THE WORLD'S PAPER.

Welcome or unwelcome as this sheet may be to the readers of its pages, normatter. It has a sort of mission to perform aside from that usually performed by the secular press However obscure or unpopular its origin and support, is a matter of no consequence to us-Our object is higher than considerations of prase 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 flaterer 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 cataract of passing events. Then do not ask us to lend ourselves or our columns to serve the popular without merit, or the baughty withou justice, for we have no such intention and must ask to be excused from any such mis-

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 ask the extension of all charity.

Should we come short of our anticipations, we shall only be enrolled with the disappointed that have and who for the past two years, had been raft- landsharks " been.

It would be our highest duty, as well as necessity, to present all matter in the most simple, and truthful manner. All attemps to make popular display, or style will be neglect- lars," ed, all patience to make plain and simple all subjects, will be employ-

Our readers may expect these columns open for all subjects, that are liest affections. 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 invisable 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 Naimal Kingdom, embracing the hu-

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 ar = plause of the popular, nor indeed, want anything take it. do we expect to make it a source of pecuniary profit to ourselves; but and thereby be instrumental in aid- him !" ing 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.

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 and what ought and must be done. regard to position or claim.

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

SANDUSKY, VERMONI, NOVEMBER 3, 1860.

Enoch Dichenson

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

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

Notice!

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

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:

age, was scated upon a pile of cheese boxes, Presenting this sum-to the agreeably astonishwith her two little brothers, aged 11 and 13 ed young man, we informed him that he could years. They were orphans, bound from Al- now procure a state-room with two beds, one egbany, Pennsylvania, to Michigan, where for himself and wife, the other for the two they expected to find a home with an uncle.

for three, the girl had spread her old quilt on | met by Capt Pierce, agent of the line; Capt. an effort in the direction of what we the pile of cheese boxes and prepared to pass Evans, commander of the boat; and Mr. Curdeem reform, and as we do so, we the night in quietude. She had bardly ar- ter, the Clerk. ranged her nest, however, before she was accidentally discovered by a second class passen- fellow; here's a ticket for yourself and wife to marks about the character and life of ger, a tall young man of 23 years, who had go to Chicago. Get West as fast as you can; the man. When a boy, we became acloved her in secret almost from her infancy, go to work on a farm, and look out for the quainted with his reputation. It was ing lumber on the Ohio river Having acquired about two hundred dollars in hard curparticipate in the celebration, when, as he ex- thy Captain forgot his speech and ran off pressed it, "some mean kuss had picked his laughing. pocket of every darned cent but four dol-

> Being unacle to find the thief of the money, mination 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 ear-

Sliding up to her, he exciaimed:

"Why, Cynthia Ann! why, Low do yo 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 feeele reply. "You knew mother was dead, did n't vou ?"

"Why, no!" and his voice softened. of Capt. Evaus. '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."

Now Cynthia Ann-just say the word and you're to hum now!"

the agitated maiden.

"I'll go with you and leave them to your uncle's, and then we'll go West and hire out buy a small farm and live to hum!"

'I'm a justice of the peace," remarked a a married man in less than five minutes."

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

The fellow remounted the pile of cheese, was, where he was, and what he had done, small part only of her works. Hooke found faith, he saw fit to commence ravages on ily, we tender to them our acknowledge- by simply soaking them Peaches may also

Starting up suddenly, he exclaimed, half there are 13,000 separate bits that go to pro- writs. This number was entirely unnec- but respect.

pretty hard way of passing the first night!

The bride blashed, and replied Never mind, John, we are just as happy as if we THE WORLD'S PAPER vere 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. con DANIEL TARBELL, JR., EDITOR taining 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 exclain

"I say, look a here, Cap'n, I've paid for deck passage, and I want a bed for myself and i-self and woman. I shain't got no money, but here is an all jofired good axe."

Clerk had stepped out, but would be back in ness (unlike many writers for public paa few moments; whereupon the man went pers) to pay for his series of articles, we back to the pile of cheese to look at his pre- are under double obligations to allow fence, having paid him for staying cions treasure.

Having our sympathics aroused, we hastily style of the production. ran around among the passengers, told the story, and took up a collection to procure a Obituary of Solomon Downer who state room for the young couple. To the departed to live in a higher and differcredit of our lady passengers, they were the ent sphere. This transit took place most liberal in their donations, and in less Thursday morn, Oct 17th, and we think A young girl, apparently about 17 years of than ten minutes we had collected \$14,92. boys. Thanking us with his big watery eyes, After having purchased second class tickets he rushed to the Clerk's office, where he was

Capt. Evans pulled out a glittering coin and said: "Here's five dollars! keep yourrency, he came to Cleveland on the 10th to self in good condition, and--" here the wor-

The Clerk, Mr. Carter, handed the man a key, and said: "You are welcome to one of led us to the evidence that he was an unhe had started for the West with the deter- beds--one for yourself and wife, the other for at last that he was much belied. We the boys."

> Capt. Evans having returned, exclaimed-Give the boys another room! They haint uo business in there. They haint no busi- what was honorable, did not think best fight, with Mr. Downer, he possessed ness n-" here he broke down with laugh- to accept of public opinion or hearsay as traits of character that we had never the boat. The couple now retired to their this way we went on in business from sumptuous apartment, as happy as mortals 1848 to 1854, in uninterrupted satisfacare allowed to be on this earth, and the pas- tion to both parties. Mr. Downer possengers gathered in knots to praise the liber- sessed great wealth at this period of his ality of all concerned, in the comical oddity life, for a man to possess in this inland

Creeping Things.

Let me put a spider into a lady's hand. "Uynthia Ann!" and the young man's She is aghast. She shrieks The nasty, ug- hu idred thousand of doubtful paper, voice trembled—"there ain't no man'll be so ly thing! Madam, the spider is perhaps which he thought was good for fifty glad to give you a home as I will! I've al- shocked at your Brussel laces, and although thousand more, making an estate of two fore. In his earlier history, he practiced lers thought a heap of you! I told your moth- the spider has a right to laugh at your coarse hundred thousand dollars. ture. we shall seek it in the Arts and er when you wasn't more'n so high, that when daubs, as she runs over them. Just show her Sciences, we shall seek it in the An- | you growed up I was a goin' to have you. | your crochet work when you shrick at her. "Have you spent half your days, " the spider, if she be spiteful, may remark, "have you 'What'll become of the boys?" inquired spent half your days upon these clamsy 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 this fall and winter, and then next spring we'll you. Let me spend a day with you and bring my work. I have four little bags of thread- was said not to be, at all times, decent The girl gave a warm sigh of acceptance, such little bags! In every bag there are in providing for her comfort and his own knew. He allowed no friend to step in leaned her head against the honest breast of more than one thousand holes-such tinny respect. With this woman he was sepathe hardy youth, as much as to say -- if you holes! Out of each hole thread runs, and all rated by a bill of divorce granted her the thread, more than 4,000 threads, I spin with an alimony of ten thousand dollars. The man snatched a kiss from her ripe ruby together as they run and when they are spun He-subsequently married again to a lalips, sprang down from the cheese boxes and they make but one thread of the web I weave. dy by the name of Mrs. Wright, with kind, and then turn upon his victims with exclaimed—"If ther's a minister or justice of I have a member of my family who is herself whom he was living when he died. She we hope to agitate thought in mary, the peace on this boat, I,ve got a job for no bigger than a grain of sand Imagine what being a woman or taste, seemed to dress the end. The last part of his life was a a slender web she makes, and of that, too, the old gentleman up, and he appeared each thread is made of 4,000 or 5,000 threads venerable looking old man from York State, that have passed out of her four bags through 4,-'remount the cheese boxes, and you shall be 000 or 5,000 little holes. Would you drop her, too, crying out about her delicacy! A pretty as they came to do business with him in "Well hold on, square, I haint got no thing for you to plume yourself on your deli- his house. But as we shall confine our he has hurried there before him, and we money, but I'll give you an all joffred good cacy, and scream at us." Having made such remarks to our own experince mainly, are sure his condition will be no worse a speech, we may suppose that the indignant we shall pass this trait of his, by saying, than when here. We think we shall creature fastens a rope round one of the rough that he was always liberal and free with points of the lady's hand, and lets herself us, and believe him to be with others, as when he gets over the event of the down lightly to the floor. Coming down far as relates to his home hospitalities.stairs is noisy, clumsy work, compared with But another side, of Mr. Downer, our ex- too severe or unkind he will so inform ing, spreading it thinly on earthen dishes and clasped the hands of his dearly beloved, and such a way of locomotion. The creeping perience can tell. After having done us through some medium, as we are sure dry it in the hot sun, or in ovens kept at so in three minutes the ceremony was performed things we scorn are miricles of beauty. They In conclusion we say, we invite he had entered into a new existence. Kis- are more delicate than any ormulu clock or seated himself on a big cheese and commenced, bigger than shilling. Lyonot counted 4,041 there was, apparent to us, no occasion bear in this place. If anything in this is pared will keep a long time in a dry room, and sing his little bride once on her ready lips, he any lady's watch made for pleasure's sake, no no doubt, for the first time to realize what he muscles in a single caterpillar, and these are a for alarm, and certainly no want of good harsh to the various members of the fam- be ready for use whenever they are wanted,

-Dicken's Household Works.

