

Welcome or unwelcome as this sheet may be to the readers of its pages, no matter. It has a sort of mission to perform aside from that usually performed by the regular press. However obscure or unpopular its origin and support, is a matter of no consequence to us. Our object is higher than considerations of praise or pay, and these considerations shall satisfy the toil and trouble of its issue, rather than the advantage of paltry pay or personal praise. We have no objections, it is true, to merited favor, but do dislike the empty echo of the flatterer as we do the threats of the tyrant. It no doubt has been thought by some that our humble sheet had found its grave, but we have never thought so, it still lives and should forever, so far as it is a vehicle to convey truth to the human soul, it will live in the memory of the just. We do not glorify the name, although we think it a good one, and mean the *Paper* to be devoted to the cause of truth as found in all grades of human mind, rather than any sect or party. With these views and opinions we trust our little bark on the great ocean of life, to meet the opposing wave of prejudice, or party, and should our small craft get upset it will only be enrolled in the catalogue with hundreds of others that have gone before it down the track of passing events. Then do not ask us to lend ourselves or our columns to serve the popular without merit, or the naughty without justice, for we have no such intention and must ask to be excused from any such mission.

We would wish to call the attention of our readers to the prospectus which we publish and which follows this article; as that defines very conclusively our views and objects.

PROSPECTUS.

We do not enter upon this labor without feeling the necessity of an apology.

Inadequate as we acknowledge ourselves to do THAT justice to the great subjects that may come before us; still we feel it a duty to make an effort in the direction of what we deem reform, and as we do so, we ask the extension of all charity.

Should we come short of our anticipations, we shall only be enrolled with the disappointed that have been.

It would be our highest duty, as well as necessity, to present all matter in the most simple, and truthful manner. All attempts to make popular display, or style will be neglected, all patience to make plain and simple all subjects, will be employed.

Our readers may expect these columns open for all subjects, that are of practical importance to the world. Christianity, Religions, Spiritualism, Governments, Civil Law, Slavery, Railroads, Banks, Agriculture, Commerce and all the reformatory movements of the age.

As believers in the truths taught by our invisible friends we shall look to them, for our highest and most valuable instructions.

We shall, however, cast around us in every direction for truth. We shall seek it in the great book of Nature, we shall seek it in the Arts and Sciences, we shall seek it in the Animal Kingdom, embracing the human race.

Be it remembered, we shall hold ourselves at liberty to expose error, whenever and wherever found. The Truth is what the world needs, and suffers for, and not the upbuilding of any sect or party.

It is not our object to court applause of the popular, nor indeed, do we expect to make it a source of pecuniary profit to ourselves; but we hope to agitate thought in many, and thereby be instrumental in aiding the great work of reform.

No insertion will appear in our columns unless we are satisfied of its value, and none will be refused which presents that appearance, although the party may be found in poverty's vale.

With these preliminary remarks, we enter upon our labors cheerfully, understandingly, and with determination.

In conclusion we say, we invite no quarrels, we compromise with no errors, but hold ourselves at liberty to meet out a strict and substantial justice to all, without the slightest regard to position or claim.

THE WORLD'S PAPER.

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

Vol. 2.

SANDUSKY, VERMONT, NOVEMBER 3, 1860.

No. 11.

Sample numbers free to all—
Address, P. P. RIPLEY & Co.,
Sandusky, Vt.

All who feel interested in our humble efforts will do us the favor to encourage the patronage of this paper.

Notice!

As there is about to be commenced the publication of a Spiritual Register in Vermont, it is requested that the Spiritual Committees and Spiritualists in the various towns in this State forward to this Office the names of all Mediums and leading Spiritualists in their vicinity.

A Pleasant Little Life Sketch.

On board the steamer Ocean, between Cleveland and Detroit, a circumstance occurred last week which is pleasantly told by a correspondent of the Cleveland Herald:

A young girl, apparently about 17 years of age, was seated upon a pile of cheese boxes, with her two little brothers, aged 11 and 13 years. They were orphans, bound from Alleghany, Pennsylvania, to Michigan, where they expected to find a home with an uncle.

After having purchased second class tickets for three, the girl had spread her old quilt on the pile of cheese boxes and prepared to pass the night in quietude. She had hardly arranged her nest, however, before she was accidentally discovered by a second class passenger, a tall young man of 23 years, who had loved her in secret almost from her infancy, and who for the past two years, had been rafting lumber on the Ohio river. Having acquired about two hundred dollars in hard currency, he came to Cleveland on the 10th to participate in the celebration, which, as he expressed it, "some mean kuss had picked his pocket of every darned cent but four dollars."

Being unable to find the time of the money, he had started for the West with the determination to hire out on a farm. To his surprise and joy he found himself on board the same vessel with the object of his heart's earliest affections.

Sliding up to her, he exclaimed: "Why, Cynthia Ann! why, how do you dew? I did n't hardly know you! Why, how you've grow'd! where are you going?" "I'm going to uncle's in Michigan," was her feeble reply. "You knew mother was dead, did n't you?"

"Why, no!" and his voice softened.

"When did she die Cynthia Ann?"

"She died last January! Uncle wrote to me that if I'd come up there he'd give me and the boys a home."

"Cynthia Ann!" and the young man's voice trembled—"there ain't no man'll be so glad to give you a home as I will! I've allers thought a heap of you! I told your mother when you wasn't more'n so high, that when you grew up I was a goin' to have you. Now Cynthia Ann—just say the word and you're to him now!"

"What'll become of the boys?" inquired the agitated maiden.

"I'll go with you and leave them to your uncle's, and then we'll go West and hire out this fall and winter, and then next spring we'll buy a small farm and live to him!"

The girl gave a warm sigh of acceptance, leaned her head against the honest breast of the hardy youth, as much as to say—if you want anything take it.

The man snatched a kiss from her ripe ruby lips, sprang down from the cheese boxes and exclaimed—"If there's a minister or justice of the peace on this boat, I've got a job for him!"

"I'm a justice of the peace," remarked a venerable looking old man from York State, "remount the cheese boxes, and you shall be a married man in less than five minutes."

"Well hold on, square" I haint got no money, but I'll give you an all joffred good axe."

"Never mind about the pay," said the worthy quire, "I'll take my pay in seeing you happy."

The fellow remounted the pile of cheese, clasped the hands of his dearly beloved, and in three minutes the ceremony was performed he had entered into a new existence. Kissing his little bride once on her ready lips, he seated himself on a big cheese and commenced, no doubt, for the first time to realize what he was, where he was, and what he had done, and what ought and must be done.

Starting up suddenly, he exclaimed, half

aloud, to himself—"Well, by hokery, this is a pretty hard way of passing the first night!"

The bride blushed, and replied—"Never mind, John, we are just as happy as if we were rich. Come sit down."

But John had an idea and he was bound to put it in operation. Going to his pile of baggage, consisting of one large meal bag, containing a change of shirts, socks, neckhandkerchief, and old boots, he took from the leg of one of the old boots, an excellent axe, and walking up to the Clerk's office, he exclaimed:

"I say, look a here, Cap'n, I've paid for a deck passage, and I want a bed for myself and a wife and woman. I haint got no money, but here is an all joffred good axe."

The gentleman in the office replied that the Clerk had stepped out, but would be back in a few moments; whereupon the man went back to the pile of cheese to look at his precious treasure.

Having our sympathies aroused, we hastily ran around among the passengers, told the story, and took up a collection to procure a state room for the young couple. To the credit of our lady passengers, they were the most liberal in their donations, and in less than ten minutes we had collected \$14.92. Presenting this sum to the agreeably astonished young man, we informed him that he could now procure a state-room with two beds, one for himself and wife, the other for the two boys. Thanking us with his big watery eyes, he rushed to the Clerk's office, where he was met by Capt. Pierce, agent of the line; Capt. Evans, commander of the boat; and Mr. Carter, the Clerk.

Capt. Pierce exclaimed: "Here my good fellow; here's a ticket for yourself and wife to go to Chicago. Get West as fast as you can; go to work on a farm, and look out for the landsharks!"

Capt. Evans pulled out a glittering coin and said: "Here's five dollars! keep yourself in good condition, and—here the worthy Captain forgot his speech and ran off laughing."

