

The Vanguard

VOL. I. RICHMOND, INDIANA; FOR THE WEEK ENDING SATURDAY, JANUARY 30, 1858. No. 45.

BEGINNING AT THE WRONG END,

"Truly, the harvest is plenty, but the laborers are few."

We were forcibly reminded of the great work that is to be done, while at Somerville, O. recently. There we learned that a man returning home at night from a doggery so drunk that he could not follow the road, in attempting to cross the bridge, went over the end of it, and falling broke his neck. Five days subsequently, his body was found in the creek.

Yet still the doggeries keep on in their work of destroying life and happiness of all within the reach of their influence, and none teach their poor victims better. The Methodists are about to start a revival to convert the laws of life and health, that they may know how to use their faculties without abusing them, thus making their "BODIES fit temples for the holy spirit."

Would not the practical application of the LEX TALIONIS in such cases deter evil doers too deficient in conscience and humanity to be otherwise reached? Would that doggery owner get any more than his due, or any more than public safety demands, were he thrown over the bridge, etc.?

Good test mediums, lecturers on Physiology, Phrenology, Spiritualism, and other useful subjects, would find noble, whole-souled people in Somerville, and good opportunities to convert many more from darkness, immorality and churchianity into or unto humanity, thus saving both body and soul. J. M. B.

THE ROOT OF ALL SLAVERY.

(Orthodox opponents of chattel slavery should ponder seriously the following exposition of the UNIFORM practical workings of their religious doctrines. The American "evangelical" churches ever have been and ever will be the main props of chattel and all other slaveries.

John Wesley was probably not far off the truth when he said that slavery was the "sum of all villainies;" but, to make the aphorism complete, he should have added that authoritative religion is the SUM OF ALL SLAVERIES. A. C.)

In the colony of Massachusetts a body of fundamental laws was established in 1641. One of the articles, based on the Mosaic code, provides that "there shall never be any bond slavery, villeinage, nor captivity among us, unless it be lawful captives, taken in just wars, and such strangers as willingly sell themselves or are sold unto us, and these shall have all the liberties and Christian usages which the law of God established in Israel requires. This

exempts none from servitude who shall be judged thereto by authority." This article sanctions the slave-trade and the holding of negroes and Indians in bondage. * * *

It was only the heretics of Providence who prohibited perpetual servitude by placing "black mankind" on the same level with regard to limitation of service as white servants. * * *

In Georgia, Whitfield and Habersham, forgetful of their former scruples, strenuously pleaded in favor of slavery, under the old pretense of propagating in that way the Christian religion. "Many of the poor slaves in America," wrote Habersham, "have already been made freemen of the heavenly Jerusalem." The Salzburgers for a long Germany: "If you take slaves in faith, and with intent of conducting them to Christ, the action will not be a sin, but may prove a benediction." Thus, as usual, the religious sentiment and its most disinterested votaries were made tools of by avarice for the enslavement of mankind. [Blake's History of Slavery.]

☞ 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. Toohey, Wm. Denton, and other speakers are expected to be present.

The latest census of Oregon exhibits a remarkable disparity of the sexes. While the males number 26,000, there are only 16,000 females. This excess of males is one of the peculiar phenomena of our new territories, and is to be found more or less in all of them.

PRACTICAL SOCIALISM.—The mechanics of Concord, N. H., have combined together for the purpose of obtaining flour from the west. About 1200 barrels of flour have already arrived, and been sold for \$6 42 per barrel delivered at their houses. A few weeks since the price of flour in the Concord market was \$8.50.

AN ORIENTAL PROVERB.—You can't prevent the birds of sadness from flying over your head, but you may prevent them from stopping to build their nests there.

The first ingredient in conversation is truth; the next, good sense; the third, humor; and the fourth, wit.

Mankind, in general, mistake difficulties for impossibilities; that is the difference between those who reflect and those who do not.

SHALL WOMEN ENGAGE IN POLITICS.

NUMBER FIVE.

Friend CRIDGE thinks this heading inappropriate; but I think otherwise, and will give my reasons for so doing.

It is a habit, or rather fashion, that when an author writes a book, or a newspaper article, the rights and interests of man are the main topics of consideration. Man is made the alpha and omega of any and every subject, while the rights and interests of woman are treated as of secondary consideration—a collateral appendage. The rights of man, the nature of man, the destiny of man, the duties of man, the relations of man; is man immortal? is man a free agent? etc.

