

The Vanguard

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JUSTICE TO JESUS!

"THE MISTAKE OF CHRISTENDOM."

It is commonly supposed that Jesus, the Jewish reformer and Spiritualist, is the "author and finisher" of the faith of Christendom. In a work recently published in Boston, entitled the "Mistake of Christendom" by George Stearns, this is shown to be a fallacy.

Between the Christ-ism of the Churches and the teachings of Jesus, there is a gulf wider than that between Lazarus and Dives. This is forcibly proved by the work in question. Those who want the materials wherewith to demolish the churches on their own ASSUMPTIONS, will find abundance of it in this work.

It is time that justice was done to the Reformer of Nazareth. It is time that the purity of life, manly dignity and far-sighted earnestness of this pioneer reformer and true spiritualist were cleared from the stains with which the church has bespattered them in its lickspittle idolatry. Free thinkers have been and are too prone to measure him by orthodox gauges. In this work the thread-bare sophistry of creeds that live only by assumptions bolstered up by the muddiest of metaphysics, is torn to atoms, and not a vestige of their sand-founded houses is left to withstand the fury of the waves, which must soon engulf it in oblivion, except as a record of past darkness.

The author proves most conclusively and undeniably:—That Jesus never claimed to be the Christ (or Anointed,) in any sense whatever.

That he never sanctioned as plenary inspired any of the Jewish Scriptures, but, on the contrary, expressed himself on several occasions in open opposition to them.

That there is no proof that he ever authorized any one to write an account of his life and teachings; still less did he enjoin that any such writings should be regarded as authoritative.

That he never instituted any ecclesiastical organizations, but spoke directly and decidedly against such as existed in his time and country.

That not a vestige of proof exists that he gave any one authority to speak for him, or to expound his ideas infallibly;

and for such expositions as are attempted in the Epistles of Paul and others he is in nowise responsible.

In short, it proves most undeniably that Jesus of Nazareth was a Sabbath-breaker an Infidel and a Spiritualist.

A. C.

THE LOST FOUND THROUGH SPIRIT MANIFESTATIONS.

Reuben M. Mellen, periodical dealer in Chicago, disappeared mysteriously in May, 1855. He has recently turned up in Lowell, Mass. During his absence he came interested in Spiritualism. Through a communication purporting to come from the spirit of his child, he was induced to make arrangements to return to his family, which he did on the 4th of January last. He says he does not know how he came to leave Chicago, but only knows there was a year blank in his existence.

"He said that when he came to himself, the thought of his respectable position in Chicago and his changed condition then, led him to resolve not to return, but to remain here undiscovered. He assured the Mayor in the most positive terms, that his domestic relations were always pleasant and agreeable."

The substance of the preceding we take from the Chicago Tribune.

Spiritualism has been accused of separating families.—In this case, and many more, it has been the means of uniting members of families previously separated. Though it may sometimes produce temporary disorganization, it is only that a re-organization may be effected on a firmer, because more natural basis.

A. C.

The British Post Office complains that American papers received from the United States, often contain writings, to which our Government has replied by a request to the British Post Office, to return all such papers to the United States, that the offenders may be prosecuted.

Governments make very mean common carriers. What objection would Adam's Express make if a paper they were paid for carrying, was covered all over with writing, in addition to printing? The Governments reply that they do their work more cheaply than any Express Company could; but this remains to be proved. For regularity, promptness, and responsibility for property placed in their hands, the Express Companies are certainly superior to our United States Postal Department.—Sp. Telegraph.

REMARKS ON SOCIALISM.

CONTINUED.

A harmonial association to be successful implies certain qualifications on the part of its members. Without these qualifications, there is no manner of use (except the benefits of a sore experience) in attempting any operation of the kind. Among other principles, a certain HONESTY is essentially requisite in EVERY member. The first step, therefore, to be taken is to ascertain by all means within human ken, the qualifications of those who desire to form the social group. Not only all the past life of each should be known to each other, but a trial of a few months of close practical intercourse in various business matters should be made.

When upon sufficient trial, ten or twelve happily-mated couples, or families with children, feel such confidence in each other's honesty as to trust their all in their possession, with such other qualifications as renders the society of each quite agreeable to the other, a beginning might be made with some hope of success. But where, and how?

WHERE. With reference to location, I desire to say but little in this place. If a location should be chosen in the great valley of the Mississippi, I know of none more desirable than among the Ozark mountains in Arkansas. (See Miles J. Boyd's letters.)—I have passed through Arkansas, diagonally, and I can truly say that it impressed me more favorably than any other place west of the Alleghanies. I will write in another article what I think to be the necessary outfit for a company going into comparatively a wilderness.

HOW IS THE BEGINNING TO BE MADE? Every organization MUST have a HEAD, or it will as soon cease to be such, as will a body with its head struck off. If people go straggling one, two or three at a time toward a common point, they MAY have the satisfaction of getting home again, as some of the vegetarian and octagon company did, and THEN take a doubly-sober second thought. Do not, kind reader, think me dictatorial, as to the best plan for you to live. That is not the idea. I would only say that if you desire a certain kind of success, a certain kind of conditions only will produce it. I am perhaps met at the outset with the objection that individual sovereignty does not admit of heads or leaders. If you were sailing out of Boston harbor, why would you like a pilot to take the helm? If you were going to cross the Rocky mountains, why would you like Kit Carson's guidance?

