

# Vanguard

Vol. I. RICHMOND, INDIANA ; FOR THE WEEK ENDING SATURDAY, MARCH 13, 1858. No. 51.

## SPIRITUALISM IN ROME.

[Translated from the "Civita Cattolica," and Continued from No. 48.]

Such are the phenomena that, as previously stated, have withstood every explanatory theory founded on purely natural principles, while on ours they find a most clear and ready explanation, since all know that the power of Spirits on matter far surpasses that of man, and that there is no wonderful feat cited from modern necromancy that cannot be attributed to their interposition.

We well know that on perceiving us here place the Spirits on the scene, more than one reader will smile with pity. Without speaking of those who, even while admitting the existence of Spirits, deny them all influence, all intervention in what concerns this world, there are in our day many men who, while fully according to the spirits what no good Catholic can tell how to refuse them, (that is, their existence and their power to intervene in the affairs of human life, either by hidden or open means, ordinary or extraordinary,) seem nevertheless to contradict their faith by their practice, and to regard with shame, as an excess of credulity, as an old-womanish superstition, to admit the action of these same Spirits in any given case, contenting themselves with not denying it as a general proposition. In fact for the last century past, there has been so much ridicule and declamation about medieval simplicity, etc., that it is no matter of marvel that so many weak minds who wish to pass for strong ones, thereupon manifest repugnance and a kind of shame to believe in the intervention of spirits. But this excess of incredulity is quite as unreasonable as ever could have been, in other days, excess in another direction; and if in such cases, believing too much leads to vain superstitions, to be determined to admit nothing, on the other hand, leads directly to the impiety of naturism (Materialism). The wise man, the prudent christian should carefully avoid both these extremes, and poise himself firmly on the intermediate line.

Now, in this question of talking tables, on which side would a judicious faith incline us?

The first and wisest rule which this prudence imposes on us, teaches us that to explain any phenomena of an extraordinary character, we should not have recourse to supernatural causes, except to the extent that natural causes are found insufficient to account for them. Thence follows, on the other hand, the obligation to admit the former when the latter are found insufficient. There lies our case; no purely natural theories or causes can account for the phenomena of which we speak.

There is another infallible criterion by which to determine whether any given fact belongs to the natural or supernatural order: it is to examine closely the signs, and

thence deduce the nature of the producing cause. But the most wonderful facts of this character present such marks as demonstrate a cause not only independent and intelligent, but endowed with an intelligence and a will which have nothing of the human about them; this must be purely Spiritual.

Thus in two modes we arrive at the same conclusion, to wit: that among the phenomena of modern necromancy, there is at least one category of facts doubtless produced by spirits. What we have said may be summed up in the four following propositions:

1. Among the phenomena in question, after deducting all that can reasonably be attributed to imposture, hallucination and exaggeration, a great amount still remain of which the reality cannot be doubted without violating all the laws of sound and healthy criticism.

2. All the naturalistic theories which we have previously discussed, are powerless to give a satisfactory explanation of all the facts. If they explain some, they leave still more, (and these the most difficult,) unexplained and inexplicable.

3. The phenomena of the latter class, implying the action of an intelligent cause, other than of man, can only be explained by the intervention of Spirits.

4. All those facts may be divided into four categories. A large portion should be rejected as false or trickish. As for others, the more common and easily conceived, such as table-turning, admit, in some cases, of a purely natural explanation. A third class is composed of phenomena more extraordinary and mysterious, the nature of which is doubtful; for though they seem to go beyond the powers of nature, they do not possess those characteristics evidently required to explain them on supernatural principles.

Lastly, we arrange in the fourth category, facts which manifesting these characteristics, in an undeniable manner, must be attributed to the invisible work of spirits.

NOTE.—By "natural" understand HUMAN or material; by "supernatural" is meant SUPERHUMAN, or spiritual.

## PROGRESS OF LAND-REFORM.

The Republican party in this State have adopted the "free-homestead" principle as a plank of their platform. Buchanan has avowed himself in favor of it more than once. Friends of Progress should not vote for any candidate that will not explicitly pledge himself in favor of free homes on the public domain, and land-limitation by State laws. These measures lie at the basis of all material reforms, as does a rational Spiritualism at the basis of a true interior life, which must, sooner or later, ultimate in the outward.

## ASSOCIATION.

NO. EIGHT.

Having spoken of the seven distinct spheres of life, and pointed out their period of existence, as also claimed the necessity of societary-movements being made in conformity with the septenary laws of life, we shall now continue our remarks by giving to those different spheres, such titles as best represent their true character. You will remember that these spheres are septennial, and therefore a title should be given to each seven years. The following have been selected as the most suitable:

The first sphere is that of infancy; second, youth hood; third, manhood, or first maturity. These THREE constituting the first Trinity; they point prophetically to the second Trinity; therefore the compound titles, manhood in Infancy, manhood in youthhood, and manhood in manhood, or second maturity, I will illustrate their true character.

Having now obtained the POSITIVE and NEGATIVE Trinities, which constitute the integral basis of reproduction, their ultimate may be properly termed, manhood in wisdom, since it completes the planes of ascension, and brings man in harmony with the spirit-world.

His intuitive faculties being now developed, he may now cease even from intellectual labor, as he is a true recipient for the influx of divine truths. Here he has numbered unto himself the seven sabbaths of weeks, which are forty and nine years, and lo, the jubilee has sounded!

It is to be understood, that the true character of life, as above stated, can only be obtained at this age by living in the strictest harmony with the laws of life. We might remark, however, that characteristics MAY be partially, prematurely developed by the use of foreign aid. Yet they would be unnatural, and consequently attended with disease, which would lead to premature dissolution of body and spirit.

Now in regard to septenary arrangements, we have already shown that man's natural wants, are but seven in kind, (see constitution); consequently, can all be obtained by seven groups, or rather seven series of groups of laboring persons following the seven natural employments of life; (see Cons.) It being necessary that each and all associations should be self-sustaining, it is again necessary, that there should be a sufficient number of persons to each complete body or social quorum, to carry on all the departments of business, in an economical and an agreeable manner. Having made SEVEN the basis of our theory, let us suppose SEVEN families to constitute one of those groups, and with this calculation, we see it would require forty-nine families to compose the full number of groups.

