

The Vanguard

VOL. I. RICHMOND, INDIANA; FOR THE WEEK ENDING SATURDAY, JANUARY 23, 1858. No. 44.

"IT WAGS!"

A practical joker passing along a crowded street in London, noticed a brazen lion at the entrance of one of the palaces. He put himself in an attitude of astonishment, stared at the brazen figure, and exclaimed so as to be heard by the passers-by—

"It wags!"

One after another were arrested in their course; and under the biologic powers of the man were induced to believe that they saw the tail of the image wag; each successive "convert" assisting to biologize the next, until quite a crowd had collected, looking on with open mouth and dilated eye-lids at the extraordinary phenomenon!

His object accomplished, the wag went his way, after venting an explosion of laughter which effectually dispelled the enchantment from his crestfallen dupes.

Such is the substance of an anecdote related in a recent lecture on Hallucinations in the Methodist church in this city, but not *DRIVEN HOME* where it belongs. The object of the lecturer was to explain the "epidemic" of Spiritualism as owing its rapid extension to similar laws—a sort of gigantic "mental hallucination."

In this direction, however it hardly applies, as the generality of Spiritualists are more than usually positive and skeptical—too much so to be caught in orthodox nets. But in another direction it strikes home.

In Methodist revivals, for instance, this phenomenon is the main feature. A person of strong magnetic power gets into the pulpit and pictures the horrors of hell in the most thrilling language, alternating with magnificent fancy sketches of golden thrones, etc., at the other end of the line. He excites powerfully the hopes and fears of his hearers, (especially the fears,) and having then brought them to a passive state so that they are his obedient subjects, so that he can make them believe and see whatever he chooses, the susceptible portion are convinced that—

"IT WAGS!"

and are "convicted" accordingly.

Their capacity of swallow having been thus enlarged, the process is continued. They see all sorts of queer

things from blue devils with pitchforks in a sea of fire and brimstone up to (Jews') harps, golden thrones, etc.; they gulp down, one after another, the most heterogenous mixtures of patent, kill-or-cure creeds, smelling most palpably of melted brimstone, as if they were all cream-candy, the example of others and the say-so of the preacher being to them sufficient evidence that—

IT WAGS!

until the most abject and degenerate ecclesiastical "powers that be" is regarded as a cardinal virtue; and, like tame elephants helping to catch those still at liberty, those obedient converts help trap unwary sinners who venture within the magic circle of the pulpit biologist, encased in reason's coat of mail.

Churches thus built up become agglutinated masses of biologic fictions. Their adherents believe, in the face of the clearest demonstration to the contrary, that these CRUSHING-MILLS of souls are the highest forms of spiritual light and life, and the legitimate outgrowths of the teachings of that Nazarene "infidel," Jesus. They believe, in the teeth of the most convincing evidence of the almost unmitigated curses entailed on society by traditional religion, that it is the fount of every blessing. They believe this because they have been taught so, and hence they teach others so, and thus the idea is perpetuated that—

IT WAGS!

But the boisterous guffaws of the Methodist lecturer must certainly, so far as the intelligent and candid portion of the audience were concerned, have produced the conviction that all the supposed goodness, beauty and truth of orthodox religion is a "mockery, a delusion and a snare." Henceforth, rev. old sciolists will find it far less easy to prove to the satisfaction of their disenchanted hearers that—

"It Wags!"

A. CRIDGE

Mr. A. PARKER will lecture at Warner Hall on Sunday afternoon and evening, Jan. 24th half past two and half past six. Subject—Condition and destiny of man.

Mr. Parker is in the lecturing field regularly. Those requiring his services can address him at this office.

SLAVERY.

Eds. Vanguard.—Br. Goe thinks that you and the Y. S. Milkman could pass a better opinion on Slavery if we knew something about it. I agree with him that it is the part of wisdom to be posted up on a subject before we treat on it. But may we not know enough of some things to understand their tendency, without having our knowledge based on personal experience and observation? When T. L. Nichols informs us that there is more freedom of opinion in the Catholic communion than in any other, and yet says that it only seeks to define faith and settle discipline, I consider myself qualified to pass "an opinion" on the correctness of his assertions, although still an unregenerate sinner, and even though I had never seen a Catholic, or even read a Catholic book.

A tolerable knowledge of human nature and the debauching influence which power exercises on the human heart, will enable one to form a pretty correct judgment of the amount of abuse which would flow from the possession of irresponsible authority.

And we may thus judge correctly of physical as well as of mental slavery. I suppose that human nature is about the same at the North as at the South. I observe that here at the North some people abuse outrageously their horses and cattle, notwithstanding the fact that they have a pecuniary interest in them, and that it is very poor economy to starve and maul them. And when these men go south and come into the possession of human chattels, I know to a certainty that they will abuse their two-legged beasts.

