

140.17

SHAKESPEARE AND BACON.—There is a great difference between Shakespeare and Bacon, as between an American forest and a London nursery-yard. In the timber-yard, the materials are sawed and squared and set across in the forest, we have the natural form of the tree, its growth, all its branches, all its leaves, all the moss that grows about it, all the birds and insects that inhabit it; now deep shadows over the whole wilderness; now bright sunbursting glades; with exuberant grass and flowers and fruit; now untroubled skies; now terrific thunderstorms; everywhere uniformity, everywhere immensity. [Lauder.]

The sentiment attributed to Stephen Grattan, that if he were conscious he should die sorrow, he would not stop in planting a tree to-day, is full of meaning and truth, and fully conveys the propriety and necessity of looking beyond ourselves.

ARE SAYS.—“ Few persons have courage enough to seem as good as they really are.”

NOTICE.

We are authorized to give notice that the *World's Paper* is free for all persons in the State of Vermont that take no other paper, and have a desire to read and improve their mental and moral condition—provided such persons shall be unable to pay for the same—and the number shall not exceed ten in each town. The names may be forwarded to this Office by any Post Master or Justice of the peace with their signature; or our agents, whose names will soon appear in our sheet.

BRO. MAXWELL.

Yours is received for insertion in the *World's Paper*.

It is open to the same objection made to yours vs. Newton and Mayhew. I see no difference in principle, only you have changed the attack from them to myself. Therefore I shall not insert the article; and if you wish to have your name omitted in our list of Associates, we will do it with pleasure. Evidently you or myself labor under some mistake: and probably both of us.

I regard it as my right as well as duty, while my name stands as Editor of the *World's Paper*, to reply to other editors who may see fit to attack our Paper, or even myself, when the object is to effect the Paper and destroy its usefulness. But it does not follow that these columns should be thrown open to receive the personalities of Associates, Correspondents or the world at large; and while I stand in the place of Editor, this floodgate shall not be opened. No personalities shall be admitted further than is necessary to demonstrate principle.

I am satisfied you are wrong in making insinuations about certain Spiritualists in Boston, having had something to do with a Motor &c. Now if you have anything to say about Spiritualists in Boston or elsewhere, let us have it; or if you have anything to say about the people in Saudusky let us have that also—as we take no hints. If a matter, personal or otherwise, is suitable to come before the public through the public columns, then write directly and clearly. If the subject does not warrant that manner, keep it out, and not make insinuations of matters or men of which the readers cannot judge; as the readers of a paper are the great tribunal to decide of the matter therein contained. As to the vision presented in our columns, you shall have a full explanation of it, when we are at liberty to give. But there is much of great and thrilling importance connected with it, that cannot appear quite yet.

As to your lecturing in Vt., I think unless your soul is moved to come without fee or expectations of reward, you had better not come. That is the pay I get, and it is quite satisfactory to me. Should you come into our State to relieve our people from error because you are a true friend of humanity, then I have no doubt the people would pay suitably for your services.

Spiritualism cannot be bought with money or sold at any price.

D. TARBELL, JR.

A Leaf—"No Good Comes of It."

I have often been asked "What good can Spiritualism do?" or, "Nothing can come from such visionary and untangible things as are therein presented, which shall be of use to mankind, save to degrade and make them lower in the scale of being."

Now as such things are constantly being said by those who claim to have intelligence, and by those with whom I have a dear remembrance, and show of friendship, I desire to present some of the causes of benefits arising to me, and the effects upon community, and ultimately upon the mental, moral and physical world.

Once I did not feel it my duty to stand up and declare these things true, nor did I always refrain from speaking with a prejudiced mind against them, for, with the education given to the world, I was unable to comprehend even enough to show a light was near—the instruction given by those called our teachers, was so different from the new ideas, that my vision failed to pierce into the misty future and father these "little low things." But these things having such an influence upon my mind, rendering it like a bird uncaged where bound from its first entrance upon the field of action, then let loose to taste the sweets of liberty, that now upon a chapter of my experience

for the view of those who may seem to desire such food for their mind's relief at the present time.

I find in the little time I have already spent informing myself of the new harmony that there are many minds no more light than mine, that still grope along in the shade of mid-night, blindly, fearing lest they stop, they fall into chaos and ruin. For I had supposed from a careful perusal of the Bible, with the light then in my hand, that all necessary for us was therein contained, and that our "expounders" or "teachers of the Gospel," were the only ones in fault. Here then, I labored ardently to gain the required light watching everything which might be said by these "beacons" leading blindly the way, till after opening my views to those whom I had learned should render me aid, I began to despair of "getting religion"! It became to me something like a business thing and I treated it as such, and like the Catholic *pedes* simply asked my Father, or the priest, for forgiveness of my sins, fearing lest I did not I should fall into the "bottomless pit," consequently past all redemption from beings above! This became part of my daily task, and simply a task it was, nothing of all devoting tendency, but all for fear.

It will readily be seen by a discriminating eye that I could not long remain in a respectable position as far as religion was really, but nominally I could act the "Methodist" to a charm. I could go forward into the anxious seat and ask prayer, as do the Methodists, then stand up under an excited feeling and exclaim, "Glory to God!" yet all this did not avail, yet it even rendered the thing a mere ceremony, and my better judgment said, "It is nothing but the piracy of Zoroaster of old and I will not follow."

The heart of the thing was not there, for I looked at their profession and then at their possession, and what a contrast! Instead of the heavenly feeling that they claimed, and as was testified by our Pilgrim Fathers, I saw the pride of wealth, that serpent which has ruined the nations of the old world, standing up in their front and encircling with its sting, the members, and putting forth upon those that dared to claim truth and stand up to it, an arena which poisoned them to death.

I fled as did Lot of old, lest I fall within reach of this serpent; nor did I dare to turn to look after me for fear of the consequence, but have kept myself an infidel to their ways and sought the light that seemed to me as good to my soul.

It was natural for the unsuspecting to fall into such a net; here are all signs of the way held out as far as you may be able to designate from without, but, when you lift the curtain, when you look for yourself, then will the monster show his head in all its hideousness. This I was proud to proclaim in the ears of all whom I saw fit to approach, and in consequence, I gained the name of one of Thomas Paine's followers, yet I had never read one of his books, nor have I yet, still it to scorn such works was to be his follower, then let what would come, I would follow in the wake of his word, for I longed for something I knew not exactly what, yet I was disgusted with hypocrisy—their forms and ceremonies I abhorred—and worst of all, the idea that God was a great being, "pompously set upon a great white throne" filled with glory, and streams of light flowing from his very form. I felt too much like a little child that exclaimed "I am afraid of such a being!" I felt that a God like that could not save me. If he did, then many others could not share his attention while bestowing it upon me at the same time. I could not look upon him narrowed down to the form of a man, and rather than to believe such a thing, I cared not to believe at all.

