his experience in the Peace Cause. Had refused to perform military duty fifty years ago. Thought he was the oldest in the cause. Was anxious to be present to give in his dying testimony in favor of moral power as against deadly force.

Mr. Ballou read sixteen Resolutions, which held that all classes were subject to a supreme, divine and moral law, and should trust in God. The Resolutions were against the selfish spirit that actuated men to hostility.

The following were elected permanent officers: President, Adin Ballou, of Hopedale; Vice Presidents, E. H. Heywood, of Princeton, Margaret S. Bennett, of Gloucester, Dr. A. B. Child, of Boston, and E. D. Draper, of Hopedale, Mass.; Secretaries, Lysander S. Richards, of Boston, and Alfred H. Love, of Philadelphia; Business Committee, Wm. S. Heywood, of Scituate, Henry C. Wright, of Boston, E. H. Heywood, of Princeton, L. K. Joslin, of Providence, R. I., E. D. Draper, of Hopedale, A. H. Love, of Philadelphia, and Laura Blivin, of Providence, R. I.

Adin Ballou took the chair, briefly addressed the Convention, and offered prayer.

Henry C. Wright offered a series of Resolutions asserting that what was wrong to do without a license from civil governments, was wrong to do with one. And all laws that required allegiance to man and force should be null and void. Governments could exist without force, or else they should not exist at all.

Mr. E. H. Heywood also offered a series of Resolutions, to the effect that the recent war was wrong in principle and mistaken in policy, and better results could have been attained by other means. The negro should be enfranchised, and the right of peaceable and honorable secession from a community or from the nation should be established.

B. J. Butts, of Hopedale, offered Resolutions deprecating war, its usages and results; that the law of self-preservation was merely animal; that the only moral law was self-abnegation; and in favor of unqualified peace.

The different Resolutions were referred to the Business Committee.

Dr. A. B. Child addressed the Convention stating that all national and civil warfare rests on human law, all human law rests on the righteousness of selfishness. Let this righteousness of selfishness cease, and there will be no law—there will be no war.

L. K. Joslin, of Providence, R. I., made a few remarks, taking a stand against the American Peace Society, and in favor of organizing a movement against all resorts to deadly force.

E. H. Heywood spoke against organizations. Does not see the necessity of a Constitution. Wants freedom, and does not desire to bind himself to any creed.

Wm. S. Heywood, of Scituate, spoke in favor of an organization as to means and ends providing there was sufficient unity; if not he thought it best to wait awhile.

Mrs. M. E. B. Albertson spoke against Constitutions. Love was the highest principle to act upon.

H. C. Wright addressed the Convention. Man has no right to take human life under any circumstances. Die, rather than kill, is the watchword of our movement. Government is the great obstacle to its adoption. It is assumed that a government cannot exist except on the principle that man may kill men at discretion. All governments assume power to create and annul moral obligations, and to

use deadly force in carrying out its purposes. Governments based upon such assumed principles, must lead to the desecration and degradation of human beings. The only rightful government is one in which God is the only Sovereign, the only Judge, and the only Executive.

A. H. Love referred to many instances where Quakers had been true to their principles during the war. Some had been drafted in the rebel service. In one instance a conscript for refusing to bear arms, was ordered to be shot. The men were commanded to stand off twenty paces, and the conscript, turning his eyes heavenward, said calmly, "Father, forgive them, for they know not what they do." At the command "Fire! every musket dropped. "We cannot," they cried, "shoot that man." The officer's barbarity not allowing him to rest here, he procured a spirited horse, and after securing the conscript to the ground, his orders were to drive the horse upon him; but the instincts of the animal being too high for his master's barbarism, he refused to tread upon the form below, and the conscript was finally released. Mr. Love spoke of his own record during the war, and proved beyond a doubt the practicability of his principles, from having passed through some of the most severe tests of the war.

John Toohey said that combativeness takes many forms of expression. He is in favor of trusting God and Providence. It was no accident that we had war. To whatever extent men may condemn war, it is like many other things we cannot help.

Adin Ballou spoke on his resolutions. We are bound by one moral and divine law, and that law is to love God and thy neighbor as thyself. If a man has a cancer, he must fight it; the cancer is not a part of the man, and if you love the fellow you will fight it out of him. He is for fighting and cutting off everything in the man that is detrimental to himself. He would not kill the slaveholders to get rid of slavery, because you do not get rid of it thereby. He would not burn a barn to get rid of the rats. He is an aggressive man, but does not hate. Would not inflict a punishment on any one that he would not suffer himself.

The Committee on organization reported it inexpedient to organize a society at present, further than the appointment of a Treasurer, and a business committee of an indefinite number, to have charge of the publication, in pamphlet form, of the proceedings of this Convention, to arrange for the next meeting thereof in Providence, R. I., the 16th of May, 1866, and transact such other business as may devolve upon it. The report was accepted.

The Business Committee were chosen, embracing many prominent Peace friends in the country, and J. P. Blanchard, of Boston, was chosen to fill the office of Treasurer.

The resolutions of Adin Ballou and Henry C. Wright were reported by the Business Committee, and adopted by the Convention.

E. H. Heywood spoke against the system of having a Business Committee, especially on resolutions. Believes in diversity of opinion, and allowing the presentation of all resolutions to the Convention direct.

Josiah Warren addressed the meeting. Where the responsibility is, there rests the deciding power. He feels pleased that the cause of Peace is left in such wise hands as the leaders of this Convention.

Rev. Dr. Beckwith, Secretary of the American Peace Society, addressed the meeting on the aims and purposes of that society, which is simply the abolition of war; the sole aim is to do away with the custom of settling dis-

putes between nations by war. The late rebellion, the society considers, was an internal affair, not a war, and with which they have nothing to do. War between nations comes within their province alone. It recognizes the right of society to exist, believes in civil government, and the right to enact laws and put them in force. He does not believe in the inviolability of human life.

H. C. Wright replied, speaking against the practice of civil governments, and believed in governing self before attempting to govern others. He had all he could do to govern H. C. Wright, and thought that Dr. Beckwith would find it the same with himself.

Samuel May, Jr., wanted to correct a statement concerning the Anti-Slavery Society. That Society never identified itself with non-resistant principles.

The Business Committee reported that a Sub-Committee of three was appointed to publish in pamphlet form the proceedings of the Convention.

All communications must be addressed to the Secretary, Lysander S. Richards, Boston.

