



should tell me she was desirous that I should conduct myself rightly, live in accordance to the laws of my being, and strive to attain a harmonious development of my interior nature in love, light, and truth, I could comprehend her, and her good wishes might then be profitable to me.

In another place thee says, "I feel the evidence renewed that the foundation of God stands sure: having the seal, he knoweth them that are his." I would ask, what is the foundation of God? If, as we are told, "he is all in all"—"over all and through all"—that "in him we live, move and have our being"—must not that foundation be everywhere and all things? And surely "he knoweth them that are his," for ALL are his; in the unfolding of his laws, they came forth, hence they all have the "seal" of his workmanship, and as light dispelleth darkness, and goodness overcometh evil, and love removeth hatred, so all will eventually gravitate to the Fountain of Truth. I do not agree with thy remark, that thee cannot of thyself do anything to advance the cause of righteousness, for what is righteousness but right doing? And certainly every correct motive, word, and deed advances the cause just that much. I am but a beginner—a mere child in experience, yet it does seem to me wrong to hold out the idea, that we of ourselves we can do no good thing. No wonder people do no better than they do. If they acted entirely on that principle, they would lose their self-respect and do still worse than at present. It seems to me more rational to believe that the beneficent Author of our being has, in adapting the faculties of the mind to external surroundings, instituted certain fixed and unchangable laws for their regulation, and that it is in our power to obey or disobey them; if obeyed, peace and happiness are the result; if disobeyed, distress and unhappiness follow. "Obey, and thy soul shall live," was an injunction given in the olden time, and it is equally true in the present day, for on obedience depends our salvation both of body and soul. Obedience to the laws of our physical organization, is necessary to save the body from pain and disease. Obedience to the laws of our moral nature, to save from regret and remorse, and so on through every department of our constitution, is obedience the price of our salvation. If people were taught not to rely so much on vague theological dogmas, but more on the promptings of their interior nature and enlightened reason, they would make far greater advancement in the onward path of Truth and Purity. From my youth, I have desired to attain to a knowledge of the truth, and have endeavored to maintain a recipient state of mind, so that when the truth was presented, I might embrace it, let it come from any direction whatever, believing all truth to be of God, and equally sacred, whether it pertains to physical, scientific, or spiritual things.

It does seem to me if those occupying the responsible position of teachers of the people and expounders of the gospel, would employ their opportunities in promulgating practical truths, explaining our relation to external nature, and the laws on which health depends, giving us more elevated and just conceptions of the wisdom and goodness of our munificent Father, so that we may not be guilty of charging him with the suffering and afflictions which are the legitimate consequences of our own ignorance and disobedience, thereby inducing us to live rationally and happily in THIS LIFE,—it would be of incalculable more advantage in preparing us for a condition of enjoyment in the NEXT, than is the inculcation of religious (so-called,) creeds and doctrines, which, on the contrary, often perplex and mislead the mind, and have to be unlearned and eradicated before it can progress in the path of true knowledge.

There is much I would like to say; yet, perhaps, I have already unduly extended my remarks, therefore, under the influence of that love which desires good alone to the whole human family, I subscribe myself,

A seeker after Truth, M—P. H—.

B—H—.

## SPIRITS AND MATTER.

The origin of all things is a question that has long puzzled the philosopher, sage and christian. The fact of the existence of two great departments in the universe is apparent. We have been taught that one—Mind is eternal, but that the other—Matter—is of recent date, and was "created"—spoken into being from non-entity! It is not clear to our perceptions that this teaching CAN BE TRUE.

If that which is cannot be destroyed the fair inference is that it ALWAYS WAS — ever existed in its essential elements. That Mind, or Spirit, is indissoluble, self-existent and eternal, is not more susceptible of proof than that its FORMS OF MANIFESTATION IN THEIR ELEMENTS ARE CO-EXISTENT. Almost by common consent, the eternity of Mind, or intelligence, is admitted; but that which is absolutely REQUISITE TO MANIFESTATION is said to have been "created." How is this? Did MIND through countless ages act without the means of manifestation? or was it IN-ACTIVE from Eternity to the time when "forms" were created? Mind to us exists only in or by means of the forms it permeates. What have we, then, but these two—mind and matter, or God and his forms of manifestation? — co-existent and indissolubly united, inmost and outmost—each necessary to the other, in order to constitute a conscious existence. Separate them, and one is inert and the other inoperative, and, for all beneficial purposes, might as well not be!

