

The Vanguard

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PRAYER PHILOSOPHICALLY CONSIDERED.

Great importance is attached by a certain class of people to earnest, loud and continual prayer, as though it was the main business of life, and God would not bless men, if they neglect to earnestly entreat, and diligently and constantly bore him to do it. I will, therefore, proceed to show, by quoting a few passages from the Bible, the inconsistent and contradictory teaching of Orthodox Theology, and also the philosophical view of the subject.

We are taught in the parable of the unjust Judge, (Luke, xviii, 1—8,) that people ought always "to pray, and not faint." God is there represented as unjust and careless in the extreme; that he can be coaxed to deal out vengeance, without inquiring or caring as to the justice or propriety of so doing, merely because the suppliant continues his cries long enough until God is afraid of being wearied, and because those suppliants are of his own elect. If God is such a character as is intimated in the parable, (which no sensible person can admit,) there is a propriety and necessity in sticking to the Almighty with continual supplication and crying day and night for blessing on themselves, and vengeance upon their enemies. It is the best business in this life; it pays best, and there is quite a speculation to be made thereby.—For it is no matter what sort of a character the suppliant is, if he or she only be one of the elect, or has grit and audacity enough to hang on sufficiently long, the petition will be granted, right or wrong!

Such ideas must have been common in king David's time, when he prayed such awful prayers as may be found in Psalm cix, 9—20. Here, David makes the most awful imprecations on his enemy, his enemy's father, mother, wife, and orphan children, and all his posterity. How much better is such language than that of the profane wretch who says, "God damn you!" to those he dislikes? And how much difference is there between such a man and the popular sectarian who says to his neighbor—"God will damn you," if you do not believe and do as I do.—The orthodox religionist believes that God will damn all those who do not believe in certain dogmas; to be consistent, they will pray that God's will may be done in all things; those that take the bible for infallible authority, are obliged to concede that it is perfectly right and good policy to pray God to send curses and vengeance without limit, upon their enemies, adversaries and unbelievers generally.

But, how does all this agree with the following scriptural precepts?—"LOVE YOUR ENEMIES; DO GOOD TO THEM THAT HATE YOU; pray for them that despitefully use you and persecute you."

"If thine enemy hunger, feed him; if he thirst, give him drink," etc. Christ admonishes people to "pray in secret, and not use vain repetitions, as the heathen do; for they think they shall be heard for their much speaking. For your Father in heaven knoweth what things ye have need of, before ye ask him." Matt. vi, 6, 7, 8.

In accordance with all the above quoted passages, it is perfectly right to pray for vengeance on our adversaries, and all manner of curses on our enemies; and full assurance is given that, if we but continue in prayer long enough "without fainting," and especially if we are of God's own elect, we need not pray in vain; but vengeance will be at last dealt out: though God stands out a long time, he will strike at last, to get rid of the noise and trouble!

The opposite doctrine is equally scriptural, and far more reasonable. Which shall we believe? which course shall we take, when our guide points in different directions?

According to the first doctrine, it is not necessary that the thing prayed for should be reasonable, nor will a righteous person be heard sooner than a wicked one: but generally the reverse; for the righteous Jesus prayed in agony, until his sweat was like drops of blood: but it availed nothing—God forsook him. On the other hand, Saul of Tarsus—a persecutor, blasphemer and murderer, yea, "the chief of sinners," was heard immediately!

How does this everlasting begging, teasing, blarneying performance agree with the idea of an all-wise, omnipresent and perfectly good God, who knows all our wants better than we do, and is kind enough to give to all his creatures what he sees they need? The Harmonical Philosophy is based on natural truths; it recognizes the fact that the universe is governed by wise, just and immutable laws; that obedience to those laws brings happiness and perfection, and every infringement thereof suitable and adequate punishment and correction: that, hence, it becomes of the highest importance to mankind to ascertain and obey those laws; this is the will of God.

But how different is the common church doctrine from the above—viz: that men can coax God to break his own wise laws in performing miracles, and that he can be coaxed to do what he otherwise would not, and to leave undone that which is right, and should be done. If God reigns with STRICT JUSTICE and love, why interfere with his government? why coax him to do otherwise than right? What opinion must we form of a company of persons who assemble about twice a week, for the express purpose of coaxing God to do different from what he otherwise would? They must either have the opinion that God is too negligent and careless to do right, and that they can arouse him

to do his duty, or that he is too strict and tyrannical, and that they can coax him to be mild and kind to them, or that he wishes to have the honor of being asked, before he will do the handsome thing. At any rate, it appears very MODEST BUSINESS, for a set of people to get together for the express purpose of telling the ALL-WISE God how to manage his business better!

How much more reasonable it would be simply to say; God, thy will be done — if there is any danger of God not doing his own will.

We who believe in a God of justice and love, a God that reigns by wise, just and immutable laws, can trust our Heavenly Father with a confidence and beautiful filial love entirely unknown to the believer in the doctrines of the popular theology. Under all circumstances and in every vicissitude of life, we can be satisfied that we will not be wronged, nor in the least harshly treated, by our heavenly Father; but that we and all mankind will, some time or other, have STRICT JUSTICE done us, and that all our efforts to the contrary avail nothing; and heartily glad we should be that these things are so.

