

The Vanguard

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No. 16.

SOCIAL PROGRESS. HARMONY AND INHARMONY.

BY L. H. BIGAREL.
Continued.]

Every element in nature must have a sphere of action, in accord with its inherent constitution. In other words, every thing must act in accordance with certain principles or laws which are always uniform under the same conditions. The energies of Nature must act upon some comprehensive system, embracing in its details the relation and function of each element to every other. This is the law of Harmony, upon which the Universe is based, and by means of which it is enabled to perpetuate its existence. In its constitution, it opens before us a grand scale of operations which infuse into the spirit of man sublime and unspeakable emotions of delight, when the thought is centered and the soul is in a condition to receive impressions from the Great Spirit of Nature. And what is this influx but the establishment of higher conditions of Harmony between the superior humanity on earth, the highest energies of Nature, and the supernal intelligence of disembodied spirits? In the ordinary life of a rudimentary humanity, these conditions cannot obtain, because the spirit is absorbed in the external relations of physical life, and the portals of the soul are closed for the time being to the divine emanations of Nature; it is then in harmony with the rude earth-life.

I observe the gradation of spheres, each of which has its order of harmony, though differing from every other, but holding a correspondence in their formation. These spheres, to my mind, are all represented in the varied developments of humanity on earth, though imperfectly.

It is observed that as certain elements of being are in predominance, so will the peculiar characteristics of that element manifest itself in the life of the individual. The process of human development is but an extension of this principle, through which a succession of higher elements obtain a predominance in the individual and manifest corresponding phases of life. To illustrate: This man is undeveloped — rude, coarse, animal, brutish. His

life is low, and he associates with others like himself. His manners are uncouth and clumsy, and he has little or no conception of propriety in conduct. His mind is vacant of noble thought. He is evidently entirely absorbed in a vegetative existence. By and by, through a process of self-culture, some of the higher elements of his being become developed, and he is changed from a coarse, brutish, and ignorant being, to a refined, gentle, intelligent and benevolent Man. What has produced the change?—Evidently the intellectual and moral elements of his nature have obtained a supremacy over the animal, and through their controlling power, he is moulded anew. Were we to watch the process by which this mighty change has been effected, we should have the most perfect demonstration of that Law of Progress which is leading our common Humanity gradually upward.

All improvement in the constitution and condition of Man, is the result of the same great law. It is ever at work for human good. It is Man's only Redeemer.

It is impossible for Man to perceive the mighty changes which are going on within himself. He has not reached the plane of thought from which he can look into the human soul and see the effect of varied influences on its growth. His reason is yet too much darkened to penetrate all the primary causes which operate on his career in the earth-life. He must content himself for the present, by observing the more marked indications of universal principles in Nature. Nature imparts knowledge to her children according to their receptive capacities; and they should ever learn important lessons of wisdom from her simple teachings; and even though we discard her and imagine other superior sources of wisdom, yet when we have reached a higher point in destiny, we shall all acknowledge ourselves her loving children.

He who sees and feels much of Nature is better able to discourse of her; for it is those only who drink of her spirit who are truthful to her, and freed from the wild and fanciful speculations of men who are ignorant of her. Nature infuses vigor of body and spirit to all who commune with her; she is FREE and harmonious, and those who catch her spirit, are likewise.

NATURE VS. EDUCATION.

What has education accomplished during the past five hundred years? If man's constitutional nature as an order of being, has been distinctly changed, how far are those changes referable to education as causes? and how far to nature through intermarriage of different stocks or nations? Has man now a greater number and diversity of inherent and constituent faculties than he possessed as a race, five centuries past? It is evident that his anatomical structure remains the same; he possessed the same number of bones, muscles, blood-vessels, nerves, etc., then as now? Have any new faculties been added to his mind? I presume that if Dr. Buchanan could analyze the constitutions of people living 3,000 years ago, his Anthropological chart would be as complete as now.

Suppose for illustration that man—the genus homo—is an order of being possessing 100 distinct faculties distinguished from the horse, which we will suppose is composed of 40 powers, and from a tree which may possess ten faculties. There is a certain latitude within which the development of the powers of each of these three grades of organized being is limited, within a certain range which is far wider than the higher organization. It has its constitutional form, size, and age; custom, or a supply of certain natural conditions, develops its natural qualities. A tree cannot be educated into anything more than a tree. If thorns form an inherent attribute of certain vegetable organizations, no culture can eradicate them. If the horse be not a ruminant animal, no training can make him such. LOVELAND.

A. L. MCKINNEY VS. T. L. NICHOLS.

A communication has been received under this heading, from Mr. A. S. Davis, but as we consider it occupies in its original form, more space than the importance of the subject demands, we have taken the liberty of curtailing its dimensions.

Mr. D. considers Mr. McKinney acted cowardly in not opposing Dr. Nichols while he was residing in Yellow Springs, but attacking him in the Gospel Herald just after his departure from that place. Mr. D. thinks Dr. N. has as much right to be a Roman Catholic as McKinney has to be a Campbellite, and possibly a little more.