We have, then, the Eternal POSITIVE and the Eternal NEGATIVE—mind and matter—ACTING, being ACTED UPON! Life and motion, formation and reformation; change and elevation, are ever present in all the empire of infinitude. God, the infinite mind, is thus "reconciling all things to himself." This sublimation of Matter is the great fact upon which we predicate the ever-present God—FITTING UP HABITATIONS for the residence of his individualized thoughts! Permeating all matter, evolutions successively follow evolutions, until MAN is the result. Here is a form in which the God can manifest himself as a self-hood. From this proceeds another—a spiritual form, better adapted to the manifestation of the individualized intelligence.

All forms are pervaded by this Life or Spirit, the difference being only in degree—as present in the blade of grass as in the highest seraph. Life and Motion are God, as truly as Perception and Consciousness; and the evidences of their existence cannot be produced outside of matter.

SPIRITUALIST.

Henry, Ill.

## LETTER FROM A FRIEND.

Eds:—I have looked over some Nos of your paper. I think its bold attacks upon antiquated errors, and its advocacy of unpopular theories, entitles it to the reputation of honesty at least. I have myself travelled over the shadowy mountains and brimstone fields of Theology, and have perfectly outgrown every thing pertaining thereto. I regard the bible as other books, containing some truth and much fiction. Nature is unlimited in space, without beginning or end. There is a power forever moving on universal being, according to fixed rules or laws, developing certain phenomena. This power I comprehend not. I know nothing of it except what I infer through its effects or results. I call this power, God. I believe whatever gives pain or misery, is wrong; and whatever promotes happiness, is right, all the connections and consequences of actions included in the calculation. Men and women have an inalienable right to seek and secure for themselves all the happiness they can without injury to other sentient beings. They have an inalienable right to do whatever they please, provided they injure nobody. I am certain that that which injures or wrongs nobody, cannot be in itself wrong. This is my text of right and wrong. I think it covers all questions of Ethics; and all by this universal rule, may be decided without a bible or a priest.

L. C. T.

☞ The case of Mr Willis, the Harvard student, who was expelled for an alleged (but unproved) deception while acting as a medium, has caused a deep and wide-spread interest in Spiritualism in Boston and vicinity, in quarters where hitherto it has been regarded with indifference. This feeling is still on the increase.

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HOW TO MAKE AN ARISTOCRAT.—Take a plebeian rascal and a million of dollars, and let them simmer slowly together.—REV. E. H. CHAPIN.

## NEW SOCIAL MOVEMENT.

A proposition to establish an Integral School of Science and Art, under the name of the Fourier Phalansterian School.

## OBJECT.

1. CO-OPERATIVE LABOR. Active industry in groups and series, at occupations and with persons who are mutually agreeable, and with frequent changes to give rest and excite interest.—Honors according to usefulness.
2. JOINT-STOCK PROPERTY. The investment of the surplus funds of each for the use of the school in defraying its expenses, providing its comforts, and increasing its profits.
3. EQUITABLE DISTRIBUTION OF PROFITS. Dividing the yearly gains of the school to each member in proportion to the time and value of their labor. Awarding with honest and disinterested motives.
4. MUTUAL GUARANTEES. Securing to each individual the products and resources that are necessary to sustain life, and the natural rights essential to happiness.
5. INTEGRAL EDUCATION. The cultivation and exercise of all the faculties of the mind and functions of the body, sufficient to preserve each person in health and complete development of all his natural capabilities.
6. ASSOCIATION OF FAMILIES. Persons residing on the same domain, in a unitary edifice with separate apartments for the various purposes, arranged in order to secure comfort, convenience and economy. The domestic affairs conducted in a manner suitable to the natural requirements of all.
7. UNITY OF INTERESTS. Associating the interests of all classes, and conciliating the individual with the collective good.—Operating with unity and integrality, and applying measures which embrace the interests of all persons.