If you understood Horticulture better than any one else in the group, you would be in place as the leader in that department. If your brother or sister understood music better than you, would you object to their leadership in the bower or choir? Let the best Agriculturist in the group, (even of three) be understood to take the leadership in that department. Let not only the subdivision of this, but of every other department of the interests of the group be distinctly recognized and represented by its most appropriate member. This is organization. This, as such, should have its distinctive head as its representative to deal with outsiders, and by his or her practical and versatile experience and sagacity, to represent all its interests to the world. By this director, all the lands, houses, lumber, cattle, machinery, tools, provisions, goods, etc., are bought and sold for the company.—A complete record of all the business transactions of the group and of each member should be carefully kept, not to gratify any individual selfish anxiety, but to enable all to see the true condition and progress of the group.

Now for the individualism of the affair. With my present knowledge, I shall assume as an axiom, a "sine qua non," that this complete organization must exist in all its force and life as the basis of success in harmonial co-operation, even if it be centered in ONE individual person. Five would be better and twenty better still. Individuals can deal with this organization. They can invest labor, money or other property, and receive security in mortgages on the domain. They can rent houses or land, work or play, live as they choose—of course not rendering themselves obnoxious to the "organization" or to each other. Their qualifications for membership can thus be fully tested. The organization may own a thousand acres of land,—a certain spot is the best for a general dwelling site, another for a mill site, a third for a hall, a fourth for an orchard, another for a wheat field, etc. Now an individual comes and asks to buy a few acres in some ideal spot within the limits of the domain. No, of course. Just as soon as "a few acres" gets out of the hands of the organization there is a wide crevice for the elements of discord and desolation to enter. If individuals must own their five or fifty acres of land, let them buy where they can. It is certainly NOT the place for them in a harmonial group.

While residing in Considerant's "French colony" in Texas, I became thoroughly acquainted with its organization, not only

by engaging in it, but by translating the documents into our language. This organization was very complete, but to me unnecessarily cumbersome. I fully believe that it contains the elements of certain success in an industrial and commercial direction; nor does it in any manner interfere with any social or other relations which lie at the basis of the most beautiful harmony.

I intend as soon as possible to digest a plan or "constitution" of organization upon a basis which, I apprehend, will ensure success. Meanwhile, I desire to assist in forming a nucleus group, the "Crystal," which will seek for the best conditions for the realization of practical life. More anon. Address, for the present, WM. A. LOVELAND, Vanguard office, Richmond, Ind.

EXTRACTS FROM CORRESPONDENCE.

From Eliza E. Puckett, Winchester, Ind.

The Methodists of this place have again been trying to get up a revival, but have entirely failed. On Sunday night, they opened the doors of their church, and begged for members, but it was no use talking; reason held her sway. The preacher then requested all who desired to be prayed for, to rise. Strange to say, not an individual amongst all the wicked Spiritualists and Infidels desired an interest in the prayers of the Methodists of Winchester!

From East Liberty, Logan county, O.

Lecturers are much needed here; a medium passed through this place some time ago; Lorenzo Dow came up one evening, and spoke through him, giving out a meeting to be held in a grove near this place, next July, 3d. Speaking mediums are desired to be present on that occasion, as a great time is anticipated. It is already creating some sensation amongst the orthodox clergy.

East Liberty is ten miles from Bellefontaine, and twelve from West Liberty. If friend Denton is at leisure, we would be glad to have him lecture here. A conveyance will be sent to Bellefontaine station for any lecturer who will write a line to W. H. Shepherd, East Liberty, Logan Co., Ohio, stating when they will be there.

From Hamilton, Hancock county, Ills.

We occasionally have women lecturers this way, and I believe they get large audiences, but I seldom attend any meeting where there is but one speaker; it becomes monotonous; I want more variety. We have interesting lyceums or debates occasionally, but cannot get women to speak. We did have a Sunday afternoon meeting awhile last year, but having no rules, and one or two inveterate bores, we dwindled away, but to-day we intend to try and start again, and I hope we shall continue until something comes of it.

A lawyer proposes to discuss Spiritualism in our evening lyceum, and I should like it very much, but we have no Spiritualists about here. We have a few of those who call themselves mediums, who talk by tipplings, but they don't seem to have much faith in the genuineness of the manifestations. I don't know how it is with others, but I desire above all things to become a KNOWING Spiritualist. Belief, with me, is tantamount to knowledge. Spiritualism, as it is called, has phenomena, no doubt incomprehensible to most minds; it certainly is to me, but as yet I have seen nothing to convince me of the independent existence of mind separate from independent, organized matter.

I told you in a former letter that there was a valuable tract of land, 160 acres, near here and near Keokuk, that could be had as a home for reformers, at \$50 per acre. I think it could now be had for \$35, and perhaps less; and most of it in long payments, by paying 10 per cent interest, no doubt. It is truly a beautiful locality for a prairie country; a mile or mile and a half from the river rapids, opposite the upper part of Keokuk. Land might be had on the river for the erection of a Water Cure, bathing house, and fishing and mooring boats, and probably propelling machinery.

