

The

## Vanguard

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## NATURE VS. EDUCATION.

BY WM. A. LOVELAND.

What is that "true nature of man" upon which rational education is based? Some people consider "children a kind of raw material placed in our hands which we can mould 'at pleasure,'" and also that "education makes more difference between man and man, than nature has made between man and brute."—These and other similar doctrines indicate that educationists regard the constitution of man, especially in infancy, as not only essentially similar, but identical in quality of organization.

But why is there so much difference among children educated under equal and similar advantages? How can the "son of a Laplander" become developed up to the sphere of the "highest ranks of civilized life," when so many born in these "ranks," under the best educational facilities, fall so far below it?

Grant that the transition in both cases is alike in extent and number, the argument is equally conclusive that NATURE has much more to do in the formation of a person's character than the above doctrines imply. Can EVERY child be trained and educated into the sphere of the most profound mathematics, or of brilliant, soul-inspiring music, or of great mechanical ingenuity? Certainly not, because these capabilities are born too weak in them to be so fully brought out by the usual stimulus.

If a human being can be born "without music in his soul," so one may be without a sense of justice, or conscience. If nature makes a painter or a poet, she makes a thief or a murderer.

But what is education that it makes so much difference in human development? Grant that it is the sum total of all the influences which nature and society furnish to the growing being, and does this, in a rational manner, account for the characteristic differences, among men. The "omnipotence of education" is thus set forth by L. A. Hine in the People's Paper:—

If an infant were confined in a dungeon, cut off from all contact with human beings and natural objects; and if that infant could be so fed as not to know whence comes its food, the question is, how much of its humanity would be developed in a pe-

riod of twenty years under such circumstances? What physical or mental ability would it possess? In body, it would be powerless; its mind utterly imbecile; because, removed from all contact with influences that excite action, it has attained no development of its powers. These influences are educational. How completely sovereign over human destiny is education!

No doubt 10,000 children separately confined in this manner, would be very similar in mental and physical condition at the end of twenty years.

So would 10,000 different plants remain but the stunted germs of vegetable organization, if they were confined in a corresponding manner. But let these children and these plants have access to the same natural conditions of life, and each is developed according to its inherent nature.

No culture of an oak can make it a pine; no education can convert the nature of a drunkard or a miser into that of a temperate or a generous man. The "highest ranks in civilized life" have furnished their drunkards, their robbers, their misers, and their murderers. There has not been wanting ALL that education could do for them. There is no more reason to believe "that all children can be educated above the reach of vice and crime," to one standard of morality, than there is for them to be train'd to one sphere in musical, mathematical, or mechanical attainment.

These facts indicate that children are born each with a peculiar constitution which education simply develops. Each faculty of the human mind seeks its own peculiar stimulus with a pertinacity and intensity corresponding to its primary or peculiar power. A highly endowed mathematical genius will manifest itself in early life, under very ordinary educational influences.—The musical genius of Mozart evidently was born, not educated into him. Similar education failing to develop the same qualities in others, proves that nature and not education forms the mind.

Not until negroes can be educated to be whites; an Indian to be a Caucasian, or a Bushman to be a professor in a college, is there reason to assume that "any boor or Laplander can be trained into the sphere of refinement and science, or that all children can be educated 'above the reach of vice and crime.'"

## SOCIALISM.

What are the wants in completing the proper qualification for realizing a better social condition? With a certain class of reformers, there is a lack of a certain quality upon which depends much of the success of all their enterprises. It is a comprehensiveness of mind which enables them to see clearly and impartially at one glance, as on a map ALL the causes of experimental successes and failures, as well as the theoretical elements supposed to be necessary to the highest ideal life.

Some persons with a short and unsuccessful experience, are led to believe that nothing more can be done. Those who have had no experience, look forward with ardent hopes, and blind to the past.

Some, with all past experience, still hope, and are laboring stoutly at some one point, which they think completes the desired qualification, while others, less sanguine, but yet hopeful, are canvassing the entire ground, past and future, with a view to a rational consummation of a happier life. There is yet some fanaticism and hobbyism among progressive reformers. Both are natural results of causes, and both have their use in the general economy of reform. There is a moral beauty in the earnest zeal with which some honest seekers after truth labor in his or her particular sphere, limited though it be, in the great cause; and there is a sublime dignity, and even majesty, in the herculean efforts of a positive mind which centers all its strength upon some particular point, determined to make a breach in the great wall of human ignorance, oppression, and misery.

Land reform cannot be dispensed with, and God speed the "People's Paper." Anti-Slavery, or human freedom, must have its defenders, and let us cordially greet the Garrisons and the Parkers; religious freedom needs its champions—its Barkers and Dentons; Woman's Rights, its Bloomers; and Affectional Freedom, its Patterson. It is even well that each of these considers the evils he attacks, the "head and front of all offending."—Such an idea is necessary to furnish the stimulus for striking the ponderous blows which fall upon the powers of darkness.