If our ideas are reformatory, why not our literature? The Bible writers and interpreters hardly ever mention woman in their productions, only as a being of minor importance. "In the beginning, God made man," and "if a man die shall he live again?" Why not woman? So, also, in relation to politics and religion, woman are least and last in sentiment al theory. Why not equally, if they are on a level with man by nature? Where is the impropriety in adorning the heading of a subject or sentence with the feminine gender? As women furnish the materials for all our organizations, social, political and religious, and as the welfare of posterity depends much upon the elevation of the women of the present, and in view of the manifest disposition, on the part of many of late years, to produce a change in our State and municipal laws, whereby woman shall be admitted to an equal participation with man in the political sphere of action, I consider the above title appropriate in pointing out the evils which they must of necessity encounter in uniting their efforts and talents to the support of a system that has always been productive of more evil than good; that has enslaved more than it ever freed, and destroyed more than it ever saved.

But you say the "case can not be similar," between a member of Church and State. It is an axiom in moral and political ethics, that all acts committed, and business transacted through the agency of a second person or party, the first person or party so employing, are responsible for the act done or business transacted; and those representatives elected to the office of State or nation are agents employed to transact business for the majority and minority who have elected them; but those representatives are sworn to support the constitution, whether foreign or native born. Aside from this form of test or oath, every man who enters into a contract, and is bound by the special restrictions thereof.—In so doing, it matters not what the "different interpretations" may be, given thereto. So that directly or indirectly, all men who join the State, are bound to take the constitution as their guide and rule of action.

The laws of the several States and counties make the time of residence a "test" of qualification for a legal voter, as much so as if the individual was "foreign born."

In joining the church each and every individual is obligated to receive the Bible as the standard of faith and belief, though there is this difference, no oath is required as the test of membership; but in both cases the surrendering up of individuality is the inevitable result. With the religionist the Bible and the church creed are infallible, and the constitution of the State and creed of the party are the law and gospel with the voter; for it is impossible for any one to cast a vote without sanctioning the claims and sustaining the creed or policy of some political party.

The Christian has as many "interpretations" to the Bible, as the politician has to the constitution, and the former consider themselves as much justified as the latter. And if a reformer wished to "teach" moral and religious "individual sovereignty through the intermediate steps" of church government, he could do so with the same propriety, by a COMPROMISE WITH RELIGIOUS DESPOTISM, as he could to let himself down into the "intermediate steps" and conservative labyrinths of "State sovereignty and municipality."

With due respect for the position and feelings of others engaged in the work of religious, social and political reformation, I consider that no TRUE REFORMER can form allegiance with either Church or State, and be consistent; for he must, in either case, give up, to a certain extent, the rights of self-hood, which constitutes the mainhold of every tyranny and despotism that has scourged the bleeding backs of slaves since the time when the infant stars sang together, and against which the cries of help, are heard for relief, among all nations, in every land. Shall we proclaim the glad tidings of liberty and individual independence from every yoke and dungeon with our lips and pens, and with our hands forge chains and bind shackles upon the trembling limbs of the oppressed, through the medium of the ballot-box—that Pandora-box of modern tyrants?

With the reformer in religious matters, every one has a right to think or believe what he or she chooses; in one God, or three, in one devil, or many, or none at all; but the majority of mankind understand differently, believing that no one has a right to think wrong or believe falsely; hence church organization becomes necessary with its dogmas and creeds to define, and confine men's minds to believe or be damned.

In the social sphere of action, reformers see and understand that every one has a right to do as they choose, providing they do not invade the rights of another; but if one part of the social body, in the exercise of that right, abuse it, by an invasion of the rights of another; then comes the acknowledged necessity for law and government for protection, which, like the church is a necessary evil, so that there is no such thing as a "choice between a good government and a bad one," other than that of the individual. The real choice is then between the good government of the individual, and the "bad" government of the State.

I have no objection to those individuals who desire government for their protection, or to those who demand its restraining influence, but when they enforce its requisitions and demand obedience thereto, against my will and choice, it becomes my right and duty to raise my voice and energies in self-defence against the usurpation of individual rights. If others wish to employ staffs and crutches to support their weak and trembling bodies, it is nought to me, but if they undertake to force them into my hands and under my arms to use, then I, together with every other individual, have a right to resist the tyranny.

As an individual, then, I concede the right to the majority and minority to establish their own forms and systems of government—to make use of those means and instrumentalities that seem best adapted to the protection of their rights and persons; and at the same time, I claim the right with which nature and nature's God has endowed me, as well as the majority and minority, for the protection of my individual rights and interests, which they positively deny me through the force of those laws, made contrary to my will, by a forcible extraction of the effects of my labors, in the form of taxes levied and appropriated to the support of a government that prohibits the right of suffrage to eighteen millions of persons, which is a palpable violation of individual rights and sovereignty, which I hope that a true reformer can assist in tolerating, and yet claim consistency of action.

This nation has a productive income of four billions annually, and therefrom about one billion is appropriated to the support of king-craft, or the government, and 27,000,000 to the support of priest-craft, or the church. An equal division of this vast amount of wealth appropriated to the maintenance of those two institutions, would bring to each individual inhabitant of the nation, \$172, and some cents—enough to make any one comfortable in the goods of this world.

