

The Vanguard

Vol. I. RICHMOND, INDIANA ; FOR THE WEEK ENDING SATURDAY, JANUARY 9, 1858. No. 42

Poetry.

There is no doubt, if we look out,
 But we shall see good things;
 Among the rest, we are so blessed—
 We've rulers, priests, and kings.

We must have law, you know, because
 The most of us are fools;
 And then how could the rest do good,
 If we were not their tools ?

The wise and good have understood
 The game which they do play;
 Hence they make rules to keep us, fools,
 And we must all obey.

In this disguise, we call them wise,
 And vote them into power;
 Then they arise, put out our eyes,
 And we before them cower.

We all, like goats, would lose our votes,
 If we were not in traces,
 And they must guide as well as ride,
 To keep us in our places.

For men to be at once set free,
 No mortal could we hire
 To serve us good, or saw our wood,
 To keep our parlor fire.

Hence, freedom must be always cursed,
 Or mixed with something better;
 And all our schools must teach our fools
 That freedom is, (to) fetter. (to)

It is high treason for us to reason
 And think it can be right.
 To act and be completely free !
 'Tis darkness worse than night.

No ruler's powers will lessen ours;
 When men assert their rights,
 The land will be as free as we,
 Who ever saw such sights ?

Men oft have prayed, and thought, and said—
 "O, that we could be free !"
 But God decreed that man should bleed,
 And freedom never see.

Priests have proclaimed what God ordained ;
 And told us not to grumble ;—
 So we bow down before a clown,
 And think we feel quite humble.

We kiss the rod, and call it God ;
 And thus our masters ride
 A stupid mass, like Balaam's ass,
 And in our shame take pride.

"Poor sinners all," e'er since the fall,
 We're of our pap,—the devil,—
 We must be schooled, and then be ruled,
 Or flood the world with evil.

Our priests are men, nine out of ten,
 Who were as bad as any ;
 But they got good so that they could
 Command, and rule the many.

These pious souls can ride us fools,
 With whip, and boot, and spur ;
 We must not bray, or think, or say,
 That we are rode too far.

We must not ask ; but bear our task ;—
 'Tis wicked to enquire ;
 And if we doubt, we're on the route
 To hell's eternal fire.

And we must go to jump Jim Crow,
 If we would not be damned ;
 And then shall we both feel and see
 How full their hell is crammed.

A. CARROLL

THE HUMAN HEART—that restless thing !
 The tempter and the tried ;
 The joyous, yet the suffering—
 The source of pain and pride ;
 The gorgeous thronged—the desolate,
 The seat of love the lair of hate—
 Yet do we bless thee as thou art,
 Thou restless thing, the human heart.

THE LOST CATTLE.

A SPIRIT MANIFESTATION.

The following is a rare instance of the development of the prophetic power in a medium. Though, for good reasons, I must suppress names for the present, yet I can vouch for its truth, and establish it on the best authority.

Mr. K., a farmer of great wealth and influence, one day found a number of his cattle were missing. Whether strayed or stolen, might have been questionable, had the thing occurred among the Indians of the Far West; but as it was, it is probable they had only gone astray. Accordingly, his son, a young man of rare endowments, and of a very commanding presence on account of his unusual height, was directed to go in company with one of the hired men, and find them. They started, and continued an uninterrupted search for some three days, but gained no clue to the missing herd.

Discouraged by the fruitlessness of their efforts, the young man proposed to his companion to give up the pursuit and return, saying, he feared his folks would become uneasy on account of their prolonged absence and might think that THEY, too, were lost.

To this the hired man made a counter proposition; which was, that they should first go and try a medium; adding, that he had heard there was a first-rate one in the place they had then reached, and whose communications and predictions were invariably verified, and perhaps he might put them on the right track.

To this proposal the young man objected, on account, as he said, of the want of funds to pay the medium, having expended nearly all in their fruitless tramp. But his companion told him he had some change with him,—enough for that purpose,—and was willing it should be so used.

This announcement decided the question. Neither of them, however, knew the medium's name or residence; but, meeting some young ladies at the moment, they obtained from them the requisite information, and were directed to the house of a Mr. S., who, they said, would certainly be at home, for he was to take the lead, or be the principal medium in a kind of spirit-meeting to be held about that hour.

They then proceeded directly to the house designated, and were met and kindly received by Mr. S., the medium, who, much to their surprise, called the young men by name, and declared that their coming was not unexpected, for a spirit had told him, in an audible voice, only the day before, that such a person as Mr. K. would be there at that hour.

He then informed them that they need not be any longer concerned about the cattle lost three days ago, for they had been found. All this, it will be understood, was announced before any intimation of the object of their visit had been given, or a word said about lost cattle.