Was I an infidel? and what made me so? Was I to blame for thus reasoning? Had I not my own powers? "The Bible" you say "was given you and was all the inspiration needed." But the teachings of its exponents had been such that I abhorred the name Bible, then could you expect me to study a book so repugnant? and in fact I was tired, like thousands of others, to read the book; and did it do me any good? not more than to say I had read the Bible; the money was the stipend, and so it was, and now is, with its teachers and expounders in many instances—that piece of useless gold seemed to be the incentive, and not a desire for man's redemption.

I did read the Bible once in a while that I might learn of Christ—there seemed to be something in it of him that reflected some light, but then, when I gazed upon the other parts so blinded, and in many instances, degrading language, I cast it all from me and said, no good can come out of it; all of it is no better than the teachings of Buddha, of China, the Shaster, the Alkoran of the Mahomedan, or the Bible of the prostitute Mormon. And why should I not? The Chinaman call upon the Great Spirit, and worship, but his form in their gods of idols. They learn farther from their Bible, that God is that which pervades immensity, and is the principle in everything of Love, Light and Animation! And these were handed up to them through Confucius, from the days of Noah, and even from the beginning. They date anterior to Christ, and have a right to claim superiority to us of the present day in that respect. Then again the Mahomedan is sincere in his form and goes as a man whisper to the Temple to worship God in the light of his

Prophet. They wash their sins away in their ablutions, the same as doeth the Siberian Priest by invoking his deities. Yet these poor beings are constantly prayed for by the zealous of our day, and doomed to eternal woe? because the light of Christianity does not shine upon them. Why, the natives of America claim more light than these birding teachers seem to possess. They study nature, and refuse to take the teachings of the white men as to themselves, "we will worship as the great Sachem has taught our fathers."

Hence, no nation can be shown, however rude, who have not agreed in the great and general principle of immortality; but, deeper into detail and enquire of their peculiar notions, we find their traditions are colored by the ways of their earthly occupations, and preconceived opinions. In surveying this vast territory and seeing such a variety of modes for worship, each having as good a right to enter the "Kingdom of Heaven" as the other, I came to the conclusion that each had nothing to do with the salvation of the soul. That sincerity of purpose, and a true belief in truth, from what source it might come, was the only true basis of union. I saw that a countless number of beings must have gone to endless misery for want of the light claimed by the present teachers. But this did not seem to influence me that it was so, it reasoned to my mind that the pagan acted from the light he had and worshiped to the best of his knowledge, consequently he was faithful with his talent and had a treasure laid up in the temple. They see with eyes not so clear as the more enlightened Christian; and yet among the latter class I find inspired ones, or those who see with a greater magnifying power than the mass. This is the case in all communities. These pagans are even more ready to receive truth than those of the present day that teach, unless it can come through the channel they desire it to. It must be through their favored one, or else it can be but the work of the devil. Still there are those minds that would grasp a truth if not bound by the chain of religion—were they free to move for fear of displeasing some one and being thrown among an unpopular class, Ah! here it is, office! a position among men! for the sake of an easy living and mortal reputation! Corruption and misrule are its votaries and ruin to the mental and spiritual welfare of mankind.

But we have wandered from our subject; now a few words relative to the new phenomena of clairvoyance. This coming up attracted my attention, and as it was asked by some of the unprejudiced minds and ministers of the gospel, and acknowledged as a science discovered by Mesmer, it took of course with the "people" and no great desire to investigate it was manifest. It was taken for granted, as beyond their comprehension? This the clergy really saw, as they supposed, made no pretension to religion, consequently it would not injure their dear treasured theory, and with care pronounced it "nothing but Mesmerism," and satisfied the common people to let it alone. But some minds could not be thus content to see science moving on and they left ignorant, but inquisitiveness of disposition rendered them on the lookout for new things. Finally the "raps" came and were claimed as from spirits of our departed friends! then the whole priesthood were on fire against it; their dear cherished belief was in danger of falling to the ground! something must be done to put down such nefarious and blasphemous works, or the world would go to ruin immediately! Blinded by those teachers like many others, people stood aloof or fought against them, still the idea entered the minds of some forcibly that, as mesmerism acknowledged a power of mind over mind in the body, the conclusion was, if this be the case, then why may not one mind out of the form influence mind in the form; the only difference seemed to be the hindrance of the body from gaining possession of spirit, again did the old theory come up of the spirit of man being too far away to return to us; so, wavering I stood, now studying Dr. Dodd's theory of mesmeric influence, endeavoring to account for these things from the involuntary action of the brain believing that man did not know his own organism, and contenting myself with the idea that it all was within man's own power, and ultimately would so result. Here I had arrived at the threshold of Dawn.

But I was not permitted to rest here, for in the fall of 1853, a brother of mine—T. B. Estabrook—let for the State of Michigan to settle upon a farm and marry a lady, to whom he had been engaged for a length of time, and through the series of trials I had in looking after him gave me some insight into the future of man.

It will readily be seen that I had become entirely disgusted with all forms and creeds. I had seen the Spiritual Manifestations in some of their greatest able, tipplings and readily accounted for them by Psychology as was then supposed. Had seen something of speaking, entranced, yet claimed it of the same source, and nothing but mind in the form acting on the speaker. But to my narrative and let that tell show wondrous are God's works when comprehended. This brother had become something of a medium, by impression, so that he could foresee anything which forebode wrong, and as we had roomed together for a time before his de-

parture, I had often heard him speak, when half asleep, or partially entranced of some terrible condition which was awaiting him or some of the family. It was so vividly pictured upon his mind that for months before leaving his paternal roof, he would shudder at the mention of his journey and would seem to desire that his business should detain him here longer than the appointed time, and in fact, did not go till the third time set for leaving had expired!

These things we all passed over as lightly as possible, supposing he feared the climate, and that alone. But on leaving, there seemed to brighten up within him a spirit of determination and a cheerful countenance pervaded, which gave us all a happy feeling at parting, and as I left him at the Station at Ludlow, he looked up and smiled and said, in regard to some of his business transactions with which I was charged, "If I never return they will be all right."

This looked simply, as anything would to a thinking mind, and it rested for a time in no particular attention.

Then often will these little things rush across one's mind, matters before unthought of, there seems to be something whispering in our understanding of the things we little imagined, so it was in this case. It stole into my mind as I left him, that our next meeting would not be here but in the west, that I should go there and hold converse with him, though he would not be as here alone, but others to smile on his words and feel to cheer us on our mission.

