



# The Vanguard

Vol. I.

DAYTON, OHIO; FOR THE WEEK ENDING SATURDAY, SEPTEMBER 13, 1857.

No. 28.

## SHALL WOMAN VOTE?

The laws of nature are as immutable as they are eternal in the accomplishment of their purposes, being omnipotent and omnipresent, so far as we are capable of understanding, in the fulfilment of their mission, by the perfect control or government of all things, whether animate or inanimate, intelligent or unintelligent, and no sane mind thinks of calling in question the wisdom or goodness of any result, when once discovered to be the effect of nature's laws. And there is nothing brought into existence great or small, high or low, gross or refined, but what has, inherent within itself, a law sufficient for the government thereof, although it may not agree with our ideal standard of perfection, but nevertheless, it so far transcends our power and wisdom, that we naturally consider an attempt to improve thereon as vain and useless. Admitting then, what must be acknowledged, that that which is natural must be wise, good and truthful, in its primary, intermediate and ultimate actions and results, it must be conceded that woman can only be successful in her efforts to liberate herself from the slaveries of conventionalities, and exalt her mind above the grovelling influences of modern civilization, in proportion as she becomes wise, good and truthful, in imitating the laws and principles of nature in the government of her own individual conduct, and the proper control of those influences which operate antagonistically to her higher interests. Diligent study and a careful and strict obedience to the laws of that constitution which was before the invention of pen, ink and paper, or the formation of legislative bodies, state or national, must be of primary and essential importance to every son and daughter of earth, who is striving against the discord and seeking a resurrection from the darkness and death of the past, into the life, light and liberty of the present. In vain may the mind, whether masculine or feminine, appeal to the powers of state for a redress of its grievances, and the incorporation of justice and universal equality into the social system, or any other department of human action; for these law-makers and supporters see and understand, that such a change would be certain and sure destruction to their selfish interests—the loaves and

fishes would be minus; the crib would become empty and the best reservoirs of wealth, now being made tributary to the support of those idle politicians who revel in ease and luxury, smoke cigars, lounge upon sofas, and drink brandy, at the expense of the wants and poverty of the many, would become dried up; selfishness would cease to be fed, and those elevated to power and influence would be obliged to come down upon the common level and feed themselves by honest industry.

Priestcraft thrives the best where there is the most ignorance and blindness, for as soon as the people become enlightened by an understanding of the laws of nature, they refuse to tolerate pious frauds. Doctor's business is the most flourishing where there is the most ignorance of the laws of health and individual natures, consequently the greatest amount of sickness and suffering. The politician and lawyer, (who are about identical in progression,) enjoy the greatest rule and prosperity where there is the most ignorance and rascality. And she who gives her support direct or indirect, to the upholding and perpetuation of kingcraft, is equally in the dark with her who lends her influence to the support of priestcraft, for both are built upon and maintained by the corruption of modern civilization; and it is a mystery to me how any reformer can participate in politics, and be consistent in action. If it be urged that we should withdraw our influence and support from church organizations, because of their sectarian character and inefficiency to answer and satisfy the growing demand of progressive minds, the same argument is equally valid against our participation in politics, and the severance of all connections with political organizations, as they have equally failed with those of the former during a trial of two thousand years, to answer the demands of a higher and better life, after which humanity is now, and has been earnestly seeking. The commands of kings are imperative and despotic, practical and theoretical. "Thou shalt love thy party with all thy soul, mind and strength, and thy party-man as thyself."

A. G. PARKER.

(To be continued.)

## MARRIAGE AND INDIVIDUAL SOVEREIGNTY.

Our friends seem to think that I have forgotten the question. According to my proposition and their acceptance, it is their place to lead, and maintain the position that marriage and individual sovereignty are compatible with each other. They want me now to discuss the question with reference to woman's rights, and say nothing against woman's wrongs! It might suit them best for me to do so, but it don't suit me. Ask me to show that marriage is incompatible with freedom, and then forbid me to expose the wrongs which constitute the very warp and woof of marriage! Bind me hand and foot, then pinion me to the earth, and bid me overthrow a giant wrong! That would be a fine way of sticking me to the question! I have engineered my stand-points a little better than that comes to.

Sister Anne will no doubt excuse a little additional examination of the "experience" which she alleges in support of marriage. She admits that there is despotism in existing marriage; admits that she once felt it or feared it; but says that she is now freer than ever, not because she has got used to it, but because she has risen above it. I take her at her word, and I must think that this idea of rising above the social despotism which now obtains, is rather ominous against all that civilized people regard as marriage. She is "free," simply because she ignores (has risen above) what constitutes marriage in the sense in which I have used the term—the sense in which it is understood by every tribunal having cognizance of the subject.

I have had to observe how careful our friends have been all through this investigation, to qualify marriage as the union of congenial persons in natural love without appropriation. If this be the sort of marriage which they assert is compatible with a higher freedom, I have no quarrel with their view of the subject. I believe with all my heart in such union of lovers, and oppose marriage because the institution, known by that name, does not permit the freedom necessary to the general consummation of such unions in love.

Marriage, as I understand it, is the union of one man with one woman for better for worse, till they are separated by death.—It is exclusive and permits no love outside of marriage, whatever the affinities may be. It is a system of appropriation, and the parties own each other. But when our friends unite to recognize each other in love relations, so long as love lasts, and no longer, and accord the mutual right to whatever love comes spontaneously to the heart of either, the accredited champions of the institution and the great world of mankind at large, would assure them that their marriage is no marriage at all.

The freedom which our friend A. D. C. speaks of, is not absolute, of course; but that she is freer than those who still comply with the established regulations of marriage, I have no question at all. She is "free" just so far as she has "risen above" what constitutes marriage itself.

