

# The Vanguard

VOL. I. RICHMOND, INDIANA; FOR THE WEEK ENDING SATURDAY, FEBRUARY 13, 1858. No. 47.

## THE 'FOURIER PHALANX' LOCATED.

This enterprise was started not long since by Associationists in Cincinnati. Several of them have had considerable practical experience in this movement, and knowing by experience the causes of past failures are the more likely to avoid mistakes in future.

The organ of the movement is the PHALANSTERIAN RECORD—a small but well-filled monthly, conducted by Alexander Longley, Cincinnati; price ten cents per annum. By its last issue we learn they have secured a location.—The following is an extract from it.

"We considered all the advantages of the different localities, and of the places we were able to obtain on terms and conditions that our limited number and means to commence will allow, and we have secured a farm accordingly. It is a mile south of Moore's Hill, Dearborn Co., Ind., at that depot on the Ohio and Mississippi Railroad. The farm is a quarter of a mile south of the railroad depot, where several trains of passengers and freight cars pass each day. It is 12 miles west of Aurora, Ind., on the Ohio river, to which there is a macadamized road. It is 40 miles south-west of Cincinnati, O., to which it is only two and a half hours' ride on the cars. The town of Moore's Hill contains about 500 inhabitants, who carry on some kinds of mechanical, manufacturing and mercantile business. It has a college of about a hundred students; its prescribed course of study is designed to be systematic, thorough and practical, such as shall best discipline the mind and fit the student for the real and practical work of life. The country around is elevated and free from all miasmatic influences. It is recognized as one of the most healthy sections of the State. There are found in the village but few of the temptations which are common to the city and larger river towns. The standard of morals is high; and intoxicating liquors are not to be found within its limits, or for miles around.

The farm contains 220 acres of land, both level and rolling.—There are about 50 acres in woods, containing large trees of poplar, oak, beech, etc., suitable for building purposes and fuel.—The balance is under cultivation, about 30 acres in wheat, a large portion in meadow, an orchard of apple and peach trees. There is a frame house and barn, and a log house and two stables, but they need repairing. The barn contains a press for putting up hay into bales. The soil is productive, and somewhat of a clay, sand, and loam quality; it is underlain by limestone, of which there is an excellent quarry on the place. The stone is large and of good quality and appearance for building purposes, and suitable for making lime. There are several unfailing springs of clear and good water on the place, and in the neighborhood there are several small creeks winding romantically among the hills. The country about is not very thickly settled; it is in somewhat level ridges east and west, but be-

tween is somewhat broken, and the soil and improvements appear to be tolerably good. The inhabitants generally seem to be temperate, industrious, and intelligent. The State laws and institutions are liberal and progressive in many respects, and favorable to the formation of companies and organizations of the various kinds.

At the railroad depot, a quarter of a mile north of the farm, is a building which was erected for a boarding house or tavern. We have obtained it for our present use, and it is very suitable, until we can conveniently build on the farm. Adjoining it is a tavern in which strangers and visitors to the place, can stay.

In our journey, we found thousands of acres of fertile soil lying in woods and uncultivated fields, containing the materials for producing the means of sustaining life, and making comfortable homes for thousands of people. When we returned, we found thousands of people crowded together among the houses, alleys, and streets, and living in the smoke and impure atmosphere and noise and turmoil of the city, seemingly as though there was no room for them elsewhere; many were lounging and idling about, unable to get profitable employment, while others were stealing, cheating, and living on their neighbors, as though there was not enough for all, both in labor and the provisions of life. There must be something wrong in all this, and the wrong is that the affairs of society are not properly arranged and managed. Come to the country and cultivate the land, you starving and suffocating city laborers; but to come with advantage, let us organize ourselves into a self-supporting society, so that we may retain all the advantages of social intercourse in the city, and at the same time enjoy the blessings of country life.

"THE DESTINY OF THE DEVIL."—The eighth and last lecture of the series on "The Destiny of the Devil," was delivered last evening in the First Universalist Church, by Rev. Mr. Flanders. The house was crowded to its utmost capacity, and the discourse was listened to with much attention. The burthen of the lecture of course was to prove that the evil spirit, or devil, existed alone upon earth, and not in a life to come. On Sunday evening next the same gentleman commences a course of lectures on "The Origin and Destiny of Hell."—(Cincinnati Daily Gazette, Feb. 8.

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, Dr. R. L. Anderson and other speakers are expected to be present.

We hope and anticipate a general re-union of Friends of Progress in this section on this occasion. "Come one, come all!"

The friends of Temperance will hold a meeting on Saturday evening, Feb. 13th, in the Temple Hall.

## REMARKS ON SOCIALISM.

NO. II.