The Clerk, Mr. Carter, handed the man a key, and said: "You are welcome to one of the best state-rooms on the boat. It has two beds—one for yourself and wife, the other for the boys."

Capt. Evans having returned, exclaimed—"Give the boys another room! They haint no business in there. They haint no business in—here he broke down with laughter again, and hurried away to give orders on the boat. The couple now retired to their sumptuous apartment, as happy as mortals are allowed to be on this earth, and the passengers gathered in knots to praise the liberality of all concerned, in the comical oddity of Capt. Evans.

Creeping Things.

Let me put a spider into a lady's hand. She is agast. She shrieks. The nasty, ugly thing! Madam, the spider is perhaps shocked at your Brussels laces, and although the spider has a right to laugh at your coarse daubs, as she runs over them. Just show her your crochet work when you shriek at her. "Have you spent half your days," the spider, if she be spiteful, may remark, "have you spent half your days upon these clumsy antimacassars and ottoman covers? My dear lady, is that your web? If I were big enough I might with reason drop you and cry out at you. Let me spend a day with you and bring my work. I have four little bags of thread—such little bags! In every bag there are more than one thousand holes—such tiny holes! Out of each hole thread runs, and all the thread, more than 4,000 threads, I spin together as they run and when they are spun they make but one thread of the web I weave. I have a member of my family who is herself no bigger than a grain of sand. Imagine what a slender web she makes, and of that, too, each thread is made of 4,000 or 5,000 threads that have passed out of her four bags through 4,000 or 5,000 little holes. Would you drop her, too, crying out about her delicacy! A pretty thing for you to plume yourself on your delicacy, and scream at us." Having made such a speech, we may suppose that the indignant creature fastens a rope round one of the rough points of the lady's hand, and lets herself down lightly to the floor. Coming down stairs is noisy, clumsy work, compared with such a way of locomotion. The creeping things we scorn are miracles of beauty. They are more delicate than any ornate clock or any lady's watch made for pleasure's sake, no bigger than shilling. Lyonot counted 4,041 muscles in a single caterpillar, and these are a small part only of her works. Hooke found 14,000 mirrors in the eye of a bluebottle, and there are 13,000 separate bits that go to pro-

vide nothing but the act of breathing in a carp. *Dieken's Household Works.*

THE WORLD'S PAPER.

SANDUSKY, VT. NOV. 3, 1860.

DANIEL TARBELL, JR., EDITOR.

Our readers will notice that a large portion of this issue of our sheet is occupied by matter furnished by the able pen of J. A. Spear. As Mr. Spear had made an effort to get an insertion in the Freeman, and was disappointed by the perfidy of the editor of that sheet, and as Mr. Spear possesses the manliness (unlike many writers for public papers) to pay for his series of articles, we are under double obligations to allow him space, aside from the commendable style of the production.

Obituary of Solomon Downer who departed to live in a higher and different sphere. This transit took place Thursday morn, Oct 17th, and we think he was in the 77th year of his age, but of these particulars we are not at present certain, as we have had no opportunity of seeing his friends to ascertain the precise statistics of his age. Mr. Downer was a peculiar man, and as we had been familiar with him for several years, with him we enjoyed prosperity and adversity, and, therefore, cannot well pass this notable event without making some remarks about the character and life of the man. When a boy, we became acquainted with his reputation. It was that of a hard thorough business man, and as we grew older, and having some slight opportunity to become more intimate with him, looked at him with some jealousy. His approaches were kind and flattering. We saw nothing that led us to the evidence that he was an unsafe man to confide in. We concluded at last that he was much belied. We were often told by his neighbors that we should have trouble with him, but as we could discover nothing in his deal but what was honorable, did not think best to accept of public opinion or hearsay as proof against our own treatment. In this way we went on in business from 1848 to 1854, in uninterrupted satisfaction to both parties. Mr. Downer possessed great wealth at this period of his life, for a man to possess in this inland State of Vermont. His inventory, as taken, made him worth, in 1850, '51 and '52, one hundred and fifty thousand dollars of undoubted securities and one hundred thousand of doubtful paper, which he thought was good for fifty thousand more, making an estate of two hundred thousand dollars.

We were intimate these years, and we assisted him in taking his inventory, so we think we were in possession of the facts. Mr. Downer was not a man that tried to make display of his wealth, as many do for show, but on the contrary, appeared as one in indigence. While living with his first wife, especially, he was said not to be, at all times, decent in providing for her comfort and his own respect. With this woman he was separated by a bill of divorce granted her with an alimony of ten thousand dollars. He subsequently married again to a lady by the name of Mrs. Wright, with whom he was living when he died. She being a woman of taste, seemed to dress the old gentleman up, and he appeared better in his dress. He always had some pride in being liberal to his friends, as they came to do business with him in his house. But as we shall confine our remarks to our own experience mainly, we shall pass this trait of his, by saying, that he was always liberal and free with us, and believe him to be with others, as far as relates to his home hospitalities. But another side of Mr. Downer, our experience can tell. After having done hundreds of thousands of dollars business, in friendly confidence, and where there was, apparent to us, no occasion for alarm, and certainly no want of good faith, he saw fit to commence ravages on what we had, by the visitation of eighty writs. This number was entirely unrec-

essary, as the most of the demands were secured by mortgage or otherwise. The remedy was the defeat. The very means he took, to collect and save his money, proved to be the direct and rapid means of defeat. He brought bills in chancery, to foreclose mortgages, and a writ of ejectment against the tenant, and, also, a suit at law on the separate notes, and where there was no principal due he frequently sued for interest. By these suits and attachments, he so tied and encumbered the property, that neither he nor we could convert it. We could not sell it, to give a title only at his dictation and will, nor could he until he could get decrees from courts, or the lands set off on executions. On some of the suits we had a good honest and valid defence, having paid him for staying the payment—this we made, and however little courts and jurors believed in the defence, it seemed to keep the suits in courts a long time, so that Mr. Downer could go forward, and would not settle or abandon his policy, to break us down as he had his hundreds before. This scene, in short, was one to be abhorred. Honest men, and knaves, alike, were caused to suffer if they were connected in any way with either of us, and but few in the valley of White River but what was effected, more or less, by this collision. It has cost Mr. Downer more than twenty thousand dollars, paid to lawyers and officers; and then suits were brought against him for the recovery of the amount. His property was attached and set off on executions, or sold at public auction at but little more than half its value, to pay the amount. Others, too, took advantage of these circumstances, and his property went like the dew beneath a noon day sun. It is a great doubt, now in the public mind, whether the estate will pay much, if anything. We understand that no will is yet found, but we learn that his son, Chester, and J. S. Moore of Stratford, are appointed as Administrators of his estate. They are every way competent to make the best of it. In this pecuniary fight, with Mr. Downer, he possessed traits of character that we had never discovered in him through all the time previous, while in friendship, although he possessed them, and we are now at a loss to know whether he laid this plan from the beginning to encourage us on in our enterprise, until we had got large amount of property in our hands, and attach us as he did, or whether this attachment was an after thought, at any rate, it seemed to us that it was a part of his policy, as he had made a large amount of property by like conduct before. In his earlier history, he practiced upon Jacob Fox, of Royalton, the same treatment, and made as it is said twenty thousand dollars in the operation. He was a man of great nerve, great will, great secretiveness, and love of money. He possessed, by nature, a good constitution, but abused it by hard habits. He was an industrious man, and was capable of destroying the fairest hopes of more people than any other man we ever knew. He allowed no friend to step in between him and his victim. He would sue his own sons, and turn his own daughters out of doors, for money, or to have his will. At times he was confiding and kind, and then turn upon his victims with a tyrant's revenge, and pursue them to the end. The last part of his life was a scene which all men abhor; both as it effected himself his family, and the world. But after all, this Lion of the age, has gone to the spirit land, with those that he has hurried there before him, and we are sure his condition will be no worse than when here. We think we shall hear from him again in a few weeks, when he gets over the event of the change. If he thinks our remarks are too severe or unkind he will so inform us through some medium, as we are sure he can some time. We could give many anecdotes of this singular man, but forbear in this place. If anything in this is harsh to the various members of the family, we tender to them our acknowledgments, that we entertain of them naught but respect.