Our friends say: "Give woman her rights—let her be legally free, both in and out of the marriage relation, and the position taken by us in our former articles, relative to husband and wife, master and slave, is decidedly correct." It is true that if you give a "slave" his rights as a man, he has nothing to complain of; and if you give a "wife" her rights as a woman, she has nothing to complain of. But the one has his rights as a man only by the let of his master; and the other has her rights as a woman only by the gracious pleasure of her husband, for by the terms of the contract, by the very nature of the institution itself, she is bound to "love, honor, and obey" him. And yet it is proposed to "give woman her rights, make her legally free and pecuniarily independent, enable her to stand by the side of man as his equal in the marriage relation"—a contradiction of terms. When we give the rights of manhood to all slaves, we have annihilated slavery; and when we have given the rights of womanhood to all wives, we have annihilated marriage. The relation of wife in all ages of the world, is one of dependence and vassalage. Do away with the dependence of this relation, and reorganize her self-sovereignty instead, and the "wife" becomes a woman, and may be a lover (not a wife) according to the spontaneous outpourings of her own woman's heart.

I repeat that I rejected Cora Corning's facts in the exercise of "my freedom;" and when A. C. asserts that I did this as Louis Napoleon would, when he meddles with the freedom of others, I protest against A. C.'s remark as illogical and unjust. If the manager of a free paper is not at liberty to eliminate such parts of an anonymous contribution as he deems useless or objectionable, he is simply the slave of every anonymous contributor.—I repeat, that when he is the only responsible party known to the public, he has entire and unlimited control of every word and thought for which he is so responsible, and that in exercising

such control, he in no wise infringes upon the just rights of any other individual, but simply exercises the legitimate privileges of an individual freedom which is his by every just interpretation of social law. I may have been mistaken in supposing Cora Corning's facts irrelevant and inappropriate; but if so, it was an error of judgment, which I ought to be free, like everybody else, to make; and I cannot accept our friend's ipse dixit respecting it, till he presents his credentials.

I see that my co-operators in this investigation, interlard my unpretending communications full of luminous suggestions, and then follow after with an UNBROKEN stream of luminosity. If they think this "fair" and in good taste, they have my entire consent to continue the practice; but I would prefer to have the whole affair thus in juxtaposition sentence about, or else mine all together and unbroken, and then our friends' marshalled forces right along in solid column!

JOHN PATTERSON.

### REMARKS.

The question for discussion was understood by us to be Whether marriage—the union of pairs, or the dual relation of the sexes—is or is not compatible with freedom.—We affirm that it is; our friend now admits it; so we are agreed on that point.

Our friend's definition of marriage as "the union of one man and one woman until separated by death," is held by few, if any legislatures, all recognizing the principle and admitting the practice of divorce to a greater or less extent; so far as we know. Legal marriage in Ohio, Indiana and other states, is nearer our definition than his; but, as it varies in almost every state, we have concluded to define it for ourselves as consisting in a spiritual unity, a blending of soul with soul, of which the outward appearance is but the shadow.

"What constitutes marriage itself" is, then, the union of male and female in pairs. It is only a true marriage so far as founded on spiritual affinity. We are free, not because we have risen ABOVE it, but because we have risen UP to it.

When woman has all her rights, her SLAVERY is annihilated—not her MARRIAGE. Woman is deprived of her rights, because she is a WOMAN, rather than because she is married.

We were not aware that editors of FREE papers are responsible for the OPINIONS even of ANONYMOUS contributors, especially when the real names are given privately. If, however, the editor of a FREE paper should, in all cases, "eliminate" or exclude all opinions adverse to his own, it would be difficult to define the difference between a "free" paper and another.

The object of the running commentary was merely to save space, by dispensing with quotations and repetitions

### FROM COLUMBUS.

Dr N. H. Swain writes from Columbus, as follows:

Miss Amphlett spoke to the friends here last sabbath. She was generally liked, and I think did better than when here last year. She is calculated to suit a large class of people very well, and will no doubt help the world jog along. I give in my own testimony and say, that I think she performed quite as well, and gave as general satisfaction, as most of the speaking Mediums who visit us.

Respectfully,

Dr. N. H. Swain.

HEALTH.—There is a charm about perfect health beside its delight, which is not appreciated. A cheek browned by the ardent gaze of the sun, is far more beautiful, mantling with the warm blood of health, than the pallid face that is veiled from a bright light for fear of destroying its delicacy. The vigorous step, the sparkling eye, the lithe form, the gay voice—these are the gifts of health, and flourish under the open sky, in the pure air and warm sunshine. We can never have a perfect woman of one who has had a wholly artificial training and lived a hot-bed existence, surrounded by unnatural circumstances.—(Phila. North American.

RIGHT.—Mrs. Hasbrouck, editor of the SYBYL, a Woman's Right's paper published at Middletown, N. Y., acting on the principle generally admitted in theory; but so generally denied in practice, that "taxation without representation, is tyranny," reprobates the payment of a tax levied upon her by the assessors of the town of Wallkill.

## "COMMON SENSE THOUGHTS ON THE BIBLE" REVIEWED BY A CLERGYMAN.

(Continued.)

"Jesus himself, at least, in the early part of his mission, appears to have had similar narrow-souled views." This is the first onslaught on Christ, or the Christian Bible I have yet noticed in Mr. Denton's article. Let me see how "narrow-souled" Jesus is here. In Matt. x: 6, he tells his twelve disciples not to go in the way of the Gentiles, but rather to the lost sheep of the house of Israel. Why not? I answer, because God in his wisdom saw that it was necessary and proper that the gospel of Christ should first be offered to believers in him who had departed from the law and gone astray. Otherwise he wished to restore the people among whom he had always intended the true church should spring forth. Thus, Jesus says to his disciples: "I am not come (or sent) but to the lost sheep of the house of Israel." But why did he say this? To show them that the order of his mission was first to the Jews, and then to the Gentiles; and also that in this case, he was departing from the order of his usual course in healing this Canaanitish woman. But did he act "narrow-souled" in completely healing her daughter? When he says, "it is not meet to take the children's bread and cast it to the dogs," it is evidently to develop the woman's faith; as he commended her as having greater faith than he had found in Israel. It is evident Jesus entertained no narrow ideas at all of this kind. If this is all you can find against Christ, his character stands unimpeached.

