

RHODE-ISLAND BANNER.

A VOICE FROM THE LAND OF ROGER WILLIAMS.

PUBLICATION OFFICE,
237 WESTMINSTER ST. } Vol. 1

PROVIDENCE, R. I., JULY 10, 1858.

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THE BANNER

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HORACE A. KEACH, EDITOR AND PROPRIETOR.

Printed by Henry L. Tillinghast, 9 & 12 Market Square.

OLIVER BASSELIN.

BY LONGFELLOW.

In the Valley of the Vire
Still is seen an ancient mill,
With its gables quaint and queer;
And beneath the window-sill,
On the stone
These words alone,
"Oliver Basselin lived here."

Far above it, on the steep,
Ruined stands the old Chateau.
Nothing but the don-jon keep
Left for shelter or for show.
Its vacant eyes
Stare at the skies,
Stare at the valley green and deep.

Once a convent, old and brown,
Looked, but ah! it looks no more,
From the neighbouring hillside down
On the rushing and the roar
Of the stream
Whose sunny gleam
Cheers the little Norman town.

In that darksome mill of stone
To the water's dash and din,
Careless, humble and unknown,
Sang the poet Basselin
Songs that fill
That ancient mill
With a splendour of its own.

Never feeling of unrest
Broke the pleasant dream he dreamed,
Only made to be his nest,
All the lovely valley seemed;
No desire
Of soaring higher
Stirred or fluttered in his breast.

True, his songs were not divine;
Were not songs of that high art,
Which, as winds do in the pine,
Finds an answer in each heart;

But the mirth
Of this green earth
Laughed and revelled in his line.

From the ale-house and the inn,
Opening on the narrow street,
Came the loud convivial din,
Singing and applause of feet,
The laughing lays
That in those days
Sang the poet Basselin.

In the castle, cased in steel,
Knights, who fought at Agincourt,
Watched and waited, spur on heel;
But the poet sang for sport
Songs that rang
Another clang,
Songs that lowlier hearts could feel.

In the convent, clad in gray,
Sat the monks in lonely cells,
Paced the cloisters, knelt to pray,
And the poet heard their bells,
But his rhymes
Found other chimes,
Nearer to the earth than they.

Gone are all the barons bold,
Gone are all the knights and squires,
Gone the abbot stern and cold,
And the brotherhood of friars;
Not a name
Remains to fame
From those mouldering days of old!

But the poet's memory here
Of the landscape makes a part;
Like the river, swift and clear,
Flows his song through many a heart;
Haunting still
That ancient mill
In the Valley of the Vire.

INTELLIGENCE AND THE RIGHTS OF WOMAN.

Not many centuries since, ignorance of organization doomed women to a degraded, almost brutal position; and at this moment, throughout Christendom, with the exception of the United States, the rights, as well as the duties of her sex, are imperfectly comprehended. Thus an English or European peasant will harness his wife with his donkey, and compel her to perform the grossest drudgery; and a European gentleman will drive from her seat in a coach or car a delicate and fragile woman, and with equal readiness grovel in the dust before another, when he discovers that she is a Queen or a Duchess, though the first may be of his own race and the latter the wife

of a Haytian Negro, or the daughter of a Musquito Indian. On the contrary, an American, no matter what his social position or political importance, who would refuse to give up his seat to a woman, however humble her condition, would be universally despised—would lose caste as a man. This difference between an American and a European is no accident or caprice of public manners, but only the result of higher intelligence in the case of the former.

It is not to the individual woman that respect is paid, but to the sex—to that delicate and fragile organization which appeals to the noblest instincts of the rougher and stronger manhood, and is based on clearer conceptions, and a wider knowledge of the true relations that naturally exist between the sexes. It is often said that Christianity has changed the relations and elevated the position of the female sex; but it would be more correct to say that increased knowledge of her true nature had thus elevated her. In barbarous times, even among the Romans, she was but little better than a slave, doomed to perform the drudgery of labor; she was rarely permitted, even in the patrician class, to be the companion, and never the equal of man; but with the increase of knowledge, with clearer conceptions of her real nature, her delicately organized nervous system, and her feeble muscular powers, her relations to the other sex have undergone an important change: thus it may be said, that in precise proportion to the intelligence of a nation will be its regard and respect for woman.