If there is not a parallel between those institutions, it is because there is no power in facts to make one; of the two, king-craft is the lowest in the pit of darkness, because it exerts force to COMPEL individuals to its support, while the church does not, so that the prospects of a GRADUAL reformation of the latter, are better than those of the former.

And as long as I hear reformers proclaim individual and universal liberty, and yet elect governors and presidents to rule over me and others, I shall hold up my hand, and tell them to undo the shackles and remove the burden which they have been and now are, instrumental in binding on my fettered hands and tired body.

Instead of descending down into the discord and hell of politics,—the habitation of "loafers, liquor-sellers, rowdies, land-speculators and pettifoggers," let us ARISE in the assertion of individual sovereignty, and give to the world a practical realization of SELF-government.

(Concluded.)

A. G. PARKER.

DON'T STOP YOUR PAPER.—Above all other things, you need mental and spiritual food. Retrench other expenses as far as possible, but do not starve your soul nor withdraw your patronage from the great work to which we are devoting all the energies of our being. If you cannot raise your dollar to-day, raise it as soon as you can, or send part of it. But do not stop your paper.—[Clarion.

DANIEL A DEAD-HEAD.—Speaking of lions—that was an "idea of the hard-shell preacher, who was discoursing of Daniel in the den of lions,—

"There he sat all night, looking at the show for nothing. It didn't cost him a cent!"—[Broad Axe.

REMARKS ON SOCIALISM.

A most important work for constructiveness to perform in the great social problem is to harmonize individuality and communism. By individuality, I mean the distinctive differences in people. There is a quality or degree of individualism, which from its peculiar and eccentric selfishness, renders itself isolate. It thinks and feels alone, therefore it must live alone.—There is also a species of avaricious selfishness which mixes with others for the purpose of gratifying a miserly sordidness.—These conditions are to be rejected in our present considerations, although every step from these conditions is in the direction of communism. Communism begins when man takes an interest in his fellow-man. Benevolence is its handmaid. The extent of the one is the measure of the conditions for the other.

To illustrate; suppose 50 families are to take 1000 acres of land into cultivation, and, first, that each family own its 20 acres in "fee simple," and has its separate house, etc. Each seeks his own prosperity by all the usual means. Each tries to do the best at his calling—to raise the most and the best of all the usual productions of the soil—and each tries to get the best market price, if possible, in advance of his neighbor. If, by any misfortune, one of them is obliged to sell, each tries to get the farm at the lowest possible price, and if the unfortunate neighbor is reduced to beggary, the first act of compulsory communism is to build a poor-house. The poor man and family drag out a miserable pauper's life—being unequal to the struggle of dominant avarice.

Suppose, secondly, they have gained one degree in benevolence. The unfortunate neighbor is kindly assisted by them all, he retains his home, and the first act of benevolent communism is building a school house, and perhaps getting a public library, then a public Hall. Mutual interest in some degree absorbs individual selfishness. An agent is selected to dispose of their joint produce in the city, and purchase for them at wholesale.—Machinery is procured jointly, and the subject of economising household labor discussed, etc. Here, then, is a community daily growing in prosperity and happiness.

But, in the course of events, one of them goes to the spirit world, and having no children, by some legal means his farm comes into the possession of a stranger. He is selfish and unprincipled—in fact, just as a man can be in a hundred ways, he becomes a perfect nuisance in the neighborhood. I have known two such cases to occur in otherwise very quiet neighborhoods. One set up a grog-shop, and infested the neighborhood with all the drunken rowdies within reach. The other, besides being thieving and miserly, kept a house of "ill-fame." These are the inevitable contingencies and dangers of the "fee simple" method of each family's holding land—and when a co-operative community is desired to be established, I firmly believe it to be a certain warrant of its failure if its members hold the land on that tenure. That individualism, therefore, which must own its own land in fee simple, can not be wrought by constructiveness into successful co-operative relations.

(To be continued.)

WM. A. LOVELAND.

The immaculate Bishops and the saintly Shaftesbury are for Christianizing India, for according to their dicta nothing else will do, or save it, from the horrors of perdition and destruction. We are told a fearful doom awaits it, unless it receives the blessed Gospel in time, which professes to be peace and good will, but no sooner do the natives show a disposition to oppose these dogmas, than the cry of vengeance and extermination is raised; and this is the way we civilize and Evangelize the world! —[Letter to the Boston Investigator.

