

CHARIOT OF WISDOM AND LOVE.

GOD MAKETH HIS ANGELS MINISTERING SPIRITS.

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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.

PHYSICIANS' OFFICE.

[Written for the Chariot.]

Mental Hygiene.

BY JAMES FLAGLER.

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written trouble of the brain,
And with sweet oblivious antidote
Cleanse the foul bosom of that perilous stuff,
Which weighs upon the heart?"

Health of mind depends upon health of body to a great degree, yet ill-health often comes through the mind by sympathy, anxiety, great excitement, fear, &c. We should study to maintain an even mind under all circumstances. Reason and judgment should prevail against undue excitement of any kind. Mind and body are so intimately connected that each is easily effected by the other. Hence the importance of perfect health mentally and physically, to the symmetrical development of a perfect human being.

Insanity is a most horrible and lamentable calamity to be afflicted with. No effort can be too great, no self-denial of any evil indulgence too rigid to escape such a wreck of mind. An exasperated and weakened nervous system, too often caused by excessive indulgence of the sexual instinct, alcoholic liquors, tea, coffee, spices, cares, combative passions, &c., are the prevailing cause of mental troubles which lead to mania and death. Cheerfulness is a science, has its laws in the constitution of man, may be known, practiced and its happy effects realized. The study of human nature in all her varying developments contributes to peace of mind. Her scenery, inimitable in beauty, grandeur and sublimity, as displayed o'er hills, through vales, by river's brink, on mountain's peak, the flowery plain, the cultivated fields and gardens, all combine to please and calm the troubled mind; and wise are they who indulge temperately in this luxurious feast for the soul, displayed by an Almighty Power for ends of use and happiness.

The mind needs its appropriate stimuli, such as its nature demands in the pursuit of useful knowledge. Thinking temperately and wisely on pleasant subjects in the light of truth for a practical purpose, is hygiene exercise, and promotes vigor and progress. The bright side of things is always worthy of the most attention, and pays the best in the journey of life, which

should ever be distinguished for gentleness and moderation.

"We are not ourselves,

When nature, being oppressed, commands the mind

To suffer with the body."

Health of body then, is absolutely necessary to the health and serenity of the mind. Such being the fixed relation between them their harmony depends on their united health. Nature does not offer health upon any other terms than living in accordance with her laws. "Man, in his best estate is altogether vanity" when attempting to improve on nature, and substitute false pride, luxury, and excessive passion indulgence. The study of nature is a balm to the mind, promoting its health and tranquility. Living according to nature, subsisting on her bill of fare, promotes health of body, length of days, and a satisfaction in the consummation of our existence on the earth.

Reading, singing, useful labor, doing something well, with an interest in the work, with the view of adding to comfort, procuring independence and happiness, are powerfully hygienic on the mind and body, and serve to drive away the "blues," promote cheerfulness and contentment.

Just views of God, religion and immortality are indispensable to health and happiness.—Superstition, illiberal and narrow sectarian views are cramping to the soul and dwarfing to all the noble, expansive desires of the heart. We should feel that God is great, good and powerful, seeing the end from the beginning, the Father of all life in whatever form, and not partial to sex, color or country—that all are *àlike* loved by him in his wisdom, justice and mercy; that our duty is to accept creation as we find it from an Almighty hand, and do the best we can under all circumstances, on the principle of justice in the making and administering of equal laws for all people.

Religion should consist in doing *justly, loving mercy* and endeavoring to make each other happy, hoping thereby to please God and become worthy of a social, conscious and perfectly happy immortality beyond the tomb.

"Prayer is the heart's sincere desire, uttered or inexpressed." Forms and ceremonies are not essential to a true change of heart and the enjoyment of a sensible religion. Simplicity, good sense, and honest purpose are the best forms of outward expression. The masses of the human family are too *poor* for vain display in church or state. A Quaker display is ample for the admiration of God or man.—When we can feel and acknowledge the brotherhood of man, the Fatherhood of God, and the motherhood of nature, free from prejudice against color or nation, and are willing to act upon such principles, vote for them, pray for and talk for them from the heart, then, and not till then, have we got the true religion which passes us from death unto life everlasting. Such an experience of religion transcends all forms, ceremonies and superstitions of all ages, and lifts us up into the holy of holies, sanctifying the heart unto the only true and just God of all the universe. It is the hygiene balm of a perfect civilization, culminating in endless glory. Amen.

"Look not mournfully into the past,"

It comes not again;

Wisely improve the present,

It is thine;

And go forward to meet the shadowy future,

Without fear and with a manly heart."

WOMEN'S SALOON.

Hints to Females.

Much has been said and written in the last twenty years about Woman's Rights, Woman's Wrongs, Woman's Capacity and Woman's Sphere; but I have never yet seen such an article as I have desired to, on the capacity and duty of woman, nor have I the ability to write what I would like to see in print, and must therefore content myself with a few remarks that may serve as hints to some one who can wield an abler pen, hoping they may draw out what is so much needed.

Woman has power to move the world; she has power to subdue man and purify him from every sin. He who denies this only testifies to his own ignorance, and proves his want of appreciation of her abilities. Woman has the forming and training of the infant mind. The child is constantly with the mother for many years, and receives from her its first ideas of right and wrong, and the earliest impressions are those that do most in forming its character. If the mother is pure, wise and good, she gives her child lessons it can never forget, infuses into its mind her own spirit, forms its conscience, places it in the path it should travel, and fortifies it against error and temptation. The teachings of a mother sink deeper in the heart of her child, and are more lasting and effective than those of the father or any or all other friends. The mind of the infant is like a volume of white paper, and the mother daily writes a record of good or evil that will guide it through life. Each of her acts, her words, her manner, the tone of her voice, the look of her eye, the expression of her countenance, the very spirit in which she lives, moves and has her being are all indelibly recorded on those fair pages, to be read and imitated by her child in all coming time. She can make her child mild, gentle, kind, loving, affectionate, benevolent, forgiving, a lover of peace, a benefactor of its race, a blessing to the world; or she may make it directly the opposite. In this way woman can do much, very much to regenerate and save the world from error and sin.

Not is this all. If she is wise and good she can refuse the companionship and addresses of

rough, coarse, vicious creatures, in human form, and thereby avoid adding by generation to the coarse, rebellious classes that are as prone to sin as the sparks are to fly upward, and by choosing for her life-portion one of the opposite character, she can bless and benefit the world by giving it wise teachers that will be in some degree, at least, saviors and redeemers from error and sin. Thus by a wise selection of partners woman may avoid adding much to the great pile of human wrong and misery, and add in the same proportion to the amount of virtue and happiness.

It is not only in the choice of a companion, the generation and wise training of children that she has power to bless the world, but she has power to tame man himself, and change the lion to the lamb. There is no other passion woven into the nature of man so strong as his love for woman. From the cradle to the grave her company and loving favors are essential to his happiness. The Great Story Book, called the Bible, tells us that God looked on man and saw that it was not good for him to be alone and therefore provided a help meet or fit for him; and whether this was written by inspiration or not, the fact that it is not good for man to be alone, has been proven over and over again in every second and moment of time from the creation of the human race.