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RHODE ISLAND PRINCIPLES.

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We are told by Hume, that it is to the puritans, "whose principles appear so frivolous, that *the English owe the whole freedom of their Constitution*."

The question has sometimes been agitated whether the honor of having first established freedom of conscience be due to Maryland or Rhode Island. Maryland, it is true, was founded before Rhode Island, but liberty of thought was by her charter secured to *Christians* only, and bigotry might under that charter have cast out as *unchristian*, those who did not hold to the fundamentals of orthodoxy. "The founder of Rhode Island, not guided by

policy, but pursuing his principle to its legitimate conclusion, confined not his views to the boundaries of Christianity, but denied the right of the magistrate to interfere with the religious conscience of any man. Here the Papist, the Protestant, the Jew, the Turk, might have remained unmolested, so long as they disturbed not the public peace." The charter of Maryland was issued in 1632. To show how its provisions were understood, by the citizens of Maryland, at an early date, we will refer to their statute of 1649, enacted to perpetuate religious freedom in conformity with the charter. By this statute it was made a capital offence to deny the Holy Trinity, or the God-head of any of the three persons of the Trinity.—Vide Bancroft's History of U. S., vol. 1, page 276. This statute was in 1676, confirmed among the perpetual laws.—Story's Commentaries, vol. 1, page 96.

The conservative principle of Roger Williams was advocated by him in Massachusetts, "three years before the settlement of Maryland, and more than one year before the date of her charter." So that it is evident that the honor of being pioneers in the cause of entire liberty of opinion belongs primarily to Roger Williams and the early citizens of Rhode Island.

When the ruling elder beheld the influence of Williams, at Salem, where he first broached his free views, he thought it most prudent that he should depart, to be dealt with, to use his own words, "by the abler men of the Bay."

The abler men of the bay, in our own time, confessing in their prayers that they cannot argue with that bold free-thinker, Theodore Parker, are asking the Lord to "take him away and let his influence die with him."

With all the influence of ignorant priestcraft arrayed against him, we find Williams was ever true to his best convictions, for he was a man, says Dr. Bentley, "that was not afraid to stand alone for truth, against the world."

Here let us hint that Judge Edmonds has made this idea "*The Truth against the World*," the motto of his able and interesting work on the New Philosophy. We commend the obvious inference to all heroes, and friends of heroes, in these days, intending at a more convenient season, to rap the knuckles of those flunkies, who garnish the sepulchres of the prophets of old times, and stone the reformers of to-day.

Why should men be cursed for exercising an inalienable right of man? The right of free thought is a natural right. It is not originally derived from human enactments, but all statutes that secure it, are but a transcript of a law written in the constitution of man. Mr. Justice Staples, in his "Annals of Providence," speaking of the fact that the charter of 1663, refers only to civil government, says:—"The colonists had always contended that their right to perfect religious liberty, did not result from the laws. They could not, therefore, have accepted a grant of this from any human power, as that would be acknowledging a right to withhold the grant, and to control the exercise of religious freedom."

The principle is indigenous to the soil of Rhode Island, and is the glory of the State."

Bancroft, referring to the effect of these noble ideas of mental freedom, says:—"And so it came to pass that the little 'democracie' which, at the beat of the drum, or the voice of the herald, used to assemble beneath an oak, or by the open sea-side, was famous for its 'headiness and tumults'—its

stormy town-meetings, and the angry feuds of its herdsmen and shepherds. But, true as the needle to the pole, the popular will instinctively pursued the popular interest. Amidst the jarring quarrels of rival statesmen, in the Plantations, good men were chosen to administer the government, and the spirit of mercy, of liberality and wisdom was impressed on its legislation."