SANDUSKY, VT. NOV. 3, 1860.

Our readers will notice that a arge portion of this issue of our sheet able pen of J. A. Spear. As Mr. Spear The gentleman in the office replied that the and. as Mr. Spear possesses the manli-

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 assertain 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 lawyers and officers; and then suits Capt. Pierce exclaimed: "Here my good notable event without making some rethat 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 fealousy. His approaches were kind and flattering. We saw nothing that safe man to confide in Wa concluded were often told by his neighbors that we should have trouble with him, but as we could discover nothing in his deal but make the best of it. In this pecuniary ter again, and hurried away to give orders on proof against our own treatment. In 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

We were intimate these years, and we assisted him in taking his inventory, so thousand dollars in the opperation. He we think we were in possession of the was a man of great nerve, great will, great facts. Mr. Downer was not a man that secretiveness, and love of money. He tried to make display of his wealth, as possessed, by nature, a good constitumany do for show, but on the contrary, tion, but abused it by hard habits. He appeared as one in indigence While better in his dress. He always had

aloud, to himself-"Well, by hokey, this is a vide nothing but the act of breathing in a carp. 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 soccupied by matter furnished by the suits and attachments, he so tied and en- ed with the interview. Mr Farnham subsecumbered the property, that neither he quently conversed with the Duke of Newcastle had made an effort to get an insertion in nor we could convert it. We could not upon the events of the Revolution. He then To Freeman, and was disappointed by sell it, to sive a title only at his dicta returned to the Adams House. It was very the perfidy of the editor of that sheet, tion and will, nor could be until he could proper that this interview should take place, we had a good honest and valid dehim space, aside from the commendable 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. Dwoner could go forward, and would not settle Burgoin's supplies were cut off, and they were or abandon his policy, to break us down in a wretched condition. as he had his hundreds before. This scene, in short, was one to be abhored .-Honest men, and knaves, alike, were Prince of Wales, that I fear the people will caused to suffer if they were connected all turn Royalists." The remark control in any way with either of us, and but few in the valley of Wh.te River but what

was effected, more or less, by this collision. It has cost Mr. Downer more than twenty thousand dollars, paid to 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 Chester, and J. S. Moore of Strafford, are appointed as Administrators of his estate. They are every way competent to discovered in him through all the time previous, while in friendship, although

amount of property by like conduct beupon Jacob Fox, of Royalton, the same treatment, and made as it is said twenty was an industrious man, and was capapeople than any other man we ever 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 a tyrant's revenge, and pursue them to scene which all men ablror; both as it effeeted himself his family, and the world. gone to the spirit land, with those that hear from him again in a few weeks, change. If he thinks our remarks are

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 to 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.

NO.11. The Prince is Visited by Ralph Farnham.

Mr. Ralph Furnbam, 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 Highweis. 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 immediwhere there was no principal due he fre- ately entered into a long and animated conquently, sued for intesest. By these versation, and both seemed to be highly pleasget decrees from courts, or the lands set and we are glad it was arranged. It was off on executions On some of the suits highly appreciated by all who happened to be

> The Transcript says the Duke of Newcastle sked Mr. Farnham if he saw General Burgoine at the time he suarendered. "O, yes," said Mr. Farnham, " and a brave officer to was, too," "But you got the best of him there, "said the Duke. Mr. Farnham said that

In speaking to the Prince, Mr. Farnham said, "I hear so much said in praise of the much merriment

The interviw lasted about fifteen mieutes, 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 great greatdfather 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 respeets to the Prince, to show that past animosities were forgotten, and be hoped never to be revived. The Prince presented Mr. Farnham with his autograph. Mr. Everett and several distinguished gentlemen were in the ot found, but we learn that his son, parlor during this interview -Boston Post,

Man does not live by bread alone. He ives to develop and improve as much as to xist. And development and improvement are things as real as existence itself. That which brings home to our conselousne ideas, refined enjoyment, that which bears good fruit in the mind, even though we perhe possessed them, and we are now at a ceive it not with our eyes nor touch it with loss to know whether he laid this plan our hands, is something clee that an idle from the beginning to encourage us on in dream. The poetry of life is something more our enterprise, until we had got large than a metaphor. Sentiment is linked to acamount of property in our hands, and tion. Nor is the world with all its hard maattach us as he did, or whether this at- terralism, dead to these truths. There is si tachment was an after thought, at any corner, even in our work additionals, where rate, it seemed to us that it was a part the IDEAL lurks, and whence it may be called of his policy, as he had made a large forth to become, not a mere largen fancy, but the prolific parent of progress. And from time to time it is thus called forth, to canoble and to elevate. It is not the enthusiest only who aspires. What is civilization but a realzation of human aspirations?-R. Dule Ow

Save the Fruit.

In nearly every section of the country there is a great apple crop. Peaches abound also living with his first wife, especially, he ble of destroying the fairest hopes of more in a few places, but not in New Jersey, and some other lecalities where the yield was formerly abundant. The excess of huit should not be wasted. There are milions 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 presome pride in being liberal to his friends, But after all, this Lion of the age, has pared. Two shillings worth of time and care in preparing a bushel will not ufrequently 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 proparing the fruit as if for sauce, and then, after cookhundreds of thousands of dollars busi- he can some time. We could give many low a temperature as to avoid all danger of ness, in friendly confidence, and where anecdotes of this singular man, but for scorching. The thin dried sheets thus pre-14,000 mirrors in the eye of a bluebottle, and what we had, by the visitation of eighty ments, that we entertain of them naught be preserved in a similar manner. - American

BY J. A. SPEAR.

EDITOR FREEMAN: -As Spiritualism has been noticed a number of times in the Freeman, and represented in such light as its opposers from time to time have seen fit. I. as a Spiritualist would like to inform the readers of the Freeman what Spiritualism teaches, or what, as near as I can ascertain, the best informed Spiritualistthink it teaches. Spiritualism is not responsible for what those say who have embraced it in a harry, without informing themselves what they embraced, and have no real understanding of the subject. Many have embraced it who hefore had the slightest belief that they were destined to exist when the mortal form should be dissolved. Thus suddenly relieved of their skepticisin and infidelity. and grasping with eagerness a hope of a blessed immortality beyond the grave, with hearts too full of joy for utterance, why should they be expected to stop and investigate! We would treat all such with kindness, and can bear with them much better than we can with that fogyism that does not even allow investigation.

I design to be plain and impartial, and will endeaver to be as brief as possible, and still be answer any fair and candid inquirer as far as 1 are capable, and no gentleman will ask more of me. I would not object to a fair and manly discussion, but think that low abuse, which many resort to in discussion, is incompatible.

First. I wish to inform the readers of the Freetenches, and assign a few reasons for believing in

been alluded to in the Freeman I believe all religious denominations claim the right to announce their own belief, and do not call upon others to announce it for them, or misrepresent it for them. Spiritualists claim the same right.

istence, for the spirit alone is immortal -- an em ination from the immortal God who is a spirit of stone on which they were written, God wrote wrote."

Moses, his chosen medium?

Inspiration is the controlling power which one made to bear upon the mind of another, so as to produce a positive influence, more or less, according to the circumstances, and condition of both parties. I have seen those who were so suscepti-ble that when there was no uncomman influence upon them, they might be walking at a distance from certain others, say from twenty to eighty rols, and they not knowing that any one designed to influence them, by the will power of the minn. in an instant, they could be stopped, being unable to move a limb. I have seen it tried also with the consent of the one about to be influenced, while he resisted the influence, and; in spite of every effort on his part, he was stopped in santly, and held still. Now if mind is thus powerful, though invisible, we suppose that minds out of the bedy, can influence those in the body.

The following seven Nos. on Shritualism very pastion of single half line very pastion of single pastion of single half line very pastion of single pastion o

they don't want it through a medium.

The Qualters know that spiritualism is taught in the bible, and do not allow any to speak in their meetings, not even their minister, unless there is some special spirit influence upon the the speaking. They know that every important truth in the kible, was given under spirit influence. If all scripture was given by inspiration and inspiration is spirit influence. I would like to have some opposer of Spiritualism tell me low much scripture was given aside from spirit influence.

Spiritualism .-- No. 2.

BY J. A. SPEAR.

Again we find that God spake not only by His Son, Jesus Christ, and the apostles. but also by the prophets; Hebrew 1; 1.—"God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, bath in these last days spoken unto us by His Son, whom the hath appointed heir of all things, by whom also He made the worlds," Luke 1; 70,— 'As He spake by the mouth of his hely prophets, which have been since the world began Peter and that he is something besides flesh and blood. 1: 21 - "For the prophecy was not in old time Luke 17, 20, 21: "And when he was demanded

of his hely prophets, which have been since the the kingdom of God is within you world began, and by them spake unto the fathers at sandry times and in divers manners, and hath. man what I understand by Spiritualism, what it also spoken unto us by His Son and God is a spir observation, is invisible—spiritual. It is the it, it is very certain that a spirit is capable of in- stone that was cut out of the mountain without fluencing those in the flesh, and speaking through | hahds, that breaks "in pieces the iron, the brass, | stand that God is a spirit, and bath all power, though invisible, yet infinite; therefore we worship thim as such, not as a person. The prophets lasting light, and thy God thy glory." eir own belief, and do not call upon others to some first and the ground of the space by impressions, but did not see the God by britualists claim the same right.