"But how small a part is this of the whole—certainly not the one-twentieth; I question whether it be the one-hundredth; and this mixed up with so much that is temporary, false, foolish, indecent and wicked, that its value is in a great measure destroyed." This I shall consider but a sweeping assertion, until it be shown by good proof. But before I leave this point, I will just ask Mr. D., if there is not enough of this "everlasting truth" in the Bible to save him and all who desire to be saved? I confidently believe that "the one-hundredth" part of which he admits, would do much for him.

"The Word of God should be plain." How plain? Certainly plain enough to accomplish the design of God in giving it.—What was this design? I answer, 1, To convince man of his fallen condition. 2, To raise him out of that condition, and make him what God desired he should be. Or, in other words, it was to give him a perfect rule of moral conduct. On the morality of the Bible, the Protestant world are agreed. It is most plain and forcible. In this, the life and doctrine of Jesus is pre-eminently plain. It is not these that have divided the world. I admit, in it are things hard to be understood—things which if we find out, it must be by "searching the scriptures." God has made no revelation to man without the same difficulties, at any time. The revelation of nature is the same. Its reading is often dark and mysterious; but enough is plain for all practical necessity. More can be found by earnest investigation, until it is absolutely unfathomable. So with the Bible. It lifts the thoughts of men up until their capacity can no longer reach, and then it is a mystery yet to be revealed. Such are the books of Revelation, Ezekiel, and may be some others. Peter did not say of Paul's Epistles that they were hard, but only "some things." Very well; Paul wrote of "some things" out of human skill, (or even Divine,) to make perfectly intelligible to uninspired men. But this shows his Epistles were more than the work of man.

"In fact, except the historical part of the Bible, a great proportion of it is dark and mysterious, and comparatively little of it plain and easy to be understood." I beg leave to disagree with Mr. D. on this point. The mass of the readers of the Bible generally agree that the most of the Epistolary writings and much of the prophetic are quite plain—very plain on all subjects of practical moment. Such are divided in opinion on the points of scripture least important, and show their weakness in placing greatest stress on things deserving least notice; and this is their imperfection, and not the imperfections of the Bible. Does every one see his own "image" in the Bible? Or, is it in his own mind? I answer, the latter. We form our opinions or views out of the Bible, then go and reflect them into that book to give them authority. Men will have difference of opinion in Gospel as well as Law and Nature. This variety of opinion, therefore, confirms the superiority of the Bible over the inferiority of the perverted minds of men.

A. A. CROCKER.

(To be continued.)

## IMPERFECTIONS AND OMISSIONS.

A variety of circumstances have occurred within the last few weeks to prevent that attention being given to this paper and business therewith connected, that usually has been and generally will be. When this paper was commenced, it was expected that A. D. C. would assist a good deal in the mechanical department; but circumstances have prevented her doing so; hence, increased expense, labor and anxiety has been thrown on me. An anxious state of mind not admitting readily of reliable communications from spirit friends, an injudicious treatment for our child was adopted, resulting in his passage to another sphere. His sickness, together with its consequent results, caused a degree of strain on faculties already overtaxed, which has prevented my giving that attention to details which is desirable.

To these it must be added that for some weeks past plans have been under consideration which, if carried out, will result in increasing the size and influence of the paper, as well as relieve me somewhat from an amount of anxiety and labor too great to be long borne without breaking down. It is expected that arrangements to secure these desirable results will shortly be consummated. There are brighter skies ahead; and, though our voyage has been stormy, we shall succeed in landing all our passengers at the destined port.

We hope our friends will succeed in increasing our circulation sufficiently to obviate these difficulties. This paper will pursue the "even tenor of its way," advocating steady, rational, peaceful and permanent progress, courage without recklessness, caution without timidity, and common sense without compromise. This blending of apparent opposites, though the only path to true elevation, will be appreciated by but few even of progressive persons, still less by conservatives; but we believe there are enough people at once earnest, radical and rational to sustain a few such papers, and that as excitement and intolerance subside before reason and intuition this number will increase. From various sources, we anticipate very soon a considerable increase to our subscription list. We can then do more than justice. But in the meantime, we are much pushed for necessary outlays, and cannot well wait for provender until the "grass grows." Friends who believe in rational but radical reform would therefore help us materially by doing something at once to diminish our difficulties by increasing our circulation, remembering that "NOW is the accepted time."

We might have been relieved from these difficulties some time since, by taking steps that would have bettered our pecuniary position by limiting the influence or modifying the principles of the paper. We prefer to do neither, but to rely on the friends of genuine progress for help. A. C.

## LETTER FROM NOBLESVILLE, IND.

We have been blessed with an old-fashioned camp meeting in our vicinity, for the past two weeks. Some one hundred hungry and thirsting souls have been filled with the bread and water of life, even to overflowing. It is to be hoped more of the converts will "hold out faithful to the end," than did the converts at Muncie. (Winchester?) It is said, however, that one of them on returning home, was brought under the influence of different spirits, and caused to change her mode of worship to the great surprise and astonishment of the friends, causing them to call in the family physician, who pronounced the case a simple complaint of religious excitement. Whether she has become quiet yet I have not learned.