But let not one quarrel with the other because he or she does not do enough, or does not perceive the same coloring and bearing of each individual point. There must be a Vanguard in every important movement. In an army, infantry cannot be artillery, and it is certainly much better that each fire upon the common enemy, than to be shooting each other. It is only when there are traitors and incorrigible and dangerous bunglers in the field, that there is necessity for making any thing more than a generous criticism, or for extending the invitation, "Come let us reason together."

Having now "opened the case," I wish to notice some ideas having a particular bearing upon the great social question.

The earth is the great source from which most of our external wants are supplied. Every person who has not the requisite conditions and skill to produce the material and convert it into the proper form to meet these wants, must necessarily depend on those who do possess that skill.

Integral education implies that each individual cultivate every department of mechanical or other skill necessary to meet each individual want. That division of labor which assigns to each individual some particular mechanical pursuit or profession, is entirely at variance with the genius of harmonic life. The less the versatility, the greater the disbalance of mind and power, and the consequent disagreement and dependence.

There is an occupation which is very productive, very beautiful, and one in which any man, woman, or child can join, and that is gardening and fruit-growing and fruit and vegetable preserving. It is well known among intelligent farmers, that the progress of agricultural reform is in the direction of less land, more careful cultivation and much better crops.

While the rich river bottoms and other similar places may continue to be corn and wheat fields, there is no doubt if farm-

ers could be induced to turn their attention more to vegetable and fruit-raising and preserving, much less land would be required, and a more varied and profitable production would be realized. Occupation for young and old of both sexes would be furnished, health would be promoted, and land not needed, thrown into the market. In proportion as people become gardeners and fruit-growers, land speculation becomes dull. Every homestead now of 100 acres, could as profitably form two or three, and even many more.

If some farmer who owns 100 acres of good land, could divide it into eight or ten parts, and with a moderate rent, lease it to as many families for a term of years, there would be opportunities afforded for progress in social and industrial relations which no other practical enterprise can afford.

In the great world of human improvement, there seems to be something in this direction worthy of notice. LOVELAND.

## FOWLER IN RICHMOND.

EDS. OF VANGUARD:—We have been blest in this city, during the past week, with a course of lectures by O. S. Fowler. He advanced many good ideas, but I was sorry to see him exhibit so intolerant a spirit as he did on Wednesday evening.

In speaking upon the subject of Free Love against One Love, he took particular pains to denounce the former position of Dr. Nichols, and to make personal attacks upon him and Stephen Pearl Andrews. Of Andrews he said: "No person must talk to me of Free Love; now I have visited Mrs. Andrews and seen her evident distress of mind. She said she had tried and tried to think that her husband's way of doing was right, but she couldn't."

"And now she is dead, and her children are dependent upon the charities of the world. Two of his boys are living in a garret, and are very glad to get a chore to do, for which they may get five cents to buy them a loaf of bread for supper."

"Another, a little girl, was living with one of his friends; they desired to get rid of her; and another friend wanted her, but he said he would not have her, if he should have to submit to Stephen Pearl Andrews coming to see her and, putting Free Love notions in her head."

"O, well," replied the other, "you need not be afraid of his troubling himself about that girl, for he cares nothing for his children, and is only glad to get rid of them."

He also said that Stephen rejoiced when his wife died. After denouncing Andrews and Nichols to his heart's content, he said, "There is but one true marriage, and people had better separate after marriage than to live together in discord." Did Nichols ever advocate any more of Free Love than that?

He was told here that his prices were too high for charts, examinations, etc.; and his reply was, My reputation commands a high price, and I may as well have it.

The most singular thing though, was the fact that all those who applied to him for charts and examinations, were just what they should be, no organs that needed cultivation, but all were well balanced, intellectual, etc., etc.

After all his boasts that he could tell us what organs should be enlarged, and vice versa, he found no one that needed any advice in this respect. I submit whether he is not a flatterer; and I rather suspect he laughs in his sleeves at the fools he makes.

ALLIE.

NATIONAL PROSPERITY.—Upon what does the prosperity of a nation depend?

The obedience of its people to the laws of Nature.

What can best secure that obedience?

A knowledge that to obey is to be blessed, and to disobey is to be cursed.

How shall we best promote such knowledge?

By encouraging everything that will enlighten the people with regard to the laws by which health is promoted, wealth secured, and men are made peaceful and happy.

W. D.



## SOCIAL REFORM MOVEMENTS.

Dr. Haskell writes that he will remove to Harmonia, near Battle Creek, Michigan. The reform school there will be enlarged in its operations, and such students as desire it, furnished with labor. For Spiritualists who are not too excitable and "angular" in their developments, and don't expect too much at once, this reform neighborhood will be found rather congenial. The spirit who spoke through a medium at Cottage Grove, says that the geological and social conditions of the place are very favorable to spiritual and general development, the only impediment being a possibility that some "inert minds" may locate there. The country and market is good for fruit-growing, etc.; and climate much milder than might be inferred from the latitude, as in the vicinity of the lakes, the temperature is considerably moderated. All who go there, must take care of themselves as to employment.