Spiritualism is the foundation of all belief in God any time;" that is, with the natural eye; spirit, and that his kingdom is a spiritual king. immortality, and hope of an endless immortal ex. still Moses was influenced so positively by the in dom, and he influenced Christ and the apostles,

Incredible as it may be to some, it seems very them the second time.

Query. How did God write the command-ments? Did he being a spirit, write them on was written by spirit power exclusively, and the tables of stone they being of hard material sub-hand that wrote was a spirit hand; and we have ye cannot bear them now? Me have no exist the command-ment of the dependence without infringing upon that book.

Christ informed his descriptes, saying, John 10.

Christ informed his descriptes, saying, John 10.

Christ informed his descriptes, saying, John 10.

Christ also sagend prevail before his second blood would prevail before his second blood would prevail before his second. stance, without making use of material things to evidence that the same power still exists, for write with ? If God created the world in six with other recent spirit manifestations, the spirit days, why should be be forty days in written has been repeatedly felt and soen, and communitione few lines, unless he wrote them through cations have been written when it was positive that no fleshly hand was near; and by what, we suppose to be spirit power, musical instruments spirit exercises over another spirit, or mind. We have been played upon, and even what we call suppose this power exists both in, and out of the physical power has been employed in moving ina-body. The mind of one man in the flesh can be terral bodies; and we learn that that power has long existed. for by it the three worthies were preserved in the fiery furnace, and by it the lions' mouths were shut, and Daniel was not harined by them; and by the same power the stone was rolled away from the door of the sepalchre wherein the body of Jesus was lain; and on a certain occasion, after l'aul and Silas had been beaten with many stripes, and thrust into the inner pris-on, and their feet made fast in the stocks, by spirt power, and at midnight, suddenly every man's bands were loosed, the prison doors were all open ed and by an earthquake, the foundations of the prison were shaken. It was by spirlt power that Christ was enabled to walk on the water, for he had no power except what he received from his spirit Father (God). Certain persons have been taken up by invisible power, and suspended in

craft though invisible, we surpose that mindis, on the three in the body, can indicate these in the body, can indicate the mind that is infinite, the indicate the mind that is infinite, and another has been carried lengthwise and another has been carried lengthwise and matches in the body, carried to the mind that is infinite, on the matches and general the mind that is infinite, on the matches and matches has been carried lengthwise and another has been carried lengthwise and matches and personal department of the intendent has been carried lengthwise and another has been carried lengthwise and matches and personal department of the intendent has been carried lengthwise and another has been carried lengthwise and the carried lengthwise and another has been carried lengthwise and another has been carried lengthwise and the carried lengthwise and the

or what ye shall speak; for it shall be given you believe for it appears—Luke 9 32 that we shall speak; for it shall be given you believe for it appears—Luke 9 32 that were leavy with friends who had left the form were gone for church, and when the church do the works not yo that speak, but the Spirit of your Father sleep; and when they were awike they sawshis over until some kind act of the heavenly host that he did, then we shall know the church or which speaketh in you. If this we learn that glory, and the two men that stood with him as the apostles were speaking mediums.

The idea that God spoke through his children Christ prayed; they were given indowed by the The idea that God spoke, through his children on earth was so commonly received a few years ago, and was supposed to be proved so clearly in the bible, that it was no uncommon thing for uninisters to arise in the pulpit, saying. It have not returned, and they were fall yentian countries to arise in the pulpit, saying. It have not returned, and they were fall yentian countries to arise in the pulpit, saying. It have not returned, and they were fall yentian countries to arise in the pulpit, saying. It have contained they were fall yentian countries to arise in the pulpit, saying. It have contained they were fall yentian countries that they had learned by heart, and they were novemband and after asking the brethern to pray for them, and after asking the brethern to pray for them, and they would go to work, and perhaps get off a serious cash that stood with him. If they were novemband and forms of goddiness, as long as they deny and forms of goddiness, as long as they deny and forms of goddiness, as long as they deny and forms of goddiness, as long as they deny and forms of goddiness, as long as they deny and forms of goddiness, as long as they deny and forms of goddiness, as long as they deny and forms of goddiness, as long as they deny and forms of goddiness, as long as they deny and forms of goddiness, as long as they deny take, a number of casks that the power, for the apost the power, for the and forms of goddiness, as long as they deny take, and forms of goddiness, as long as they deny take, and forms of goddiness, as long as they deny take, and form of goddiness, as long as they deny take, and form of goddiness, as long as they deny take, and form of goddiness, as long as they deny take, and form of goddiness, as long as they deny take, and form of goddiness, as long as they deny take, and form of goddiness, as long as they deny take, and form of goddiness, as long as they deny take, a mon that they had learned by heart, and had it. rather than in the flesh; and he in spirit was preached seven times before, and the brethren glorious. When it is proved that spirits can be would receive it as being directly from God.—
Why did they receive it thus? I answer, it was and they that were with him, were not entranced. occause they knew that their bible taught them or in the superior condition; but at present we that God spoke by his spirit, through his chil-thick spirits can be seen only with spiritual eyes, dren or earth. Can those same ones come for That a spirit can control the vision of those in werd now, and without a blush, say that there the flesh is very clearly proved by the fact that is no such doctrine taught in the hible? Yes. I the two men who conversed with Christ by the from time imm mirial there is no doubt, hear them. O, ye hypocrits, e deceivers, will way to Emmaus knew him not till they sat at therefore the day spoken of hore, and the ye judge others by yourselves, and then wrest the meat and immediately after, he made himself darkness of the sun, can have no illusion to ser-ptures to your own destruction. Written ser-known to them, he vanished out of their sight, an ectipse; for that is no uncommon circummons were objectionable with many, because But how did Christ vanish out of their sight? stance. Neither do we suppose the literal they said that such were the productions of men. We suppose he entranced those men, or controlled moon ever has been or ever will be turned in they wanted "it fresh right from God." But now their vision, and they knew it not; and as they sat at meat he restored them to their normal condition; and to them, he seemed to vanish. As source for these signs that were to preceed there are any who can show how Christ could

gain when they returned to Jerusalem, and were the great and terrible day of the Lord. Christ telling the eleven disciples, and they that were is spoken of as the son of rightcourness, and with them, what they had seen, Christ appeared the church as the moon. As the church or again and the doors were made fast. Now it moon only reflects the light of Christ. appear and disappear thus, otherwise than by entrancing those who saw him. we would be happy to learn. It is of no use to scoff—show us a better way and we will pursue it. Christ was supposed to be on earth forty days after he arose,

but was seen only seven times, and those visits it has been engaged in. Christ taught the church has turned death as bereties, but Christ's desciples are were short, and no account was given of his doctrine of peace, but the church has turned death as bereties, but Christ's desciples are whereabouts the remainder of the time. We into blood, and wholesae murder, and the known by the love they bear to each other, think he arose in spirit, was immortal, and asbloody gore is upon it. Would the church ap- not by burning heretics. cended to his Father's house, wherein are many prove of savery and war, and all sorts of mansions. crimes, if it enjoyed uhe clear light of the sun Spiritualism.--No 3. of rigiteousness? But the light begins to shine again, the darkness recedes, and the "sauciuary" which means the same as church. The apostle seems to think "that flesh and is being cleansed. There are some in the blood cannot inherit the kingdom of God." But church that begin to see that war, slave y

It appears to us that a kingdom that can exist in the mhabitants of earth and cometh not with struggle, but God rules the destinies of men,

pour out my spirit; And I will-show woa-

ders in the heavens and in the earth, blood

be turned into darkness, and the moon into

to blood, therefore we must look to some other

Lord come."

and will prevail. more be thy light by day; neither for bright to blood, church members have been known come into condemnation: but is passed from of thy thoughts? Thou caust not tell; then by their abusive treatment and abusive words death unto life. Verrily, verily, I say unto thou didst not make them, but they were givness shall the moon give light unto thee an everto those who honestly happened to differ from you. The hour is coming, and is, when the chithem in opinion. They would someteness dead shall hear the voice of the son of God: When God at any time;" that is, with the natural eye; split, and that his single-condition is still Moses was influenced so positively by the infinite Spirit, that it seemed to him that he saw and the prophets, by his spirit, and often spake light to for darkness, and darkness for light as it was then, so it would be in the future by their mouths, thus far showing the possibility. There are some such yet. They are not darkness for light as it was then, so it would be in the future by their mouths, thus far showing the possibility. There are also some spiritualist whose garments are yet tinged with blood, and will insulate the said, "and they that hear shall live. And who were those that heard, was it bodies. Gallico that the earth turned on its axis, Newwhile all gross visible matter is controlled by people saw the cloudy pillar and worshipped of spiritual communications & are not forever at ments are yet tinged with blood, and will imwhile all gross visible matter is controlled by people saw the cloudy pillar and worshipped of spiritual communications & are not icretary ments are yet tinged with nine and without it. We learn by the power, and spirit mansfestations. Dan. 5; 5.— will now endeavor to show, that by the bible that "God is a spirit," our great immortal bible that "God is a spirit," our great immortal bible that "God is a spirit," our great immortal bible that the greatest spiritual communications with the greatest spiritual communications with the sun would be darkened, and the moon that the greatest spiritual communications with a re ever conscious, both in and awrote over against the analysis of the inhabitance of the spirit was a controlled by people saw the cloudy pillar and worshipped of spiritual communications at a controlled by people saw the cloudy pillar and worshipped of spiritual communications are vet tinged with nine and with mineral controlled by people saw the cloudy pillar and worshipped of spiritual communications & are not icretary ments are yet tinged with nine and with mineral controlled by people saw the cloudy pillar and with mineral controlled by people saw the cloudy pillar and with mineral controlled by people saw the cloudy pillar and with mineral controlled by people saw the cloudy pillar and with mineral controlled by people saw the cloudy pillar and with mineral controlled by it is an controlled by people saw the cloudy pillar and with mineral controlled by people saw the cloudy pillar and with mineral controlled by people saw the cloudy pillar and with mineral controlled by people saw the cloudy pillar and with mineral controlled by the cloud pillar and with mineral controlled by the shows the reality and some controlled by the cloud pillar and with mineral contro Ta her, and that he often spake to his earthly hand, and wrote over against the candlestick up have not yet been given to the inhabitance of that the sun would be darkened, and the moon biddren. We learn by that God wrote the ten on the plaster of the wall of the king's palace; earth. We do not expect that anything will be would be turned into blood long before they commandments, and when Moses broke the tables and the king saw the part of the hand that added to, or taken from the bible, but suppose were. For some reason it is all right, perhaps that any quantity of other books may be written to show man his frailly, and his dependence