The Harmonical Philosophy teaches that men ought to be god-like in goodness, nobleness and justice; that the most reasonable prayer that can be offered is to pray and entreat our fellow-men to "cease to do evil and learn to well;" to follow all noble aspirations, live a true life, always doing the Right and shunning the Wrong: this is pleasing and acceptable to God.

Piak Prairie, Ill.

ANDREW RICKEL.

REMARKS.

"Laborare est orare"—LABOR is worship—the motto of the old monk, so beautifully poetized by the departed Mrs. Osgood—is a description of prayer not open to the objections of our friend, and is, perhaps, the article mentioned by the apostle, when he says, "Pray without ceasing," since the earnest worker for humanity is ever at his mission of love in thought or in deed, in mental or bodily labor. Only thus can that precept be carried into practice. In the opinion of many spiritually-minded persons of various religious opinions, the ESSENCE of prayer consists in the earnest DESIRE—whether expressed or unexpressed orally—necessarily leading to corresponding action—WORK. At this point it harmonizes with the monk's motto.

There is another way in which the subject may be viewed in connection with Spiritualism. Facts demonstrate that, however erroneous the THEORY of prayer may be, its RESULTS are so frequent, significant and distinct as to be clearly recognized as EFFECTS of which prayer is the CAUSE. The philosophy of spirit intercourse explains how this is brought about. Earnest DESIRE attracts a class of spirits desirous of carrying it into effect, having previously enabled them to perceive the want, and the importance of its being supplied. Spirit can act upon spirit, irrespective of the side of Jordan each may happen to be on, in modes of which we are only beginning to conceive.

A. C.

CHURCHES IN MUNCIE, IND.

We liberals of this quiet place, are very often amused by the queer antics which the churches here indulge in. The Methodists are continually charging each other with being knaves, rascals, etc., facts which, in reference to a great many of them, few will deny. There are some good men belonging to this denomination here, and again there are some of the most contemptible long-faced hypocrites upon earth, ranked as pious(!) members. But of these, more anon; I wish more particularly in this, to give an account of the rupture which has occurred here among the Presbyterians. Their pastor, Rev. Mr. Munn—than whom, in the writer's opinion, no abler, more pious, or more honest man ever graced an Indiana pulpit—has resigned. He was driven "to do this thing" by those of his church who are ranked by outsiders, as the hypocrites of the church—as leeches that are drawing the very life-blood from the veins of Presbyterianism in Muncie. Thus are the orthodoxy of this place hastening their own downfall. Heaven speed the day when it shall be rooted from our earth.

We are rejoicing at present, because of the appointments of Messrs. Lyons and Denton. Mr. Lyons has never been here before. Mr. Denton is here often, dealing telling blows against antiquated ideas. May he continue to do so, in the earnest wish of

DEMOCRITUS.

Muncie, May 25, 1857.

(Judging from the character of Dr. Lyon's discourses here, our friends in Muncie we think will not be disappointed.)

W. W. BURSON TO JOHN GILLIS.

Made partially acquainted with you through the liberality of the Vanguard, which allows the free expression of thought and opinion, I feel assured that we shall better understand each other by further interchange of ideas upon that subject of common interest—Progress. Yet we may very properly have different views in regard to the best means of advancing the interests of our common brotherhood.

My opinion is, that THOUGHT is the first requisite for any advance movement, without which all efforts of reformers must prove abortive. Now, how shall thought best be enkindled?—Surely not by keeping IN, or indeed very near the BEATEN PATH! Within my own observation, the strange views of brother Treat have done more than a dozen orthodox sermons. Well, if such a belief is pleasant to him, I have no objection, yet I find comfort in a different one.

I see no very great danger from the expression of such sentiments. If the belief in a Supreme Being is capable of a demonstration, then no mischief can result from denying such a fact. On the contrary, each will be more fully persuaded by investigation, as "Festus" has it.

"Who never doubted, never half believed." If, however, the existence of God cannot be proven, we ought to have much charity for those who are honest enough to declare their views, made unpopular by early training and education.

The expression of all unusual doctrines, leads to thought.

Go into one of our popular churches some warm summer day, and observe the result of the speaker's labored argument. The older portion of the audience are asleep; the younger, seeing who are there, what they have on, etc., and the speaker seems "alone in his glory!" Would this be so if he proclaimed some "new, strange doctrine?"

There is another view of this subject. A person's belief will do much in determining the progress he can make. For illustration: Go into a community where "predestination" is fully believed, and what can you do urging Temperance and the observance of the physical laws of our being? Will not every one tell you he will "live till his time comes?" This will end the matter, and you can go elsewhere with your lectures! Will you then "twist" the bible to suit your views? or will you, with Denton, set it aside wherein it tallies not with common sense? My advice would be, DECLARE THE WHOLE TRUTH!

Still another view of the subject, and I have done: Your sphere of duty will be different from mine, and mine from Denton's, for no two can, even if they would, act just alike. Let each one, then, do the work which seems best adapted to his nature, and all will yet come around right in the end.