Berlin Heights is steadily progressing. A hotel in the village we understand, has been rented for the accommodation of Socialist visitors, etc., on equity principles, and a Water-Cure is expected to be commenced in the Fall. This is as it should be.

ALBERT BRISBANE has bought ten acres of land near Irvington, N. J., ten miles from N. Y., where he expects to start a kind of Equity village. The details are not clearly understood, but we hope to receive more definite information.

On the principle that "no news is good news," it is to be presumed that the Hopedale Community, Milford, Mass., and the Raritan Bay Union, Perth Amboy, N. J., are going on well; but we should like some definite information on that point.

Several "Equity" villages on Josiah Warren's plan, are in operation more or less successfully, in various parts of the Union; but it is not considered advisable at present to give the locations general publicity, as it is considered that by so doing, an unstable and unpractical class of dreamers (of whom the Nicholoses may be considered types,) are attracted to them, and the success of such movements thereby considerably endangered.

The Swedish communists in Ill., are in material things, prosperous, but from facts that have come to our knowledge, it is evident that the tendency of their mental discipline is to develop the spiritual nature to excess by crushing the animal, and almost annihilating the affections. Each part, however, is as important as the other to true manhood. But this defect in this movement is, perhaps, rather incidental than inherent. A. C.

## THE BIBLE AND MORMONISM.

The American Tract Society sent an agent to Utah, to supply the Mormons with bibles! In reply to this offer to supply the Mormons, Elder Hyde said: "However charitable and benevolent the designs of the Society may be, so far as Utah is concerned, they have sent us the wrong book. If they wish to reclaim us from the belief and practice of polygamy; for instead of its reclaiming us, it confirms us in our belief and practices, and nowhere condemns it; and, hence, we are conscientious in our manner of life, having the word of God which you bring us, for our standard."

I wonder what the Bible Society's agent thought of that!—Rather bitter pill to swallow.

If the time and money now being spent in printing and circulating the old story-book, were spent in printing and distributing such books as Combe's Constitution of Man, Nichols' Anthropology, works on Temperance, Physiology, Water-Cure, and general sciences, what a blessing it would be. Bible Society frauds! It is time you ceased supplying men with baby clothes. W. D.

☞ A little wretch, who had for the first time in his life, heard the scripture story of Elijah and the bears, sat down on the door step until an old man went by, when he called out "Go up, old bald head." Then dodging as quickly as he could within the door, he called out "Now bring on your bears!"

## "YE SHALL KNOW THEM BY THEIR FRUITS."

PASSED ON.—Mrs. Matthews, of this place, a Spiritualist and a seeing medium, in humble circumstances, recently left for "the spirit land." She had long been declining, and wished to go, because, she said, she knew she would be happier there, as her work on earth was done.

It was not so much to chronicle these simple, yet suggestive circumstances, proving the power of a rational spiritualism on the death-bed, as to direct attention to the fact that the spirit which impelled Calvin to burn Servetus for denying the Trinity, yet lives in the nineteenth century in this city of churches, unabated in virulence, and only restrained from outward expressions of fiendish cruelty, by the influence of advancing civilization and intelligence, owing their origin to something OUTSIDE of church organization. If burning Spiritualists, as well as negroes, is not a part of the existing social programme, it is no fault of the churches. They are still soaked in the essence of persecution.

Among the visitors, Mrs. M. was repeatedly called on by a lady who is a member of the Old School Presbyterian church. Mrs. M. casually mentioned that she saw the spirits of her (Mrs. M's) sister and two children. This pretended follower of the SEEING MEDIUM of Nazareth, afterwards expressed her opinion that Mrs. M. ought to be burnt for entertaining such a belief, as well as all other Spiritualists!

Verily, if there is not an apostolic succession, there is a Calvinistic one, and here are its results! Greatly are we indebted for our civil and religious liberty (such as it is,) to the Quaker-hanging, witch-burning "Pilgrim fathers!" A. C.

## MEETING AT WINCHESTER, O.

Friend Denton and myself held a spirited meeting with the friends of progress here, closing this afternoon. The Winchester boys are awake. I have rarely met with a community of young people, where there is so much promise of progress in intelligence and freedom. The leading character of their advancement, is breaking away from the superstitious dogmas of churchdom; and already the first fruits of freedom, are realized in the growing demand, in the direction of general and scientific intelligence. When this want has been met to some extent, the various phases of the social question will come into their sphere, for reflection and discussion. The Vanguard and Common Sense Thoughts are received with much zest.

Success to the Winchester boys—and girls, too.

## KEEP COOL.

We understand some of our friends on the Ohio, are terribly afraid of being classed as "Free Lovers" in a list to be issued from this office, when a sufficient number of names of Friends of Progress are received. They may rest easy, however, for several reasons.