I find here at the North that wealth robs labor; that power flays weakness; that cunning defrauds ignorance, to a most deplorable extent. And I know that many of our pious abolitionists who turn up their holy eyes against southern slavery, and yet hug to their souls the most horrible of Rengion; who are too proud even to use their hired help, and turn them off with as little as possible of the proceeds of their labor—I know, without following such persons to the plains of Alabama, that if living where the law places labor wholly in the power of capital, where it has no voice in the government, and is robbed of even the power to tell the story of its wrongs, it is as certain that they will abuse their slaves as that the laws of the human mind are unchangeable.

It needs but a slight acquaintance with the slave code of our southern states to enable a philosophic mind to understand the diabolic results which necessarily flow from it. No flying fugitive need be questioned; no Uncle Tom need be perused. The moral results can be predicted with mathematical certainty, as unerringly as a returning tide, or a change in the moon.

Notwithstanding the disclaimer of our friend, founded on a necessarily limited experience, I am as certain that American slavery is a most damnable thing as I am that our southern brethren are human. God never made that man who could be safely entrusted with the faith, and especially with the liberties, of his fellow beings. The possession of irresponsible power will demoralize any man. It might not make a good man quite a devil; it could not fail to make him less a man.

Slavery, for its effects on the master and on the slave, is "the sum of all villainies," the embodiment of all crime."

"MILK-MAN."

Senator Tazewell of Virginia, now an old and infirm man of 80, is so wealthy that it is said he once forgot, for 20 years, that he had \$40,000 on deposit in a certain bank.

The goal of yesterday will be the starting point of tomorrow.

Heaven and earth shall pass away before one particle of that truth which has emanated from the benevolent, trusting, faithful spirit, shall fail and perish.

EXTRACTS FROM

LETTER TO THE FRIENDS OF PROGRESS

ASSEMBLED IN PENNVILLE, IND.

I fear that Reformers do not sufficiently appreciate the need for heartfelt exertions in aid of human elevation, even before it enters the spiritual class. This great drawback has given rise to many offences, and many are hindered from coming out of darkness into light by the inconsistencies of reformers. Many come outers from orthodoxy, ere they could get their perpendicular or be able walk in the light, have fallen into great inconsistencies and even crimes. The great secret of doing right is first being right. It matters not how conscientious one may be—if his social or moral constitution is inharmonious, all his acts will be proportionally inharmonious and immoral.

Reformers begin to see the need of union to augment their influence. They also perceive the necessity for calling into action the stable elements of scientific attainments. Mental and spiritual illuminations may impel to action, but they need to be concentrated and solidified with that which gives permanence. Unless this is done, our movement must ultimately partake of the same nature as the religious revivals, which lead but to bewilder, and dazzle but to blind.

Nothing can exceed the happiness of the truly spiritually converted; but nothing will make the recipient more miserable, if it be but evanescent. It is like seeing and then becoming blind. There is great caution needed in the beginning of all movements, and most especially those involving the highest ranges of the soul. Mankind are, in one sense, their own creators; and most of us now feel that men have made God, instead of God making man. We must, then, look to ourselves—our Creators—for all necessary changes; for if men be self-made they must be self-changeable.

So far, then, as what is called God is concerned, I have no aversion to the beautiful idea, even if it arise from prejudice. Yet the awful want of demonstration is to me proof positive that God has purposely secluded himself lest we become absorbed in him, and forget our other important relations and adaptations. Surely, if he intended to have our worship, he would have made an exhibition of himself, so that our worship need not be dissipated.

Reciprocated love begets reciprocated duties. This can only be between peers, or equals in the same conditions of being and circumstances. This, then, is our field, and no other; for in no other can we operate, and this needs all our time and energies. The time spent in fashionable praying is so much time spent in the dark with closed eyes talking at incomprehensibility.

This, then, is the whole matter; Work for thy fellow-being that thy fellow being may work for thee; and when thou become a god, work for the gods that they may work for thee!

Is it any wonder that men have thus far failed to roll away the stone from the sepulchre of man's resurrection, when none but a mighty angel could do it!

Let us, then, try and attend to our own affairs, and not pretend to be called on to attend God's. In trying to rectify God's supposed blunders, we have necessarily left our own unrectified.

R. L. ANDERSON.

EXTRACTS FROM CORRESPONDENCE.

From Jos. Barnsdell, Crawford co., Penn.:

I like the Vanguard the best of any I have yet taken, and will try to get more subscribers.

With the letter from which the above is extracted, we received six subscribers and the money—a most efficient method of improving a paper, where there is some basis to work on. A few more Joseph Barnsdells would double our efficiency, and give peace to thousands now wandering in the mazes of Doubt, or buried in the caves of Despair.

From Mr. Hussey, Mendon, Mercer co., Ohio:

The friends here appreciate your labors very highly, and when money matters get a little easier, will be likely to renew their subscriptions by the year.

From John Bender, Darrrtown, Butler co., Ohio:

The cause of reform is progressing in this vicinity, though we have no lectures here and never had any. The Methodists have just concluded a "revival" here; none joined, scarcely any attended. The old tune is nearly worn out. The people here are ready for reform.

DO DOMESTIC ANIMALS "PAY?"