Individual Sovereignty, to all intents and purposes, need not be infringed upon in the most perfect organization, or by extensive communism. The express purpose of organization is to meet more fully ALL the wants of the individual. A large amount of the wants of civilized society, could not be met but by extensive organization. It is none the less such because it is voluntary. It is evidently a necessity growing out from the increased wants of progressive development—not simply a negative necessity, but a natural and desirable result. The abnegation of organization by many modern reformers, is but a reaction caused by disappointments incident to imperfect arrangements of social principles and systems. As is the material, so is the organism. Moral and social poisons destroy fine organizations, as material poisons do human life. The various institutions of civilization resemble certain chemical compounds held together by peculiar affinity. Successfully infuse into any of their peculiar embodiments of life, certain moral and intellectual elements, and effervescence and dissolution immediately ensue.—But it is not natural in the mental any more than in the material world for elements to remain uncombined. The exception of a few hermits establishes the rule of the spontaneity of social compactism. The disintegration of long-established social organizations does not imply a necessity for renouncing individualism. Elemental isolation need not follow the dissolution of old systems. Like the death of our bodies, such dissolution is but the evidence of the necessity for a finer and higher organization. The individualism of the day, which would be regarded as a distinct form of social existence, is but a transition state from one organization to another. It could not exist now but for the present social institutions, to which it is a mere appendage. Forged from an old decaying system, it will remain in isolation no longer than until it can suit its aspirations, which it instinctively strains to do in superior social relations.

Individual sovereignty is a feeling of personal independence more nominal than real, and is peculiar to a state of temporary transition from an outgrown, cramping organization to another better fitted to its development. A thousand stern sovereigns can cooperate in the closest practical relations of life, just as well as they could perform a piece of music in perfect harmony. As in the one case the musical qualification in no way infringes upon the absolute "sovereignty" of the performers, so in the other the most intimate social compact and cooperative organization based upon corresponding qualifications, would be perfectly compatible with individual freedom.

Organization being a necessity or spontaneity of human progression, is indispensable to our highest welfare. It is as much a destiny—a fate, as is dissolution or death. While, therefore, we are interested in the disintegration and decay of old forms into individual elements, we should regard a reconstruction of them into superior systems, as the resurrection of all our most vital interests. The peculiar qualities of the organization must naturally suit the organizing principle. The body must suit the soul. Discordant relations in their elements, are fatal poisons—Civil war between soul and body is as incompatible with happiness as it is in a state or nation. It is the nearest a condition of retrogression that can be conceived. It is expending a morbid and feverish vitality in its own destruction, thus forcing the poor self-denialist to commence a positively healthy growth still nearer the limits of chaos and nonentity. Nature preferring chaos to war, makes war result in chaos.

Social organizations have been constituted too much upon the self-denial plan, hence the failures in the production of certain desired results. The body was not a proper pattern for the expanded soul. The individual and scattered elements of a dissolving social fabric, straggling together without any definite end or aim, severing themselves as much as possible from all exist-

ing social systems, must realize a serious disappointment in the absence of a rational and well-digested plan of reorganization.—It is said that these elements will arouse themselves spontaneously into an organized form. So will man, after leaving uncultivated nature to produce his sustenance or his shelter till he is nearly starved and destroyed, form some definite system of agriculture and architecture. The "spontaneity" in either case, is the same. Social, harmonial life is a problem, the solution of which depends as truly upon certain fixed principles in nature, adjusted into perfect working order, as does the production of a piece of cloth, or the manufacture of a watch. What would be thought of 50 or 500 persons meeting together with a hope that they might soon have a fine edifice or temple to reside in, when none of them were architects! None had any plans, and none knew even of what material to form it, which some were so inconsistent as to desire and hope for the results while they discarded the means entirely? Would it not be a very uncertain operation—require a long, long time to bring forth—a stupendous disappointment? But this meeting of people more or less in numbers, is very right and natural, and could be turned to the best of account, provided there could be had a CLEAR VIEW of the facts and proclivities in the case. In a heterogeneous mass of wheels, pulleys, and levers, a few might be found that would work together in a clock; a few in a threshing machine, and others in a power-loom. For the temple, there would undoubtedly be found some stone more or less hewn, a few "bricks," a little "lumber," and possibly some "untempered mortar." The constructive energies of socialism have been active for the past 20 years, and what is yet built?

LOVELAND.

There are those however, to whose dazzled eyes the portal of the glorious arcana of inner life has been opened. Happy they! and yet their eyes must be obscured with the blindness of the vista for surely they see but half the vision and cry in extatic frenzy of the sunlight and the flowers, the angels of beauty and seraphs of love, but never seem to recognize the grey phantoms that shoot athwart the sunlight and pour poison on the flowers; that wail for lost beauty, and wander restlessly around the departed joys of earth, searching for the track of vanished love. The Spirit world however, is a stern and mighty reality, and tho' we may choose to ignore its existence, surround it with the fantastic visions of our own ideality, or even assume that Natur's laws have been broken in the creation of a world without its light and shadow, of homes where the wicked may suddenly escape the penalty of crime, and the poison weeds of earth may be transmuted into the blossoms of eternity—each day, each hour's experience, in opening wider the unfolding portals of the tomb, will proclaim the unerring fact that the whisperers of the night, attracted by their congenial magnets, have far more to do with forming the characters of the busy actors in the days drama, than all the "circumstances and surroundings" of which we complain in their open and recognized antagonism.—[Principle.

REFORM, like Charity, must begin at home. Once well at home, how it will radiate outwards, irrepressible, into all we touch and handle, speak and work; kindling ever new light, by incalculable contagion, spreading in geometric ratio, far and wide,—doing good only, wheresoever it spreads, and not evil.—Carlyle.