What about the pine and mineral lands in Missouri, that can be had at 12½ cts per acre? who knows anything about them? I see that they are offered for sale by land agents in Iowa. *

ERRATA.—In the publication of our object and plans of action, there are some mistakes. As they change the sense, they should be corrected.

In the 2d art. of objects, PACIFIC should read PEACEABLE. In the 4th art., EVER should read OVER. In the 1st art. of plan, OUR FRIENDS should read ONE FRATERNITY. Also, in the same art., CIRCLES should read CIRCLE, and CHEMICAL should read COMMERCIAL. J. H. MENDENHALL.

SPIRITUALISM--EXPLANATION.

ED. VANGUARD. Since the appearance of my article on Spirit-manifestations, in the Van., some of my skeptical friends have charged me with being partial to the subject on the account of omitting that portion of my experience, which was contradictory and untruthful. The same persons argued, that, if Spirit communications were contradictory, they disproved the truth of Spirit-identity, and should therefore be renounced.

I wish therefore to suggest a few thoughts on spiritualism as I understand it.

1.—I claim the continued existence of man (spirit) from the indestructibility of matter.

2.—Progress being the law of mind, it is impossible for spirit to deteriorate, or fall inferior to any degree of development once conquered or obtained.

3.—The number Seven expressing completeness in the general planes or divisions of nature's unfoldings, and man occupying that plane, he has assumed the ultimate form, and therefore must retain it through the unending Cycle of time.

4.—That as man is an intelligent and communicative being while in the earth world, he must continue to be such, through all future spheres of his existence, according to the law of progression.

5.—That as he leaves this world and passes to another, there must of necessity be a pathway wherein he travels to get there, and consequently, the same path exists, that he may re-travel according as desire and occasion may offer.

6.—That as is the general character while here, so each spirit enters the next sphere of life; they being chained to themselves and have to begin there with what they learned here; they can only teach what they know here; until they learn different, by progression; therefore, if they were untruthful men and women while here, they must begin as untruthful men and women there, hence the NECESSITY OF CONTRADICTORY COMMUNICATIONS.

7.—That as mind can impress mind while in the body in this life, (and that too at a considerable distance,) so we can impress each other in any other sphere of life, and that impression will be true or false, according to the character and wisdom of the impression, and our ability to receive and understand, and that as a general thing, we attract such spirits as harmonize in character with our own, in individual cases; but in CIRCLES, that class of minds which constitute the POSITIVE, or BATTERY, will wield the powers; therefore how essential it is, when desirous of truth, to form circles of truthful and intelligent minds.

These are some of my views in regard to spiritualism. And while I desire they should go to skeptical minds, I have no less desire, that they should go to the believers, for I find as much weakness manifested on the part of some spiritualists, as I do with skeptics—swallowing everything purporting to come from spirits, no matter how absurd and unphilosophical. I see no difference between being priest-ridden by those in the body or by those out of it. I am a Spiritualist, and have received much valuable instruction from the spirits, and expect to receive much more; but I claim to sit in judgment on all presented to my mind.

J. H. MENDENHALL.

Pennville, Jay co., Ind.

VICARIOUS ATONEMENT.—A person may partially cover up the effects of a previous transgression of physical laws by a just and due course of subsequent acts; but the scar occasioned by such transgression will eternally remain. It would be as impossible to remove a blemish that was contracted by the violation of physical and moral laws, as to replace an eye or a tooth that was once plucked out, to fill the office of the original. Yet, nevertheless, an artificial member may be introduced in their stead, that will correct the external appearance; yet, at the same time, in the absence of the original, the blemish remains entire. And so with regard to moral blemishes, which in the absence of subsequent moral acts, remain as prominent as in the day they were inflicted.

J. KOONS.

—A narrowness of waist betrays a narrowness of mind. When the ribs are contracted, it is a sure sign that the intellect is also.—[Ex.]

Silent contempt is the best answer to scandal and scurrility.

BIOLOGY VS. SPIRITUALISM.

R. J. GARRETTE, Symmes' Corners, O., wishes to know how it is that spirits appear as when they were on earth. He thinks that from a variety of facts, (including some detailed in the Vanguard,) the supposed visions of spirits are entirely "sympathetic impressions." In one case—

"A medium saw the spirit of a young man, dressed as was there described; but what was most peculiar, he was seen standing by a tree—the exact condition in which his sister last saw him. Now, in this case, it is evident that the medium saw just as the sister did. This was surely a case of Biology, or Pathetism."

Not necessarily. It is not evident that the sister had had her brother in her mind. Neither is it evident that there are no trees in the spirit world.

Everything natural, we believe, has its counterpart in the spiritual. The spirit world is much more like the present than is generally supposed, even by Spiritualists.

"There was a circumstance which took place under my immediate notice, which goes far in favor of the sympathetic influence. A young lady from Albany, N. Y., was stopping with a relative in this vicinity; and claiming superior clairvoyant powers, was frequently interrogated by persons on behalf of their friends who had long since left the stage of physical action.—On one occasion, during the sitting of the circle—which had been formed expressly to get intelligence from the unseen world—she described many persons very accurately, among which was one famous hunter, whose description was eloquent. But in this case, what was most particular, was the description of his two dogs, which she said were with him—their description was so correct, that the hunter's son and daughter said it was perfectly life-like.