I doubt the economy of brute animal power. If we don't use them as food, I see no necessity for us to have them at all. Just calculate the amount of labor they cause us. We are their servants for several years, and they do nothing but consume, until they are "broken" and harnessed. We are then obliged to make harness, wagons, barns, and some tools, expressly for them; besides all the fences, which I rather think cost more than all the houses for human habitations. We have constantly to provide their food; they never work only when attended by human beings. Again in their use, our lives are constantly in danger. I believe that in the domesticating and use of animals, there has been more human beings maimed and killed than from all other accidental causes combined.

It is a law of nature that association begets assimilation, correspondence; whether so or not, it has often seemed to me that there is quite a family resemblance between a man and the brute animals he is most with, or to whom he is most attached. I have in my mind now a neighbor, who is very fond of his cattle, and spends much of his time among them; and really the resemblance in motion, gesture, and sound of voice, is ludicrously striking.

H. B.

REMARKS.—H. B.'s observations on the effects of animal companionship are doubtless correct. Nevertheless, it is probably a less evil to associate with beasts of burden than to become such. People are drudges enough as it is, and would be more so, if they had to dig instead of follow the plow, walk instead of ride, and carry everything on their backs or in a wheelbarrow instead of getting such labor performed by animals adapted to the purpose.

Moreover, our friend thinks that Reform neighborhoods should be remote from the centres of population, and difficult of access. But in such places horses would be much more needed than in more central localities, where railroads, steamboats and other varieties of labor-saving agencies, to a great extent supersede animal power.

After making all due allowance, however, it is clear that the number of animals might be much diminished to great advantage. No progressive person should make a business of raising animals (especially hogs,) for sale. Improvements in machinery will soon supersede the necessity of raising them at all; but as long as that necessity exists, the laws of correspondence and adaptation will ensure a sufficient supply of persons adapted to such degrading work. Reformers can, if they choose, find better occupation, such as the cultivation of fruits and grains. A.C.

OF TRANSCENDANT IMPORTANCE.

The following slip winged its way hither from parts unknown. "Read, mark, learn and inwardly digest," as the preacher says; not only so, but CARRY INTO PRACTICE the suggestions therein contained. All other reforms are useless without this.

Reader, go to the fair ground, look at the noble and handsomely formed animals, the beautiful fruits and vegetables, the perfect specimens of mechanism, and then look at the men and women,

—“Sent before their time

Into this breathing world, scarce half made up,

And that so lamely and unfashionable,

That the dogs bark at them”—

and you cannot resist the conclusion that it is high time to have a better application of the laws of propagation to mankind.

It admonishes us to emulate human improvement. Everything but man seems approaching a state of perfectibility. A writer has truly remarked that one of the strangest things in this world, is the carelessness with which marriages are contracted. Raisers of milk stock are as careful in their conjunction of animals, as it is possible to be. Gentlemen attached to the turf are scrupulous and cautious in this respect. Vice of

mind—weakness of muscle—a want of courage and endurance—badness of temper—liability to disease—each condemn a horse, and exclude him inexorably from the breeding yard. Only the best animals, tried and approved in several contested races, are employed in the production of horses for the turf. More than this, they have got to have pedigree, and be distinguished on one or both sides for thorough-bred qualities and great performances. Else they are rejected.

Are men or women bred with this care anywhere in this world? We do not know of a single locality where they are. And yet what comparison of importance is there between the stock of men and the stock of cattle?

Physical defects of the most frightful kind, moral defects of a repulsive character, constitute too generally no bar whatever to marriage in the United States. Consumption is bred in without a thought—Scrofula is perpetuated—Gout is unhesitatingly transmitted, while drunkenness is crossed upon sobriety, and hereditary lying and stealing are sent down to a young crop of thieves and dodgers, and meanness, laziness, greediness, silliness, selfishness and vulgarity, are tumbled without hindrance into the common crucible of marriage, and received in the inexorable law of reproduction, as the characteristics of a generation of men and women. Among human beings, constitutional defects are as transmissible as they are among horses. So are the moral defects, and so, thank God, are the moral excellencies. Yet the great majority of the people of this country act in defiance of this physiological law—more probably in ignorance of it.

CHRISTIAN SLAVERY VS. ALGERINE.

(An ancient medium, from whom modern orthodox churches profess to derive their doctrines, said that "a tree is known by its fruit." See how American churchianity stands this test, as compared with African Mahommedanism!)