A VOICE FROM NANTUCKET IN BEHALF OF WOMAN'S RIGHTS. —In the Legislature, yesterday, a petition from Anna Gardner and about two hundred and sixty others of the females of Nantucket, was presented. The petition is in favor of the extension of the right of suffrage to all, without distinction of sex. — [World's Paper.

Truth is born with us; and we must do violence to nature to shake off our veracity.

## WHAT IS TOLERATION?

BY J. H. COOK.

Limited space will permit me to say but a few words on this subject, which is one requiring careful consideration. The word TOLERATION as defined in the dictionary, varies in its import to different minds, as these minds differ in their development. To undeveloped minds it necessarily has a very narrow meaning, if any; or it would be better to say that an undeveloped mind cannot conceive of the idea designed to be represented by it. It is exceedingly difficult, if not impossible, for ALL LIBERAL minds to recognize and sanction the import which any ONE mind may attach to the word TOLERATE. To tolerate, according to Webster is, "to suffer to be, or to be done without prohibition" etc. The original and generally received import of toleration, undoubtedly is, physical non-resistance. It cannot be said to be a passive state of the mind towards those who differ from us in opinion or action, for that is impossible. All human sentiments and actions, attract or repel, pacify or disturb my mind. I can allow as a philosopher, what is personally wrong and repulsive to me. Some have virtually taken the position that we can tolerate those only who are personally attractive to us and agree with us in opinion. But in that case there would be nothing to tolerate, and the usually received import of the word tolerate, becomes annihilated.

It is a great error of some ultraists, that in attempting to give a meaning of their own to words, they virtually destroy them. Toleration, most obviously does not imply a state of mind that is happyfied by, or approves every human sentiment or action. What state of mind then does it imply? Can there be such a definition given, as all can comprehend and practice? I answer no. Some of our deepest philosophers, who can see clearly, through their intellects, the necessity for all human functions, would be excited to feelings of repulsion, hatred, or misanthropy, if they were to be within the immediate presence or influence of the mass of mankind. If we continue to use the word toleration, we must give it a varied and progressive meaning. To some, it means -- it must--only a cessation of physical resistance. To others, it means a philosophical approval of all that is, and universal charity for all who differ from them in any sense, while at the same time, those differences may be repulsive and disagreeable to them. To a very few of extraordinary upward developments under the supremacy of love, wisdom, sympathy, and philanthropy, it means a condition of mind that enables us to act in calm serenity and sunshine, without being depressed, disgusted, indignant, or unhappy by the opinions or actions of humanity. Such a kind of toleration as this is mostly prospective, and it is well, of course, that it is, for the world is not yet adapted to it. Repulsion, resistance, reaction, hatred, etc., wherever they exist, are necessary to prepare us for that future possible harmony to which we aspire. Religious and political toleration, as it is generally understood, is narrow, bigoted, and meager, when compared with the Social Toleration which is now so urgently demanded by the VANGUARDS of humanity. While each one must define toleration for himself or herself, LET US ALL TOLERATE EACH ONE'S TOLERATION.

Another thing I have always tried hard to establish, is this: Never put down your own individuality, and put another's up. Never let spirit power put its foot on your neck, and cheat you of your right to control yourself. Receive what you get, put it in one side of the balance, and then weigh it by your own judgement, and if that outweighs spirit matter, cast the latter aside without any hesitation. Another thing--when you get anything from spirits which they wish you to put forth before the world, prove it first by material proof, else it will not stand. But if spiritual and material go together, I'll defy the powers of darkness to overthrow your truth. Spiritualists are not what they should be in this respect; many of them bring all they have, and cast it at the feet of spirits, and pray them to use them just as they please. --[Sp. Com. in Banner of Light

## Poetry.

## THERE'S A SONG THE RILLS ARE SINGING.

BY WILLIAM DENTON.

There's a song the rills are singing  
As they ramble through the glen,  
Echoes from the hills are rolling  
Their sweet voices back again.  
There's a hymn the birds are singing,  
As they flit from tree to tree;  
Nature loves its joyous music--  
'Tis the anthem of the free.

Roll the wild waves to its numbers,  
As the free winds o'er them sweep;  
Gambol gaily in its spirit,  
All the tenants of the deep;  
To its notes, the bees are humming,  
Working on the verdant lea;  
Everywhere is nature ringing;  
'Tis the anthem of the free.

Start we, then, from death-like slumber,  
As its heart tones reach the ear;  
Spring to life, resolves long lying  
In our bosoms cold and sere;  
Henceforth, we are slaves no longer;  
Up, on unchained pinions flee!  
Swell the everlasting chorus,  
God's sweet anthem of the free.

(Poems for Reformers.)

The above piece has been set to music for the piano and voice, by Robert Denton of Buffalo. It is well adapted to singing at Reform meetings. The music with the words, is published at 25 cts. and can be sent post-paid to any part of the U. S., on receipt of that sum at this office.

FEMALE COMPOSITORS IN TURKEY.—The march of intellect gave the Court Journal is gradually directed towards the East. A small printing office was dispatched a few days ago from Paris for Constantinople. The press is to be worked entirely by the ladies belonging to the harem of one of the great Pachas residing on the Bosphorus.—The books intended to be printed, are chiefly works of amusement, translated from the French and English. The wife of Ribouly Effendi is already preparing a Turkish translation of Thackeray's "Newcomes."