## ORGANIZATION.

We, whose names are annexed, will endeavor to study, teach, practice, and perfect the Social Science of Man, which was discovered by Charles Fourier; and to establish an Integral School of Science and Art, under the name of the FOURIER PHALANSTERIAN SCHOOL.

And we agree that,

1. The government of the school shall consist entirely of one Teacher from each Group, one Tutor of each Series, and one Master of the School. The Master and all the Tutors shall be the Guard.
2. The Groups, Series, and the School shall, at any time they wish, elect by the majority of the votes of all their members, their Teacher, Tutor, and Master, each one of whom shall occupy their place and perform their duties until their successor is chosen, without being otherwise limited.
3. All the members from each Group shall be responsible to their Teacher. All the Teachers of each Serie shall be responsible to their Tutor. All the Tutors shall be responsible to the Master, and the Master shall be responsible to the wishes of the majority of the Tutors, which shall be supreme. All the members of the School shall be responsible to the Master, through each Group to their Teacher, and the Teacher of each Serie to their Tutor. The Guard shall frequently meet for mutual information and assistance in regard to their affairs; and when there is a tie, the Master shall decide.
4. The government shall hold itself free to make any arrangements or changes in conducting the school that they find are needed at any time.
5. These organization arrangements must be observed by each member of the school, and shall not be changed, except by mutual consent. But all other arrangements shall be subject to the votes of the majority of those whom they concern.

## DISCIPLINE.

Each Group will be a number of persons, three, five, seven, or more, united for any purpose either of business or pleasure.

Each Serie will be a number of these Groups connected in some general department.

The following will be the Series, and the occupation of some of the Groups:

1. Serie of Domestic Occupations.—Groups: Cooking, House-cleaning, Washing and ironing, Nursery, etc.
2. Serie of Agricultural Occupations.—Groups: Gardening, Orchard, Grain, Meadow, Forest, Live-stock, etc.
3. Serie of Manufacturing Occupations.—Groups: Tailoring, Carpentering, Blacksmithing, Milling, etc.
4. Serie of Commercial Occupations.—Groups: Merchandising, Transportation, Book-keeping, Banking, etc.

5. Serie of Education.—Groups: Language, Music, Rhetoric, Mathematics, Physiology, Gymnastics, etc.

6. Serie for the Study and Application of the Sciences and Fine Arts.—Groups: Chemistry, Painting, Writing, Printing, Architecture, Surveying, etc.

We desire to realize the foregoing under the following conditions, which we are now endeavoring to secure:

1. To obtain five hundred persons, including men, women and children who will become members and give their personal services in accordance with the foregoing arrangements.
2. To obtain sufficient stock to secure the land, building materials, provisions, etc., necessary to commence operations. Investments of stock will be received on time, and more or less interest paid for its use, in proportion to usefulness.
3. To hold meetings for organization, and to elect the Guard, who will consult with the members, decide on the location, make the necessary arrangements, and conduct the operations.

Address in relation to the above—ALCANDER LONGLEY, Cincinnati, Ohio.

## REMARKS.

Mr. Alcander Longley has had considerable experience in PRACTICAL Socialism, and we may be mistaken in our estimate. But, as nothing important appears to have been done as yet in the way of organization, it may be as well to draw attention to some apparent defects.

There appears in it a superabundance of complicated machinery, very liable to get deranged in its practical working, and too little individual sovereignty. Its objects are excellent, but the machinery is defective—too many "wheels within wheels," likely to cause great loss of power by unnecessary friction.

Government by majorities may do well for some; but the class of minds interested in co-operative movements are likely to demand more Individual Sovereignty than would be supplied in an institution founded on the above basis.