The cause is still on the advance here, but its progress is slow. We have several here, however, who have sufficient moral courage to speak their own sentiments freely, upon morals, religion, and politics. There is much less superstitious dread of the denunciations of the bible and bigoted priests against unbelievers, than was common two years ago. The truth will eventually prevail even here.

ALCYONE.

Miss Amphlett's post-office address for the month of September, is Cleveland, O.

Mr. REDMAN, of Boston, the celebrated test medium, has arrived in this city.

# Vanguard.

SATURDAY, SEPTEMBER 13, 1857.

THERE IS NO REGENERATION BUT IN FREEDOM.—SWEDENBORG.

TERMS—One copy one year, \$1; 5 copies to one P. O., \$4.  
For three months—one copy, 25 cents; ten copies to one Post office, two dollars.

Postage stamps received in payment.

## A NEW QUESTION.

Mr. Editor:—Permit me to ask you one question: When a young woman arrives at the age of twenty or twenty-one years, why should not the prefix of her name be changed from Miss to Mrs? A boy who is called Master, is styled Mr. when he becomes of age. Why should the diminutive appellation properly belonging only to a young girl, be applied to a woman, even after she has lived fifty or sixty years, unless she has tied herself to a man?

It certainly has a tendency to render her insignificant and lightly esteemed in her own eyes as well as in those of others.

It annoys me to be introduced to Mrs. Brown—a silly, superficial young girl, yet in her teens, whose head is so full of folly and vanity, and so inflated with the idea of her newly acquired dignity, that there is not any room there for the deep regret she will surely experience for having married the idle, dissipated fellow by her side;—and the next moment to be presented to Miss Williams, who, a single glance tells me, is an intellectual, high-minded, pure-hearted woman of thirty-five or forty, worth more than a dozen like Mrs. Brown. Why should the precedence be given to the latter, simply because she has surrendered herself, body and soul, to the tender mercies of her lord and master?—Which one of these women is indeed a mistress? It seems to me a cruel mockery to attach that term to a woman's name at the very moment that she is literally dispossessed of everything—rendered legally incapable of being mistress, even of her wedding dress or night-cap.

But the men may say, "How then shall we know that a woman is married?" I reply, "Enquire if you wish to ascertain, as we have to do respecting you."

"EQUAL RIGHTS" is my motto. The fact is, that woman has been so long subject to customs degrading to themselves, that neither they nor the men are sensible where, and to the extent, they do exist!

Now when a person of mature age is introduced as Miss, it is tantamount to saying: "Here is a lone woman in the market.—Will not some kind gentleman take pity upon, and graciously endow her with the title of MISTRESS?"

How long will woman submit to such insults? But the chief obstacles in the way of a reform of this kind, exists in the minds of young ladies themselves. They have a feeling, though they may be unwilling to confess it, something like this: "It is true, I am twenty-one, but no one would suppose me to be more than eighteen, and it is important that I seem as young as possible, as my opportunities for getting married will thus be so much the greater." And again: "If I assume the prefix of Mrs., some gentleman may think me already married, and thus I should lose the attentions they would otherwise bestow, and perhaps even the opportunity of marriage."

Alas! alas! When will young women learn that the chief end of their existence is NOT "to get a husband;" that upon them devolves the duties and responsibilities of the utmost importance to the human race?

To young girls of fifteen, eighteen, and twenty-two years, I would make an earnest and solemn appeal:

The time has arrived in which you have become the most important members of community. Upon you more than upon any other class, depends the future improvement and elevation of mankind. If you idly and thoughtlessly rush into the bonds of matrimony with physical systems immature, and minds unformed, weak, and dependent, you will become helpless tools in the hands of the master spirits to which you are bound, and curse the world by introducing into it a great number of puny, unhealthy, inharmonious children. Dare you incur such a fearful responsibility? Or, on the other hand, you may stand up in your native dignity, and say: "I am twenty-one, but I do not intend to marry till I am twenty-five. The laws of my being would be disobeyed by thus doing; and I shall not marry even then, unless I see one upon whom I think proper to bestow my affections." If then you will assume the title of Mrs., it will add much to your strength and independence; and in the meantime,

you will attain a degree of knowledge and judgment, that will enable you when you take upon yourselves the beautiful and holy office of Mother, to do so wisely and judiciously, thus blessing the world with healthy, beautiful and harmonious children.

E. A. KINGSBURY.

Plainfield, Ill., Aug. 1857.

## MANUAL LABOR SCHOOLS.

The following we find in the LILY, a paper devoted to Woman's elevation, and published in Richmond, Indiana.

Mrs. Thomas:—I am much interested in your paper, and thought you might be willing to let me speak through its columns, occasionally. I am in the midst of a large circle of reformers. We have a flourishing, rapidly increasing seminary.—Our girls generally wear the reform dress; it is fashionable here. No distinction is made on account of sex in our school; the girls make stump speeches, or in other words, go through their rhetorical exercises just as though they were boys. I cannot see why a girl should not make gestures; some of our girls make them just as good, if not better than some of our boys. Girls find a degree of freedom here which they are seldom allowed to enjoy; it is a sad and wicked thing that girls should be shut up and prevented from developing those physical powers, which most effectually qualify them for usefulness in practical life.

We furnish many of our students with labor, to defray a part and in some instances all their expenses. Heretofore it has been more convenient to furnish boys, than girls, with such labor, owing to the more diversified kind of labor that boys are thought to perform.

We are now planting a number of acres of strawberries and other small fruits, which the girls can cultivate and gather.—Every kind of employment that girls can engage in, we intend to introduce. We intend to give thousands of girls and boys an opportunity to acquire an education by their own efforts.

Reformers now own about 1400 acres of land around, and contiguous to the seminary. Much of this land will be cultivated by students.