A CLERGYMAN BECOME INSANE.—Rev. Mr. Lakeman, of Abington, Mass., recently became violently insane. The PLYMOUTH ROCK says of him, that he "has been distinguished at So. Abington, if at all, for the fierceness with which he has denounced all other denominations except his own, (Baptist;) and his anti-christian speeches against other churches, have been taken in that locality (where religion in a great measure consists in 'Christian bucking,' and rivalry,) for smartness, and this madman's ravings have been quoted as divine sayings."

He could not overcome, because he would not resist.—No character ever stood out grandly before the world, that did not exert to the utmost all its forces of resistance. A weak conformity plucks the heart out of all bold and original endeavor.—[Huckabuck.

Let theorists, philosophers, skeptics, and delusionists of all classes say what they will,—the emissaries from Spirit land proclaim in the name of their own individual experiences, in the names of Justice, Reason, Analogy and God, that they who sow in the whirlwind of earth shall reap in the storm of the spheres, and the broken law of right, broken even in the least iota, will entail the consequent penalty of suffering even to the uttermost point.—[Principle.

It is safer to be humble with one talent, than proud with ten.

# The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, FEBRUARY 13, 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.

## PHYSICAL REGENERATION.

BY ANNE DENTON CRIDGE.

"That is not first which is spiritual, but that which is natural; afterward, that which is spiritual."—Paul.

Spiritual regeneration, or the making anew of that supposed to be defective, has engrossed so much attention, both in the past and present, that the only foundation—the body—on which to build a true development of spirit, has been left to chance and caprice. Anxiety to escape a supposed evil in the future has led us to make for ourselves real evils in the present.

There has been much anxiety to be saved—saved from the wrath of an angry God, from a lake of fire and brimstone; thus PRESENT, physical salvation has been almost wholly disregarded. Sickmess comes from God! God lays his afflicting hand on his children! dwarfed, deformed, diseased and generally inferior human offspring have been (and are) regarded as coming from an all-wise God! To say that all such evils might have been prevented by a knowledge of and obedience to natural laws, would have been not long since (and, in many localities, would be still,) regarded as blasphemy. The farmer may with propriety understand the natural laws governing the improvement of his cattle and hogs; but would by many "pious" people be considered presumptuous, were he to attempt anything similar in regard to his own offspring. A lady once observed to me that "children must be taken just as God sends them!" Which of us cannot farm was well stocked with superior ANIMALS, but the children left to God (?) and lust!

Scarcely an evil afflicts mankind that is not traceable to wrong theological views. They cramp and distort the mind, leading it away from the essential and the true. But there is a shaking among the dry bones; and among many who have outgrown orthodoxy there is an inquiry not as to "what shall we do to be saved" from future hells, but 'what shall we do to be saved' from PRESENT evils.

Notwithstanding this inquiry, notwithstanding this anxiety to know what ARE natural laws—what we should eat, drink, wear, etc., there is a general tendency on the part of persons getting away from one extreme to rush to the opposite. In writing on this subject I do not intend a systematic treatise; such are already sufficiently numerous. The world abounds in one-sided extremists of whom each has his hobby. It is of these extremes, these hobbies, this one-sidedness, that I would speak. These articles will be mainly confined to subjects connected with my own experience and observation. Without, being then, justly accused of egotism, I may be allowed to speak of myself and family in this connection. Even painful experience is not without its useful lessons, in this as in other respects.

When eighteen years of age, I left the Methodist society, and from groping after a shadowy future, began to open my eyes to the unmistakable present, by studying physiology, dietetics, &c., with a view to my own physical salvation. Vegetarian works were read and lectures attended; from eating pork and other flesh, drinking tea and coffee, I discarded the use of all flesh and artificial stimulants, and ultimately went so far as not to eat eggs or anything pertaining to the animal kingdom. Hydropathic works were read in which the virtues of cold water were expatiated on, and its wonderful cures recounted. Cold water and vegetarianism then became my chief hobbies. A cold plunge-

bath every morning—no matter if the ice had to be broken, no matter how much my feelings rebelled at the infliction—must be my portion! It did very well for a year or two, while healthy and, (for one in whom the nervous temperament predominates,) robust. By-and-by, however, pale, cold hands, blue lips and cold feet showed that these continued applications were anything but salutary.

Five years was this course of life persevered in, when close, continued study for some months, acting on a constitution thus weakened, brought on congestion of the brain. A water-cure doctor was called in—a man of little experience, but whose great cure-all was cold water. Cold packs continued from three to six hours, and cold sitz baths were applied day after day for three months, until vitality was almost gone. Then came a sort of awakening; but alas! the evil was done. From enjoying good health, which I had prized and persevered (as I supposed,) in preserving, I was brought to the verge of the grave, and even now have to suffer the penalty of that ignorance.

A change of physicians was followed by a galvanic battery and warm applications, and I was restored to comparative health.