But here there is a necessity for an additional remark. Although we have based upon certain integral numbers for our data, yet we see by close inspection, that there is a fractional principle in all things; (this is based upon, or rather grows out of the principle of progress.) We see this in the impossibility of forming a PERFECT CIRCLE or SQUARE. In our present subject, we see it in the deficiency of the annual revolutions being performed in an exact number of days; for instance, 365 days is not sufficient for the performance of this revolution, without taking odd hours and minutes. The same deficiency occurs in the complete Cycles of 2,000 years which require two additional years; (see the Adamic and Abrahamic cycles.) Now—to make any number of persons or families harmonize in keeping with nature's spherical movements in their practical order, let us add to the square of EVEN, one family more, and we will have for our number fifty families, which brings it in harmony with the mathematical plane of TEN, which is the result or combination of the seven original principles and their several orders. Let it be understood here, that any one of these original numbers performs its sacred mission; therefore we will select another number for our following remarks.

Wishing now to obtain the number of persons contained in fifty families, we will take the numbers three and five. The number three expresses a circle and points to the paternal, maternal, and filial relations, while five is expressive of external completeness. With this calculation, we see that five members will compose a complete family, taking two (the reproductive numbers) for the parents which leaves three for the filial spheres, which, is in strict harmony with the septenary law of life, as it allows seven years for the production of each offspring, which fills the reproductive plane between the age of 21 and 42 years.

This period between births is requisite for the full enjoyment of health and development by both the children and mother.—Having obtained the true number of family members, (five) we have but to multiply fifty by it to obtain the true number of a social quorum, which is 250. This being but one quorum, is elementary, and is therefore, the least possible number that can

fill the pecuniary demands, and contain the proper affinities for integral development.

But since this is an elementary number, of seven, let us square it, and add in the fractional number, and we have 1,800 souls, which is a complete number of complete numbers, and therefore contains the self-protecting principle against all the opposing influences arising out of the present false and isolated condition of the world.

J. H. Mendenhall, Medium.

Fraternal Home, Jay Co., Ind.

## REMARKS.

We have not hitherto expressed our opinion in reference to the septenary theory, as we thought we might be premature. Our friend will excuse us for being candid in stating that his reasoning on this point resembles an inverted pyramid more than that inductive logic essential to true science. A comprehensive theory should be based on a multitude of facts, instead of building a long chain of inferences on one or two. The septenary theory is very ancient, but so far as I can perceive, the exceptions to it in nature are more numerous than the rule. The number of planets is neither seven, five, three, nor two; neither are families more frequently seven in number than four or six. If the theory our friend advances is correct, it seems to me we should eat seven meals daily, sleep but one seventh part of the time, have seven children apiece, etc. Mrs. Nichols used to say that every person should have seven loves, which is a legitimate conclusion from the septenary theory; as if it does not apply to the most important relations of life, how can it apply to matters of subordinate moment?

Mr. M. will say that "the fractional principle" explains these apparent anomalies. This is an ingenious surmise; but I would like to ask, what is the PRACTICAL value of a principle to which the exceptions are more numerous than the rule?

As to occupations, they might almost as easily be divided into a score or dozen as into seven. The number will vary somewhat according to circumstances.

On the whole the theory seems to me very much like the old saying about Rome being built on seven hills; the fact being, in the latter case, that there are not as many hills that are conspicuous as such, whereas, if all the hills are counted there would be several more. There is an individuality and variety about our conditions and surroundings, and it is better to ascertain by judgment, intuition, and experience in each case, than to bind ourselves by iron rules or arbitrary creeds, either in religion, sociology, or medicine. If there is a principle in the universe it is that of individuality; and while we should aim to arrive at general laws, we should be careful not to attempt deducing them from a few isolated facts. A. C.

THE CAUSE OF SUICIDES.—The New Orleans Bulletin, referring to the suicides of Senator Rusk, Anson Jones, and others who have destroyed themselves, comes to the conclusion that if the real facts could be known, it would be found that in a vast majority of instances, the cause is to be found in cups! and adds:

"The extensive adulterations of liquors which have taken place of late years, act upon the brain and destroy its proper functions. Physicians and others know well that the brain is liable to disease, almost as much so, perhaps, as any other organ, and when it is so, the individual is—crazy! and does not know what he is doing. The brain of the drunkard, it is well known, will take fire, emitting a bluish light and causing a smell like alcohol.

"We are strongly inclined to think that most suicides by males, are referable to this as the primary cause."

PEOPLE WHO WILL BE COMFORTABLE.—If it were not for some singular people who persist in thinking for themselves, in acting for themselves, and in being comfortable, we should all collapse into a hideous conformity.—[Ohio Farmer.

Lola Montez is clearing \$500 a lecture in New York. She's talking to some purpose.

A PLEA FOR OUR PHYSICAL LIFE.

BY CHARLES MACKAY.

We do our nature wrong,  
Neglecting over long  
The bodily joys that help to make us wise ;  
The ramble up the slope  
Of the high mountain cope,  
The long day's walk, the vigorous exercise,—  
The fresh, luxurious bath,  
Far from the trodden path,  
Or 'mid the ocean waves, dashing with harmless roar,  
Lifting us off our feet upon the sandy shore.

Kind Heaven! there is no end  
Of pleasures, as we wend  
Our pilgrimage in life's undeviating way,  
If we but know the laws  
Of the Eternal Cause,  
And for his glory and our good obey.  
But intellectual pride  
Sets half those joys aside,  
And our perennial care absorbs the soul so much,  
That life grows dim and cold beneath its dead'ning touch.

Welcome, ye plump green meads,  
Ye streams and sighing reeds !  
Welcome, ye cornfields, waving like a sea !  
Welcome the leafy bowers,  
And children gath'ring flowers !  
And farewell for awhile sage drudgery !  
What though we're growing old ?  
Our blood is not yet cold,  
Come with me to the fields, thou man of many ills,  
And give thy limbs a chance among the daffodils.