Now, one of two things is certain: Either she did not see the dogs, but received the impression from those who knew the circumstances; or that dogs have immortal spirits. How is this?"

The evidence in regard to the immortality of inferior animals is not very clear; but there is nothing obviously unreasonable in the idea. The dogs seen in this case, however, might have been mere psychological impressions made by spirits. So in other cases. If persons in the form can psychologize, why not spirits? The proof of spirit presence or influence, consists in mediums seeing that which is demonstrably correct, but which is not at the time in the mind of any person present in the form.—All who psychologize in any perceptible degree, do so CONSCIOUSLY. And when clear images are before the mind of the medium, evidently requiring mental action for their production, and there is no mind in the form capable of producing them, we must attribute them to minds out of the form.

"The Spiritualists in this region are very much like orthodox, treating with contempt any objection that may be offered against their peculiar doctrine."

The subject being involved in some obscurity it should not be treated dogmatically. There are facts that prove the power of spirits, not only to create IMAGES, but actual SUBSTANCES. The difficulty is not so much in FINDING, as in CHOOSING hypotheses to account for these things on the spiritual theory. Biology may cover some cases, but is obviously insufficient in many others.

A. C.

At the N. Y. SP. CONFERENCE, Dr. Gray said, "The testimony of mediums is not to be taken as proof. The Jews claimed that they talked with God; the Greeks with Apollo and the Catholics with the Virgin Mary."

Dr. Hallock coincided with the views expressed by Dr. Gray. He thought the assumption of mediums that they were controlled by this or that great name, as Paul, Washington, Franklin, etc, was pernicious. Such men would never give us their names simply because they had no means of proving their identity.—[Sp. Age.]

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, FEBRUARY 6, 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.

THE TEMPERANCE QUESTION.

Our position on the Temperance question having been misrepresented, it seems advisable for many reasons to define it, though the exercise of common candor and discrimination on the part of a contemporary would have enabled him to occupy his columns to more advantage than fighting straw images of his own making, as a reference to our recent articles shows that we have little or no faith in any means for the permanent cure of the peculiar insanity commonly called "intemperance" other than the dethronement of superstition and the dissemination of physiological information. We think, however, that people sometimes find it necessary to protect themselves against consequences flowing from the ignorance and rascality of others, in the best way they can.

The means commonly adopted for suppressing the traffic in and use of alcoholic liquors, may be divided into four classes.

- 1.—State prohibitory laws and licenses.
- 2.—Forceful measures OUTSIDE of law.
- 3.—Temperance societies and periodicals.
- 4.—General enlightenment of the masses of people on physiology and dietetics.

While regarding the fourth class of instrumentalities as the ONLY permanent cure, we consider some or all of the first three classes as sometimes useful in their place, though at times injurious when regarded as permanent cures instead of temporary palliatives, on the same principle that splints and bandages are sometimes necessary to enable nature to do its work of healing undisturbed.

It is urged that it is an infringement on civil rights to prescribe what one shall or shall not eat or drink. This is undeniable as a general principle, but is scarcely applicable without modification to lunatics and criminals. But a drunkard is decidedly a lunatic for the time being, and those who to fill their own pockets deliberately reduce him to that condition, are among the worst of criminals. It is then not only the right but the duty of society to protect the former and restrain the latter. If it be not, then should the lunatic, the incendiary and the assassin be allowed to roam and riot unchecked.

I admit that both prisons and mad-houses are alike costly and clumsy in their character; prevention would be far easier; yet at present both are necessary evils. No one pretends but that both lunatics and criminals need to be in some degree deprived of that freedom which is otherwise their inalienable right. Apply this reasoning to the liquor traffic, and the objection to prohibition as a PRINCIPLE is found to rest on no solid basis.

The only rational objections to Temperance legislation are its inefficacy, or that legislation IN toto is an imposition. Probably the most efficient action the State can take in the matter, is to leave it to the municipalities; and while the obvious and increasing inefficiency of State regulations on all subjects, renders them quite unreliable, they will have to be retained until better instrumentalities are provided.

The State cannot make wrong right, or right wrong. If the State has a right forcibly to prevent the sale of liquor; if the State has a right to do its best to protect life, property, and reason by forcibly restraining criminals and lunatics, (including liquor-sellers;) if in the absence of any power in the State to protect life or property in any exigency, (such as highway robbery,

burglary, or mobs,) the individual has a right to protect his own life by physical resistance, extending to the taking of life in cases of extreme danger, then, those who are aggrieved by what is admitted on all hands, to be a palpable nuisance, have a right also to rid themselves of liquor-sellers and their dupes, by the most rapid and vigorous measures.

For instance, in a neighborhood not far from this place, where reformers are somewhat numerous, and where they wish to do the best they know how to bring up their children in a rational manner, a man, calling himself a reformer, but whose avarice sometimes proves too strong for his better aspirations, sold liquor, and thus drew to the vicinity crowds of loafers and rowdies, who otherwise would have kept in more congenial localities. Must these reformers' children become addicted, by the influence of example and otherwise, to habits of idleness and intoxication, that he may be "free" to fill his pockets at the expense of the health, means, and morals of hundreds? We think not. If his liberty trenches on the rights which all possess to surround themselves with the best possible conditions of a true life, we think they have a right to adopt necessary, vigorous, and forcible measures to put down the nuisance.