Another case: My brother's first wife had heart disease. She awoke one night very feverish, and asked William to pack her in a cold sheet; had been in but a few moments when she wished to be put in a plunge-bath, which was done; but what was the result? Her death. Ere the dawn of another day, she was in the spirit-land. The sudden application of cold caused the blood to flow rapidly through the veins, and a gristly substance forming about the heart was forced from its position to a point where it stopped the circulation.

These are not solitary cases. They but represent thousands of others. We have quack water-doctors and quack hydropathic works, as much as we have quack doctors whose main reliance is on mercury and the lancet. It is true that these latter have killed many of their patients, but it is equally true that quack water-doctors have killed quite as many in proportion to their time and practice. Talk of making people barometers, susceptible to the slightest meteoric changes! talk of making drug-stores of people's stomachs! let us look at the poor, chilly, half-frozen victims of cold water! Because poisonous drugs are deleterious, it does not follow that cold water is at all times THE remedy. It is only by experience and observation that we can come to any correct ideas on the subject. I look upon myself as a victim to cold water and cold-water quacks.

At a Hydropathic institution in which I had occasion to stay a few weeks, some years since, the patients were treated about alike. It mattered not what their complaint—congestion, exhaustion, dyspepsia, or what not; all had the same food, entirely irrespective of taste or adaptation; coarse food, of course, whether diarrhea or not. How often the question would arise, Can all this be right? At four and five in the morning, all patients must be taken out of their warm beds and scrubbed and washed—scrubbed and washed with cold water and sent off to walk!—I was so weak as not to be able to walk a stone's throw without exhaustion, frequently followed by hemorrhage; yet the same process of washing and walking must be gone through!

After all this, go with us, reader, to the breakfast table. Look at the cold, pale hands and faces. The "doctor" remarks to one, "Now, you must only eat one piece of bread;" to another, "you must only eat one potato and a piece of bread." The whole reminded me very strongly of Squeers, the boarding-school keeper, and his unfortunate victims at Do-the-boys' Hall, as described by Dickens. Like the scholars, the unfortunate inmates only had "just enough to make them wish for more" of poor food, while the doctor, like the schoolmaster, had plenty of the best.

I soon returned home, much worse for my experience, but correspondingly reduced in health. I would urge on all persons the necessity of knowing something of the past history of a man; his powers of application, study, and observation, and

whether such powers have or have not been extensively used in the direction of observing the laws regulating health and disease, before trusting in his hands, their health, and, consequently, their own and others' happiness in the future. A few weeks of wrong treatment may do far more to shorten life than no treatment at all—more than as many years of subsequent skill and care can atone for.

(To be continued.)

### TRACTS.

While our principles differ materially from those of our orthodox friends, no reason exists why we should not employ instrumentalities in some respects similar for their dissemination. Whatever may be the object of the journey, all find their account equally in travelling long distances by railroad and steamboat, when they can, whether orthodox preachers or radical lecturers, mediums or mountebanks, land monopolists or land reformers.

Next to a weekly periodical, we know of no more efficacious mode of scattering broadcast truths that are unpopular, than Tracts.

We have in connection with this office the GERM, or nucleus, of a depot for liberal tracts that if suitably sustained at present, will attain comparatively gigantic dimensions and influence in a few years. Very small efforts and expenditures now will enable the "grain of mustard seed" to grow into a thing of beauty and power for good. It is easy and not costly to give a thinking person a tract, while his prejudices may yet be too strong to enable other measures to be adopted for his advancement.—The perusal of a liberal tract is the small end of the wedge, which, once admitted, is easily driven home.

We have published one on Woman's Rights, not full of mere complaints of woman's wrongs, but suggesting a practicable remedy, more or less within the reach of all. We shall soon have one ready on "Physical Regeneration," and (should the demand justify it,) two more from the pen of the "Yellow-Springs Milk-Man" on theological subjects. We do not intend to print many of one kind, but wish to vary them as much as possible.

Terms, (either assorted or otherwise,) post free, three cents each, 25 cents per dozen, \$1.25 per hundred.

Send in orders as fast as possible, and keep the ball rolling!

### PSYCHOMETRY--SPIRITUALISM.

There are many mistaken ideas with regard to Psychometry. Most persons seem to think it is done by spirits, and, therefore, the condition of a person sending a manuscript, should be given not only at the time of writing it, but the time of giving the character. For instance: Suppose a person sends a lock of hair or piece of writing for me to examine when in good health, and I was to retain it in my possession one month, and then examine it, and it should afterwards prove that at the time of examination, the sender was sick, many seem to think that the Psychometer should be able to describe the sickness, etc.

This is a mistake. The condition of the person at the time of sending, is delineated—not any future condition. Were this latter possible, we could describe not only for a month or a year, but for twenty years. But nothing in Psychometry warrants any such conclusions.

Psychometry is a reality, and instead of persons endeavoring to dictate what it should or should not do, let them find out what it is capable of doing, and conform to the laws which regulate it.

A. D. C.

### MR. MAHAM'S LECTURE.

Up to the hour of going to press, (Thursday morning,) we have not heard it positively stated whether Mr. Mahan's lecture on Spiritualism at the Methodist church this evening, is free, or whether 20 cents is charged. We wrote the resident minister on Saturday last, proposing an arrangement for free discussion and free admission to the Warner Hall. We have not yet been honored with an answer. This is, no doubt, in accordance with Methodist etiquette, but some of the "world's people" might consider it to evidence a want of good breeding.