"The miseries of Algerine bondage have long been proverbial over all the Christian world; yet they appear light when calmly examined and contrasted with other systems of slavery. Most travellers in the countries have remarked the general kindness with which slaves are treated. General Eaton, U. S. consul at Tunis in 1799, writes thus: 'Truth and justice demand from me the confession that the Christian slaves among the barbarians of Africa are treated with more humanity than the African Slaves among the Christians of civilized America.' John Wesley, when addressing those connected with the negro slave-trade, said: 'You have carried them into the vilest slavery, never to end but with life—such slavery as is not to be found with the Turks at Algiers.' (Were he to make such incendiary remarks in a Southern Wesleyan church now, he would be excommunicated, and perhaps tarred and feathered besides! So beautifully consistent is modern methodism.—Ed. Vanguard.) In fact, the creed of Islam, not recognizing perpetual and unconditional bondage, gave a slave a right of redemption by purchase, according to a precept of the Koran. This right of redemption was daily claimed and acknowledged in Barbary; and though it was only the richer class that could immediately benefit by it, yet it was a great alleviation to the general hardship of the system; and numbers of the poorer captives, by exercise of their various trades and professions, realize money, and were in a short time able to redeem themselves. Again, no prejudice of race existed in the mind of the master against his unhappy bondsman. The meanest Christian slave, on becoming a Mohammedan, was free, and enrolled as a janizary, having superior privileges to the native Moor or Moresco, and he and his descendants were eligible to the highest offices in the state. Ladies, when captured, were invariably treated with respect, and, till ransomed, lodged in a building set apart for that purpose, under the charge of a high officer, similar to our mayor."—[History of Slavery, by W. O. Blake.]

Wash. Wood, Richmond, is agent for this valuable work.

Thos. Pooley, who was recently sentenced in England to 21 months' imprisonment for blasphemy, has received the Queen's pardon. After all, laws, customs and religious prejudices are far worse tyrants than kings and queens.

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, JANUARY 23, 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.

RELATION OF SPIRITUALISM TO EARTHLY PROGRESS.

"I don't see the use of believing in a spirit world," said a skeptical friend to me, one day. "Let us live for this world, and not bother ourselves about a future. Depend upon it, if people had no faith in another life—did they believe this all—they would be more kind and gentle to each other; parents kinder to children, and children to parents, friends to friends. And philanthropy—true philanthropy—would strive to bless and provide for the comfort and happiness of all in the present world, would supersede that conduct which is the result of a belief of 'mansions in the skies,' which induces the feeling: Well, if they are poor; if they do suffer; if they have not a foot of land; if they have no home here—they are going home, and it will be all right 'by and by!' Take away faith in the future, and instead of dream-land, will arise the PRESENT, and with it an earnest, healthy desire to make THIS earth a heaven."

There is much truth in this—very much; but does it in any way belong to Spiritualism? Does it not rather apply to orthodoxy? Who are they that shut their eyes to all progress, and cry out, "Infidels?" that look on the world with its inequality and injustice, and exclaim, "It is the Lord's doing;" that casts and exclaims, "It is the will of Providence!" Who sanctions monopoly, slavery, and oppression? The orthodox.

In view of all this, we say with our skeptical friend: Better have no faith in the future; better believe this life is all. The consequence would be, as asserted, vastly superior in every respect. People would then be brought from the clouds down to the stern realities and actualities of life.

Will this objection, however, apply to Spiritualism? Who are the Land Reformers? who are the Temperance men and women? who are the advocates of Woman's Rights? who labor the most and do the most to elevate manhood? who take the greatest interest in physiology and the laws of reproduction, dietetics and other subjects calculated to bless man here? Not the orthodox or the negative reformers. The latter are noble workers, we know; but they lack the positive basis of reformation; they can destroy, break down, but lack the constructive element.

Spiritualism does not say, "shut your eyes to this life to roll them to heaven;" but it rouses us to every activity for man's redemption HERE. First, self-care, self-development; then out, out, circle after circle, into the great ocean of human beings: and institutions are scanned, remodelled and reconstructed in accordance with nature, justice, right.

Negative reformers, then, have done a glorious work; we cherish their memories with reverence; they have divested thousands—yea, tens of thousands of minds of priestcraft and delusion, and established reason on her throne. We bless them for this. But they lacked the positive element, which is Spirituality. This comes and assures us that our labors to bless each other, our labors for humanity's sake, will extend onward and bless them for millions of ages—FOR EVER!

We labor with the desire to bless here exalted, intensified, extended, not bound in by the circumference of this little globe or state of being, but through the boundless extent of space, from a soul cased in a gross material body to its development as a very god, it is written—"YE ARE GODS." Yes! gods in embryo here, but there gods in comprehension, knowledge and immortality.

ANNE DENTON CRIDGE.

SPIRITUALISM AND INSANITY.

A recent number of the Herald and Era, (Universalist,) in noticing our attack on Methodist revivals, as causing insanity, thinks it too much like Satan rebuking sin, for a Spiritual paper to attack churches, on this ground—Spiritualism having, he thinks, produced at least twice as much insanity as Presbyterianism; (a misprint, probably, for Methodism.) He concludes, by throwing at us a missile, in the shape of a text, by which we should have been utterly demolished, but that the facts in regard to Spiritualism and insanity are not precisely as he represents them. We had thought that all intelligent persons understood, by this time, that Spiritualism is NOT productive of insanity, and that the statistics of Insane asylums prove that when Spiritualism is said to be the cause of insanity, in one case, at least TEN are attributed to religious excitement. But as so able a writer is not aware of this, it may be that other intelligent persons are similarly at sea.—Under these circumstances it may be well to repeat what has been said before on this subject in a different form.