There are laws in many large cities against carrying on occupations and manufactures that are found to affect seriously and injuriously the health and comfort of persons living in their vicinity. I know of none that contend against some sanitary regulations. Yet there are not many more prolific causes of disease than liquor-selling and liquor-drinking.

It is argued that the use of tobacco and orthodox preaching are equally if not more deleterious than alcoholic intemperance; therefore, if liquor-drinking should be put down by force, so should these.

As to tobacco, its direct effect on those not using it is probably less than that of alcohol. But so far as the tobacco user makes himself a nuisance to others by his filthy practices, he should be treated accordingly. I have no doubt that orthodox preaching is more injurious than liquor selling; but there is a difference of opinion on this point, while all admit that drunkenness is an evil.

But, it is said, if the liquor traffic should be forcibly put down because it is a nuisance, might not unpopular publications be forcibly suppressed for the same reason?

This looks plausible at first sight, but the cases are totally different. Freedom to disseminate opinions is one thing; it limits no one's liberty to think or act differently; but the freedom to act so as to limit the freedom to which others are equally entitled is quite another. To interfere with the former is in ALL cases inexcusable, while to restrain the freedom of those who can only exercise it at the cost of others is always a right, and often a duty.

Believing orthodox theology to be the principal root of these, and other evils, we shall devote our main efforts to its eradication; yet knowing that the root can not be dug up in our day, we sometimes essay to weaken its life by cutting at the main branches. Reformers should sometimes show the utility of their principles by attacking acknowledged evils. Public opinion is getting enlightened on the subject of alcoholic intemperance; in this way, will soon be ready to go farther. True reformers should assist, not oppose, indications of progress in the A, B, C, of improvement.

So far as concerns the injury resulting to women from drunken husbands, greater freedom would diminish but not abolish the evil. The disuse of intoxicating drinks can alone do the latter. It would be but a poor consolation to one who loved the father of her children as women can love—one who loved him for his noble NATURAL qualities—after seeing him gradually and artificially brutalized, to be told that she may LEAVE the idol of her better days to die in a gutter! Verily, the race of Job's comforters is not yet extinct! We don't know how it may be with you.

riety free-lovers, but most females who love their husbands would prefer their mates to remain sober; it is not EVERY "reformer" that has attained to the sublime stoicism (some would call it callous indifference,) as to the fate of their conjugal affinities that the arguments advanced by some varietists in reference to this topic would imply!

Meanwhile, it is our deliberate conviction that making a nation of drunkards will not hasten the day of universal freedom, and persons half-drunk or more than half stupid are not in the most favorable mood for comprehending or carrying out its principles. It is, moreover, doubtful if the car of progress will be much accelerated in speed by taking liquor-sellers on board. An alliance between such and those who while loudly boasting of their freedom and candor secretly are the worst despots, and make it their business to slander and misrepresent all who expose their hollow mockeries, is no doubt in strict accordance with the "laws of affinity!"

A. C.

REVIVALS.

In a number of places from which we have heard, attempts to galvanize people into a show of religion, have been gross failures. The only exceptions to the rule this season are, so far as we know, localities in which the schoolmaster is not abroad to any great extent. In such places, very little harm is done, even when they are successful. It is evident from the winter's proceedings in that line, (or, rather the absence of them,) that the old forms of religion are in a "galloping consumption."

Some historians say that about the time Jesus of Nazareth trod the earth, the Grecian oracles became dumb.

A higher spiritual power had superseded them; their dull tapers became extinguished in the light of the risen sun. So, in the decrepitude of our present paganism, its flickering lights seem but to make visible the darkness of the sepulchre in which it is entombed.

In the following places, from which we have heard, revivals have been attempted with little or no success.

Dartown, O.; Dublin, Dunlapville, Muncie, Richmond, Ind., and several other places, whose names we are unable to recollect at present.

A. C.

In addition to the above notice of revivals of religion, I will relate a few that have been attempted in various places in which I have been traveling. At Lockport, Erie county, Pa., (where my family reside,) the Methodists and Baptists have been in the habit of converting from twenty to thirty every year for some five or more years past; but in their attempt last Christmas and for two weeks subsequently, they were obliged to adjourn without a single new convert, or even converting their old backsliders again to a newness of their faith or to honest men and women—which latter would have been very desirable.

At Hagarstown, Preble county, O., they held their meeting eight days, and only one boy fourteen years old, was converted. The preacher talking to one man about his soul's salvation, was told that a Phrenologist had just told him that he never could be changed, for his Marvelousness was small, and Firmness large; therefore, no use to talk to him. (Sorry he was bound to go to hell on my responsibility, but do not know that it can be helped.)

At West Baltimore, O., they have been in the habit of holding meetings two and three months; but this year could only keep it up three days, then they quit, telling

the people to go to hell, if they desired, for they were done.

At Castine, (that religious, liquor-dealing and drinking place to which we alluded some months since, where the preacher and loafers together peeped in at the window, instead of coming in like men to hear quietly,) they have not as yet started a revival, as they are waiting for frost, but will in all probability have a glorious revival before they give up, for the son of a leading "shepherd" in that favored vicinity is doing his best with others to get all the liquor drank up, cards played, and all other similar chores done beforehand, ready for God to pour out his spirit at their bidding!