Now, brother Gillis, let us have charity for those who see and act differently from ourselves, being assured that each is proper. Farewell. Yours for the Right.

* I have travelled considerably in many Scotch settlements, where a Calvinistic theology was predominant. I found the people generally healthy, honest, industrious, and intelligent, much more so than in other localities where liberal theology has made considerable advance. I do not think that this is owing to a belief in predestination; but I give the fact for what it is worth. It goes to show that mere negativisms or opinions are not what is most needed, but that we want a PRACTICAL INCARNATION of some degree of love and wisdom in our daily life.

A. C.

PSYCHOMETRY AND SPIRITUALISM.—These subjects, no doubt, sustain intimate relations to each other; but it is a misconception to suppose, as many do, that Psychometric examinations are only made by spirits out of the form. The Psychometric power is a development of the spiritual or intuitional nature of its possessor. Spirits may assist occasionally; but I have no proof, in my own experience, that such is the case.

A. D. C.

THE VANGUARD OF REFORM.

The wisdom of past ages has been taxed to restrain vice and cultivate virtue. The means adopted have been almost as multiform and various as the characters who devised them. Fire and fagot, rack and thumb-screw have had their day. The terrors of Mount Sinai have been fulminated from a hundred thousand gaudy pulpits. Prison walls and dungeons dark and humid, are filled to their utmost capacity; yet vice walks rampant. Fire and fagot will never burn it out; the terrors of Mount Sinai and the still greater terrors of that burning pit prepared for "the fallen angels," while they serve to "make the very knees of terror quake," will never subdue vice or elevate the standard of virtue. Before man can become the complete reclamer of his kind, he must himself occupy a more advanced position than Church or State ever yet have occupied. By some, this will be deemed a reckless assertion; but the evidence of its truth is irrefragable.— Error may sometimes suppress the open expression of vice, but can never eradicate it. If man would approach and elevate the interior spirit of man, he must advance with love and harmony. No discordant notes of gloomy hate should vibrate upon the song you chant to him. High sounding words and lofty declamation uttered from high places of authority, can never reach the heart and move the conscience of erring humanity.

If ever the low haunts of vice are elevated; if ever the discordant notes of society are harmonized; if ever ignorance and the innumerable genii that throng its dark dominions, are put to flight, it will be done outside the imposing organizations of Church and state. These mighty engines of human power, do but clip the outside twigs of error, while leaving in strength unabated, its trunk and roots.

In the past, the best has been done, perhaps, by the wisdom of each age that could then have been done to advance the unprogressed conditions of social life. The Vanguard of Reform has ever had to grapple with mind in its crude, undeveloped and antagonistic forms. Its mission has been to clear away the most formidable obstacles and bridge the widest streams. Each succeeding period has the experience of the past to aid its own unfolding; but in every age and in the wake of each successive stage of unfolding, there is a disposition to settle down within prescribed lines, or upon fixed principles; and whenever the Vanguard of Reform makes another advance beyond these fixed lines, they are confronted, and every step is strongly contested by these men of "fixed principles." But these fixed principles are ever liable to be unfixed; for as the vanguard moves bravely on, these fixed men have to pull up stakes here, and then set them further on; thus ever retreating before the calm but steady tread of Truth's explorers. The bigotry and conservatism of to-day, is not the bigotry and conservatism of yesterday. So they will ever change as they recede before the piercing glance of truth, until they are driven to the outer limits of unfolding nature.— Then will reason sit upon the throne of mind; then will ALL partake of the rich viands of the banqueting hall, and kiss the scepter of Truth.

T. M. EWING.

"I WILL WAIT AND SEE."

"I will wait and see," said a friend the other day, when asked to engage in a laudable undertaking, at the same time he was satisfied of the truth and propriety of the same. The idea was, he wanted to wait and see if it was popular. This same person is connected with many enterprises which are false and ridiculous. Suppose everybody should "wait and see," what would be the result? The result would be, we should make no progress in reform, in science, or in art: the whole human family would have forever remained in ignorance and barbarism, upon this principle.

Don't "wait and see," but proceed in every good word and work at once—proceed with your whole being, soul and spirit, too.

Many are waiting to see, and are obstacles in the way of the mighty Car of Progression. O, shame to that person who thus barters away conscience!

PHILOS.

LETTER FROM TEXAS.

Only those who, like ourselves, are isolated from personal communion with those choice spirits still clothed in flesh, who have become quickened to perceive something of life beyond its external, can appreciate the pleasure of receiving such remembrances as greeted us in your excellent little paper; and notwithstanding the "scenes in Texas" so graphically described, it is a pleasure to me to testify that within the precincts of this broad and fair domain—this state, perhaps, containing a greater variety of the useful and the beautiful than any other in the Union, there are thousands whose most earnest aspiration is for the progress and reform of humanity.

The present season in this place and vicinity, is a disastrous one as regards vegetation, the unseasonable frosts which have occurred, having destroyed our fruit, and the omission of the usual rainy season has, in this particular region, left the earth so dry that nothing can grow without adequate means being applied to moisten the parched soil. It seemed after the first and second severe frosts, that if the clouds would only weep over the disaster, all would be well; but no! the broad, bright face of the laughing sun, day after day, come shining out of the clear, blue depths—such as I verily believe are seen only in Texas—just as if nothing had happened; but inasmuch as seed time and harvest need to be confined to no particular season, replanting the ground would ensure crops, should the season fall back into the old fashion of alternate rain and sunshine.