Who BEATS THIS?—Elisha Flint, of Braintree, Vt., raised on 3-4 of an acre of land, 58 bushels of ears of corn, 70 bushels potatoes, 2 cart loads of pumpkins; besides a quantity of beans and Roman oats. This crop is worth in cash not less than \$70.00 on the ground or farm where it was raised. Can Western farmers realize more from the same ground and expense? We doubt it.

The Prince is Visited by Ralph Farnham.

Mr. Ralph Farnham, the Revolutionary veteran, took a carriage with his daughter Joanna, and his Honor, Mayor Lincoln, at the Adams House, and, by appointment, paid a visit to His Royal Highness, at the Revere House. Mr. Farnham and his daughter were introduced to the Prince by Mayor Lincoln, and were received in a most cordial manner. Mr. Farnham was also introduced to the Duke of Newcastle and several other members of the suite. The Prince and the veteran immediately entered into a long and animated conversation, and both seemed to be highly pleased with the interview. Mr. Farnham subsequently conversed with the Duke of Newcastle upon the events of the Revolution. He then returned to the Adams House. It was very proper that this interview should take place, and we are glad it was arranged. It was highly appreciated by all who happened to be present.

The Transcript says the Duke of Newcastle asked Mr. Farnham if he saw General Burgoin at the time he surrendered. "O, yes," said Mr. Farnham, "and a brave officer he was, too." "But you got the best of him there," said the Duke. Mr. Farnham said that Burgoin's supplies were cut off, and they were in a wretched condition.

In speaking to the Prince, Mr. Farnham said, "I hear so much said in praise of the Prince of Wales, that I fear the people will all turn Royalists." This remark caused much merriment.

The interview lasted about fifteen minutes, and was marked by the most cordial courtesy and good feeling. It was an interesting event to witness an old veteran of the Revolution, 105 years of age, shaking hands with a Prince whose great great great grandfather was on the throne of England at the time he was born, and whose great great grandfather (George III.) he contended against during the Revolution.

Mr. Farnham said that, in common with all our countrymen, he desired to pay his respects to the Prince, to show that past animosities were forgotten, and he hoped never to be revived. The Prince presented Mr. Farnham with his autograph. Mr. Everett and several distinguished gentlemen were in the parlor during this interview.—*Boston Post*, Oct. 27.

Man does not live by bread alone. He lives to develop and improve as much as to exist. And development and improvement are things as real as existence itself. That which brings home to our consciousness noble ideas, refined enjoyment, that which bears good fruit in the mind, even though we perceive it not with our eyes nor touch it with our hands, is something else than a idle dream. The poetry of life is something more than a metaphor. Sentiment is linked to action. Nor is the world with all its hard materialism, dead to these truths. There is a corner, even in our work-a-day soul, where the ideal lurks, and whence it may be called forth to become, not a mere latent fancy, but the prolific parent of progress. And from time to time it is thus called forth, to enoble and to elevate. It is not the enthusiast only who aspires. What is civilization but a realization of human aspirations?—*R. D. Owen*.

Save the Fruit.

In nearly every section of the country, there is a great apple crop. Peaches abound also in a few places, but not in New Jersey, and some other localities where the yield was formerly abundant. The excess of fruit should not be wasted. There are millions of people in cities and villages, and in newer sections where fruit trees are not yet planted, who will gladly pay good prices for dried apples, and peaches—if well preserved. We can not do better than to repeat our former advice: It pays well and pays best to prepare and dry fruit carefully. Clean, well prepared, well cored, and carefully dried apples; sell for double the price of those poorly prepared. Two shillings worth of time and care in preparing a bushel will not infrequently add a dollar or more in its marketable value. Apples may be quickly dried by shaving them wholly into thin parings, and spreading them on plates or earthenware dishes to dry. "Apple leather," as it is sometimes called is a convenient article. It is made by preparing the fruit as if for sauce, and then, after cooking, spreading it thinly on earthen dishes and dry it in the hot sun, or in ovens kept at a low temperature as to avoid all danger of scorching. The thin dried sheets thus prepared will keep a long time in a dry room, and be ready for use whenever they are wanted, by simply soaking them. Peaches may also be preserved in a similar manner.—*American Agriculturist*.

condescend to speak through them, for they never sought the Lord.

The Lord is no respecter of persons. But if God pours out his spirit upon all flesh, as Joel, prophesied he would, it includes all classes, from the chief judge, to the lowest peasant, even as it is. Though this is objectionable to some, yet it is the fulfilling of the Scripture.

Again, in speaking of Christ the prophet Isaiah said, 63, 1. "I am sought of them that ask not for me, I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walked in a way that was not good after their own thoughts."

As it was with the Jews, so it is with the Churches; they disregard the council of Christ, trifle with his commands, and walk in ways that are not good, even after their own thoughts. When those that were bidden to the wedding made light of it, and went their own ways, the bad and the good were then invited and the house was filled. And the same God reigns now, that did eighteen hundred years ago. Besides, we have yet to learn that any of the latter day mediums are lower than the one that the Lord spoke through when the angel of the Lord prevented Balaam from going further, being seen by the beast that he rode. Numbers, 22, 28; "And the Lord opened the mouth of the ass, and she said unto Balaam, 'What have I done unto thee, that thou hast smitten me these three times?'"

If the great influence, the highest spirit in the universe, would speak through a beast, we think others may speak through their equal brothers and sisters.

Spiritualism—No. 5.

BY J. A. SPEAR.

The materialists say they know nothing about that invisible power of which Spiritualists talk so much. They say that what exists in invisibility, exists in non-entity—nothing; therefore they call it invisible nothing. Now as Spiritualists know nothing about any visible power that does, ever did, or ever can exist, either spiritualists or materialists are wrong, or there is no power, either visible or invisible. Let us see.

Shall we go to the Bible for proof? If we do, we learn there that God is a spirit, and seeketh such to worship him as worship him in spirit and in truth, and dwells in light unapproachable, and is invisible. There we learn that the heavens and earth, and all visible things were made by the invisible God—Col. 1, 15, "Who is the image of the invisible God, the first born of every creature." The very first verse in the bible informs us that, "In the beginning God created the heaven and the earth." Seventh verse, "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." 25 verse, "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good." John 1, 3, "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." Romans 13, 1, "For there is no power but of God."

If there is no power but of God, and God is invisible, and made all things, even heaven and earth, and every living creature, where is the visible power? We learn nothing in the bible, or in nature, of the earth being first, and God being the result of visibility. But God, the great invisible power, was first, and made all visible things. Where then is visible power? Is it an attraction? No, for that is invisible. Cohesive attraction holds all visible bodies together, and it is by the attraction of gravity that one body, or visible thing, is drawn by that of another. Visible matter has no weight, otherwise than by attraction. Were it not for cohesive attraction the earth itself would dissolve in chaos; and were it not drawn by the attraction of surrounding bodies, or planets, it would possess no weight. It turns in mid air, and does not rest on twelve brazen oxen, as the Indian supposed. The life power that permeates it, gives it a rotary motion, and that constitutes the attraction of gravity, and draws all smaller bodies to it, and gives them what we call weight. It is very strange you think, that a table is raised by invisible power, but didst thou ever think how very strange it was, that it should be held down by invisible power—the attraction of gravity? Didst thou ever think how very strange it was, that at midnight, when they feet were turned towards the sun, and the earth, as you suppose, up side down, that thou didst not drop from the earth with naught to arrest thy descent? Thou art constantly held by invisible power.

What enables the strong man in extreme danger and excitement, to put forth twice his usual amount of physical strength? It is the spirit within that moves the visible man. The visible external man is the machine, and is moved by the invisible power within. It is that that gives life and power to the external visible form, and without which it cannot move a finger, but is inactive, even dead.—Luke 8, 54, "And he put them all out, and took her by the hand, and called, saying, maid, arise. And her spirit came again, and she arose straightway; and he commanded to give her meat." Thus it seems that the body was dead without the spirit, but when it came again, the body was alive, and arose.

But says the objector, the lion is strong, and his form denotes strength.