1. They are mistaken as to the character and principles of both the "Social Democracy" list already issued, and the Friends of Progress to be issued.
2. It will not be issued for some months; and
3. No names will be in it without the consent of their owners; nor then either, in general, except on accompaniment of five cents each to pay the expense of printing.

Under these circumstances, it is advisable to "keep cool," whenever the thermometer permits.

We shall in a few weeks, publish a synopsis of general PRINCIPLES, in which those persons on the list will be supposed to concur. The list will not be particularly secret. Its object is to enable Reformers and Friends of Progress to know each other. A. C.

☞ Where twenty persons have stomachs, but one has brains. Well, what of it? Why, just this — brewers grow rich, while printers remain poor.

# Vanguard.

SATURDAY, JUNE 13, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

TERMS—One copy one year, \$1; 5 copies to one P. O., \$4.

For three months—one copy, 25 cents; ten copies to one Post office, two dollars.

Postage stamps received in payment.

## LAND-MONOPOLY AND CHATTEL SLAVERY.

There is one great consolation in regard to many prominent evils, and that is, that like the Kilkenny cats, there is a strong tendency in them to EAT EACH OTHER. Which of them will remain as the last TAIL, it would be difficult to state; but, so obvious and powerful is this tendency, that I sometimes feel as if the vanguard of reform had better let the world "fight it out," "let the dead bury their dead," while it proceeds quietly in the life-giving work of reconstruction, and the practical embodiment of love and wisdom in the earth life.

This policy may not be always judicious, yet, even in ages of physical force, the gigantic empire of ancient Rome crumbled into dust beneath its influence; and, even at this day, the despised Nazarene who originated it is worshipped as a god, in the most enlightened countries of the globe! It may not, therefore, be out of place to consider the probable results of the partial adoption of this policy by constructive reformers of the present day. Indeed, others are not, strictly speaking, RE-FORM-ERS at all; they are only destructives.

The object of the present article, however, is to suggest some considerations on the mutual relations of the monster evils of Land-Monopoly and Slavery. At present these twin rascalities seem hand-in-glove with each other. In the Legislative Halls of the nation, the Land-Monopolist succeeds in his nefarious plans of public plunder, principally on account of the public mind being so occupied on the subject of chattel slavery that nothing else, however important, can enlist sufficient VOTING power to accomplish any other practical reform in Congress. But "though hand join in hand, the wicked shall not go unpunished;" for the eternal laws of Right will vindicate themselves in the not distant future, notwithstanding the combination of wrong-doers in the present. However apparent may be the co-operation to the superficial observer, there is between them an essential and necessary antagonism, plainly visible to those who look far below the surface. Like the Kilkenny cats, the land-robbers and body-robbers will soon destroy each other—the TAIL remaining being the poverty and degradation of the masses en-TAILED on them for a generation or two as effects, after the causes producing them have disappeared. On this principle the "land of Egypt" and some other portions of the free states recently settled from States in which the "peculiar institution" flourishes, like church-yard grass, on the surrounding corruption, are far in the rear of most other portions of the (comparatively) free states.

Even as the winter snow—cold and repulsive in itself—protects vegetation from the withering grasp of king Frost, so does Chattel slavery wrap the fair and fertile South in a pall which, though hideous in its superficial aspect, preserves that sunny region from the deathly grip of the Northern speculator, to be efficiently occupied by our children, when both villainies are left behind among the dark dreams of the horrible theology or rather, mythology, whence they sprang. Much of the South is far too good for such a race of mis-begotten, scrofulous hog-eaters as constitute a large proportion of the people of N. America. Therefore existing Southern legislation, by checking the development of its material resources, kindly keeps it in reserve for the use of more advanced specimens of the race than can be procured, in any considerable numbers, at present.

Where Chattel slavery exists, it "does n't pay" to speculate in land; for few want to go to such places. Even when Kansas was in danger of becoming a slave state, a possibility to the contrary enhanced the price of Kansas lands over those of most parts of Missouri; while the present certainty of its being free, has worked up Land speculation there to a fever, and the leaders of hostile parties are now "hail fellows, well met," in their eagerness to secure the Almighty dollar!

Thus the slaveholder, from these and other causes, must gradually sink before Northern vigor, ingenuity and enterprise. The South, then, is an inheritance for our children. The effeminate and helpless descendants of its present occupants will die out or sell out, to make way for those who are able and willing to earn a living for themselves.

In the natural course of agitation, Chattel slavery will receive its death blow about the time that practical measures are taken to extinguish the monopoly of the soil. Land speculation is death to slave-holding. The land-speculator can only get a foothold (as in Kansas,) by driving out slavery; and wherever the slaveholder obtains a firm hold, the land-speculator is powerless—at least, as long as cheap and fertile land can be obtained on free territory.

Either the universal prevalence or general extinction of chattel slavery, (UNLESS, in the latter case, land-monopoly receives its death blow at the same time,) would fasten one or both of these evils on the country for a long period. To make sure work of it, to economize their forces, and expedite the extinction of ALL slavery, the opponents of chattel slavery should coalesce with the Land-reformers, and vigorously attack BOTH evils at once, while other agitations are demolishing the main strongholds of both—the ORTHODOX CHURCHES. A. C.