The current ideas of most Unitarians and many Universalists on the subject of a future life, (viz: the doctrine of progression,) are essentially in harmony with the belief of the majority of Spiritualists. There is nothing in them, then, to CAUSE insanity, though Spiritualists, like others, may occasionally become insane. Persons of unbalanced and sensual mental organisms may, by the force of evidence, like others, become Spiritualists, though the affinities of such persons generally lead them in other directions. That such persons should sometimes manifest their sensual propensities, and at other times become insane, is not to be marvelled at; whatever their belief may be, it will be mixed up with their fantasies, and unphilosophical, prejudiced observers will attribute their insanity or sensuality to their belief. Hence the VERY FEW cases of insanity attributed to Spiritualism.

Many of the Physicians of Insane Asylums are orthodox themselves, or propitiate the orthodox sentiment in order to be popular, and obtain or retain their (in many cases,) lucrative positions. Hence, some of them are too ready to attribute Insanity to unpopular ideas.

In 1852 the number of persons in the Ohio State Lunatic Asylum said to be insane from Spiritualism was FORTY. Two years afterwards their number had diminished to ELEVEN, while Spiritualists had doubled in numbers. The Superintendent estimated that the greater part even of these ought to have been at large. But if Spiritualism CAUSES insanity, the number should have INCREASED instead of diminishing.

Since 1854 Spiritualism has been rapidly gaining; yet in the Southern Ohio Lunatic Asylum at Dayton, only two cases were attributed to Spiritualism, while "Religious excitement," (orthodox) was among the leading causes.

Moreover, it is said that the WHOLE NUMBER of persons confined as lunatics, has much diminished since the advent of Spiritualism, its tendency being obviously to diminish and cure, rather than cause insanity.

Superintendents of lunatic asylums and others would oblige by forwarding reports old and new, to this office; we will send them the Vanguard in exchange. A. C.

MENTAL HALLUCINATIONS.

We attended a lecture on this subject at the Methodist church on Tuesday. The lecturer, Dr. Clark, is the Ed. of the Ladies' Repository, a monthly Methodist magazine, of Cincinnati; and may, therefore, be considered a "great gun" among the Methodist artillery; and from a cursory examination we should consider him superior in mental capacity to the average of Methodist preachers.

After some introductory remarks, he narrated several instances of what he considered spectral illusions, the result of a diseased activity of the brain. In many of the cases mentioned, his con-

clusions were probably correct, as nearly as can be judged from the insufficient data. In others, (for instance, the "demon" of Socrates, and the "familiar spirit" of Tasso,) the spiritual hypothesis covers the facts, while that of mental hallucination does not. He did not, however, in any case, attempt to prove his hypothesis, but considered his assertion sufficient, in accordance with the dogmatic assumption which constitutes so large a portion of the stock-in-trade of all orthodox religionists.

He mentioned a case (that of a Berlin bookseller) whose power of "discerning spirits" was taken from him by the use of the lancet. It was therefore inferred that the spirits in this case were phantasms. Whether the power of "discerning spirits" spoken of by Paul could or should have been as easily cured, or how one was a mental hallucination and not the other, were topics on which this Methodist SAVANT did not, for obvious reasons venture to dilate.

Several sham "ghost-stories" were next related, and their ridiculous, common-place origin dilated upon; whence the lecturer appeared to suggest the inference that ALL would be found to have a similar origin, if sifted and examined by a person sufficiently intelligent and courageous. It is a pity the lecturer was not present, when some credulous persons, 1800 years since, supposed that Moses and Elias, (who had then been in the spirit world a score or so of centuries,) appeared to one Jesus and his illiterate disciples. Our erudite lecturer would have been just the man to have demolished the whole "ghost story" by an ingenious hypothesis. Perhaps even now he could inform us whether the "spectral illusions" on that occasion needed the application of the lancet, or whether an over-dose of wine had so obfuscated the senses of those present that they mistook a stray donkey or two for the ancient lawgiver and prophet.

Seriously, if his hypothesis of "spectral illusion" proves anything in many of the cases he mentioned, it must prove a great deal too much for his or any other orthodox sect. A hypothesis that REALLY covers a certain class of facts occurring among us in modern times will also cover the same class of facts occurring in Judea, 1800 or 4000 years ago. The only really philosophical ground to take, is to apply the rule irrespective of locality or time.

He remarked, in reference to modern (so-called) Spiritual manifestations, that he did not deny that Spirits might manifest themselves when circumstances required it. Horace had written that when a knot was presented worthy the skill of a God to untie, Gods could be obtained who would untie it. So he would observe, that when a knot could be found worthy of a Spirit to untie, Spirits might perhaps be found to untie that.

This admission is all Spiritualists need. It is well known that theologians have made themselves so busy in endeavoring to untie by tradition the knot of human destiny in the spirit land, for at least eighteen centuries past, that it has been made so tremendously complicated by their clumsiness, as to be altogether too knotty for human skill to unravel; and, accordingly, just in the very nick of time, "the gods," or spirits, have come to our rescue, and untied it, comparatively in the twinkling of an eye, having made plain in a few years what theologians have taken centuries to knot and twist in an awful infinitude of complications. Some of our spirit friends have made themselves famous in untying, in a few moments, complicated physical knots in cord and twine, which have taken twice the time to be carefully knotted. So have others unravelled the knots which priestcraft has been so busy fussing over for whole centuries, pretending to disentangle.