The child pines for its absent mother; the youth long absent from his home looks fondly to the hour that will restore him to his mother's arms; the lover dying on the battle field or sinking beneath the ocean's waves, breathes his last prayer for the fair one he left behind him; the husband while sinking beneath disease in a foreign clime, utters blessings on his wife in his expiring breath. Men will brave hunger and thirst, nakedness and cold, toil and privation, sacrifice all else for the love of woman. With man she is or might or should be all-powerful to save from every sin. Should be an angel of light, and purity and love and mercy to lead him from error's ways, from all pollutions of sin home to the pearly gates of purity and bliss. She has the power and might be his savior. If she casts aside her power, descends from the exalted eminence on which heaven or nature placed her, and comes down to wallow with him in error and sin, then they wallow on together, and often there is no advancement in good but frequently a sinking lower and lower, at the same time peopling the world with discordant beings no better than herself. But if in wisdom, purity and love she maintains her high position, saying to man;—I cannot defile my garments with lust nor any of the stains of earth; if you want my company purify yourself and come up hither into the atmosphere of purity and love, he will do so rather than be deprived of her society.

Thus woman, by wise mating, by generating in love instead of lust; by the training of

children and by the *supreme* power she might exert over the full grown man, might wash and purify him from every stain, and fit him for a true millennial life here, and for higher happiness in the glorious and glad hereafter.

Sisters, are these hints truthful? Is it in your power to exert this influence over men? Do you maintain a high position in all that is good and require men to come up to you, or do you descend to mingle and mate with them in their filthiness, and thus become partners with them in their sins and partakers with them in the misery that follows? Too many of you—yes, *nearly all* of you come down instead of requiring them to come up out of sin into a higher, purer condition, or else dispense with your company.

Let us look a little at facts. Frank Gore drives up to the mansion of Esquire Smith in a splendid chaise, with a cigar in his mouth, and his breath smelling of brandy, and invites Clementina to ride with him. She has grown up in the erroneous idea that to get married is the chief end of woman, and Frank is a gay, dashing young fellow with a rich father, and many a girl falsely educated like herself, would be glad to enamour him, so away they go on a drive. The intimacy increases and marriage is the result. The unnatural habit of smoking has created an unnatural thirst for drink; he calls often at saloons to quench his thirst, meets there with bad company, and bad habits increase on him. In five years he is a dissipated husband, with little regard for his wife, spending most of his time with men like himself, while she sits sorrowing at home, or is tormented with two or three restless, passionate little offsprings of animal passion, that are to make worse men than their father, because begotten and reared under worse circumstances. How much better it would have been if she had said to him, "I should like pleasant company and a ride, but I perceive you have a cigar in your mouth and smell of brandy. A young man who will stoop to such habits may be tempted to stoop to other vices. I must be frank with you and tell you plainly that I do not feel at liberty to accept your invitation. I wish to see the young men free from all bad habits, pure and good, seeking some higher enjoyment than the gratification of artificial or depraved appetites, and therefore must use my influence in that direction."

—Again, young Col. Fuzziwashy calls to pay his addresses to Miss Adrianna Melissa Grundy. Mrs. Grundy is consulted in the matter, and though both mother and daughter know that he is a seducer, and that one at least, of his victims has sunk down, down almost past recovery, yet he has money and a fine mansion and all the gentry think him a splendid man. His sin is excused as a youthful indiscretion, and he is accepted; but after the honey moon is over they live a wretched, miserable cat-and-dog life. Thus we might go on describ-

ing at least seventy-five per cent of all the marriages that take place, finding them to end in miserable, unhappy lives.

If girls would learn to work, make themselves self-sustaining, give up the foolish notion that their chief aim should be to get married, maintain a high position in virtue, instead of stooping to the low condition of vicious men, they would draw the men up to their exalted condition, and might thus save the world from error and sin. But so long as they consent to come down and associate with the vicious, they will grovel on together in sin and misery, and the world will remain as corrupt as it is now, even if it does not become worse.

"But," says Kitty Plume, "if we set our standard so high and refuse to associate with and marry men who are not perfectly pure and good, we shall all be doomed to live and die old maids." Very well, Kitty, let it be so, if it must. A pure, virtuous old maid, one who has chosen to be so rather than be yoked with an unworthy man, is a thousand times more respectable and happy than nine-tenths of the married women who have stooped to the condition of animals in human form.

To sum up all in a few words we repeat that woman in her choice of companions, in the higher generation of love, in the training of children and youth, in the influence she might exert over men, has the power to save the world from sin, and bless it with a purer, nobler race. And now the question is, Will you exert this power, or will you wade through sin and misery like the generations of the past?

I hope these hints will draw out an article on this subject from an abler pen, or at least, meet with responses from some of those who may read and understand these crude remarks.

PUBLIC HALL.

Letter from Henry Hiatt.

Twin Mound, Kan., May 2, 1866.

FRIEND HACKER:—The Chariot of April came to hand this morning, and I have been much interested in reading it, as I always have been with the Boat, ever since I became acquainted with it, which I think was as far back as the year 1845 if not earlier. Though not always a subscriber, yet have always sympathized with you in your laborious efforts to ameliorate the condition of mankind. And most cordially do I agree with you in every branch of reform advocated in your spirited little Chariot. But I wish, in the most friendly manner I am capable of, to submit to your consideration, whether your mode of argument in making out a strong case against the priesthood and war-sustaining government is not susceptible of amendment. You speak of our government and priesthood as if you thought they might do better and *could do better if they would*. You speak of them much after the same manner that orthodox ministers speak against infidels, heretics and spiritualists, except that you do *not*, as they do, consign those differing from you to an endless hell. They tell us that we must believe

in their God, their Christ, their Religion, &c., and seem to think that we *could believe* if we only wanted to or were even willing to. Now in my limited opportunities for investigating all the leading reformatory movements for the last thirty years, I have been (reluctantly) led to believe, that mankind are *not to blame* for what they do. That whatever is right—not that every act and transaction of men is in itself right, but that the cause or causes which lead to such acts are in accord and harmony with the *eternal laws of the universe*—that men do *that* which their organizations and surrounding circumstances lead (if not *compel*) them to do. That it is naturally impossible for a person with a badly organized head, surrounded by people who know so little of the laws which govern themselves and the universe to do as well as he would if surrounded with other and more favorable circumstances; nor then could he do so well as one with a better and more harmoniously organized head.

Thousands are so constituted and organized as to lead them directly into some one of the orthodox churches, whilst the shape of your head and mine with many others have a tendency to lead us away from them, in doing which both parties are obeying a law of their being, and are generally benefitted more or less for doing so. I have no doubt but each and every denomination are capable of doing *some* good in developing and elevating those below them up to their standard, and so also of the corrupt and time-serving politicians, when they are agitating and stirring up the filthy cesspool of politics, they are obeying the law of their being, they are only doing *that* which their organization and surrounding circumstances befit them to do, and lead them to do. If they were capable of seeing and appreciating your high, moral stand point, and were to take one step in that direction, or even if they move in any direction they must necessarily stir up that which is nearest to them, hence they must paddle away in the political mire, and flounder on in religious ditches for a long time. As motion, action and agitation is a law of our being, we most unavoidably *must* be up and doing *something*, and if we cannot see and do as *you* do, we must see and do some other way, and those whose actions are most corrupt and most inhuman in your estimation, are as thoroughly doing that which their organizations, circumstances, &c., lead them to do, and are as effectually working out the law of *their* being as you, and other great and noble reformers who are honestly striving to elevate the whole human family. It is true then, is it right to blame those who think and act different from ourselves? Is not our continual fault-finding, and charges of political corruption and religious hypocrisy a twin sister of the orthodox hell and endless torment, modified and whitewashed to cover up its enormous absurdities!