The medium seemed much attracted to the young man, and treated him with marked attention,—inviting him to stay till morning, and directing the cook to provide a repast, and telling her to use the cold meat which he had ordered her to set aside and keep for this very occasion.

The young man was too polite to decline the hospitality so unexpectedly and generously proffered, and at once decided to stop till the next day.

During his stay, he received many wonderful communications, uttered, *viva voce*, by Mr. S., who was a speaking medium, and among other things, it was predicted that on his way home he would meet two men who would inform him that the lost cattle had been found, and that his father was anxiously awaiting his return. He also alluded to other persons he would meet on his way, identifying them by the different articles they would be carrying at the time.

He further predicted that young Mr. K. would soon become a speaking medium, like himself, and that he would, within a very short time, be elevated to a high and honorable position among his fellow-citizens. These, and other events, to transpire in the after-life of the young man, were distinctly foretold. But it is unnecessary to relate them all. Suffice it to say, they were all fulfilled in exact accordance with the predictions; and both the prediction and the fulfilment can be established and proved by such testimony as would be admissible and satisfactory in any court of law.

Now, is it for a moment to be supposed, that all these successive occurrences,—this straying of the cattle,—the opportune meeting of the females,—the visit to the medium, so incidentally suggested by the wonder-loving laborer, were all pre-arranged?—all brought about by collusion and fraud.

Perhaps some, who are of Prof. Felton's stamp, will say they were, and will deny the truth of this account; declaring such

things impossible, because they contravene the laws of nature as understood by certain savans, who deem themselves infallible. And should it be hinted that the Lord himself inspired this medium thus to vaticinate, thus accurately to describe coming events, how promptly will they raise the cry of nonsense! folly! and blasphemy! thus to degrade the character of the Almighty, by intimating that he could be concerned in such mean and trifling matters.

Now, lest this should occur, I shall break my first resolution, and give all an opportunity to investigate the truth of the matter, by giving the names of the parties, and the date and place of the occurrence:—

The farmer alluded to was Kish, the Benjamite. His son was Saul, who went to seek his father's asses, and "saw that they were nowhere." The medium was Samuel, the "Seer," residing at Zuph, a city on "the other side of Jordan." The scene transpired about four thousand years since, and a full record of it may be found in the 9th and 10th chapters of 1 Samuel, where all the ideas above advanced are distinctly suggested.

[New England Spiritualist.]

"MARRIAGE."—REPLY TO W. DENTON.

FRIEND DENTON:—I have read your article on the above subject, in the Vanguard of Dec. 12th, with interest. I am glad you speak for full and free discussion of this, as well as other subjects, and pronounce against the gag. Certainly, no subject more vitally concerns humanity, than this; no relations have a more important bearing upon human progress and elevation than the love or marriage relations. And so, no subject calls for discussion with a single eye to the ascertainment of truth more than this; in the discussion of none should there be more candor, kindness, and honor shown. I hope we will prove ourselves able and willing to do the subject justice.

So far as the popular conception of God is concerned, I am an atheist. So far as popular religion is concerned, I am an infidel. So far as popular marriage is concerned, I am an abolitionist.—I believe in free love, though my free love and the free love of the popular idea are radically unlike. So, perhaps, my free love and the free love of some of those who advocate affectional freedom may be very different. But I am for freedom of love, in principle, as I am for freedom of thought; and am as willing to trust the affections, as I am the intellect. I am against all laws and customs which bind men and women together unwillingly, and would have love relations settled by the consciences and hearts of those concerned, just as I would have thought or faith settled by conscience and reason. And, I am also in favor of all laws and social arrangements which are necessary, in any state of human development, to protect any from suffering the "cost" of others' actions, to protect all in the enjoyment of freedom of thought and life, so long as they do not impose the burden of their actions upon others.

I do not know of any free lover who claims any such rights as you deny in your fourth paragraph. I think you are mistaken in saying "variety in sexual indulgence is productive of the foulest diseases the human race is subject to." These diseases are sometimes engendered in monogamic marriage, and if you had said they were produced by excessive, unloving and mercenary sexual indulgence, I think you would have come nearer their real cause. To my mind, variety can be said only to transmit, not to produce those diseases. If you deny the right of a "woman to choose the father of her child," for whom will you claim it? Who shall choose if she shall not? But you say, she has no right to choose this, that, and the other one for such a purpose, and to cast upon society her offspring for support, etc. Very well, who says she has? Do you hear women claim it? I never did.