Come with me to the woods,  
And let their solitudes  
Re-echo to our voices as we go !  
Upon our merry brain  
Let childhood come again,  
Spite of thy wrath, thy learning, or thy woe !  
Stretch forth thy limbs and leap—  
Thy life has been asleep ;  
And though the wrinkles deep may furrow thy pale brow,  
Show me, if thou art wise, how like a child thou'rt now.

REMARKS ON THE USE OF LANGUAGE.—A language will often be wiser, not merely than the vulgar, but even than the wisest of those who speak it. Being like amber in its efficacy to circulate the electric spirit of truth, it is also like amber in embalming and preserving the riches of ancient wisdom, although one is not seldom puzzled to decipher its contents.

Sometimes it locks up truths which were once well known, but which, in the course of ages, have passed out of sight and been forgotten ; in other cases, it holds the germs of truth, of which though they were never plainly discovered, the genius of its framers caught a glimpse in a happy moment of divination. A meditative man can not refrain from wonder, when he digs down to the deep thoughts lying at the root of many a metaphysical term, employed for the designation of spiritual things, even of those with regard to which professing philosophers have blundered grossly ; and often it would seem as though rays of truths which were still below the intellectual horizon, had dawned upon the imagination as it was looking up to Heaven. Hence they who feel an inward call to teach and enlighten their countrymen, should deem it an important part of their duty to draw out the stores of thought which are already latent in their native language, to purify it from the corruptions which Time brings upon all things, and from which language is not an exemption, and to endeavor to give distinctness and precision to whatever in it is confused, or obscure, or dimly seen.—  
[COLERIDGE.]

"Look here, ma!" said a young lady just commencing to take lessons in painting, "see my painting; can you tell me what it is?" Ma, after looking at it for some time, answered, "Well, it is either a cow or a rosebud—I'm sure I can't tell which.

REMARKS ON REMARKS.

Mr. J. W. Towner considers my statements of a case of "free love," in my remarks on his article in reply to W. D., "partial and calculated to give a distorted view of the matter." He claims to be equally well posted in regard to the affair spoken of, being in communication with BOTH sides, whereas I must have got them all from ONE. But, as it is a matter of regret, with one whose wishes have a right to be respected, that the case was mentioned, it is better to let it drop.

Whether we allude to the same case or not, may be questioned by some, as such cases may be more numerous than he supposes. But in the case I allude to, I know by the testimony of MORE THAN ONE unimpeachable witness that I have stated the EXACT TRUTH. I have given publicity to such facts not to injure any INDIVIDUAL, but because I think the public has a right to know the PRACTICAL WORKINGS of a theory which has been so warmly advocated by earnest and (generally) well-informed minds.

Mr. T. mentions two instances which came to his knowledge, of separation of husband and wife (in one case accompanied by gross licentiousness,) caused by the counsel of spirits, and thinks free love is no more to be charged with causing evil in that direction than Spiritualism.

"Perhaps these are not the result of Spiritualism. But such facts have some bearing on the subject, and would not have occurred but for the reception of those opinions by the actors. They had no idea of Free Love. I only refer to such things to suggest to those pious and eminently conservative [?] Spiritualists who seize with avidity upon such cases as you refer to, to make a point against Free Love, that they have enough to do in looking after the aberrations of their own fraternity, if this is a work in which they feel it a duty to engage."

So far as any persons can be fooled out of their common sense and reason by spirits or theories, they deserve and NEED all they get in the way of consequences. A rational view of Spiritualism leads to no such results, but we think the aberrations of some "free lovers" a legitimate sequence of their own theories,—though perhaps not of J. W. Towner's theory,—when we know that before embracing such ideas they were happy, loving and loved in their family relations. Because one believes in spirits, it does not follow that he should be led by the nose. We may be mistaken as to the demoralizing tendencies of certain theories ; but if we believe them to be so, we shall feel it our duty to say so, when the subject is under consideration. A theory often seems right, until it is confuted by its practical workings.

"I can see no impropriety in using the term "free love," because it is employed in diverse senses by different persons. The same is true of the most common words. "Free Love" is no more ambiguous than "wisdom," "truth," "right," "justice." The latter term is used in radically different senses ; but usage and that alone will settle such matters."

Believing that language was intended to EXPRESS ideas rather than to furnish food for verbal controversies by CONFUSING them, we still think "free love" objectionable, because undeniably ambiguous,—more so than any of the words mentioned,—though in the absence of reason ALL words may be perverted to mean their opposites. Those who persist in using the term have a perfect right to do so, but they need not expect to be understood, even by candid and intelligent persons.

"With your closing remarks I most heartily coincide. I have no faith in the efficacy of laboring for posterity, except by endeavoring to better our own condition, or in trying to erect an artificial superstructure of social reform. We must live the best we can now, and thus grow into higher conditions. Violent efforts are sure to be followed by reaction. We reconstruct society in theory, and try to FORCE theory into practice, and soon find our feet tripped. Let us be lenient to each other's errors, and try and mend them.  
J. W. TOWNER."

Concert of action renders slight aid efficient.

A favor granted before it is asked, is doubly acceptable.

A mean man's generosity is a generous man's meanness.

# The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, MARCH 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

## SOCIAL ETHICS.

BY ANNE DENTON CRIDGE.

"Mrs. A. does not call to see me once a month, yet she goes to Mrs. B.'s two or three times a week. I really feel slighted."

Such is a specimen of the common feeling in our social intercourse—jealousy and hard feeling, if not invited where so-and-so is invited—hard thoughts felt and expressed of those who are said to "slight" us; that is not visit us or enjoy our society as much as they do that of some others. There is too much of this in society; and oh, how it embitters social intercourse! The pain thus inflicted by those who do not treat all alike, has led some to follow the opposite course. The following is a specimen of the result:

"Mrs. D., do call and see me often; I shall be glad to receive you at any time; do come and spend an afternoon with me."—They separate, the door closes, and the speaker remarks to a friend, "Mrs. D. is a good woman, but I don't feel attracted to her; I care little about her society."

Another exclaims, "Happy to make your acquaintance! call and see me." It is considered impolite NOT to ask a person to call and see you, (whether congenial or not,) who has been kindly introduced by some friend.

Which of us can say that that we are not slaves, more or less to this custom? I have seen so much of its baneful results that I have been induced to ask myself its ORIGIN, and what course in relation to it is right.