The Convention adjourned to meet in Providence, R. I., on the 16th of May next, at ten o'clock, A. M.

There were some sterling men at this Convention. The venerable, or Rt. Rev. Thomas Haskell is a man who will long be remembered as a friend and benefactor to his race. We call him *Right Reverend*, not because he is a priest, for he is not, but because his good works through a long life have entitled him to that honor. L. K. Joslin is another staunch friend to his race; so is E. H. Heywood, and A. H. Love, all through the late war, stood as firmly in the cause of peace as a rock in the ocean. But what is H. C. Wright? Years ago he professed to be a non-resistant, but when the war came, he took the absurd ground that a non-resistant can be *consistent* in favoring this war. He was replied to through the Boat, and a copy was handed to him at the close of his lecture in this city. He read it and told his friend he would reply to it when he got to Boston where he would have time to do so; but it appears he has never had time to reply, and now we find him out again in favor of non-resistance—hope he is on the rock this time. And what are we to think of Rev. Dr. Beckwith and his Peace Society, who could see no war in the late terrible slaughter? They remind me of the Missionary Societies, who take so much pains to proselyte foreign heathens, while greater heathens are perishing at their own doors? And finally, why was their report made to a paper that took an active part in the late war? Is there no peace organ in the nation? no paper that dared to be true to God and humanity, to truth and righteousness during the war?

We are glad this movement has commenced, it will set the people to thinking, and thinking prepares for action in the right direction. But none need think ever to abolish war yet save the government, for that is an impossibility. The whole force of political government is derived from the sword. When people obey the golden rule, political government and war will pass away together, and neither of them before.

GOVERNMENT HALL.

Political Government, what is it?

An institution to support a swarm of miserable demagogues in luxury and comparative ease under false pretenses.

It pretends to save your life from the murderer, but not till after the murder is committed! It professes to save your house from the torch of the incendiary, but acts only after the house is consumed! It professes to save your horse from the thief, but costs more than the animal is worth and then does not save him. And when the horse is stolen it costs more to get him back than it would to purchase another! It pretends to collect your debts of rogues or dishonest men, but costs more than the debt, and even then your debtor is as likely to get the case as you are! The Wisconsin Legislature has considered a proposition to abolish all laws for the collection of debts. Elmore, the mover of the bill proceeded to review the present system of collecting debts,—said he:

"It is all a humbug and a cheat, a matter of technicalities and legal shuffling. Lawyers give advice in order to obtain fees and encourage litigation. Judges make blunders and mistakes. He had a little experience in law, and that was rich. (Laughter.) He would give a history of it. The speaker then related how he had purchased a yoke of oxen about fifteen years ago—paid fifty dollars for them—a few days after the son of the man of whom he had bought the oxen, came to him and said the oxen were his. He insisted on having pay over again, and commenced suit before a justice. The jury didn't agree. Finally, through the Basswood Justices of the Peace, the case went against him. He appealed to the Circuit Court in Milwaukee. There I lost again, and said to my lawyers, I will give you ten dollars to quote Pennsylvania law to Judge Miller, and get another new trial ordered. (Great Laughter.) He took the ten dollars and performed his duty.

"A new trial was then granted, and the venue changed to Walworth County. Judge Irwin was then the Judge. Any man who wanted to gain a cause in his Court, had either to go hunting with him and let the Judge claim all the game that was shot, or else pat his dog. (Laughter.) I fed that dog crackers. (Renewed laughter.) The case was decided in my favor. When I heard the decision, I thought the dog had followed me about long enough—I turned around and gave him a kick. The yelp of the dog had hardly subsided, ere I heard the Judge say, 'Mr. Clerk, this judgment is set aside and a new trial granted.' (Great Laughter.) Mr. Speaker, that kick cost me \$200! (Convulsive laughter.) You have no doubt seen a suit in a Justice's Court in the country. There is time spent by jurors and hangers on, besides the ill-feeling and dissensions caused by it. It is all a cheat. The litigants had better sit down and play a game of 'old sledge' to decide the case. It would be more sure to settle the dispute."

This is law! this is political government!! it is what this *civilized*, this ENLIGHTENED, this CHRISTIAN nation is looking to for protection!!!

And let us look a little at the cost of this

miserable institution falsely called government.

Senator Doolittle, in a late speech in Congress upon the representation amendment, stated that of the 1,600,000 males in the South over twenty years of age, one-third perished in the late war. That is, 533,000 paid the forfeit of their lives. Mr. Doolittle says further, that of the 4,000,000 of black population, twenty-five per cent. was destroyed by the same cause. This gives 1,000,000 men—making of white and black loss the enormous human sacrifice of 1,533,000. Then of northern soldiers the loss is put at 500,000, which swells the aggregate to a round 2,000,000 human beings slaughtered by the folly and madness of extreme men, who precipitated the country into civil war.

So much for the cost in blood, to save the life of this miserable government, without a word about the men with one arm or one leg or no arm or no leg, that are to be seen in every town in the Union! Not a word about the pensions that must be paid them for life, or about the widows and orphans of these slaughtered men, suffering in want, not a word about the vice and demoralization caused by the war, or the thousands of millions of money yet to be paid, and the untold amount of property destroyed; and all to save the life of a worthless, inefficient imposition called government, when we might all be under the government of the golden rule which would not require a farthing in money nor a drop of blood to sustain it! Such are the fruits of the humbug called government, and a tree that produces so much evil fruit ought to be cut down and cast into the fire, and it will be when the people get out from under the government of priests and demagogues and learn to think and do for themselves.

Here is another scrap of government doings:

American Carpets.—The folly of going abroad for a carpet for the House of Representatives has been fully illustrated during this session to the expense of about seven thousand dollars. The handsome velvet carpet purchased in England and placed on the floor of the House in December, is already worn out, and its place has been supplied by an American manufacture.

Think of that ye poor demagogue ridden tax payers! While you are laboring in your fields or shops through heat and cold, or ploughing the ocean in storm and tempest almost suffering for the comforts of life, receiving but barely enough to keep soul and body together, the government leeches and scoundrels who have wheedled, deceived and cheated you with their lies about their great love for their country and the dear people, are traveling over English velvet carpets, destroying seven thousand dollars worth in a month or two, while many of your children are suffering for comfortable garments! But this is government, and most of you belong to some political party, and the leaders of the parties believe in such a government because it gives them their living, and so at their beck and bidding you will throw up your caps and hoorah for it, and denounce the persons and papers

that are honest and friendly enough to try to convince you of the deception.