Does any one claim the right for a woman "to have ten children by as many different fathers" under present social conditions? Do not those who ask for free parentage, propose to institute corresponding social conditions, *à la* Fourier, to make it practicable? I do not desire such freedom for myself; I would parent a child only with my highest and purest love; but, if others wish for different relations, and will establish condition-commensurate with their freedom, so as not to devolve its consequences upon others, why should I object? I cannot; nay, I will stand for their right to the last. Most of those who advocate free love, advocate it as a part of a whole social scheme, of which the unitary home and woman's pecuniary independence are essential elements, and it is hardly fair to represent them as deeming the former right in practice, without the latter. But the opposers of free love often do this.

If "there is danger of considering the evils flowing from the ignorance of parties in marriage, as inseparable from marriage itself," there is equal danger of doing the same with reference to

free love. Persons who receive the idea of freedom may be ignorant of its true conditions; more, they may be selfish and animal; but I am unable to see that freedom is answerable for their ignorance, selfishness, or brutality. Perhaps, as they are the children of marriage, that is answerable! Some bad and brutal men are infidels, and Bible men say, "behold the fruits of unbelief! Look at infidelity in France!"

What if "in the name of freedom, some of the basest and bloodiest crimes that stain the page of history have been committed?" It may be, that this is a necessary consequence of a reaction from the crushing weight of despotism, and it may be just as truly so, in case of those "deeds that would disgrace a savage," which you say are done "in the name of Freedom now." In either case, despotism is the cause of the evil, while freedom is only the occasion of its being developed.

And, if I am correctly informed, one of the persons to whom you refer, is not a "variety lover," but a dualist, and in pursuing the course he did was seeking his true mate, endeavoring "to marry aright," that he might "live in love for life." His case no more illustrates the falsity of free love than of mating.

We must expect more or less rashness, aberration, or excess to attend any change we may seek to make in the ideas, institutions, and relations of human beings. How many vagaries and follies men run into by exercising freedom of inquiry! But, should mind be shackled, therefore? Must we think by rule? Must we have a universal and an infallible standard? No. Let us have simply freedom and enlightenment. So in love. We want freedom—not license—freedom to love, but only that freedom which subjects neither individuals nor society to the burdensome consequences of our actions. J. W. TOWNER.

REMARKS.

I have no desire to say much on this point at present but as our friend seems not fully posted in regard to the latest practical manifestations of "freedom of the affections," a fact or two may be acceptable to him and others.

In the first place, one of the persons mentioned by W. D. is an avowed advocate of variety, both in theory and in practice. As to the other, it is not easy to state his opinions on that or most other subjects at any given time; yet if he is not a varietist, it will be difficult to say who is.

As to waiting for a new social organization in order to carry out variety principles, it is evident that from the examples mentioned, (and also from the avowal of a leading advocate of variety principles,) that it is designed to carry them out in society AS IT IS.

Two persons lived happily together in the matrimonial relation. They loved each other deeply and truly. Unfortunately, they were induced to take up their residence with a "variety" free lover. The latter, having superior magnetic power, used it to detach them. All believed in 'freedom,' and the variety man lived in the marital relation with the female, thus blasting the domestic happiness of the lately loving pair.

In connection with these new relations, disputes arose on money and property arrangements. It is alleged by No. 1 (the legal husband,) that No. 2 charged him, No. 1, with the lady's board, and also for pocket money advanced her, while during the whole period No. 2 was living with her in the marital relation. No. 1 naturally demurred to paying the piper for other people's dancing, and an alienation of feeling between the two gentlemen was the result.

Soon after, the wife was on her death bed. Then her old feelings returned: she wished once more to see the loved one of happier days. The valiant advocate of freedom did what few LEGAL husbands would have dared to do under similar circumstances: he refused her dying request. She could not be moved to another house, and she was told her husband should not enter that one.

If such things are done in the green tree, what would be done in the dry? What are we to think of the tree which produces such fruit?

It may be said that these are not the results of free love. Perhaps not. I have these statements on what I consider good authority. They seem to me to have some bearings on the subject. These things would not have occurred but for the reception of those opinions by the actors. Those and similar instances prove that the abolition of LEGAL despotism comports with a darker phase of this evil, and that other forces and tyrannies exist as repugnant to true freedom as physical force. A strong will may be more tyrannical than the bludgeon or bayonet—aye, more than custom and fashion. I have faith in SPONTANEITY but not in FREEDOM, as the latter term is defined, in theory and practice, by many of its advocates.

As to "free love," it would be as well to disuse it until its meaning is better settled. Words used in diametrically opposite senses produce endless controversies to no purpose.

There is no proof that the theories spoken of would work better in association than they now do. Material impediments are not the only difficulties.