"Nichols says in a letter to a friend: 'You know that no small thing could have brought us to this faith.' So it must seem to every person acquainted with the Doctor, and especially with the productions of his pen, that the evidence must have had a great preponderance in favor of the ism he had adopted, to have given it his entire sanction. He further says: 'We have been led to believe in a manner very wonderful to us, that this church, whatever its imperfections, has been instituted as a divine order for the elevation and redemption of humanity.'"

"One thing is quite certain, and that is, Catholicism is a religion of the Bible, having an existence as a sect anterior to Protestantism, but very similar in principle. The man who repudiates Catholicism, believing in the divinity of the same book that gave birth to that system, does so with ill grace, indeed."

McKinney in his article—

"Very sagely concludes that the aforesaid Dr. Nichols must be laboring under an 'aberration of mind.' I wonder if the 139,000,000 of Catholics are all laboring under an aberration of mind." * * *

"In conclusion, allow me to advise the Professor, that those who live in glass houses, should be cautious about casting the first stone.

It is evident that Dr. Nichols has taken a retrogressive step; but when Mr. McKinney, or any other of the orthodox fraternity, assumes to prescribe a balm for his moral disease, we are forcibly impressed to declare in the language of another, 'Cast out first the beam out of thine own eye, and then shalt thou see clearly to put out the mote that is in thy brother's eye.'"

We had almost forgotten to explain that Mr D's letter was written originally to the Gospel Herald, in reply to Mr McK's attack; but, with that Christian (?) candor and courtesy for which orthodox papers in general, and the Gospel Herald in particular, are so remarkable, it was refused insertion.

SPIRITUAL FACTS.

While at Muncie a few days ago, I had another opportunity of witnessing those remarkable manifestations which are made through Miss Jordan. My friend Matthews, his wife, and myself sat in the center of a room lit by a candle, the medium sitting at the other end of a dining table, placed near the wall, and covered with a cloth reaching to the floor. There were no other persons in the room, nor in the house, except a child asleep in another room. While the medium's hands were on the table, a bell was rung under it, various questions were answered by loud raps, and hands were clapped together under the table repeatedly, with great force. I took a sheet of writing paper and placed it under the table, requesting the spirit to tear it up. This was deliberately done, and the fine fragments into which it was torn, thrust from under the table.

I then got a tin dish full of flour, and making the surface perfectly smooth, requested the spirit to give us the impress of his hand. It was placed under the table at the opposite end from the medium; and on taking it out in a moment—so, there was the distinct impress of fingers and a portion of the hand so plain that the finest lines of the skin were distinctly visible.

He that can believe it, let him believe it. This witness knows it to be true. W. D.

AN ORTHODOX SERMON.

I lately heard a sermon at Tipton, containing the following propositions, which must of course be consistent, as they were advanced by the holy(!) man of God.

1. That sin was a disease, distinct and hereditary.
2. That there was no admittance for sinners among those that had been healed.
3. That there was one ticket—a bloody one—that would admit them.
4. That sin was breaking a law.
5. That sin was incurable by man.
6. That Jesus (M. D.) was an impartial physician and could cure sin.
7. That nothing short of almighty genius could have invented the great and glorious plan of crucifying so good and innocent a being as Jesus Christ, because mother Eve ate an apple.
8. That Jesus' blood cures all sin.
9. That it costs nothing to be saved.
10. That they would take up a collection to defray the expenses of SAVING.
11. Then offered dead dry bread and drugged liquor, and insisted on their eating and drinking all of it as human flesh and blood!

J. R. W.

LETTER FROM RICHMOND, IND.

EDS. VANGUARD:—Wm. Denton has been with us for the last three days, lecturing on the reformatory subjects demanded at the present time. Each lecture seemed to be one stream of poetry, abounding with argument. He goes into his subject heart and soul, and, consequently, his words have power.

We had an open air meeting at Neel's Station on Sunday, and although it looked cloudy in the morning and bade fair for rain, yet we had a very pleasant and profitable time; had two lectures from Wm. which were food to the hungry soul. I only wish that all persons could hear such brave words and feel strengthened thereby. Hoping that we may have an addition of hundreds of like bold spirits who dare to speak their thought as he does, even in the face of all opposition,

I remain yours for reform, ALLIE.

P. S. I should like to hear or see a discussion begin in your paper, in regard to Creation. Is there any such thing as Creation? I should like to hear from your readers on the question.

(Any one who was present at the Creation, or who can give any information relative thereto from personal observation or accredited testimony, would do well to relate his "experience" in the matter. While THEORIES on that subject, have assumed gigantic dimensions, the substratum of FACTS is very, VERY SMALL. I see no BASIS for anything more than guess work and hypothesis. A. C.)

GATHERINGS FROM EXCHANGES.

The **SPIRITUAL UNIVERSE** has an interesting letter from R. P. Wilson. He says that in Montreal, he "could not find enough of the spiritual element to breathe a free thought." He didn't look in the right place. "Troy has become a strong citadel of Spiritualism. Mr. Conklin is now here." Joel H. Clayton is lecturing on "Spiritualism to some purpose in Texas and other parts of the South."