Another question: Is it right to have favorites—intimate friends—some that we love more than others? Let us look a little deeper, and ask, Is it natural? I know many that try to love all alike, and there is a feeling that we should not have antipathies. We have, however faith in Nature. What does it teach on this important subject?

We often meet persons with whom we can occasionally spend half an hour very pleasantly—say once a week; others with whom we are satisfied once a month or once a year, and our intercourse is agreeable; both parties feel the better for it. But bring the same persons into DAILY contact; let them be with each other hour after hour, day after day; let them be, in short, fireside and table companions, and they would soon repel each other. How much unnecessary sorrow is caused in society by our not realizing this truth!

Again:—there are some whom we can take into our families, and feel at home with; no jarring sounds or sensations disturb the harmony and equanimity of our intercourse. All must realize this difference, more or less; yet the LAW thence developed is grossly neglected, and persons blame each other because they have not the same attentions paid them, are not visited as often, or as affectionately treated as some others. They seem to suppose that all this depends on the will, yet it is no more a matter of will than is belief or unbelief. Some of us have become tolerant to the latter; let us be equally so in regard to what is equally beyond our control. Let us accord to each other not only the right to our own individual belief, but, what is sometimes of greater importance, our own attractions and repulsions. We must be attracted by what attracts us, and repelled by what repels us. Let us then, become harmonious and therefore, more attractive, by obeying those cardinal requirements of our interior life,

It is thought by those who do not realize this law that if they are not as much visited as others, they must have done something to offend, or that it is because they have not as much money, do n't make such a show, give such good dinners or have as fine a house as some others. Such persons remind me of little children whom I have heard talking in this wise:—"Well, I'm as good as Jane, if Mary does n't love me as well;" "my father is as good as her father;" "we have as fine a house as she has," etc. Ignorance of these laws makes GROWN-UP children as well as little ones talk thus and feel thus.

Because A is attracted to B more than to C, it does not follow that B is better than C. It only proves that A affinities more with B than with C. And obedience to this last affinity is essential to happiness. Nothing is gained by FORCING ourselves on persons not attractive to us, as whatever repulsion there may be is likely to be mutual.

By not recognizing this law, unhappiness is caused not only in ordinary social intercourse, but in the most important relation of life—that of marriage. A young man, for instance, thinks that because he can spend an occasional hour or two pleasantly with a lady, therefore he can spend his whole life with her.—They marry; and as these latent repulsions are brought out, the result is continual discord, and corresponding evils on posterity.

This brings us to another principle, the recognition of which, in connection with the law of affinity, would be sufficient to cure this. It may be a hard lesson to learn, but it is nevertheless a true one; and as we aim at self-improvement self-perfection and SELF-HOOD, we can appreciate it, and make an effort to obey its directions. It is that of INDIVIDUAL SOVEREIGNTY—the right to be ourselves—to be different and act differently from every other person; the right to be MY-self, THY-self, HER-self, HIM-self.

This is indispensable to true self-culture. Time, to the philanthropist is the most valuable thing in existence. It is the great RAW MATERIAL out of which to manufacture all that is pleasant and useful, beautiful and inspiring. Even looked at from this point of view it is manifestly unjust and unwise. We have a right as individuals to dispose of our time as we choose. By being compelled to pay and receive visits of ceremony, we waste a vast amount of precious time, and thereby, in a measure, palsy our efforts for our own improvement and that of others.

Many, even among reformers, have yet to learn that all have the right to choose their most intimate friends, entirely irrespective of any qualification but mutual affinity. Though some persons may act and talk differently from what we would, yet as they are INDIVIDUALS, they have the right to act as is most agreeable to themselves, provided they do not interfere with the equal freedom of others. It may be a hard lesson to learn, but, once learned, it would save us from an immeasurable amount of falsehood, and enable all to act out their characters, knowing that those around them felt their right to do so. It would beget mutual confidence and a healthy play of the faculties, without any dread of being misunderstood, or fear of backbiting and faultfinding, just because they are THEM-selves, and not OUR-selves.

A lady with whom I am acquainted remarked to another, "Mrs. — invited me to call on her; I am going this morning." "Well," was replied, "if she asked you, go; she never asks any unless she wants them." This little incident shows the beneficial result of an honest, independent, straightforward course in this matter. It would beget confidence and affection knowing that where a desire is expressed for the society of a person, it is really felt.

HARD TIMES IN TORONTO.—A correspondent writes from Toronto:

"Rents are declining more than twenty-five per cent. The House of Industry is crowded; many poor emigrant families lately arrived are among them. The public are employing men in different ways at (I was told,) 50c. per day."

## A REVIVAL IN RICHMOND.

There has been a GENUINE revival going on here for several weeks, not of Methodism or any other ISM, but of progressive principles generally. A variety of concurring circumstances have awakened a deep interest on the subject of spirit intercourse and kindred issues. Dr. Clark's lecture on Hallucination at the Methodist church about seven weeks since, was the commencement of a series of lectures and movements having a bearing on these subjects, which have just terminated, for the present, with the lectures of Warren Chase and Jos. Treat. Mahan's lecture is said to have prompted many to an investigation of these subjects, who had formerly manifested little or no interest.—Mr. Toohy's lectures have attracted a class of minds who have hitherto stood aloof, and the soiree pic-nic that took place on Friday night last, will be importantly instrumental, in connection with those that will follow it, in developing more sociability among reformers and others, and thereby attracting young and old, to the society of those who, regarding amusement as not only innocent, but in itself laudable, thus do more to discourage that which is IMMORAL than any quantity of starched sermons and ascetic anathemas.

We have but three regrets in connection with it. One is that the costume of the ladies, more especially of the dancers, was not such as to convey the idea of rationality in dress as an indispensable accompaniment to true reform, which to be real should be practical. Another is that the commencement of the amusement was deferred until so late an hour as to render it advisable to keep it up until midnight. Let the dress of female friends of progress be as little cramped as their theology; let such meetings be held oftener and commenced earlier; then they would not be kept up so long or so late. Enjoyments are apt to be overdone in proportion to their rarity. Let us carry physiological reform into everything. It is an old saying and a true one that—

“Early to bed and early to rise,  
Makes a man healthy, wealthy and wise.”