New settlers are coming in almost every week. Our location is beautiful and healthy. There are 16 acres of land, 160 rods each way, laid out for a village in acre lots. The Seminary is in the centre of this plat. Nature has done all that can be done for our location. With our present arrangements, we advance students two years in the college course. Board is \$2 per week. Tuition from \$4.00 to 5.00 a term, 14 weeks. Three terms during the year. Last year 118 students were in attendance. We can accommodate 150 this year. Fall term commences Sept. 7th.

Respectfully,

H. CORNELL.

Harmonia, Mich., Aug. 7th, 1857.

We have great faith in that movement. We are glad to find that there is another in Connecticut, as we learn by the following extract from the LILY:

A school has been opened at Whitneyville, Conn., to give young men a practical education. Connected with the school is a large factory, filled with machinery, for the manufacture of toys. This branch has been selected, as it comprises the largest variety of trades. Each pupil will be required to devote five hours each day to the educational department, and five hours each day to the mechanical department, and to keep a day book and ledger of his work and its results.

The following remarks of the Editor of the LILY on this subject we fully endorse; these institutions are the GERM and ESSENCE of reform.

"We would cheerfully encourage those schools where labor is united with intellectual culture, as it facilitates the true advancement of the pupil and elevates the dignity of labor; a point we fear too much neglected by reformers."

IT IS EASY TO BE A REFORMER WHEN IT WILL PAY—  
A friend to the poor, while one is poor himself—  
An advocate of justice, when one is oppressed—  
A land reformer, when one has little or no land—  
An advocate of freedom, when no money can be made out of slavery—

A friend of free speech, when one's doctrines are unpopular—  
A socialist, when one is too lazy to earn his own living—  
An enemy to fashion, when one can't be fashionable—  
A democrat, when one can't afford aristocracy—  
An enemy of highsteepism, when one is not rich—  
A laboring man, when one can't live without work—  
A downright good fellow, when it is convenient—  
Or, anything else, to suit circumstances.—(People's Paper.)

## ASSOCIATION.

No. 2.

In my last article, I concluded with a glance at the general features of Christ's teachings and the phenomena attending that part of the present era. I remarked that communications with angels, speaking with new tongues, (or, in other words, different languages,) healing the sick by spirit magnetism, etc., etc., were the prominent features of the phenomena of that day, all of which were new to the beholders, inasmuch as they were the legitimate prints of their own era, and, therefore, could not be so extensively manifested at an earlier period, according to the law of progression.

Also the doctrine of association was regarded as one of the cardinal principles of the new theology, as seen in the act of holding all things in common. So strongly marked with these spiritual and social movements was the opening of the present era, that they were kept up by the early Christians and their successors for a number of years; and in fact, the impression was so deeply stayed upon the archives of the time, that a slight appearance of the same, is tracable down through the entire vista of this era. Yet, like all other periods of development and manifestations, there was a comparative stand-still, through the meridian or mid-portion of the era. Such stand-stills are seen in the unfoldings of all general phenomena, which have marked periods for their beginnings and endings.

If our foregoing premises be admitted as correct, it is an easy matter to account for the great emotion and universal cry for societary life. Seeing that we are on the margin of the Christ-era, what else could we expect but a full return of angel power, attended with all the phenomena of societary, intellectual and moral unfoldings of a complete cycle, or revolution of mind?—Why stand gazing with wonder and fear at those bright and cheering scenes of cycle-unfoldings, as though some "comet was about to fall," and the world come to an end? Why not rather receive them as the bright reflections of the evening sun, whose radiant beams now penetrating the gloomy atmosphere of a superstitious world will burst the chains of isolation, and weld the interests of mankind into one common brotherhood.

But let us not get beyond the planes of practicability. Let us not forget that we are physical beings, and as such, adapted to a physical world; but rather let us ascertain if possible, from the foregoing premises and the laws by which they are governed, our present highest plane of practical life, that we may ever be able to fill the great mission for which we are here.

Cerro Gordo, Ind.

J. H. MENDENHALL.

(Concluded.)

## RELIGIOUS PERSECUTION IN ENGLAND.

Thomas Pooley, of Duloe, county of Cornwall, has been sentenced to 21 months' imprisonment for chalking something on a gate, considered "blasphemous" and derogatory to the Bible. He is described as a "laborer aged 50," whence we infer he is in poor circumstances, as laborers' wages there seldom exceed \$2, 50 per week. The friends of liberty of conscience in America, should communicate with him and furnish him pecuniary aid, as those in that part of England are few in number and poor in pocket. We don't know his post office, but should suppose it to be Duloe or Liskeard, Cornwall, England. We can find out, if donations to the amount of \$25 can be collected for him.

He seems to be a man of a facetious turn of mind, as he was in the habit of recommending people around Liskeard to burn their bibles, and sow the dust on the potatoes, to cure the potato rot!

"His Lordship remonstrated with the prisoner on his impious course of conduct; but apparently without heeding his remarks, he asked the learned Judge why he did not put on the black cap and finish the matter at once?"

It is not necessary that we should become as spirits on earth, that we should starve ourselves into a semi-pellucid state, called by some, spiritual or ethereal; far from it. Our bodies must be recognized each as a separate and tangible individuality. They must be sufficiently fed with wholesome and nutritious food, no one function denied its legitimate action, all used in moderation, always avoiding excess in all things. Health is to be the first and highest aim of our bi-fold existence, and through health of body alone is the perfect health of the spirit attained.—PRIN.

☞ Spiritualism is steadily progressing in Belvidere, Ill.

## "TOLERATION...WHAT IS IT?"

The editor of the "Social Revolutionist" complains of misrepresentation in my strictures on his article, published a short time since in the Vanguard. It seems rather funny that he should have been thus misapprehended, considering the fact that I am pretty familiar with his writings, especially on the social question, and have on many occasions, heard him express his sentiments in private conversation, as well as the opportunity of a minute and careful inspection of a considerable quantity of his manuscripts, passing through my hands in going to press.