NOTE.—Perhaps the legend of the "Kilkenny cats" may not be generally known. It runs to the effect that nine of these animals once fought so violently in that classic Hibernian locality, that they ate each other up, and at the close of the contest, nothing remained of them but ONE TAIL!

## NOTES FROM THE LECTURING FIELD.

From Yellow Springs to Mendon I had quite a tramp. On arriving at Piqua, about 40 miles off, I found there was no chance of getting, by any public conveyance to my appointment in time; so took my two-legged carriage and footed it through, with the exception of a few miles which I rode with a whiskey-loving Dutchman, who would fain have made me partaker of the spirit. On arriving at my destination, foot-sore and weary, I found the Methodist Church had been obtained, and a good congregation assembled to hear the stranger. I spoke about an hour on the general subjects of reform and progress, without saying much as I thought, to shock any body's prejudices: but Methodism, sharp as a cat, smelt a rat, and the door was closed. "You shall pollute our house no more." An attempt was made to close the school-house against us but without avail; and I lectured there several days on Theology, Spiritualism, Health, Mental Improvement, etc. I was surprised to find right in the back woods, where lecturers have hardly ever been, so many free, generous, whole-souled reformers. Some have been Quakers, and, out-growing Quakerism, are becoming men and women. Give me the man who has fairly out-grown the religion of Fox and Penn. He is steady, reliable, cheerful, and moral; a man and worthy of the name.

The curse of land monopoly has rested and still rests upon a portion of this country. Almost every where, I find large bodies of land locked up by monopolizing thieves, from its rightful owners. When will government look after and imprison those large, rich, and, therefore, inexcusable thieves?

We had good audiences, notwithstanding the wet weather, and seed was sown that will spring up and bear fruit in years to come. W. D.



## INTEGRAL EDUCATION WHAT IS TO BE DONE?

BY ANNE DENTON CRIDGE.

NUMBER FOUR.

We see the evils of the present system; we see that there is very little in it consonant with nature, but that its foundation is laid in religious theories teaching that Nature being essentially corrupt, education consists not in DEVELOPING, but in CRUSHING it, and MAKING something to occupy its place.

In answering this question, three classes of persons have to be considered:

1. Those who will or must live in society as it is.
2. Those who are prepared for Reform neighborhoods.
3. Those who occupy Unitary homes, or intend to do so.

In this article, the best measures to be taken by those belonging to the first class, will be considered.

In the present state of society, with the exception of a few who live, vampire-like, upon the labors and privations of others, the mother has to nurse, wash, clean house, &c.; and she tells us she has no time to teach her children—even to teach them to read. She has no time to answer questions asked by her little ones that, by all means, should be answered. Indeed, there are but few mothers CAPABLE of doing so, even if they had time. This gives us a peep at Woman's Education; her limited sphere of knowledge, yea, her limited sphere as a whole. But we will leave that for another occasion.

It is asked, Shall the children of such persons be allowed to run in the streets of a city, or loaf about country stores, taverns, &c.? Why not? Could not children teach each other? would not youths be the happier and better for talking and playing together? Each could improve and teach the other. But here we are met by another impediment, viz: they teach each other, in general, more of what is vulgar, low and degrading than elevating or bettering. Vulgar! Is there anything vulgar? Does it not depend on the way in which it is presented to the mind, whether it is vulgar or not? Mothers keep from their children all truths relative to sexual peculiarities! All questions on such subjects, which the child naturally asks of the mother, are either met by downright falsehoods, or they are told that they are "too young to know anything at all about it!" But honest inquiry is not thus to be silenced in any human being; what might have been clothed with beauty and delicacy (which would then always have surrounded these subjects in the children's minds,) is received from school-mates, loafers and low-minded persons, who were made so by the same process; and the mind is taught to look upon the most wonderful and beautiful process in nature, as something low, secretive and degrading.

What, then, can be done, in the midst of all this? But little, compared with what might be done, could parents see the importance of a true education for their children. They would then try to get away from surrounding circumstances that almost invariably compel them to choose one of several great evils. However, a small evil is better than several great ones. Let children be taught to read, by all means, by their mothers. Do not say, "I've no time." If you have your children's welfare at heart, you can make time. Teach a child ten minutes daily, from the age of six to that of eight, and it will learn quite as much as in most common schools, in the same period, and as much as they ought to learn at that age. This I know from personal experience. Do not begrudge money spent to benefit your children; be liberal in purchasing them picture-books, such as they can understand, and in which they become interested—books containing something funny and pleasing. Miss Edgeworth's Tales and the Juvenile works of Mrs. Child can be recommended as free from sectarianism, in which most children's books abound. Good reference books, such as Cyclopedias, Biographical and scientific Dictionaries, Gazetteers, &c., would, by furnishing parents with the means of answering their children's

questions, enable the latter readily to acquire, incidentally and without repulsive labor, a much larger fund of useful knowledge than years of repulsive poring over school books and unhealthy confinement would afford.