Then let us reform in this particular, not only in our amusements, but in our daily lives. This practice of sitting up late, and having our amusements take the place of sleep, saps the very foundation of health and life. We should never forget that one hour's sleep before midnight is often worth two after it.

Young and old, male and female have been too long separated. Society can be NATURAL only so far as these various phases are blended into a happy “pluribus in unum” Amusement has too long been wholly divorced from morality; it should be the work of reformers to reunite them. The morality which denounces or ignores amusement is NOT morality, for amusement is part of life, and a very important one too. It is indispensable to a really HEALTHY organism, and so far from taking our attention away from the duties of life, it gives us renewed strength for their performance—when directed by reason.

The effects of young and old mixing together in their amusements is unmistakably beneficial to all parties. It doubles the enjoyment of the young folks to know that the old are participating in their enjoyments; and it is well known that the gayety and mirthfulness of the young, have a decidedly beneficial influence on the health and spirits of the old. We hope the day is not far distant when the silver-headed man and the aged matron will lay aside the asceticism that has surrounded them through life and join with the young in that which “cheers but not inebriates”—the dance and the festive hall.

A. C.

PROGRESS IN DAYTON.—Mr. L. K. Coonley writes: “We had good meetings here yesterday, quite an interest manifested.—F. L. Wadsworth and myself labored conjointly. Warren Chase is expected to be here next sabbath, (March 14th) together with Mr. Wadsworth, and with that day's exercises is to commence a spiritual meeting to last several days at least, and I am expected to return from Cincinnati to aid.”

## CHASE'S LECTURES.

WARREN CHASE has been delivering a course of lectures here. That on Wednesday, was on the “Political condition and prospects of our country.” It was an able summary of the present position of various political parties, proving from the experience of the past, that all parties and governments, not incorporating the principles of progress in their organizations, must go down. Present political parties he regards as transitional patchwork which must soon pass away. Slavery will be abolished not by the sword, but by the ballot-box. Let woman come to the polls and its extinction would be speedy.

The principle of progress is inherent in the nature of man; and as far so it is fettered by state or general government, they, not it—must give way. Let any state in this Union adopt a principle in advance of the others, and the rest are bound to follow suit. This has been so with imprisonment for debt; it will be so with woman's rights, slavery and land reform. Were the latter question put to a direct vote of the WHOLE people, the public domain would be accessible to all who want to live on it, and a land-limitation act passed in every state. Land being necessary to life, government has no more right to put a price on it or prevent its occupation than to tax a man for the privilege of living, or deprive him of his life. The right to live includes a right to the means of subsistence.

Old foggy churches are the main obstacles to progress in these and all other directions. He could well remember the time when the church influence was directed against the temperance and anti-slavery movements, as it now is against woman's rights. But the principle of progress is too powerful even for them.

Mr. Chase lectured on Thursday night on “Love and Free-Love,” proving that the popular conceptions of the latter were not sanctioned or acted upon by Spiritualists; but that promiscuous sexual intercourse is openly defended from the N. Testament and acted upon by the Perfectionists—an ORTHODOX sect. He said that there was more family harmony and fewer divorces among Spiritualists than among orthodox. The Mormons were orthodox. In short he “put the saddle on the right horse.”—Our orthodox friends, with very few exceptions, were absent.

## MOVEMENTS OF LECTURERS.

Joseph Treat left for Somerville on Monday last. We shall notice his lecture on Self-Justice next week.

J. H. W. Toohy left on Tuesday for Dublin and Knightstown. Messrs. Chase, Coonley and Wadsworth will commence a “protracted meeting” in Dayton on Sunday next. Mr. Davis

says, “We expect a revival, and that there will be many on the anxious seats before we get through.”

Wm. Denton's appointments are, in Muncietown from the 10th to the 14th inclusive; Winchester, 17th to 21st; Richmond, 23d; Somerville, 24th. Should suitable arrangements be made in that place, he will lecture in Salem, Washington Co., Ind., from the 27th to the 30th. Subject of lecture in Richmond—“The Origin of Man.”

## OBITUARY.

Mrs. Sarah Walters, wife of John Walters of Chilicothe, passed to the spirit land on March 5th; she was taken suddenly ill Feb. 17, 1858. No healing medium was accessible; an Allopathic physician attended her, but could not save her.

Funeral services were performed by spirits through Seth C. Child, trance medium. The voices of a band of spirits were heard singing at the grave by a great part of the company present.

The deceased was in her 47th; was a noted medium; having been clairvoyant from her earliest recollections; her medium powers increased as she advanced in years, and was at the time of her transit a medium for almost every phase of manifestation hitherto known. She has cured hundreds of sick, and converted many skeptics, and was one of the first to proclaim publicly the truths of Spiritualism.

One consolation remains: we know that she is not dead, but has merely changed and enlarged her field of operations.

—[COMMUNICATED.]

## A SCENE.

John R. Forest, editor of a small but efficient Reformatory periodical ('O cents per annum,) published at Winooski Falls, Vermont, had a singular and somewhat STRIKING experience at a protracted meeting in Burlington, which he thus describes:

"The doxology was about to be sung, when Bro. Purdy insisted that there was one other person in the house that had something to say. I felt that I had a few words to say, and having faith in impressional influences, I arose and said a few words. — While speaking the fourth short sentence, Bro. Huntington jumped up and said "I protest in the name of Jesus Christ against Mr. Forest saying one word in this house. Not one word. He is a reviler of God, a reviler of Jesus Christ, a reviler of religion and a reviler of every thing that is good." I appealed to Bro. Purdy, saying I would sit down if it was against the rules for me to speak. He said he had charge of the meeting and I might speak, but, said he "speak on salvation. Dont you want salvation?" Yes. Get down on your knees and you shall have it." I knelt down, and such a scene of confusion ensued as is perfectly indescribable. Women and men fell upon their knees and with uplifted hands and horri depicted on the countenance, shrieked and howled. It beat all the descriptions of the wailing of the damned, I ever heard. I could not distinguish an intelligible sound, while I suppose he was praying for me at the top of his voice. A woman fell her length in an adjoining pew.— I essayed to render her my assistance when another woman caught me by the arm and told me to get on my knees and call for God. I told her God was here and tried to pacify her. She said this was all for me. I said I was sorry and pitied them.— She said I would never get out of this house alive, that I would fall down dead and drop into hell. The other made motions to rise, I jumped over into the pew and helped her up. Then came a rush of shrieking brethren and sisters around me. Bro. H. came within three pews of me, and ordered me to get out of that pew. I said there was room enough for me, I was making no disturbance and should not do it. He said if I did not get right out he would come and put me out. I told him to come on, I should not get out till I got ready."