The article in question I believed associated with the idea that those who have not reached the plane of freedom, (as he defines it,) WILL NOT ALLOW its exercise in those presuming to be thus advanced; and I accordingly gave it expression. That there may be no doubts in the reader's mind of the correctness of my statement, I quote from the closing paragraphs of his article, bearing on the point:

"I believe that living under the symbols of marriage, as in mating off and rooming together, whether legally united or not, is incompatible with the social freedom of all; . . . that their habits in this regard, must eventuate in social despotism."

"One party adopts a course of life which another party thinks unwise, and it so gives expression to its opinions. The first party feels reflected upon, gets uneasy, suspects censure, and becomes nettled.—They fail to come to an understanding, the breach widens, and the parties separate."

In a circular letter, projecting a Social Movement, published more than a year and a half ago, he says:

"That I may be understood, I will speak plainly. If I know it, I would not locate myself amongst monogamists, however much they may talk freedom for the affections, for like sects who talk freedom of conscience, they are not in favor of freedom, and cannot be, until they change their views of the sexual relation of human beings. \* \* \* Such (monogamists) talk of individual sovereignty! They say that a co-operative effort cannot succeed upon principles of affectional freedom. If it could not succeed, it would be because of the old tyranny, which asserts the ownership and rule of another, and because of the fear of public censure, which unman so many. \* \* \* As long as the dual union for life is claimed to be the HIGHEST sexual relation, the freedom necessary to the play of the affinities, can never obtain."

The obvious conclusion from the above extracts is, that Dualists could not tolerate Varietists, any more than the "best families" of civilized society would accept the companionship of persons of "lower caste," irrespective of arbitrary considerations.

Whether toleration can be a bond of union in a harmonious brotherhood, is not the thing; and the editor's reasoning to establish it, proves also my assertion. While he has shown, that however much one may concede what he believes tolerance to others, in allowing them to live their own lives, and without discarding their companionship upon arbitrary grounds; yet, because of the despotic plane on which they live, they cannot, by virtue of the conditions they create, allow him the freedom he demands, the editor concedes my point.

The allusion to a certain individual of "low French extraction," is in rather bad taste, and the editor undoubtedly might have saved himself some credit by non-indulgence in bar-room slang and expression of national prejudices. What if some one, in comparing him with his ex-companion, the Frenchman, were to apply to him the legitimate title of Irishman and append the common adage in regard to the RARE qualities of decency, integrity, and fidelity amongst them, would he feel much flattered? And if he were to further add the opinion, DISHONORABLENESS in deal and UNMANLINESS in conduct, would the son of Erin believe he had gained much advantage in PRESUMING to impeach the character of others?

As to the illustration, it has no pertinency. I never denied that we should follow our social attractions, but, on the contrary, affirmed that individuals would seek and find them.

I close with the remark, that a candid investigation of this subject would be promotive of good. We all have much yet to learn, and the best means of attaining knowledge, is earnestness in its pursuit. Probably no one has such a superabundance of wisdom as to make a BOAST of it.

L. H. BIGAREL.

(In reference to the personalities in the above article, they would have been excluded, but as our friend, J. P., would not allow the exclusion of such personalities in the article to which the above is a reply, we are under the necessity of applying his own rule, "all or none," to the reply also. At the same time, it is desirable that all such references should be in future omitted. We regret the occurrence, but "those who live in glass houses, should not throw stones."—A. C.)

## OBITUARY.

Close the door lightly, Bridle thy breath; Our little earth-angel Is talking with death!	Come, stricken weeper, Come to the bed, Gaze on the sleeper— Our idol is dead!
Gently death woos him— He wishes to stay; Death's arms are about him— Death bears him away.	Smooth out the ringlets, Close the blue eye; No wonder such beauty Was claimed in the sky.
Music comes floating Down from the dome; Angels are chanting The sweet welcome home.	Cross the hands gently O'er the white breast. So like a child-spirit Strayed out from the blest,

Bear him out softly,  
This idol of ours,  
Let his grave-slumbers  
Be mid the green flowers. J. L. Joyce.

Earth contains much that is ever attractive, but those things we cherish most, are often most transient in existence. Death comes to many a joyous abode, and leaves it dark and gloomy. The Editors of the Vanguard had a boy of two summers, whose bright, happy face was sunshine to the household; his little steps and tiny voice were music to the parents ears, and made happy many an otherwise tedious hour. Last Saturday at 12 o'clock the good angels came for him, and bore him away to a better life. Many friends assembled on Sabbath afternoon to sympathize with the parents, and accompany them to the interment. The lifeless form looked beautiful, indeed; his golden hair fell lightly back from a forehead of finest form; his eyes were gently closed; one little hand lay softly on his breast, the other by his side; and some little mourner had brought a small bouquet of flowers, and placed it on his bosom, and he looked so fine and spirit-like, that I know many exclaimed: "It is sad to lose children in infancy, but if there are none in the spirit world I care not to go there." Little Denton Cridge is now a disembodied spirit, more radiantly lovely from having received the internal and external glories of spirit life, and as that little spirit expands and progresses, how oft will it bear to its mother, messages of love and lessons of wisdom it has learned! how often soothe her troubled spirit by its presence, and continually say to her "my mother come up higher."

HANNAH LONGSTRETH.