If our brothers, who speak freely upon religious and scientific subjects, are, by popular christianity, consigned to the modern martyrdom of penury and scorn, we enter our earnest protest against a spirit so much at variance with the genius of Rhode Island Institutions, and will labor as ardently to establish the principles of mental freedom, developed in our own day, as to conserve those great truths in relation to free thought, which the past has transmitted to our keeping.

EDUCATION.

Our advancement in knowledge is the highest object we can have in view. We believe that ignorance is the only evil, the great horned devil that we are to resist, fearing no other. We often find sectarians claiming it as the peculiar province of the Church to educate, telling us that to the Bible and Bible readers we owe all that has been done to elevate the common mind. The plain fact is that the Church, everywhere and everywhen, has been the stoutest opponent of all plans for liberal and generous culture. Let the cowed bigots of Rome, or the scowling hypocrites of mis-called Protestantism laud their poor scanty apologies for popular education as they may, we affirm it as a truth to be lamented, that they have ever opposed all schemes for the free expansion of the human mind. The majority of the children of England are to-day uneducated, because the sects there, oppose all efforts for this end, of which they have not the exclusive control. If the Established Church present their plan, the Dissenters combat it; if the Free Thinkers favor any system of public instruction the House of Lords vote it down, and so the youth of England grow up in ignorance.

I We commend the following to the thoughtful reader:

From the London Illustrated News.

THE SOULS OF THE CHILDREN.

Who bids for the little children—
Body and soul and brain?

Who bids for the little children—
Young and without stain?

Will no one bid?" said England,
"For their souls so pure and white,
And fit for all good or evil
The world on their page may write?"

"We bid," said Pest and Famine,
"We bid for life and limb;

Fever and pain and squalor
Their bright young eyes shall dim
When the children grow too many,
We'll nurse them as our own,
And hide them in secret places
Where none may hear their moan."

"I bid," said Beggary, howling,
"I'll buy them, one and all,

I'll teach them a thousand lessons—
To lie, to skulk, to crawl;
They shall sleep in my lair, like maggots,
They shall rot in the fair sunshine;

And if they serve my purpose,
I hope they'll answer thine."

"And I'll bid higher and higher,"
Said crime with wolfish grin,

"For I love to lead the children
Through the pleasant paths of sin;
They shall swarm in the streets to pilfer,
They shall plague the broad highway,
Till they grow too old for pity,
And ripe for the law to slay."

Prison and goal and gallows
Are many in the land,
'Twere folly not to use them,
So proudly as they stand.
Give me the little children,
I'll take them as they're born:
And I'll feed their evil passions
With misery and scorn.

"Give me the little children
Ye good, ye rich, ye wise,
And let the reeking world spin round,
While ye shut your idle eyes;
And your judges shall have work,
And your lawyers wag the tongue;
And the goalers and policemen
Shall be fathers to the young.

"I and the Law, for pastime,
Shall struggle day and night;
And the Law shall gain, but I shall win,
And we'll still renew the fight;
And ever and aye we'll wrestle,
Till Law grows sick and sad,
And kills in its desperation,
The incorrigibly bad.

"I, and the Law, and Justice,
Shall thwart each other still;
And hearts shall break to see it,
And innocent blood shall spill:
So leave—oh, leave the children
To Ignorance and Woe—
And I'll come in and teach them
The way that they should go?"

Oh, shame!" said true Religion,
"Oh, shame, that this should be!
I'll take the little children,
I'll take them all to me.
I'll raise them up with kindness
From the mire in which they're trod;
I'll teach them words of blessing,
I'll lead them up to God."