So THEY Go.—By a line from a correspondent we learn that our old friend R. v. J. M. Peebles, whilom the protégé of the AMBASSADOR, and late pastor of the Universalist church at Baltimore, is at Battle Creek in the State of Michigan, engaged in preaching the doctrines of Spiritualism. Rev. J. P. Averill too, one of the good men and true of our Zion, is also an advocate of the new revelation. And now Rev. A. W. Mason, one of the most profound and eloquent of our order, has come out and declared in favor of the new system.—Herald and Era.

The phenomenon of JERKS has made its appearance at several recent revivals.

An editor out West says if "time is money," he is willing to exchange a little of his for the "hard."

ANOTHER REPLY TO WM. DENTON.

We have received two replies to W. D.'s article on Marriage, besides that inserted. To insert all would involve unnecessary repetition. We will, therefore, give such points and extracts from the reply by E. Dayton, of Huntly Grove, Ill., as are necessary to elucidate his meaning.

It may be well to remark that W. D.'s object in writing the article was rather to DEFINE than to DEFEND his position, as the space occupied was obviously insufficient for the latter purpose.

Mr. Dayton says W. D. has "simply given free-love a bad name, and to prove the bad name true has drawn a few illustrations from the low and debased of our race." This, Mr. D. would admit to be incorrect, if he knew the parties to whom W. D. alludes.

Mr. Dayton's idea of free love is something altogether different from that described by W. Denton, from the practice of known and accredited free lovers. It is hardly fair to occupy a column with a controversy about definitions. It may be sufficient to observe that the most zealous opponent of free love as he understands it, would not be disposed to controvert free love as defined by Mr. Dayton. His letter, therefore, is principally occupied in defending what no one attacks. If free love has nothing to do with the sexual relation, there would be no reason for opposing it. But its leading advocates say that it has.

Mr. Dayton considers marriage "a necessary evil of which we shall get rid in time by outgrowing it." He considers it a kind of selfishness, and objects to the idea of its eternity. All this could, no doubt, be proved, by defining the words "selfishness" and "marriage" accordingly. Some maintain that ALL our actions are selfish, but thus the word to them is made meaningless, for want of an opposite. But in our conception true marriage is love purified, intensified, spiritualized, and THEREFORE made permanent. Thus become a part of ourselves, it must continue to exist as long as we retain conscious identity.

"I would simply ask if those who advocate the eternity of marriage, are not governed more by their conjugal faculties, than by their higher wisdom? I see nothing in marriage that desires immortality."

We conceive the conjugal faculties to be as good in their place as any others. So far as persons are harmonial, ALL the faculties act in unison; none need crushing. Even were the conjugal faculties nothing but appetites, they were not made to be suppressed; but a true experience of marriage proves them to be much more than merely animal propensities. Whether marriage DESERVES immortality or not, unless modern spirit communications are very wide of the mark, a true conjugal union as well as true friendship, survives the change called death.

"The women who are moving for their rights, are doing the best thing possible for the demolition of the matrimonial house, though many of them think they are only going to get rid of the rats. But they will find a plenty of rats until they get the right to own themselves and the right to protect their persons from legal prostitution."

In reply to W. D.'s charge of free love if carried out in practice, throwing paupers on society to maintain,—Mr. Dayton concludes as follows:

"The children of matrimony are seen in every land with outstretched hands, pleading for bread to stop their hunger. Pinched with want and poverty, brutalized by beggary and crime, disease, wretchedness and premature death follow in the matrimonial train. Let us not put our new wine into old bottles, nor patch the old marriage garment, but provide ourselves with new cloth wherewith to be clothed in righteousness and purity, while the new wine of unfolding truth shall inspire the soul with love, joy, and gladness."

The above effects are not caused by marriage, but by ignorance of natural laws. Married persons have children when they don't want them. So do many of the most zealous advocates of free love. Such results take place apart from any particular phases of sexual relationship.

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, JANUARY 30, 1858.—

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

THE DYING STRUGGLE.

All logic and philosophy, other than the Spiritual, having failed to explain the phenonema of Spiritualism; all honorable opposition having proved unable to arrest its progress, ridicule and slander are the last resorts of its "pious" opponents. Many of the evil reports now in circulation concerning Spiritualists and their faith remind us of the "pious frauds" so diligently circulated in reference to Thomas Paine and many others who thought and wrote in advance of their day and generation.

All weapons have hitherto been unsuccessful; there it stands in its freshness and beauty, day by day gathering strength in the teeth of the most virulent opposition, as the oak stands unscathed the storms of centuries. Slander and ridicule—what are they? Shall these triumph when the science and philosophy of the nineteenth century, backed by whole armies of ecclesiastics, have failed?—How people dread the laugh of the multitude! How they writhe beneath it! Such weapons, however, frighten only the coward and the slave.

We are told that Spiritualists are free lovers—the term "free love," as generally used, meaning "free lust."—"This is outrageous," say many good souls. Never fear; let them build their fabric of lies; it will pass away, as does the tidal mark on the sea-shore. Truth is eternal; it has the germ of inextinguishable vitality within itself, and must live, while slander must as necessarily die.