> ye cannot ben't them now?? We have no evilouming, and said, dence that he said those things before his ascension. "Howbeit when he, the Spirit of truth, is Son of man council, shall be find faith on come, he will guide you unto all truth: for he learth." This intimating that there would be shall not speak of hinself; but whatsoever he so little faith on earth that it was almost doubtshall hear that shall he speak, and he will show ful whether there would be any. But now you things to come. Thus did Christ direct, the reformations are breaking out all over the land, mind onward, even to a future day. He came and in errormations are breaking out all over the laud, mind onward, even to a future day. He came and in every department of society. There once in the flesh, and in spirit returned to his spirit Father, and the promise was left that he would return in like manner; but the aposites upon the minds of the people and the general got the impression that lie would not return alone, anquiry is, what shall we do as individuals and but would be accompanied by his saints. Quitions, to be saved from the evils that sur-Paul speaks of his coming with all his saints, round us. This slows that light is shining, and being glorified in his saints, and descend-the evils and difficulties court be seen when ing from heaven with a shoots Jude, 14 total darkuss prevails. It appears as though And Epoch also, the seventh from Adam's God is in reality spouring out his spirit apon prophosica of these, saying, Beliold the Lord all fish, the young men see visions, and the cometh with ten thousand of his saints? sons and daughters are prophesying. No such Now we believe that those spirits have been time has been known believe in

> taught by Christ, because they zeach as he fulfillment of Joel's prophesy seems to be comtaught, and we believe that Christ was taught plete.
> by the Pather, because he taught as God coolings in nature. Can our opposions give a better quoted this prophesy, because they were all ter reason for their belief? Elic Jews saw lifted with the Holy Ghost, and speak in other

fever, until some kind act of the heavenly host that he did, then we shall know the church or ferent instraments. He clays upon each with gave, underliable proof of the presence, and them that do them; believe on Christ. We the same skill, but all inake different sounds dont care anything about their ceremonies, The difference is not in the musician, or play

blood, before the great and terrible day of the

moon ever has been, or ever will be turned in or healing the sick.

it has been engaged in. Christ taught the chose that the spirit is upon) would be put to that dwelleth in me, he doeth the works."

Spiritualism .- No. 4.

BY J. A. SPEAR.

abuse each other, and I am sorry to say that and they that hear shall live." Thus Christ ered by the inhabitants of earth, that thought body, though dead in trespass and sins, that forc. They were reserved in the infinite mind heard and believed. 28 and 29 verses. Christ till the inhabitants of earth were prepared for says. " Marvel not at this; for the hour is them, and then, by that mind, one was rearcoming, in which all that are in their graves ed on earth, having a mind sufficient to imshall near his voice. And shall come forth ; press with the thought that would then be of they that have done good unto the resurree- use to man, and could be comprehended by "Nevertheless when the tion of life; and they that have done evil un- him. It is as necessary for the world to proto the resurrection of damnation. This teach- gress and arrive to a certain point before it es us there is a second resurrection for those can receive any great important thought, who leave the form, and are ushered into the which to it is new, as it is for the child to learn spirit world without knowing, or believing on the alphaget before it learns to read, or for a Christ. 1 Peter 3, 18, 19. "that he might tree to attain age and strength, before it can bring us to God; being put to death in the bear fruit. The reason that the present manflesh, but quickened by the spi it: By which her of spirit communication has not been also he went and preached unto the spirits in known on carth before, is taht the world was prison." Thus Christ went in spirit, and not prepared to recieve such, and it was not preached to those disobedient spirits that liv- necessary. Just at the time that the world ed on earth in the days of Noah. We think was asking for further proof of immortality is the word "grave?" is used in a figurative sense was given.
even as David used it, when he said; "O Lord," But if thou couldst make a new thought, thou hast brought up my soul from the grave: thou might create one that was never in the thou hast kentine alive, that I should not go infinite mind, and, thus be in advance, of thy down to the pit." No allusion is made to creator if not his instructor. Christ could do the body, but the soul had been brought up nothing of himself; and how much in advance from the grave, which we think meant no of him act thou. If then would have a thought. more than a dark, unhappy condition, though thou art passive, and that thought is given still in the flesh. John 11, 25, 4Jesus said unto her, I am certain minds or attroutes, and cannot be giv-

the resurrection and the life, he that believeth en through others. Poetry, philosophy, in me, though he were dead, yet shall he mathematics, &c., are all given through their live. The Christ were the great principles of appropriate channel. The philosopher makes

or's nawe, thus making himself, ho mere nor less than the medium of his halber? There are some even now on earth, that do not believe when one speaks in the most in the name of another. If thus, tenth of the father the first pave one test point, and for this iterative proposed as not expired some or not have not disconting the northing of himself, but was the will of this dimer the father the father the father.

God not only spake through the apostless. When Christ sent he work them out to preach, he said Mat. 10, 10.

God not only spake through the apostless. When Christ sent hat hoses and bear to preach, he said Mat. 10, 10.

The dimer of the father.

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God not only spake through the apostless. When Christ sent the control of glidness are leard on earth, while those who had been and converse is proved by the whole the christ sent the control of glidness are leard on earth, while those who had been and converse is proved by the whole the christ sent the control of glidness are leard on earth, while those who had the chris

considering a perfect musician playing on dif-ferent instraments. He plays upon each with

God, but ascribe it all to Satan Do they not the medium through whom they come. There put light for darkness, and darkness for light? must be a string to vibrate, or no sound can and fire, and pillars of smoke. The sun shall If Chritt was right, and we think he was, this be made Every thing must come through its power belongs to those who believe on him. natural, or appropriate chennel. Philosophy but he said nothing about Satan or his follow- must be given through those endowed with a ers ever having it. His desciples told him philosophical organization. Spirits can get Teat the sun has occasionally been celipsed that they saw one casting out devils in his clear, philosophical, and exaited ideas through from time imm mirial there is no doubt, name who did not follow them, and they for the organism of an idiot, just as well as the therefore the day spoken of hore, and the bid him, but he said, "Forbid him not?" musician can produce the tones of the piano We have heard that Satan covered Job cn a quill, or produce the tones of a viol by with sore boils, but never knew that he was fiddling on a corn stalk. The medium is the an angel of mercy, or went about doing good, machine or instrument acted upon by spirit power, and the more perfect that instrument When the Protestants first protested against is, the more perfect will be the tones. That the Catholic Church, the darkness of the sun they might be the more perfect and better began to r. cede, but the church, (the moon) controlled by spirit power, Daniel fasted forty was all in blood, and since that time as the days and forty nights, Christ was an impreslight has increased, it has been imerging from sive medium, but Daniel was a trance mediblood, and now suffers heretic to live; and um, for he saw in a vision-asleep. But lest To know that the son of righteousness has "the great and terrible day of the Lord" some may deny that Christ was a medium, we been darkened, and that the church (the spoken of by the prophet Joel, could not be quote his words. John 14, 10, "Believest morn) has been deprived of that light, and till that time had arrived. If the sun of thou not that I ame in the Father and the turned into blood, we have only to think of righteousness was still darkened, and the Father in me; the words that I speak unto the horetics it has slain, and the bloody wars church in its bloody state, every medium, you I speak not of myself; but the Father

Now, candid reader, when you denounce all mediums as being of the devil, &c , remember that you denounce Christ and all of the apostles, and all the prophets; if they were inspired. Christ could do nothing of himself, but the Father did the works Yes, reader, even thou art a medium, if thou art drawn by the Father, or led by the spirit of truth. All Spiaitual communications are objected to through mediums because they do not all are mediums, but not all trance, or speaking agree, and because the mediums speak in a mediums or writing or rapping mediums. All we believe that God inherits his own kingdom, drunkenness, licentiousness, and many other trance, or are unconscious -asleep. It is said are impressive mediums, some being more poscrimes but poorly adorn the christian, and cry that there can be no difference in opinion in itively controlled than others. Aside Irom aloud against them. But a few years ago, the spirit world: but angels must be perfect, spirit power, thou art nothing, but thy form when the suntranded and care nothing even a God is. But Paul seemed to think would be inactive, thoughtless, dead Even when the suntwee durlessed, and gave notight even as God is. But Paul seemed to think would be macuve, moughness, usual to the church, no one discovered these spots that as one star differed from another star thy form was produced by spirit power, withand blemishes; but now, as the light shines, in glory, so it would be in the resurection. out which it never could have existed. By it those blemishes appear, and will not long be | Christ describes his Father's house as contain- | each limb is moved, and yet thou art ignorant suffered to remain. There may be a mighty ing many mansions, and speaks of the resurr of all. Yes, thy external form is the medium rection as though it were present, and neve- through which thy spirit acts, and when thy intended that the dead mouldering body that spirit is influenced by another, and thou art In the cays of the apostles, Christians were the spirit has left, should be raised. John 5. | led by it, then art thou a medium of impres-

When a seemingly new thought is discover

thee -- Certain thoughts are given through

never sought the Lord. But The Lord is no respector of persons Joel, prophesied he would, it includes all clsses, from the chief judge, to the lowest peasant, even as it is. Though this is objection-Seripture.

that ask not for me, I am found of them that I have spread out my hands all the day unto that was not good after their own thoughts."