In a future number, I will furnish a list of such books.

"Oh," I hear some say, "only think of the expense of buying children so many books!" But think, also, of your children growing up in ignorance and vileness on the one hand, or crushed, and "made" something for which nature never intended them, on the other! Think of the doctor's bills caused by useless and unhealthy confinement—think of their being unable to labor efficiently and honestly for their support, in consequence of such premature drafts on their intellect and general vitality as the present school system demands. Or, on the other hand, in case you let them run wild, to preserve their physical health, they are likely to become both mentally and morally degraded, by low associations. Both horns of this dilemma can be avoided by the methods suggested, avoiding equally precocity, sickness, physical incapacity and, perhaps, insanity, on the one hand, or mental and moral degradation on the other.

Another suggestion might be made. To furnish a few illustrations—suppose a child wishes to know how paper is made; you take him to a paper-mill, and show him the process; he will never forget it. So with weaving, type-setting, printing, or any other mechanical business. It would be such a saving of time and mental energy, if they could see how these things are done, instead of only READING about them. The latter process leaves but a faint mark on the memory, compared with the former.

Then, how easily Geography might be taught by association of ideas. For instance: a child asks the question, Where do raisins come from? You take down a map, and point out the country. This and the product thenceforth become inseparably associated in the child's mind, and the one helps to locate the other. When raisins are mentioned, for instance, Spain, Turkey and the "Isles of Greece" are recollected in connection with them, and their location permanently imprinted in the memory. When these countries are spoken of, their products are as naturally suggested. So with all other countries and products. In this way, Geography would be no longer a dry, repulsive and unnatural study, but an attractive exercise. All ordinary knowledge might and should be imparted on this principle. When there is a DEMAND, then is the time to SUPPLY it. Josiah Warren's ideas of supply and demand is quite as applicable to education, as to commerce and social relations. It is a great PRINCIPLE, which should be recognized all through life.

By thus imparting knowledge, children would DRINK IT IN, without exhaustion of their mental powers from over-exercise, or dwindling of the physical for want of it. Evening—that time so pleasant to all—how much its pleasure might be enhanced, if people would thus educate their children! The family hearth, the cheerful fire, the children gathered around, after the toils, the rambles and pleasures of the day—the books, the maps, the pleasant stories, the free interchange of thought between parents and children, the questions and answers—oh, how pleasing, and how much nearer than the present to a true life!

Considerable interest in Spiritualism is manifested in Richmond, Clermont Co., Ripley, Brown Co., &c. Some difficulty is experienced at the latter place, on account of opposition in getting a hall, which is not likely to be of long continuance. The Spiritualism of that region appears to be rather of a conservative nature, but will soon purge itself of the old leaven.

Dr. R. P. Alexander, of Somerville, writes that a reform meeting will be held there on Saturday and Sunday, the 20th and 21st of June. Wm. Denton and Anne Denton Cridge are announced as speakers. The latter will attend. I have heard nothing from Wm. Denton on the subject, but presume he will be there, at the time appointed.

## Extracts from Correspondence.

From G. B., Braintree.

Having labored for three years in different capacities, as a Spiritual medium, and without reward, except that which attends the promulgation of truth and right, I am unable to supply myself with the knowledge of the progress and speed of reform in other parts of the country.

The business of working for nothing is not right and just, either in regard to those who do it, or those for whom it is done. People don't value what they can get for nothing; and in general, those who work for nothing, too frequently wrong individuals in order to confer a supposed benefit on others, who are, or ought to be able to pay fairly for the benefits received.

From across the Herring Pond.

My opinions on many relations in social life, differ widely from the ancient stereotype prejudices around me. The immense amount of domestic suffering I have passed through, unknown to moving life around me, forces upon me the conclusion that many, many others have been similarly situated. (Indeed, now I find out they have;) and upon this I am also compelled to believe that our social system as now lived up to, is at variance with the intentions of a benevolent Being, and at open war with the perfections of an All-wise Creator. Indeed, any reflecting mind must, in supporting the present system, feel that there is no escape from the horns of one dilemma or the other. Either that God never intended his creatures' happiness here, or if he did, our present structure of society is at variance with his laws.

DANIEL O'SULLIVAN is respectfully informed that I perfectly understand his position in reference to things ecclesiastical. His misapprehension of the ideas intended to be conveyed by my remarks, arises from his not understanding a figure of Rhetoric, called IRONY.

A. C.

## Poetry.

## WHEN I WOULD BE A GOD.

(The author of the piece from which the following lines are taken, with practice and pains, would make a first rate satirical poet. He should have written the piece about ten times over, improving it each time. As a satirical piece, it would then have been unequalled. It is rare to meet with language at once so pithy, true, and sarcastic; but in the last lines of a stanza or piece, should CULMINATE all the force, vigor, and expression of the preceding. They should never FALL OFF, as in some of the stanzas we have omitted. We hope to receive more from his pen, both in poetry and prose.)