The first of January came and I heard nothing from him, but I felt too keenly the sensation that all was not right, still I did not suppose there could be wrong, as I had received a letter from him stating that he had arrived within 18 miles of the town he was to reside in. A few weeks more elapsed and a letter came from his intended wife, saying that his trunk had arrived, but he had not and she felt anxious for his welfare, &c.

At this time there was a clairvoyant in the place, and with the advice of a friend, I was prevailed upon to go and make inquiries of her relative to this case. I did, and gained the intelligence that he had been taken sick at the termination of his public conveyance and there remained, but as we endeavored to force upon the medium's mind, that he was dead, she persisted in saying "he is not dead!" I came to the conclusion that he must have been killed by some bad men, and well I might, after knowing of his feelings and perceptions in connection with our own. Yet here they were entirely tipped over, and I compelled to acknowledge that the theory of our minds acting upon that of the clairvoyant's, was all fallen to the ground. Here I was willing it should, for it agreed with what we wanted, or it could be no better. However it did not rest there, I consulted another of these so called "wizards," who disagreed entirely with the other in regard to his being murdered, but declared emphatically that he had been knocked down by a thick set dark complexioned, left handed man, and added that if I went to find this man I should thus know him when I saw him. This lady did not say further, but acted the part of a dead person, by turning cold as an inanimate substance.

This did not give me much encouragement, yet I could not help thinking that it was possible it might be so, but how did she know or why did she act so? The second time did this lady—Mrs. C. Whitmore of Reading, Vt.—examine the matter and with like result. My ideas began to feel like examining more closely, and my father then called upon Dr. Holt of Bridgewater, who had been taken from the plow-field, and entirely unacquainted with disease or its remedies, set to curing the worst forms of rheumatic complaints, by the mesmeric power. From him the intelligence was gained that my brother had arrived within a distance of a few moments' ride to where he was going, and that there was a meeting on the same day, and that he left the company for his destined home after this what was gained was in signs. Mr. Holt was prostrated upon the floor in an apparent state of torpor, and seemed to be lying in the woods among robbers and thieves, seemed to taste something of a poisonous nature.

I will not dwell longer on these things here, save to say that they were dark misty things to me, they were of a degree too low for my countenance as I then thought, and I would act my own mind independent of "these visionary table-tippings and floor rollings!" These ideas were something of a plausible nature, too much like truth notwithstanding they were misty. But after due deliberation I decided to follow into that wild region and if possible, trace out his whereabouts. I need not recount precautions taken or the matronly charge given me to be on the sure side of right and keep clear of the evils of the country. But with a heavy heart and the fears of my friends for my safety, I left the Green Mountains on my mission.

A ride of thirty six hours brought me to But Oak at Lock Station on the Mich. Southern R. where I last heard of brother; however I did not stop, as the cars did not, but continued on to Sturgis, the next station; there I met with a team that took me to Leominster, the place designated by the medium as the scene of the murder. This arrival was fully realized. It seemed that grasp, so free-spoken of by my brother at parting, was given, was his, the impression given of his feelings, the actions of the medium, seemed

met me at the door, fearing to hear me tell the tale, lest it should be that brother was dead. Anxiously did I search the countenances of those I chanced to fall in with, that I might detect, if possible the wrong. The lady had supposed him sick, as she said, and I "had come to tell of his death." Her very countenance indicated her thoughts. I had learned that the small box was at the station where he stopped. From this we gained a hope that sickness might have detained him. We immediately arranged for the ride; a distance of eighteen miles, taking along the trunk that had arrived, and hoping to gain some trace of the way that he came, if nothing more. The lady was absent when it arrived, consequently she could not tell how it came, further than what her work girl could give; which was not satisfactory, but supposed it came from the Station, and that brother had sent it along while stopping on a visit at Buffalo.

At Lock-Station, we gained nothing of his whereabouts, and nothing could be heard of his arrival, as the host at the Station-House, was absent. Then were the last hopes of this lady crushed, she felt this in all its bitterness, her reason left her and she became as a child in regard to him; everything was wild confusion as the truth for the first time appeared to her; it was evident then, to her that he had been murdered.

After this I continued the search without assistance. Then the trunk was opened, which contained his clothes and a quantity of money, but gained nothing of intelligence, save that nothing had been moved since he left home. Again I set out with the intention of prospecting, and entered a shoe-shop, where, in one corner of the room, I espied a countenance that seemed familiar to me, and as we entered into conversation relative to the death of one York, that had been killed by the ears at Lock-Station, I noticed this fellow in the corner color up and crouch beneath my conversation! The thought flashed upon me at once, the description given by Mrs. Whitmore before leaving home, answered to his appearance! I gazed at him in mute astonishment; he felt my presence and feared that I knew him!

I began to have a little suspicion, nay, I felt assured from within my own breast that this was the man, but there was nothing tangible with which to gain a clue to his thoughts and deeds, so I left him, but did not forget him, with care I traced out his residence, and associates, his past life and present standing, and rest assured, what power of perception I had was called into action, that I might learn of him intuitively. What was thus gained did nothing but confirm the sayings I had previously received. But it was all guess work to me, it was beyond my comprehension.

Again I visit the station and obtained information of the landlord that a man answering the description of myself nearly, (we looked alike) came there one Friday eve and stayed till Sunday, in consequence of a severe rain on Saturday, that he left on Sunday by private conveyance, forgetting a small trunk—the trunk was produced which I recognized—for Leonidas, and that his conveyer left him at that place, at noon, on the 13th of Nov. 1853, at the tavern, having his large trunk with him.

While thus investigating from place to place, my attention was called to the residence of Mr. Malon W. Hobart, whose wife was a medium of some merit. As I was an entire stranger, the proceedings were very novel to me, and somewhat marvelous. The lady saluted me by the name of brother, clasped me by the hand in brotherly affection, and immediately began to recount the past scene, which seemed to me was the murder of the one then influencing the medium.

This medium did not often speak, but went more from signs; for this reason as was supposed, was I taken as the subject while she acted the murderer. The whole scene was gone through with, a description given of the murderer, and disposal of the body, which corresponded with what I had previously seen in Vt. and considerable addition to it. I asked for the name, which was written on my memorandum, which was Samuel Ulum, the man met at the shoe shop but a few days before! This was the third test on the same subject, it began to convince me that something more than my mind was at work or else the intelligence could not be gained.