We shall attend and report. We think it, however, hardly fair for our Methodist friends to expect other people to pay for "whiting their sepulchre"—otherwise painting their church—by charging 20 cents admittance. Methodism is dying fast, and should be decently interred, but its followers can afford to pay its expense without help from us.

The lecture on Hallucination drove several nails in its coffin; probably Mr. Maham is going to finish the business. We understand he admits the spiritual origin of the phenomena. So far, so good.

A. C.

### 'CAST YOUR BREAD UPON THE WATERS'

Four years since, we stopped at a small village in N. H., on our way from the Eastern Provinces to Canada on a lecturing tour. A. D. C. lectured on Woman's Rights to a very small audience; the place seemed overrun with lethargic conservatism. But one man manifested considerable interest in Spiritualism.—We sold him some books on the subject. We considered our seed in that region sown on stony ground both literally and figuratively. But the following intelligence from the place (Franklin,) proves either that our efforts were not entirely unproductive, or that subsequent laborers have been more successful; in either case it is a hopeful sign of progress. The letter is to the Sp. Age.

"Since the discussion here in our Lyceum, there has been quite a stirring up among the people, with regard to the spiritual doctrines held and taught by us 'fanatics.' We have recently discovered that we have some twelve or fifteen mediums amongst us."

☞ Those whose subscriptions have expired, would oblige by notifying us whether or not they wish to have the paper continued. We want money as much as any one, but don't wish to stop any paper because the subscriber cannot raise \$1.00 or even 25 cents, at a day's notice; but we wish those who want it and can't pay for it immediately to write to that effect and say when they think they can. We will then do our best to accommodate them.

☞ Several new exchanges just received will be noticed next week.

### TO A. J. DAVIS, OR OTHERS.

The Friends of Progress here, wishing to secure the services of A. J. Davis, should he pass this way, would like to correspond with him on the subject. Such of our readers as may know where he can be addressed would oblige by notifying us of his whereabouts, and writing him on the subject, stating our wishes as early as possible. Should this meet his eye we should like to hear from him.

S. B. Brittan has been lecturing with great success in Louisville, and is probably in Lafayette, or that vicinity, at present.

J. H. W. Toohy has been in Dayton for nearly two weeks; is in New Paris at this time, (Feb. 11th.) He leaves for Indianapolis on Saturday morning, with the intention of delivering a course of lectures in that city.

F. L. Wadsworth recently lectured in Waltham, Mass.

☞ Henningsen, one of Walker's associates, in a letter to Senator Toombs, claims a scriptural origin for filibustering, claiming Moses as an ancient filibuster. We agree with him, but whether it is right or not, is another question.

## WHO "SKULKERS?"

It is said by some one, (I don't recollect the exact words,) that some are born great, others make themselves great, and others "have greatness thrust upon them." Mr. Unthank is endeavoring to place me in the latter position, but I would rather be excused. I do not possess the versatility of literary talent he is pleased to impute to me, and for fear I should have to father everybody's articles, and stagger under the load of "greatness" thus "thrust upon me" even to the extent of falling (when the roads are slippery,) under the weight of honors, I indite this explanatory epistle. Moreover, being naturally, (for an editor,) very modest, the consciousness of having talent attributed to me, which I do not possess, might occasion me to blush to an extent which would lead persons to suppose that I was in intimate communion with other "spirits" than those of the departed. Therefore, I feel called upon to explain how it is that an article with my wife's signature, was in my hand writing.

For about six months past, the health of Mrs. C. has not been very good. I have, therefore, to save her the exhaustion consequent on her writing so much, taken down her spoken thoughts, word for word, while she sat or reclined on a chair or sofa.

In this case, however, it happened that she not only composed, but wrote the article herself, all but the closing paragraph, which was written as above described. But as she wrote in pencil, and crosswise on the sheet as well as lengthwise, it was not sufficiently legible for the compositor, and I therefore copied it.

Not only is Mr. U. unable to prove my authorship, but I can adduce strong presumptive evidence to the contrary. The burden of proof, however, is not mine, but his.

Had I been disposed to 'skulk,' as described, I could have done so with much less chance of detection by getting Mrs. C. to write verbatim from my dictation—that is, if her standard of right were no higher than that of Mr. U.'s. But as Mrs. C. is as much editor as I am, no motive can exist for endeavoring to shift responsibility from one to the other. Besides, I was not the one to assume the responsibility, never having visited Mr. Unthank's room, seen the picture, believed in its spiritual origin, or encouraged any one else to do so. All I said about it was that as the evidence of its spiritual origin rested (if on anything,) wholly on Mr. U.'s veracity, it would be advisable not to say much about its spiritual origin until the spirit (if it were a spirit,) was recognized. Mrs. C. went to see it, but was immediately satisfied that it was not of Spiritual origin.

It is probably true that some who visited him were as credulous as he represents; but many who cross-questioned him rigidly he allowed to leave under the impression that he did not know whose portrait it was, nor how it got there. Had I permission to use names, I could prove much more against him than Mrs. C. has alleged; but as he has—virtually, in his defence in the Broad-Axe, admitted the truth of her charges, and thus stands a self-convicted equivocator, he can be safely left in that position for the present, "with all his blushing honors thick upon him."