Said a lady to me recently, "free lover and Spiritualist are synonymous terms." Well, what if they are? It can only be among the ignorant and unthinking. Shall we hie away into some corner and deny our faith because of this? No! with Chas. Mackay, we say to such little slanderers:

"Grub, little moles, grub under ground,
There's sunshine in the sky!"

The N. Y. Tribune has been imposed upon by some of these wonderful wise-acres, who know that Spiritualism is all moonshine, by a "Tale of a Tub" about Boston Spiritualists holding circles of both sexes, in puribus naturalibus, and similar scandals are printed in an obscene book now being circulated in this vicinity; the publisher and dealers in which, but for its being aimed at persons holding unpopular views, would have been by this time in the State prison, (and may get there yet,) for libel and obscenity.

Next, we have a show-bill of a charlatan calling himself "Dr. Loomis, the celebrated and very Scientific Investigator from the city of Philadelphia," whose son, he informs us, is considered, (we don't know by whom,) "the most astonishing medium in the U. S." He wants to pass himself off a Spiritualist, while trying to turn the whole thing into ridicule by legerdemain, or something of that kind. He has played his pranks at some places in this vicinity, but appears to have carefully avoided lec-

turing in this place, for fear of being expoed for what he is, viz: a person obtaining money under false pretenses. Our subscribers everywhere are hereby notified of the true character of the "wise man from the east," so as not to be imposed upon.

Such are specimens of the last dying throes of opposition to this movement! "O, what a falling off is there," in the character of its opponents! Once doctors, lawyers, and theologians, men of science and learning tried to battle with the young Hercules, but he strangled them in his cradle. All such have gradually retired from the field, and on the principle that "fools rush in where angels fear to tread," its principal opponents are now penny-a-line newspaper scribblers hard up for an item, quack-conjurors, and publishers and retailers of lewd books!

ANNE DENTON CRIDGE.

SPIRITUAL FACTS.

While in Toronto, at the house of J. Swain, I had an opportunity of seeing and feeling some remarkable manifestations of spirit power, through the mediumship of Mrs. Swain, at every meal.

Spirits would manifest their presence, and in reply to questions, tip the table at which we sat, and sometimes so strongly as to spill the coffee from the cups. While sitting at breakfast one morning, and the table moving as usual, I enquired if the spirit present could form a hand:—yes, was the reply. Then take hold of my leg:—immediately I was seized by what felt like a large hand; the contact of the hand with my body was repeated several times.

One evening, sitting at the table with Mrs. Swain, no other person being in the room, and Jim, an Indian spirit professing to be present, I said, "Jim, can you make a large hand?" "Yes." "Do so then, and here is a piece of paper upon which I wish you to draw the outline of it." Saying this, I threw a sheet of paper and a pencil under the table. In a few minutes the paper was thrust into my hand, and on examining it, I found the outline distinctly drawn of a very large left hand, and on the opposite side of the paper, was written: "Me giv big un." This was done in the light, and I am positively certain that no being in the body touched the paper after it left my hand until I received it again with the outline and writing upon it.

Another evening, when three of us sat at the table, a spirit rapped, and in reply to my questions stated that he was my father. I said—if so, please to put your hand in mine. I put my hand down by my side, and immediately felt the impression of a hand so that I could distinguish the fingers. I then said—please to write some things on this paper. I handed him paper and pencil, and in a short time it was placed in my hand, when upon examining it, I found the words—"Dear Son."

These are facts; they took place in the light, under circumstances that preclude the possibility of collusion or deception. Account for them, skeptics, if you can, in any other way than that in which they account for themselves.

W. D.

It is said that ivy will not cling to a poisonous tree or other substance. What a pity that the tendrils of a woman's heart have not the same wholesome and salutary instinct.—[Ex.

So they have, when the intuitive faculties are cultivated to the extent they should and can be. A. C.)

SPIRITUALISM AND INSANITY.

We believe in hunting fallacies to death; hence, we shall follow up the fallacy that Spiritualism causes insanity in every detail that presents itself.

Since writing our last article on this subject, the returns of an Asylum in Mass., and of the Northern Ohio Lunatic Asylum have been received. Out of 425 cases in the latter, 18 are attributed to "Spirit-rapping," and eleven to religious excitement. Thereupon, the Ohio Farmer remarks:

"Deducting 85 unknown, we have 1 insane person to every 19 in the Asylum the victim of intemperance. The same proportion is true of spirit-rapping, and when we compare the number (11) insane from "religious excitement" this delusion becomes still more formidable, for the number of "spiritualists" compared with the numbers in all the religious denominations is very small."