The direction of the murder was pointed out, and also that more were concerned in it, and that the deed was done for the money, and that the road could be followed by the medium so as to find the place where the deed was committed. These things were jewels to me now, for my own reason told me nothing better could be expected, and it seemed to be the natural tenure of the thing. Yet how simple, foolish, too much like childish works. Still again thought I, Truth is simple, and that is the reason why so few follow it. Yet if Truth was some marvelous thing, then would it have followers enough, unless it crossed the path of these birdlings of the church; these ideas rushed upon my mind and I concluded to persevere in my investigations. Indeed I could not help feeling that the meeting spoken of by my brother at parting, was given, was his, the impression given of his feelings, the actions of the medium, seemed

his. Could it be thus? What a happy thought to me that I could thus be placed under his guardianship? But it seemed impossible! I dared not believe it. I had been duped by every thing else of a religious nature, and now I dared not step.

Not long after this I received through the hand of Rev. Herschell Foster, a medium, some lines purporting to come from my brother which cast some light on his fate. They were intended to cheer me on my way and add a little strength to my wavering mind. And as I often doubted the existence of a God, there would come breathings of affection, and a surety of a future existence, from the same source, which could not be mistaken for the mind of man in the form. One piece appeared not long since in The World's Paper, entitled "Is there a God?" which with the feeling conveyed at the time, gave me unmistakable evidence that there was a ruler of all things and that "all things came not by chance."

Not long after this Mrs. Hobart and a few others endeavored to be directed to the scene of murder by the invisible powers, and so far succeeded as to find the place described previously, and a spot designated between a log and foot, as the grave where he was temporarily laid. As I bent over this place there seemed to come over me a full conviction of the reality. The very form of my brother seemed to rush into my presence, and as I gazed upon the earth that showed unmistakable signs of being the burial place of a human being by the indentation in the ground, I gathered a few scattering hairs from the mud, that had caught in the frozen ground on the removal of the body from the place! These little monitors told me the tale. It was true! I was looking at the burial place of that brother I had followed from home. I had traced him by these invisible agencies to the burial ground, and there saw by unmistakable signs the very field upon which he struggled for his life, where his blood watered the ground, and the ruffian's hand showed no mercy. Could it be so? Was it possible for this to be the place where the death rattle was heard, that spirit was freed from its casket and let loose to guide me to seek out the villains who had thus betrayed themselves to so awful a crime? It was too true. Yet I felt that there was something more, I desired to be led to the present location of the body, but it was not then permitted as we were all exhausted enough to return home.

A committee of men were immediately sent to consult a medium at Battle Creek, a distance of 24 miles, who gained the intelligence that three men were concerned in the murder, stating further that one man was left-handed, thick set, dark complexion, while the next was a thin, spare person, &c while the third was small in person and mind. These things were known only to the few concerned in this matter. Here we find a singular coincidence in the agreement of these clairvoyants. I had further gained clue to two others before unknown to me, or at least, I had not been directly informed of them. The team was described which the "spare man" drove, adding also that the "left handed man" struck my brother on the head with a club while the "spare man" took his heart's blood with a knife, and the little man held the horses. I met the little man not long after this, yet with no great feeling on my part, for he was not considered the principal villain, consequently he was not forced upon my mind as strongly as Ulum was. However there seemed to be no use in approaching them otherwise than as strangers, yet I could see a feeling of malice against me, a desire that I would leave the country. But this did not scare me, nor hinder me from satisfying my own feelings as far as possible.

Search was now commenced in good earnest by the people, as my business began to be known; immediately the matter was placed in the hands of Charles Upson, Prosecuting Attorney for St. Joseph County, Mich. who instituted a thorough examination of the country far and near; at some of these searches Ulum was in charge, who directed the people away from the place where he had first buried the body. This confirmed my belief that he knew all about it.

At this time it became apparent that nothing more could be done towards the detection of the men. I left for home in order to let the matter take a new turn and see what next would come to light.

On arriving at Reading, Vt. a letter had been sent me stating it from spiritual authority through M. A. Brown, medium, that these men murdered my brother in the evening while he was walking down his way to his intended home, that they would confess it, and make it necessary for me to go back again before the 1st of July to attend the trial of these men. Here was a test for me. I came to the conclusion that the future could be told or else this would fail.

It will be understood that suitable ones had charge of the matter so that when anything should turn up, to be ready to act and at a moment's notice. Immediately after my leaving, every thing was said against me possible, and from this set of men suspected, yea, here was the way it would get out if at all; thus things continued till one of the three suspected became a little bold in denouncing me as a coward &c., and said he could "hold me as I but asked him!" This so scared the other two that they concluded best to do something

to get this fellow, whose name is Harding, out of the way. Accordingly one of their sons went to H. and agreed to unite with him to steal some clothes of a neighbor, and break some plows and sell. This being done they were taken up for the same, the one turning against H. as state's evidence, thus getting clear and sending poor H. off to jail, to wait his trial and sentence to prison. This so enraged H. that he thought best to tell something of these men engaged in the murder. The jailer being well posted on things of his doing, teased him up pretty well till H. concluded he would tell the story of the murder which was as follows:—

"I was engaged by Amos White and Samuel Ulum, to watch for Estabrook in the summer of 1853, as they said he was coming on to settle and was going to have considerable money. I watched at times till the 13th of Nov., when I saw him at the tavern at Leonidas about two o'clock p. m. I immediately went and told Ulum that E. had come, who then started to tell White, and I went home. In the evening Amos White came to me and called me to go with him, saying that Ulum and E. tabrook were coming and we would go too. I followed soon and overtook White, Ulum and Estabrook, going north into a large piece of woods, (at right angles from where he should have gone.) I jumped into the wagon behind and rode till Ulum struck E. with a stick prepared for the occasion, on the head. When White stabbed him with a dirk, Estabrook said, 'I am dead,' and nothing more was heard of him. We threw him into a hole at the root of a tree and covered him with brush and leaves, after taking his money from him, White said he would not lay there long we all returned home. Ulum told me on the way home that his brother walked from the tavern with E. and he fell in, and his brother left.

A few days after, they moved the body without my knowledge, but said it would not be found on dry land.

This is his simple narrative. These were the three men spoken of by the different mediums, and a truer description never was given by any one. Mr. Upson then caused the arrest of them all, not without a little strife on the part of Ulum. A message was immediately sent for me, and on arriving there I never witnessed such an excitement as there was. No one had suspected these men, and they had acted the part of fair citizens there among men. But the eye of justice was up on them. The matter had been wrought as by miracle. Who then could doubt that there had been intelligence in those little tiny raps, in those floor rollings and crazy speakings and dizzy actions!