But it is not to discuss the seasons that I desire to occupy a corner of the Vanguard, but to contribute my mite to the treasury of Reform.

Inability to perform the arduous and difficult labor here required, has induced me to endeavor to arouse the attention of others who are more effectual workers, but as yet without apparent success. Mr. Harris and Mr. Ambler have lighted fires which are brightly burning at Galveston and other places, but the light of that blaze has not penetrated the darkness of this region. We hoped and expected to have welcomed them both in San Antonio, but were disappointed.

Our beautiful and harmonious circle of homes has attracted the attention and admiration of many, but no concentrated action has yet been taken upon it. The soul-culture which we all require to fit us for a higher condition, should commence in the external. Individuals dwelling amid harmony, must become more harmonious. Perceiving that the one arbitrary idea or law which is insisted upon in the circle of homes, (namely, securing the inner circle sacred to instruction and recreation,) is sufficient to enable all occasionally to live in a world of beauty and harmony, and that ample provision is made for the angularity and inharmony which no band or community is sufficiently perfected to shut out of all departments of life; and believing this plan of building and mode of life to possess advantages over all which have preceded it, I cannot but regret the misapprehension of the main idea, which, in some instances, has failed to make it apparent that the plan is one fit for all to adopt, and is not "a plan on a small scale" for a favored few, but one confined to no location or number, although the experimental circle necessarily proposed both.

FRANCES E. HYER.

(Something similar to the above building arrangement has been organized under spirit direction, by S. C. Hewitt, formerly editor of the "New Era," (Boston). For the benefit of such of our readers as have not seen the engraving of Mrs. Hyer's plan—which was published in the "Spiritual Messenger," we will endeavor to get the plate and republish it. Both it and Mr. Hewitt's "Circular City" are quite as feasible as the prevalent "Grad-grind" style of architecture, (see Dicken's "Hard Times,") and infinitely more pleasing to the eye.

A. C.)

☞ No one has more enemies in this world than an upright, proud and sensible man, disposed to take persons and things as they really are, and not for what they are not.

Vanguard.

SATURDAY, MAY 30, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

INTEGRAL EDUCATION

NUMBER THREE.

BY ANNE DENTON CRIDGE.

Some may say—and very justly—we cannot do all we desire; circumstances do not permit it. Such is, no doubt the case, to a great extent; we must yield, in a measure, to circumstances.—But, with a clear perception of the Right, much can be done, when in earnest. Where parents are awake to the best interests of themselves and their little ones, a great change for the better may be rapidly effected.

I have said—rather than send your children to the schools, as now constituted, let them roam in the green fields, and be taught by nature. To this, doubtless, many will object, fearing that their children will be dunces. Many of our greatest and best men, however, were considered dunces in their youth; but when introduced to that for which nature fitted them, they showed themselves endowed with minds of a superior cast. Among such may be enumerated Sir Humphrey Davy, Sir Isaac Newton, Sheridan the orator, Gibbon the historian, the poets Dryden and Milton, Clavius the mathematician, Isaac Barrow the divine, and Caracci the painter.

These names, and general experience, prove that youth is not the time for purely intellectual cultivation, but for the development of the various physical and mechanical powers, and such portions of the intellect as are naturally called into SPONTANEOUS activity in connection with them. The spiritual elements of our nature, being the highest, should be based on the reasoning faculties; these, again, on the perceptive organs and outer senses, these latter being dependant for a NATURAL activity on the physical health. "First, that which is natural; (animal or physical,) afterwards, that which is spiritual," as Paul hath it—the higher based on the lower. To depart from this divinely-appointed order, is to fail in developing not only the lower faculties, but the higher; and to make the human being a mass of chaotic and jarring elements, frequently resulting in downright insanity.

I might dwell on this part of my subject, for it is one in which I am deeply interested. I taught school nine years. I did the best I could under the old system, but not all I would have liked.

Sometimes I had to contend with parents and directors; at other times, I taught where they had some correct ideas, and was allowed to make some improvements. The young children after lessons, played in the play-ground a while. With my botany class, I rambled among the woods and fields for specimens, during recess and noons, generally doing all the teaching in connection with Botany then; but I could not act out my ideas fully, and felt cramped. Parents must be enlightened and act with the teacher, or very little can be accomplished.

An incident that came under my own observation, while teaching school in Dayton, illustrates some of the ideas I have advanced.

While I was teaching school in this city, a boy about eight years of age, was in the habit of playing truant. His mother, a poor widow, was very anxious for her boy to have a good education, and wished me to do all I possibly could to induce him to attend school. As a last resort, I took him to the room of the principal—Mr. D. He called the boy up, took a large ferule, and gave him three tremendous blows. The poor boy writhed in agony; my feelings can be more easily imagined than expressed. I went to my room, resolving that whether the boy played truant or not, he should not be flogged again. He seldom or ever came a whole day, generally but half a day, and often

played truant two or three days together. He used to look very much surprised when I said nothing to him about it. Sometimes I would say to him when he came, "Well, I suppose you have had a good time, my boy." "Yes, madam."