Here is another scrap of government doings: Mrs. Ould has been convicted at Richmond, in Virginia, of shooting R. H. Meade, and fined one cent and imprisoned one hour.

There is protection for you. One cent fine and one hour imprisonment for shooting a man, and this protection from a government that has just required the above amount of blood and treasure to save its own accursed life!

I have seen people imprisoned for what was termed contempt of court, but I wish I was master of language that would fully convey the amount of contempt due to such a court and the government that sanctions and sustains it.

Here is another item of government expense:

It is said that the war claims on loyal citizens for damages to property, will amount to two hundred millions of dollars!

Are you ready for the payment of that with flour at \$15 per barrel instead of \$6, and all other things proportionably high on account of the government war?

And here is a scrap showing another phase of governmental wisdom:

Lydia Peacock, described as a blushing maiden of 43, has obtained \$3,000 damages of Henry Snell, a brute of 77, for breach of promise.

What is this, but punishing a man for not marrying one whom he could not love? What but a penalty for not entering into *legalized adultery*, which has already caused the earth to groan in misery? Friends, open your eyes, look at the government and its doings, be no longer deceived, and hug to your bosoms the coals that burn, the serpents that sting your vitals. Think of your fathers, husbands, sons and brothers slain, of the widows' wails and the orphans' woes, of the treasures wasted and no good thing to show in return, and consider whether it would not be wise to let such a government go to destruction, while you turn to the law and government of wisdom and love, of justice and right.

WOMEN'S SALOON.

[For the Chariot.]

A Response to J. Flagler.

BY MARY I. P. CUMMINGS.

"The matrimonial infelicity complained of by Mary I. P. Cummings, &c."

Well, Mr. Flagler, it is not half enough complained of, and you will allow me a word in reply to your clause which applies to my complaints.

I would like to see a fractional part of your millions who rejoice in child-bearing. I think that I have a limited sphere of observation but among a large five hundred of female acquaintances there are not more than three who bare children from choice. I assert what I have had from their own truthful lips. Pro-

bably four hundred and seventy-five of these have made passably good mothers; as good as circumstances would allow; loving the innocent children which they were forced to bear, but which *from choice* they would not have borne.

I do not fully endorse the theory of sensualists marrying their likes; it does well enough all but the children which are born from such affinizing. In infancy even, the narrow, low pinched proportions for the brain, and the heavy, lower portion of the face testifying what they will be. Again, that is more easily proposed than enacted, as the sensualist very often masks his infernal disposition until sure of his victim.

It does not necessarily follow that like pursuits beget happy marriages. To be sure, that would be a pleasant item, no doubt, but were perfect sympathy lacking in one particular pursuit or purpose, it does not entail, or should not do so, lack of sympathy in the general affairs and affections that go to make up life. According to the theory of affinizing like with like, a vain, superficial dreamer married to one similarly constituted would make a lame couple in life. Perhaps it is as well to counterpoise one nature with its opposite as any way; for judging from zealous observation, love marriages end as unhappily as mercenary ones. Not that it should be so, but *so it is*. The trouble is, woman is won by apparent affection, by loving words and kind caresses. She is married, and these are withdrawn with the waning of the honeymoon. She considers herself deceived and won under false pretenses *as she is*, and she revolts against the suffering without sympathy which she has entailed upon herself, or has been seduced into by false appearances.

"Millions," says Mr. Flagler, "rejoice in bearing children." Were such the case, (but we have taken the liberty to doubt it,) more's the pity, unless a better, purer race could be brought forth than is being cast out upon the earth now. It is not all to bring forth. There is a greater, if possible, responsibility than this; a responsibility that reaches through time into eternity.

One or two children in a family do very well, but this begetting a dozen or so of offspring, many of which are of such evil compound that their end can be seen from their beginning, is a crime of the deepest, blackest dye. These same women who have all this suffering and slavery to endure, do not get time for "silent meditation" as Mr. Flagler recommends.

Finally, we will be charitable, so long as Mr. Flagler does not know what he is talking about, and never can know by experience, more's the pity; for we expect man's philosophy on this subject to be of equal weight with that of humanity in other respects, trotting nimbly off under a lion's weight of other people's unseen, *unfelt* trials, and sinking *crushed* under a feather's burden of their own. So, if Mr. Flagler has a wife who is willing to be crucified over and over for him, we hope he in the least appreciates her work; but if he has not, will he allow the "thousands and millions" of women to speak for themselves in the matter? Considering myself the mouth-piece of ninety per cent. of woman kind, I shall cry aloud and spare not against the wrongs and outrages which women have to endure.

The largest Oak in the world is in Dorsetshire, England, which measures 65 feet in circumference.

Lillies are natives of North America, China, Germany, and Liberia.

INVALID'S ROOM.

[Written for the Chariot.]

To my Friends.

Dear Friends of the Chariot:—I come, once more, not in the fulness of strength and health, but with the faltering, unsteady steps of an invalid. I come, holding out the arms of my spirit in love, to you all; for as the tired child turns to its mother's arms, so turns my soul to the source from which it has drawn so much of strength for its life-tolls; and I would gladly bring you a portion of the joy and peace which was given me in those weeks while I waited at the golden gate,—waited and hoped the loving Master would bid me enter in. But gently and lovingly the angels lowered me down to the earth and its duties and cares, and bid me labor yet a little longer for the dear ones here. Bright and glorious were the shining ones who brought me rich, ripe clusters of celestial fruit, and gave my thirsty soul to drink of the fountain of eternal love. Flowers were strewn around me, perfuming the air I breathed with their fragrance;—not such as wither and die, but the fadeless and deathless ones that bloom only in the garden of heaven. Sweetest music thrilled my being, until forgetting all pain and weariness, my spirit rose above all earthly conditions, and sang joyfully with the happy choir. The material body was wasted and worn by the raging, burning fever, but the ills of the flesh had no power to hold the spirit in thrall, and a deeper, purer joy was given me than was ever mine in health.