The world *cannot* be reformed by fault-finding, neither can it by all the lectures, writings and preachings of all the reformers, Christs, and apostles that have ever lived, or ever *will* live, while the people remain so badly and inharmoniously organized. The only permanent advance towards progression, purity and perfection is to develop, improve and perfect the physical man; to enlarge the *brain*, to lift it up, and place it higher and more in front, and to bring him more and more into harmony with the laws which govern mind and matter. To do this we must understand and obey the laws of reproduction. The process will be slow *but* sure. And all the discussions and agitations political or religious, all great commotions and revolutions of the earth, led on by

a *continually increasing* band of noble reformers, are *all*, ALL contributing more or less to bring about this very desirable result in the *good time coming*. And now, friend Hacker, if I have presented my views intelligibly, I have partially relieved my mind of what has been with me a year or more. If you think it worthy of publication and criticism, or *otherwise* all right. If I am in error, I would be thankful if some one would correct me, and remain your sincere friend for the increase of happiness on the earth.

Yes, certainly, I speak of our priesthood and government as though I think they might do better and could do better for I *know* they can. I have no sympathy with the damnable doctrine that we are mere machines to be operated on each one *entirely* by his own peculiar organization and outward circumstances. When Pope said that "all that is right," he was vindicating the ways of God to man, and not the ways of man to himself or his fellow-man; and when Dr. Child wrote his book on the absurd "all right" doctrine, he did more harm than all his good morals and deeds will ever counteract. We are not machines, but are capable of reflecting, considering, comparing, reasoning, choosing; we have the histories of the past ages as well as our own experience and observation, and common sense to direct us; and though we may in some degree be influenced by our several peculiar organizations and by circumstances, yet we have powers that can modify or overcome these evils in a great degree, and steer us in a correct course. Our will power is like the rudder of a ship. If a ship has no rudder, or if it be left unmanned, the ship floats with wind and tide; but if the helm is kept right all is well. So with our will. If we give it up and say we have no rudder, no power of choice, and permit passions and circumstances to float us like wind and tide, we become wrecks; but if we control the will we are safe. The will power may be weakened by neglect or strengthened by cultivation. We may give up our will power and let passion and circumstances float us to destruction, or we may cultivate our will power and become strong enough to resist circumstances that would drive a thousand indolent lubbers to destruction. The will of some people is like a joint of the arm that has been out of place and in, and out and in so often that there is no strength in it to resist temptations while the will power of others is strong and firm, able to resist temptation. Those who have given up the helm, or will power, and suffered themselves to float with the current, till they have but little of the will power left, need not tell me that I have no will power, and that I cannot overcome, conquer or modify defects in organization or outward circumstances, for I *know* I have a large measure of that power, and it has been very greatly increased by cultivation and may be in all. If you believe that whatever is right, why not act consistently with that belief. If all that

is right, then I am right in what I say and do, and why waste time and paper to reprove me for doing right? Have you reproved the heads of the two governments that carried on the late bloody war, or is my sin greater than that of those who have slain two millions of our countrymen, that I must be reprov'd first? I ask not these questions because I am not willing for you to write to me thus, but with the hope of opening your eyes. I have never yet seen a man nor woman who pretended to believe that all that is right, that did not deny that belief in acts at least twenty times a day. Is it in harmony with the laws of the universe for a drunkard to kick over the table, break the dishes and trample under foot the food his heart-broken wife has prepared for him, and drive her and her little ones to seek shelter at the barn in a stormy night; and right for him to do this again and again, and still go on pouring the fire-water down his throat when he knows well the effect it will produce on him? Is it in accordance with the laws of the universe for a nation like ours to permit their rulers, in a squabble about offices, to draw them into a bloody war? Is it in accordance with the laws of the universe, for designing men to preach fire and brimstone to people for the sake of getting at their pockets until they make men crazy enough to go home and cut the throats of a whole family in their insane compassion to save them from an endless hell; and right for such priests to continue in the same course generation after generation, all the time knowing full well the effect their preaching produces? If these things are in accordance with the laws of the universe then it is my duty to cry out against such laws and tell people there is a better way—right for me to tell them they can and should do better.

The world cannot be reformed till they see their faults, and I believe it my duty to call their attention to a few of those faults until they see them.

If writing, lecturing, &c., can never benefit men till they are better organized, why not begin somewhere else and labor to get up a better organization? I believe as you do that better organized children must be produced before the world can be what it should be, yet I believe the present generation, badly as they are organized, may be greatly improved by showing them their faults and pointing to a better way, and as future generations must spring from the present, the only way to improve the future generations is to improve the present. If we can convince people that the sexes generally come together under the influence of lust, and by their own animal labors, in their own time, will and may produce only animals in human form, when they might subdue their lusts and permit love to do the work through their passive organizations—if we could open this great truth and convince people of it, some of them at least might be induced to improve the coming generations; and this can be done only by what my friend would call fault-finding,—that is, by pointing out the error and wrong, teaching the right and calling on men to give heed to it for *they can*—they are not machines. Whenever an orthodox church has elevated and benefitted one proselyte, it has dragged ten others down lower than they were before. Millions of honest people who have started in pursuit of truth, have been lured into the various gull-traps called churches, been wrapped about with creeds and forms as Lazarus was with grave clothes and kept in darkness and ignorance of spiritual things till death opened the door of the prison-houses and liberated a pigmy that should have been a

giant in the knowledge and practice of truth. I might reply farther to my friend, but have no desire to contend with any one. I am satisfied with regard to my course. If I see a dangerous pit into which travelers are liable to plunge it is my duty to warn them, no matter how high the profession of him who dug the pit. If I see a political gulf like ours in which political knaves and cut throats are wallowing in the blood of a million or two of their brothers, it is my business to warn people against running into the gulf, and point them to a better way, even though I be called a fault-finder. My command is to "cry aloud and spare not, but show the people their sins," and if Bro. H. acknowledges no such thing as sin, transgression and wrong, he has only to follow his path and I mine, for two that are not agreed cannot walk together. His letter is written in a kind, friendly spirit, which I respect, and I have tried to feel the same spirit toward him while penning these remarks, but his doctrine that "all that is right," is as wide from my own belief and *absolute knowledge*, as the heavens are from the earth.

One man who believes that all that is right, and that we are machines, all acting out our highest purpose, became so enraged with me for a frank, candid reply to his political views, that he sent me the most angry, wrathful, threatening letter I ever received, thereby proving that he did not believe all that is right, for had he really believed that, all the universe could not have made him so angry and caused him to breathe forth such wrath in the most vulgar language. But it will not be so in this case. I feel that this friend has more command over his passions, and is too considerate to get angry at anything that he professes to believe, *can not possibly* be otherwise than *all right*!

I wish my friend to understand that I do not blame any body, do not carry coals of fire in my bosom; have something within me to live on better than blame or the spirit of fault-finding. I point out errors and faults that they may be relinquished or shunned—am at war with error not with men—do what I believe to be my duty, and travel on with joy unspeakable and full of glory, sustained by many hearts as true in the love of truth as the needle to the pole,—those who would die with or for me if need be.

YOUNG MEN'S ROOM.

Hints to Young Men and Boys.

To one who wishes well to his country and his race, it is painful to see so many of our young men and boys in the daily indulgence of pernicious habits that debilitate the body, degenerate the mind and shorten life. Look!—There is a boy ten years of age puffing away at the old cigar stub he has picked up in the street as heartily as an old German at his pipe, and there beyond him are three young men with their large bowled, crooked stem pipes. And on the opposite side of the street five young men are entering a saloon to get their poisonous drams and cigars. It is bad enough to see aged people who have long been enslaved by any of these habits still indulge in them, but to see the young thus injuring themselves is much worse, and the evils so universal is most lamentable. Are there none to give them light and knowledge? If ministers would oc-

cupy their whole time and talents in teaching people to take care of their bodies, the next generation would be better people without the patent regeneration of the priests, than the present generation are with it. Women, too, might do much to save young men and boys from pernicious habits.