"We thank thee, Jew, for teaching us that word."

Yea; it is even so! "Othello's occupation's gone;" and ere long most preachers will have to turn their (hallucinated) 'sword of the spirit' into an unmistakeable PLOUGHSHARE, "that it might be fulfilled which was spoken by the prophet," etc.

He said that Reformers were a class of persons who made a

deal of "sputter and foam" about little or nothing, leaving behind them naught but a virus which it would take long to eradicate. There is some truth in this, so far as the "sputter and foam," is concerned; but we are strongly reminded, in this case, of the parable of the mote and the beam, inasmuch as the Methodists in their revival meetings make more "sputter and foam" in six months than reformers do in twice as many years, the amount accomplished being inversely proportioned in the above ratio.—As to "virus," it can be obtained in any quantity at orthodox depots, particularly pulpits. We believe that Reformers will be henceforth less obnoxious to the sputter-and-foam charge than they have been. In the infancy of any movement, as in the beginning of a fire, there is necessarily more smoke than flame—more talk than action. But Methodism has been in full blast for the greater part of a century, and even now in its old age gives out more sputter-and-foam than anything else.

He spoke of a case in London wherein a practical joker while a crowd was passing by a brazen statue, remarked in a tone of affected astonishment, "It wags!" and thus biologized a crowd into the belief that the caudal appendage of the statue actually vibrated. He adduced this incident to prove Spiritualism a similar epidemic. Spiritualists, however, well know the difference between the merely human biologic element which is so large a constituent in the sectarian panics called 'revivals,' and unmistakable influx from another sphere of being. This text, however, is so suggestive in another direction that we shall make it the subject of a short sermon.

We regard this lecture, coming as it does from a prominent Methodist leader, as a most potent weapon against Methodism. Were it repeated monthly in every Methodist meeting-house, Methodism would not be worth five years' purchase. The lecturer's position was essentially "infidel"—grossly materialistic savoring of Solomon and Epicurus, but diametrically opposite to the principles of Jesus, Wesley and Adam Clarke.

There were, however, a few important omissions. In the first place he was jesuitically (or methodistically,) careful not to inform his audience that few persons were more subject to what he is pleased to term "mental hallucinations," than the founders of Methodism, Wesley and Adam Clarke. There is undeniable proof that their faith in various modes of spirit manifestation was unexcelled by that of the most ardent Spiritualist of to-day. Remove from Methodism what the lecturer CALLS hallucination, and what is REALLY such, and modern Methodism would be annihilated, body, soul and spirit. The GALVANIC life of modern Methodism is made up of hallucinations; its REAL life (which is gradually giving place to a soulless machinery whereof money and power form the basis,) is Spiritualism, or what our lecturer CONSIDERS hallucination. Remove these, and it would fall in pieces as surely as the corpse returns to its original elements when the spirit leaves it.

Of course, the lecturer could not perceive that he himself labored under something of a hallucination, in supposing that he could build up Methodism in this place by undermining the only rational foundation it ever had, and substituting fashionable materialism and dead traditions for the interior life of its founders.

But the most flagrant omission in the lecture, was leaving out one of the greatest hallucinations of the day, viz: Methodism AS IT IS. Two-edged swords if not skilfully handled, sometimes cut more ways than one. While his hypothesis is as inadequate to cover the facts of Spiritualism as the garments of an infant to clothe the limbs of a giant, it was sufficiently capacious to enfold in its recesses nineteen-twentieths of all that now constitutes Methodism and other forms of orthodoxy. Many of the THINKING portion of his Methodist hearers, however, will, no doubt, supply that omission themselves in due time; and this lecture will assist in augmenting the already rapid Exodus from the Egyptian darkness and bondage of sectarian creeds into the light and liberty of rational Spiritualism. ALFRED CRIDGE.

THE REVIEWER REVIEWED.

You ask if every sentence, word and letter and pause should be inspired in God's word. Of course it should, and infallibly too, or what certainty can we have that any passage is really God's and contains the idea he intended to convey to our minds? A single letter makes all the difference between hell and a well; and a slight transposition made by a careless printer once turned the following Unitarian passage of scripture into a very strong Trinitarian one. It now reads, "There is one God, even the Father;" but he made it read, THREE is one God, even the Father. The misplacement of a single letter made the great difference.—I need not show you that the misplacement of a comma may make nonsense of what were otherwise good sense; for this you must know. For a book to be the Word of God, then, it should be infallibly inspired to the minutest jot, and then kept in its perfect condition and thus presented to every soul. Then, you say it is impossible to have a perfect written revelation from God without a constant miracle. Of course it is. The original writers must be miraculously inspired, first to receive, and then to place upon parchment, lead, stone or bark, the impressions thus received. The manuscripts must be miraculously preserved from the effects of time, as well as from the attempts of forgers to corrupt them, at least until they are miraculously copied. When translated, they must be translated by men who are infallible translators, and then this would be of no avail unless the language into which they were translated was also perfect and infallible, and if all this was accomplished the labor would be lost, unless every one had an infallible understanding of what was written. Of course, the idea is preposterous; and it is equally preposterous, therefore, to talk of any book being God's book.