Yes, his form denotes great ability to endure, and thus we may judge of a machine, but the power that puts it in motion does not exist in the machine. Neither does the lion's power exist in his visible form, but it is the spirit within that makes that form powerful. Yes, and he is well aware of it, for, see him lash himself before he engages in combat. For what does he thus lash himself? To arouse the spirit within, without which he is nothing. His aroused spirit is the engine that gives force to that enduring force, and thus he is terrible.

Again the objector says, water is visible, and by that machinery is put in motion, and is very powerful.

But with what power would water move the machine aside from that invisible attraction which gives the water weight? None. Then in water is no visible power. No, not even to allay thirst, or cleanse our garments even,

for, aside from attraction, it could not even exist in combination, but would disappear.—The engine may be moved by steam, but it is an invisible agent, (heat) that gives the power. Ransack creation if you please to find visible power, but alas! ye find it not, it is all invisible. The earth is permeated by it, and brings forth, but we see not the power that does these things. Well might the apostle say, "there is no power but of God." Our very senses declare the reality of things invisible. The sense of seeing is exclusively for the visible, but the sense of feeling informs us of heat and cold, which are invisible. We hear sounds, and are delighted with music, but it is all invisible. We smell the sweet scented rose, but the odor is invisible; we only see the form. We taste, and what we taste exists in visible things, but is itself invisible as what we smell. Thus the sense of hearing, and the sense of taste, and of smell were given to us that we might detect invisible things, while the sense of feeling is given that we may detect both the visible and invisible, and seeing alone is exclusively confined to visible things. Why were the majority of our senses given that we might detect invisible things, if no such things exist?

Thought is invisible, therefore mind, the channel through which thought comes, is invisible also. Ideas, which are thoughts, govern the world. When the idea existed that God required burnt offerings, then it was that burnt offerings were offered up to the Lord. But when that idea was superseded by the idea that God was not well pleased with such, but required a spiritual offering of the heart; or mind, alters ceased to smoke. Men exist as they did before, but their thoughts are different, and their actions are governed by them.

The idea that slavery is wrong, is a little invisible thing, but it shakes the whole nation. Could that idea be blotted out, the slave-holder would not be troubled by it. It hath been said by one, "let me make the songs for a nation, and I care not who makes its laws;" thus saying, that ideas were more powerful than a nation's laws. Ideas are the foundation of all improvement and progression.—Ideas control all physical force, and it is as nothing before them. Though invisible, yet they control the world. As thoughts are invisible, and the mind the channel through which they come is invisible, mind is an emanation from the great first cause, which must be self-existent, and as like produces like, and the offspring must be like its parent, mind is self-existent. Mind being once identified, no matter what the condition, its identity can no more be lost than God can cease to exist. If the mind depends on the external form for its existence, and was produced by it, then the external form is its parent—not God.—But if the visible form produced mind, then it follows that the visible universe produced God, and all power is visible. But in as much as there is no visible power in the universe, we know that it did not produce God, and that man's visible form did not produce the mind. As God created heaven and earth, so the life power within, the immortal germ, formed, and built its own eagle tabernacle. As the brain gives size and form to the skull, so the attributes within, give size and form to the brain. The invisible life principle within, the first cause of which is God, is the permeating and controlling power. This is God in principle, an emanation from the beginning, and hath no end. It was this that was breathed into Adam when he became a living soul. It was the same that returned to Jairo's daughter when her spirit came again. It was not the wind, or air, for that had not been absent. The materialist contends that there is no life principle but the air, and the air was the spirit that came again. But if air, or wind, is the spirit, then the materialist's God is the wind; for God is a spirit.

The creator must exist before the things that are created, and the first cause must be self-existent. Now it devolves on the materialist to prove that the visible universe is self-existent, and God was produced by it, or his logic, that the visible, material organism produced the mind, is not good. Every thing builds its own house, but the house does not create its occupant. Neither does the mortal form create the spirit, and the visible universe did not not create the invisible God.—Thus all power is invisible, and even Christ could do nothing without the aid of his invisible Father. Can the materialist do more than Christ?

But he asks, saying, if the mind, or spirit is immortal, and can never lose its existence, why is it, that it often seems to be extinct, before the dissolution of the body?

When some branch of the telegraph wire is out of order, and will not conduct the electricity, it is no evidence that the electricity is extinct, neither is it evidence that the spirit has ceased to exist because it cannot be exhibited through an injured organ. But we can understand why the mind is but faintly exhibited through the organism, and sometimes not at all, for a long time previous to dissolution, in old age, when there is no injury, or disease, but the lamp gradually goes out, by considering the vegetable creation, for the invisible things of God are clearly seen, being understood by the things that are made. The life in the seed sends forth the young shoot, and the same life power causes it to grow, and in due time to blossom, and the same life power emerges to form new seeds, goes from the stalk to support, and give them growth, and when they are matured, and the life that gave the stalk its growth has all passed from the stalk to the seeds, then the stalk gradually begins to wither, the circulation from the stalk to the seeds ceases, and the stalk finally dies, but the seeds still live, and are ready for harvest. The principle of life was first in the seed, next it was in the stalk, and formed it, and then left the stalk, and was in offspring seeds. So the life principle in man first existed, then formed the organism, and in, and through that, the mind. The mind no more dies when the organism dies, than the ripeness of the corn dies when the stalk decays. When the seeds are young, and the growth first commences, they are very firmly attached to the stalk, but as they mature the connection grows less and less strong, and sometimes become entirely detached before harvest. In the child too, the life principle clings very close to the organism, but as the child advances in years, the connection is less and less strong, and in old age, seems to be almost severed, sometimes for a long time before it is finally cut off. There is no communication between

the stalk and the ripe kernel, or seed, but that does not prove that there is no life in the seed, or kernel. Neither does it prove that the mind has ceased to exist, because we do not discover any connections between it and the organism.

Spiritualism—No. 6.

BY J. A. SPEAR.

"What think ye of Christ? whose son is he?" cannot be explained, or understood by the materialist, so as to harmonize with both, the bible, and his own theory, for the bible teaches us that he was the son of an invisible spirit Father, while the materialist worships a personal, literal, material God, that he could see with material eyes, and touch with material hands, if he could get where his God is, and even ridicules the idea, that Christ was the son of an invisible Father.

The spiritual philosophy alone explains this matter; and makes it plain to the understanding mind. If all life and power exists in invisibility, and spirit is invisible, and created heaven and earth, and at first created Adam, or the first man, who ever it was, when there was no fleshly father or mother on earth, we think it was possible for that some power to create Christ, even without a fleshly father, while he had a fleshly mother. Spirit, permeating visible matter makes it alive. Therefore, spiritualism proves that Christ was the son of that invisible Father who said, "This is my beloved Son, in whom I am well pleased," and his spirit descended in the form of a dove, lightly upon his beloved.

But, says the materialist, it one could be brought into being thus, why cannot others?

Either man was self-existent, & existed from eternity, or time was before he existed. And if man by some means, no matter what, was ushered into being, having no fleshly father or mother, why cannot others be ushered into being in the same way? In this matter there is no chance for cavilling, for man does exist, and once he did not, and had no fleshly parents to give him being. When the materialist will explain this matter, we think his own question will be answered. Besides, the birth of Christ was no more singular, nor farther from the common order of nature than that of John, the Baptist, for Elizabeth, his mother, being far advanced in life, Zacharias did not believe the angel of the Lord when he informed him what was about to take place. And the angel gave him a sign, that he should become dumb, and so he was till after the birth of John, and he had written what his name should be. There is no chance to cast reproach upon Elizabeth, as the materialist, or skeptic does upon Mary, the mother of Christ, for Elizabeth's age forbids all such, and proves that there was a special spirit influence upon her, and her son was filled with the Holy Ghost.