On the Sabbath we see young men in groups at the corners of the streets, with cigars and pipes, insulting those who pass with their vulgar remarks. There are hundreds of boys in this city from ten to fifteen years of age, who attend school a few hours each day, and then are left to all the temptations of the streets. When they ought to be trained in regular habits of industry they are left to run loose wherever they choose. It would be much better for the parents to remove to the back woods where they could have their boys employed, than to remain here where there is nothing for them to do.

As a friend, we ask boys, young men, parents, any and all to reflect on these hints, and consider whether something may not be done to correct these evils. We have for some years past noticed an increasing disposition among farmer's sons and other young men and boys in the rural districts, to get employment in cities, and a growing disposition to obtain a living in some easier way than by honest industry. The time was when young men could go into the wilderness and clear up a farm, and surround themselves with the comforts of life by the sweat of their brow. Young men like these are scarce now; most of them would hardly take the gift of a farm. If one was offered them they would want it stocked and the crops planted before they would be really willing to accept it, and then if there was an aged parent in the way they would want to be rid of the encumbrance.

After seeing what I have of the world, I would advise any young man who desires to make the most of life—to be healthy, happy, the freest from cankering anxiety and corroding care and enjoy the most, to become a cultivator of the soil, and keep himself free from bad habits, and depraved, unnatural or perverted appetites.

WOMEN'S SALOON.

Pekin, Niagara Co., N. Y.

DEAR FRIEND HACKER:—I have read your article "A Word more to the girls"—like it all very much except what you say of those smart ones that "can take wild colts and steers and tame and break them to the harness and yoke." Now, you are very apt to exaggerate as well as others, and people have got very extravagant ideas about those girls already;—think they must be a great deal smarter than common girls;—that they can do everything and more too. Now, my opinion is, that there are a plenty of girls in this world and not far off either, that are as smart as those, if they would only believe it. There are other girls that could wear short dresses and pants, drive horses, hold the plow, sow grain, plant corn potatoes, and do all kinds of out door work; if they would only learn.

What can a woman do in long dresses, hoops and corsets? Nothing, with ease, not even breathe. One day when I was plowing a young lady came along and wanted to learn. She was rigged out in style? First she took her dress up in each hand, and then took hold of the plow handles while I carried the reins, of course. But she soon gave it up and said it

was hard work; and why? Because she was helplessly bound in her dry goods, while I could walk free without both hands full of petticoats. Women must change their style of dress if they wish to do anything to make themselves useful in the world. But still, they *don't want* to be useful and healthy; they had rather live a few days less than to look so. It would be perfectly awful to be nearly as large around the waist as under the arms. What a pity it is that mother nature did not know how it would look, and instead of making us large had given us a small waist that we could nearly span. But as she did not give me one I shall not kill myself outright, nor shorten my days even, if I do *look so*. I prefer to breathe as easy as possible, and shall not try to improve on mother nature's work by the aid of corsets, paint, hoops or cotton. I can breathe without any difficulty (when I happen to have a cold) and no professor to teach *me* the art. I am not afraid to play ball, or quoits with my father and brother, for fear of what folks would say. I can raise my arms without any danger of tearing my dress, and a fashionably dressed lady can not.

But why talk to the girls all the time and never say a word to the boys or young men? I think they need a little advice as well as the girls. They certainly have *nearly* as many faults. You can scarcely meet a young man on the streets that does not either have a cigar or a quid of tobacco in his mouth, filling the air with poison for others to inhale, and I sometimes think that it is a blessed thing that the girls can't breathe, for if they could they would inhale so much of the poison that their days would be made shorter than they are by corsets. How can such things be allowed in a civilized community? The idea of letting such things go on and never as much as lift a helping hand to stay those who are on the downward road to destruction!

Oh! how I wish I could tell all I think and feel, but it is impossible. I have long hoped that some able writer would put my thoughts on paper and tell them to the whole world. We have able writers and lecturers on the question; but while they are talking to others trying to convince them of the wrong they are doing to themselves and their associates, they will have a quid of tobacco in their own mouths, or a cigar between their fingers. And why don't they begin at home and at the root of the evil?

Such writers and lecturers are doing more harm than good. It is like a woman lecturing on dress reform in a long, tight dress; her hearers will turn away and say, "reform your own dress first before you talk to others;" or a man who thinks himself woman's champion and says, "if she does the same amount of work as a man, and as well, that she ought to have equal pay;" and then hire a woman to keep his books in his establishment, because he can get her for a salary of \$150 a year when he would have to pay for a man 800 or \$1,000! Oh! what is to become of us that live in such a state of things? can we not place any dependence on a man's word? A man does not have half the obstacles to contend with in going with the common sense people that a woman or girl does. Now girls think there are none but old maids and widows that wear short dresses, but there are. At the Dress Reform Convention at Rochester a year ago, there were a number of girls that had not yet reached the age of 25. There were twelve in short dresses in our party; three married women with their husbands, and one maiden lady; the

rest were young, under twenty-two. Someone said as we left the station on our way to the Hall, "they are every one of them *old maids*!" Now that is the opinion all girls that do not know any better have. They think if a girl wears a short dress she can't get married—she will frighten the beaux away, and thus she will be left "an old maid." What a pity!—But let me tell you a man that will not suffer a woman to wear a short dress, is just *no man at all*!

Now, friend Hacker, let me say I think you have done a great deal of good in this world, through your little paper, and hoping that you will continue to, I will close.

Yours for the cause of humanity.

FRANC P. ROBERTS.

REPLY.—Well, Franc, you have made rather a grave charge against me, that I am very apt to exaggerate, but you have given no proof of the exaggeration, nor named wherein it consisted. I am certain I did not say anything about you and your sisters but what I have seen in print, part of it from Delia's pen published in the Boat and part of it in published letters of H. C. Wright and others who professed to be acquainted with the circumstances, and to give a correct account; so if there was any exaggeration, it was from other pens not mine. If there was any exaggeration, please tell me wherein and it shall be corrected. I did not say there were not other girls and women capable of doing the same, but believed there were thousands that could, and my object in saying what I did about you was to encourage them to try, not doubting but it would be much better for them than hiring out in shops, factories and cellar kitchens. You and your sisters and mother have set a noble example for your sex—an example that will extend its influence for good, down through all coming time. You have proved that women can make themselves self-sustaining and need not

Marry a hog for the sake of his pen
Nor a wolf nor a bear for the sake of his den,
and what you have done ought to be known to all women.

While girls have been *talking* about women's rights so bundled up in dry goods and steel that they cannot exercise the few rights they are allowed to, you have been giving the world a practical illustration of rights—have been proving what women can do; and your names will be honored while Mrs. Grundy's and all the Misses McFlimsy's will be forgotten, or remembered only to be ridiculed for their folly.

You will see that I felt your wish and wrote an article to the boys and young men the very day, and perhaps at the very moment that you were writing to me, yet we have talked more to the girls than to the boys because we have considered them more willing to receive instruction, and also because if we can get the girls all right the boys will have to reform or stay out in the cold.

You have given us a good letter, sister F., and we want more. There are quite a number

in this State now under *conviction* on the subject of dress; your letters will help lead them to the *anxious seat*, and then, you know, conversion is considered pretty sure; and one conversion from fashion, folly, foolery, and helplessness, to common sense, comfort, health and independence will be worth more than any sum of money. Why can you not give me a correct account of your operations, say for last year,—an account of your farm work, school, &c., &c.? It would probably encourage some others to exertion.

GOVERNMENT HALL.

The Freed-Men.