From the **CLARION** of the 13th, it appears that Spiritualism in Central New York is taking a very firm hold. The same number contains reports of two test facts, showing also the practical utility of Spiritualism.

From the **AGE OF PROGRESS** it appears that the attendance at the Spiritualist meeting, June 7, had decreased to 200, in consequence partly of their having been cheated out of the Hall they formerly occupied. Redman of Boston, writing test medium, is coming West again.

The **BANNER OF LIGHT**, a weekly paper of general literature and Spiritualism, contains an interesting melange, original and select, of general intelligence, test facts, tales, and odds and ends, impossible to classify. Very few who take it will wish their money back.

Seven columns of the **SPIRITUAL AGE** are occupied with a report of the "Conference of professed Spiritualists" in that city, from which we should judge that the greater proportion of the speeches might have been left unsaid without any one being much the worse for it. The others contained some practical suggestions. Some of the leading speakers belong to a class of minds who have done more to bring Spiritualism into disrepute than its worst enemies. We think the Editors of the **Spiritual Age** and of other papers, did right to stay away and attend to more important duties.

The **NEW ENGLAND SPIRITUALIST** contains a concise and effectual reply to the Swedenborgian objection that communication with spirits only tends to confirm those in the flesh in their errors, as, on the principle that like attracts like, those who entertain any opinion, attract to them only such spirits as entertain the same opinion. The Editor replies by stating the well-known fact that "it is no uncommon thing for mediums and others to be approached and conversed with by spirits who entertain opinions VERY DIFFERENT from their own." For instance; the Rev. B. S. Hobbs has been constrained to write and speak as a medium altogether contrary to his desires and strongest efforts. A Baptist minister, in Webster, New York, has had to give up preaching against his will, through spirit agency.

The Editor continues to the effect that if such converse is as Swedenborg says, "dangerous," because we converse with spirits holding the same opinions as ourselves, then it must be equally dangerous to associate with persons in the flesh who think as we do, and that the danger must be especially incurred by joining a church, and thereby becoming strengthened in our belief, right or wrong, by associating with those entertaining similar opinions. He thinks that danger in such cases is only incurred where the teachings of spirits is taken as AUTHORITY.

The article completely demolishes the infallibility of Swedenborg and establishes the utility of spirit communication in individualism and self-sovereignty.

From the **N. W. Excelsior**.

In an article on Inspiration, the position is taken that, inasmuch as the inspiration of Paul, Peter and Christ was in many respects contradictory to that of Moses, all could not have emanated from the same mind, and hence that "in all cases where communications have been made from the invisible world, to any member of the human family, they have been made, not directly from and by the Infinite source of knowledge, but by individualized intelligences who have begun their career of endless existence, finite and erring as ourselves."

All of the human family have more or less of this inspiration. It is indeed the light which lighteth every man that cometh into the world. This is the agency which more than all things else has encountered the scepticism of the merely sensuous, and maintained its ground with unvanquished persistency. It has always known vastly more than it could tell, and inspired a certain confidence, which, to the materialist, seemed to have no sure foundation."

It also contains a biography of Adam, (to be continued,) full of pithy sarcasm. One of a series of articles on "Government Financiering," is, like the rest of the series, an able exposure of the extent to which almost every Governmental operation is mismanaged. It is proved that the Navy is almost useless, and

perhaps worse, has nothing to do, and does not do it, though sustained at a cost of over eleven millions of annum. While American vessels built by private companies are among the best in the world, most of those built by government are almost useless. It would be difficult to specify anything at present done by the U. S. government that is not better done by private companies. The government of the U. S. seems only adapted to fight, catch negroes, extend slavery, rob the laboring classes to enrich the parasites of that "institution," and facilitate extortion in general, and Land-monopoly in particular. If any USEFUL purpose is served by this embodiment of corruption, cruelty and extortion, we should like to know what it is. The only legitimate claim any government has to obedience consists in its PROTECTION of liberty, life and property. When, like the present U. S. government, it not only does neither, but is very busily engaged in doing the reverse, it is difficult to understand on what grounds it is entitled to obedience, unless at the same time, the men who in '76, successfully resisted a government far less incapable and tyrannical, are to be considered traitors to their race.

In the **LILY** of June 15th, we find an interesting report of the "Pennsylvania Yearly meeting of Progressive Friends."

"The number in attendance was unparalleled in any of the preceding years. The commodious edifice was literally crammed sometime before the hour appointed for convening, while more than a thousand persons were excluded from the possibility of entrance. More than seven hundred vehicles of all sorts and descriptions, filled the fence corners for a quarter or half a mile in every direction, while the vendors of food for the multitude had their tables arranged without the grounds in great numbers under the trees. A number of distinguished speakers from abroad, were in attendance.

At the opening of the afternoon session, a committee was appointed to hold meetings in different sections of the country during the coming year; and from all appearances, the meeting will have considerable business to transact, before it closes its sessions. The interest is absorbing, and increasing as it progresses."