J. M. BARNES.

AN EXCEPTION.

Last Monday evening, we were at Hamburg, Preble county, Ohio, where the United Brethren were holding a revival; it had been in progress for over two weeks, trying to rouse up the old members first (who had previously attended our lectures, and promised to pay their share for a private class which they attended, but lied us out of it). Well, in two weeks, they had got well aroused — not to a sense of honor and honesty, but to the worship of their God. The preacher spoke of the prodigal's son, and told us what an awful wicked son he was, at the same time, his father was ready to kill the fattened calf for him, and treat him with the best of things, he made out the father to be unjust and wrong, if not inhuman; to show such partiality in his own family and to his own sons. He next told us that this son was insane; of course could not have been to blame at all. 3.—His father did not know his situation while in the strange land, and, therefore, could not help him; whereas God did know, but could not help his sons and daughters until they first came up to the mourners' bench to be prayed for.

After all these and many more like inconsistencies, he got four girls and two boys (that had been rowdies, if they do not continue to be such,) to come forward. Then they all put in at the top of their voices telling God just what he ought to do.—Wonder if God has been down to Hamburg to see about things, as he went to Sodom in days of yore eating Abraham's calf and Sarah's cakes!—Shall be glad to find out if we can. J. M. B.

☞ We understand that a Presiding Elder of the Methodist church who made some remarks on Spiritualism in his sermon here on Sunday last, intends to give a fuller exposition of his views in a lecture at the church on Wednesday next.

We are pleased at the interest thus manifested in the subject, but would like to make a few suggestions in reference to business details which we hope will be taken in good part by those concerned.

In the first place, while many Spiritualists and others are much interested in having different sides of that and other subjects, they have their own lecturers to pay and expenses to sustain; and it is scarcely fair to make them pay towards building and furnishing Methodist churches by charging an admittance fee of 20 or 25 cents at the door, when 10 cents would more than pay all expenses of the lecture.

Furthermore, it is customary among nearly all civilized people to admit Editors, (whether orthodox or heterodox,) to all lectures free.

In any case, we shall attend, and report the substance of what will be said.

☞ The next meeting of the Indiana Friends of Progress will be held in Richmond, commencing on Saturday, Feb. 27th, and continuing as long as may be considered expedient. Warren Chase, J. H. W. Toohy, Wm. Denton, and other speakers are expected to be present.

THE REVIEWER REVIEWED.

You seem to think that because the forgery in John's epistle was discovered, and the passage is rejected by commentators, that therefore we have the means for knowing all the forgeries there may be in the Bible, but does this follow? Do you not know that many Unitarians consider the first two chapters of Matthew and the first two of Luke to be spurious, together with the story of the resurrection of the bodies of the saints at the time of the crucifixion? Many Christians reject the Revelations; some Peter's epistle, some the epistle to the Hebrews, and others the epistle of James; while orthodox Christians contend for the whole most strongly.

Indeed, many Christians contend for the very passage in John's epistle which you regard as spurious, and no man can place his finger on a single Greek or Hebrew passage and say it is just as it was in the original record. Jerome, who lived in the fourth century, complains that the Greek edition of the Bible extant in his time was "different in different places, all the world over;" and he adds—"It is corrupted everywhere to meet the views of the place and time, or the caprice of the transcribers." What must be its condition now?

If we even go back to the second century, we find Origen complaining of the Greek manuscripts of his day, thus—"But now there is obviously a great diversity of the copies, which has arisen either from the negligence of some transcribers, or the boldness of others; or from others still, who added or took away, as they saw fit, in making their corrections."

If more testimony is necessary, I refer you to Kennicott, who collated, with great zeal and industry, a multitude of Hebrew manuscripts. He says—"Many and enormous mistakes exist in the sacred books; such as, most grave errors in chronological matters; manifest contradictions in historical; exaggerations in numbers; omissions, additions, etc." After this, what becomes of your statement that we have the Bible "nearly or quite as pure as the Greeks, in whose language it was first written?"—The fact is, that you have not thoroughly investigated the subject. You have, I fear, relied upon the ignorant or interested testimony of evidence writers. As for passages that have been omitted, we have little or no clue to them.

Kennicott had to spend years in making the discoveries that he did, and consulted 692 Hebrew manuscripts; who can afford to do the same in order to know for himself? Thus we are left in doubt, and if God did write or cause the original to be written, we have no certainty that a single passage is preserved in its purity.

You say that the translators did not choose out of a variety of readings that which they thought best, but they translated that on which a majority of the best authenticated manuscripts agreed. If they did so, then it was because they thought it the best course. But you give us no proof that they did so. I will prove to you that they did not do so at all times. Kennicott says—"Many examples prove that they (the translators) did not always mind what they found in the Hebrew, but what they thought ought to be read therein." The truth appears to be worse, by far, than my original statement.