As it was with the Jews, so it is with the ly see the form. Churches; they disregard the council of Christ, trifle with his commands, and walk in invisible as what we smell. God reigns now, that did eighteen hundred find to visible things. Why were the major that any of the latter day mediums are lower invisible things, if no such things exist? than the one that the Lord spoke through when the augel of the Lord prevented Balaam times?"

universe, would speak through a beast, we think others may speak through their equal brothers and sisters.

Spiritualism---No. 5.

RY J. A SPEAR.

The materialists say they know nothing about that invisible power of which Spiritualists talk so much. They say that what exists tion, and I care not who makes its laws; in invisibility, exists in non-entity-nothing; thus saying, that ideas were more powerful therefore they call it invisible nothing. Now than a nation's laws. Ideas are the foundaas Spiritualists know nothing about any visible power that does, ever did, or ever can exist, either spiritualists or materialists are nothing before them. Though invisible, yet wrong, or there is no power, either visible or invisible Let us see.

do, we learn there that God is a spirit, and nation from the great first cause, which must seeketh such to worship him as worship him be self-existant, and as like produces like, and in spirit and in truth, and dwells in light un- the offspring must be like its parent, mind is approachable, and is invisible. There we self existant. Mind being once identified learn that the heavens and earth, and all visi- no matter what the condition, its identity can ble things were made by the invisible God --Col. 1, 15, "Who is the image of the invisi- If the mind depends on the external form for ible God, the first born of every creature." its existence, and was produced by it, then The very first verse in the bible informs us the external form is its parent - not God .that, "In the beginning God created the heaven and the earth." Seventh verse, "And it follows that the visible universe produced God made the firmament, and divided the wa- God, and all power is visible. But in as much ist, and once he did not, and had no ters which were under the firmament from the as there is no visible power in the universe, waters which were above the firmament : and we know that it did not produce God, and it was so." 25 verse, "And God made the that man's visible form did not produce the beast of the earth after his kind, and cattle mind. As God created beaven and earth, so after their kind, and every thing that creepeth the life power within, the immortal germ, swered. Besides, the birth of Christ was upon the earth after his kind: and God saw formed, and built its own clacy tabernacle that it was good " John 1, 3, "All things | As the brain gives size and form to the skull. were made by him; and without him was not any t ing made that was made. In him was life; and the life was the light of men." Ro- in, the first cause of which is God, is the mans 13, 1, "For there is no power but of permeating and controlling power. This is

If there is no power but of God, and God is invisible, and made all things, even heaven that was breathed into Adam when he beand earth, and every living creature, where is came a living soul. It was the same that rethe visible power? We learn nothing in the turned to Jairu's daughter when her spirit bible, or in nature, of the earth being first, came again. It was not the wind, or air for so he was till after the birth of John, and of deacons and ministers often the lowand God being the result of visibility. But that had not been absent. The materialist he i.ad written what his name should be, est and most wayward of any, and why God, the great invisible power, was first, and contends that there is no life principle but made all visible things. Where then is visible power? Is it an attraction? No, for again But if air, or wind, is the spirit, then that is invisible. Cohesive attraction holds the materialist's God is the wind, for God is a tic does upon Mary, the mother of Christ, all visible bodies together, and it is by the at- spirit. traction of gravity that one body, or visible The creator must exist before the things thing, is drawn by that of another. matter has no weight, otherwise than by at | self-existant. Now it devolves on the matetraction. Were it not for cohesive attraction rialist to prove that the visible universe is with the Holy Ghost. the earth itself would dissolve in chaos; and self-existant, and Gol was produced by it, or were it not drawn by the attraction of sur- this logic, that the visible, material organism rounding bodies, or planets, it would posses produced the mind, is not good. Every thing gives it a rotary motion, and that constitutes verse did not not create the invisible God bodies to it, and gives them what we call could do nothing without the aid of his invis-weight. It is very strange ye think, that a lible Father. Can the materialist do more weight It is very strange ye think, that a lible Father. table is raised by invisible power, but didst than Christ thou ever think how very strange it was, that think how very strange it was, that at mid- before the desolution of the body? night, when they feet were turned towards down, that thou didst not drop from the earth | tricity, it is no evidence that the electricity is with naught to arrest thy descent? Thou art extinct, neither is it evidence that the spirit constantly held by invisible power

danger and excitement, to put forth twice his can understand why the wind is but faintly usual amount of physical strength? It is the exhibited through the organism, and somespirit within that moves the visible man. The times not at all, for a long time previous to visible external man is the machine, and is disolution, in old age, when there is no injury, moved by the invisible power within. It is or disease, but the lamp gradually goes out, that that gives life and power to the external by considering the vegetable creation. for the visible form, and without which it cannot invisible things of God are clearly seen, bemove a finger, but is inactive, even dead.— ing understood by the things that are made Luke 8, 54, "And he put them all out, and The life in the seed sends forth the young took her by the hand, and called, saying, shoot, and the same life power causes it to maid, arise. And her spirit came again, and grow, and in due time to blossom, and the she arose straightway; and he commanded to same life power emerges to form new seeds, dy was dead without the spirit, but when it growth, and when they are matured, and the 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 dy for harvest The principle of life was first the spirit within that makes that form power- er seeds. So the life principle in man first ful. Yes, and he is well aware of it, for, see existed then formed the organism and in, and him lash himself before he engages in com-through that, the mind. The mind no more To arouse the spirit within, without which he cornidies when the stalk decays. When the

is very powerful.

condescend to speak through them, for they for, aside from attraction, it could not even the stalk and the ripe kernel, or seed, but virtuous and that Christ was

er. Ransack creation if you please to find visible power, but alas! ye find it not, it is all it and the organism." invisible. The earth is permeated by it, and able to some, yet it is the fulfilling of the brings forth, but we see not the power that does these things. Well wight the apostle Again, in speaking of Christ the prophet say, "there is no power but of God." Our Isaiah said, 65, 1. "I am sought of them very senses declair the reality of things invisible. The sense of seeing is exclusively for

sought me not: I said, Behold me, behold me, the visible, but the sense of feeling informs unto a nation that was not called by my name. I us of heat and cold, which are invisible. We hear sounds, and are delighted with music, a rebellious people, which walked in a way but it is all invisible. We smell the sweet scented rose, but the oder is invisible; we on-We taste, and what we taste exists in visible things, but is itself as ways that are not good, even after their own of hearing, and the sense of taste, and of smell thoughts. When those that were bidden to were given to us that we might detect invisithe wedding made light of it, and went their ble things, while the sense of feeling is given own ways, the bad and the good were then in- that we may detect both the visible and invited and the house was filled. And the same visible, and seeing alone is exclusively conyears ago Besides, we have yet to learn ity of our senses given that we might detect

Thought is invisible, there ore mind, the channel through which thought comes, is infrom going further, being seen by the beast visible also Ideas, which are thoughts, gov that he rode. Numbers, 22, 28; "And the ern the world When the idea existed that Lord opened the mouth of the ass, and she God required burnt offerings, then it was that said unto Balaam, "What have I done unto burnt offerings were offered up to the Lord. thee, that thou hast smitten me these three But when that idea was superceed by the idea that God was not well pleased with such, If the great infinite, the highest spirit in the 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

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-hold er would not be troubled by it. It hath been said by one, "let me make the songs for a nation of all improvement and progression.--Ideas control all physical force, and it is as they control the world As thoughts are invisible, and the mind, the channel through Shall we go to the bible for proof? If we which they come is invisible, mind is an emino more be lost than God can cease to exist But if the visible form produced mind, then so the attributes within, give size and form to God in principle, an emination from trim; the beginning, and hath no end. It- was this the air, and the air was the spirit that came

Visible that are created, and the first cause must be The life power that permeates it, tal form ercate the spirit, and the visible uni-

But he asks, saying, if the mind, or spirit the attraction of gravity? Didst thou ever why is it, that it often seems to be extinct

When some branch of the telegraph wire the sun, and the earth, as ye suppose, up side is out of order, and will not conduct the elechas ceased to exist because it cannot be ex-What enables the strong man in extreme hibited through an injured organ. But we life that gave the stalk its growth has all passhe stalk to the seeds ceases, and the stalk finally dies, but the seeds still live, and are reachild too, the life principle clings very close to But with what power would water move the the organism, but as the child advances in

exist in combination, but would disappear.— that does not prove that there is no life in The engine may be moved by steam, but it is the seed, or kernel. Neither does it prove if God pours out his spirit-upon all flesh, as an invisible agent, (heat) that gives the pow- that the mind has ceased to exist, because we do not discover any connections between

> Spiritualism.--No. 6. ्रे सा<u>र्थ कर</u>्माहमपूर कर्म हरावर स्टाप्त BY J. A. SPEAR.