If Christ was not of spirit origin, and such was impossible, it is strange that the prophets should have long foretold the event, time, manner and place. And if Mary, his mother, was a woman of low character, such as the materialist and skeptic represent her to be, and forged the story of the angels appearance to her, and of being overshadowed by the Holy Ghost, it is passing strange that the heavenly host should have recognized the birth of her child, and appear to the shepherds, and at first frighten them by their unexpected and glorious appearance, and told them of the place and condition of the child, and with the angel there was "a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, on earth peace, good will toward men." I say if Mary had been a woman of low character, and forged a false story to cover her sin, thus falsely accusing the Holy Ghost, and in that, made herself the lowest of all hypocrites, it is strange that she should have been approved by higher powers, and her child protected by the same. It is also strange that her child should have been born exactly where the prophets had foretold. It is strange too, that a bright star should have led the shepherds, the wise men that came from the east, who had nothing to induce them to practice fraud, to the very spot where the young child and his mother were, and thus seem to pay him homage. But still more strange that God himself, the great invisible Father, should confirm the truth of Mary's story, by acknowledging her child as his beloved son, in whom he was well pleased.

But if we lay all the bible testimony aside concerning this matter, we have other proof that confirms Mary's story, and shows that she was honest, upright,

virtuous and pure, and that Christ was the son of no earthly father.

The historical account of the character of Christ agrees with the bible account, him that he was pure minded, virtuous, free from all fraud and hypocrisy, and possessed powers of mind; that he could not have inherited from any earthly father. The parents of a child can be known very near by the child.—Children tell tales concerning their parents that cannot be disputed. We know it is true that the tree is known by its fruit, and that we do not gather figs of thistles, or grapes of thorns, neither do we get sweet water from a bitter fountain.

When a certain mother said that General Washington was the father of her child, and it proved to be a malatto, she was not believed. But Mary's son, honored her by proving that his parents were above all meanings. In him was perfection, therefore he must have had a perfect father, and a virtuous, pure mother. No stream can rise higher than its fountain. Still we believe in progression and improvement in the human family, but not without the influence of God and angels. If parents would so live as to attract pure and exalted spirits, and be influenced by them, their children would tell of it to the world, and the world would be blessed by them. Unkind influences produce unkind and wayward children. We do not live in a chance world, but all things are governed by certain fixed, and unalterable laws. Like produces like, mind produces mind, and life produces life. There is no effect without a cause. Like the parents the child will be, whether the parents are poets, philosophers, philanthropists, mechanics, blood thirsty warriors, or wandering hunters. There are peculiarities in the different races of men that successive generations never have erased. This shows that there is an invisible something that is transmitted, and that something builds, or gives form to the external man, and through that forms his character. This principle is seen even in the vegetable world. There is something in the acorn that produces the oak; but the acorn has no mind, therefore it cannot impart mind to the oak. There is a life principle in the seed of every herb that forms the new herb like its parent stalk. Were it not for this the world would be covered by chance.

But the objector asks, saying, if your position is correct why are the children of deacons and ministers often the lowest and most wayward of any, and why do great and distinguished men sometimes spring from very low parents?

I have yet to learn that deacons and ministers are always the best of men, besides, the mothers of their children are often very low. Their children are just as good as God's unchanging laws will allow them to be. Deacons and ministers can generally say, "spare the rod, and spoil the child," but I never knew of one of these ever being heard to say, "parents provoke not your children to wrath." It will be after this when stern severity produces a mild and loving child. I would as soon ask why grapes don't grow on thorns, and figs on thistles, as why the children of some deacons and ministers are not obedient and kind.—They are just as good as can be produced by such parents. Parents may be poor and overlooked by the world, and considered low, and still be pure, brilliant, and noble in reality, and the world never knew them till they are read in some noble son. When really bad trees bear good fruit, low parents will produce noble children. They are just what their parents made them.

Christ was just what his parents made him, and it is nonsense and betray's ignorance to say that his parents were mean and low. His mother was a Jew, of the seed of Abram, pure, virtuous, kind and devoted. She was cousin to Elizabeth, the mother of John the Baptist, who, with Zacharias walked in all the commandments and ordinances of the Lord blameless. Mary was of the seed of Abraham, to whom was the promise, that in his seed all the nations of the earth should be blessed. Now if God, to fulfill his promise, visited Abraham's posterity with a special influence, to raise some branch of it to a pure and elevated condition, sufficiently to be susceptible to divine influence, who will find fault? Up to the days of Christ, the Jews had been progressing as a nation, and as men, as though for some special purpose, but since that time, they have been going down as though the influence of the Holy Spirit had withdrawn from them Mary

could not have been thus influenced by the Holy Ghost had she not been of the most pure and elevated character. And as far as we can ascertain, her near relatives were remarkably for innocence, devotion, and purity. Thus God, by special care, raised up a proper personage, to be the mother of his only Son.

Now if it is still asked why others cannot be produced in the same way, I answer, saying, that it is not necessary; and if it was, God can't make grapes grow on thorns, or figs on thistles. If it were necessary, elevation of character, purity of mind, and susceptibility to spirit influence in a high degree must be combined in the mother. The mother of Christ was not a skeptic, neither was she low in her imaginations. If our opponents think it strange and incredible that Christ should have been produced thus because no others have been, we think it equally strange that he was so far in advance of all others both in purity and strength of mind. While he was the only one that was ever on earth that was produced as he was he was also the only one in whom perfection dwelt, and in whom kindness and innocence were so boundless, or possessed such powers of mind.

God is infinite in wisdom, and eternally the same, but many things are recorded in the old testament, that, if they are all the unadulterated revelations were adulterated by the channels, or mediums through whom they were given. Moses saw that and though he claimed to be inspired, confessed that he gave statutes not good, and judgments whereby they should not live, and even polluted them in their own gifts; but he said the Lord would raise up a prophet from among their brethren that would speak all that the Lord commanded. That prophet could be no less than a perfect medium, and in perfect subjection to spirit power, & his mother must have been very susceptible to spirit influence, otherwise such a prophet could not be. This being a fact well known by God and angels the promise was given that a virgin should conceive, and bear a son &c., and that he would speak all that the Lord commanded him. We believe in hereditary decent, and that no mother could bear a son thus perfectly controllable by spirit power and that in his normal condition, that was not very susceptible to spirit impressions herself. It would be a contradiction in nature's laws, and a denial of hereditary decent for a mother to thus susceptible to spirit influence to bear a son that could be positively and certainly under spirit influence even in all things. By the influence of spirit power, or mind, the blind are made to see, the deaf to hear, the lame to walk, and all manner of diseases are overcome, and the afflicted ones healed. By it life is given, and also taken. By it the hairs of the head are suddenly changed from black to white, and the ruddy cheeks change to ashy paleness. The mind is touched one way and is overjoyed in another & it sinks in despair. Disease can be removed by no other means than by spirit power, for all medical and remedial means to remove diseases, are but so many provocations to provoke spirit action, and invite it where it is most desired, whether it be to heal, or general action. All matter is controlled by spirit power, and no other, still we hear a few faint voices that deny the whole, saying they think it is all physical, and guess, for they have no proof, that Christ was an illegitimate, and his mother, a liar, and hypocrite of course.

A close investigation of nature's laws shows that no miracle was required in the origin of Christ, and that the doctrine that he taught is in harmony with nature, even the doctrine of self-sacrifice, for in nature nothing exists for itself, but every thing exists for something else, even God himself.

Spiritualism—No. 7.

BY J. A. SPEAR.

Spiritualism does not set the bible at naught as some opposers have slanderously asserted, but it confirms those great and important truths therein contained, and makes those things plain which theologians considered veiled in incomprehensible mysteries. It reconciles the bible with spiritual things. No one can consistently and understandingly believe the bible without believing in spiritualism also, for the bible was written under spirit influence, otherwise it was not written by inspiration.

It is sometimes asked what good spiritualism does. If our affection for our friends does not die with them, it is some consolation to us to receive kind messages from them, even after they have gone to their spirit home. Would we spurn a kind letter from a dear friend who is away? If not, why are any of earth's inhabitants loth to hear from their friends that have left the form? What kind father would sell a letter from a long absent, and to him a lost son, knowing it to be such, without first reading it? Or what father would refuse to get up and welcome that son even though he returned late at night? To us our spirit friends are none the less dear. We bid them welcome, and welcome the light of heaven.