You think it would be easy to show that all the various readings of such a number of manuscripts are but accumulative evidence of a perfect original. What do you mean by perfect?—Do you mean that they give evidence that there was an original written by somebody? If so, I know of no one who doubts it. But that does not help the matter at all, for it does not even prove that it was written by the men whose names it bears.—If you mean by perfect, infallible or divine, you certainly wrote without thinking, for the variations of Shakespear would equally prove that there was an original, divine and infallible Shakespear. If we ever knew that there was once a perfect original from God, what benefit would it be to us now? We have it not; we have nothing but a thousand times corrupted, ignorantly translated, dark and enigmatical book, that five hundred contending sects claim to be on their side, and that five hundred more starting up in the future can make the same claim regarding it. So that all your argument respecting an original, falls to the ground; it is worthless, view it in whatever light we please.

You tell us that "most of the original writers of the New Testament lived some time after they wrote," and if the first copies of their writings were incorrect, they could have protested. With the exception of some of Paul's writings, you cannot prove that any book of the New Testament was written by the person to whom it is attributed, and there can be good reasons given for disbelieving the genuineness of most of it.—And if there is no certainty about the writers, still less is there about their having lived after they wrote. And if they each had lived fifty years afterward, what could they have done towards keeping the copies of their works in a state of purity? Very

little, indeed. Suppose they had "protested," what then? Who was to print their protest? What papers or magazines could it be published in? While John Bunyan was alive, an edition of the Pilgrim's Progress was published, containing a part that John never wrote. He protested, but with little avail, for it is published to this day in John Bunyan's name.

John Wesley's works have been shamefully mutilated; whether anything has been added, I do not know; but I do know that much has been left out. It is so with some of the Quaker writings. Plays are circulating with Shakespeare's name as the author, which good critics have pronounced forgeries. And if such things are done in this time of printing and universal reading, what was done in the early time to which the N. Testament is assigned, and during the succeeding dark ages?

"Pious frauds were buried as fast as they sprang up," were they! How does it happen, then, that the fraud of the "three heavenly witnesses" continues to the present day? W. D.

MANIFESTATIONS IN BLACKFORD CO.

Elis. Vanguard.—As you sometimes ask your friends for facts, I will narrate some as they are said to have occurred in the vicinage of Dundee, Blackford, County, Ind. I will state, here, that I obtained my information first from a letter written by a Mr. Bonham of said vicinity to his brother, L. H. Bonham, living in Muncie, neither of whom was a spiritualist prior to the occurrence of the facts hereinafter related, if they are now.

But a short time since, Mr. McCollister went into his spring-house where was some buck-wheat flour kept in barrels; seeing a quantity of it strewn on the floor, he looked for the cause, and found in the flour remaining in the barrel, plain foot-prints of a child, which were about three inches in length. It is needless to say, he could not account for so strange a sight. I cannot—unless, perchance, Peter, or some other gate-keeper to heaven, had fallen asleep, or gone on a journey, while the little mischievous wanderer stepped through, to play pranks on the good people of Terra. Well, the good man covered the barrel with a board, putting on a heavy, flat stone and left it, but not to forget it, for he went back in a short time, not a little frightened, and perhaps a little sorry; for this time he found, as the letter reads, his flour upon the floor and his barrels moved some three or four feet from their places, and a vessel of soap capsized; but worst of all a quantity of congress meat, better known to Ohio legislators and gourmands as sausages, were pulled down upon the floor. Soon, his neighbors were informed of the mysterious doings, and in they came, in numbers to see about it, and still, the work went on. The pork house was molested, and the meat pulled down, carried out and piled up several times in plain view. A churn, too, was turned gently over in view of the family, the milk and butter thrown on the floor.

The two last facts were not given in the letter to B., but some friends of his were to see him, who related these and many more.

All that I have written is corroborated by a letter written, as I am told, by an orthodox gentleman, to a respectable citizen in Muncie, who officiates in the M. E. pulpit at times, and who read his letter to some of the worthies here, one of whom is a Spiritualist tried, and whose word is as good as any man's oath.

I have not told all; but if these things should be false, (which I think is not the case), it will be remembered, they are of orthodox lineage, born in the absence of a Spiritual mother, to wrap the little immaculate in its swaddling clothes, and administer to its comfort. I think it must have had an acceptable origin. There are some wise ones here who really believe "od-force" deal. If you have any such in your town, tell them they have it as live as ever in Blackford. The ball rolls. R. H. MONROE.

☞ We should remember the golden rule which Alston says Coleridge taught him, "Never to judge a work of art by its defects"—a good rule also in its application to character and to the entire effort of any man.

THE BIBLE VIEWED THROUGH SPIRITUALISM.

Modern revelations with myself, have clothed the Bible with a new face. I am well aware, however, that a third person cannot see it through my opinion. I concur, however, with Christian Theology, that the authority of the Christian Bible rests, at least, upon many uncertainties, if not mysteries.

I will briefly instance the authors of the New Testament manuscripts. The letters of Paul to the different churches, Who wrote them? and in what manner were they indited? If they are reliable, they carry the evidence with them; and modern revelations of spirit-influx corroborate and verify the evidence of their authority. The paragraphs attached to said letters, purport, some of them, to have been written by the hands of different persons, and the caption implies that Paul dictated them.—How is this? Did Paul have secretaries? I can find no evidence of this aside from the specific paragraphs, and these are not conclusive. The presumption with me is, that some of the specified letters were written through the hands of different mediums after Paul's departure from physical confines. And there remains no doubt in my mind that the Gospels (doctrines) of Matthew, Mark, Luke and John were transmitted in like manner, for by the caption as well as the tenor of the language contained therein, it is evident they were not written direct by their inscribed authors, but by and through the hands of an unknown person or persons.