In the teachings of Jesus, Swedenborg and Fourier there is so much truth, and in their thoughts so much power, that the greater part of their followers lose their own mental identity and originality in a servile imitation of leaders. They take the "letter that killeth," instead of "the spirit that giveth life."—The ends that Fourier sought are desirable; his conceptions, brilliant as they were, can be realized in a great degree; but the means he proposes to attain them, though they may be well adapted to the character of the French, (who are natural soldiers, and accustomed to act in masses,) are entirely unfitted to the mentality of the Anglo Saxon. His American followers have not usually had the sagacity to perceive this, or sufficient originality to make the alterations required to adapt his system to the use of another race on another continent. Hence, their repeated failures.

A. C.

## CHRISTIAN HYPOCRISY REBUKED BY AN ENGLISH PEER.

The Earl of Oxford was invited to preside at a Bible Society meeting in Warwick, (Eng.) The following is his reply to the Secretary. Who does not see that notwithstanding his horse-racing and gambling, he is a nobler man than the hypocritical wealth and title-worshipping Christians who invite him to preside over their meeting.

"SIR:—I am surprised and annoyed at the contents of your letter—surprised, because my well-known character should have exempted me from such an application, and annoyed, because it obliges me to have this communication with you. I have long been addicted to the gaming table; I have lately taken to the turf. I fear I frequently blaspheme; have never distributed religious tracts. All this was well-known to you and your society; notwithstanding which you think me a fit person for your president! God forgive your hypocrisy! I would rather live in the land of sinners than with such saints.

I am, Sir, etc.,

OXFORD."

If such people go to the orthodox heaven, who would not prefer to go to the other place?

W. D.

# Vanguard.

SATURDAY, JUNE 27, 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.

## NOTES FROM THE LECTURING FIELD.

From Winchester I went to Camden, a small and rather pretty town on the Hamilton and Richmond railroad. There is a good school house in the place, but the directors having the fear of sectarian hate and the hope of political favor before their eyes, would not allow me to have the use of it. If God had been as mean as some of his boys, I should have travelled without leaving my message, but God's house is free for everybody. So, obtaining a goods box for a pulpit, I preached the gospel of common sense to an attentive audience in the street till a storm caused us to disperse. On the next evening, I lectured for two hours to a large audience at the same place, for I thought that a place so benighted as to shut the school-room door on a public speaker, needed all the light that could be given. Four Methodist preachers were present and undertook to weaken the impression that they must have felt had been made on the people. One was evidently quite angry and publicly acknowledged that he felt "wolfish about the neck." He thought my lecture was a mass of contradictions, but failed to show any. Another who followed him, thought my word ought not to be taken as "true, for I had once been a Methodist and a preacher, and must have said that I knew Methodism to be true, and yet I was now teaching that it was not true, consequently, I was unworthy of confidence."—I replied, that since Paul was a Jew and persecuted the Christians whom he must have said that he knew to be wrong, and afterwards became a Christian and taught the contrary, therefore, he was unworthy of confidence, and more than half the New Testament was good for nothing. He tried to wriggle out of the snare into which he had run himself, but without avail. The next, a young preacher, and what some would call "green," mounted the goods box and told us his experience, love-feast fashion. He was converted six years ago at a protracted (disfracted!) meeting, where he was stricken down by the power of God. He prayed for three days and nights for God to have mercy on him for the sake of Jesus, and at last a light spoke his sins forgiven, etc. He did not attempt to answer any argument advanced in the lecture, but evidently thought by a Methodistical speech delivered in a Methodistical tone, that he could prop up a falling cause. I replied, that I always doubted the utility of protracted-meeting conversions; thought it strange that God should have been so hard-hearted as to resist his prayers and entreaties for three days and nights, and then a little strange that a LIGHT should SPEAK his sins forgiven.

On motion of one of the preachers, the meeting broke up about 11 o'clock.

On the two succeeding evenings, I lectured at Barnett's Station in the Christian Church. Found a number of liberal intelligent people in this neighborhood. It is much in advance of country places generally. The Christians have done much to liberalize some neighborhoods, especially where they have been assisted and urged along by free thinkers inside of their ranks, as they have been here.