According to all accounts the Freedmen, as they are called, are in a worse condition than when they were slaves. Then they had owners to care for them, and had some sort of shelter and something to eat. It was for the interest of the owners to protect their lives, and give them some care when sick. But now they are like animals turned out in the storm on a barren waste, where there is not food enough to support life. Nobody owns them now, and of course nobody cares for them. Those that work are cheated out of the reward of their labors, as well by pretended friends as by foes, while those who have no work are dying of want and disease. Moreover, wicked men and boys shoot them in many places as we do wild beasts, and there is none to protect them—none to care whether they live or die.

We gather the above, and much more from papers of all political parties. It is just what we long since publicly declared in halls in this city and other places, would take place, if they were liberated by war; and it will yet appear that those who professed to be the greatest friends to the slaves have inflicted on them the greatest injury; not by liberating them, but by doing it in the wrong way and by the wrong means. A sum much less than has been spent, wasted, destroyed by the late war, would have paid for and liberated every slave with the consent and approbation of their masters, and without the loss of a single life. On being liberated they would have been employed by their former owners, who would have expected to fulfill their contracts with them, and none of them would have been lost. As it is now about one fourth of them have gone to their graves, and the probability now is that more than one half of them will pass away within the next ten years.

Those who performed this bloody work have a terrible account to answer for. If they are the friends to the slaves they pretended to be they will give up their last dollar to relieve the poverty and misery of those who, in their misguided zeal, they have so terribly wronged. Their fault is not in having liberated them, but in doing it in a manner which enraged their former owners and the whites of the South generally against them.

This nation, north and south, has yet an awful account to answer for, not only for its treatment of the colored race, but its outrages against the red men whom they have nearly exterminated. The poor Indians are still being hunted and men are receiving from \$25 to \$100 each for Indians' scalps;—\$25 for the scalps of children, \$50 for those of women, and \$100 for the scalps of men. And yet the nation is mocking the God of love, and the peaceful doctrines of Christ by the high profession of Christianity.

Was greater blasphemy ever heard of?—What honest man knowing these things, can remain for a single day, member of a govern-

ment or a church that has no testimony against such barbarity? In all the troubles between the whites and Indians, the whites have been the aggressors and provoked the quarrels; and now people are offered money for Indian scalps! Are encouraged to kill all they can, and when and wherever they can find them without any regard to their guilt or innocence! Can such a government prosper? Can a religion in the members of such a government be any thing less than mockery? Oh, that the few honest souls in this nation would bear the testimony required of them, trampling such a government and religion in the dust.

DINING ROOM.

Kind Words.

If we fully comprehended the power of kindness, how much bitterness might be avoided; how much more of joy we might have. Nothing is more emphatically true than "a soft answer turneth away wrath," yet in my life I have found nothing harder, than when *reviled*, to *revel* not again.

Among friends unkind words are spoken, and hasty *replies* given, which are no sooner uttered than *repented* of, yet both are perhaps too stubborn to yield, and a root of bitterness springs up which is never eradicated—breaking often the sweetest associations of life.

In the family circle this dearth of kind words is most keenly felt, and, although in the *beginning* it may not spring from a lack of *affection*—nothing is more potent to supplant it. The husband, wearied and perplexed by fierce struggles with worldly selfishness, throws the burden of his fretted spirit upon the wife, who, already overburdened with maternal duties—flings it back with added weight. Harsh words are exchanged which reflect upon the plastic minds of those who are moulded by the parental pattern until a spirit of *rebellion* reigns where *love* alone should dwell. Husbands cannot, wives cannot always avoid the impatience which sometimes arises from too much labor and care, but a better understanding of each other's frailties, would result in a broader exercise of charity, and yield a greater amount of happiness. It is not my purpose to defend either sex, for I have seen *each* heavily laden;—yet the idea that *either* party will, or *can*, cherish unchangeable love where harshness is the rule and kindness the exception, is not founded on a knowledge of the human heart. If the affections flow not in *one* channel, they will in *another*, and no matter how intimate the relationship, we can love only as we see that which is loveable; and if husbands and wives would each have the love of the other, they must keep the golden links of the love chain bright, by daily interchange of kind words and acts. If these are disregarded, coldness and consequent estrangement are sure to follow.

And then, out in the world at large, how powerful for good are the bright smile and feeling words which flow from a kind heart, how many weary spirits have been encouraged and strengthened by them when about to faint by the way, while those who have strayed from the paths of virtue and peace, can be brought back only by the hand of love.

Let us cultivate these heavenly affections until the countenance shall shine with angelic beauty, and the soul shall expand until it can reach out and encircle all earth's children in its loving arms. Then can we refine and elevate humanity from the grossness and sorrow of its present condition to the purity and joy of heaven.

GERMAINE.

The Life! the Life!! the inner Life!!! That is what is wanted! That Life, that Love which embraces the whole universe and would enclose all the creatures of God in one loving brotherhood. That Life, that Love which will lead us to deal plainly with each other, and bear criticism; that will cause us to desire and entreat others to tell us of our errors and faults, that we may see and renounce them, not dispose us to cover them up and wade on in misery till we sink into the grave. That Life and Love that would lead us to war against error and falsehood, not for the destruction but for the salvation of the erring and faulty; that is what is wanted to render the human race one family and this earth a paradise. Friends and fellow mortals, this Life of Love has a dwelling place in many, many hearts scattered up and down this land, and is within the reach of all. You have only to exchange the iron, brass and copper of human passion, pride and lust for the gold of the kingdom, in order to enjoy the harmony of heaven and dwell in peace. We need not wait for death to open to us the pearly gates of bliss; we may enter heaven here and now. There is in store for us here and now, more pure joy than has entered into our hearts to conceive or imagine, for to the pure and good the way is to shine brighter and brighter until the perfect day. He who enjoys the Life of Love walks in a path bordered by celestial flowers and fruits; he is fed on angels' food. The storms of passion do not reach him; he has a shelter and hiding place from every blast. When the storms rage around him he is quiet and serene; when the sun shines he travels on enlivened and cheered by angel songs, and refreshed and strengthened by food that worldly mortals know not of. Oh, there is bliss for man here and now if he will but accept it. This "vale of tears" may become a paradise; the din of strife, the roar of battle may give place to angelic songs; and hearts rent by sin and sweltering in misery may become partakers of perfect peace and unutterable love.

And how is all this to be brought about?—Let each individual enter his own heart, and obey the light and truth he finds there, practicing the golden rule, doing to others as he would have others do unto him. If all will not do this, let those that will, and the reward of their labors will be sure.

FENIANISM.—Here is a speck of Fenianism that appeared in Ireland at the time of the great famine in 1846. What became of it?

IRELAND.—The London correspondent of the Journal of Commerce writes:—

The cry of 'famine' still comes from Ireland, whilst the landlords are converting the public donations and loans to their own private purpose and advantages, and the peasantry, who are stated to be in want of food, are in all directions buying arms. There is no trade so brisk in Ireland, by all accounts, as the selling of guns, swords and pistols. What can it mean? It is a fact beyond dispute—a fact so serious and grave as to defy and defeat ordinary speculation. What can it mean? We hear that the armories in Ireland are so busily occupied in mending old weapons that they are in lack of laborers; assistance cannot be procured; Birmingham, also, has so many orders for guns and pistols from Ireland, that the manufacturers cannot yield the requisite supply to the demand. I repeat the phrase—What can it mean?

Letter Box.

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

No. 3.

Mount Discovery, 11th month, 1825.