Poetry.

(The following from the pen of Gallagher, was handed to me by Dr. Parrott, of Mercer Co. It is good.—w. d.)

Through the ages, long and dreary,
Since first morning dawned on earth,
Man has had but feeble glimpses
Of the glory of his birth,
Faint revealings, thwarted hopes,
Wearying struggles, day by day;—
So the long and dreary ages
Of this life have worn away.
But through slow and stately marches
Of the centuries sublime,
RADICALS hath been strengthening
For the noblest work of time.

And he comes upon the present
Like a god of look and mien,
With composure, high, surveying
All the tumult of the scene.
Wo to pride, that now shall scorn him!
He will bring it fitly low.
Wo the arm that shall oppose him!
He will cleave it at a blow;
Wo the hosts that shall beset him!
He will scatter them abroad;
He will strike them down for ever.
RADICALS is of God!

SLAVERY.

Let slavery spread her ample sails,
And boldly float with fav'ring gales,
Some undiscovered land to gain,
And sow the smiling soil with pain;
Her pirate hold filled to the deck
With sad humanity a wreck;
The storm is gathering that shall sweep
Her rifted timbers o'er the deep.

w. d.

Vanguard.

SATURDAY, JUNE 20, 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.

DR. HAMMETT'S OFFER.

In reply to our remarks referring to this gentleman's offer of \$3,000 to any medium who would state without seeing them words placed in another room in the doctor's house, the Ed. of the Investigator takes the following positions:

1 That the theory of mind-reading would account for the success of the experiment. This may be. To make this hypothesis inadmissible, the words should be selected in such a way that no person in the form should know what they were.

2 "Sneers and insinuations" are out of place, until it is known whether or not Dr. H. regards such an experiment as conclusive.

Our remarks were not intended as such. They were designed to convey the idea that although Dr. H. might, at the time of proposing the experiment, have considered it a satisfactory test, he would probably change his mind AFTER seeing it done. We know of two cases (and they are but specimens of thousands,) wherein scaptics have said that if such and such things were done, they would be satisfied of the truth of the spiritual theory.—They WERE performed to the satisfaction of the parties, so far as the facts went; but in regard to the theory, they still doubt or deny that of spirits. Some persons are constitutionally skeptical. One of the two persons just mentioned told me that she never fully believed in the actual existence of Canada, until she went there, and that California had seemed to her a myth, until recently she received a letter thence with a dollar in it, when it began to look like a reality! Yet even this inveterate skeptic is now almost become a believer, having recently seen spirits under such circumstances as to preclude the possibility of doubt.

3 Dr. H. is reliable. We are glad to hear it, and should be sorry for him to lose \$3,000, when the fiftieth part of the amount would answer the same purpose. Had he been in Dayton last week, he might have had better tests for nothing.

4 "The assertion that the failure of the Dr.'s proposed experiment would not prove the falsity of the spiritual theory, will not apply in this case. If he has been informed by mediums (as we have repeatedly) that they can accomplish such an experiment, but fail to do so, (as they have with us,) it proves in his case as in ours that their theory is false—at all events it proves that they cannot do what they say they can."

It may prove the latter, so far as the particular instance is concerned, but not necessarily the former. It would only prove that it could not be done IN THAT CASE. If it has succeeded at other times or places, through other mediums or under other circumstances, then the failure only proves the absence of one or more of the requisite conditions of success; Reliable testimony is on record that such things have been done in hundreds, perhaps thousands of cases, wherein the hypothesis of mind-reading was inadmissible. One fact cannot annul another; but a correct theory covers all.

There is one condition in all similar experiments evidently unfavorable: that is, the medium would probably be so excited between hopes of success and fears of failure as not to admit of the degree of equanimity usually necessary to success, not only in the delicate operations of mediumship, but in the ordinary affairs of life, in most of which equanimity tends more or less to success.

After all, it may be that the Dr. will lose the money; but we commend him, while he is about it, to devise a more satisfactory test, so that he may have something to show for it. Test mediums generally should attend to his case, and give him more proof than he asks. A. C.

NOTES FROM THE LECTURING FIELD.

From Mendon, I went to Winchester, Ind., where I lectured twice in the Court House to large audiences. The Methodists got up a revival in this place about four or five months ago, and caught in the gospel net some 250 sinners, including several who were regarded as infidels. They loudly boasted of their success, and the great work of the Lord at Winchester, was trumpeted through the land. But revivals are like ice-palaces—destined to vanish, their converts running off like water. Out of the 250, I was informed there were but 50 remaining, and many of those are on the slide, and some, I hear, will be worse than they were before they were born again.

I lectured at Selma, a little orthodox town, on Spiritualism, to some thirty or forty men and one woman. A couple of preachers came in, but did not remain till the close. We need missionaries to go into all these benighted districts with common-sense tracts and books, and awaken the people by rough, healthy speeches to newness of life. Heathen are around us by the million. Where are the men and women that will go into this missionary field?