The boy learned well and kept up with his class. He was a fine, bright-eyed boy.

Two years passed away. I had left that school, and was teaching in the country. As I was returning home one evening, I saw a group of boys. They were talking very lively and earnestly about something, and as I passed, this boy stepped out from among them. I will give the substance of the conversation:

"Good evening, Miss Denton; just returning from school."

"Yes: good evening, my boy. Where have you been? playing truant?"

"O, yes, I've been fishing; one or two of those boys you see, were with me. We had a fine time sitting on the edge of the canal, catching fish."

"How long have you been playing truant?"

"Three days."

"Well, I dare say you have had a fine time of it. It is pleasant to roam the woods and fields. But, then, don't you feel as if you would like to get a good education and be a scholar?"

"O, yes, I do: I'm in the fifth reader, and I have been half through Colburn's Mental Arithmetic. I keep up with my class."

"And yet, I suppose, you play truant as much as ever?"

Yes; but when I'm in school I study hard; I'm not going to let the other boys get before me."

"Do you draw or paint any?" (He was fond of drawing, and showed considerable skill and taste in it, for a boy of his age.)

"O, yes! That I love to do; but I do hate to sit still and quiet in school, and such a long time! and it is so pleasant to have a good ramble in the country, or go fishing! I MUST play truant."

"Well, you're a funny boy! who's your teacher? I want to inquire of him if you are as far advanced as you say."

He told me; I inquired, and found his statements were correct.

Since then, it was resolved to turn him out of school, unless he attended regularly. He was "subdued," (A LA DOUGLAS :) he now keeps up with his class, and that is all. Thus he is robbed of his country rambles—robbed of that wholesome activity and enjoyment that would give strength and buoyancy to his physical system; yet intellectually his progress is no more rapid than before!

His case is marked, because of his vigorous struggle for freedom. But where is there a child, among the hundreds of thousands that are this day penned up in our close school-houses, like slaves for the market, that does not sigh for FREEDOM? How much we might learn of the wild Indians! True children of nature are they, not only in religion, but in many other respects. A friend of mine was teaching the children of Indians in Nebraska. He was not allowed to confine the children when they wanted to leave; neither was he allowed to punish them. He could not keep them at school more than two hours daily.

Talk of the savage, and of the wild, uncivilized life of the Indian! The white man, with all his "civilization" and "progress," may learn much—very much—even of the red man.—THEY have faith in DEVELOPING—BRINGING OUT. WE think we must BREAK in our children as we do the inferior animals. WE must "SUBDUED."

STATE RIGHTS.—The theory of "State Rights" that claims for the State Governments the right of chattelizing their inhabitants, is a theory utterly inconsistent with State Rights. The rights of the State are nothing distinct from the rights of the inhabitants of whom the States are composed.—Western Pre-
sage.

NOTES FROM THE LECTURING FIELD.

I have just concluded a course of seven lectures at New Albany. The prospect on our first meeting on Sunday morning, was dreary enough—a score or so, in a large hall, looking like plums in a miser's pudding, few and far asunder. But evening brought a little better turn out. A few noble spirits came forward and offered to bear the expenses of a week's campaign, and we went to work in good earnest. The result was gratifying.—Our meetings kept increasing in numbers and interest to the last. The friends of truth and progress were encouraged, the lukewarm were animated with new zeal, and many of the indifferent were led to enquire what they should do to be saved—the old plan of salvation being thrown to the winds.

There is a great demand in many places that I have lately visited, for good physical or test mediums, to give the people a solid foundation on which to build. Numbers are anxious to see and feel, and thus know that the spirit lives again. I should like to correspond with any good physical medium who has a disposition to travel. I could introduce such a one to a wide field of useful labor.

W. D.

CONTRIBUTIONS IN VERSE.

We have received several for which we can find no immediate use. As the nature of TRUE poetry (which is something different from metrical prose, or RHYME,) is not much understood, it may be as well to explain wherein it consists, that our metric contributors may perceive reasons for the non-appearance of some pieces.

In Poetry, the SOUND, including the metre, (about which most metrical writers are very careless,) should be as musical as the ideas should be beautiful and majestic. In its character and expression, it should be pithy, polished and vigorous, but not florid or forced. All these qualifications are far more needed than in prose; for, on the same principle that objects that would not deface a log hut, would be entirely out of place in an edifice of cut stone or marble, deficiencies of ideas, style or expression, imperceptible in prose, become painfully conspicuous in a style of composition adapted only to the finished, pithy and graceful expression of high and beautiful thoughts.

It will, therefore, readily be apprehended that not one out of a thousand good prose writers would be a competent WRITER of poetry, though he may have the SPIRIT of a poet—concept on being one thing, expression another. It is an old and true adage that a poet is "born, not made;" nevertheless, the adequate EXPRESSION of poetry, in "thoughts that breathe, and words that burn," is seldom attained but by considerable practice.