While writing on the inconsistencies of Christians, I know not where to end. But as in the preceding letter, I mentioned more than one inconsistency, I will now state another, which has occurred to my mind. *Religious Liberty* is a privilege which the people of this country profess to regard as a natural and inalienable right; and they have so formed their constitutions as to allow every man to worship God in that manner which is most agreeable to his own mind. No man is exposed by their laws to any penalty for not attending meetings for religious worship. A law which would expose any man to pay a fine of two or three dollars every time he neglects the stated meetings for the worship of God, would be regarded by this people as unjust, tyrannical, and cruel. In like manner they would regard a law which should expose the people of any one sect to penalties for not conforming to a religious ceremony which they believe to be offensive to God. This you will say is right, and as it should be, and be ready to ask, where or what is the inconsistency?

To make you understand this, I must observe that in each of the States there are a few people who dissent from the majority in respect to war, and the propriety of learning the art of manslaughter. Their consciences forbid them to fight, and also forbid them to cultivate a fighting spirit, or to attend the appointed meetings for what are called trainings or reviews—that is, meetings for teaching men how to kill one another. Now observe the inconsistency.—In several of the States the laws expose these peaceable men to fines or imprisonments for omitting to attend these trainings or reviews; or in other words, they are fined for being of so peaceable a character that they can not learn to imbrue their hands in human blood! Thus, while this people allow free liberty of conscience in regard to the worship of God, they deny this liberty in respect to obeying their Maker's command—"Thou shalt do no murder"—at least all must learn to kill, or be fined for their neglect. Thus they make it a greater offence to neglect learning to fight, than totally to neglect all appearance of worshipping their Maker; and while the people are allowed the rights of conscience in almost every other respect, they are exposed to penalties for conscientiously refusing to cultivate the spirit of war and violence!

A law which exposes men to penalties for being of peaceable opinions and dispositions must be both inhuman and impolitic. If all men were of such opinions and dispositions, war could never occur, and all the pretext of necessary preparation for it would be entirely removed. Insurrections, civil wars, and wars between different States, would be alike impossible. If then peace be the object which rulers desire, they should do all they can by precept and example, to cultivate and render popular, peaceable principles and dispositions. This course would tend to their own security, and to the happiness of their subjects. But as if war were the chief end of man, there is no other thing for which Christian nations have been at so much expense, or to which they have made such enormous sacrifices. A hundredth part of this expense, if wisely applied, would long ago have rendered war the abhorrence of Christendom, if not of the whole world.

I have had opportunity to read in this country what was published in England by Capt. Hall and Dr. M'Leod, of the British ships of war, relating to our Island, and the character of our inhabitants. The following extracts will show that our people made a favorable impression on the minds of the British warriors.

"Many of these Islanders display a spirit of intelligence and genius—they all seemed to be gifted with a sort of politeness, which had the fairest claim to be termed natural, for there was nothing constrained, nothing stiff or studied in it."

"It was interesting to observe, indeed, how early the gentle and engaging manners of all classes here, won upon the sailors, no less than upon the officers. The natives from the first were treated with entire confidence; no watch was ever kept over them, nor were they excluded from any part of the ships; and not only was nothing stolen, but when anything was lost nobody even suspected for an instant that it had been taken by them."

"These islanders are represented as being remarkable for their honesty and adherence to truth, and to this character they appear to be justly entitled. That proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen which induces them to hold all foreigners cheap and to treat them with contempt often calling them *outlandish* lubbers in their own country, was at this island, completely subdued and tamed by the gentle manners and kind behavior of the most pacific people in the world."

"Although intermixed, and often working together both on shore and on board, not a single quarrel or complaint took place on either side, during the whole of our stay. On the contrary, each succeeding day added to friendship and cordiality."

"The administration of the government seems to partake of the general mildness of the people; and yet it appears highly efficient from the great order which is always maintained, and the general diffusion of happiness."

"Crimes are said to be very unfrequent among them, and they seem to go perfectly unarmed; for we observed no warlike instruments of any description! Not even a bow or an arrow was to be seen! And when they observed the effect of our fowling pieces in the hands of some of our gentlemen, they begged that they might not kill the birds, which they were always glad to see about their houses.—An order was immediately issued to desist from this sort of sporting."

"We never saw any punishments inflicted at Loo Choo; a tap of a fan, or an angry look was the severest chastisement ever resorted to, so far as we could discover. In giving orders the chiefs were mild, though firm; and the people always obeyed with cheerfulness."

"There is not an act of these excellent and interesting people, which the mind has not pleasure in contemplating and recollecting."

The clerk of one of the ships wrote a poetical "Farewell" on leaving the island, which was published in Dr. M'Leod's account of our people. This also is much in our favor. One of these stanzas I will transcribe:

"Farewell, dear Isle! on you may breath

Of civil discord never blow!

Far from your shores be plague and death,

And far—oh far—the hostile foe."

It was gratifying to me—and I presume it will be so to you, to know that the Britons gave so favorable an account of our countrymen. It would be no less gratifying to me if I could give an account as favorable of the Christians; but this I cannot do without violating the truth, nor without saying what they would know to be false. Many of them indeed are amiable, and on my own account, I have little reason to complain of any of them; but still there are lamentable defects among this people.

Many of the Christians smile at the remarks on our tenderness towards the poor birds. To them, as to the Britons, it is sport to hunt and kill birds and other innocent animals; and I suspect that by indulging in cruelty to animals they become cruel to their fellow men.

Crimes and punishments in this country are frequent and terrible. A multitude of prisons are filled with felons and convicts. Several thousands of these wretched and dangerous beings are now in a state of confinement, and

some of them for crimes of the deepest dye—the names of which are scarcely known in Loo Choo. But you will wonder less at the frequency of crimes among christians, when you shall have better understood what deeds are practised and praised in their wars. There is scarcely anything which bears the name of *crime* in time of peace, but what is authorized, practised, and applauded in war. The main business of war is robbery and murder; yet these in time of peace, are deemed the most flagitious crimes. Habit is said to be a kind of second nature, and those who, by war, become habituated to crime, may be expected to follow their employment in time of peace. Piracy is a crime which christian nations punish with death. Yet piracy, or robbing on the seas, is authorized in time of war, and practiced to a dreadful extent. Why should not rulers, who authorize or encourage such atrocities, be hanged, as well as those who perpetrate such deeds without a license? Has the God of christians given their rulers a right to authorize what would otherwise be the *worst of crimes*? If he has, what must be the character of this God?

In America, robbery is not punished with death unless it be perpetrated with intent to kill. In Britain, a man has been exposed to be hanged for stealing to the amount of five shillings. Yet how much barefaced robbery by land or sea has been committed by orders, from the governments of these two countries. Many hundred millions of dollars are doubtless charged to the account of each government. In respect to Britain, she has not only taken her millions of moveable property by robbery and murder, but also a multitude of islands and provinces of large extent, with all their inhabitants. But these are crimes too great "for laws to whip." They are therefore applauded as deeds of glory! Even ministers of the Christian religion have been known to encourage war, robbery and murder, not only by words, but by example! If the priests of our religion should do so, how horrible would their conduct appear to the inhabitants of Loo Choo! Would it not be immediately supposed that they had become insane, or that they were possessed by infernal spirits?

It is, I think, in a great degree owing to the benevolence of our priests, and their prudent instructions and examples, that our people have formed such a pacific and amiable character. Our religious teachers have uniformly taught that our God delights to see his children live in love and peace, that he hates all injustice, robbery and homicide; and these instructions are impressed on the minds of children from their infancy to adult age, and even through life, by the amiable examples of their religious instructors.