At Muncie, the Court House was full, and some were unable to find seats. Muncie is blessed with intelligent, fearless, and generous citizens, who believe in proving all things and holding fast the good. Free thought is advancing there with railroad speed.

Saturday morning, June 6th, found friend S. and I on our way to Winchester, O., where we held a two days meeting in the grove, and had a very pleasant time. Our cathedral was the woods; its Gothic arches, the bending tree tops; and its music, the gushing songs of the bonny birds. An old gentleman was present who had been a preacher among the Methodists for 40 years, and as I understood him, is now a member of a church, though containing little of a churchman at heart. At the close of our Sunday meeting, he shook me fervently by the hand, and said he had been well paid for coming. There are some fine, intelligent and fearless young men in this place, who keep the work of reform alive, notwithstanding the terrible denunciations of the godly.

I found that while in this place, the orthodox, despairing of answering my arguments in a manly way, had been circulating slander through the neighborhood to prejudice the people's minds against me. One old gentleman in particular, had been guilty, whom I had regarded as superior to such meanness. I had run away from Cincinnati without paying my rent; was a member of a Free Love (Free Lust!) society, etc., not a word of which was true in any sense. How weak must be a cause which must be supported by slandering its opposers! W. D.

RELIGIOUS INTOLERANCE.—At the Police Court, Harley, Staffordshire, a man charged with theft was acquitted, because the prosecutor "regarded the oath as a civil, and not as a religious ceremony."

If this decision is legal, all the "Infidels" in England are outlawed, as are Universalists in N. C. and Atheists in Mass. This is in accordance with the spirit of that prophecy which says that "No man should buy or sell, without the mark of the beast on his forehead."

ANOTHER LADY PREACHER.—Mrs. Lydia Jenkins, of Port Byron, New York, has commenced preaching, after a regular course of study, and is now as fully entitled to the Rev. as any of the masculine gender.—Lily.

LAND MONOPOLY.

BY W. A. LOVELAND.

Although the principle which is at the basis of Land-monopoly is one of heartless robbery, and may class with those of the pick-pocket, the soul-seller and the slave-driver, it has a limit of operation which renders it far less formidable than either of its fellow demons in crime. Highway robbery and extortionate speculation in the necessities of life are a kind of permanent institution, against which there is need of all the zeal and power that any whole-souled champion of equity and justice can bring into effect. Unlike land, the elements of life are continually being consumed; and the reproduction of a supply, necessarily passing through the commercial sphere, becomes continuously entangled in the meshes of avarice and power, whence it is doled out frequently at extortionate prices.

The remedy for this evidently will be general gardening and fruit-culture,

Chattel slavery is also an institution more permanent and ineradicable for similar reasons. Slaves die and new victims are demanded. But with Land-monopoly it is different. If every acre of U. S. land could at this moment be purchased by a dozen speculators at 50c. $\frac{1}{2}$ acre, and immediately raised to 10 dollars $\frac{1}{2}$ acre, it would be an act which could never be repeated. Land cannot be consumed like grain, and when once sold out of the robber's hands, can never get back there again. A million acres owned by Mr. A. today may be possessed by 10,000 farmers tomorrow, without the remotest possibility of its ever being again concentrated into one person's possession.

I would not deprecate the abhorrence which Land Reformers manifest towards the cruel extortion practised upon poor, western home-seekers, nor retard their efforts to stay a great evil.—But there would seem to be a wisdom when attacking an evil that can be but once perpetrated, in recognizing the application of the principle to that sphere of life where the nature of its operation renders it more permanent.

What would be the influence of a material increase of gardening and horticulture? Would it not materially affect the two great evils, land and provision speculation? While avarice thus manifested is a strong and rampant monster—a giant against whom it is almost futile to attempt direct and open battle—there is a ripeness of conditions throughout our cultivated country, for improving agricultural operations so as to place a great number of small tracts of land in the market. The health, freedom and profit to be drawn from raising and preserving fruits and vegetables are demonstrably very superior; and so far as human beings can be enlightened or influenced to any mode of action or life, this direction seems to be not only available but natural, and the effect of such reform upon the great evils in question must be seriously felt.

PASSING AWAY OF ANCIENT ERRORS.

Every man who is at all honest and sincere, believes his own peculiar form of doctrine or religion, to be THE true faith. It matters very little how he has come by it; whether he has been born or educated in it, and never admitted into his mind a doubt of its absolute verity; whether he has arrived at it by the demonstration of facts; through a logical process satisfactory to him, or through his own interior impressions; still he holds it as a standard by which all other forms of doctrine are to be measured and adjudged. It is so with men's religious convictions, with their theological speculations, and their philosophical theories; and, indeed, with all the various subjects of thought and speculation which can enter into the mind of man, upon which his imagination can run, upon which he can build a system, or upon which he can form an opinion, and which are not beforehand permanently settled by common and well-attested facts, by certain knowledge, and by indubitable experience. These opinions, which, after all, are little better than mere conjectures, form the

staple of all the old religious creeds, theological systems, cosmical theories, and the various opinions of men with regard to the future life, and their destiny here and hereafter. These opinions take every form and shade which the subtle and sleepless imagination of man can give them. So also their mental structure and habits of thought, from education, authority, and association, become formed and individualized upon these opinions, and they accordingly cling to them with the tenacity of life. Moreover, they come in time to confound them with knowledge, and regard them as fixed and immutably true. Accordingly, to cast suspicion upon them by a doubt, or impeach them by opposing to them the demonstration of facts, is a homicidal thrust at the mental individuality of the believer.—Spiritual Age.