Spiritualism confirms what Christ taught concerning the immortality of the

soul, and an existence beyond the confines of the clay. Before Christ, the inhabitants of earth had but a vague idea of a future state. To them it was a matter of uncertainty. No light had come to them from the departed ones of earth. There had been no return from the spirit world. No fruit of those whose bodies slept. Therefore Christ's spiritual return to earth after his external form was dead, was the first fruit of them that slept. By this he proved that temporal death was not the end of man, and "brought life and immortality to light." It existed before, but the world knew it not, for it had not been brought to light. In this he abolished the idea of death, and proved that man was immortal and could not die, though the flesh returned to its mother earth. Christ was not the first that returned to temporal life after the spirit had left the form, for Elisha raised the Shunammite's son, and Lazarus, and Jairo's daughter, and the widow's son were raised from death to temporal life before Christ was crucified.—Christ was not the first fruit of them that slept in that sense. The idea that satan overthrew God's plans, got man into the grave & God could not get him out until Christ died and went down to the grave before its fetters could be broken is unscriptural & foolish in the extreme, for Lazarus did come forth from the grave, bound, having on his grave clothes before Christ died on the cross. It was the spiritual life that Christ came to unfold—not the temporal. He proved that the grave did not obscure the brightness of the spirit, and gave a few of earth's inhabitants a glimpse of the spirit life. Butasmuch as the professed church have little or no faith in Christ, and have returned back to ancient skepticism, saying, "the dead know not anything."—"There is no thought, no device in the grave," &c., it was necessary for the spirits of bliss to come and confirm what Christ had before proved and brought to light. Sectarian churches deny the power of God in healing the sick, and give satan the credit of healing those who are healed under spirit influence, and instead of praying earnestly for the faith once delivered to the saints, (faith to heal the sick) they ridicule it, and call it satanic. Thus the churches have not only lost the faith and power once given to the saints, but redoubled it, and call it satanic. But they say no more than the Jews did concerning Christ, therefore we will find no fault with them, nor blame them, but pity them. But inasmuch as God is infinite and will have a people to serve him, it became necessary for him to send his angels to call such as were willing to receive the light of heaven. Those who could heal the sick by faith were in the days of the apostles known as being followers of Christ, but now the churches know them only as the followers of satan. Is the church whole, does it need no physician, and does it enjoy the light of heaven? It takes a certain kind of excitement for conversion, denouncing good works as not being sacred, forgetting that Christ said that those who had done good should come forth to the resurrection of life.—The churches seem to have lost nearly every saving principle that Christ taught and gave to his followers. Christ and his disciples laid their hands upon others when the Holy Ghost was given to them, and sectarian ministers lay their hands upon those who they pretend to ordain with no expectation, or even pretense of the Holy Ghost. Is it not mocking?—Are such ministers called and ordained by God or man? We think if God ordained them he would give them the Holy Ghost and spirit agency. And still they have the boldness to say, and that with solemn air, "he that climeth up any other way is a thief and a robber" What other way? Any way of course that is not man made and money called. Then according to their theory, those that preach under spirit influence, approved of God and assisted by angels are thieves and robbers. Well might such ministers say as one did with whom I am acquainted in giving the charge at ordination, "preach hell, and wear hell on your countenance." Do not blame us too severely for having a preference to those that God ordains to preach under spirit influence, who preach Christ, and wear him on their countenance. Our sectarian ministers seem to have commenced a battle with God and angels, and we have no doubt how the victory will terminate.

Christ taught and practised the great principle of strict morality, and love to God and man, as being conducive to present and future salvation. The apostles taught as he did, and spirits teach the same. The young man that came to Christ professing to have kept the commandments, asking what he lacked, for he had not kept the commandments, for if he had loved the Lord more than he loved his property, he would not have went away sorrowful. Yes, Christ and the apostles taught that

the church had before proved and brought to light. Sectarian churches deny the power of God in healing the sick, and give satan the credit of healing those who are healed under spirit influence, and instead of praying earnestly for the faith once delivered to the saints, (faith to heal the sick) they ridicule it, and call it satanic. Thus the churches have not only lost the faith and power once given to the saints, but redoubled it, and call it satanic. But they say no more than the Jews did concerning Christ, therefore we will find no fault with them, nor blame them, but pity them. But inasmuch as God is infinite and will have a people to serve him, it became necessary for him to send his angels to call such as were willing to receive the light of heaven. Those who could heal the sick by faith were in the days of the apostles known as being followers of Christ, but now the churches know them only as the followers of satan. Is the church whole, does it need no physician, and does it enjoy the light of heaven? It takes a certain kind of excitement for conversion, denouncing good works as not being sacred, forgetting that Christ said that those who had done good should come forth to the resurrection of life.—The churches seem to have lost nearly every saving principle that Christ taught and gave to his followers. Christ and his disciples laid their hands upon others when the Holy Ghost was given to them, and sectarian ministers lay their hands upon those who they pretend to ordain with no expectation, or even pretense of the Holy Ghost. Is it not mocking?—Are such ministers called and ordained by God or man? We think if God ordained them he would give them the Holy Ghost and spirit agency. And still they have the boldness to say, and that with solemn air, "he that climeth up any other way is a thief and a robber" What other way? Any way of course that is not man made and money called. Then according to their theory, those that preach under spirit influence, approved of God and assisted by angels are thieves and robbers. Well might such ministers say as one did with whom I am acquainted in giving the charge at ordination, "preach hell, and wear hell on your countenance." Do not blame us too severely for having a preference to those that God ordains to preach under spirit influence, who preach Christ, and wear him on their countenance. Our sectarian ministers seem to have commenced a battle with God and angels, and we have no doubt how the victory will terminate.

Christ taught and practised the great principle of strict morality, and love to God and man, as being conducive to present and future salvation. The apostles taught as he did, and spirits teach the same. The young man that came to Christ professing to have kept the commandments, asking what he lacked, for he had not kept the commandments, for if he had loved the Lord more than he loved his property, he would not have went away sorrowful. Yes, Christ and the apostles taught that

the church had before proved and brought to light. Sectarian churches deny the power of God in healing the sick, and give satan the credit of healing those who are healed under spirit influence, and instead of praying earnestly for the faith once delivered to the saints, (faith to heal the sick) they ridicule it, and call it satanic. Thus the churches have not only lost the faith and power once given to the saints, but redoubled it, and call it satanic. But they say no more than the Jews did concerning Christ, therefore we will find no fault with them, nor blame them, but pity them. But inasmuch as God is infinite and will have a people to serve him, it became necessary for him to send his angels to call such as were willing to receive the light of heaven. Those who could heal the sick by faith were in the days of the apostles known as being followers of Christ, but now the churches know them only as the followers of satan. Is the church whole, does it need no physician, and does it enjoy the light of heaven? It takes a certain kind of excitement for conversion, denouncing good works as not being sacred, forgetting that Christ said that those who had done good should come forth to the resurrection of life.—The churches seem to have lost nearly every saving principle that Christ taught and gave to his followers. Christ and his disciples laid their hands upon others when the Holy Ghost was given to them, and sectarian ministers lay their hands upon those who they pretend to ordain with no expectation, or even pretense of the Holy Ghost. Is it not mocking?—Are such ministers called and ordained by God or man? We think if God ordained them he would give them the Holy Ghost and spirit agency. And still they have the boldness to say, and that with solemn air, "he that climeth up any other way is a thief and a robber" What other way? Any way of course that is not man made and money called. Then according to their theory, those that preach under spirit influence, approved of God and assisted by angels are thieves and robbers. Well might such ministers say as one did with whom I am acquainted in giving the charge at ordination, "preach hell, and wear hell on your countenance." Do not blame us too severely for having a preference to those that God ordains to preach under spirit influence, who preach Christ, and wear him on their countenance. Our sectarian ministers seem to have commenced a battle with God and angels, and we have no doubt how the victory will terminate.