1. 報告所:<u>に 179</u>7~ みほく 。 "What think ye of Christ? whose son is he?" cannot be explained, for under stood 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 Fath Thus the sense er, while the materialist worships' a personal, litteral, 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 invisi ble, and created heaven and earth, and at first created Adam, or the first man who ever it was, when there was no flesh ly father or mother on earth, we think it was possible for that some power to creare 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 de scended in 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 it the same way? In this matter there is no chance for caviling, for man does exfleshiy parents to give him being. When the materialist will explain this matter, we think his own question will be anno more singular, nor farther from the common order of nature than that of the brain. The invisible life principle with- John, the Baptist, for Elizabeth, his mother, being far advanced in life, Zacharias did not believe the angel of the la when he informed him what was about to take place. And the angel gave him a sign, that he should become dumb, and There is no chance to east reproach up- do great and distinguished men someon Elizabeth, as the materialist, or skep-times spring from very low parents?

such was impossible, it is strange that bers can generally say, "spare the rod, no weight. It turns in mid air, and does not builds its own house, but the house does not the prophets should have long foretold and spoil the child," but I never knew of the event time manner and place. And one of these even being heard to see if Mary, his mother, was a woman of low "parents provoke not your children to the attraction of gravity, and draws all smaller Thus all power is invisible, and even Christ character, such as the materialist and wrath." It will be after this when stern skeptic represent her to be, and forged severity produces a mild and loving itself, but every thing exists for something the story of the angels appearance to her, child. I would as soon ask why grapes else, even God hinself. and of being overshaddowed by the Ho- dont grow on thorns, and figs on thistles it should be held down by invisible power is immortal, and can never loose its existance. Iy Ghost, it is passing strange that the as why the children of some deacons and heavenly host should have recognized ministers are not obedient and kind .the birth of her child, and appear to the They are just as good as can be produced shepherds, and at first frighten them by by such parents. Parents may be poor their unexpected and glorious appear- and overlooked by the world, and considance, and told them of the place and ered low, and still be pure, brilliant, and and important truths therein contained. condition of the child, and with the an-inoble in reality, and the world never gel there was "a multitude of the hea- knew them till they are read in some ologiaus considered reiled in incomprevenly host, praising God, and saying, noble son. When really bad trees bear peace, good will toward men." I say if children. They are just what their pa-Mary had been a woman of low charac- rents made them. ter, and forged a false story to cover her sin, thus falsely accusing the Holy Ghos, him, and it is nonsense and betrays ignoand, in that, made herself the lowest of rance to say that his parents were mean all hypocrites, it is strange that she and low. His mother was a Jew, of the give her meat." Thus it seems that the bo- goes from the stalk to support, and give them should have been approved by higher seed of Abram, pure, virtuous, kind and ed from the stalk to the seeds, then the stalk same. It is also strange that her child the mother of John the Baptist, who, with consolation to us to receive kind messthat a bright star should have led the less. Mary was of the seed of Abraham, But still more strange that God himself, branch of it to a pure and elevated con- ing it to be such, without first reading it? terminate. that gives force to that enduring force, and mences, they are very firmly attached to the the great invisible Father, should con-dition, sufficiently to be susceptible to di- Or what father would refuse to get up son, in whom he was well pleased.

to allay thirst, or cleanse our garments even, cut off. There is no communication between and shows that she was honest, upright, ly Spirit had withdawn from them Mary taught concerning the immortality of the sorrowful. Yes, Christ and the apostles taught that

the son of no earthly lather.

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 hypoche could not have, inherited from any earthly father: The parents of a child can be known very near by the child. Children tellstaless 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 foun-

above all meanness. In him was perfection, therefore he must have had a perfect father, and a virtuous, pure mother. No stream can rise higher than its fountian. Still we believe in progression and improvement in the hualted spirits, and be influenced by them, 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 goverened by certain fixed, and analterable 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, wheth er the parents are pocts, philosophers, philanthropists, mechanics, blood thirsty warriors, or wandering hunters. There are peculiarities in the different races of men that successive generations never have eraced. 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. new herblike its parent stalk. Were it

But the objector asks, saying, if your position is correct why are the children

I have yet to learn that deacons and for Elizabeth's age forbids all such, and ministers are always the best of men, proves that there was a special spirit in- besides, the mothers of their children are other, still we hear a few faint voices that defluence upon her, and her son was filled often very low. Their children are just as good as God's unchanging laws will If Christ was not of spirit origin, and allow them to be. Deacons and .ninis-

machine aside from that invisible attraction years, the connection is less and less strong, aside concerning this matter, we have since that time, they have been going heaven. which gives the water weight? None. Then and, in old age, seems to be almost severed other proof that confirms Mary's story, down as though the influence of the Ho spiritualism confirms what Christ loved his property, he would not have went away in water is no visible power. No, not even sometimes for a long time before it, is finally other proof that confirms.

tives were remarkably, for innocence, dethe mother of his only Son.

Now if it is still asked why others cannot be ing, 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 moth er of Christ was not a skeptic, neither was she low in her imaginations. If our opponents When a certain mother said that Gen-think it strange and incredible that Christ eral Washington was the father of her should have been produced thus because no child, and it proved to be a malatto, she others have been, we think it equally strange was not believed. But Mary's son, hon- that he was so far in advance of all others both ored her by proving that his parents were in purity and strength of mind. While be 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, an beternally the same, but many things are recorded in the old man family, but not without the influ- testament, that, if they are all the unadulterence of God and angels. If parents ated revelations were adulterated by the chanwould so live as to attract pure and ex- nels, or mediums through whom they were given: Moses saw that and though he claimed 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 brethern that would peak 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 commanded him. We believe in hereditary decent, and that no mother could bear a son thus perfectly controllable by spirit power and a denial of hereditary decent for a mother 1 of thus susceptible to spirit influence to bear a son that could be positively and cer-There is something in the worn that tainly under spirit influence even in all things. produces the oak; but the acorn has no By the influence of spirit power, or mind, the mind, therefore it cannot unpart mind blind are made to see, the deaf to hear, the and is overjoyed, in an other & it sinks in despair. Disease can be removed by no other means than by spirit power, for all medical and remedical means to remove diseases, are but so many proventious to provoke spirit action, and invite it where it is most desired

> liar, and hypocrite of course. self-sacrifice, for in nature nothing exists for

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 makes those things plain which thehensible mysteries. It reconciles the biconsistantly and understandingly believe the bible without believing in spirit-Christ was just what his parents made ualism also, for the hible was written under spirit influence, otherwise it was not

written by inspiration. It is sometimes asked what good spir-But if we lay all the bible testamony though for some special purpose: but them welcome, and welcome the light of have kept the commandments, asking what he lacked, for he had not kept the commandments, for if he had level the Lord more than he

could not have been thus influenced by soul, and an existance beyond the conthe Holy Ghost had she not been of the fines of the clay. Before Christ, the inmost pure and elevated character. And habitants of earth had but a vague idea as far as we can ascertain, her near rela of a future state. To them it was a matter of uncertainty. No light had come votion, and purity. Thus God, by special to them from the departed ones of earth. racy, and possessed powers of mind, that care, raised up a proper personage, to be There had been no return from the spirit world. No fruit of those whose bodies slept. Therefore Christ's spiritual reproduced in the same way, I answer, say- turn 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 Flisha raised the Shunammite's son, and Lazarus, and Jairu's doughter, and the widow's son were raised from death to temporal life before Christ wss crucified.— Christ was not the first fruit of them that elept 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 their children would tell of it to the to be inspired, confessed that he gave statutes 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. But masmuch as the professed church have little or no faith in Christ, and have returned back to ancient skepticism, say-&c., and that he would speak all that the Lord | ing, "the dead know not anything."-"There is no thought, no device in the grave," &c., it was necessary for the spirus of bliss to come and confirm what and that in his normal condition, that was not | Christ had before proved and brought to very susceptible to spirit impressions herself, light. Sectarian churches deny the pow-It would be a contradiction in nature's laws, er of God in healing the sick, and give satan the credit of healing these 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 callto the oak. There is a life principle in lame to walk, and all manner of diseases are it satanic. Thus the churches have not the seed of every herb that forms the overcome, and the afflicted ones healed. By only lost the faith and power once given it life is given, and also taken. By it the to the saints, but redicule it, and call it not for this the world would be govern- hairs of the head are suddenly changed from satanic. But they say no more than the Tack to white, and the rosy cheeks change to Dews did concerning Christ, therefore ashy poleness. The mind is touched one way 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 necessaryfor him to send his angels to call such as were willing to receive the light of heaven. Those who could heal the sick by whether it be local, or general action. All faith were in the days of the apostles matter is controlled by spirit power, and no known as being followers of Christ, but ny the whole, saying they think it is all physi- now the churches know them only as cal, and guess, for they have no proof, that the followers of satan. Is the church Christ was an illegitimate, and his mother a whole, does it need no physician, and does it enjoy the light of heaven? It A close investigation of natures laws shows takes a certain kind of excitement for that no miracle was required in the origin of conversion, denouncing good works as Christ, and that the doctrine that he taught is not being savory, forgeting that Christ in harmony with nature, even the doctrine of said that those who had done good should come forth to the reserrection of life.-The churches seem to have lost nearly every saving principle that Christ taught and gave to his followers. Christ and his deciples 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 Ho-