ALBERT PARKER'S LECTURES IN YELLOW SPRINGS.

Mr. Parker sent appointments to lecture in this place on Sunday last, upon the subject of the Harmonial Philosophy. The "Highest Steeples" being of course closed against freedom of speech, application was made for the "old school-house;" that also was closed against us, upon the pretext that the books would get soiled(!) But God's big school-house being open even on the holy sabbath, a fine use was made of a cluster of shady oaks, and as the sweet breeze wafted among the green boughs, the voice of the lecturer was heard, discoursing about things pertaining to the spiritual elevation of MAN.

The forenoon lecture was sparsely attended, owing partly, no doubt, to some misunderstanding in regard to the place of meeting; but at 5 P. M., a large audience was in attendance, and I am happy to say, we were favored with an interesting and instructive lecture.

Mr. Parker, although not a believer in the divinity of the bible, makes use of much therein contained, to establish his positions in the minds of such as receive it authoritatively, being willing to glean truth wherever it may be found. The lecturer very clearly demonstrated that according to the teachings of Christ, there were no Christians (in the churches at least,) and that Churchianity, priesthood, and sectarianism are productions of the animal nature in man, in contradistinction to the spiritual; hence, he termed it Animalism and Spiritualism. He declared, and very ably demonstrated, that instead of Christianity converting the world, the world had converted Christianity. He regarded Christ as no authority, any farther than his spiritual teachings were in accordance with the principles of the Spiritual Philosophy.

Mr. P. advocated that the only way to destroy old systems and institutions, is to introduce discordant elements, thereby producing division, weakness, and downfall.

The lecturer had a little opposition from Prof. Wicks, who although a Spiritualist, (rather orthodox,) maintains that we should strive to harmonize all things. The opposition of course excited additional interest.

Mr. Parker will lecture here again on the 21st inst., forenoon and afternoon.

A. S. DAVIS.

Yellow Springs, O., June 9th.

A NATION OF ATHEISTS.—A correspondent of "Life Illustrated" asks if "there is any authentic history of a nation or tribe of people who do not believe in the existence of God." The editor of that paper "has no knowledge of any such work or people." Nevertheless, Dr. Livingston, the celebrated African traveller and missionary, has found on Lake Ngami, a semi-civilized race entirely destitute of any idea of a God or future state.

☞ We should have a glorious conflagration, if all who can not put fire into their works, would only consent to put their works into the fire.

○
To CURE DEAFNESS. — Tell a man you've come to pay him money.

Book Notices.

BISHOP HOPKINS ON SLAVERY, AND DR. IVES ON CATHOLICISM, Reviewed by John R. Forest. Burlington, Vt.

The above is the title of a pamphlet, composing the March and April Nos. of "Letters Moral, Political, and Theological," published by the author at 30 cents per annum.

In Bishop Hopkin's pamphlet, it is clearly shown that Slavery is sanctioned both in the Old and New Testaments; in the Old Testament and the teachings of Paul, by positive law and precept; in the teachings of Christ, negatively, as he did not, so far as we have any record, condemn it. The Bishop at the same time acknowledges the working of the system to be evil! But "a good tree cannot bring forth corrupt fruit," according to the teachings of Christ himself; and the precepts, laws, and teachings which SANCTION this evil, and which at present constitute the MAIN SUPPORT of the system, must, therefore, be evil also.—There is no logical or rational escape from this argument.

The SPIRIT of Christ's Teachings, however, sanctions no Slavery or wrong of any kind. To "do unto others as ye would that they should do unto you," and to "love thy neighbor as thyself," are two principles of action entirely subversive of our present social system, North and South, which is constituted upon the principle of a reckless selfishness, unrestrained by anything like justice or mercy. These principles, too, comprise within themselves, the germs of all possible constructive reform, and are as radical and revolutionary as anything that ever was devised, or ever will be.

When these axioms were first enumerated, or how or where Christ first obtained them, is a matter of little importance. They are TRUE, and that is enough for practical purposes.

The propriety of any attempt on the part of Moses, Christ, or their apostles, had they believed it to be evil, to abolish an institution so interwoven with the foundation of society as chattel Slavery then was, is as questionable as its practicability. It was only one of the Protean forms of injustice and oppression then prevalent, but one BRANCH of the monster tree of wrong.

They all aimed to strike at the root of the monster, and in their day, were all RADICAL reformers. While their teachings in a literal and practical point of view, are certainly insufficient to meet the wants of the present day, we must not deny them the credit to which they are entitled, as being both radical and judicious—two qualities very seldom found in combination.