Thus the angels ministered unto me; while the dear ones in *mortal* form,—bound by the ties of kindred, and others scarcely less dear in bonds of brother and sisterly love,—came, and bending over my couch day and night, brought around me the sweet and holy influences of their great love—ministering, not only to the wants of the *body*, but helping to bear the *spirit* up also. To those precious and tried ones who came to me then, all were then willing to bear my burdens if I might be spared; yet holding me to earth with a grasp so firm that the angels yielded me to them—to *them* I tender—not *thanks* only, but the devoted love of my life. I gave up all my anticipations of a reunion with the loved ones gone before; in sadness and disappointment of spirit; and for a time it was hard to feel that I must take up the burdens again which I had *thought* were laid off forever; yet *now* I know it was ordered in wisdom and love; and in those weeks I stored rich treasures of faith and hope which memory will bring forth in coming years to strengthen and bless me in every good work of my life. And, dear friends, I would bring you some of the golden grains I gleaned, I would give you a portion of the love of God that has blest and cheered me.

Most of you, I trust, have a storehouse of your *own* filled with treasures which "neither

moth nor rust can corrupt," and need not that I should give you; but if there are any still in darkness, I would, were I commissioned, lead them into the clear sunlight, and beside the still waters of truth, where their thirsty souls might drink deep and grow strong to bless others.

I hope you will pardon me for giving you so much of *myself*,—so *little*, it may be, of interest to those who do not love me, but I give these outlines of the happiest experience of my life, hoping it may strengthen those who doubt the power of our faith to sustain us in the "trying hour"—who regard it as a beautiful *theory*, which can never be of *practical* use when the *change* comes;—who look forward to that time with fear and trembling, because of the erroneous teachings of false guides. To the *Spiritualist* the "grim monster" *never comes*—an *angel* opens the gate and we *joyfully* enter in.

Yet earth-life is beautiful; it has not entered into our hearts to imagine how much joy we might have *here*, if we would but subdue each evil passion, and make our hearts fit temples for the holy spirit to abide in. If we were pure and Christ-like, we should not scorn to labor for the smallest and lowest of earth's children, but by loving precept and pure example strive to raise them up to true man and womanhood. Such labor among those whom Christ came to save will give us joy and peace in health, the sweet solace of loving hearts in the hours of pain, and when called from earth-life angels will welcome us, and clothe our glorified spirits in the shining garments of immortal life.

GERMAINE.

CHILDREN'S ROOM.

Letters from the Little Folks.

Vineland, Feb. 20, 1866.

DEAR FRIEND HACKER:—It is so very rainy to-day that I did not go to school, so I thought I would write to you. Father and mother say they have taken your paper about fifteen years, and would not know how to get along without it. We used to live in Easton, Washington Co., N. Y., but we moved down to Vineland a year ago last November, and we like to live here very much. We expect to have all the strawberries, goosberries, blackberries, peaches, pears and grapes that we can use this year, and some to sell.

There is a school house near our place, but our school was so large that they divided it. There are a good many schools in the place; one they call Commercial School, kept by Professor Stephens. We have got a Progressive Lyceum here now. We have about one hundred scholars. Andrew Jackson Davis and his wife were at our meeting yesterday, and are going to be next Sunday. Warren Chase and Dr. Coonly were there too; Dr. Coonly has bought here. We held our meeting in our new brick Hall yesterday for the first time; it is 60 by 75 feet, and will hold a good lot. I wish the children that write to you could live here and attend our Lyceum. I shall be ten years old next May.

Tuesday Morning.—It has cleared off and

looks so beautiful; there is no frost in the ground and the birds are singing, and it seems like May.

ROBBIE BUTLER.

Well, Robbie, we are glad you like your new home, and hope you will realize all the prosperity you anticipate. Am glad you have good schools, but to be plain and frank, I must say for one, that I have no desire to see any of those who write for the Chariot in Lyceums in Vineland or any other place where children march each one bearing a war flag, and where they sing patriotic songs. Spiritualists ought to be ashamed of such things, and would be if their eyes were opened to the truth. After they established such a Lyceum here I went into it and told them of the impropriety of such things—told them if they must have banners, a green one with a white lamb on it, a white one with a blue dove, &c., &c., would seem much more fitting to their high profession than the blood striped war rag. I suggested to them that if each child was permitted to say what his banner should be, one would choose the representation of a green field with a plow or other implement of husbandry; an other, a flag of water color with a vessel, and so forth, and so on, and the flags would not only be a thousand times handsomer than the old monotonous war rag, and inspiring peaceful suggestions, but they would have an opportunity to discover by the flag what trade, occupation or calling each child had a taste for, which would serve as a valuable hint in educating and preparing them for business. But A. J. Davis and the war flag are so much more popular that my counsel was not received. My views are still the same, and I had rather see a child rambling the fields and learning wisdom from the herds, flocks, birds and insects than marching to the tune of Yankee Doodle with that despicable war flag waving over his head. This is plain talk I know, but as a million of lives have recently been wasted in what is called the cause of liberty, I suppose I have *liberty* to express the honest and deep convictions of my soul. Let the older persons who lead in this business think of the above hints about banners. Spiritualists, who profess to hold communion with good spirits, should of all people be the first to shun everything of a military character, and labor to cover the earth with peace and love as the waters cover the sea. If I were entirely alone in the above views, my conviction on their correctness is sufficient to sustain me, but I am not alone. I find the most spiritual minded generally agree with me.

March 7, 1866.

FRIEND HACKER:—I am a little girl, and often thought I would write to you, but have always felt a little timid about writing to you, because I was afraid I could not write plain enough. I am ten years old, and live in Columbiana, Ohio. I used to live in the country, but now I live in a village. I go to school all the time when there is school, but our

school is out now. My studies have been Geography, Reading, Spelling, Arithmetic and Mental Arithmetic, and I studied very hard, and when I was examined in Arithmetic I did all the sums in Division right, and then Mr. Cammen said I might go up stairs, and then a Friday afternoon we all went up stairs, and that was the last day of school. My mother was there that day, but my father was not at home. There were 251 scholars there the last day, and a great many visitors besides, and we could hardly find seats for the scholars and the visitors too. The last day of the school we had fun. The school house has three rooms in it, and we have four teachers, all very good ones too. I have a little sister eight years old, and her name is Evaline. We have lots of fun running and playing since school was out. I had a sweet little brother and his name was Willie, he was such a playful little fellow, it seemed to me as though I could never part with him, but death came in our little group and bore him to the spirit land; but I think if I am good I will meet him again.

Friend Hacker, I will send one dollar to you, and in my next letter I will send you money for your photograph. I have learned the "New York Orphan" and spoke it in the literary meeting, and love your paper very well. Ma and Pa send their love to you and Mrs. Hacker.