Almost every contribution in prose hitherto received has been, or will be, turned to some account; but those in verse are usually deficient, even in metre; and to mend lame verses generally takes more time than to make sound ones. SATIRICAL rhyme, (like Sullivan's and Carder's, for instance,) we can use, whether poetry or not, if the metre is right; but all over the land, the supply of tolerable POETRY, still more of metrical prose, so far exceeds the demand, that the article is quite a drug in the literary market, and the majority of readers skip the poetical column, in most papers. To make ours worthy of being an exception to this rule, we have been, and shall be, more particular than is customary, even in papers otherwise discriminative. A. C.

COMPROMISE.—It is a great political axiom that defeat is vastly less dangerous than compromise, and that the hour of negotiation with the enemy is that of adversity to the cause which we have espoused. — EXTRACT FROM SPEECH AT MACHESTER, ENG.
Education is unfolding, and life develops from within.—N. E. SPIRITUALIST.

It is the thing done that avails—not what is said about it.—EMERSON.

A CHANCE FOR "MEDIUMS."—Dr. G. A. Hammett offers the very liberal reward of three thousand dollars to any medium who will perform the following experiment;—Dr. H. will place four printed words in an upper room of his house; and if a medium, without leaving the lower room, can tell him what these words are, the said medium is to receive three thousand dollars. The object is to test the pretended power of mediumship, and the offer remains open six months.

Here is a fine opportunity to acquire considerable money and the honor of converting a distinguished sceptic; and we must add, that if mediums can perform what they say they can—but what we have never seen, though often putting them to the same test,—why, then, Dr. Hammett will of course lose his money and his scepticism at the same time. But if he should, it would not prove that the experiment was performed by "spirits."—Investigator.

REMARKS.

What, then, would be the use of making the experiment?—If its success would not convince the editor of the Investigator, it may be equally inefficacious with Dr. H.

Besides, if that gentleman is CANDID in his investigations, a judicious expenditure of a much less sum, would enable him to obtain satisfactory tests of the spiritual origin of the phenomena. If, on the other hand, he is NOT candid, he might deny the correctness of the statement (when correct,) to save his \$3,000.

Again: if the SUCCESS of the experiment would not prove the truth of the spiritual theory, its FAILURE would not prove its falsity. It is, too, rather question if RELIABLE spirits could be induced to undertake an operation mainly mercenary in its character and objects.

Moreover, reasons may exist which would render it inexpedient for some to become believers in Spiritualism at present. "Milk for babes," etc. Many calling themselves liberals would be more in their sphere as Calvinists, Papists or Jesuits. Let each stay or go where they belong. Radical Popes, slave-driving Abolitionists and Spiritualists that perceive but the outward sign, not the inward principle, are decidedly too plentiful. We have "Social Reformers" who make their wives beasts of burden, and bring up their families under very discordant influences by no means from necessity, and then want to father their blunders upon "Society." We want TOLERANT radicals, who give to others the freedom they claim for themselves; Socialists who begin to reform society by improving themselves and families, and TRYING to be just in their dealings; and Spiritualists who cultivate their INNER NATURES.

Money may buy Presidents, pews and preachers; but TRUTH, though a "pearl of great price," is not always purchaseable. A candid mind and a loving spirit sometimes secure its inestimable blessings, where a shrewd intellect and a well-filled purse fall powerless at the threshold of its temple. A. C.

THE "DEMONIC" THEORY.—We are a reformatory and progressive generation, and go in for opening communication with all the barbarians of our globe, whether in Ethiopia, Japan, China, or Lapland; and if they are unable to do us any good, possibly we may benefit them. So if there is any sphere of evil or unenlightened spirits worse off than we are in our earth sphere, it is time we had opened communication with them, and begun the work of regeneration. If there is a hot hell where lost souls were supposed to be chained in ceaseless torture, howling in agony and cursing in blasphemy, we may thank God if they have got loose and passed the "impassable gulf," and are permitted to air themselves in the comparably comfortable climate of our earth, with some chance likewise of improving their spiritual condition.—Clarion.

TRUE CHRISTIANITY.—Let us "believe in the Christ" principle within, not in the Christ name without. Let us labor and so live that we shall feel its growth in us everyday, until it becomes the golden link that unites the Love and Wisdom principles in our souls conjugally—for ever more. Let us forget the authority of a name, and bow only and lowly to the authority of the Immutable, which is Truth; and then through the unending cycles of the now, which is vaguely expressed by the term "eternity," we shall, like Jesus or Joshua, be grown in Christ, sons of God—even Gods!—PRINCIPLE.

Book Notices.

WORDS FROM OUR SPIRIT FRIENDS.

CONTENTS.—Wisdom—Truth—Love—Marriage—Parentage—Extremes and their Reaction—Superstition—Associative and Individual Effort—the World in its Spiritual Infancy—Reason and Faith—the Origin of Man—Reliable and Unreliable Communications.

This work, like everything else through the mediumship of Mrs. Thomas, is in a high degree, solid and suggestive, more so than any spiritual production with which we are acquainted.—Her early experience as a medium, was remarkable. Contrary to what is generally the case with mediums, what comes through her, far transcends her own capabilities.