The number of Spiritualists in Northern Ohio is, we believe, MUCH greater than the above remarks imply. They probably outnumber any ONE religious denomination, and unless we are very much misinformed, a large proportion of church members and attendants in that region have more or less faith in spiritual manifestations.

If Spiritualism causes insanity at all, then in different localities—N. Ohio and Massachusetts, for instance—wherein the percentage of Spiritualists to the whole population is about the same, insane persons made so by Spiritualism would bear about the same proportion in each case; at any rate the disparity would not be very obvious.

But recent information shows that in a Massachusetts Asylum out of more than 270 patients only ONE case is considered by the Superintendent as caused by Spiritualism, whereas to bear out the estimate of the Ohio superintendent there should be 15. It is preposterous to suppose that Spiritualism causes fifteen times as much insanity there as it does in Massachusetts; but it is by no means improbable that the Newburg superintendent from indisposition to make proper inquiry, or under the influence of his own prejudices or other people's, may have attributed insanity to Spiritualism as a cause in every case wherein a patient ever saw a tip, heard a rap, or in any way manifested the least interest in the subject. Such jumps as these would enable a person to arrive at any conclusion he pleased from any data, or from none at all.

Will the Ed. of the Spiritualist make further inquiries as to the REAL cause of insanity of the 18 persons above-mentioned—that is, if they are insane at all.

A. C.

EQUIVOCATION—LYING.

Mr. Unthank, a daguerrian artist of this city, a few days since used a plate for a group of four persons, on which previously a lady had been taken. Not having cleaned it properly, five persons appeared on the plate instead of four. This latter fact spread without the explanation, and hundreds went to see what was believed to be a spirit likeness.

Mr. Unthank enjoyed the wonder and curiosity of the public, answering questions evasively. The following is a specimen of a conversation:

"Was the glass clean when you used it?"

"Yes, it appeared so to me. I cleaned it with pumice stone, nitric acid, etc., and held it up to the light, and it was to all appearance perfectly clean."

"Had the glass ever been used before?"

"It might; for we sometimes use them several times."
(At the same time he KNEW it had been used before.)

"Did such a thing ever occur with you before?"

"Never."

"Can you account for it?"

"I have a theory, but I don't know that it is correct."

Such is a specimen of the character of the answers.—At the same time he knew all about it. He afterward admitted that he knew three minutes after it was taken whose portrait it was.

He may say he has not lied; but do false words constitute the essential idea of lying? To purposely convey false impressions is lying, and though he may have enjoyed what he was pleased to call the joke, and think he has exposed Spiritualism, he has in reality, only proved himself unworthy of confidence, and has offered an insult to the inhabitants of Richmond. The public thought him an honest man, and put confidence in his word. The sequel proves that his character has been over-appraised; and he ought to be held in contempt by every conscientious and truth-loving individual.

Since the above was in type, we are informed that several experiments on ambrotype plates have been made by another artist in this city. It was demonstrated to the satisfaction of those present, that a glass could not be cleaned as mentioned by Mr. Unthank, and still retain the impression previously made; inasmuch as in AMBROTYPES the picture is not taken on the GLASS, but on a thin film of silver covering the glass. From this it would appear that Mr. U. never cleaned the glass at all; and as he has equivocated, falsified and misled so much, we cannot take his word either way.

A. D. C.

THE ANCIENT AND MODERN PHARISEES.

The sect of Pharisees is by no means extinct; and the modern representatives are as mindful of tithing mint, anise and cummin, and as ready to neglect the weightier matters of the law as their ancient brethren.

A number of friends of humanity at Garrettsville, not having the fear of the devil before their eyes, and having considerable benevolence in their souls, got up a wood-cutting "bee" on Sunday last, for the purpose of supplying two poor widows with their winter's fuel, both of them members of church, which had neglected to supply their needs, though frequently appealed to. About fifteen men and three teams started out on the errand of mercy, and soon chopped and hauled a bountiful supply to drive out the demon of cold and cheer the desolate hearth.—But when the Pharisees saw it, they were offended, and all the piety of Garrettsville was stirred up; was ever such a wicked deed known as to chop and haul wood on the Lord's day? and they sought how they might accuse them, they searched the law to discover if they could not find some penalty for this awful crime; but alas! the law was better than their gospel, and works of mercy were found to be allowable, even on the sabbath day; so the Pharisees went home disconsolate, every one to his own house.

If these men had only been wasting their time and breath in beseeching some sleepy God to listen to their nonsensical talk, or snoring in a cushioned pew, under a theological lullaby, or drinking a "villainous compound of spoiled cider, logwood chips, whiskey and copperas" in the church, in the name of the "blessed and holy sacrament," it would have been all right; but as soon as they went to doing the work of the lazy church, then they were denounced as sinners.