Happy would it be for the American people if as much might be said in favor of their religious teachers. But the ministers of religion in this country are not united like those in ours. They are divided in opinion as to the meaning of some passages in the Sacred Books; on this ground, they divide into different sects or parties—become alienated, and often accuse each other as enemies to the Christian religion. This has a pernicious influence on their respective adherents, and they, in their turn, reproach and vilify one another. In reading some of their ecclesiastical controversies, it appeared to me that the writers, in too many instances evinced as bad passions as are necessary to kill in political wars. Whether the indulgence of hateful passions in theological disputes, has so bewildered the minds of the clergy in this country, that they cannot see much evil in national hostilities, I cannot positively decide; but it is a fact, that, until within a little time, very few of them ventured openly to censure public war as a moral evil. However, of late years, there has been less of the spirit of hostility than in former times, among the clergy of the different sects, and a greater number of them have ventured to declare the spirit of political war to be repugnant to the spirit of their Messiah and his precepts.

The Christians of all sects profess to believe that their God is the Lord of the whole earth—that he reigns at Loo Choo as well as America. If it be so, is it not a pity that a sense of his goodness does no more induce the Christians to love one another? Most certainly, the God of Loo Choo is a benignant being who delights in doing good, and in seeing his creatures do good to one another. Our priests have made us believe this; and hence we live free from wars and fightings. If our God is the God of the Americans, and if their Sacred Book has given a correct account of his character, the ministers of religion in this country have much to answer for. Their number is so great, that if they had been united, and well informed on the subject, they might long ago have rendered war the abhorrence of the people throughout the country.

Having said something on the division of Christians in this country into a variety of religious sects or parties, I may also mention their political dissensions. It was not long after the inhabitants of this country became an independent people, before the spirit of party began to appear. As their principal offices are filled by periodical elections, and as more men are ambitious for office than there are places to be filled, a door is opened for rivalry and division. Other causes have also contributed to the organization of parties; but I suspect that ambition for office has been the most powerful cause. At some periods the two parties into which the people were divided, were nearly equal, and their bitterness towards each other greatly exposed the country to the horrors of a civil war. Their mutual prejudices were so great and bewildering, that the people of each party could scarcely believe that there was one good man in the other. They mutually calumniated each other as enemies to the best interests of the country; and if a stranger had credited in full their mutual reproaches and allegations, he would have supposed all the eminent men in the land to be knaves or fools, unfit for office and undeserving of esteem or confidence. Nothing has been known in our island to be compared to the mutual revilings of these Christians, and nothing seemed to be too bad for one party to say of the other. To suppose a whole community to be liars, is, indeed, a singular course for a stranger to adopt to make himself believe that the parties are less vile than they represent each other to be; yet something resembling this course seems to be necessary to the exercise of any favorable opinion of this remarkable people. For in fact I must disbelieve many of their mutual accusations, or I must suppose them to be an abandoned race of men. But from the acquaintance I have had with respectable individuals of both parties, and from what I have learned of the nature of party passions, I have been led to the belief that strong party excitement produces a species of insanity, and often makes wise men mad; and that many are thus led to believe falsehood to be truth, and truth falsehood. I would therefore, not be supposed to accuse them all of intentional falsehood while they give utterance to what is positively untrue. Whether their religion authorizes such a spirit of slander I may be better able to inform you on a future day; but if it does, I hope that Christianity will never find its way to Loo Choo. This, however, must be acknowledged, that these Christians consider it one of their precious privileges and a mark of their glorious freedom, that they may calumniate men in office without danger of penal consequences in this world; and from the manner in which the privilege, as they esteem it, has been used, or rather abused, I should imagine that a great part of the people have no fear of any future punishment for vilifying one another.

Most horrid effects, it is said, resulted from party spirit in 1812. The passions of the parties rose to such a height that they seemed nearly ripe for shedding each other's blood; but the majority, and a small majority, too, in Congress, obtained a vote for another war on Britain. If I have been rightly informed, the Amer-

icans had considerable ground of complaint against Britain, but the war probably arose from prejudices occasioned by the Revolution, and from the rage of party spirit. By the last war, this people brought on themselves fifty fold greater evils than those of which they complained. They sacrificed from twenty to thirty thousand and perhaps more of their own men,—incurred an additional debt of one hundred and twenty millions of dollars, besides the vast losses of individuals by the depredations of Britain during the war. The Americans by the war did not gain a single point for which it was declared; yet many of them imagined that the glory which the country acquired by fighting, was an ample indemnity for all their losses and sacrifices! *Glory gained by fighting!* What an abuse of language! and what barbarity does it imply! May our happy isle be forever free from such glory; and may it ever be free from a religion which justifies such human sacrifices.

To Everybody.—Two Nos. more will complete the current Vol. of the Chariot, and the time for which the majority subscribed will expire with the Vol. We shall leave it with our readers to decide whether the paper shall be continued. If enough is paid in by the time this Vol. closes to enable us to go on safely, we shall; otherwise we shall close up, and look for some other honest employment that will ensure a more comfortable subsistence.—Those who read the Chariot know whether they want it longer or not, and they must decide.—While we have been paying almost twice as much for paper and printing as formerly, the price has been only one quarter more, has not been sufficient to pay the expense of the paper, but the balance has been made up by selling books and old papers. I have received no compensation for my time and labors, and the crumbs I have lived on have come to me in little sums unasked, from those who have had spirituality enough to feel my needs. If all those who have seen the paper had been faithful to their best impressions, in subscribing or otherwise aiding, we should have a different story to tell. We now propose, if means are furnished, to publish another Vol. of 24 numbers for \$1.25 cents and as much more as any are able and willing to give, and hope those who have had the use of the paper by borrowing, will be just and liberal enough now to subscribe. Let each try to procure one new subscriber and as many more as they can; and if enough is not received to warrant us in continuing the paper, the money will be returned. It will probably be published monthly. Remember, friends, that we have no income from advertising, because we cannot conscientiously aid quacks and other rogues in swindling you by advertising their poisons and catch-penny wares.

A MYSTERY.—When men and women attain to that condition in which they cease from *their own works*, and Christ worketh in them of his own good pleasure, if any children are begotten they will be very superior to those that are generated by *animal labor*. "He that hath ears, let him hear."

I have received a note without name or date, mailed at Bolster's Mills, containing money and asking for papers. To whom are they to be addressed?

Friend and Brother Hacker :—Put my name down on your subscription list for life. If you cannot run the Chariot the next Vol. for \$1.25 put it up to \$2; you will be sure of one subscriber if nothing occurs beyond my control to prevent. I have read the Boat and Chariot with great interest. I find therein mighty truths. The advice you give to parents concerning their children is worth more than the cost of the paper.

Please insert the following in the next No. of the Chariot.

Wanted—A GOOD COMPANION,—Age between 25 and 40; a woman of good disposition, who will be good and kind to me and my two children—and that wears the American Reform dress, and in public as well as in private. She must be of good moral character, must not use tobacco nor snuff, nor be an habitual tea nor coffee drinker. She must have a good common sense education, and a good voice for singing; must be a good, tidy housekeeper, know how to do all kinds of housework, and how to spin and weave. One that will take pleasure in sharing my joys and dividing my sorrows; and whose rights will be as sacred to her as my own are to me. She must not be too much given to talking politics; and disposed to speak kindly to me if I am in the wrong, as kind words are all powerful.

I do not expect to find a perfect woman, and am imperfect myself. But she must not think more of following the fashions than all things else. I am a farmer by occupation and have a farm clear of debt, am bound to no party nor creed, but aim to be honest and do unto others as I would have them do unto me.

My address is Wm. W. JOHNSON,
Charlottesville, Scotchman Co., N. Y.