I make these remarks as suggestive and explanatory, rather than as controversial. While the subject is under consideration, I would observe that each generation has its own work to do, and that posterity can do its own work best. Moreover, in attempting to do it, we are apt to throw ours into confusion, and cripple posterity besides. Work for the future, but in doing so bear in mind that the present is its germ, and not imitate the orthodox error, of neglecting earth to gain heaven. Let us study the conditions of success in parentage and education; let good conditions be secured for the birth and education of children; but because our ideal cannot be attained, let us not grovel in the dust, do nothing or build air-castles, but make the best use we can of existing conditions, enjoy as we go, improve our own families at any rate, and other peoples' as far as we can.

True progress consists in steady steps, rather than flying leaps; in doing little by little, rather than in fruitless attempts at doing something beyond our reach.—Those who would rule over many things should be faithful over a few. No social reform can succeed, except so as its promoters qualify themselves and others to actualize it. Trifles, it is said, constitute the sum of human existence; let us, then, watch them.

By acting on these principles, we can LIVE reform ourselves, and accelerate the progress of generations to come.

ALFRED CRIDGE.

The Hartford (Ct.) Times, gives the following pithy notice of a lecture by Henry Ward Beecher, lately delivered to a "crowded house" in that place.

Mr. Beecher, in his estimate of the elements of success in life, very properly placed health first. Without this, no man can achieve true success, or enjoy the life allotted him. So strongly did he feel the truth of this that he regarded that invalid who by mental and moral discipline had triumphed over the temptations of ill-health, and acquired all the Christian graces, including patience, as more worthy of canonization and sainthood than any of the martyrs. Why, said he, talk of martyrs burning by fagots at the stake! a man suffering from dyspepsia carries more faggots and a hotter fire in his stomach, than Cranmer, or Ridley, or John Rogers ever endured!

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, JANUARY 9, 1858.—

TERMS.—One copy one year, \$1, in advance. 5 copies to one P. O., \$4; for three months, 25 cts; 10 copies to one P. O., \$2. Postage stamps received in payment. Address, Richmond, Ind.

OUR POSITION.

As the first year of our existence is drawing to its close, a statement of our position and financial prospects may be acceptable.

We shall commence the second year with four times the list with which we began the first. Our present list is more than sufficient to cover current expenses of publication and living; but as we had incurred extra expenses and liabilities incidental to the commencement of such an enterprise before the list reached half its present figure, we are much straitened at present, and shall be for some time. In March and May we have some payments to meet, for us rather heavy.

But there is nothing, so far as known, that will affect the STABILITY of the paper. We have no expectation of giving it up for the next twenty years, at least. Its size and EFFICIENCY, however, will depend on the degree in which we can be freed from excessive labor and harassing pecuniary anxieties. We wish to enlarge as soon as practicable, and could, were so much of our time not occupied in the mechanical department, increase greatly its interest and variety. We have, moreover, arrangements in contemplation which will give increased efficacy, when consummated.

All that is necessary, then, is for the friends of Progress to interest themselves so as to ensure, not only its permanence, but increased size and efficiency.

NOTES FROM THE LECTURING FIELD.

Wednesday, 30th December, arrived in Winchester, expecting to be met by friends from Jay county. None came; presume the badness of the roads prevented them from fulfilling their agreement. Gave them lectures in Winchester— one on the Scriptural aspects of Woman's Rights, which did not please orthodox religious woman's rights' folks, though it did the progressive portion.

Called on my return home at Muncie. Methodists are numerous here. Have been making a great effort to get up a revival, but the days of revivals are past. Their minister told them that he would make them all preachers on a certain evening, but, alas! God gave him not the desired power. His audience were informed that the recording angel wrote their names in the Lamb's Book of Life as soon as he saw they were going to repent. The remark of an infidel then present was peculiarly appropriate. Referring to the large percentage of backsliders, he said; "What a very large blotting book, then, he must keep!"

By request, I lectured on "Reasons for not being a Methodist." Having been a Methodist four years, I felt quite at home on this subject. Examined the dogmas of the church, from original sin to justification by faith, and thence to the authenticity of the Bible.

Progressive minds here are numerous, and lectures well attended.

Called at Andersontown, and should have given three more lectures there, but Court was in session, and no other house could be obtained. So took the train for "home, sweet home."

A. D. O.

RE-ORGANIZATION OF THE RICHMOND FRIENDS OF PROGRESS.

At a meeting of the Richmond Friends of Progress, held after Mr. Toohey's lecture, on Sunday Evening, the following resolutions were passed:

Whereas associative action is necessary to that concentration and unity of effort requisite to carry out the ends of Reform, therefore:

1.—Resolved, that a committee of five be appointed to enquire into the feasibility of securing a Hall and making other necessary arrangements to ensure a continuance of these meetings.