Your little friend,

ELLA ERWIN.

DEAR MR. HACKER,—I send my love to you. My colt grows big and fat. The little Knox is so full of fun he jumps and kicks in his pen as if he was crazy. Fred and I have two calves, and are going to yoke them up and tame them.

Fred and I want to go to Jersey with you. I am six and he is four. We could pick strawberries and eat them.

BERT J. CROSBY.

Real "chip of the old block," Bert. Colts, horses and calves! I should think little Knox, the \$500 colt, would jump and kick to get out where he could run. You must let him out. Yes, you can pick strawberries and eat them too, and I wish you were in Jersey where the birds have been singing for weeks past, while it has been snowing and freezing here. There is a snow-drift now, the 27th of March, three feet high near my window, and sleighs are running, though a week ago the ground was bare. I can see large white gulls from my window flying over the water, but no other birds.

Hammonton, N. J., February 24, 1866.

GRAND PA HACKER:—I wonder why you don't move to Jersey as you said you would? There are lots of new settlers coming here now. If you don't come pretty soon, you will not know the place, for there are so many new houses building. Mr. Byrnes is building a nice large Hotel. People are coming here from almost every northern State. They say they are tired of living where there is so much snow and cold weather, and where they cannot raise nice fruit.

There is no frost in the ground, and the blue birds are singing as merrily as though winter was entirely over. The new settlers are busy grubbing and clearing their land, as busy as bees in a clover field. We have no street cars running, although our town has just been incorporated. We expected to have had a city Chariot running here before this, but for some

reason it has not as yet come. We have a newspaper printed here now, and our town is becoming quite citified.

Vineland, and many other new towns are springing up in New Jersey. Father says that Vineland is quite a thriving and wide-awake town, and wishes them all success in good works. Yet he thinks they are rather too far from Hammonton to ever become a first class city. I am sure there is no place where people are healthier or where they can raise nicer strawberries, peaches, pears, or grapes than here. During the berry season last summer, the people of this new town, loaded two large cars every day with strawberries and blackberries. Only think! Twenty seven thousand dollars worth of strawberries and as many of blackberries! Father thinks that it will require a whole train to carry the fruit to market another year. Little girls and boys can earn lots of money picking berries here. Why, I am a little girl only eight years old, and I earned seven dollars last summer picking strawberries.

We don't need any one to tell big stories about our place. All the favors the people ask is, for every one to come and see the place. Our works speak for themselves. The best proof is the eating of the fruits of our soil.

We have lectures every Sunday, and there has been a children's lyceum organized here. We have good schools, and expect to have a graded school opened here the present season.

To one and all, who are seeking new homes, we say, pay Hammonton a visit before you buy. By so doing you will find that truth is stranger than fiction.

MINNIE S.

REMARKS.—Grand Pa Hacker! Isn't that nice? I have found fathers, mothers, sisters, brothers, nephews, and neices all over the country among strangers. and now I am Grand Pa, am I? Well, I will not object to being Grand Pa to you, if you will always behave as well, and try to learn as fast as you did when I was there.

I have not gone to Jersey because I have had too much to do to get ready to go, but I am still hoping to get there some time, and then you'll see the Chariot a permanent institution if it has friends enough to keep it running.—No, there is no need of telling big stories about Hammonton, for the fruits can show what may be done there. Those big melons, big clusters of ripe, sweet, juicy grapes, and other things in your garden told me the story, and one man said that with four thousand population only 14 persons had died in four years. I want you to write again, and tell me what you have planted, and tell me when all are done planting.

Washington, Iowa, March 27, 1866.

FRIEND HACKER:—I thought I would write to you a few lines. Father takes your paper and I see other little girls' letters and love to read them. I hope I shall be able to see you some time, for we intend to go to Hammonton one of these days, and when you go, why then I can see you and have a good talk with you. I am twelve years old. I have a little sister two years younger than myself, and a little brother three years old. School begins next Monday. I want to go and shall go if mother does not need me at home. It is very cold today the snow is most gone. I wish we were

down to New Jersey now. Peas and Lettuce are up down there. So a gentleman wrote to his friend here who is going to move to Vineland. But I must bring my letter to a close. If there is room in the Chariot for any more, and you think it worth while I should like to belong to the band. Mother and Father join in sending love—give my love to Mrs. Hacker, and keep a large share to yourself. Good bye.

IRENE C. WOOLLEY.

Yes, Irene, there is room for lots of you little folks and when enough of you come at once to fill the Chariot you shall have the whole of it one trip. There is a man here that has a long boat on runners, and when there is no school and good sleighing, he takes in the little boys and girls and gives them a ride for a few coppers each, and I wish you could see that boat when it is full, all so happy chatting and laughing, and so many of them and crammed together so thick you could not count them. And what a nice time we will have in the Chariot where there are little boys and girls enough to fill it. Yes, we'll have a fine time in Jersey, among the delicious peaches, grapes and other good things.

Rensselaerville, April 8, 1866.

FRIEND HACKER:—Thinking you would like to hear from me I thought I would send you a line. It is Sunday and is snowing finely. We have had a few sunny days this past week which seemed as if summer had come. I have amused myself of late with tending my dear little brother—he is a dear little treasure; we talk of calling it Frank. I thought I would write and tell you so that the little girls in the Chariot could rejoice with me. I read the little girls' letters with so much interest that I want to tell them of my great joy. I have been to school every day this past winter. I expect to go to school this summer when I can be spared. About one week since there was a man in our place walked a rope about 250 feet in length, he was dressed in white and had a yellow band around his waist, he sat sailor fashion in a chair on the rope, he walked in a sack across the rope. What do you think about it? There was lots of people there and lots of fun. The folks are all well and send their best wishes. I send my love to all the little girls in the Chariot. I can't think of any more to write, so good bye.

MATTIE WINANS.

☞ If people slander you live it down.

☞ The whole animal creation is represented in the human kind. The slanderer is the pole-cat, that makes those with whom he comes in contact smell as bad as himself. Disagreeable animals; but when you are scented by them work away; it will wear off.

☞ If you lose a friend that you cannot regain, don't sit down to cry about it, but go to work earnestly to gain by a better life, two other ones in the place of the one you have lost. Let your motto be "Upward and Onward," and you will find better friends than those whom you lose.

Pedantry crams the head with learned lumber, and takes out the brains to make room for it.