At Eaton, on the next evening, I lectured in the town hall, an excellent room open for all, and a credit to the pretty little town. I found some who were bold enough to think and daring enough to tell their thoughts, but a number so much afraid of public opinion, they dared not to speak a heretical thought above their breath. Eaton is a place, however, that will eventually come out strongly on the side of free thought.

## MASS MEETING OF THE FRIENDS OF PROGRESS AT SOMERVILLE, O.

FIRST DAY.

On Saturday morning, June 20th, the first day of the meeting, it was evident that the "windows of heaven were opened;" the rain poured down in torrents, but as the "God of hosts was on our side," it became quite fine in the afternoon, and continued so nearly all Sunday. We repaired to the Free Church, the key of which was obtained with some trouble from a minister in the place, the ground of objection to delivering it being that none but moral men were to be allowed to speak there, and Wm. D. was not a moral man; (various reports had been circulated respecting him, slander and scandal being with our orthodox brethren common arguments for want of better ones.) The key or a law-suit being the alternative, delivering the key was considered the least of two evils.

The house was well filled; subject (by W. D.,) What is Right? In the evening, I lectured on Woman's Rights and Needs to a large audience. The Orthodox were requested to take part in the proceedings, but did not avail themselves of the invitation, though very valient in attacking our views whenever there was no opportunity of defending them.

There had been great excitement about the meeting. They had warned their flock not to attend it; but, nevertheless, shepherd and flocks attended. After we had left, a minister (good soul!) prayed for us, and hoped the Lord would pierce our hearts and make us to see the error of our ways that we might lead no more souls astray; but he was a little after date, as we had gone through the process many years since, having seen the error of our ways, when we left the Methodist Church!

A. D. C.

SECOND DAY.

On Sunday morning a special train started from Richmond for the place of meeting, consisting of three passenger cars and a baggage car, all of which were full before reaching the last stopping-place, (Camden,) to which place the train went back to bring the balance. Over 1000 persons were present at the meeting in the grove this day, and a great interest manifested. Another grove had been engaged for the occasion; but the Methodists got round the owners, and persuaded them to lie for the good of souls, and not keep faith with heretics; accordingly, in the true spirit of Jesuitism, Romanism and modern Methodism, they refused to fulfil their promise. If "a tree is known by its fruits," what are we to think of a religious belief which can only be sustained by inciting its votaries to acts of violence and fraud wherewith to sustain it?

In the morning, Mrs C. spoke in advocacy of a system of education and Reform neighborhoods which would give all a chance for physical health, mental vigor, practical knowledge and general comfort. W. D. spoke on the superior position occupied by the Germans (in Europe,) in reference to theology and physical education. In the afternoon, he lectured on the 'plan of salvation,' showing the inconsistencies and absurdities of the orthodox plan, and the beauty, harmony utility and practicability of that of which the fundamental principle is—obedience to natural laws.

It is quite evident that the fields in this vicinity are rapidly "whitening for the harvest;" there has been but little agitation in this region as yet; but the seed of progress falls here on good ground, and is rapidly yielding a bounteous return. Many of the people in this vicinity and in some portions of Preble county, are willing to "prove all things," and, when they get it, will "hold fast that which is good." Having "cast off the works of darkness," (orthodoxy,) they will soon "put on the armor of light," a positive faith in Spiritualism and practical reform.

On the whole, the work of the Lord prospers wonderfully in these parts. Converts to a rational "plan of salvation" are multiplying "in all the region roundabout."

A. C.

## ORGANIZATION.

Organization does not necessarily include sectarianism. A man has no need to become a slave to his neighbor, because he unites with him in some philanthropic design. In every town, village, hamlet, or neighborhood, where there are half a dozen who think freely and dare allow others to think, let them unite for mutual improvement.

By this means, books can be bought and loaned that cannot be obtained in ordinary libraries; discussion societies can be formed for investigating various questions relating to human well-being, and competent lecturers can be engaged to instruct the people in Physiology, Phrenology, Geology, Chemistry, Astronomy, etc. In this way, Reformers will elevate themselves, bless the neighborhoods in which they live, and show the wrangling churches, the superiority of living works over dead faith.