You say the Hebrew was a perfect language. I should like to see you set about proving it. To be a perfect language, it must, at least, have a name for everything. Do you suppose the Hebrew had? I could mention a thousand things for which there is now no name in the Hebrew, nor can you bring any evidence that there ever was.

W. D.

BUSINESS PROSPECTS.

The causes of our present financial embarrassments were only temporary and are fast passing away. There has been an abuse of confidence in one direction, which will be fully compensated by an establishment of confidence in another. Rotten and corrupt Banking institutions, money brokers, note shavers and other traders in money have wofully abused public confidence. It was only necessary for one man, or set of men, to fit up an office with counters, desk and musquito blinds, and the sign "Bank," in gilt letters over the door, to secure the money and deposits of farmers, merchants and mechanics. The money thus "DEPOSITED" was immediately loaned out to the merchant and traders at ruinous rates of interest, ranging from 12 to 24 and even 30 per cent. per annum. No business will PERMIT of such a RENT for money, and hence failures have occurred and are still occurring. The borrower, having failed, the broker must fail and the unsuspecting depositor is lost or ruined in the crash. But thanks to the sober senses of the people, things are changing, and a different course will be pursued. * *

There is now near thirty millions of specie locked up in New York city alone, awaiting something substantial, something permanent to call it out. This is only one instance, but there are others without number, bearing the same ratio all over the country, and before the next half year closes we shall find ourselves enjoying these rich and ample treasures. To accomplish these objects, however, ECONOMY must guard our steps, sit in our parlors, around the fireside, be at our festivities, accompany us to the tailors, and most of all, direct us in every undertaking. * *

Already have we from every quarter, evidences of returning prosperity. Three months ago, gold commanded a premium of from 8 to 10 cents on the dollar; now, in New York city, it is worth no premium at all, and here $\frac{1}{2}$ to $\frac{3}{4}$ per cent is all it will bring, and it is a drag at that. Discounts which then ranged at from 4 to 5 per cent, can now be had, on good securities, at one fourth those rates. The last news from Europe, informs us that confidence is being rapidly restored, the rates of discount reduced, and business generally revived. * * * [Dayton Empire.

Poetry.

THE GERMS OF THE BEAUTIFUL.

Scatter the germs of the beautiful!

By the wayside let them fall,

That the rose may spring by the cottage gate,

And the vine on the garden wall;

Cover the rough and the rude of earth

With a veil of leaves and flowers,

And mark with the opening bud and cup

The march of summer hours.

Scatter the germs of the beautiful

In the holy shrine of home;

Let the pure, and the fair, and the graceful there

In the loveliest lustre come;

Leave not a trace of deformity

In the temple of the heart,

But gather about its hearth the gems

Of nature and of art.

Scatter the germs of the beautiful

In the temples of our God—

The God who starred the uplifted sky,

And flowered the trampled sod;

When he built a temple for himself,

And a home for his priestly race,

He reared each arch in symmetry,

And carved each line in grace.

Scatter the germs of the beautiful

In the depths of the human soul;

They shall bud and blossom, and bear the fruit,

While the endless ages roll;

Plant with the flowers of charity

The portals of the tomb,

And the fair and the pure about thy path

In Paradise shall bloom.

[Ohio Farmer.]

WHAT WILL THE WOMEN DO?—The Newcastle (Ind) Courier, after speaking of the merits of the new patent Knitting machine, anxiously inquires, "What will the women do, if that and the Sewing machine come into general use?" We reply:—When household labor-saving machines are brought into general use, you need not fear that women will be idle in consequence. The time and strength thus saved, they will gladly devote to the improvement of their physical, moral, social, and intellectual natures. Girls, instead of being kept at home to sew and knit for the family, will be sent to school—perhaps, allowed equal educational advantages with their brothers.

Then will the wife be no longer a sickly, fretful, household drudge, looked down upon as an inferior being by her husband, but a cheerful, intelligent, equal companion for him. Mothers will not only find time for self-improvement, but time to instill into their children's minds principles of virtue and independence. —Western Olive Branch.

SYMPTOMS OF THE BREAKING UP OF THE ANCIENT MONKISH SYSTEM OF DEAD LETTER EDUCATION. Colleges have heretofore been engaged in perpetuating dead thoughts—dead literature, and dead forms of civilization. True! they have in a MANNER educated lawyers, doctors, and preachers, but they have made no provision for farmers, mechanics and the great circle of the industrial arts.

We know of but one chartered Institution in the land, that has taken a different position on this great question, and that is Farmers' College near Cincinnati. It occupies the ground of a regular Normal School, or in other words, it is an Institution designed to prepare young men for all useful and industrial arts, and to teach them how to prepare others, beginning at the Primary School.