You're *not* the true Religion,"
Said a Sect, with flashing eyes;
"Nor thou," said another, scowling—
"Thou'rt heresy and lies."
"You shall not have the children,"
Said a third with shout and yell;
"Your'e Antichrist and bigot—
You'd train them up for Hell."

And England, sorely puzzled
To see such battle strong,
Exclaimed with voice of pity—
"Oh, friends! you do me wrong.
Oh! cease your bitter wrangling,
For till you all agree
I fear the little children
Will plague both you and me."

But all refused to listen,
Quoth they—"We bide our time;"
And the bidders seized the children
Beggary, Filth and Crime.
And the prisons teemed with victims,
And the gallows rocked on high;
And the thick abomination
Spread reeking to the sky.

SPIRITUAL LECTURE.

Notwithstanding the sultriness of the day, a fair congregation met at Republican Hall, on Sunday, June 27th, at 3 P. M.

Mr. Wheeler, of Norwich, was the speaker. He began by quoting the passage, "Behold the lilies of the field," and announced Faith as the topic of his lecture.

Jesus, the beautiful and pure, here points his followers to the lessons of trust taught in the great volume of Nature. Around us in the to-day, we behold the mighty monuments of a religious faith. We stand at the culmination of the nineteenth century, with all its Science, all its Art. If Science has not achieved the victory of putting a girdle around the earth in forty minutes, she has put a cable through the ocean. Xerxes sought to bind the seas together, but it was reserved for the Science of our day to do it.

It is the teaching of the temple that not a sparrow offers up its tiny life, but the will of the Father is in it. Go forth into the street, how much of all this teaching is carried into our actual life? The nineteenth century, with all its theory of religion, is an age of practical atheism.

Philosophy and Rationalism with their potent waxes of progress, have overturned the idols of the past. Are we the children of the Father, yet turned out on the commons of the Devil?—Above all the mythological teachings of the past there is a faith pure and vital. God is as much for us as for those who lived before. God loved as a Spirit, is as much for us as when we deemed him material, seated on a great white throne. It is only the expanded soul that conceives of God as the Infinite, that can find rest. The Christian knows not the sweet faith of the child of Nature, who has confidence in the supremacy of good, and the stability of Natural Law. The developed soul looks around upon the world of nature and sees how an immutable law permeates each particle of the Infinite Universe, and with microscopic gaze he goes into the depths of material nature, and in each drop of water he sees the same law. Then the existence of God becomes self-evident to him, he knows his nature by the evidence of his senses.

It is in vain that you attempt to define the Infinite. The mythological God is a false image of the Deity, and the Heaven they extol is the perfection of nothingness. Our future is to be a heaven of sing-song or a hell where the despairing soul will writhe and moan forever. I do not overdraw the picture. I could not become a good revival preacher if I did not portray it in yet darker colors.

All the lessons of nature are in favor of the goodness of the Father, and we all feel it as we walk beneath the light of the holy stars. Man has nothing to be saved from. Wait until your wisdom is unfolded ere you arraign the purposes of the Deity, then may you see the harmonies that the fingers of God are playing on the harp of the Universe.

Where is the faith of the majority to-day? Where is your faith in sickness? In material remedies, not in the healing principles from above. Where is your faith in Commerce? In the everlasting Bank Bill. You trust in the contingencies of an artificial life around you. You lack confidence in one another, which betrays a lack of faith in the Divine. Humanity is the best image you yet possess of Divinity, though now and then a stray angel from the skies proffers his heavenly lessons.

What faith have your churches in Humanity? They call it totally depraved, have no hope of it; it is only by a miracle of change that it can be brought up to the common decencies of life. Experience, nature and reason teach a different doctrine. Trust these, and avoid the treacherous quicksands of sectarian prejudice.

Mr. W. here repeated a few lines of poetry, and then gave an opportunity for questions.