Could I longer doubt the truth that my brother had guided me in all these transactions? Before the first of July this will be made known, said the spirit, and was it not? this was the 26th of June!

I visited the cells of the prisoners and conversed with them, poor things, how they exulted me to show money to them that showed no money! A bold defence was made by the prisoners. No effort was spared to clear themselves. Nor would they admit that they had anything to do with what the confessor said. Yet my face was familiar to them, and one said he never had seen me, yet he must have seen my brother or else he would not know me.

The trial was delayed till October, and in the mean time my business was to look up evidence and endeavor to find the body. It soon became evident that the defense was to throw the suspicions of the murder on the lady which my brother was to marry.

Accordingly I walked warily; and as I had been well directed by the invisible powers, I did not forget to ask again, and constantly urged that they tell me where the body then rested. This was denied me, saying, that if the body is found where it now rests, it will cast suspicion on an innocent person. I had an impression at that moment, where the body rested and was satisfied of the assertion. It was added further, that time would unravel all things. Not long after, while stopping with Mr. Foster one night, he told me of his vision; that he saw two men carry a body to a miry place and throw it into the water; and further said that sometime a confession will be gained through a family broil, made by the wife of one of the murderers, of the whole, or nearly all, of the affair. This satisfied me of the plot laid by these men, to throw suspicion in the wrong place. Here was another prophecy. Soon after this I received a letter from a friend in Reading, Vt., stating that I must watch the jail, for a plan was maturing to burn it, and free the prisoners; and that there would be some horses taken into town that I should recognize as the ones. This information was from Mrs. Whitmore, that I had previously consulted, who is a healing medium.

This prediction was soon verified. On the 13th, of August the jail was burned to the ground at Centerville, Mich. It having been set on fire by some men from the outside connected with one from the inside, and so rapid did the flames spread that the one who set it on fire from within, was burned before he could be released from his room. Now, back a little way, might be seen those horses hid in the shade of the night, while their riders lay in ambush to assist the murderers when let loose. But thanks to Sheriff Hull and Jailer Orvitt, for

their care in securing these wretches, as White Ulum and Harding were all safely secured for their crimes.

Again was my faith strengthened to believe in superior agencies. Yes, to think that those who had gone before, were with me a stranger in a strange land.

It is not necessary for me to recount all the incidents of my investigation, suffice it to say that the trial of White came on in October and he was convicted after a struggle of about three weeks. Ulum asked to be tried at Kalamazoo in Mich. after. My health had then become so feeble from constant exertion and the effects of the climate, that I again returned to Vt.

You can realize my feelings on being permitted to enjoy the pure air of our green hills. How sweet a feeling pervades the human mind on resting around and beholding its people content and free from the murderer's knife. Yea, here too we can enjoy freedom from fear of being assassinated from a paltry dollar. Yea, here you can trace by inspiration, the foul deeds of the murderer and narrow his boundaries by the sunbeams of light let down from our invisible friends. Well may the world ask, "What good does Spiritualism do?" When the time shall come that the wicked, be driven from the errors of his ways by these overseeing ministers, will it not be a new heaven and a new earth?

Reader, think one moment. Has there not already been enough said to convince you that there was an agency beyond that of the mind in the body? Could your mind tell me that I should be led to the grave of that brother and there view the indications of that form in the ground, which they left as they hurriedly took him away? The ground was moist from the rain on Saturday previous, and in the night froze the hair into the mud. Could you tell me the jail would be buried, and given me the signs? These things helped me to the prophet Isaiah, I could not help believe that those things spoken of by him, nay, many of the sayings of the Bible, the teachings of Christ and his apostles, were true. Could you tell me of these, you could not make me feel the presence of my brother! This was beyond the power of man.

But to continue. In March Ulum had his trial, and nothing was spared to tear down the evidence of the prosecution. The private character of the witnesses was assailed, and the slur that I was a Spiritualist cast upon me, and in fact, an effort to show that the confessor had united with me against the others, and learned my story and told it as a reality! This had a good effect in court, for we then took the liberty to show what the spirits had done for us. The judge then decided that we had sustained our theory by tangible evidence, no matter where we got the story.

The murder had been committed, and witnesses brought to show that they had seen the blood as it traced into those woods, had seen those men in possession of my brother, and many other things too numerous to mention, which placed the matter beyond doubt, let the 'story' come from where it would. Ulum was convicted and sent with his accomplice, White, to the State Prison for life.

No confession was ever gained of them relative to the body, nor has it ever been found. A few days since I learned from friends in the west that the prophecy of Mr. Foster has been verified, and that Mrs. White has made a confession, implicating two sons and her husband—a ready convicted himself—in the deed and adding that a Lake upon the land of the lady my brother was to marry might contain the body, which is so deep no bottom has yet been found. I will close and no longer tire your patience reader trusting you will not longer ask me why I believe in spiritualism. If tossed about by every bauble with nothing for our guide and no star to steer to, if all is wild confusion and speculation with you, and reason should point the way through the agency of invisible spirits, should you thirst and find the water to quench your thirsty soul should you fall into the hands of a murdering race and no one to lead you save angel whippers or you was on the verge of ruin: could you know by the halo cast around you of his presence, then would you too find that there is joy in believing in a future, a blessing that God has ordered all things well, a heaven in wisdom's ways, but darkness shall be to those that will not see. Reader will you look for yourself? will you sneer at the idea that ultimately man will cease from wrong when this knowledge of the Lord shall spread over the land as the waters cover the sea: then shall crime cease, for he who desires to do wrong will readily be detected by those whose eyes are constantly his watchmen; for thus saith the Lord "I have placed watchmen upon the walls of Zion." This truly is a happy state of being, the social coming of Christ. Now I worship God in spirit and with understanding, now those things so blind in the Bible are a treasure to me and I see that all is not there, at least, a degree of light can be thrown upon it so it may be better understood thus showing us that each may be his own physician, and that earth is his mother and his father, God. One more remark in connection with this matter and I close. I saw no other way of passing the account for the disposition of my brother, given by the medium, which I said did not tell right, that that she was not anything more than one confined to her own internal vision, directed by the things while on earth consequently she followed till she saw him at the tavern, where I

have reason to believe he was dragged, and saw him in a state of torpor. This is very probable & shows us how step by step we arrive to the spiritual light. Some travelling entirely in the dark, others see from the light of those around them, then again they see at certain points and ultimately penetrate the entire future, and reveal worlds of our future life. I will now add that had it not been for the energy of Mr. Upson, who had the protection of the matter, the criminals never could have been convicted. To him and Sheriff Hull, I owe much of my success in the undertaking which was so painful to all concerned, and I trust we never may be called to witness such a scene of long contemplated crime, such wrangling to get free, as have passed. My thanks are due the citizens of St. Joseph county generally for their hospitality while among them a stranger. A. C. E.