Every mind desiring SOLID and SUGGESTIVE mental aliment, will here find it. The following extracts are selected to furnish some idea of the matter and style of the work.

If parents go to extremes in the cultivation of their own higher faculties, the righteous law of reaction will very likely give to their children inferior capacity, for nature will not perpetuate inequalities to a great extent. You should, then, as parents, be moral, without excitement, and rational without grossness or animality; and always keep only a little in spiritual advancement, so that you may peaceably and harmoniously obey the law of direct progress. Thus you will be relieved from the laws of reaction in your offspring, and may hope to see them practical, healthy, and with well balanced minds.

* * * * *

It belongs to partially developed reformers to fight against undeveloped conditions, because they cannot discern philosophically for the want of harmonial organism. They will work because they are more good often than they are wise; and they must work according to the light they have.

* * * * *

Superstitious notions concerning spirits, lead many persons to regard them with too much deference, and obey what they believe to be spiritual dictation with too much subserviency. Such persons attract weak and selfish spirits about them, who, obeying the dictates of their own weak judgment, take control of them as mediums, and use them either to gratify their own spiritual lust for power, or to further some favorite desire of their undeveloped minds. Such spirits are priests in feeling, and their mediums are imposed upon by priestcraft, and are no more capable of doing good service to mankind than the subjects of external priestcraft usually are, for they are not reasoners, and, therefore, ought not to be teachers, and should be advised to cast off this sort of influence, and not be impressed unless they can become impressive on a more dignified plane.

32 pp. 8vo. No particulars have been furnished us, but we suppose that four three-cent stamps will procure it free of postage, from A. C. Fletcher, or Mrs. Bly, Cincinnati, Mr. J. Thomas, Wilkesville, or Vanguard Office, Dayton.

EXTRACTS

FROM THE ANNIVERSARY OF THE AM. ANTI-SLAVERY SOCIETY.

Rev. T. W. Higginson.—A stalwart man came there (Worcester,) from the South; they took the measure of his sinewy arms, and found them better reasons for his staying, than his legs were for running away. So they published his presence in the Boston papers, for the benefit of any gentleman engaged in the United States service. Give all the States the bill which New York has initiated, and here under a Republic, we might be just as free as though we lived under a Queen.

Mr. Wendell Phillips.—This country had spent two centuries in learning national independence. It remained for us to learn individual sovereignty—mediately the sovereignty of the states. At any rate, the Yankee race could exist without any government. For five months, Massachusetts was without any government at all, and she lived orderly and legally by the simple vigor of the character of her people. He wished to exorcise the ghost of the Constitution, to bring the North to believe that it was possible to oppose liberty to law.—Anti-Slavery Bugle.

PAYMENTS.

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Extracts from Correspondence.

From J. J. Tetrick, Antrim, Guernsey Co. O.

I have seen one copy of the Vanguard only, and was very much pleased with it, as I have learned to think independently, for over a year. A reformation has just commenced in our little town, and there is quite a number of Free Thinkers. We shall have to organize ourselves into a society.

From Mrs. Philothe Clark, Fort Seneca, O.

I have received the fifth number of the Vanguard, and think it may be a useful paper, if fearlessly conducted, as it promises to be. My quarrel is with the LAWS, not with the men. I do not complain of their courtesy; but all women do not fall into courteous hands. So we demand our rights legally secured.

You say women are more penurious than men in paying help. But do not circumstances compel them to save? Do not their husbands hold the purse strings? Nearly all of them are obliged to practice a thousand and one deceptions on their husbands, to avoid an open rupture. Others more independent, with larger combativeness, prefer to brave the storm and assert their rights. A case came under my own observation not two weeks ago, of a woman worth more than four thousand dollars in her own right, who felt it her duty to add twenty-five per cent to her hired girl's wages, and did it privately, rather than contend. Do not think for a moment that her husband wished to wrong the girl, for he was only like other men who think that woman's labor is worth hardly anything.

Women would not be half so extravagant, if they could control the profits of their own labor. They would then know their exact means. Ladies dress vainly, but it is from a morbid love of the admiration of gents, who often act full as much deference to rich dress as good talent—especially if they do not have to pay for the former, and cannot appreciate the latter.

It is often said that women do not know how to manage pecuniary affairs. There are quite a number of widows in this vicinity who carry on farming, and give by their good management of what the law had grudgingly left to them, the flat lie to this assertion.

THEORIES AND CREEDS OF SPIRITS.

The following, taken from an article with the above heading, in the "Spiritual Age," explains many otherwise puzzling phenomena connected with spirit communication, and is confirmed by varied experience and numerous facts. It also explains the origin of communications which are false as to matters of fact.

The spirit goes into the other world with its identity intact.—The same peculiarity of intellect, the same religious and theological beliefs remain with it. Some of those opinions are corrected in a short time by its experience of the other life. But if it is an orthodox spirit, it still believes in orthodoxy. It has the same abstract idea of God; the same belief about the Trinity; the same belief about the atonement and the remission of sins. It has the same belief about Heaven and Hell, and future rewards and punishments. Heaven with its jasper walls and golden glories is still above and beyond; and Hell with its fiery billows and lurid shores, is still below. They, however, modify these notions to suit their own experience. If they reflect upon their death, (which they rarely do,) and remember that they are now in another life, they explain it into conformity with their creeds. They are in Hades or Purgatory, or in that "intermediate state" which some sects teach. Or, perhaps, they surrender their faith so far as it is inconsistent with their new experience.