With reference to his criticisms on the Vanguard, its character can be more reliably inferred than from his statements. If the low standard of veracity and justice acted upon by Mr. U. and too many others is the product of the systems of morality inculcated by the "sacred and cherished institutions" of which he speaks, the sooner they are "scattered to the four winds" the better. However "deluded" spiritualists may be, their standard of morality would not permit them to make false charges on data furnished by sneaking interlopers and "skulking" spies.—Moreover, no reader of this paper but one who is an ignoramus in such matters could fail to discover the marked difference between Mrs. C.'s style of expression and mine. A. C.

Several journeymen carpenters of Bath, Me., have clubbed together to build a brig of 275 or 300 tons. The materials are furnished by different parties, and the mechanics hope to sell the brig to pay for the materials and receive pay for their labor.

If mechanics generally were sufficiently intelligent and united, the general adoption of this system would operate very powerfully to diminish panics, and unhealthy speculative changes; those who do the work would then get the pay. A. C.

C. B. Ostrander, Pontiac, Ill., says that biscuit and cakes superior to rye, can be made from the ground seed of the Sorghum.

A couple of Germans have been arrested in New York for making dog meat saucages.

## EXTRACTS FROM CORRESPONDENCE.

From W. McDiarmid, Cincinnati, O.

I send you enclosed \$1, my subscription in advance of the time, as it may assist your useful paper in a degree.

We—that is, a number of my friends and myself—have been for sometime, casting about for a location for a Reform Neighborhood, (cheap land and healthy, of course,) and to embody with it as much of economy as good sense may devise; but we are not in sight of it yet. We utterly repudiate a cold climate, and have been looking to Southern Missouri in the neighborhood of the Iron Mountain, where State lands are to be had cheap.

As soon as we can hear of and determine upon a location, (which we shall visit first,) we shall advertise in your paper for families to join us—all Spiritualists, of course—which experimentally, will be a pretty good trial of their faith. We fully agree in the saying that "faith without works, is dead"—live men we want—not dead ones. We want to get out from the dead; we have been too long among them.

What a hard matter it is to get a foothold upon God's earth, of which no mortal man has a right to sell an inch! Still, it is so, and we must wait with patience until the change comes, which sooner or later must come.

From H. Cobb, Mantua, Portage county, Ohio.

Since I wrote you last, our good Methodist friends have tried their hands in getting up an old-fashioned revival in this town, but did not succeed in awakening; as much interest, as a run on a Bank would. Some three or four girls were frightened into obedience by shouts, yells, and groans, as usual, and two or three old backsliders were re-converted; one old man of 65, states that he had been a church member for 30 years, yet knew nothing of religion before. I wonder if a great many professors are not in the same fix—mistaking emotion and feeling for that which should constitute a part of their daily walk and conversation.—It strikes me such individuals make belief and impulsive feelings matters of the first importance, neglecting the divinity within themselves, and failing to perform certain simple duties toward their fellow-men. They speak of getting religion as one would seek out and buy a horse, or a farm, or, perhaps, a wife; and when asked to define religion, will say that it consists in obeying Christ—that is, being baptized, relying on the merits of Christ, and uniting with "our church," etc., etc. Now, if their preachers would just teach them the laws that govern their physical organizations, directing attention to abuses of their natures by the use of ardent spirits, pork, and all sorts of improper food, and in short, all the natural laws of their being, whether relating to body or mind—would they not make better Christians or better human beings, with sound mind and sound bodies, capable of enjoying a greater amount of happiness, both here and in the next state of existence? A blind belief on authority only, with reason discarded, tends to cramp the soul as an iron jacket on a child would contract his physical frame. Therefore we should investigate all things, prove all things, and hold fast to that which is good. Just adopt the simple creed, be good and do good, and let the theological rubbish of centuries go by, be blown to the four winds. That that simple creed may be adopted by all of earth's inhabitants, is the wish of your Friend for Progression.

A SERIOUS IMPUTATION.—We have noticed an article in the Springfield Republican, insinuating that there are a few Spiritualists in Boston, who retain sufficient fanaticism or superstition to commit the impropriety of sitting in their circle unclothed. We have instituted inquiry as to the truth of the allegation, and have as yet been unable to find any person, either Spiritualist or skeptic, who knows or believes any such thing has occurred. It is mortifying to find our cotemporaries so eager to throw stumbling blocks in the way of Spiritual progress, and bring disgrace on the most earnest inquirers into sacred things. We are pained to see the New York Tribune seemingly so much more willing to publish rumors to the discredit of Spiritualism, than it is to publish well-ascertained facts to its credit. We wish our neighbor would exhibit more willingness to do justice to a matter which, when rightly viewed, cannot be without a most important religious bearing.

We will, however, say, that if, contrary to our present belief, it may yet prove that there is the slightest truth in the representation that any persons claiming to be Spiritualists are guilty of the indecent practices referred to, it must of course, meet with the unqualified condemnation of all true Spiritualists.—Sp. Tel.

He is no friend to me who is friend to my faults; and I am no friend to myself, if I think him my enemy who tells me of them.