"LA SPIRITUALISTE DE NOUVELLE-ORLEANS." Dr. Joseph Barthet, Editor, 121 Conti St., New-Orleans.

This monthly periodical, with supplement, has been received. We are happy to find that the number of Spiritualists and investigators among the Franco-American population is so great as to demand a Spiritualist periodical in that language. The writers for this monthly, both in the form and out, seem to be waging a vigorous and successful warfare against the Romish church. A female contributor thus contrasts the teachings of that church with those of Modern Spiritualism:

"Catholicism says: Believe what I tell you, however contradictory it may appear to you. It has been written by inspired men, and confirmed by miracles, for centuries upon centuries.—You were not there; but you may be sure that God has revealed it; he has not revealed it to us, but you ought to believe that he has revealed it to others. If you do not believe what I say, it is because you have neither 'rectitude of mind' nor 'purity of heart.' Believe, then, without seeking to understand; do not reflect; do not try to fathom its depths. God has given you reason, it is true; but it is that you may not reason; this is clear and logical. Why, it is an every-day occurrence that a simple and stupid father yields to the solicitations of his son a dangerous weapon which he enjoins him not to use, under pain of being deprived of it! Why may not God have done the same? Beware, then, of reason: don't attempt to fathom my mysteries; you will find at the bottom nothing but numberless contradict-

ions; you will no longer believe, and if you have no faith, you will be damned!

Spiritualism says: Observe, reflect, question, study. Wonderful things are done in your presence; inspired men talk and write on subjects that they have not studied, in languages to which they are strangers; there will be made astonishing revelations and most surprising cures. You yourself or some of your family may even become mediums between this and the celestial world. While waiting this decisive proof, examine with care; the more minutely you search, the more closely you will see, and the more you will be convinced.

We ask all those who are not determined to oppose us, right or wrong, which of these two propositions carries on its face the imprint of Truth? Which of these two religions inspires the most confidence; is it that which refuses investigation, or that which solicits it?

In the early days of the church it was considered a merit for females bravely to confess their faith, at the risk of martyrdom; we desire that today it may not be made a crime that we have dared in like manner to confess ours."

The half-dozen converts from modern Spiritualism to Romanism are a meagre set-off to the (probably) HUNDREDS OF THOUSANDS who have reversed this order of procedure by leaving that church through the influence of modern Spiritualism. Did that church permit the free investigation of these phenomena by its members, the number of converts would be considerably increased; but in spite of this coercion, Spiritualism will be a far more formidable antagonist to Rome than Protestantism ever was.

The German speaking population in the United States being so much more numerous than the French, we see no reason why a Spiritualist paper in the former language should not be sustained.

LECTURES BY MRS. CORA HATCH on the Life after Death, delivered at Syracuse, N. Y. Published by M. H. Avery & H. K. Warren of that place.

The above, though superior to the average of lectures, is not equal to others coming through the same medium, and far inferior to those of Mrs. Thomas. The mediums lecturing in the great Eastern cities, are in no wise superior to many residing in obscure portions of the West, and but seldom appearing before public audiences. But the former have the advantage of being noticed by papers having an extensive circulation, and coming here, thus endorsed, can obtain audiences and readers, where Western mediums, far superior, are comparatively unnoticed.—One page of Mrs. Thomas' "Words from our spirit friends" contains more solid and suggestive thought than the sixteen pages of the pamphlet under consideration, which, however, contains many excellent thoughts beautifully expressed.

Price, 5 cts. each; 75 cts. per dozen.

JOHN PATTERSON'S TRACT FOR THINKERS, containing a dissertation on Woman's Rights and Dress Reform, and noticed a few weeks since, can be obtained of the author at Greenville, at 4 cts. each; 36 cts. per dozen.

We hope he will republish in a similar form, the article on the Diet question, belonging to the same series, which is probably the most able, concise, and comprehensive article yet written on that subject.

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.

"WHY TEST-MEDIUMS DON'T TRAVEL."

In a recent number, we assigned a few reasons for the rare peregrinations of this useful and indispensable class of Spiritualists. Mr ALBERT G. PARKER, having some convincing (but, in one sense, unprofitable) experience in that matter, has furnished more.

It appears that he travelled with Mrs. P., who is said to be a good medium for physical demonstrations, over four months, during which time they gave 200 sittings and 30 lectures, "giving acknowledged satisfaction in all cases." For this the sum of \$30 was the total amount received — not enough to cover their expenses! For this they had to "travel on foot through mud and snow, after night, in order to reach those places where they were slumbering in darkness, and starving in ignorance for the bread that cometh from above; but were so miserly and mean, that they would not pay the expense of taking it to them. This is the principal reason mediums for physical demonstrations do not travel."

"There is another reason why physical mediums are not more known in towns and cities. Those of stiff necks, small souls and tight purse-strings will not condescend to visit the outskirts and log cabins where the strongest mediums are developed, and the best manifestations obtained. They desire that it may come to them robed in broad-cloth and silks, in order to claim their attention."