Accordingly, in the other life there is every form of theological and sectarian belief. There are Catholic spirits, Protestant spirits, Methodist spirits, and Mormon spirits. There are Seventh-day Baptists, Sprinklers, and Immersionists. There are Jews still looking for the coming of the Messiah, and Mahomedans who recite their formula with their wonted fervor. Besides, there is every school of philosophers, from the Peripatetics down to the Positivists.

Several R. C. bishops have "protested" against the doctrine of the "immaculate conception of the Virgin," stating that the Pope could not have been infallible when he approved it.

Mrs. Nonesogood regards every calamity that happens to herself a TRIAL, and every one that happens to persons she dislikes a JUDGMENT.

THE LAST!

The present number is the last we shall send to such of the "Messenger" subscribers as we have not heard from, or who have not paid for more of that paper than they have received. To those latter, so far as we have any account, we shall send an equivalent amount of the Vanguard. Any who have thus paid and dont receive it, will please notify, and it will be made right.

Besides these, we have about one hundred subscribers on our list from whom we have not received anything, from whom we should be pleased to hear as soon as convenient.

☞ A Spiritual Mass Meeting is appointed at Madison, on the 5th, 6th and 7th of June next.

☞ A Jubilee of the friends of progress is to be held at Ravenna, on the 4th of July.

☞ An open-air meeting of the friends of progress will be held in Winchester, Prehle county, O., on the 7th of June.

To J. W. Murfreesboro. The "Progressive Union" is nowhere; but the "Social Democracy" answers the purpose better. One list has been published, another will be.

LECTURING APPOINTMENTS.

WILLIAM DENTON lectures in Mendon, Mercer county, Ohio, and the neighborhood, from the 25th to the 31st. Winchester, Indiana, Monday, June 1st. Selma, Delaware county, Indiana, Tuesday, June 2d. Muncie, Wednesday, June 3rd. He will be in Dayton on the 5th, and attend a two days' meeting at Winchester, Prehle county, on Saturday and Sunday, the 6th and 7th of June, to which all friends of Reform are particularly invited.

Dr. LYONS, of Bellefontaine, will speak in Muncie, Ind., on Saturday and Sunday, May 30th and 31. Chesterfield, about Monday or Tuesday; Anderson, Wednesday or Thursday; and Lewistown, Logan county, O., Sunday, June 7th.

He will also examine and prescribe for chronic diseases, under spirit direction.

MR. A. CRIDGE will deliver an address at Cottage Grove Ind., on Sunday, May 31st. Subject—"How?"

EXCHANGES.

WEEKLIES.

Age of Progress, Buffalo, N. Y., \$2.00. (See Adv.)

Clarion, Auburn, N. Y. \$1.

Spiritual Age, New York. \$1.

New England Spiritualist, Boston. \$2.

Investigator, Boston. \$2 to \$3.

Spiritual Universe, Cleveland. \$2.

Mediator, Conneaut, O. \$1.50.

Truth Seeker, Angola, Ind. \$1.50.

North-Western Excelsior, Waukegan, Ill. \$2. (See Adv.)

Anti-Slavery Bugle, Salem O. \$1.50.

MONTHLIES.

Hines's People's Paper: (Land Reform and Education.) Cincinnati. \$0.50.

Social Revolutionist, Greenville, O. \$1. (See Adv.)

Periodical Letter, (Equitable Commerce, etc.) Josiah Warren,

Thompson's Station, E. I., N. Y. \$0.50.

The Lily, Richmond, Ind., (Woman's Rights.) \$0.50.

The Principle, J. B. Conklin, 477 Broadway, N. Y. \$0.50.

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Address to care of A. Cridge, Vanguard office.

The gentlemen from whose letter the following extract is taken, will be disengaged in about two months. He is unmarried.

"I intend to keep posted in the social movements, and co-operate with some of them as soon as expedient. I should like to be situated among congenial minds, and labor where I could do the most good. I have taught school, and practiced physic, both of which I dislike, on the popular plane."

Address—Ernest Hamilton, Vanguard office, Dayton.

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From N. H. Swain, Columbus, O. March 31.

"I am constrained, from the result of your examination, to admit that you are in possession of that which seems to me nearer to absolute knowledge of me than those persons who have walked by my side all their lives."

From Levi S. Cooley, Georgetown, D. C. March 20.

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From Thomas Colby, Haverhill, Mass. March 10.

"Your description of my character has been astonishingly correct."

From Thomas M. Fish, Henry, Marshall county, Ill. Feb. 25.

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From Wm. L. Johnson, Exeter, N. H. April 8.

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CONDITIONS.—The letter to be examined, if not sent by the writer, should be enclosed in a SEPARATE envelope, not written on, or unnecessarily handled. The writing should be kept as far as possible from contact with other letters or persons; and it better adapted for the purpose if recently written.

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