My darling is gone! the fond great hope of my life! Yes, he is gone! His little prattle and his sweet voice I shall hear no more! How bitter, how cruel seems the dart that has pierced my boy! In him was centralized all my fondest love—all my highest aspirations. It is natural for woman to yearn for offspring. It is something dwelling in almost every woman's heart. I have prayed and wished for a child ever since I have been a child myself; and O, how my soul welled up unto unspeakable joy every time I looked upon him; and as he budded into intelligence, and began to lisp familiar words, a thrill of pleasure was felt that only can be realized by those who have felt the same; and yet he is gone! the light of my heart is departed. The world looks cheerless. We all know something of friendship; we have all felt the hollowness and bitterness of much that is so-called; but in our loved one, there was pure, unadulterated love; and when the storms came and the blasts blew fiercely without, I could still clasp my boy to my heart, and feel that I had the greatest treasure on earth. How bitter the separation!

An INTELLECTUAL belief in a future state is general in the human mind; but yet that belief is not so living and so abiding as springs from a REALIZATION of that existence, and the bitterness of death is seldom consoled as it can and should be by a KNOWLEDGE of each one for himself, that there is in reality "a land where the rainbow never fades, where the stars shall be set out before us like islands that slumber on the ocean, and where the beautiful beings that now pass before us like meteors, will stay in our presence forever."

Those who know my character, know how naturally skeptical that character is. Though a member of an orthodox church for years, I never derived that satisfaction that must arise from POSITIVE KNOWLEDGE. What we believed, was on the authority of some one else, and, hence, could not possibly affect us as a faith does based on what we know and have seen. Now I can consistently say, in the words of the apostle, that "we speak that WE KNOW, and testify to that WE HAVE SEEN" — not merely to what OTHERS know and have seen—when we say that the children of earth not only live again, but are able to render their presence, as spirits, manifest in various ways to our inner and outer senses.

Spiritual intercourse is a reality. I never was fully satisfied of its truth until within about six weeks. The rappings and tippings could not satisfy my extreme skepticism. About that time, I suddenly saw a spirit in broad daylight with my eyes open. Since then, I have seen scores that were to me strangers, who have been recognised from my description by their friends; and even when our loved one was passing away, I not only had the comfort of sympathizing friends in the form, but my mother and father, who had passed into the spirit world some years since, I saw bending sympathetically over his couch, waiting to bear his sweet spirit away. Strange as it may seem, yes, really doubtful to many, I saw his spirit gradually withdraw from the body, or as more truthfully and beautifully expressed, "born into the spirit world." With Paul, I know that "there is a natural body, and there is a spiritual body;" for I saw the latter borne away, and I know that I shall often see his spirit again, before I go to the spirit world.

Why do I tell this? It is not that I expect others to believe because I say so; but it is to induce others to examine this subject, and endeavor to acquire for themselves this same positive, living faith.

But yet I mourn—not as those without hope — not even as those without positive knowledge. Still, his death is a bitter, BITTER cup, for I wanted to possess, love, and train my boy myself. I am material, and, therefore, wanted the spirit in the material form. I do not say it is better that he is gone; I do not rejoice; on the contrary, I suffer great anguish. Premature deaths are unnatural and unnecessary; children ought not to die, when naturally healthy, as mine was. We were born on earth for a purpose, and all of us have here a mission to fulfil.— It is only our ignorance and violation of natural law, that cause such untimely sundering of the chords that unite the spirit with the material world. But as he has passed away, it is a satisfaction to be able to see him and know that he lives in a brighter land, where beauty never fades, where no clouds dim the glories of the firmament—where the rude storms of adversity and the chill of cankering care darken not the light of life—where the soul, living in a perpetual spring, can expand and put on new beauties eternally.

ANNE DENTON CRIDGE.

## FRIENDS OF PROGRESS MEETING IN RICHMOND, IND.

Editors of Vanguard:—The friends of progress have had a glorious meeting in this Quaker city of the West. Excellent speakers, and an abundance of them, made the time pass lightly, while we had hosts of sympathetic friends in attendance, from different points.

Among our speakers were L. A. Hine, Dr. Anderson, Carrie Filkins, J. B. Brown, J. G. Buckley, besides other speakers who made short remarks. An interesting address was read by Jonathan Swain, of Cottage Grove, on Saturday afternoon. On Saturday evening Mr. Rogers exhibited his "Scenes in the Spirit world" to an audience of several hundred. After the exhibition a circle was formed on the platform, of some of our best Mediums from a distance, and we had good physical demonstrations, such as the table-tipping, keeping time to music, etc., even with a man on it, who weighed 200 pounds. Mrs. Fuller, the Clairvoyant, answered such questions as were proposed by those present, and gave some descriptions of disease. The table was made so heavy that it could scarcely be lifted from the floor. A skeptic who took hold and lifted it, said he supposed that it would weigh 150 lbs., or at least he lifted about that, while the weight of the table was not over 50 lbs. The hands of the mediums were under the table, and not on top of it. Mr. Rogers painted a portrait which was exhibited during the meeting, and was the cause of considerable excitement.

The best spirit prevailed during the convention, and all were interested, or appeared to be. It was in fact a glorious victory over the bigotry and superstition of the day.

These gatherings for humanity's sake are doing much for the race, and my prayer is that they may be multiplied ten-fold in number and a thousand-fold in interest, and have a good effect upon the people. Hoping this, I am, my friends, yours for eternal progress.

ALLIE.

## FROM BERLIN.

We have received communications from that locality touching the late expenditure of GAS termed an 'Indignation meeting.' It appears to have been a got-up affair, headed by "one man," assisted by three or four deputies. It appears that they simply intended to express DISAPPROBATION, which they were right in doing, so far as they are identified with proceedings of which they disapprove.