There are hundreds of places on our list to which only one copy of the paper is sent. Will not our friends in such localities try to get at least one more at each post office to take it? This would enable us to increase very much the interest and efficiency of the paper, by relieving us in some degree from pecuniary anxiety and excessive labor. We believe it can be done without much difficulty.

Five more numbers (after the present) will complete the first year of the Vanguard. Will the friends of progress in different localities who so kindly exerted themselves at the outset to procure subscribers for this paper get the same persons to renew as far as practicable? We have a rather heavy payment to make in March; but a prompt remittance from ONE HALF of those who commenced with the first number will supply the requisite means. We shall then be almost unencumbered.

As the crisis will prevent many residing in isolated localities from remitting who would otherwise have done so, a little solicitation may be necessary on the part of earnest and active friends of progress residing where we have several subscribers. Our independent course, without reference to parties, cliques or personal friendships on some questions will no doubt prevent many from remitting; but as we were not induced by pecuniary motives to undertake the enterprise, we have not been (and shall not be) deterred by considerations of pecuniary patronage or good will from a fearless utterance of our convictions.

This course has probably dissatisfied the unreasonable of both sides. But we counted the cost before adopting it, and shall carry it out. We think that we have at least as good a right to say what we think in our own paper as have other people. To do this, however, we should have the vigorous co-operation of REALLY liberal persons, manifested in a tangible form. At the same time we believe that our course in this respect has given satisfaction to those who have a practical faith in rational freedom; and it is on such that we have all along relied for support. Moreover, as the only thoroughly liberal and fearless weekly paper within several hundred miles, we are entitled to the aid of every genuine reformer, and to a great extent will receive it.

#### LITERARY NOTICES.

REVUE SPIRITE, JOURNAL D'ETUDE PSYCHOLOGIQUES, (the Spiritual Review and Psychological Journal,) is the title of a new spiritual monthly, published in Paris by Allan Kardec. It gives evidence of some literary ability, and contains several interesting facts. The following is an extract from the introductory:

The rapidity with which the strange phenomena of spirit manifestation are disseminated is a proof of the interest which they excite. At the commencement mere objects of curiosity, they have not been slow to arrest the attention of thoughtful persons who have foreseen from the first the inevitable influence they must have on the moral state of society. The new ideas thence arising are daily becoming more popular, and nothing can stop its progress for the simple reason that they are at every one's door, (or nearly so,) and that no human power can hinder their production. If smothered at one point, they reappear at a hundred others. Those, therefore, who see in them any inconvenience whatever, will be compelled, by the force of circumstances to submit to the consequences, as has obtained in regard to new branches of industry which originally conflicted with private interests, but to which, eventually, all adopt themselves, because they cannot do otherwise.

What has not been said against mesmerism! yet all the thunders lanced against it, all the arms with which it has been attacked—even ridicule—have become powerless before the reality, and have served but to increase the evidence. This is be-

cause magnetism is a natural power, and that before the forces of nature man is but a pigmy.

It is with spirit manifestations as with somnambulism; if not produced publicly in open day, none can controvert that they take place in privacy, since every family may find a medium among its members, as they may find a somnambulist. (Probably the term "somnambulist" is here used to denote a mesmeric subj. et. A. C.) Opponents have probably not reflected on this circumstance.

Again: when a force exists in nature one may stop it for an instant, but can never annihilate it; one can but turn its course. But the power which reveals itself in these manifestations, whatever may be their cause, is in nature, like that of magnetism.—It can no more be annihilated than that of electricity. What should be done is to observe it, to study all its phases thence to deduce the laws which rule it. If an error, an illusion, time will do it justice; if it be truth, truth is like steam: the more it is compressed the greater is its force of expansion.

A young man appeared before a police judge in Baltimore, recently, and entered complaint against a company of spirit-rappers, of both sexes, who, he alleged, held regular meetings in Lee street, in that city. He stated that sometime since, he was induced to attend their order, and finally, becoming infatuated, joined the circle. This, instead of producing happiness, as he supposed, caused him the deepest distress of mind. He believed that jugglery was being practiced upon him, and that his sanity, if not his life, was in danger. The magistrate having no precedent upon which to act, yet convinced of the necessity of the intervention of the law, caused the whole circle to be arraigned before him. They were severally bound over in the sum of \$100 each to abstain from further spiritual demonstrations affecting the complainant.—Boston Investigator.

(The preceding article should have been headed, "Religious persecution in Baltimore." The man was not compelled to attend the circle; his conduct, so far as understood from the brief report, appears to be that of a person of very weak mind and NATURALLY disordered intellect. The magistrate should have placed him in the care of his relatives, if he has any that are SANE; if not, he should have been taken to a suitable asylum, if incapable of taking care of himself. A. C.)

Some Roman Catholics have much more accurate conceptions of Spiritual matters than the generality of orthodox Protestants. In next week's paper a translation from the CIVITA CATTOLICA, (a leading Roman Catholic periodical published at Rome), will be given of an able article on Spiritualism, maintaining the Spiritual theory.

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Professor Ware's large work on Spiritualism. \$1.75—25c.  
New Testament and Modern Miracles compared. 30c—3.  
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**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.

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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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