Spiritual Manifestations.

It cannot be doubtful to those who read the scriptures understandingly, that the manifestations of the present day are similar to those which were so common through the whole Bible history, and in addition to all the facts which prove so conclusively to our senses the power of spirits, manifested in various ways. We have also the history of the past to prove they have done so in former times. If so then, it is evident that they can do so now. It seems very wonderful that those who believe the Bible should object to the manifestations on the ground of their being unscriptural. There is scarcely a chapter that does not contain some allusion to spirits or spiritual manifestations, many interesting occurrences of that kind are contained in the acts of the Apostles; and almost every one has a parallel at the present time. We have never seen a christian who seemed to have any conception of what was meant by the Holy Ghost, but it is now very plain. It was the influence of spirits upon mankind in all ages—even before the time of Christ. For Peter speaks of the scripture which the Holy Ghost spake by the mouth of David. But this gift was renewed with the christian dispensation, on the day of pentecost. There came a sound from heaven as of the rushing of a mighty wind and there appeared unto them cloven tongues as of fire; and they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. The cloven tongues of fire was undoubtedly what we call spiritual illumination, in which there appears a great variety of lights; and which, compared to cloven tongues, cloven an idea of their adaptation to the comprehension of the hearer.

The seducers laid hard upon the apostles, and put them to prison. But the angel of the Lord by night opened the prison doors, and said, Go stand and speak in the temple. This is another spiritual manifestation that the signs of the present day enables us to comprehend. The apostles were mediums, and the angel or spirit through this mediumship opened the doors of the prison. The same manner of opening doors and taking off even the lock, by an invisible agency has occurred at the present day. There is an account of Peters saving the woman Doreus from the Dead. There is a number of similar accounts which may be referred to the same source, or admit of the same explanation,—which is that she was in a spiritual trance, and Peter by his magnetic power restored her.

The same may be said of Lazarus, whom Jesus restored after he was buried; and also the widow's son, and the rulers daughter, whom Jesus said was not dead but asleep. But they laughed him to scorn. Jesus saw by his clairvoyant powers that she was not dead, but in a trance state which has all the external symptoms of death, and which often occurs among mediums. In the account of the transfiguration of Jesus on the mount, Peter and they that were with him were affected with the symptoms which always accompanies this system. They were heavy with sleep, and there came a cloud that overshadowed them, and a voice came from that cloud. Now there is a gentleman of undoubted veracity, who had a manifestation similar to that, only from the cloud of sacred music. He sincerely believes it, being in the open air, and in the full possession of his faculties. In the face of so much evidence of the past how can it be doubted, but that these things are realities? and also that they are a flood of light upon the past. But even if they had never occurred before, it brings no argument against them. We are to acquire all knowledge by progression, and we might as well apply the same argument to all discourses, and say they were not facts because they were not discovered before. We thank ourselves, mainly, that we are so stupid not to progress faster, and also that our progress is retarded on account of the opposition, which everything not in the old way must excite. People are apt to say, 'Oh, this can't be true, or we should have heard of it before.' When they make up their minds that there may be something which they have not heard of, and there is always likely to be, they will cease to throw obstacles in the way of new facts. And the christian world has become so material, that they scarcely recognize the relationship between this world and the next. They have never heard enough of that spirituality to explain the scriptures, even to their own satisfaction. What they could find no reasonable explanation of, was figurative, and what could not possibly be made to appear rational to our senses was spiritually discovered. We were told that the natural man could not understand the things of the spirit, so what was the poor seeker of truth to do? We applied the test which has served so well in other investigations, but it would not do here. Well, what must we do? We must have a change, if we were ever so good, it would not do. There was a mysterious change which no one could explain, and which we have often looked for in professed christians, but we could never see any difference, except that which exists in all mankind. Character and all the good or evil which we see among men is mainly dependent upon their organization and development. When we see a person in whom the moral sentiments and intellect naturally predominate

over those qualities which are common to men and animals, we shall find a better character than in one differently organized, whether he has had a religious education or not. He may never go to church or believe the Bible, but he will be a better christian after the manner of Jesus of Nazareth, than the man in whom the animal propensities predominate over the moral and intellectual faculties. Have you never seen a person whom mistaking or adversity could not degrade? Such persons will be found to possess a superior organization. All qualities of the mind can be improved in a measure of cultivation; and the organization will be improved by the observation of certain laws which are applied to the improvement of the lower animals. The higher and more spiritual our nature the more likely are we to attract good influences from an elevated source. And that condition of the mind constitutes natural religion in the individual; and may exist independent of any religion whatever. E. C. R.

For The World's Paper. Scripture History.

In the days of Abraham it appears that God appeared on very familiar terms with his people. When Abraham was many years old he appeared to him and talked with him, and made a covenant with him that every male child should be circumcised, and the Lord appeared unto him again on the plains of Mamre, and he lifted up his eyes and saw three men, and they eat bread. This was the Lord, that is, any manifestation that seemed to be attended with a blessing which a gratification to his feelings was to him God, every dream or vision was God, in fact, he was in constant conversation with God, he talked with him upon the most common affairs, and seems according to the account but little different in his passions and resentments from other men of the times.

The sensible mind is left to reconcile the account with the majesty, the omnipotence, and infinitely exalted attributes of Jehovah, whom Paul tells us no man hath seen at any time. Yet we are required to place implicit faith in the Scriptures notwithstanding it is so full of absurdities.

It seems the Lord adapted himself to the times and to the manners and customs of the people, that is, what he said to them was in unison with their barbarous customs. The spirit war was prevalent so he was a war-god, sometimes he was even more mercileless than Abraham, then Abraham would reason with him and he would alter his mind and turn from what he intended at first in consequence of the force of Abraham's reasoning, and his setting the matter before him in a different light from what he had first entertained verifying the old adage that two heads is better than one.

First he thought to destroy Sodom and Gomorrah, but Abraham reasoned with him and said, surely will not the judge of all the earth do right, so come to think of it the Lord thought it would not be so exactly right to destroy the righteous with the wicked, and he concluded if there could be ten found who were righteous he would not destroy it.