Glory to God in the highest, on earth good fruit, low parents will produce noble ble with spiritual things. No one can by Ghost and spirit agency. And still they have the boldness to say, and that with solemn air, "he ihat 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 itualism does. If our affection for our preach under spirit influence, approved according to their theory, those that powers, and her child protected by the devoted. She was cousin to Elizabeth, friends does not die with them, it is some of God and assisted by angels are thieves and robbers. Well might such ministers gradully begins to wither, the circulation from should have been born exactly where the Zacharias walked in all the command- ages from them, even after they have say as one did with whom I am acquaintprophets had foretold. It is strange too, ments and ordinances of the Lord blame- gone to their spirit home. Would we ed in giving the charge at ordination, spurn a kind letter from a dear friend "preach hell, and wear hell on your countence." exist in the machine. Neither does the li- in the seed, next it was in the stalk, and form; shepherds, the wise men that came from to whom was athe promise, that in his who is away? if not, why are any of Do not blame us too severely for having a preferon's power exist in his visible form, but it is edit, and then left the stalk, and was in oth- the east, who had nothing to induce seed all the nations of the earth's inhabitants loth to hear from their ence to those that God ordains to preach under spirthe east, who had nothing to induce seed all the nations of the earth should cart is induced to find the form? What their countenance. Our sectorian ministers where the young child and his mother promise, visited Abrahams, posterity kind fother would sell a letter from a seem to have commenced a battle with Gol and bat. For what does he thus lash himself? dies when the organism dies, than the ripe were, and thus seem to pay him homage. with a special influence, to raise some long absent, and to him a lost son, know- angels, and we have no coabt how the victory will Christ taught and practiced the great principle of strict morality, and love to God and man, as being stalk, but as they mature, the connection grows firm the truth of Mary's story, by ac vine influence, who will find fault? Up and welcome that son even though he reconducive to present and future salvation. The ap-Again the objector says, water is visible, less and less strong, and sometimes become knowledging her child as his beloved to the days of Christ, the Jews had been turned late at night? To us our spirit ostles taught as he did, and spirits teach the same, and by that machinery is put in motion, and entirely detached before harvest. In the plogressing as a nation, and as men, as friends are none-the less dear. We bid The young man that came to Christ professing to man; and by faith cast out unclean spirits and healed the sick. But some of our very wise reverenddivines say that the moral man is the worst man in return-though invisible. But those that have no the world, and that salvation comes by faith -What a pity that some of these could not have been on earth when Christ was, to have corrected him only to be tormented to death the second time, or in these matters! They have realy got ahead of tormented eternally. Well may the heart break at heaven and earth, and common sense. When we such thoughts; and it is not stringe that such look consider how differently ministers now teach from the bible that they profess to believe, and how little they imitate Christ, and what inconsistences they teach, we cannot help thinking that if any man should be as inconsistent in other matters as they are in religious, he would be called insane, if not cause the sadest mourner to rejoice, even then, if a idiotic. If the moral man is the worst man in the hopeless, sucering skeptic could be found, would be world, then Christ was very bad, for he was strictly moral, and some church members and ministers children? We are soory for those that can't, or must be very good, for they are very immoral.

better than that of any other religion, for spirits would love him. It is the goodness of God-not his teach that happiness and misery are the natural re- wrath, that leads men to repentance. sult-of good and evil doing. They do not teach that any will sink lower than their vices sink them, nor that any will rise higher than their virtues raise

In the state of Wisconsin, Jan. 1st, 1859, it was estimated that there were seventy thousand Spirit ualists. By a report made by the commissioner of the state prison, at that time, we learn that there was 202 convicts, and that the religious instruction brought up under methodist instruction. Catholic 14, Lutheran 37, Presbyterian 18, Baptist 20, Epis copal, or church of England 17, Jew 2, Universalist 2, Mormon 3, no religious instruction 6: There are but a few Jews and Mormons there. Spiritualists, are sometimes called "Christains, or New Lights" in Wisconsin. We really wish that our sectarian friends would preach a doctrine that would tend to keep more of their sort of folks out of state prison. If our sectarian friends have as much faith ing to full for convenience If they fail, and cannot cast them out, they will recollect that Christ attributed all such failures to a lack of faith.

know of no such spirit instruction, but know that they teach the most strict chastity, even as Christ generally ashamed of. We do not feel honored by such, and feel bad enough about them without being twited of their conduct, an i especially by those that good christian fellowship who are guilty of the same. Let those that are without sin, and free from such traffick. members, cast the first stone at us. We are willing that women may enjoy all of their natural rights, but do not think that a woman has a right to other women's husbands, or that a man has a right to other men's wives. We do not know but some low but little, if any' by svch That low spirits do influence a certain class of low minds on earth, we do not dispute, and for this reason we are not anxious large no higher appreciation for legislatures, till they reform. A hypocrite would be liable to at- they must and will suffer for their folly. tract a deceiving spirit, and drunsards, adulterers, thieves, &c., are probably led on in a great degree by those spirits who were such when on earth. Rn: such spirits surround those only who are pleased

with their influence. fluence, nor insult their own manhood by pretending to believe that God is a spirit, and is infinite until they believe that good spirit influences can eminate from him, and be of divine origin. At pres the insune) but give the credit to satan, the God that they worship; and charge all of the evil, or calam ities, that befall them, to the God and Father of Jesus Christ, whom they in mockery profess to follow. cr in any way the people tsansgress physiological laws to that extent that disease follows, it is said that God is visiting the people in judgment; and if by spirit influence that disease is removed, they call this the work of satan. Thus they slanderously accuse God of sending the calamity, and refuse to give due. And that is in harmony with the opinion that in their exhortations, prayers and preaching they express of the Deity They pray to God as they naturally would to a great augry tiger endowed with human reason Thy talk of him as dreadful angry avert his anger, and that but few will escape everlasting punishment at his hand. And those few will not be saved for well doing, but for embracing certain heresies that the apostle said would ereep in unawares, such as taking a certain kind of excitement for convertion, and believing that every good and punish the innocent. They tell us too, that for one to be a christian he must think he is a great sinner, and feel self condemned. Though such doctrines are popular, yet we consider them heresies and delusions and Christ never taught any such thing, neither did the apostles, but exactly the reverse, that it is those that have done good that shall come forth unto the resurrection to life, that, he that committeh sin is of the devil, and if the heart condemnes; God is greater than the heart, and knoweth all tnings.

No one with a common intellect while sane, can feel self dondemned without being guilty; and so for as they are sinners, they are of the devil, doing his lusts. Such religion does not save in the present tense, and we dont think it will in the future.

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 sickness are the special blessings of their God, and they really think that the power that removes cither 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

like those that have no hope Neither can he, for he thinks his departed friend still lives, and will soon real hope, think their departed friends are dead, unconscious, and most of them will be restored o life at the calm, christian, or spiritualist, with wonder, and imagine that their hearts are hardened. And when God shall in love, and infinite kindness to his children, soothe all their sorrows, and heart-felt woes and himself wipe the tears from all eyes, and not say that God had hardened the hearts of all his The moral tendency of spiritualism is good, far goodness of God. Oh that they knew him, for they cipients of your treachery.

Manifesto.

BY THE BOYS.

A. G. ALLEN, SIR:-

We are credibly informed, and indeed we snow, that you are engaged in low and personof two of them was Spiritualism. Of the few Meth- al slander and falsehood. If you expect to flects injury to ourselves, it will benefit the edists in that state, fifty-one of the convicts were build a political or private reputation on such world, and with the result we will be satisa rotten foundation, you are mistaken, and will fied. find it evanescent. But lest you say we lack point and plainness, we will make ourselves understood. You have made premises just before election, to various parties that you did templation of departing this life, as they not mean to redeem.--Promises that you had no right to make. You have avowed your principles at ten o'clock and before fice the as they profess, it would be very gratifying to us if same day, have violated them by your acts they would use it in casting unclear spirits out of You have been a constant burden to the town some of their brethren. The state prisons are get by asking of them some office, and the positions, recited by Jones, have been obtained through deception and trick, or after the same Spiritualists are accused of approving of the t had been offered to others, better qualified to kind of free love that violates chastity &c. We serve in the capacity. You are, finally weak Brother, mentally, and hope you will disabuse the public of your presence after servrights that claim to believe spiritualism, and some that live out this term of office. Such political perhaps more expressive of merit They have left sectarian churches, that advocate, and, if traffick as this, in principles, has brought the are as follows: reports are true, practice what spiritualists are sufferages of the people into market, as a commercial commodity, and the coinage of principles is now a regular business—but as long On earth he lived, upon the spoil do not better themselves, or hold their brethren in as we have a pen to write or a voice to speak, will enter our everlasting protest against such