We have also received a well-written and eloquent circular by Sophronia Powers in defence of that movement, and of Free-Love as she defines it. Few candid and intelligent persons, however much opposed to what is generally understood by that term, would undertake to oppose what she defines as Free-Love; but of Free-Love as not only defined but acted upon by some of its advocates, we most emphatically disapprove. A substitution of psychological tyranny or despotism of the will for the restraints of custom or the tyranny of law, is of questionable benefit; and freedom is practicable only in connection with justice. Those who have been behind the scenes and have retained their senses in some degree, understand what we mean; those who have not, and wish to retain them, would do well to be cautious how they put half-digested theories into practice.

A C.

## MOVEMENT TO MISSOURI.

One or more persons will probably be at St. Louis, Mo., on their way to select a location, somewhere between the first and tenth of October. Any person who wishes to take part in the expedition, can have an opportunity by being there during that time. I cannot now set a more definite time, though I may be able at a future day. As this is an enterprise in which all who expect to take a part, are equally interested, and those who are going to give their time to the work of selecting the location, ~~have~~ but little means at command; we propose that the rest contribute as they are able, towards defraying the expenses. If all who have written, contribute their proportion, five dollars each will probably be sufficient. Some, perhaps, may be able to give more, and let those who cannot do as much, do what they can.

From present appearances, we expect to have quite a goodly company of really practical, working reformers. Almost every one who has written, speaks of others who will be likely to join the movement. The more, the merrier!

I will here correct a mis-statement or two, that I made in my former article. One man can pre-empt only 160 acres; but if he has no other land, he can buy 320 acres at the reduced price. Those who do not buy for their own use, or who have other land, must pay \$1.25 per acre. Though one man can pre-empt for another, the title is of no value in law, unless it is occupied by the person in whose name the pre-emption is made.

Those who write in future, may direct until further notice, to the care of Henry C. Baker, St. Louis, Missouri. M. BOYD.  
Cottage Grove Ind., Aug. 28, 1857.

OUR bodies are given us on earth for use, not for abuse; a healthy physique is essentially necessary for the evolution of healthy thoughts. What is called health, however, is frequently but the result of over indulgence in stimulating food and drink, superinducing a plethoric state, as ruinous to the health of the spirit, as disease. To avoid the gross, animal state, others rush to the opposite extreme, and by starving their physical nature, produce a morbid development of thought, which is far from being the result of a true spiritual equipoise.—PRIN.

All the true honor or happiness there is in this world, follows labor. Were it not for working-men, there could be no progress in either science or art. Working-men are earth's true nobility. Those who live without work, are all paupers.—EX.

If we work upon marble, it will perish; if we work upon brass, it will efface; if we rear temples, they will crumble into dust; but if we work upon our immortal minds—if we imbue them with principles, we engrave on those tablets something which will brighten to eternity.—SP. AGE.

## A BEAUTIFUL VISION.

It was in the autumn of 1856, shortly after settling in Wis., that a near relative was bereft of a promising child of three summers. One winter day, some weeks after this sorrowful event, while turning about his spade handle, having been engaged in kanking the snow around his house, (as is very common in winter,) a form of surpassing loveliness greeted his sight.

A spirit seemed to stand beside him, and that being he recognized as his lost child. He could not speak to it, neither could he hear its voice. Its dress was of sunny whiteness, and golden ringlets adorned its innocent head. The little fairy tarried only a moment, but in that moment, how much of heaven was realized! The stern man's heart was overcome; he wept; and that vision still lingers in his memory, a beautiful picture adorning the palace of the soul.

And yet, to-day, the beholder of this vision, cherishes not the sweet consolation of the truthfulness of spirit-intercourse!

But what a striking illustration is the above of the correctness of Shelley's lines:

"O, there are spirits in the air,  
And genii of the evening breeze,  
And gentle ghosts with eyes as fair  
As star-beams among twilight-trees;"

and every day the conviction is impressed still more strongly upon my mind, that indeed heaven and the spirit-world lie above and around us, and that in truth, our spirit-friends are busy unseen and unfelt, only at times, within the range of our gross vision. O for that clearer sight! What bliss we might enjoy!

CHAS. W. RICHARDSON.

Dr. Lyon will be in the lecturing field from this time until next Spring; he will prescribe for the sick in the places he visits, and carry with him a full supply of remedies. Orders for medicines, as well as calls for lectures, can still be addressed to him at Dayton, as competent persons will attend to such business in his absence.

PSYCHOMETRY.—Owing to mental and bodily conditions consequent on our late bereavement, a further postponement of psychometric delineations is unavoidable. We hope to proceed rapidly with them shortly.

A D C.

F. L. WADSWORTH, lecturing medium, writes cheerfully from the upper Wabash. He has lectured in Delphi, Lafayette, and Athens, and expects to be here again in a few weeks. Letters for him can be directed to the Vanguard office. He has appointments up to the 20th, at which date he expects to lecture here.

Father Chiniquy, a Catholic priest of decidedly liberal tendencies, who has founded an Icarian community of French Canadians at Kankakee, Ill., recently delivered a lecture on "Liberty of Conscience," at Chicago.

## LECTURING APPOINTMENTS, ETC.

F. L. Wadsworth will lecture as follows:

Pittsburgh, Ind., Sept. 14th; Richmond, Sept. 17th; Smyrna, (Thatcher's school-house,) Sept. 18th; Dayton, Sept. 20th, if nothing prevents.

## NOTICE.

Those persons who wish me to lecture in their respective localities, would do well to write and let me know what they can do towards defraying expenses. Were this done, I could often call as I am passing through from one point to another, with but little expense, and give lectures where they are needed.

W. DENTON.

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One from the country preferred.

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Modern Spiritualism, its facts and fanaticisms. By E. W. Capron. One dollar.  
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Should the disease be complicated or not well understood, a lock of the patient's hair will ensure a minute description of the causes and symptoms of the complaint, with a prescription of the best remedies. But if the symptoms can be clearly stated in writing, it will save both time and expense.

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