And could I be a Trinity,  
A high priest's heathen doll,  
A Unity comprising three,  
Each one comprising all;  
And could I—the Eternal—die,  
Shedding my sacred blood,  
And come to life again, then I  
Would surely be a God!

And could I wrestle all night long  
With Jake, the gladiator;  
And should the champion prove too strong  
For me—his great Creator;  
And could I be omnipotent,  
Yet won by human laud  
And could I act and then repent,  
Then I would be a God!

And had I sent plague, pestilence,  
And famine on the land,  
And, slaying artless innocence,  
Spread death on every hand,  
And tempted man—until he fell—  
With lies, deceit and fraud,  
Then sent him to eternal hell,  
Then would I be a God!

## PHYSICAL MANIFESTATIONS IN DAYTON.

We have recently been favored with a visit from a gentleman from N.Y.—still sojourning in this place. The manifestations through him have been of a most decided character. The first evening our house, he was securely tied in a chair, by three pieces of a clothe's line, with more than twenty knots, which were mostly made by seaptics. Any person untying them in half an hour by daylight, would be considered by no means deficient in application or dexterity. After the tying, he was "left alone in his glory," (spirits excepted,) in total darkness. All three doors were watched; no ingress or egress was perceptible: in about eight minutes we were told to come in. He was free!

The next night, a similar operation was performed at the residence of Mr. Davis; WHILE HE WAS FIRMLY TIED, a guitar and other instruments were whirled around with inconceivable velocity, and at the same time, played on, occasionally hitting different persons in the company, but doing no damage, either to individuals or the instruments.

The next night, he was tied with small cords in a most careful and complicated manner, by two seaptics. The room was vacated as before, and in about twenty minutes, all the knots but one were untied! While the process was going on, the instruments were sounded two at a time.

The conditions on this and the preceding evening, were very unfavorable from heat and closeness, besides which the medium has a severe cough. What might have been done under more favorable conditions, can be imagined better than described.

His mediumship is not limited to this phase, but he is a good test medium in other directions. As the demand for such is so great, and the supply so limited, we hope he will take such measures as will enable him to continue in the field.

## THE COMET.

At the time of commencing this paper, we were not aware that, according to the calculations of an eminent astronomer, we should be knocked into it before our next issue. In such an event, we shall resume its publication in the spirit world, as soon as we can there collect the necessary materials, and ascertain the post-office addresses of our subscribers on the other side of the rivers Styx or Jordan, as the case may be. We hope, therefore, that no one will hesitate to send his subscription on account of the apprehended collision.

Perhaps this may account for the circumstance that 100 of our subscribers have hitherto deferred remitting. If the comet should miss his appointment, we may, in that case, expect a shower of bills and postage stamps soon after the 16th of June!

## IT CAN BE DONE!

Mr. R. H. Mong, of Muncie, Ind., has obtained a club of 18 subscribers to this paper. A few friends in Richmond have run up the list there to FORTY EIGHT! Dr. Alexander, of Somerville' Butler co., has obtained a club of 12. Would all our friends TRY to do as well, this paper would be increased fifty per cent in quantity, doubled in quality, trebled in variety, quadrupled in circulation, and exert ten times as much influence! Now for "a long pull, a strong pull, and a pull altogether," and make the VANGUARD an "Institution!"

☞ "NOW IS THE ACCEPTED TIME." ☞ As money is not likely to come rapidly from new subscribers during the summer months, all subscribers who have not paid would oblige by doing so without delay.

☞ I left behind, either in Buffalo or East Hamburg, a manuscript book of poems, bound in red Morocco. Will the friend who has it please to send it me by post? The postage will be repaid with pleasure.

W. DENTON.



## REMEMBER!

1 That paper, press-work and type-setting (to say nothing of eatables, etc.), cost MONEY!

2 That to ensure punctuality, and increase the amount and quality of reading matter, we have found it necessary greatly to increase current expenses.

3 That 25 cents in postage stamps will pay three month's subscription: and that \$2 will pay for ten copies three months, to one post-office.

4 That if every subscriber would induce one of his liberal friends to take it, our list would be almost doubled and we should enable us greatly to increase the quantity, quality and variety of reading matter, without cost.

5 That not one liberal person out of ten would refuse to take it three months, if properly solicited. Any radical reformer so doing should be caught, put in a glass case, and immediately expressed to this office for exhibition. In case the original monster is not obtainable, a daguerreotype will partially answer the purpose!

A. C.

## AWFUL CATASTROPHE!

By the Christian Ambassador, Auburn, N. Y., it appears that Rev. B. S. HOBBS, a Universalist minister, has been placed in a curious and (to him,) unpleasant position, having been made a writing and speaking medium against his will. He says:

"My speech was first controlled while in the solemn act of prayer. \* \* I was obliged in spite of all my efforts to prevent it, to exhibit the character of the speaking medium in full, by addressing an audience on two different occasions, and going through the strangest ordeals common to the Spiritualism of the present age. \* \* \*

Soon my hand, as often before, was seized by the strange spirit power, and I was obliged to write its prophecies and sayings.—This has continued for a few months past, and the same work is yet going on; and from Sabbath to Sabbath I am acting, not as a Gospel minister, but as a spirit medium.