2.—Resolved that it be the duty of this committee to devise ways and means to liquidate such debts and expenses as have been or may be incurred in sustaining them.

3.—Resolved, that such as feel an interest in sustaining these efforts, and actualizing practical reform, contribute, that the burden growing out of the same may be equally borne.

The following persons were appointed as a committee:

Mrs. Cook; Mrs. Crocker; John Griffith; Mrs. Moodie; W. D. Schooley.

A few words as to the position of the cause in Richmond may be appropriate in this connection. There is abundant evidence of a demand in this city for Sunday meetings.— So far as good speakers can be obtained, the attendance is quite satisfactory. But for want of organization, or something else, the pecuniary expenses have hitherto fallen on a very few persons. A very little effort on the part of the friends generally, would secure the services of competent lecturers every Sunday. An incalculable good would in this way be accomplished. There are a large number of persons here in a transition state. Though dissatisfied with church organizations, they are not yet prepared to take their stand with the friends of progress. From them but little, if any pecuniary aid can be expected at present; though at no distant period they will be enlisted in our ranks, if measures are taken to display the positive side of reform efficiently, as well as to demolish the already battered walls of the citadel we attack.

Friends of human elevation in Richmond and vicinity— now is the time to act. Keep the sowers busily at work sowing the seed, and a fruitful soil and propitious season will give an abundant harvest. Many hitherto indifferent observers have become actively interested in the further investigation of fundamental truths. Make Richmond a center and rallying point for the pioneers of progress in this section of country, so that from the crumbling ruins— dead creeds—we may build a magnificent edifice—a living faith.

Organize! ORGANIZE!! ORGANIZE!!!

WOMAN'S RIGHTS—MORE FAILURES.—Since arriving in Richmond, we have had three more females on trial in the office. Two have failed. We find hoops a great impediment. The third is tolerably certain to succeed, though somewhat impeded by family duties. She wears the Bloomer; the fact of any female doing this, may in general be taken as evidence of sufficient intellectual capacity.— Who's the next?

THOUGHTS OF THE NEW YEAR.

1858 to-day. And but a bud hath bloomed into life, and a sheaf been gathered into the garner since we said: 1857 to-day.

What magic there is in a name; and what virtue reposes in the thought that to-day we begin to write 8, where we had so long been accustomed to write 7, that we had almost fancied there could be no change. What dread sublimity! How many years have passed since the DIVINE ONE walked on earth. How slowly and patiently have passing generations of the sons of men counted the rolling years, from 1, to that which with trembling hand we now write—1858.

Like the silent tick, tick, of the great clock with which the eternal ages of God are measured, have these years one by one almost audibly bounded into existence. 'Tis the great pulse-beat of nature that with each returning season, sends the warm life-blood along the arteries of terrestrial life, causing the bud to burst forth and bloom that the ripened sheaf may be full, to make glad the heart of man.

And the companions of 1857, where are they? Where is the one who with merry feet kept time with ours, to sweet music that ushered in that gladsome year. And many others, none the less loved, and perchance as loving, where are they? The sound of their "happy new year" yet vibrates within our inmost soul. Their happy hearts still throb with life's most tender emotions; some yet in this sphere, while others have quietly dropped anchor, and moored their time-worn bark safe in its ETERNAL HOME.

And of the past and incoming year, how sweet the moment, and how joyous the peal that welcomed its upspringing into birth.

In the earth life of the individual, how pleasant these epochs. They stand forth on the highway of life like so many mile-stones, telling us how far we are from the earth-infancy of our being, and that we approach, with step sure and unswerving, the eden of rest.

— We are already in love with the spirit of '58. For well we know how beautiful are the scenes it shall bring, how sweet the words it shall speak, and how grand the lessons it beareth on its wings to teach. We love to think how gently and sweetly the gushing spring shall usher in its life of plant, and shrub, and flower. We love to look upon the happy home and see the tame vine running up the walls and over the roof; to see the warm, maturing breath of summer impart its hue of fullness to field and lawn; to see the great light shine out into the dark, and fall as red autumn upon the near and friendly woods that stand up so grimly in the shadow; to FEEL that a returning winter shall bring of happiness and wealth.

Time ever develops itself in circles. The active life of the busy day and the calm silence of the thought-giving night, in their recurrence, unitedly make a welcome circle. We could ill afford to live without its cheer. And the bursting of the bud and the folding of the sheaf make a larger circle of greater moment and more fully rounded lessons.