Churches and creeds are strong by their union and our lack of it. Unite, and we can make common sense fashionable in a few years. Unite, and we can build a free hall in every large town, and dedicate it to manhood. Unite, and we can eventually form brotherly neighborhoods, and live the life of heaven on earth.

To aid in some measure in bringing about this desirable result, we propose to publish this Fall a list of the Friends of Progress. All who are willing to think freely for themselves and grant equal freedom to others—who are friends of humanity and reform, and wish to be known as such, can send to ALFRED CRIDGE or myself, their names and post office addresses accompanied with five cents each, to pay for printing and postage, and we will send them in return, a full list as soon as it is made out. The list of the "Social Democracy" will be included in it and such names as I received for that, but which were by some accident omitted.

WM. DENTON.

P. S. Friends of Progress in various localities would facilitate the matter by collecting the names of their progressive neighbors and forwarding them to this office.

A. C.

## WHAT IS THE REASON?

What is the reason that a woman cannot go to a meeting of any description without a man to accompany her? If the man does not wish to attend himself, he must go with her to the door and then return in time to escort her home.

Are the men of this country such wolves that they would eat up a woman who had not a valorous defender? It might possibly be dangerous for a woman to traverse the streets of our cities, at midnight, alone; but how absurd it is that in little country villages, a woman cannot go to attend a lecture, or hear a sermon, though the distance is not more than one hundred yards, but she must be escorted like a prisoner walking to jail.

LADIES, buy a little dog; would not that answer the purpose, and would he not be better company than some men that you are at times compelled to pick up to accompany you? Or buy a revolver, if you cannot do better, and if need be, shoot your way to freedom.

W. D.

## PRACTICE AND PRECEPT.

Ask some of the leading reformers who have been preaching these five years or longer, how far it is between their theory and practice. Ask them, "Do you practice what you advocate, or you need not be to the trouble?" If you happen to be traveling, call upon them. They will tell you by their lives, if not in words, as to that. "It is not expected that we, leaders, will do it! That is for you, UNDERSTRAPPERS, to do. And, furthermore, we are perfect now, and we preach for the good of others." I am not against the advocacy of the truth as found in nature or science; but I do say, let such as set themselves up as an example for others to imitate, and who send out to the public, such beautiful lessons of truth and love, look well to their own lives and be sure they are not a reproach to the cause.

J. B.

## MICHIGAN IN THE VAN!

PRACTICAL PROGRESS.

We rejoice to learn by the following extract of a letter received from Dr. Haskell, who is largely interested in the school at Harmonia, 5 miles from Battle Creek, Mich., that his views on Education are about up to "high-water mark." That state whose Legislature has so liberally sustained an Agricultural school, is appropriately chosen as the "local habitation" of what we believe will be the first successful attempt at Integral Education on this continent. If Dr. Haskell's views as expressed in this letter, are unflinchingly carried out, this will be the most advanced step yet taken in the direction of Educational reform. — If to this be added unitary dwellings and other co-operative arrangements to diminish kitchen drudgery, so as to enable children to be BORN right, as well as bred right, and the principle of Individual Sovereignty fully carried out, Harmonia will present an epitome of practical reform.

A. C.

"You speak of your dislike of the isolated household; whenever there are enough congenial minds to prepare and use a Unitary home, I trust it will be done. I would have all adopt such a system of living as best suits them. \* \* We hope to make that a home of Reformers, and find there attractions that will render it a desirable place. \* \* We want to adopt a system of domestic life that will combine the advantages of economy in expense of living with the social privileges of congenial minds being near together in one brotherhood. Your idea of a co-operative system for all work is important, and should be arranged as soon as circumstances will permit.

The system of Education I want is to DRAW OUT or DEVELOP, instead of cramming the mind—a practical education adapted to the unfolding condition of each. Let the dead languages go with the old-fogy institutions of the past, and let us have something more in accordance with the demands of this progressive age. — We must take the world as we find it, and improve as fast as conditions will permit. We can only destroy the existing educational system by substituting something better; we want the practical instead of the theoretical; every boy and girl should learn to cultivate fruits and flowers, and study the great book of nature—God's bible. I consider PHYSICAL EDUCATION the most important, and the foundation of all true improvement, and I am not aware that any school in our country is what it should be in that respect. I want every boy and girl to exercise from two to five hours daily in the open air, whenever it can be done, and then they can develop the mind to some purpose."