By this time, the reader will enquire, does not the writer believe in the fact of spirit intercourse? The question shall be answered. I am unable to understand my strange experience in any other manner. \* \* \*

The future I know not; and from present appearances, my work as a minister in the denomination to which I now belong, is nearly if not altogether finished."

The editor of the Ambassador, in alluding to Rev. B. S. Hobbs's letter, says:

It narrates in a frank and candid spirit, his strange and exceedingly melancholy experience. His sorrowful history strengthens an impression we have long entertained, that be the origin of what are termed "spiritual manifestations," what they may, they not unfrequently cause much suffering, and work painful and deleterious influences.

The editor of the Clarion draws a parallel between the ancient and modern manifestations, as follows:

A certain amount of "suffering" is indispensable to mortals.—It is said, "Jesus was made perfect through suffering." Life is a perpetual discipline, alternately cloud and sunshine, storm and calm, conflict and rest, trial and triumph. It was necessary for Saul of Tarsus to "suffer" some very violent "spirit-manifestations." While bound to Damascus, he heard the spirit-voice of Jesus, saw a great light, was smitten from his steed to the ground, was borne away helpless, and kept blind with a sore head for three days. This was rather rough handling, but this was just what Saul needed—knocking on the head, and forcibly stopping in his hot and headlong opposition to Christian Spiritualism. It is what some noted opponents in these times may need; and we are not sure but more than brother Hobbs will have similar experiences.

## LECTURING APPOINTMENTS, ETC.

✧ The Bloomer Dress Convention meets at Syracuse, N. Y. on the seventeenth of June.

✧ Miss Amphlett lectures in Maysville about this time. She expects to visit Belpre Centre in about four or five weeks.

✧ A Grove Meeting of the Friends of Progress will be held at Neel's Station, near Richmond, Ind., on Sunday, June 14th. Wm. Denton will be there.

## CONGENIAL RELATIONS.

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.

WANTED—A female bosom friend and companion, who will divide my sorrows and double my joys.—Age, from thirty to forty, on who has never married, a strict vegetarian, using no tea, coffee, or other stimulants or narcotics, industrious in her habits, and of progressive principles. My age is forty eight. For farther particulars, address J. W., box 181, Alton, Ill.

A mechanic of industrious habits and progressive principles, having a wife and family, wishes to find a location where he can garden a large portion of the time and have congenial society. Address:—Joseph Hewitt, Alton, Ill.

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## 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.

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

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

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From N. H. Swain, Columbus, O. March 21.

"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 coxsws who have walked by my side all their lives."

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

"The Psychometric examination is, as far as I am capable of judging, quite satisfactory."

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. 26.

"Some days since, the character came. It is rather a remarkable thing—true in all its minutiae."

From Wm. L. Johnson, Exeter, N. H. April 3.

"Please give me a reading of the enclosed envelope. The other was very satisfactory."

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 possible from contact with other letters or persons; and it better adapted for the purpose if recently written.

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Medicine is my profession; I have been engaged, more or less, in its practice for ten years, the last five by spirit direction; therefore, I am perfectly acquainted with the active properties and virtues of those remedies, and, in examining and prescribing for diseases, the spirits have invariably selected remedies from the vegetable kingdom. Medicines can be sent to any part of the country. Those wishing medicine should state the nature of their complaint, and, if they know it, the name of their disease. In the latter case, a prescription can be written as correctly as if they were present. Should the disease be complicated or not well understood, by sending a lock of the Patient's hair, the disease can be minutely described. But where the symptoms can be clearly stated in writing, both time and expense will be saved. All communications directed to me containing money for medicine, will be promptly attended to, and medicine given in proportion to the amount sent. No more is asked than sufficient to pay expenses.

With each package will be sent, minute directions for use, which if strictly followed, with proper attention to diet, will in no instance fail to give relief. I speak from an experience of five years in the use of these remedies. I shall also be happy to respond to calls to lecture on the various reforms; and having been developed as a healing medium, will prescribe for and treat the afflicted in places wherein I may be directed to lecture. Having witnessed so many important cures effected by these remedies, we desire to introduce them throughout the country, especially among Spiritualists.

Certain cure for corns and tooth ache, 25c. per bottle. Do. for sick and nervous headache, one dollar. Deafness, one dollar. I have a large amount of testimonials which might be given, of persons who having tried all other remedies without effect, have been completely restored by using my remedies prepared and put up by spirit direction. But when tried, their own virtues will recommend them.

All letters directed to Drs. Lyon and Beckwith, Dayton, Ohio, will be promptly answered.

P. S.—Heretofore we have published but little, but passed from place to place by direction of our spirit friends.