I love them, and regarding them under an awful delusion, I can do no less than labor to dispel it. By their own confession my presence dispels much of it, so that a few who are pecuniarily interested have taken various means to expel me, and have expelled me, without any just cause or provocation."

In reference to the last paragraph, it may not be generally known among reformers, that those who have great psychological power, and choose to exercise it, can often stop a "revival" in full blast. I have heard of several such cases. Nearly all such phenomena are PRODUCED psychologically, and so far as they are thus produced, can be prevented by similar means.

## LITERARY NOTICES.

Those who want a good monthly magazine devoted to general subjects, free from sectarian cant, that has not, in its numerous and brilliant sarcasms, the fear of the churches before its eyes, should take the ATLANTIC MONTHLY. We club with it for \$3 per annum; that is, one copy of the Vanguard and one copy of the ATLANTIC one year for that sum. For single copies, the terms are \$3 for the Atlantic alone.

We have received the Report of an Anti-Sabbatarian meeting in Buffalo, N. Y., abounding in copious arguments against the ascetic view of this subject so common among modern religionists, proving that even the authorities relied upon to sustain their position are against them.

THE WOMAN'S ADVOCATE is the title of a well-conducted and efficient two-dollar weekly, published by Anne E. McDowall, Phil. It is ably-edited, well printed, and, above all, has the rare merit of being practical and consistent, the type-setting being all done by females; and while other conspicuous advocates of woman's rights are busy talking to no purpose, belying their professions by their acts, the conductors of the Advocate, like ourselves, are directly and PRACTICALLY widening woman's industrial sphere.

FRESH AIR IN ROOMS. — A correspondent of the London BUILDER suggests that in the upper sash of every window there should be inserted a framed pane that will open on hinges; and that this should be compulsory, because in numerous instances the upper sashes of windows are fixed, compelling people to expose themselves to the evil influence of draughts from opening the lower sashes of their windows.

## "GO YE AND DO LIKEWISE."

From Joseph Barnsdell, Rome Township, Crawford Co., Pa. :—

EDS. VANGUARD.—Though we may never see each other in the form, yet the independent stand you have taken in Reform movements has attracted me towards you, and I am prompted to aid and assist in the good cause, by casting in my mite of influence. If every subscriber to the Vanguard would heartily engage in the work, he might obtain five or ten more paying and appreciating subscribers. It is strange that Spiritualists as a body do not exert themselves more to spread the glorious gospel of Truth by circulating progressive papers; as they can be often sent where we cannot go ourselves.

I am a firm believer in Spiritualism, and am so necessarily, having had evidence that it was impossible for me to resist, and what little my efforts could accomplish toward convincing others of the truth of Spiritualism, has been willingly given. I am nothing but an old farmer, and very ignorant at that; but I have discovered so many minds occupying a plane lower than mine, that for three years past I have held meetings and preached the divine gospel of Spiritualism, being an impressible medium. Yes; I have traveled hundreds of miles for this purpose, in all kinds of weather, and over the worst of roads; and also on funeral occasions have been sent for from miles distant, yet have not in any instance accepted one cent for my labors. I glory in this. I know that all cannot do so, but I have a good farm, and that will support me. I am determined the world shall see that I am actuated by higher motives than dollars and cents, which is the main motive power that propels all the complicated machinery of sectarianism and churchianity.

"The Methodists are carrying on a wholesale work in Hendricks Co., Ind. Men that were long since consigned, by public opinion, to a perpetual life of immorality and wickedness have been induced to change their modes of living and unite with the church. Much good has been accomplished by the labors of the itinerant clergy and laymen of this church in Hendricks during the present winter. From various quarters of the county we receive uniform reports of large accessions to the church.

—"A great revival of religion is going on at Kokomo. The Tribune has several articles each week on its progress. All other topics are comparatively forgotten, and scarcely anything talked of but the church meetings."—[Palladium.

REMARKS.—It may be all so; but so far as impartial observation extends, these revivals are much on the thimble-rigging principle—when you try to put your finger on them they are not there.

There were reports recently of a tremendous revival in Chagrin Falls, O.; but W. D. on making enquiries upon his visit there could not find any one who knew anything about it. At Winchester last season, there was a revival unusually successful; but after the excitement blew over, only eighteen joined the church, several of whom were backsliders. So of other cases, the fact being that in this as in other matters,

"His distance lends enchantment to the view,"

and sometimes a very short distance answers that purpose.

TRUE.—The fact, that the spirits had nothing to do with the making of that picture, no matter how many may have thought for a while that they had, does not prove that they have nothing to do with many other strange and mysterious things, that are attributed to them, but its tendencies are to cause people to think; and to teach them the absurdity and utter folly of attributing to spiritual agency, everything which they do not happen to comprehend or understand.—[Unthank's letter in the Broad-Axe

AMUSEMENT.—Do you suppose that the grown-up child does not want amusement, when you see how greedy children are of it? Do not imagine we grow out of that; we disguise ourselves by various solemnities, but we have none of us lost the child nature yet.

## MAHAN'S REVIEW OF TOOHEY'S REVIEW OF A LECTURE BY MR. MAHAN, AT KNIGHTSTOWN, 26TH ULT.

[Reported by a Spiritualist.]

The Spiritualists complain that they were refused the use of our church to reply to my lecture on Spiritualism, a privilege they had no right to expect, and at the denial of which they should not complain. Mr. M. complained of the unwarrantable length of Mr. T.'s reply, which precluded him from making a rejoinder the same evening.