Q. By Mr. Howland. Does not man often have his trust betrayed when he trusts in his fellow man?

Ans. Not unless he trusts to something beside the man, to something that is a mere appendage of the man. He referred to a seed growing in the earth in imperfect conditions, but it would yet produce a tolerably perfect seed, which again planted under more favorable conditions, will improve. So man, who seems so

inferior here, will, when transplanted to a more genial clime, bloom in beauty and expand in loveliness.

Q. By a Gentleman. Were the miracles of Jesus the result of natural laws?

Ans. If not, they were done outside of the existence of God. Natural laws worked in the case of Jesus, as well as in the humblest man in Providence.

Here a question was asked by a lady, which we did not hear very plainly, but the inquiry seemed to be whether when parents were bereft of their children, God had anything to do with it?

Ans. Man cannot violate any law of nature, in the sense of changing its operation. He cannot make dry wet, nor hot cold. He may to a certain extent choose the conditions in which he will place himself, but he cannot choose the effect those conditions will have on him. These immutable laws take no cognizance of human sympathies. The lightning is the same whether it strike the babe from its mother's bosom, or smite the granite rock. They are the God himself. Conscious law is the King of Kings.

Q. By a Gentleman. Is the Bible true or false?

Ans. Belief is not dependent on the will. You cannot believe without evidence. You could not believe if I told you it was raining to-day. [It was very clear.] You cannot believe that the whale swallowed Jonah, that the Sun and Moon stood still at the word of Joshua, that the Infinite came down to the Garden of Eden to make goat skin aprons for Adam, but you must believe what reason sanctions. Everything has its lights and shadows, the Bible is no exception.

Q. By the Razor Strop Man. Please explain the passage about faith removing mountains.

Ans. We know of no magnetic influence emanating from the human will that can produce such results, though the will may produce final results and move small bodies, near at hand.

Q. By Dutée Evans, Esq. Was Jesus subject to the law of growth, and could he be present to the people of Providence to-day?

Ans. The existence of Jesus is very doubtful. No ancient writer (outside the Evangelists) except Josephus, has spoken of him, and it is very evident that the passage in his works was interlined by some zealous Christian hand. In the sphere in which I stand I have never seen such a man, or seen any one who had. The sum of all I know of him is nothing.

Q. Is God Love? God is Love, and everything else. I know no God separate from Nature. I know no God of three persons who must sacrifice a third part of his nature to appease the anger of the other two thirds. I know no God who would say, "Thou shalt not kill," and then command to smite the Amalekites, hip and thigh. Consistency is a jewel, even in the head of a toad.

If there is nothing more, we will close.

In what we have said we mean no disrespect to any man, institution or thought. We give only our opinions. If we have said aught to offend any one, we beg your pardon. We know we must deal gently with the prejudiced. Prejudice is the darling of the soul of bigotry, but the natural action of the elements of truth will finally rust the links of superstition from the soul, and leave it free to receive all good.

True fame and dignity are born of toil:

'Tis so ordained by Him who saw it good

That man by thought and toil should earn his food.

Even the brown'd delver of the yielding soil,

Who draws from earth the sustenance of life,

Has more of nobleness than he who slays

His fellow-man on fields of lawless strife,

And bears a weapon stain'd in mortal frays.

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With all the influence of ignorant priestcraft arrayed against him, we find Williams was ever true to his best convictions, for he was a man, says Dr. Bentley, "that was not afraid to stand alone for truth, against the world."

Here let us hint that Judge Edmonds has made this idea "*The Truth against the World*," the motto of his able and interesting work on the New Philosophy. We commend the obvious inference to all heroes, and friends of heroes, in these days, intending at a more convenient season, to rap the knuckles of those flunkies, who garnish the sepulchres of the prophets of old times, and stone the reformers of to-day.