Ladies of fashion starve their happiness to feed their pride.

It is easy to hide riches, but hard to conceal poverty.

Thirteen men were hung in the different States on Friday the 12th of January.

PREACHING ROOM.

Plain Sermons.

BY J. HACKER.

Selfishness.

We hear a great deal said against selfishness, and in favor of crucifying it, destroying it, &c. We might just as rationally cry out against fire, or water or steam or anything else that has been so useful to man. Fire is a great friend when we keep it in its place. We could hardly live without its services; but if we set our dwellings on fire, it then becomes our enemy, destroying all that comes within its reach. Water is good in its place. No living thing on earth could exist without it; but if we sit down on the beach and allow the tide to overwhelm us, we are destroyed. So with steam and every other blessing. We may make a curse of the best things, the highest gifts of God by misusing them. Just so of selfishness. If a man allows selfishness to take its own course like fire, water or steam, it may destroy him. But if he controls his selfishness and guides it in the right direction it is a blessing to him. A man may permit his selfishness to guide him into the love of money so that all his powers are absorbed therein. He has no fixed plan about what he is going to do with his money after he gets it, but goes on hoarding up by every means in his power either honest or dishonest, until his entire thoughts by day and by night, are all on getting money. He buries himself in his counting room or amid his merchandize year after year so absorbed in his one idea, that he has no mind for anything else. He has no love for his family, no more sympathy with his wife and children than though they were not his. He is almost a stranger to them. His days are occupied by business, and when he returns for food or lodging, his brain is full of money plans, and his pockets stuffed with papers in which to learn of chances to make money. He is as cold and forbidding in his family as an iceberg, because the love of money has chased every genial feeling from his soul. All his powers are devoted to adding dollar to dollar, house to house, ship to ship or farm to farm. Thus he lives and thus he dies. As far as real enjoyment is concerned he might as well have been consumed by fire, drowned in water or blown up by steam years ago. People seeing how he has lived cry out against selfishness, when the fault was not that he had selfishness but that he did not control and direct it aright. Could he have been taught when young as he should have been, that money was a curse unless devoted to useful purposes, could he have known as he ought to have been taught when young, that one dollar spent for the comfort and happiness of himself or family or any one else, would yield him more true happiness than a thousand hoarded up to benefit no one, his selfishness would have been changed in the

right direction and would have become his moving power in good works, shedding happiness all around him, the same as it was the moving power in hoarding wealth. It is not the selfishness of men that does so much mischief in the world, it is its misdirection. One man permits his selfishness to lead him on hoarding up money without any distinct idea as to what he is to do with it, while another controls and directs selfishness in the opposite direction. He has learned that he can be happier in doing good to mankind with his money than by hoarding it, so guides selfishness in that direction. He is selfish—wants to be happy and so does good that he may be happy—he is guided in the right path by the same selfishness that leads the other in the wrong path.

Again, selfishness may be compared to a horse. In his wild state he will trample you under his hoofs and mangle you with his teeth. Capture and mount him without bit or rein, and he dashes off with you into a pit or over a precipice; but tame and guide him and he becomes your servant, carrying you in safety and administering to your profit or pleasure. He who is truly enlightened knows that no mortal on earth can continue any considerable time in perfect happiness so long as any other mortal on earth is miserable; for we are all spiritually united;—bound together by invisible ties, and so long as any mortal suffers, all must feel that suffering in a greater or less degree whether they know the cause of it or not, so that selfishness will lead him who knows this, to aim for the happiness of all others that he himself may be happy. Here selfishness is like the well-trained horse under bit and rein. But he who is not aware that we are so united by unseen ties that when one suffers all others must share more or less of that suffering, goes on to accumulate wealth by dishonest means, causing others to suffer and himself sharing in that suffering without knowing the cause. This man is like one mounted on a horse without a bridle and will be landed by his selfishness in the ditch.

All our passions are, like selfishness, right and proper. They are not to be destroyed, but captured like the wild horse, and tamed and educated, and controlled and directed aright; and then they minister to our pleasure. In the bible we are informed that God gave man dominion over the beasts, fowls and fishes. We need not go outside of ourselves to find all these. Our passions are like beasts, fowls and fishes. When left to pursue their own course they annoy and destroy; but when brought under the control and direction of wisdom and love, they all minister to our happiness, and it has truly been said that "He who ruleth himself, (or the beasts, fowls and fishes within him,) is mightier than he who ruleth a nation."

Barley has been sowed with success 145 years after it was produced! Wheat may be kept with the germinating principle for ages. Seeds of different grasses will vegetate after having been buried in the earth a thousand years.

A single Barley Corn in Paris produces 45 elms, containing 180,000 acorns of Barley!

The celebrated Botanist Rey, counted 32,000 seeds in the head of a poppy.

There are 360,000 seeds in the capsule of a Tobacco Plant.

It is supposed by many Naturalists, that the Elm Tree produces 530,000 seeds per year.

The largest flower in the world is three feet in diameter.

CHRISTIAN HALL.

A Word for Christianity.

Infidels, also many who call themselves Reformers, Spiritualists, &c., are continually charging Christianity with what it is not guilty of, but condemn and reprove. They refer to the ten thousand sins of the numerous religious sects and charge them all to Christianity, crying, "See how corrupt and corrupting Christianity is!" Now this is not fair. Such people may be honest and sincere, but if they are they make a very great mistake, which ought to be corrected.

Christianity derived its name from Christ, and to know what true Christianity is and what effects it would produce, we should look to His precepts and examples, not to the doings of bigots, hypocrites and other deceivers who choose to call themselves by his name, though as different from him in spirit and practice as darkness is from light. Some point to the late bloody war and cry "See what Christianity has done," when the real fact is the war came for want of Christianity. Christ never slew a man, he never countenanced physical war, but always preached peace and good will. "Resist not evil but overcome evil with good;"—If thine enemy hunger feed him;"—"If any man sue thee at law and take away thy cloak, forbid him not to take thy coat also." Such were his teachings and his practices and examples correspond therewith. He warred not against men, but against errors that were injuring men, his mission was not to destroy but to save. He would strip man of the ragged, filthy garments of sin and clothe him with the garments of salvation and righteousness. He sent forth his disciples not with swords and guns to destroy the body, but endowed with wisdom, love and truth to purify and save the soul. He never but once told his disciples to take swords, and then it was to show the world that he would not permit them to fight, even for his own life, yet the priests of Baal have dragged this in, to prove that he believed in war, when it teaches directly the reverse. And what scripture is there that these subtle men have not wrested and twisted to favor their own corrupt plans and abominable practices.