In reference to conditions, he remarks—

"I can assure you that if passivity of mind and harmony of surrounding circumstances had been essential conditions for the manifestations of spirit power through her (Mrs. P's) medial capacities, there would certainly have been an entire failure."

Conditions are less important in physical demonstrations than in such as require the use of more delicate portions of the medium's organism. Some mediums, too, are less affected by conditions than others.

The demonstrations were made "by taking a large, six-legged table, her hand at one end of it, allowing two or three persons to take hold of it at any point they saw fit, and thus having it moved by request to any part of the room, against the united strength of those attempting to hold it; also, making it dance, keeping time with music, with the weight of five or six persons on it."

There is much to be said as to WHY some mediums and lecturers are often not fairly compensated for their labors. We do not know how Mr. Parker managed it; but we do know that Spiritualists in general are not wealthy, and but few of them can put their hands on a dollar at an hour's notice. If, then, mediums or lecturers drop on them unawares, however much people may be disposed to act liberally, it is not likely that a fair compensation will be received. The best way to obviate this is to make an announcement of being in the field, and then wait for calls; or give notice of appointments a month or so beforehand, either of which can be done without charge through this paper, which circulates, more or less; in every progressive locality in central and southern Ohio and Indiana. In this way, people would be prepared to do their best.

In all things, the law of supply and demand should be obeyed. Where there is not demand enough for test demonstrations to pay expenses; it is well not to attempt a supply, but husband resources for more fruitful fields. MEAN people had better stay as they are; there are already too many such PROFESSING Spiritualism and Reform, but ACTING sectarianism and selfishness.

We are authorized to state that those wishing to secure the services of Mr. and Mrs. Parker for test demonstrations, can do so, if they are willing to pay expenses, and a fair compensation for time. Address—Albert G. Parker, Selma, Clark co., O. A. C.

In Press—will be ready in a few days—

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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.

LECTURING APPOINTMENTS, ETC.

Wm. Denton will be at Columbus from the 25th of June to July 2d; and will speak at Ravenna at the mass meeting there on the 4th of July.

THE SOMERVILLE BASKET MEETING.—A special train will leave Richmond for Somerville, on Sunday morning, June 21st, at 8 o'clock, calling for passengers at Neel's Station, Florence Station, Eaton, Barrett's Station, and Camden. Passengers will be taken for half fare.

Wm. Denton, Mrs. Anne Denton Cridge, and others, will attend.

Mr Parker lectures next Sunday, morning and afternoon at Yellow-Springs.

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 further 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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TERMS—\$5 to \$8 per week. For further particulars, apply to James W. Routh, M. D., Cottage Grove, Union Co., Indiana.

Dr. LYONS, Botanic Physician, has settled in Dayton, and prescribes for diseases by spirit direction.

Residence on Water Street, a few doors below Liberty.

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On receipt of a letter, or portion of one, written by the person whose character is desired, a description of it will be sent, far surpassing in accuracy and minuteness any that is merely phrenological. By this means can be attained an accurate estimate, not only of the natural development of the faculties, but also of their mode of action.

As a means of ascertaining character with a view to the formation of matrimonial or business relations, this method will be found invaluable. Diagnosis, or ascertaining the nature and seat of disease in any given case, is known by all practitioners to be the most difficult and uncertain portion of the healing art. This can be accurately ascertained psychometrically. The remedy can then be easily found and applied, by any competent physician.

The following are a few of the numerous testimonials that have been received:

From SW Shaw, Providence, Rhode Island;

Your Psychometric delineation of my character and development is superior to anything I have ever seen in all my varied experience; and no external power or knowledge, whether of brother, wife or child, can equal it.

Hon. N. P. Tallmadge, Fond du Lac, Wisconsin, writes as follows—

"The character given by Mrs. Cridge, from a letter sent by me (returned with the seal unbroken) is remarkably accurate. What renders it in one respect more striking, is that the writer of the letter examined, has recently lost her husband."

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. 25.

"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 8.

"Please give me a reading for 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 as possible from contact with other letters or persons; and it better adapted for the purpose if recently written.

Terms.—delineation of character alone, one dollar; if accompanied by description of disease, \$1.50; the latter without the character, one dollar. Examination of two persons, to ascertain conjugal adaptations, three dollars.

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OR

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Written through the mediumship of Miss Nan Clara McRoberts, of Chillicothe, O. Price, 40 cents, post free. For sale at the Vanguard office.

The above work throws considerable light on the nature of spirit existence, and the influence of existing social institutions in retarding advancement in the future life.

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Dr. S. will answer calls to lecture on Spiritualism and other Reforms.

Advertisements.

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

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TO THE FRIENDS OF SPIRITUAL REFORM.—Having located in Dayton, I shall keep constantly on hand medicines for the following as well as other diseases, carefully compounded and put up by spirit direction, viz—Consumption, Dyspepsia, Rheumatism, Bronchitis, Palpitation of the heart, Neuralgia, sick and nervous headache, Deafness, sore and inflamed eyes, Cancers, sores of all kinds, Chills, fevers and Agues, together with all those forms of disease to which females are subject.

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 expence 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.