Why should men be cursed for exercising an inalienable right of man? The right of free thought is a natural right. It is not originally derived from human enactments, but all statutes that secure it, are but a transcript of a law written in the constitution of man. Mr. Justice Staples, in his "Annals of Providence," speaking of the fact that the charter of 1663, refers only to civil government, says:—"The colonists had always contended that their right to perfect religious liberty, did not result from the laws. They could not, therefore, have accepted a grant of this from any human power, as that would be acknowledging a right to withhold the grant, and to control the exercise of religious freedom."

The principle is indigenous to the soil of Rhode Island, and is the glory of the State."

Bancroft, referring to the effect of these noble ideas of mental freedom, says:—"And so it came to pass that the little 'democracie' which, at the beat of the drum, or the voice of the herald, used to assemble beneath an oak, or by the open sea-side, was famous for its 'headiness and tumults'—its

stormy town-meetings, and the angry feuds of its herdsmen and shepherds. But, true as the needle to the pole, the popular will instinctively pursued the popular interest. Amidst the jarring quarrels of rival statesmen, in the Plantations, good men were chosen to administer the government, and the spirit of mercy, of liberality and wisdom was impressed on its legislation."

If our brothers, who speak freely upon religious and scientific subjects, are, by popular christianity, consigned to the modern martyrdom of penury and scorn, we enter our earnest protest against a spirit so much at variance with the genius of Rhode Island Institutions, and will labor as ardently to establish the principles of mental freedom, developed in our own day, as to conserve those great truths in relation to free thought, which the past has transmitted to our keeping.

EDUCATION.

Our advancement in knowledge is the highest object we can have in view. We believe that ignorance is the only evil, the great horned devil that we are to resist, fearing no other. We often find sectarians claiming it as the peculiar province of the Church to educate, telling us that to the Bible and Bible readers we owe all that has been done to elevate the common mind. The plain fact is that the Church, everywhere and everywhen, has been the stoutest opponent of all plans for liberal and generous culture. Let the cowed bigots of Rome, or the scowling hypocrites of mis-called Protestantism laud their poor scanty apologies for popular education as they may, we affirm it as a truth to be lamented, that they have ever opposed all schemes for the free expansion of the human mind. The majority of the children of England are to-day uneducated, because the sects there, oppose all efforts for this end, of which they have not the exclusive control. If the Established Church present their plan, the Dissenters combat it; if the Free Thinkers favor any system of public instruction the House of Lords vote it down, and so the youth of England grow up in ignorance.

We commend the following to the thoughtful reader:

From the London Illustrated News.

THE SOULS OF THE CHILDREN.

Who bids for the little children—
Body and soul and brain?

Who bids for the little children—
Young and without stain?

Will no one bid?" said England,
"For their souls so pure and white,
And fit for all good or evil
The world on their page may write?"

"We bid," said Pest and Famine,
"We bid for life and limb;
Fever and pain and squalor
Their bright young eyes shall dim
When the children grow too many,
We'll nurse them as our own,
And hide them in secret places
Where none may hear their moan."

"I bid," said Beggary, howling,
"I'll buy them, one and all,

I'll teach them a thousand lessons—
To lie, to skulk, to crawl;
They shall sleep in my lair, like maggots,
They shall rot in the fair sunshine;
And if they serve my purpose,
I hope they'll answer thine."

"And I'll bid higher and higher,"
Said crime with wolfish grin,

"For I love to lead the children
Through the pleasant paths of sin;
They shall swarm in the streets to pilfer,
They shall plague the broad highway,
Till they grow too old for pity,
And ripe for the law to slay."

Prison and goal and gallows
Are many in the land,
'Twere folly not to use them,
So proudly as they stand.
Give me the little children,
I'll take them as they're born:
And I'll feed their evil passions
With misery and scorn.

"Give me the little children
Ye good, ye rich, ye wise,
And let the reeking world spin round,
While ye shut your idle eyes:
And your judges shall have work,
And your lawyers wag the tongue;
And the goalers and policemen
Shall be fathers to the young.