Christ and christianity are no more accountable for the doings of the bogus churches than banks are for the bogus bills and coin which rogues issue in their name. Money men do not look at counterfeit bills to learn what a bank is worth. They go to the bank itself for such information, and no more should people go to bogus churches to learn what christianity is. There is not a line in the New Testament to prove that Christ approved of physical war, yet in our late war ninety-nine hundredths of the clergy and their dupes pretended that this was a christian war, and blasphemously prayed to God and Christ to help them, and at the close of the war some of the ecclesiastical councils VOTED God thanks for his aid, though they could not show or name the slightest particle of proof that he aided them in any way! Is this solemn mockery to be charged to Christianity simply because it was done in its name, when all the teachings of Christ were in direct opposition to it? Nay, my friends, let God be true though every man, even all the self-styled and man-made divines are thereby proved to be liars.

Now, friends, we ask you to stop these false accusations against christianity. If you can find evil in the precepts and practices of Christ, be satisfied with charging that much to him, but do not say that Christianity or Christ is guilty of this, that or the other abomination because it is committed by men who, at the same time that they call themselves Christians would crucify the living Christ just as gladly as the Jews did, if he was with them and they had the power to do so; and who do daily crucify his spirit and put him to open shame. We have been telling the world more than forty years in public that modern churches are the syna-

gogues of Satan, and in the late war they have proved the truth of our testimony, and now let them go to their own place as Judas did after he sold Christ, and no longer charge their sins on him.

YOUNG WOMEN'S SALOON.

A Word More to the Girls.

Well, girls, have any of you taken the advice I have given you in former numbers? Have you put aside your hoops, cut off your long, mopping, fettering skirts, donned pants and got ready for work? If so look up and get together your tools for farming and gardening, and be ready for action. It will be far more healthy and pleasant for you to work in field and garden than in cellar kitchens, shops and mills. If you can not make so much money you will have more enjoyment, be much happier, and can raise enough to secure the comforts of life. Those of you who live near markets can raise strawberries and other small fruits which are very profitable; and those too far from markets to do this, can raise something else. All of you with tolerable health can support yourselves handsomely and lay up something besides if you will but try it in earnest.

Some years since I gave females advice like this through the Boat, and one sensible girl of seventeen years accepted it. Her first movement was to dress herself so that she could get about and have the free use of her limbs. Her hoops, bustles and other traps and fetters were cast off, she cut off her skirts just below the knee and put on pants. She then engaged a school for summer and went with her father to the School Committee to be examined and get a certificate. The Committee were pleased with her attainments, had no doubt but she would make a good teacher, but told her positively that she would not be permitted to teach in that town unless she dressed in fashionable style. She turned to her father and said, "I will not be a slave; I will not teach a school, but will go to farming." Well, said he, if that is your resolution I will aid you all I can. So she went home and infused her independent spirit into the minds of her mother and younger sisters, and they all went to work with a will on the old fields while the father bought more land. Two of the girls plowed eighty acres that season, and in the spring the mother with the aid of one girl, sowed sixty acres to oats. They have gone on steadily and are under no necessity of marrying to secure a home. They are capable of making homes for themselves. They can take wild colts and steers, tame and break them to the harness or yoke, hitch them to plow and cart and perform all the work on the farm, and yet are modest, lady-like and refined in their manners. They have improved their land, erected buildings, established a Lyceum, and the last time I heard from them they had a school where young men and women studied together and paid their board and schooling by working together in the fields and shops.

When at Hammonton, N Jersey, I saw a little woman with an acre of strawberry plants, an acre of grape vines all tied up to stakes, and a lot of sweet potatoes and garden vegetables, all the work of her own hands, where one year before the land was covered with a small growth of pines and white and scrub oaks. She had also dug holes and set posts for a fence in front of her cot, and besides all this, she told me she had earned many dollars by picking fruit for her neighbors, and had just set out fifteen thousand strawberry plants for a neighbor. Another woman cleared over a thousand dollars on three and a half acres of strawberries; and in one place I saw a little girl eleven years old who was digging the last of fifty bushels of sweet potatoes that she had planted and hoed. I mention these things to encourage you to try. You do not know what you are capable of being or doing. You have been done up in hoops and fetters so long that you do not know how much

pleasure there is in being free and doing something for yourselves. Throw away your foolish notions that the chief end of woman is to secure a husband to maintain you, and go to work for yourselves. No man that is worth having will be willing to bind himself for life to one fettered and hampered and incapable of taking care of herself, so don't play the fool any longer but be alive and awake, dress so that you can move, see that you are right, and then go ahead.

CONDUCTOR'S OFFICE.

Letter Box.

Letters of Lillian Ching to his brethren in the Island of Loo Choo; written during his residence in the United States.

U. S., Mount Prospect, 7th month, 1825.

MY DEAR BRETHREN:—

I have now been in the United States of America more than five years, but neither time nor distance has weaned my affections from my country, my brethren and my friends. They are had in daily remembrance. The people of this country generally trace their origin to Great Britain, and speak the English language, which you had opportunity to hear, when the British ships of war visited our Island. The language is now familiar to me, and as I wish to improve in writing it, I shall use it in my letters to you,—not doubting that by this time some of my countrymen understand it, and will be able to interpret for others.

I shall say nothing of the geography of the United States; but shall endeavor to give you some account of the character, the manners and customs of this extraordinary people. As I shall have strange things to relate which might lead you to suspect me of such prejudices as naturally arise from unkind or contemptuous treatment, it may be proper for me in the outset, to assure you that I have been treated with much hospitality during my residence in this country. In many respects, I think highly of the Americans. They are far before the people of our Island as to general knowledge, and in the arts and sciences. But many of their opinions and customs are shocking to me. I may be in some things misjudge, and in others, I may be misinformed; but I shall aim to be correct in all I shall communicate to you respecting them.

You will remember that the Britons, who formerly surprised us by their warlike appearance, called themselves Christians—a name which was then but little understood by our people. The inhabitants of these States have assumed the same name; and I am told that it is a name common to many nations of Europe, and also of South America. By inquiry I have learned that this name was not derived from a place or country, as we derive Chinese from China; but from a wonderful personage who appeared in Palestine as a Divine Teacher, a little more than 1800 years ago. As he was called Jesus Christ, his disciples call themselves Christians.