So is our life made up of circles which shall merrily chase one another along the stream of time. Where unites the first circle; within the humble pale of earth-life, or beyond the sphere?— Moments, days and years mark the frequent recurrence of circles that correspond to earthly things, but to the true soul one moment is as another; for time and space are brought to nought, the moment a year passed, may be even as this, and one day as a thousand years.

But now our pen is freshly dipped in ink, we are tempted to glance back a few circles and see what the railway, the telegraph and kindred works have done for the child of earth; and to ask what science has brought to him and for him. And we love right well to think how, and where, and what he was before science plumed her wing, overtook him in his swift race to the new Atlantis, and gave to him of these blessings. He stood not then as now. Many and great are the glories that have beamed upon his pathway and spoke to him of the peace, and light, and

beauty, and truth of time; and showed him how fresh and fragrant Nature always is, and how close he is upon the borders of Eden, perhaps without knowing it at all.

We breathe a blessing for thee, 1858. We welcome to our growing hearts thy lessons of varied name. Life were not real without the change which thou shalt bring, nor earnest unless thy grandeur shall become inwoven deep in our heart-experiences. Then we welcome thee as a bright messenger from the SPIRIT-FATHER, knowing that all his gifts to us are good and true.

A. V. VALENTINE.

Maineville, Ohio, Jan. 1, 1858.

TESTS.

While at Mr. P——'s house, in Winchester, saw several spirits. On Sunday evening described one which was identified as Mr. P.'s father. He was then asked if any of Mrs. P.'s relatives were present; instead of answering in words, he pointed to his right. I turned in the direction indicated, and saw four spirits. One, a young man, with blue eyes, calm in expression, prominent forehead, and light brown hair, thick and bushy, medium size, and dressed in farmer's clothes. Mrs. P. was satisfied from these and other particulars, that it was her brother.— I then told her he was leaning against a tree. The last time she saw him, he was leaning against a tree, near her father's home. He was going out west—went and died there.

A CHILD MEDIUM.—In Winchester I met with a girl of about ten years of age, who is an excellent clairvoyant medium. She is a sweet-looking, intellectual child; her lungs are weak, but after she has been in the clairvoyant state generally feels better. Her mother is in the spirit world. She lives with her aunt. While I was present she saw several spirits. She whispered to her aunt, that her mother was behind her chair. Not hearing this, I described a lady whom I saw in that position, and she was recognized by my description as the mother of the child.

She frequently describes spirits so that they can be identified.

A. D. C.

By a letter from Rev. J. P. AVERILL, Universalist, of Battle Creek, Mich., sent to the Christian Ambassador, and refused, just published in the Sp. Telegraph, it appears that the Universalists, AS A DENOMINATION, are decidedly going down, though the PRINCIPLES characteristic of the more progressive Universalists are rapidly permeating society. Spiritualism is making great inroads on the numerical strength of the sect, there being an indisposition on the part of many of the standard bearers to favor the claims of that system which demonstrates the doctrines of Universalism, on a firmer basis than paper or parchment.

WANTED IMMEDIATELY, at this office, an APPRENTICE, male or female. One who is well posted in the spelling and signification of words in common use, as well as possessed of the requisite energy and perseverance, will be likely to do well. January 9th.

Mr. TOOHEY lectures again next Sunday, Jan. 10th, in STARR HALL, on the GOOD OF SPIRITUALISM.

The lecture will commence at half past six in the evening.

Several persons not hitherto connected with reform movements in this place, were so much pleased with his lectures on Sunday last, that it has been thought desirable that he should give another lecture on the subject.

Mr. T., having received invitations to lecture elsewhere in this section, will make Richmond his home for some time. All letters should therefore be addressed to him, until farther notice, at Box 177, Richmond, Ind. Spiritual and Reform papers would oblige by copying this announcement.

ERRATA.—In No. 37, 1st page, 2d column, 4th line from the top, read "can't will," for "can will;" 10th line, "want of time" for "want of it;" 2nd line from the bottom, "can" for "CAN'T."

DR. BETHUNE ON WHITE CHOKERS.—Dr. Bethune was present at Rochester, N. Y., recently, and addressed the students of the Theological School. He said that when he was young no preacher ever went into the pulpit in boots, but always wore shoes; and he believed there was as much of comfort as custom in it. No one can preach well in tight boots. He inveighed against the "white choker" as unclassical and indefensible.

The writers on ancient customs tell us nothing about bandages for the throat, and in early days none but slaves and felons wore the "halter." There is no reason, therefore, why the clergy should garrote themselves in these days. —[Prac. Christian.