"I and the Law, for pastime,
Shall struggle day and night:
And the Law shall gain, but I shall win,
And we'll still renew the fight;
And ever and aye we'll wrestle,
Till Law grows sick and sad,
And kills in its desperation,
The incorrigibly bad.

"I, and the Law, and Justice,
Shall thwart each other still;
And hearts shall break to see it,
And innocent blood shall spill:
So leave—oh, leave the children
To Ignorance and Woe—
And I'll come in and teach them
The way that they should go?"

Oh, shame!" said true Religion,
"Oh, shame, that this should be!
I'll take the little children,
I'll take them all to me.
I'll raise them up with kindness
From the mire in which they're trod;
I'll teach them words of blessing,
I'll lead them up to God."

You're *not* the true Religion,"
Said a Sect, with flashing eyes;
"Nor thou," said another, scowling—
"Thou'rt heresy and lies."
"You shall not have the children,"
Said a third with shout and yell;
"Your'e Antichrist and bigot—
You'd train them up for Hell."

And England, sorely puzzled
To see such battle strong,
Exclaimed with voice of pity—
"Oh, friends! you do me wrong.
Oh! cease your bitter wrangling,
For till you all agree
I fear the little children
Will plague both you and me."

But all refused to listen,
Quoth they—"We bide our time;"
And the bidders seized the children
Beggary, Filth and Crime,
And the prisons teemed with victims,
And the gallows rocked on high;
And the thick abomination
Spread reeking to the sky.

SPIRITUAL LECTURE.

Notwithstanding the sultriness of the day, a fair congregation met at Republican Hall, on Sunday, June 27th, at 3 P. M.

Mr. Wheeler, of Norwich, was the speaker. He began by quoting the passage, "Behold the lilies of the field," and announced Faith as the topic of his lecture.

Jesus, the beautiful and pure, here points his followers to the lessons of trust taught in the great volume of Nature. Around us in the to-day, we behold the mighty monuments of a religious faith. We stand at the culmination of the nineteenth century, with all its Science, all its Art. If Science has not achieved the victory of putting a girdle around the earth in forty minutes, she has put a cable through the ocean. Xerxes sought to bind the seas together, but it was reserved for the Science of our day to do it.

It is the teaching of the temple that not a sparrow offers up its tiny life, but the will of the Father is in it. Go forth into the street, how much of all this teaching is carried into our actual life? The nineteenth century, with all its theory of religion, is an age of practical atheism.

Philosophy and Rationalism with their potent waxes of progress, have overturned the idols of the past. Are we the children of the Father, yet turned out on the commons of the Devil?—Above all the mythological teachings of the past there is a faith pure and vital. God is as much for us as for those who lived before. God loved as a Spirit, is as much for us as when we deemed him material, seated on a great white throne. It is only the expanded soul that conceives of God as the Infinite, that can find rest. The Christian knows not the sweet faith of the child of Nature, who has confidence in the supremacy of good, and the stability of Natural Law. The developed soul looks around upon the world of nature and sees how an immutable law permeates each particle of the Infinite Universe, and with microscopic gaze he goes into the depths of material nature, and in each drop of water he sees the same law. Then the existence of God becomes self-evident to him, he knows his nature by the evidence of his senses.

It is in vain that you attempt to define the Infinite. The mythological God is a false image of the Deity, and the Heaven they extol is the perfection of nothingness. Our future is to be a heaven of sing-song or a hell where the despairing soul will writhe and moan forever. I do not overdraw the picture. I could not become a good revival preacher if I did not portray it in yet darker colors.

All the lessons of nature are in favor of the goodness of the Father, and we all feel it as we walk beneath the light of the holy stars. Man has nothing to be saved from. Wait until your wisdom is unfolded ere you arraign the purposes of the Deity, then may you see the harmonies that the fingers of God are playing on the harp of the Universe.