Evidently the great demand of the age is an education in "Common Things"—an education calculated to prepare our youth in the most thorough manner for the various pursuits of life.—[Teachers' Adv., Dayton, O.]

The violin was invented about A. D. 1200, and the pianoforte about one hundred and twenty years ago.

THE AGE OF PROGRESS has changed proprietorship. Murray, Baker and Co. having sold out to Stephen Albro and Co. Mr. Albro we presume, continues to be editor as he has been ever since the establishment of this able and fearless advocate of rational spiritualism and solid progress.

The N. Y. Reformer, says:

To be constantly parading one's private griefs and hates before the public, was never to our taste, and the more we see of such rash, headlong denunciation of friend and foe, because of a difference of opinion, on pretence of an INDEPENDENT expression of views, the less respect we have for those who pervert their talents and positions to such mistaken uses.

History somewhere acquaints us of a blind but strong man who rushed into the thickest of the battle, and cut and slashed to the right hand and to the left, leveling indiscriminately friend and foe, quite as many of his friends falling under his uplifted claymore as his enemies. His valor and strength were sublime, but his achievements were quite indifferent.

CONSIDERATENESS, as well as INDEPENDENCE and BOLDNESS, should have some influence in the management of a public journal.

GOING! GOING!—Thoughtful Christians are alarmed at the rapid falling off of the number of candidates for the ministry. Dr. McCosh of the Belfast College, says that the annual number of candidates from the Irish Presbyterian Church, in the five years ending 1815, was forty-seven; in the five years ending 1857, it was only thirteen. In Scotland, too, the same fact is noted, and is attributed, in no small degree, to the inadequate salaries given to clergymen, many of whose families are in a state of destitution. In the Free Church of Scotland an earnest effort is to be made to secure from the General Sustentation Fund an average salary of \$750 for the pastors of the smallest churches.—[Ex.]

Archdeacon Jeffreys, a missionary in the East Indies, states that "for one really converted Christian, as the fruit of missionary labor, the drinking practices of the English have made fully one thousand drunkards in India."

WARREN CHASE lectured at the Universalist Church, Belvidere, Ill., on the 12th instant.

Edwin Forrest, the greatest living actor, is a firm believer in the spiritual philosophy.

There are no regular spiritual meetings held in this city at present.—[Cleveland Spiritualist.]

All the Wisconsin banks, it is stated, have suspended specie payment.

Keep a low sail at the commencement of life; you may rise with honor, but you cannot recede without shame.

NEWS. We heard the extraordinary intelligence out in Ohio, as reported by a clerical slanderer at Wakeman, named Van-Waggoner,—that Judge Edmonds had died a raving maniac, and Ex-Gov. Tallmadge was in the last stage of hopeless insanity.—[Clarion.]

The purest metal is produced from the hottest furnace, and the brightest thunder-bolt from the darkest cloud.

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It took the first premium at the recent Wayne co. Fair, over five others in competition, and every one, after a trial, cannot fail in coming to the same conclusion. CHAS. SWANEY.

SPIRITUAL CLARION.—NEW VOLUME.

The SPIRITUAL CLARION, a weekly advocate of Spiritualism, eight pages, edited by Mr. and Mrs. U. Clark, Auburn, N. Y., \$1 a year, has just appeared on its second volume.

PROSPECTUS OF THE

WESTERN OLIVE BRANCH

Volume II, for 1858.

With January, 1858, the Olive Branch commences its second volume. It is issued twice each month and now contains eight large quarto pages, printed on good book paper, and making at the end of a year a volume of about two hundred pages.

Its mission is to carry hope to the drunkard; to bring joy to the we-laden hearts of his wife and children, by the earnestness and truthfulness of its words; to waken the public conscience to the terrible power of Intemperance, which is so remorselessly sapping domestic peace, and blighting the hopes and crushing the hearts of the young and old, and thus install moral suasion in its rightful sphere; to demand that government be redeemed from the control of unprincipled politicians, and directed to the reformation of the offender and the protection of society from vice, sin and crime; to advocate for the rum-seller legal prohibition of his accursed traffic; and thus by moral and legal means turn back the tide of woe which is sweeping so many brave and noble souls into a premature grave.

As Education is one of the most powerful means which can be put forth to save the race—raising man from low aims and pursuits, lifting him up from degradation and sin to the highest plane of manhood; it will by no means neglect this department of labor and thought. By presenting the thoughts of the best writers, it hopes to reach the minds and hearts of the young, and lead them onward and upward. It will aim to be original, chaste, thought-inspiring and soul-elevating in its character, and thus present a Fireside Journal which shall be welcome to every home.

Among its regular contributors for the present year, may be named Mrs. Frances D. Gage and Mrs. Jane Frohock, as well as other noble writers.

Will not the friends of Temperance and Education aid us by giving our paper a wide circulation? We rely on these earnest workers in every neighborhood to give us a helping hand, and thus carry the words of truth and love to every neighborhood. Will they not work with us and for us in this cause? Organize clubs, extend our circle of readers, and increase the effective power of our Journal?

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