Christ taught and practised the great principle of strict morality, and love to God and man, as being conducive to present and future salvation. The apostles taught as he did, and spirits teach the same. The young man that came to Christ professing to have kept the commandments, asking what he lacked, for he had not kept the commandments, for if he had loved the Lord more than he loved his property, he would not have went away sorrowful. Yes, Christ and the apostles taught that

They scoff at the God who is love, and follow a God of vengeance, and one day they expect his presence will make them perfectly happy, even in hearing of the wailings of their own natural parents, their companions & their own children. No, their God is not love, but he is vengeance and by beholding, they have become like him. Their God delights not in happiness, but misery is his element. Weeping and lamentation, are a part of their religion, pain and sickness are the special blessings of their God, and they really think that the power that removes either of these must be satanic. They complain of spiritualists because they do not weep enough, call them hard hearted, and attempt to prove that weeping is a christian duty. They say that because Christ wept at the grave of Lazarus christians should weep at the grave of their friends. Christ wept from sympathy for his distressed friends that were living not for Lazarus, for he was about to raise him. And on another occasion when Christs friends were weeping for him, he forbade it. It is true that the

They scoff at the God who is love, and follow a God of vengeance, and one day they expect his presence will make them perfectly happy, even in hearing of the wailings of their own natural parents, their companions & their own children. No, their God is not love, but he is vengeance and by beholding, they have become like him. Their God delights not in happiness, but misery is his element. Weeping and lamentation, are a part of their religion, pain and sickness are the special blessings of their God, and they really think that the power that removes either of these must be satanic. They complain of spiritualists because they do not weep enough, call them hard hearted, and attempt to prove that weeping is a christian duty. They say that because Christ wept at the grave of Lazarus christians should weep at the grave of their friends. Christ wept from sympathy for his distressed friends that were living not for Lazarus, for he was about to raise him. And on another occasion when Christs friends were weeping for him, he forbade it. It is true that the

Manifesto.

BY THE BOYS.

We should not have alluded to your daughter out of courtesy to fallen humanity, had you not made her and her marriage a part of public history, by so doing she becomes subject to public remark, and if she is the sufferer by her hands, it is on account of her father's weakness in presenting her, by way of her marriage, to the public eye. You may not be to blame for her misfortune or conduct but you are to blame in the agitation of an incident forced by her misfortune. Charity will only excuse her and reproof you. Your representative biographer Ethan, says you possess much of the spirit of Old Ethan, and stand six feet

These lines were furnished by a sectarian friend the other side of the mountain, we wish we could give him the credit for the wit and adaptation, but as he only copied the lines from an old print by a change of the name, we cannot accord to him anything but a disservice of the adaptation. The reader will see that we have performed a mighty part in the comets or mrs. thousands of clergymen have been at war with the *Devil* for centuries—Churches have been established to break down his Kingdom and all to no account. But when we took up the subject the Old Cloven footed Gentlemen had to surrender. We have been aware that our friends regarded us smart, but did not know that our sectarian enemies would acknowledge our power sufficient to drive their *Devil* from his throne—a work which they have entirely failed to do.

Allen's appeal to his Townsman.

Who can tell of the wild emotion
Which a tender father feels,
When his eyes do meet such scandal,
Tho' its truth these "boys" reveals ;—
Can I bear it, neighbors can I,
When in *Congress* I shall meet?—
I am fearful ! awful fearful !
They will paste one on my seat.

For in every verse through the entire "appell,"
 You honor the "boys" in what they reveal.
 And now for the interest we take in the strife,
 We make a short song you may sing to your wife.
 The silver chords are loosened,
 There's a palor on my cheek
 And down in me is blossomed
 A work that makes me weep.
 Dear wife give me some counsel
 In this dark hour of wo,
 That I may learn of wisdom,
 And let my follies go.

The Sanduskeites do chide me,
And must I plead in vain?
Nor will my townsmen hear me,
For wife I am to blame,—
I would to God in mercy,
Before His Altar plead;
I seek dear wife repentance,
And hope a better life to lead.

Canticle.

Come all you valiant heroes
 Who live by touch of pen,
 I'm going to sing a story
 About two silly men,
 One of them is Allen,
 And the other it is Jones,
 They both are public writers,
 And wrote the history of our homes ;
 So bob around my brave lads we never can
 beat,
 Jones plays the fiddle and Allen struts t
 treat.

These men do live in Granville,
So we've heard it said
That Jones lives in Hancock,
But sleeps in Allen's shed ;
That is what we're about to say :—
If you'll but lend an ear,
Jones plays the fiddle,
To the tune electioneer ;
So bob around my brave lads, &c.

Jones be is a little man,
And Allen 's like a weed,
They both wilt in sun light,
And never'll go to seed ;
For Allen is so higher,
And Jones is so lower,
That when the two 's together
'Tis fun to hear them roar,
Bob around my brave-lads, &c.

Allen he 's the slaught',
And Jones be the *bumsy*;
For by the rule mechanics
The two 's nub and lanky ;
For if you'll read the *epitaph*
For Tarbell they did write,
It will fill your soul with wonder,
As it knocks the devil higher than a kite ;
Bob around my brave lads, &c.

Now what Jones does lack,
And Allen 's the same,
Is the want of that material,
That people call brain ;—
For they didn't see the folly,
As the Epitaph 's a sell,
For it gives to Daniel Tarbell
The Kingdom of Hell ;
Bob around my brave lads, &c.

Now to put on the plaster
And make it complete,
They both play school master,
But as scholars are very petite—
For they like the moon,
Have no light of they're own,
As they shine where they can,
But are opaque at home ;

Bob around my brave lads. &c.

Jones he is a drinker
 Of the stanoh "Old Brand,"
 Allen would be General,
 If he could get command—
 But the Offices are taken,
 And Hell 's in full drill;
 For the Devil has surrendered
 To Daniel Tarbell's skill,
 So bob around my brave lads,

And now Mr. Jones,
We would like to hear your
Why you should write an Epitaph
And stick it on a tree?—
Or if you didn't know no better:
In this land of appeals,
Than to up and rob an old priest
Of what the printer calls its
Bob around my brave lads, &

The leak is in the bucket,
And the truth flashes high,
The Devil has surrendered
Little Jones now does cry,
And Allen's in the corner
Grieving o're his loss,
Crying "ob Mister Jones,
Of that Kingdom I tho't to
Bob around my brave lads, &c

"I did it," said Jones,
 "But I didn't think,
 However, captain Allen,
 Call me up to drink :"—
 "Don't say no more captain A
 For Jones I am done,
 The old fiddle's played out,
 And I'll pay the rum ;
 Bob around my brave lads we
 Jones has played the fiddle
 the treat."

Spiritualism is no John the Baptist. it is a result, rather than an aim, as it is an outgrowth from its component parts. It is itself duality and triunity all combined within itself. Spiritualism is no going before nor coming after. It takes in all there is, or is to be in humanity in its future workings.—*J. S. Loveland.*

\$1200 A YEAR MADE BY ANY ONE WITH
\$10 Patent Stencil Tools; stock enough
included to retail for \$150. With activity this
amount may be realized in two weeks' time. The
only reliable source for these Tools is at Fullum's
American Stencil Tool works, the largest and only
permanent Manufactory. In the city, located at
Springfield, Vt., on the Vermont R.R., 21 Broadway, New
York. 13 Merchant's Exchange, Boston, and Springfield,
Vt. A beautiful photograph of the American
Stencil Tool Works and surrounding scenery, on
Black River, sent on receipt of 25 cents. These
Works command the exclusive and entire control of
the whole River, at all seasons, and the machinery
for manufacturing Stencil Tools is driven by a wa-
ter wheel of seventy-five horse power, affording in-
terense and unlimited scope for the most ex-
tensive and profitable patent claim. The \$10 outfit is for
cutting small name plates and business cards. Tool
for cutting large work of all sizes furnished for \$25.
No experience is necessary in using any of these
Tools. Do not fail to send for samples and circulars.
And if you buy Stencil Tools, be sure to get Full-
um's, as they are universally known to be the only
perfect cutting Tools made. Address apply to
J. FULLUM, Springfield, Vt.

C. H. Warner,
BLACKSMITH.
HORSE AND CATTLE SHOERING, FARMING
Tools Repaired and Made to Order, Carriage and
Sleigh Ironing and all Jobbing done on the
most reasonable terms.
ORDERS FROM THE COUNTRY SOLICITED.
Sandusky, Vermont, Aug. 11. 1860. 1v.