This is all right, according to the law of correspondences. An essential part of most clergymen's business is to "choke" their own utterances and those of others, so far as they diverge from fixed standards. As the choker impedes free utterance, so does popular theology endeavor to 'choke' free thought. As tight boots impede free locomotion in the world of matter, so do their correspondences—creeds, catechisms and conventionalities—fetter the spirit in its onward march. Abolish tight boots, chokers, black coats and shaving, and orthodoxy would wilt away like an iceberg beneath the sun of the tropics.—These aspirations for freedom from physical restraint arising even from the inner sanctuaries of conservatism constitute most significant indications of its rapid decay.

A. C.

NOTES FROM THE LECTURING FIELD.

Had a circle at Chesterfield in the house of Mr. Makepeace, on Sunday evening after lecture. Having lectured three times, I was exhausted; consequently could not describe many spirits. One came, a girl, apparently 18 years of age, rather dark eyes, face somewhat thin and pale, light hair tucked up behind with a comb; dress—dark, home-made flannel, strong shoes and blue knitted stockings. She was recognized as the niece of a gentleman near whom she was standing. Her description was said to be in every respect accurate.

There are quite a host of free-thinkers here (Muncietown;) Spiritualists who are quiet about it in public, and Universalists, liberal and willing to listen. My audiences were principally composed of these classes. My stay has been short; consequently could not make the acquaintance of many. The ball of truth is still rolling, and by-the-by will fill the earth.

A. D. C.

An action of debt by a wife against her husband, to recover money loaned by her to her husband, being property acquired after marriage, was tried in the Common Pleas of Perry Co., Pa., a few days ago, Judge Graham presiding. The question was whether a wife could maintain suit against her husband. The Court decided that she could, and directed a verdict for the plaintiff for \$2,508.—[Palladium.

LITERARY NOTICES.

THE OHIO FARMER, of Cleveland, comes out in an improved form, as does also the WESTERN OLIVE BRANCH, the publication office of which is removed to Cincinnati.

THE AGITATOR is a new reform monthly, commenced in Cleveland, by Mrs. H. F. Brown. "Side Issues" will by no means be excluded from this publication. Spiritualism will probably receive a large share of attention.

THE PHALANXTERIAN for January contains the first of a series of articles giving the experience of the writer in the North American Phalanx, showing what it did do and what it might have done, etc.

The first number of the SPIRITUAL AGE, (consolidated,) has come to hand. It is the result of the junction of the N. E. Spiritualist and the Spiritual Age, and is now published in Boston.—Terms as before—\$2,00 per annum.

SPIRIT MESSAGE FROM A WIFE TO HER HUSBAND.

(The following communication was written with a pencil on paper, and by no human hand. All who were present at the time, believe it to be a communication from a spirit wife to her bereaved husband, who was present when it was written at the house of John Swain, Toronto.)

The following persons were present: J. Swain, M. A. Swain, J. B. Calkins, Mrs. Calkins, all of Toronto, and J. B. Smith, of Avon N. Y. W. D.)

DEAR HUSBAND.—I am glad of this opportunity to speak to you. My earth-life with you was a brief but happy one; and oh, how reluctant I was to leave you! how wistfully did I gaze upon you and my little one, as I was about to cast off my old body and my trembling spirit take its flight, to what was to me an unknown land! As soon as my spirit was freed, there was one came to me whose countenance was fair and beautifully serene, and she said, 'fear not, come with me;' and as I looked upon her my soul was filled with holy love. Splendid and extatic beauty everywhere met my view; the green grass, the leaves that waved so gently in the soft wind, were all tinted with a brilliant hue, and sweetest music filled the air. I gazed upon the bright sun, the moon and smiling stars and exclaimed, Oh, what a lovely place this is! I am so delighted, I must be dreaming; dear sister, is this truly heaven, and am I always to live here? She smiled most benignantly upon me, and with a voice of sweetest melody she said, Thou hast been called from thine earthly sorrow and labors to join the host in heaven; this is your heaven as long as it may appear a heaven to you; heaven is not a place, as you will find, but an endless continuation of places. And oh, my dear H., I have found it so! Heaven is not a location, but it is forever onward, the natural labor of every human soul in progression. I am passing up, to more lofty and sublime summits where the grandeur and sublimity of the scene, the fragrant and transparent flowers, gushing fountains, flowing rivulets and flower-fringed, velvet banks rest before my enraptured gaze, while most enchanting music salutes my ear. I cannot give you an idea of half its loveliness; would that I could lift the veil that you might also gaze upon its broad landscapes, gorgeous mountains, majestic trees with their graceful foliage of green, and that bands of minstrels robed in garments of light, as with golden lyres in their hands they make æolian sounds, soft yet deep, which would pervade your whole being and make you feel how vain and empty is all earthly grandeur when compared with the glory of the kingdom of our Father, God.