You may think the object in writing this, is to affect your election, but such is not the fact, It is a matter of no consequence to us, whether you are elected or not, as your influence is spirits may have encouraged Iscenciousness, but not felt on your own account, but as a mere those who are disposed to do right will be troubled appendage to some other members. If the freemen of Granville, or of Addison County to have our sectarian friends embrace spiritualism than to elect you, we have no objections, as

You may think your temporary success, in tricking yourself into a few We really hope that our sectarian neighbors will thed, by your merits, a place above the level Devil for centuries—Churches have been not pretend to believe in spiritualism, or divine in of humanity If you had possessed Talents, Dignity, and honesty, your opportunities would and all to no account. But when we have allowed you to shine above the level you now occupy. As a legislator, you are, coment they willfully, or ignorantly refuse to give God, paratively, obscure and unknown—as a schol- have been aware that our friends regarent they willfully, or ignorantly refuse to give God, parativery, obscure and same that our intended logar or his angels the credit of the good that is done ar, you are superficial and weak. We have of ded us smart, but did not know that our So bob around my brave lads we never can be betray childlike weakness .-- What should in duce you to allude to, or insert the marriage of your daughter, we cannot concieve. She For an instance, if by imprudence, or intemperance, had the reputation of being a coarse and common girl, and to this reputation she gave evidence by the birth of a child in four weeks from the eventful day that brought out such poetic strains from her father, as he had the honor, as well as the pleasure of joining her in to him or his angels the credit and honor that is wedlock to one of her unfortunate victims, who only consented, to save the rigor of the law for such offences This we believe is the only marriage you thought worthy of record in a Magazine, to be transmitted to future generwith his earth children, that well doing will not ations as they shall anxious'y go back to learn of Granville's early history. Excuse us for such taste as this in a magistrate. schorlmaster, legislator, or a judge, &c.

We also notice a brief history of yourself over the signature of one Jones, which is pething comes from satan, and that God will condemn | culiar for nothing but its weakness and egotism, and if space would permit, it would afford us pleasure to copy the article, so that we might point out the evident fact that you furnished the article for Jones, or at least,, the substance for him to put in shape -- Your biographer, Jones, alludes to your military titles, but he carefully avoids the fact that you occupy this position through the instrumentality of friends that received in return as reward, an attempt to inpose a fine on them for nonattendance, on account of sickness. These were poison arrows shot against the wind and are now to pierce your own ffesh. If you are at a loss to know more of this allusion enquire of the Messrs. Crams for the facts. You should learn to honor your position and not ubuse it or the friends that gave it to you.

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 lamentation, are a part of their religion, pain and public history, by so doing she becomes subject to public remark, and if she is the sufferer by our hands, it is on account of her fath- Who can tell of the wild emotion er's weakness in presenting her, by way of her marriage, to the public eye. You may not be When his eyes do meet such scandal, to blame for her misfortune or conduct but you are to blame in the agitation of an incident Can I bear it, neighbors can I, forced by her misfortune. Charity will only excuse her and reproof you. Your represent- I am fearful! awful fearful! ative biographer Jones, says you possess much weeping for him, he forbade it. It is true that the of the spirit of Old Ethan, and stand six feet

salvation came by well doing, and love to God and | Christian Spiritualist does not weep for the departed, | two in your boots. This description would | Should the members of the Senate read better a few pages from the signal weakness manifest over your own signature.-Ethan Allen would hide his manly face, to hear such remarks and see such a lank distasteful form presented as his kin. You are not to blame for shape, but you are to blame to allow yourself intruded upon history as a fac-similie of heroism and greatness as found in Ethan Allen. We have no unkind feelings | Since you Mr. Allen to us have made an appeal, to you as a man or citizen, that we would harm | We consider it our duty our minds not to conceal. you, but will not sonsent to let you run rampant over the rights of others without raising a mirror for you to look into,, and hope it may be the means of reforming you and disabusing, wont see, or don't try to see the light of heaven and | m fact. the public, who have so long been re-

You may write a reply to this if you please, and send it to us, and you shall have any number of copies that you desire, free of charge, or we will meat you, if you prefer, before the public, and discuss this or any other subject And therein to the charges guilty you plead. that you may choose in the spirit of kindness.

'We do not tremble at your approach nor fear the result of truth. -We bave written no more than what we believe true, and if it re-

Dying.

Some people are unhappy in the concall it-but this subject gives us no particular displeasure, and especially since we became believers in spirit communion. We had selected a suitable epitaph to be engraven or some rude slab, if our friends should consent to use it. It is

"Here lies the grocer part of Dan." been lately furnished with the following appropriate and flattering lines that are

Here lies 'Old Dan,' carth's blighting curse Whom Satan helped, (though he was worse, Obtained by fraud from others toil, Distruction, marked his pathway here And slander slimed his vile career, He died -and Satan left his Throne, For TARBELL claimed it for his own." Schijgicks.

These lines were furnished by a sectarian friend the other side of the moun- The Sanduskeites do chide me, tain, we wish we could give him the credit for the wit and adaptation, but as he | Nor will my townsmen hear me, only coppied the lines from an old print, by a change of the name, we cannot ac | I would to God in mercy, cord to him anything but a dissernment of the adaptation. The reader will see that we have performed a mighty part positions of insignmeant office, that you see in the conflicts of me. Thoughnas of quite a man. It is not so; you are not enti- clergymen have been at war with the Come all you valiant heros established to break down his Kingdom, I'm going to sing a story took up the subject the Old Cloven footed Gentlemen had to surrender. We sectarian enemies would acknowledge our power sufficient to drive their Devil Jones plays the fiddle and Allen stands the from his throne -a work which they have entirely failed to do.

Allen's appeal to his Townsment.

Tune-"Gloom of Autumn." Sons of Granville listen to me, And ye daughters too give ear, You a sad and mournful story, As was ever told shall hear; Mucle is said of me concerning Of transactions I have done,-How about the time of election, I've | een bought and sold and run?

Don't you know my name is Allen? And my honor is at stake ;-Oh! my townsmen gather round me, E're these "Boys" my heart shall break ;-Read that awful "MANIFESTO," How its truthful words do burn; Yes, it makes my heart feel weary, As my eyes do on it turn.

I am one among your number, at Tall and graceful in my mien, Firm my step my look undaunted,: ir Where 's the pobler man that 's seen? But there 's one thing in that story ;-Oh! I want to make a speech, But I dare not! dare not do it! Oh, forbid these 'Boys' to preach !

Read about my levely daughter, How the truths they have let fly ; Oh, my heart is yearning for her-Come my friends with me and sight; They have said upon that paper, Which most drives me despair, That the wedding four weeks after,

She, my daughter, had an heir.

They will paste one on my sent.

Which a tender father feels, Tho' its truth these "Boys" reveals ;--When in Congress I shall meet?

Happen one of these to find, They would read and kill my spirit In the halls of public mind, Where would go my manly valor ?--

I am ruined, Leighbors, ruined. By these "Boys" of Sanduskey.

Is there nothing left for me ?---

Townsmen's Reply. In the first verse you write us you say lend an ear As a very sad story as ever was told we shall hear. You do not deny in the truths of those lines, Which are ingeniously set too in beautiful rhymes That the buying and selling is a thing you have

But you seem to own up to the truth of the pun-In the next verse you falter you seem to forsake The great rule of honor which will your heart break.--

That awful manifesto you cite us to read, The third verse therein you claim to be firm, But as we read on we find a change in the term, For a speech you would make that is if you dare, Now this with your firmness does in no way com-

We would out of courtesy rather forbid, That of the fourth verse we should be glad to get

But since it is called for and the truth we all know We'll speak of it lightly and so let it go. The next comes in place is your wild emotion; We could extend to you sympathy for your de-

But right in the mids: where you proclaim it a scandal.

You own up to the truth that you are a vandal: Then can we as neighbors interfere in the muss, When you've been the means of making the fuss? And if one on your seat in the Senate you find, We hope it will reproof you in tho't and in

Of your manly valor what can we say? This is our own taste, but we have Since the charge of the "Boys" seems not to be boys' play;

For in every verse through the entire "appeal," 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 bossomed 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.

And must I plead in vain? For wife I am to blame, --Before His Altar plead; I seck dear wife repentance, And hope a better life to lead.

Canticle.

Who live by touch of pen, About two silly men. One of them is Allen, And the other it is Jones, They both are public writers,

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 car, Jones plays the fiddle, To the tune electioneer; So bob around my brave lads, &c.

Jones he 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 shanghi, And Jones be the bunty; 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 opake at home;

Beb around my brave lads, &c.

Joves he is a drinker Of the stanch "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, &c.

And now Mr. Jones, We would like to hear your plea; 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 print Of what the printer calls its heels? Bob around my brave lads, &c.

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 "oh Mister Jones, Of that Kingdom I tho't to be the boss,"

'I did it," said Jones, "But I didn't thick, However, captain Alleu,

The loak is in the bucket,

Call me up to drink :"-Don't say no more captain Allen, For Jones I am done, The old fiddle 's played out,

Bob around my brave lads, &c.

And I'll pay the rum; Bob around my brave lads we have been beat. Jones has played the fiddle and I've stood the treat."

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