Sometimes God would appear himself and talk with men and sometimes send an angel. The Lord's visit to Sarah and his tempting Abraham we must suppose was only a vision, or impression upon his mind but it is always spoken of as a personal interview and every thing is based by the notions and peculiarities of the age, which could not have been the case with Deity with whom there is no variableness or shadow of turning. The God of Abraham, Isaac, Jacob and Moses was a God of their own mind, their view of him was limited too much to themselves, and adapted to their own ideas for any rational person to credit the truth of these accounts, or to suppose that God ever made himself visible to any man except by his works, and yet we are expecting all this and much more because it is found in an unduly reverenced ancient book full of the ignorance, barbarism and depravity of a most depraved age.

God appeared upon the mount talked with Moses and delivered the ten commandments to him, after that Moses and Aaron, Nadab and Abihu and seventy of the elders and they saw the God of Israel, the one that we are taught to believe is the only living and true God, and the Lord said, "Come up into the mount and I will give you the tables of stone." And Moses rose and went up unto the mount, and Moses was in the mount forty days and forty nights, and the Lord said unto Moses, "Speak unto the children of Israel, that they bring me an offering. He wanted a tabernacle, so that he could dwell with them, he must have gold and silver and precious stones, then he gave him a very elaborate description of the manner in which the tabernacle should be made, which can be

found in the xxv. chap. of Exodus. On the whole I think that must have been a very magnificent tabernacle, but it seems rather more conformable to the taste of idolaters than of that God whose temple is the universe and whose dwelling is immensity. However this is the same God who gave the ten commandments, and if one part is true so is the whole.

It takes six chapters to describe it, after that was all done he was coming to live with them and let the rest of the world go to grass, but the fashion of things was very peculiar to the times. If it had been written through a media at the present day we should have supposed the description very much affected by the medium's mind. After he had done all this, he gave Moses the tables written by the finger of God. Moses was gone so long that they began to be impatient for God to lead them, so they took their jewels and made a God, and when Moses came down and saw what they were about he was very angry, but God was more so, inasmuch that Moses had to reason with him, telling him to repent and turn from his fierce wrath. Finally at the suggestion of Moses, the Lord did repent, nevertheless, where I do visit I will visit their sin upon them. And the Lord spake unto Moses face to face, as man talketh with a friend, and the Lord said unto Moses, hew me two tables of them, and I will write upon them, so he did and went up on the mount the second time, and he was there with the Lord forty days and forty nights and did neither eat nor drink, and he wrote upon the tables the word of the covenant the ten commandments.

Here we are left to conjecture whether it was Moses or the Lord, but in another place it is said they were written by the finger of God. However it was a very long time for a God to be who made the world in six days, but it is not at all surprising that Moses should have been so long, so after all we have but Moses' testimony, which for ought I can see has about equal claims with the discovery of Jo. Smith the Mormon prophet.

There is one very significant fact which I doubt not has escaped the observation of the defenders of the faith. It is that the first time Moses went up, the tables were there, but Moses went down and broke them, so God had no more and he commanded Moses to hew some and bring them up, however, if the truth must be told I expect the first tables got up there in the same way and also some good thing for Moses, personal comfort, and how much of the other manifestations was the result of Moses' ingenuity I cannot say, for the Lord commanded Moses to set bounds about the mount so as not to let the priests and people come up to see, so by appealing to their ignorance credulity and fear. He kept them away, and they were obliged to take his word for it. If that should happen at the present day, we should not blame those who would cry humbug and delusion.

The Mormon Leaders.

Both Brigham Young and Heber C. Kimball are New-Yorkers. Brigham lived near the line dividing Ontario and Monroe counties, in the town of Victor, at the time he became a Mormon. He had always manifested a precocity to religious fanaticism, or rather he was a lazy rascal, good for nothing except to howl at a camp-meeting. He lived in a log shanty, with a dilapidated, patient, suffering wife, surrounded by a host of two-headed children. Occasionally he made up a lot of axe-helves, and traded them off for sugar and tea; in other fits of industry he would do a day's work in the hay-field for a neighbor, hoe the potatoes in his own little patch, or pound clothes for his wife on a washing-day. But his special mission was to go to camp-meetings and revivals, where he managed to get his daily bread out of the more wealthy brethren in consideration of the union with which he should "Gale-rah!" On such occasions Brigham took no thought of the morrow, but cheerfully put on his old wool hat would leave his family without flour in the barrel or wood at the door, and telling his wife that "the Lord would provide," he would put off for a week's absence. Poor Mrs. Brigham managed by borrowing from her neighbors, with small hope of paying, chopped the wood herself, and with an old sun-bonnet—Navarrio style—went to the spring after water, thoroughly convinced that her lot was not of the easiest, and that her husband was, to use a Western expression, "a g'wan cuss" in which sentiment all who knew him joined. People were getting very tired of Brigham when Mormonism turned up. He was just the man for the religion, and the religion seemed expressly adapted to him! He became an exhorter, held neighborhood meetings, ranted and howled his doctrines into the minds of others as weak as himself, and finally went west with the rest of them, where he has developed his powers, until the poor, miserable, rustic loafer

Governor of a Territory, and chief prophet of a great religious sect. He has just the mixture of shrewdness and folly which is required for success in fanaticism or quackery. A wiser man could not hold his place. A man must be half fool and half knave to be successful quack.

Heber C. Kimball was a man of more respectability. He was a born fanatic, and if he were not a Mormon would be something else just like it. In his church—he was a Baptist originally—he was one of those petulant fellows who want resolutions passed at church meetings withholding fellowship from somebody else, and insist on having a political codicil added to the Bible. We believe he had some property. He has much more talent than Brigham Young, but is inferior to him in the elements of quackery. He has very respectable relatives now living in the part of Monroe county from which he started.—Buffalo Commercial Advertiser.

Notices.

Mrs. Brown will speak at the Grove in Randolph, near Mr. Barry's, on the 20th inst.

Mrs. Danforth will speak at Snowsville on Sun day, the 27th inst. and lecture each evening during the week, on Physiology.

We are happy to see that our old friend Hobart is doing a good work in St. Joseph County, Mich. We know, brother, that the truth you mean to have. I have felt your wakening influence, and thus feel to speak in truth. A.

The Vermont State Fair.

HORSES.

From the Secretaries' books we are informed that no less than 292 horses were entered for exhibition, besides 26 matched teams. Of the above 98 were classed as the Sherman Morgan (Black Hawk) breed, 42 as Woodbury Morgans, 32 as Bulrush Morgans, 27 as Hambletonians and other bloods, 93 as Geldings and Mares, and 12 as foreign Horses. Among these are some of the celebrated steeds of Vermont, such as "Old Morrill" the sire of "Young Merrill," "Old Green Mountain Morgan" and many others. An exhibition of over 300 such horses as these is by no means an unpleasant sight to look upon.