When first I gazed upon this lovely scene, I thought not of the past; the present was filled with such thrilling interest, that my old body and those dear ones I was so reluctant to leave on earth were quite forgotten. My sister-guide said: "we must return to earth." "Oh!" said I, "I do not wish to go back to earth to live again." She replied: "many precious things are before you, but before you can obtain possession of them, you must do something worthy to make yourself the possessor; you must go back to earth and speak soft and gentle words of consolation to that poor, bereaved one—pour the healing balm into his lonely heart; henceforth it will be thy work to make him a fit recipient of the light and wisdom which cometh from on high."

And when I came back to my old earth-home, I found you bowed down in deep sorrow, with your head upon your hands—your arms resting upon the table. I drew near to you and laid my hand upon your shoulder. I caused the books to fall from off the table beside you. You felt my presence, you felt the touch, also; but could not understand it. You thought of the past, and finally resolved to live a life that would enable you to meet me in heaven: This was my first impression upon you; and so have I ever striven to lift your thoughts on high, and now I would say, learn wisdom by this—wisdom which will enable you to buffet the swelling waves of Jordan; you have free access to the tree of life; eat and live forever.

A. S.

REPLEVIN SUIT—A WIFE RECOVERING PROPERTY SOLD BY A HUSBAND WHILE DRUNK.—A suit was tried before Justice Lane on Monday which involved the rights of a husband and wife in the matter of holding or disposing of property. The suit was brought by Mrs. Hunt against an auctioneer named John Seeley to recover some property which the latter bought of her husband, while he was under the influence of liquor, for very much less than the real value. The goods were replevined, and a suit for trespass brought against the auctioneer, in both cases a judgment being rendered in favor of the women. The lawyer and constable fees were presented to the complainant by the officials entitled to them.—[Palladium.

DYING KICKS.

A protracted meeting has been going on during the past three weeks at the Presbyterian church in this city. Rev. Isaac Monfort assisted the pastor, Rev. John F. Smith. Some thirty or forty have been added to the church during the meeting.

We understand that the Methodists design holding a series of meetings, day and night commencing on this evening. Success to the effort.—[Palladium.]

Exactly! "Success" to lunatic asylums, drugs and doctors! "Success" to nervous diseases in mothers and children, in cases where downright insanity does not supervene from visions of hell fire! Make people creatures of excitement, then pitch in to the grog-shops—the natural resorts of unbalanced natures. "Success" to the grog-shops, PRACTICALLY say the advocates of revival meetings.

Why do people go to grog-shops? Because they act from impulse rather than from reflection. Yet these "revivals" strengthen the impulses, while crushing the intellect.

But no matter—"Success to them." Knock a man down into a grog-shop; and then kick him for falling there; create a demand, and then cut of the supply; feed him on pepper, but forbid him to drink!

In short, so far as people are in the habit of applying reason to religion, they are likely to apply it elsewhere, and avoid the grog-shop. But when subjects concerning our future destiny are determined by impulse, matters considered less important are likely to be adjusted on the same basis.

A. C.

MR. TOOHEY.

The following resolutions were unanimously passed at the conclusion of Mr. Toohy's course of lectures, lately delivered in this place:

RESOLVED, That the Spiritualists and others of Richmond, Ind., having listened to the entertaining, instructive and suggestive expositions of Spiritual Philosophy, Physiology and Practical Reform, by Mr. J. W. H. TOOHEY, take this method of expressing their appreciation of his discourses.

RESOLVED, That the originality, matured thought and positive character of his lectures are eminently calculated to attract and interest persons of education, refinement and intelligence—in short, the leading minds of society; while his proficiency in the lighter graces of language, and his striking appeals to the risible faculties enable him to interest the masses in the fundamental truths of the Science of Man, considered intellectually, physically and spiritually.

RESOLVED, That in his advocacy of physical culture as essential to a true and harmonious development of the higher faculties, we recognize a fundamental truth, most important in its immediate practical bearings, but too often slurred over or ignored by spiritual lecturers as well as by orthodox divines.

RESOLVED, That we recommend Mr. Toohy to Spiritualists and Reformers everywhere, as a competent expositor of the subjects which he undertakes to treat, and an efficient laborer in the cause of human elevation.

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All letters for J. M. Barnes, mailed during the month of January should be addressed to him at Platea, Erie co., Pennsylvania.

A fifty-dollar certificate on the Mercantile College, of Columbus, Ohio, for a complete course, will be sold at a liberal discount, by applying at this office.

PROSPECTRS.

To SUBSCRIBERS AND EDITORS.—THE REVIEW FOR 1858.

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