TEACHINGS
OF
Patriots & Statesmen,
OR,
THE "FOUNDERS OF THE REPUBLIC"
ON
SLAVERY.
—
"FIAT JUSTITIA"

A great National Work—every man who votes or expects to vote, should buy or read it, it is not a partisan book, but a compilation from the reports of Debates, and from other reliable sources, of the Speeches and Writings of the 'Founders of the Republic' on the question of slavery, showing their opinions thereon, as expressed in the Congress of the Confederation, in the Convention to form the Constitution, and in the several State Conventions to ratify the same.

A distinguished feature of the discourses are the Speeches of Madison, Randolph, Dr. Franklin, Rutledge, Roger Sherman, Ellsworth, Patrick Henry, Mason, Pinckney, Lowndes, and in short, all those men of the Revolutionary times, renowned alike for their patriotism, statesmanship and virtues. It is dated 1787, by Peter Force, Editor of the *Official Compiler*—the only authentic account of that famous ordinance ever published. The slavery agitation is then traced in its various phases, in Congress, from 1790 to 1854, and the opinions (gathered from the Speeches and Letters) Jefferson, Madison, Monroe, Harrison, Pinckney, John Quincy Adams, Clay, Calhoun, Benton, Webster, Marcy, as well as eminent living Statesmen, are accurately compiled. It will also contain the Dred Scott and other decisions of the Courts upon the Slave question; the great speech of Alexander Hamilton advocating a Monarchical Government; also his plan of Government; the Inaugural Addresses of Washington, Adams, Jefferson and Madison, and the Farewell Addresses of Washington and Jackson.

It is not designed for a partisan book; but as all parties claim to represent the views of the "Fathers of the Republic" on the Slavery Question, the object of the compilation is rather to show what those views were, and what construction the eminent statesmen of the country have given the Constitution, from the period of its adoption to the Repeal of Missouri Compromise in 1854.

This volume is the only work of the kind published, and should be in the hands of all who wish a history of this all absorbing question. It has been compiled with great care by Hon. E. B. Chase, who has had the most ample facilities for its full and authentic compilation.

Price only \$1.00, sent by mail, free of postage,
on receipt of the price.
J. W. BRADLEY, Publisher.
48 North Fourth Street,
PHILADELPHIA.
N. B.—Agents wanted in every town in the
United States to sell this work, to whom the lar-
gest commission will be paid.

WORLD'S PAPER,
P. P. RIPLEY & Co., Publishers,
SANDUSKY, - - - - VERMONT.

TERMS:			
One Copy, 52 numbers, in advance,	-	-	\$150
5 Copies to one address,	-	-	6,00
10 " " " " " "	-	-	10,00
20 " " " " " "	-	-	18,00
40 " " " " " "	-	-	30,00

Rates of Advertising :

10 Lines one week,	\$ 60
" " two "	85
" " three "	1.00
One Column one year,	70.00
One Column six months,	40.00
One Column three months,	25.00
One half Column one year,	40.00
One half Column six months,	25.00
One half Column three months,	15.00
One fourth Column for one year,	25.00

Advertisements inserted a period of time not here mentioned, will be charged a price in proportion to the above rates. Liberal discount made to those who advertise liberally. Legal advertisements inserted at the rates prescribed by law. Transient advertising must be prepaid. Births, Marriages and Deaths inserted free

When our readers find an advertisement in our Columns they may depend upon it as representing the advertised in a true light, for that like all other matter must bear the scrutiny of reliability and rejection.

JOB PRINTING OFFICE.
IN CONNECTION WITH THE
WORLD'S PAPER OFFICE,
SANDUSKY, - - - VERMONT.
WHERE WILL BE NEATLY EXECUTED

PLAIN AND ORNAMENTAL PRINTING

SUCH AS :

BOOKS, CARDS,

CATALOGUES, PAMPHLETS, SHOW-BILLS,
Bill-Heads, Blank-Writs, Blank-Deeds, Blank
Notes, Blank-Receipts, Blank-Mortgages, Bill
Heads, Program-Bills &c, &c,

BALL CARDS,

INVITATION CARDS, ENVELOPS, CIRCULARS,
I-lars, &c., &c. Cards done in Bronze, Gold
Copper or Silver. Orders Solicited.

Reformer's Home.
For the accommodation of Spiritualists, and
friends of progress, generally, centrally loca-
ted at
160 LAKE ST., CLEVELAND, OHIO.
Office of the Vanguard and Gem.
All the spiritual and many other papers
accessible to guests.
Charges moderate; comfortable accommod-
tions. Cridge, Walker, & Co.

FOSTER'S PATENT
FRICTION,
Window Supporters & Fasteners

These Fasteners are offered to the public, with the assurance that they are effective in action than any other Spring or Supporter heretofore devised. Their superiority consists in the fact, that

1st, They fasten the window securely and firmly.

2d, They prevent any disagreeable rattling of the sash.

3d, They hold the window by pressure against the frame without any holes or notches

4th, They are the only Spring that operates perfectly on the top sash.

JON R. FOREST, Burlington, Vt, GENERAL AGENT.
Orders Solicited.

BRISTOL ACADEMY.

Rev. C. W. WALKER, --- Associate Principals
Mrs. D. M. F. WALKER, --- Associate Principals
Mr. J. H. F. WALKER, --- Teacher of Painting
Miss E. AUGUSTA PIERCE, --- Teacher of Music

The Academical year is divided into four terms of eleven weeks each, commencing with the Fall term, which begins Aug. 25, 1885
Winter term begins Nov. 24, "
Spring " Feb. 15 1886
Summer " May 13 "

Bristol Academy, is pleasantly located in Bristol, Addison County, Vermont—is easily accessible, and being surrounded by natural scenery of unsurpassed majesty and beauty, and a pure, healthful atmosphere, renders it a desirable home for pupils during the Academic course.

Tuition.

Common English Branches, per term,	\$5.00
Higher	4.00
Greek and Latin,	4.50
French, extra,	1.00
Practical Surveying and Civil Engineering,	5.00
Pencilling, Crayoning, Monochromatics, Pellis work	3.00
Grecian and Antique painting, each,	3.00
Painting oil colors,	3.00
Music, including use of instrument,	5.00
Incidentals,	5.00

The Board can be obtained in respectable families for, from \$1.50 to \$2.00 per week. Every facility afforded to those desirous of boarding themselves.

THE CAPITAL COLLEGE.
BRYANT, STRATTON & CO'S
ALBANY MERCANTILE COLLEGE,
446 & 448 Broadway,
ALBANY, N. Y.

H. B. BRYANT; J. T. CALKIN.
H. D. STRATTON; W. H. CLARK.
One of the associated Colleges located at Albany
New York, Philadelphia, Buffalo, Cleveland, Detroit
Chicago and St Louis. Scholarships purchased at
either point are good at all the Colleges for an un-
limited time.

THE COLLEGIATE COURSE
Embraces Double, and Single Entry Book keeping
Commercial Computations, Commercial Law, Partnership
manSHIP, Business Correspondence, Partnership Settlements,
etc., etc.

THE DEPARTMENT OF BOOK KEEPING and Accounts, is organized and conducted on the Counting Room System; the Halls being fitted up with appropriate desks, etc., and the student is introduced at once to the practical routine of counting rooms generally.

Although the instruction in the department of Book-keeping must, from the nature of the study, be given from written manuscript forms, with elaborate oral and blackboard elucidations, and lectures, yet great benefit may be derived from the use of reliable books of reference, while in the important department of Commercial Law they are indispensable. To meet this necessity, the following

text-books and their preparation;
Bryant & Stratton's Commercial Law for Mercantile Colleges, and Academies, Business Men and the Profession, by Amos Dean, L.L.D. Prof. of Law in the University of Albany, published by D. Appleton & Co., 443 and 445 Broadway, New York.

Bryant & Stratton's Commercial Calculations, for Accountants, Business Men and Academies.

Bryant & Stratton's Book-keeping, in three editions: 1st, Primary edition, for Common Schools, 192 pages; 2d, High School Edition, for High Schools and Academies, 208 pages; 3d, Counting-house Edition, for Accountants and Business Men, 350 pages, in press.

Spencerian system of Penmanship, in a series of nine books, by P. R. Spencer; published by Ivison, Phinney & Co., 48 and 50 Walker Street New York.

For Catalogue and Circular, or information of any kind, call at the College, or address
BRYANT, STRATTON & CO.,