The Acts of the Apostles betray the writer as being a proselyte to the faith, doctrine, and acts of Christ and his followers, who seems to have gleaned his treatise from general report while writing to a seeker after truth and knowledge, or rather an investigator. The writer speaks of a former treatise. But the Testament only contains one. The writer, it seems, did not wish to be known as a believer; and, consequently, withheld his name from the public. Read Paul's letter to the Romans, and omit the insertions of the words, "and sent," in the postscript to the same, and it bears every characteristic of a communication from the Spirit of Paul through the hands of a female, by the name of Phebe, a writing medium.—Stephanus, Achaius, and Timotheus seem to have been the medium writers of Paul's first letter to the Corinthians.—Titus and Lucus were the mediums for his second to the same; Tychicus for that to the Ephesians; Epaphroditus, for that to the Philippians; Tychicus and Onesimus, for that to the Colossians. Paul in his day, with Sylvanus and Timotheus wrote the two communications, as mediums, for some other foreign spirit to the Thessalonians. Paul in his day, no doubt, wrote his letters to Timothy, Titus and Philemon with his own hands. Timothy, it seems, however, was the medium writer for the spirit of Paul in his communication to the Hebrews. Peter, James, John and Jude were, no doubt, the direct authors of their several epistles. John, the Evangelist, it appears was a trance-speaking medium, and was at least on one occasion, controlled by the spirit of one of his brethren — one of the prophets. John had some extraordinary visions, of which his so-called "Revelation" is a specimen. He described correctly what he saw, which probably was a hieroglyphical delineation of the existing order and condition of the the different nations of the earth, and their different political topics or spirit, (so to speak,) by which they were actuated; which visionary scenes doubtless also portrayed the corruptions as well as the spirit of peace and good will on earth. The pure and sparkling stream that John saw running out from beneath the great altar of God, might apply without an original design to the morals of the spirit of reform in those days. The vision, however, contains a variety of representations which constitute a rich treasury of antetypes for commentators, that can be applied to almost every national and party event that graces the pages of political history from John's day to the present; and many commentators have amused themselves in making such applications under the claims of predestination and spirit of prophecy.

The Jewish commentators were prolific in similar productions of this character, like those of the Christian — all of whom feigned or conceived themselves inspired as expounders by the same spirit that is said to have actuated the original speaker or writer of these visionary portraits. By comparison, we find these exponents all differing from each other in their applications, which proves conclusively that they are mainly governed by their own spirit of imagination.

The sum of my conclusion is that spirits, both in and out of the form, have busied themselves through all ages, in representing themselves in the faith and character of their diverse constitutions, each acting under the force of their immediate and ever-changing conditions, under a physical and spiritual law of attraction and repulsion; and that no existing mind has the power or ability to unlock the future developments of nature's vicissitudes any faster than she involuntarily unfolds them. Discriminating minds may draw very correct conclusions at the appearance of certain changes and phenomena; but the fulfillment of a prediction that is made in the absence of some visible tendency to its consummation, would rest upon circumstances alone without knowledge. Ethereal minds may possess the ability to recognize effects from causes that are not within the power of man's physical senses to discover, who may transmit them to earthly minds; but this in my opinion, is the extent of the power of prophecy.

Man is connected with a chain of magnetic relations in material nature, through which a discriminating mind is enabled to behold itself psychologically, far in the distance of the past floating in chaotic masses of particularized matter; but can not behold itself or others in the future, beyond the revolutionizing evolutions of nature's involuntary wheel of eternal changes that are constantly brought in view. If it were otherwise, the term "happiness" would never have found its place in our vocabulary. For, who could enjoy one moment's happiness with the knowledge of every unpleasant effect that man must unavoidably encounter during his entire stage of future existence? Not one. The constant dread of their approach would be more tormenting than the certainty of a never-changing orthodox hell and its tormenting occupants.

J. KOONS.

WARREN CHYSE will be lecturing the latter end of this month, and until about the 22nd of February, in Lafayette, Attica, Delhi and (perhaps) Crawfordsville, Ind.

Mr. Toohey is at present in Dayton.

A. G. Parker expects to lecture successively in Dublin, Knightstown and Dunlapville; he recently lectured to full houses in New Paris.

Henry L. Clarke, trance-speaking medium, Auburn, Geauga co., O., is authorized to receive subscriptions for the Vanguard.

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CHAS. SWANEY.

Cincinnati, Eaton and Richmond Railroad Time-Table, TO TAKE EFFECT JANUARY 25, 1858.

Trains leave Richmond for Hamilton & Cincinnati at 10:10, a. m., and 4:30, p. m.; Freight, 7 a. m.
Leave Cincinnati at 6 a. m., and 4 p. m.; Freight, 7 a. m.
Mail Express train leaves Somerville for Richmond at 7:30, a. m.; Night Express, 5:52, p. m.; Freight, 12:05, m.
Mail train leaves Somerville for Cincinnati at 5:52, p. m.; Accommodation, 11:32, a. m.; Freight, 10:25, a. m.

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 wo-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.

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