I would advise our free-thinking friends everywhere to carry on the work so nobly begun at Garrettsville. There is more virtue in the ring of an honest woodman's axe in such a work, than in all the prayers offered up in a millenium of Sundays. While others are pulling long faces and beseeching God to help the poor, be your own Gods, and let the prayer and the answer go together.

W. D.

USURY AMONG REFORMERS.

Wealthy and celebrated pseudo-Socialists have furnished money and means to workers to attempt to work out Socialism, or rather, work into practical life. But, mark you, I never knew them to furnish a dollar without exacting interest on it.

The principle is wrong. Money cannot legitimately, or truly and naturally produce money. It is only a trick of the cunning and unprincipled, originating, I believe, with the Jews, and still most successfully practiced by them upon the gentile world; but I believe they take no usury from each other.

The man who takes interest or usury on money, knows that he is getting something for nothing, and that it would ruin the one who gets the money, unless he could play the same game upon somebody else, and get a still greater per cent.

I am surprised that socialists ever think of raising a superstructure upon such a false basis. As well might one attempt to raise a fallen friend while standing upon the skirt of his garment, as to raise humanity by such means.

We must recognize in each other brothers and sisters in the most comprehensive sense of that term. It would do to be merely a Quaker brother, a Charity sister, or sister of Mercy, but in the neighborhood it must be universal, and ultimately extend to all mankind, or universal harmony cannot prevail. Universal amalgamation I detest; it is contrary to spontaneous nature, among either men or brutes. There is entirely too much of it now; we are emphatically a mixed multitude. Temperaments as well as tribes must be pure before harmonic conditions can exist on earth.

H. B.

REMARKS.

It is easy to condemn Usury and usurers; but it is not easy to prescribe a course of conduct that would enable interest on money to be dispensed with, as society is now constituted.

Suppose I am in a business that is moderately profitable, (it may be farming;) well, to make the most of it, I need all the cash capital I can command. A neighbor is in difficulties; he knows I can command the money—say \$200; and it is worth \$100 to him to get it. I shall lose \$50 by loaning it to him; but I charge him \$25 for interest. Am I doing wrong to take it, or is he doing wrong to give it? I say, NEITHER; it is not ABSOLUTE right, but is the RELATIVE right—the best we can do under the circumstances.

Again: suppose a man makes a business of lending money.—His time is taken up in the business transactions connected therewith; he has to keep a sharp watch all the time, making enquiries about the character and circumstances of individuals, and looking well after the banks, to see that he doesn't lose more at the bung-hole by bad investments and broken banks, than he gains at the tap by interest. Probably in addition, he has to pay interest himself at a somewhat lower rate.

Now, I admit all this is INTRINSICALLY wrong, and should be avoided; but we must go much farther below the surface to find a remedy, than lending or borrowing money without interest.—Destroy Land-Monopoly, repeal all laws for the collection of debts or the protection of liquor-sellers, and few people would want to borrow money, or be able to lend it. Every one could supply himself with all the necessities of life, and earn a considerable surplus. But the car of true progress runs on more wheels than one, and will not make much headway until all move together.

As regards "amalgamation," however "unnatural" it may be, it is certain that the most energetic nations in the world, are of MIXED RACES, and "breeding in-and-in" is not usually, therefore, the most effective method to elevate men and women. A. C.

P. B. Randolph, the remarkable but unfortunate mulatto medium, is in Madrid, Spain.—[Clarion.

SPIRITUALISM AMONG IRISH CATHOLICS.

There was, a short time since, in Selma, Clark co., O., an Irish Catholic after whom billets of wood and other substances would follow at command. Broomsticks also whirled around the floor in his presence. These and similar operations caused other inmates of his boarding-house to regard him as holding more intimate relations with his Satanic majesty than was compatible with their safety, and he accordingly left for Cleveland.

Another Irish Catholic in that vicinity has had some singular experience with the invisibles. In the middle of the day we heard some raps on an oil-can that stood in the middle of the yard, sufficiently loud to be heard within ten or fifteen rods. This man was plowing corn in an adjoining field at the time. On questioning the rapping spirit as to what was desired, a message to the Irishman was received in reply, requesting him to stop beating his horse, or it would run away. We were told that on delivering the message he would desist, which he did, though at the time somewhat intoxicated.

A few days previously, when the spirits were communicating to us by raps and tips, this man called to know if there was any message for him. They rapped out that he must not get that horse he thought of buying, as it would kill him, if he did. We knew nothing previously of his intentions, but on receiving the message he informed us that he had spoken to the owner with a view of making a trade for a particular horse.

Sometime afterwards, he remarked, "There's divilish curious things in the world; there's Protestantism, Mormonism, Millerism, Spiritualism, and the divil knows how many more isms, and what shall I do at all?" A. G. P.