Mr. Toohy denied that they were mediums referred to in Leviticus and Deuteronomy, but failed to show what they were. He denied that wizards were mediums; it shows that they do peep into the spirit world. Mr. T. failed to show what the three evil spirits were, that came out of the mouth of the beast. John the Revelator saw a white throne, and every man was judged. And what does it mean? This judgment commenced before John went to the spirit world. I grant that some parts of the book of Revelations are dark and some plain. I said in my former lecture that Spiritualism is only another name for infidelity. Mr. T. read from his review of Dwinell to prove that he was a Christian Spiritualist, but before he finished reading proved that he was an infidel. I boldly say that Toohy is an infidel. All who sympathize with him are infidels. All who deny the plenary inspiration of the Bible are infidels. Prof. Hare is an avowed infidel, and many of the most prominent men among them are infidels. Toohy treated Dr. Gridley quite cavalierly. It is absurd to say that spirits suffer from physical ills. It is impossible to identify spirits. Wesley preaches diverse doctrines at different times and places. Spiritualism is untrue because its advocates differ about its philosophy. Spiritualists are without chart or compass. Spirits do not like to give an opinion on theological subjects. Communications from spirits are contradictory. These spirits are messengers of the Devil. Who are the conservators of education? Who are College Presidents and Professors?—Why, Christian ministers. Moses was not a murderer. Mr. T. failed to prove that Prophets were mediums. They performed miracles that could have been performed only by God's power. Mr. T. confused angels and spirits. The Bible is full of accounts of angel visits. The spirits of men were never (according to the Bible) commissioned to reveal God's truth. The Bible makes a distinction between spirits and angels. It was not a prophet, but an angel that appeared to John the Revelator. This is in accordance with the original Hebrew text. Cridge, the Vanguard man, quotes Corinthians to prove Spiritualism. It proves nothing of the kind, and only refers to a power specially delegated to Peter and the Apostles to detect different kinds of spirits, as in the case of Ananias and his wife. John says, try the spirits. We must try them by the power of God. The angels appeared to the ancients in a personal form and spake with the voice of man. I know of but one instance where they used the organism of any other being, and that was Balaam's donkey. Angels appeared in broad day-light. Modern spirits never claim to be sent of God. Christ condemned Spiritualism in the parable of Dives and Lazarus. Spiritualism is full of fraud and deceptions. Modern spirits cannot work miracles, angels could.

### EXTRACTS FROM CORRESPONDENCE.

From Obadiah Edmonds, South Wallingford, Vt. :—

Some half dozen different Spiritualist periodicals are taken in this place, and I would like to see the Vanguard here among the hills of Vermont.

Thos. M. Fish, Henry, Marshall Co., Ill. :—

Many of the members of our churches, are almost persuaded to be FREEMEN. The light is shining upon all minds,—none can entirely exclude its rays. Many "old fogies" SHUT THEIR EYES, but they are unable to avoid the effects of the SUN now dawning upon them. May you long live to battle for the Right.

From Ralph Watson, Wataga, Knox co., Ill. :

Mrs. Britt has been here giving us some first-rate lectures on Spiritualism.

From L. B. White, Oswego, Kosciusko co., Ind. :

I am pleased with the Vanguard. Its fearless and independent course, its high-toned sense of purity, morality and justice, must be acknowledged by all.

A thought, which is worth anything, can be clearly expressed.

Love labor; if you do not want it for food you may want it for physic.

## BE THYSELF!

BY W. DENTON.

Be thyself! a nobler gospel  
Never preached the Nazarene;  
Be thyself! 'tis holy Scripture  
As the world has ever seen.

Dare to shape the thought in language  
That is lying in thy brain;  
Dare to launch it, banners flying,  
On the bosom of the main.

What though pirate knaves surround thee,  
Nail thy colors to the mast;  
Flinch not, flee not; boldly sailing,  
Thou shalt gain the port at last.

Be no parrot, idly prating  
Thoughts the spirit never knew;  
Be a prophet, of the God sent,  
Telling all thy message true.

True, the sneaking world will scorn thee,  
Friends may fail and fiends may frown;  
Heaven itself grow dark above thee,  
Gods in anger thence look down.

Heed not, there's a world more potent  
Carried in thy manly heart;  
Be thyself, and do thy duty,  
I will always take thy part.

If the God within say 'Well done,'  
What are other Gods to thee?  
Hell's his frown; but where his smile is,  
There is Heaven for the free.

— Vasari records, that Carotto's masterpiece of painting, "the Three Archangels," at Verona, was criticised because the limbs of the angels were too slender, and Carotto, true to his conventional standard, replied, "Then they will fly the better." Saints have been flying to heaven for the same reason ever since,—and have commonly flown very early.—[ "Saints and their Bodies," in ATLANTIC MONTHLY for March.

— Genius cannot be forever on the wing; it craves a home, a holy land; it carries reliquaries in the bosom; it craves cordial draughts from the goblets of other pilgrims.—[Margaret Fuller.

BAPTISM IN THE NIGHT.—The watchmen heard a singular noise in and about the grounds of Ethan Allen, Esq., a little after midnight on Saturday night last; and, upon drawing near, they heard the first prayer, and then the Song of Zion, the words being an appropriate selection from Watts' hymns. They also observed four men standing upon the edge of the ornament, al pond in the yard aforesaid, and they awaited anxiously the result. Very soon a hole was made in the ice, and two of the young men walked into the element, and each immediately immersed his comrade. After another prayer and another song of praise, they turned to leave, when the watchmen intercepted them, and inquired "what on earth they were about?" they replied that the wet and dripping individuals who were shivering before them had just been converted, and COULDN'T WAIT UNTIL MORNING to be baptised!—[Worcester (Mass.) Spy.

The Texan planters on the Mexican borders complain that their negroes are enticed away by the Mexicans. One man recently lost six of his slaves.

Truth is established by delay: falsehood is aided by precipitancy.

It is rumored that the Mormons have signified their desire to emigrate EN MASSE to the Island of Papua, or New Guinea.

An editorial article in the New Orleans Picayune states that "the South has already opened the African slave trade, and a regular depot has been established on Pearl river, in Mississippi." It also states that "the vessels engaged in the trade generally use the French flag."