There, girls, maiden ladies and widows, how do you like that? Bro. Flagler says you all wan't to get married *awful*, and here is a chance for one of you, but don't all rush upon Bro. J. at once.

Is the world ripening in iniquity for destruction—or what is the matter? Such a state of things never existed before. Crimes of every name and grade are of daily occurrence in every part of this broad land, and half the nations of Europe are preparing for war. Is it not strange that animals capable of reasoning will take so much pains to destroy each other? All the nations of Christendom, so called, are in debt for war expenses more than they can pay, and are still thirsting for war.

It is a time now when true men and women should stand firm in the truth and exert a saving influence on others; labor to lead them to the truth, strive to set good examples for the rising generation, give them good counsel and labor to leave the world in a better condition. Every woman should set her face and raise her voice against war and all other crimes; and cause the guilty to feel like criminals until they renounce their sins.

THE CATTLE PLAGUE.—Rev. Dr. Cullum Roman Archbishop of Dublin, recommends for the arrest of the cattle plague, that all the Papists should get their fields blessed with prayers given in the ritual of the Apostacy, erect crosses upon them, and have them sprinkled with holy water! as a means to put to flight the powers of darkness, and afford protection from their wicked influence. This is something like the recommendation of Bishop Whitehouse, who desires all his diocessans to use a daily form of prayer he has written, as a remedy against the cholera.—[Investigator.]

And it is much like and would be about as effectual as nailing an old horse shoe over a door to keep the witches out, and that is done in this country by Protestants. What a fat job the priests of Europe and America would have if all the people would hire them to pray about the cattle plague and cholera, erect crosses and sprinkle witches with holy water!

MONUMENTS.—We see much in the papers about money being given to build monuments to the memory of the soldiers slain in the late heathenish war; and in most cases this money is to be wasted in piling up worthless heaps of stone, while many of the widows and orphans of the slaughtered men are in want of the necessities of life. Now it certainly appears to me that it would be much better for the money to be spent in feeding, clothing, educating or building homes for these sufferers than to pile up stones that will be of no manner of use to any living creature. In some towns where a monument is to be built there is no house nor hall of any kind in which Christ himself if he was here, would be allowed to preach the doctrine of peace and good will to men. There are sectarian churches, but the Gospel of Peace is shut out of them and the gunsel and patriotism, which is the hypocrite's love—the love of your own little country instead of the whole univers is preached, but no room for peace and love. Now, how would it do in such places, to use this monument money in building a Free Hall, where the few who have overcome the world, the flesh and the devil, which breed all wars, can teach the old-fashioned gospel of Peace and Love? If a monument of stone has any effect, it will be to keep alive the war spirit and help to bring on other wars, and thus be much worse than no monument; but if a Free Hall could be built with the money, where can be taught that all wars come of lusts, are foolish, unnecessary, and extremely wicked, and never produce any permanent good that might not be brought about by peaceful means, great good would be done. We ask Toppan Robie and all others who are active in this matter, to consider well on this subject before they begin to pile up stones which might be devoted to better uses.

The time will come when people both north and south, will be as much ashamed of the late war as the people of Massachusetts ever were of hanging witches; and the monuments of stone will be regarded as monuments of the folly, sin and disgrace of the generation that erected them; while a free hall for the purpose of disseminating peace principles would prove to coming ages that the people who lived in the time of the late war were not all fools, but had wisdom enough to see the folly of the demagogues who involved them in the needless strife, and laid the foundation for a testimony in favor of Peace.

The poor man in his greatest need is a stranger to miseries that the rich man suffers. He is not afraid of being knocked down and robbed in the streets. He is not tormented by the fear of midnight assassins nor thieves; he needs no bolts nor bars to protect him, is not kept awake fearing his throat will be cut or his treasures stolen, but can sleep as sound as a roach. When the fire bells ring he has no fear that his property is in flames; when the wind blows he does not tremble for his ships. Thank poverty for this, ye poor and needy, if for nothing else.

I once told a very rich man that he ought to be very happy with the means of obtaining all the comforts and luxuries he desired, and exemption forever from all fears of poverty. He asked me if I would come and live with him, fare just as he did, collect his rents, do all his business the same as he did, for my board and clothing. No, said I, I certainly would not.—Well, said he that is all I get, so it appears that you are better off than I am with all my riches. It was even so. We should not envy the rich until we have understood all the cares that riches bring.

The pear leaf has 24,000 pores to the square inch, on the underside. The pink has 38,500. Some plants have as many as 160,000.

Avarice chooses the most insidious means for the attainment of its ends.

CHEAT! CHEAT!! CHEAT!!! The Cincinnati Gazette says that pure "Essence of Coffee" is now made in that city out of the cheapest, dirtiest and nastiest molasses, which is boiled until it ropes, cooled in pans, and when hard, broken up and pulverized. Ground rye is then mixed with it, after which it is boxed up, each box being sold at 80 cents, and labeled "Pure Essence of Coffee."

This, if true, is in perfect keeping with the spirit of the age. We have not only this mock coffee but a mock Government, a mock religion and mock everything. Wheat flour is adulterated with flour of buck-wheat and white corn. Sand is mixed with sugar to increase its weight; all sorts of ground spices are mixed with something cheaper, ground horse-radish put up in bottles with vinegar is 3-4ths turnip, milk is watered, and skim milk cheese is sold for new milk cheese. The motto of the people appears to be "cheat all you can; get all the money you can, and get it for the least possible labor and expense." If you buy a ready-made garment the buttons come off and the seams rip in one month and often in a week; if you buy a set of chairs they are likely to give out and let you down the first time you sit on them; if you request to be buried in a pine coffin, and your friends do not look out sharp, you may be tucked away in a spruce or hemlock one, and if you ask to be buried four feet deep you must set one to watch the grave digger or you will not get down more than three feet.

"Yes, get all you can and get it in the cheapest way you can," is the principle on which nearly all business is done, and it is really refreshing to the soul to find an honest man who is willing to give you good weight and measure at a fair price. I bought a pair thick-soled shoes, paying an extra price for them, and after wearing them three weeks I discovered that the outer sole was worn through, and on examining them found there was a very thin strip of leather on the outer and inner side of the sole, and between, a thick layer made by pasting brown paper together. I bought a new vest two years ago, and putting it on, started for my little farm. On my way a friend gave me a handful of choice turnip seed which I put loose into the pocket of my new vest. When I had time to sow the seed I discovered that the pocket was made of two pieces of cloth and the bottom had not been sewed up at all and the seed was all gone. If you buy a cheese you find it was colored and curdled by arsenic instead of rennet and colored with paint to make it look yellow and rich. If I had made the Chariot twice its present size, and filled half of it with advertisements, I should have received more for the advertisements than I have from subscribers, and might have had a coat fit to wear to meeting, and money in my pockets to boot; but, as almost everything advertised is adulterated or in some way deceptive, and the majority of traders disposed to shave when they can, I have refused to receive advertisements, preferring rather to be poor than to gain money by aiding in swindling others. Hardly a day passes in which I do not receive advertisements from Boston, N. York, Philadelphia, or some other city, but refuse them all because I do not know that the articles are genuine and that the traders are honest.

AN OLD RECORD.—In Portland, Oct. 6, 1803, a colored man received 39 stripes for stealing Abner Roger's watches from his shop in Exchange St. The same crime now would probably send him to the State prison. Which is worse the stripes or imprisonment? A correct answer to this question will show whether the laws have been improved or not. For my own part I would rather take the stripes, and when I am caught stealing watches I shall appeal to that old law.

The Canada Thistle, the enemy of farmers, is a native of Canada, but it has crossed the Atlantic by means of wings, with which its seeds are provided.