Where is the faith of the majority to-day? Where is your faith in sickness? In material remedies, not in the healing principles from above. Where is your faith in Commerce? In the everlasting Bank Bill. You trust in the contingencies of an artificial life around you. You lack confidence in one another, which betrays a lack of faith in the Divine. Humanity is the best image you yet possess of Divinity, though now and then a stray angel from the skies proffers his heavenly lessons.

What faith have your churches in Humanity? They call it totally depraved, have no hope of it; it is only by a miracle of change that it can be brought up to the common decencies of life. Experience, nature and reason teach a different doctrine. Trust these, and avoid the treacherous quicksands of sectarian prejudice.

Mr. W. here repeated a few lines of poetry, and then gave an opportunity for questions.

Q. By Mr. Howland. Does not man often have his trust betrayed when he trusts in his fellow man?

Ans. Not unless he trusts to something beside the man, to something that is a mere appendage of the man. He referred to a seed growing in the earth in imperfect conditions, but it would yet produce a tolerably perfect seed, which again planted under more favorable conditions, will improve. So man, who seems so

inferior here, will, when transplanted to a more genial clime, bloom in beauty and expand in loveliness.

Q. By a Gentleman. Were the miracles of Jesus the result of natural laws?

Ans. If not, they were done outside of the existence of God. Natural laws worked in the case of Jesus, as well as in the humblest man in Providence.

Here a question was asked by a lady, which we did not hear very plainly, but the inquiry seemed to be whether when parents were bereft of their children, God had anything to do with it?

Ans. Man cannot violate any law of nature, in the sense of changing its operation. He cannot make dry wet, nor hot cold. He may to a certain extent choose the conditions in which he will place himself, but he cannot choose the effect those conditions will have on him. These immutable laws take no cognizance of human sympathies. The lightning is the same whether it strike the babe from its mother's bosom, or smite the granite rock. They are the God himself. Conscious law is the King of Kings.

Q. By a Gentleman. Is the Bible true or false?

Ans. Belief is not dependent on the will. You cannot believe without evidence. You could not believe if I told you it was raining to-day. [It was very clear.] You cannot believe that the whale swallowed Jonah, that the Sun and Moon stood still at the word of Joshua, that the Infinite came down to the Garden of Eden to make goat skin aprons for Adam, but you must believe what reason sanctions. Everything has its lights and shadows, the Bible is no exception.

Q. By the Razor Strop Man. Please explain the passage about faith removing mountains.

Ans. We know of no magnetic influence emanating from the human will that can produce such results, though the will may produce final results and move small bodies, near at hand.

Q. By Dutec Evans, Esq. Was Jesus subject to the law of growth, and could he be present to the people of Providence to-day?

Ans. The existence of Jesus is very doubtful. No ancient writer (outside the Evangelists) except Josephus, has spoken of him, and it is very evident that the passage in his works was interlined by some zealous Christian hand. In the sphere in which I stand I have never seen such a man, or seen any one who had. The sum of all I know of him is nothing.

Q. Is God Love? God is Love, and everything else. I know no God separate from Nature. I know no God of three persons who must sacrifice a third part of his nature to appease the anger of the other two thirds. I know no God who would say, "Thou shalt not kill," and then command to smite the Amalekites, hip and thigh. Consistency is a jewel, even in the head of a toad.

If there is nothing more, we will close.

In what we have said we mean no disrespect to any man, institution or thought. We give only our opinions. If we have said aught to offend any one, we beg your pardon. We know we must deal gently with the prejudiced. Prejudice is the darling of the soul of bigotry, but the natural action of the elements of truth will finally rust the links of superstition from the soul, and leave it free to receive all good.

True fame and dignity are born of toil:

'Tis so ordained by Him who saw it good

That man by thought and toil should earn his food.

Even the brown'd delver of the yielding soil,

Who draws from earth the sustenance of life,

Has more of nobleness than he who slays

His fellow-man on fields of lawless strife,

And bears a weapon stain'd in mortal frays.