## New Advertisements.

WANTED IMMEDIATELY.

An active and industrious young man to learn the business of a  
**Carpenter.**

Apply to E. Gardner, Cottage Grove, or at this office.  
As Mr. G. is a reformer, and resides in a reformatory neighborhood, this would be an eligible opportunity for a suitable man.

THE CHICAGO JOURNAL.

DAILY, TRI-WEEKLY, AND WEEKLY.

The Daily Journal, the oldest daily paper in the West, is published every evening, (Sundays excepted), at half-past one and four o'clock. The Second Edition (published at four o'clock) contains Telegraphic reports from all sections of the country, and full and reliable Market Reports, from New York, Buffalo, and elsewhere, up to the hour of going to Press.

The Journal needs no extended commendation on the part of its Proprietors. Although Republican in sentiment and conduct it is hoped that this will not prevent its being a welcome visitor at every homestead. Its News, Commercial, and Literary Departments are designed to be second to no other. The latter being under the charge of BENJ. F. TAYLOR is sufficient guarantee that in the Literary Department, at least, it has no equal in the West.

The Tri-Weekly, issued Tuesdays, Thursdays and Saturdays, contains all the reading matter of the Daily.

The Weekly, issued on Saturday, is printed on a large sheet, and embraces all the more important reading matter of the Daily, including the Literary articles, and a carefully corrected Weekly Report of the Markets. To those, therefore, who desire a weekly paper in addition to their own county paper, the publishers commend the Journal as presenting claims to a place in the Family Circle, not inferior to that of any other journal in the great North West.

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IS manufactured in the Broad-Axe Building. Its advantages over all other Washing Machines, are: It will wash cleaner and in a shorter time than any others, Premium Machines not excepted. Its simplicity of construction, its durability and ability to do the work, cannot fail to give satisfaction.

EDWARD FRANCIS.

#### REFERENCES.

Wm. Thisletthwaite,	Joseph White,	Harmon Hill,
E. Thisletthwaite,	Alice White,	Mary Hill,
John P. Smith,	Richard Binns,	Thos. Birdsall
Mary Smith,	G. Binns,	Mary B. Birdsall.

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We have extra copies of the Vanguard, numbers 43, 44, 45, 49, and 50, that we will send post-paid at \$1.00 per hundred in quantities of 50 and upwards. This will be a cheap mode of scattering light broad-cast. We will also print to order 100 or more extra copies of any future numbers on the same terms, or 500 for \$4. Where lectures are not always obtainable, this will be found an efficient substitute.

Those who desire to bring up their children to USEFUL trades, without throwing them into evil associations, will find an opportunity to do so by writing Mr. Gardner. See adv.

Toohy's reply to Dwinell is for sale at this office, price 20 cts.

Look out for the 'X,' mark on the address denoting that your subscription has expired, and write at once.

## Books Published at the Vanguard Office.

POEMS FOR REFORMERS. By W. Denton. 50 c., postage free.  
COMMON-SENSE THOUGHTS ON THE BIBLE. FOR COMMON-SENSE PEOPLE. By Wm. Denton. 12 c. post free; eleven copies mailed to one address for a dollar.

EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge. In this work, particular attention is devoted to the Scriptural aspect of Spiritualism. 25 c.—5c.—“BE THYSELF;” being No. 1 of SERMONS FOR MANHOOD. 5c. each. 50 cents per dozen, three dollars per hundred, post-free.

Several more in course of publication.

A liberal discount to wholesale purchasers of the preceding works.

### HOWARD ASSOCIATION, PHILA.

A benevolent Institution established by special endowment for the relief of the sick and distressed, afflicted with virulent and epidemic diseases.

To all persons afflicted with sexual diseases, such as spermatorrhoea, semina weakness, impotence, gonorrhoea, gleet, syphilis, the vice of Onanism or self-abuse. The Howard Association, in view of the awful destruction of human life, caused by sexual diseases, and the deceptions practiced upon the unfortunate victims of such diseases by quacks, several years ago directed their consulting Surgeon, as a charitable act worthy of their name, to open a Dispensary for the treatment of this class of diseases in all their forms, and to give medical advice gratis to all who apply by letter, with a description, age, occupation, habits of life, etc., and in cases of extreme poverty, to furnish medicines free of charge. It is needless to add that the Association commands the highest medical skill of the age, and will furnish the most approved modern treatment.

The Directors, on a review of the past, feel assured that their labors in this sphere of benevolent effort, have been of great benefit to the afflicted, especially to the young, and they have resolved to devote themselves to this important, but much-neglected cause. Just published by the Association, a Report on Spermatorrhoea, or Seminal Weakness, the vice of Onanism, Masturbation, or Self Abuse, and other diseases of the Sexual Organs, by the Consulting Surgeon, which will be sent by mail in a sealed letter envelope, free of charge, on receipt of two stamps for postage.

Address, for Report or treatment, Dr. G. R. CALHOUN, Consulting Surgeon, Howard Association, No. 2 South Ninth street, Philadelphia, Pa.

By order of the Directors,  
G. FAIRCHILD, Sec'y.

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AND

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Is now prepared to offer her services to the afflicted in curing all curable diseases.

Her powers of imparting the Spiritual Electro-Magnetic power to the human system in the removal of disease, has been well established by her own experience, and the testimony of her patients that cannot be gainsayed. Health is restored in this way without the use of any poisonous drugs. The system instead of being filled with mineral and vegetable poisons, and made a spectacle of medical imperfections and folly, is charged with the Spiritual Electro-Magnetic forces, which act in harmony with the nervo-spiritual power of the human system to the removal of disease and restoring a physiological equilibrium in all of the forces and organs of the human system.

She will visit the afflicted at a distance when not professionally engaged in her own vicinity. Reasonable charges will be made for my services. Residence, New Paris, Preble co., O.

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PATENT SECURED.

CHARLES SWANEY, confident of the superiority of this over all other labor-saving machines of the kind, offers them for sale to the public with entire confidence. The distinguishing features of this over all other Machines, are first: its great simplicity; second, its durability; third, the ease with which it can be operated; fourth, no slop either in washing or wringing the clothes as the cup attached to the wringer conveys the water into the tub.

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

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