"WHAT IS THE GOOD OF SPIRITUALISM?"

This question is often asked, and has been as often answered; but on the principle of "line upon line, precept upon precept, etc.," it may be well to "make assurance doubly sure" by adducing additional cases as they become known. Here is one case:

An Irish orphan girl about nine years of age lived with an Irish family in Courtville, Clarke co., O. She was most brutally treated by them. The people in the vicinity tried to get her away; so did the overseers of the poor; but the woman with whom she lived was so desperate and tyrannical, and the child so much afraid of her, that their efforts were vain. We asked some spirits if they would take the child away; they replied that they would. Next week she called at the house we were then stopping at, (where she was not acquainted and had never been before, the house being about twenty rods from the road,) and asked for some apples. She was asked if she wished to leave the persons who had so cruelly used her. She replied in the affirmative. On being told she could do so, she tried to hide herself, for fear of being found and taken back. She was soon taken from the vicinity to a comfortable home, where she still remains. * * *

Society cannot exist, unless a controlling power upon will and appetite be placed somewhere; and the less there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free; their passions forge their fetters.—DR. DICK.

ASSOCIATION.

No. 6.

DEAR FRIENDS. We are now about to enter on a new phase of our subject; one which may seem startling to many of you, at first appearance; but you will remember that ALL GREAT and VALUABLE TRUTHS bear these symptoms in the infancy of their unfoldings. Many great and noble minds, have spent their time and talents in the investigation of the TRUE system of social life, all of whom have done much to unfold this golden jewel; But not until the portals of the celestial worlds were re-opened, and its inhabitants unfolded to man, was this GRAND KEY to human happiness discovered. Nor would we claim perfection here. No; we are only in the infancy of the Brotherhood, and never expect to be perfected, but always to perfect. Yet we claim to have discovered a new and better system of practical humanity than any previously established ones, not excepting even the present one, to which thousands and millions cling, as though 'twas the last brittle thread of life.

The system we propose presenting you, is based upon the septenary principle of the universe; or, in other words, the seven grand, and original principles which constitute and define the seven grand divinities of creation, known as the igneous, nebulous, aerial, mineral, vegetable, animal, and human kingdom.

Man being the crowning element or development of nature, he contains within his organism, all the attributes of this combined laboratory, and is therefore a true representative of all that is, or ever will be. There being but five external divisions of nature's unfoldings, viz; man, animal, vegetable, mineral, and the aerial, we find their corresponding attributes in the five external senses of man, leaving the igneous and nebulous wrapped up in their own invisible grandeur, corresponding to the reasoning and intuitive powers of the soul. Not only do we find the physical world to be of a septenary character, but if we can confide in what the angels teach us, we are forced to believe that the immortal spheres are also septenary, they being seven in number. And, indeed, it would be strange if man was not a seven-fold character, standing as he does on the isthmus of the great past and future! yes—a revealed fact of the past, and a true prophet of the future.

Having these facts before us, we can safely conclude that corresponding to these seven grand spheres of immortal life, each containing seven lesser spheres or circles; and also seven phases of life, which man naturally passes through during his short existence on this terrene world.

Then let those who are ready to enter in to the higher phases of social life or practical humanity consider those natural divisions of life, so as to make their social arrangements meet this integral demand. For if one cog is out of the wheel, there will be jarring and confusion.

Yet be not discouraged,—you whose hearts are yearning for a higher life; for the time has now come when the "book with seven seals" shall be opened by the angels of wisdom's sphere, and many shall learn lessons of the bright and glorious truths therein.

(To be continued.)

J. H. MENDENHALL, Medium.

Newspapers are now printed from paper made in Central New York from rags imported from Egypt, in which the mummies have once been enfolded. Paper is also now made from basswood and seven or eight other trees.

LITERARY NOTICES.

The **Ravenna REFORMER**, a paper of an independent and liberal tone, devoted to anti-slavery, temperance and "Christian Union," is to be removed to McGrawville, Cortland co., N. Y.

THE **NUCLEUS** is the title of a proposed monthly, to be edited by Laroy Sunderland, and published by Chas. H. White, Boston. "Free and Independent. Discussion of the great problems of social evils. New methods of human culture, health for the body, knowledge for the mind. To truth, fidelity; in rights, equality; in all things, liberty!"

Terms, for one year—1 copy, \$1.25; 5 copies \$5.

We have received the first number of the **AGE OF FREEDOM**, the successor of the **Social Revolutionist**, a weekly paper, published at Berlin Heights, Erie Co. O. Editors—Cordelia Barry, Francis Barry, C. M. Overton, John Patterson.

Terms, \$1 00 per annum.

PROSPECTUS OF THE

WESTERN OLIVE BRANCH

Volume II, for 1858.

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

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

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

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CHAS. SWANEY.

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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.
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