CATTLE

The exhibition of cattle is also very fair, though not perhaps as large as at some of the previous exhibitions of the society. There were on Tuesday entered for premiums 18 Durhams, 17 Devons, 1 Ayrshire, 3 pair working oxen, 36 of mixed and native breeds, 10 yoke of steers, 4 milch cows, 23 fat cattle, and 1 foreign.

SHEEP.

The exhibition of sheep is especially noticeable, comprising some of the most beautiful specimens of our native and imported breeds. The entries are:—Spanish Merinos 117; French do, 45; long and middle woolled, 119; mixed breeds, 53; foreign stock, 3. Among these are some of the finest sheep we ever saw.

We paid, in the course of the day, two or three visits to the Mechanics and Floral Halls, but found little to attract ones' attention in the former. The display of vegetables and mechanical instruments is as yet, at least small, and hardly worthy of the state. Messrs Fairbanks, of St. Johnsbury, have fine exhibitions of their scales, and there is a small collection of common agricultural implements, and a few "Yankee inventions," but "not a beginning" to what there should be. There is yet time, however, for an improvement in this respect, which we hope to see. E.

The state election came off very quietly on the 1st inst. and there seems to be no great interest felt, a dying out of old foginess and political wrangling. This is a good omen, when men of principle shall be elected, regardless of party or self-aggrandizement.

Ryland Fletcher is governor, and those on the same ticket throughout the state. The democrats gain a few members of the legislature, yet the political line did not seem to be fairly drawn.

We feel but little interest in the present political parties. There is but little reliance to be placed in the present state of government, it is too full of corruption, no desire for the promotion of another's interest, but a constant blending of their paths. E.

The Atlantic Telegraph Cable, which was expected ere this to have connected the eastern and western hemispheres, has been broken and proved a failure. The proprietors mean to raise the iron and prosecute the work, and get it ready for a trial ere next June.

We think they had better throw away this bungling method of communicating and adopt Mental Telegraphy next, which may be far more equivoical and certain.

Facts are constantly coming to light to convince us that this will ultimately be the only mode of communication, and ere many years the old method of correspondence will be entirely superseded by the mental interchange of thought. E.

The official vote confirms the adoption of the new Constitution in Iowa by 1630 majority in an aggregate poll of near 80,000.

For the World's Taper.

be understood then that spirits condemn nothing in nature as intrinsically evil but simply different states of development, so that when man gratifies himself with a promise in indifference it is simply nature on the lowest plane, that is, he yields to a blind instinct, and acts as the beast does in ignorance. This thing has never been subjected to the analysis of reason and instruction, but has ever been clothed by ignorance with a mantle of shame. Youths have never been instructed in its use, and have therefore rushed into the grossest sensuality, because it has not been tempered and subdued by higher pleasure.

Then comes a higher love which would inscribe itself on some congenial object, where a mental affinity would bind them with silken chords stronger than all legal ties and which insist only law that nature recognizes. But still in an undeveloped state when he is not fit to become a law unto himself, he has need of the restraints which are imposed upon him by society. There is in every age a man who needs no laws to guide him, they are a law unto themselves; but this does not apply to all and all youths would not take any of these restraints. If youths have something better to offer, the child must be guided by the strong arm of another care, until intellect is so developed that he may be safely left to himself.

man has been kept too long in ignorance of his nature. These who have constituted themselves his spiritual guides, have been blind leaders of the blind, as ignorant of the nature of the immortal spirit and its relations to a future state of existence as their hearers until the reasoning and self thinking mind has been driven from its absurdities to the darkest infidelity hoping for an immortal life where their glorious faculties might still expand, but from the mystery and darkness, which which it was shrouded, being in annihilation. Now teach men that there is a future and progressive state of existence, prove it to them by some sensuous demonstration, and they will nerve himself to noble energetic action, will see that he was not made to grovel on the earth for a few short years and die with his glorious faculties scarce beginning to unfold. He will understand that the future life is but a continuation of this from which he is gently guided into another and a better state of existence, where around him, will be the remembrances of earth and constitute his future, of happiness or misery. If he can look back upon the earth it a life well spent, sweet joy will pervade his soul but if he has abused the gifts with which he is endowed, Remorse and sorrow will usurp the throne of sweet and tranquil happiness. Your virtuous robes will be elevated by the touch of sin and your elevation and purity shall be covered by the garments that surround you. You will mingle with those for whom you exert an affinity but ever will look upward with regret to the glorious spirits who are shining above you, till at length you will aspire to be like them and leave your soul body of lower goodness with the spirit world, which could have begun on earth. Then will commence your progress but the dark deed of sin shall gradually be obscured by the brighter deed to which kind spirits will allow entrance in the spirit land.

L. C. H. 1847.

Times.
 Melchazzar, the king, made a great feast; and during the feast there came a light from the fingers of a man's hand, and wrote upon the wall against the candlestick, upon the plaster of the wall; and the king saw the light, and the king saw the writing upon the hand that wrote.
 In the presence of Mr. Capron and G. Willis, similar phenomena occurred at Rochester. Hand writing was occurring upon the wall without any human agency, and no ordinary means could be resorted to. During a few weeks it gradually appeared. The hand has often been seen, and even the whole person of the writer by living witnesses, and yet some of them refuse the least credence, but we have the most implicit belief, for every word of a similar nature that is contained in the Bible.
 God is fit to manifest himself in any way in former days, by what right do we say that he may not see fit to do so now? Should we not make it our duty to investigate and try the spirits to see

known law, but it may be the voice of

It is only spirits that dare boldly to assert their own infallibility, and to charge the Bible with imperfections; and tell us that although it contains many truths it has many more errors, and that the Bible is a mixture of truth and error. From the above it will appear that

For the Worlds Paper.
Letter to a Friend Concerning the Bible.

the presence of spirits and commune with them through our spiritual senses, while we exhibit the material body—our evidence of it is fact and experience; and we feel that it may be speaking to us in these manifestations, and we dare not reject their claims. We dare not profess such reverence for ancient records, while we shut our eyes and ears to a deaf ear to the mighty present.

exalted. To us he is the eternal Father, the heavenly Parent, the God of love, just in the ratio of our own progression

Printing (together with the large and tastefully selected Printing Establishment we have purchased) will enable us to merit and receive a large share of all our patronage. Those having job printing to do,

As those of any Printing Establishment in the State
in a manner to compete well with works done
in Boston or New York. We trust that our exten-
sive experience in all branches of Book and Job
Printing, together with the large and tastefully
equipped Printing Establishment we have purchased
will enable us to merit and receive a large share
of public patronage. Those having job printing to
be done, or those desiring to become partners