You will not soon forget what an unfavorable opinion we formed of Christians, when the Britons who visited our country explained to us the purposes for which their ships were built and the use of their guns. We very naturally associated the idea of *men-killers* with the name of Christians; for the Britons made us understand that they were trained to the business of war and manslaughter, and that they deemed this employment just and glorious. To a people like ours, who were wholly ignorant of war and fighting, and who had been educated to live in love and peace with all men, it could not but be shocking to see such huge ships furnished with engines of death for the destruction of mankind, and to see them manned with many hundreds of people exulting in their profession as warriors! After my arrival in this country, I found that the Christians of these States had not only their ships of war and men trained to fight on the ocean, but that throughout the

country, the young men spend several days in each year to learn to fight on the land. It is supposed that more than a million of men are thus trained every year. In the opinion of this people, great glory is acquired by successful deeds of manslaughter. Battles fought fifty years ago, in which many were slain, are still celebrated in praise of the actors, to excite in others what they call the martial spirit, and the love of military glory! I am also told that this people in time of war, pray to their God to assist them in destroying their fellow-men, and such prayers are offered up in the name of Jesus Christ, who is called their Mediator and their Savior.

From such facts, it was very natural to infer that the Christians regard their God and their Mediator as beings who have great delight in deeds of war and bloodshed—especially when practiced on a large scale. I was therefore induced to make some inquiry respecting the religion of this people. On mentioning the subject to some friends, I was referred to a book called the Holy Bible, which they said would give me a full account of Christianity. I was also told that I should find the Christian religion far preferable to any other, as its tendency is to make men love one another, and to live in peace. How to reconcile this with what I had learned of the practice of Christians, I could not understand. But having obtained the Sacred Book, I resolved to examine it myself. I found it to be divided into two parts or Testaments—one is called the Old Testament, and the other the New Testament.

I have already examined the Old Testament. It gives a concise account of the creation of the world, and the fall of man; but a considerable part of this Testament is a history of events relating to a particular race of men, called Hebrews, Israelites, or Jews, to whom their God had shewn special favors, and who are often called his chosen people. Abraham their father, and a considerable number of his posterity were, I am inclined to think, good men; but the nation as a people, were often reproved by their God, as a rebellious and stiff-necked people. They were like the Christians of modern times, fond of war—a bloody-minded people. Like Christians, too, they would fight and murder one another, as the people of other tribes.

The Old Testament also contains many extraordinary predictions of future events, some of which are not yet accomplished. There is a prediction, which is often repeated, of the coming of an extraordinary prophet or messenger among the Jews, who was to effect great changes in the world. The Christians affirm that this wonder-working person was their Christ or Messiah. But the same prophets who foretold the appearance of such a personage, also predicted that under his reign there would be a time of universal peace, and that the nations would learn war no more. Yet more than eighteen centuries have elapsed since the birth of Jesus Christ, and the time of peace has not arrived. It is true, that the prophets did not very distinctly say at what period of the Messiah's reign the state of peace would begin; but 1800 years is a long time to wait for the fulfilment of such a prediction. Besides, it seems reasonable to suppose, that the promised peace will be, if it ever occurs, effected by the instrumentality of the disciples of Christ, that, by their pacific dispositions and conduct, they will lead the way to universal peace. But there is surely nothing in the present warring character of Christian nations, which affords any encouragement that such a blessed period will ever come. No people on earth are more addicted to war than Christians, who are at more expense to "learn war" and to be always ready to fight.

Perhaps, however, the present nations of Christendom are to exterminate one another by their wars, and that in this way wars are to cease. If this be the way that peace is to be brought about, the present policy of Christian nations is well adapted to the end. They indeed "learn war" and make preparations

for war, under the pretext that these are the means of preserving peace. But with equal consistency, the people of a city might continually pile fuel upon live coals and employ the bellows, to prevent a conflagration. So far as I can learn, the Christians employ the same means for *making war* and for *preserving peace*! By this I mean, that in both cases they cultivate the spirit of war, praise the deeds of war, and prepare for conflict!

[TO BE CONTINUED.]

GOVERNMENT PROTECTION.—In the course of my life I have paid some hundreds of dollars, in the shape of tax bills, for what is called government protection; not because I had any faith in the pretended protection or deliberately chose to make so foolish a bargain, but because the money was taken by force; and what protection I receive will appear from the following. The day after the late solemn mockery called Fast, which was appointed by the same vile authority that has been butchering men by thousands and hundreds of thousands, to maintain a forced and disgusting Union, I sat at my table writing in broad day light, when a stone was hurled through the window at me, passing over my head, striking the opposite wall and bounded back to my chair. My head and table were covered with thousands of pieces of broken glass so severely was the missile thrown. The person who committed this act entered my yard, and after hurling the stone fled, and in a moment was out of sight. This is protection, is it? Had I been killed by the stone, probably a court and other officials would have received liberal pay for going through with the mockery of a trial and arguing on pardoning the offender; but where is the protection? Who is safe? Every paper we take up gives accounts of thefts, robberies, murders, rapes and other crimes, and notwithstanding all the expense of government these crimes are on the increase, and ever will be until the government is removed out of the way, and people look to something better for protection. So long as they trust to such a government their moral and spiritual power will lie dormant; and as the government can exist only by violence, it is continually demoralizing the people by its examples.

In January last five dollars were mailed to me from a Western State, but the letter never arrived, and though the postmaster saw the money enclosed in the letter, no one is responsible. If the government receives extra postage on a letter containing money it will not be responsible for it. If it would get out of the way with its postal system, and allow expressmen to do the business, all would be safe. I have sent hundreds of dollars by expressmen without losing a farthing, and yesterday saw in a paper that a Southern Express Company recently paid \$200,000 which was lost while in their hands, by the blowing up of a steamer. Had this large sum been in the government mail bags not a copper of it would have been paid. So much for a mockery so dearly paid for, under the name of government!

WANTED.—A Box 12 years old wants a home in the country.

No man has ever measured the power of kindness; it is boundless.

Men often confess *small* faults in order to insinuate that they have no *great* ones.

Truth is an invaluable gem, but it frequently requires much digging to get at it.

A man without money is poor, but a man with nothing *but* money is still poorer.

The man who tears himself away from pernicious habits, performs a work of moral grandeur.