THE WESTERN FEVER.—From a correspondent of the Belvidere (Ill.) Standard, it appears that this malady has been operating very powerfully in Iowa recently. At the Land office in Osage, a number of farm lots were auctioned off at \$50, \$60 and even \$80 per acre! Much better locations can be obtained in some portions of southern Indiana at from \$3 to \$20. There was such a competition at Osage that those having land-warrants who could not have access to the agent for the crowd, handed in their claims on long poles! But even this expedient often failed to secure their object. After vainly attempting, for three weeks in succession, to secure some land, the correspondent left in despair of attaining his object. He thus concludes:

"Friday.—After patiently fishing for three hours with a long pole and warrants at the end of it, with usual success, (catching nothing,) your humble servant allowed himself sold cheap, and concluding that the better part of valor was to beat a retreat, took up his pack and marched for Minnesota."

From the N. E. Spiritualist, we gather that an office of "Practical Spiritualists," has been opened at the Fountain House, Boston, with the design of affording to enquirers information in reference to social reform movements originated by circles of spirits who communicate through John M. Spear. The ideal appears to be similar to that depicted in "Esperanza."

The Scientific American says that prepared moleskin (thick cotton twill with nap,) is used to a large extent in France as a substitute for upper leather. It is to be hoped that a complete substitute for leather will soon be invented, as its preparation involves a disgusting and degrading process, and the article is both uncomfortable and expensive.

## A NATION WITHOUT PRIESTS.

From the work of Dr Livingston, the South African missionary, it appears that he has found in the interior of that continent a nation called Kalaio, whose custom it is "not to talk of their religion;" it is questionable about their having any, in the popular acceptance of the term, and certain that they have no priesthood. They manage to get along very well, to all appearance, without these instrumentalities; and are remarkable for their honesty. How this fact agrees with the theory that the amount of morality and honesty in any country depends on the degree in which churches and bibles are revered, we leave our bibliolators and creed-worshippers to determine.

Speaking of their morals, Dr L. says:

"They have many wise laws and politic institutions, which would not disgrace any nation in Europe. They are not a war-like people, but appear to hold martial achievements in great contempt or abhorrence. They have such a nice sense of justice and equity that they will by no means make any encroachments on the territory of their neighbors. Their dealings among each other are characterized by mutual confidence and good faith, which Christians would do well to imitate. No man is afraid of being cheated, and no man is cheated. No precautions are used to prevent thefts and robberies, and none are committed. When one of them wishes to dispose of an article, large or small, he attaches to it a sprig of palm branch, which signifies for sale, and leaves the article in a certain space enclosed by palisades, which answers the purpose of a market-house or a bazar. When people go to this emporium to make purchases, they select the articles which they want, and leave what they consider a fair equivalent in the place of each article; and the former owner never has any reason to be dissatisfied, although the purchaser is allowed to fix the price of the article according to his own estimate.....Their money is coined under the King's authority, and although the coin might be very easily counterfeited, yet nothing of the kind is ever attempted. The people are not covetous enough to be tempted to the commission of such a crime; and, indeed, they are perfectly free from all that numerous train of vices which originates in the love of money."

On which the Investigator remarks as follows:

And these people are the 'heathen' that must be converted to the Christian religion, because they are so wicked and depraved! How applicable to such converters is the advice, "Physician, heal thyself!"

## IMPORTANT EXPERIMENTS.

The proprietors of the Boston Courier having offered \$500 to any medium or mediums who would give certain tests, (of frequent occurrence and record,) Dr Gardner of Boston has taken up the challenge, (all but the \$500.) The requisite preliminaries are arranged, the mediums engaged, and at the last accounts, the experiments were expected shortly to commence.

"The committee named by the representative of the Courier, and accepted by Dr Gardner, is composed of Professors Agassiz, Horsford, Pierce, and Dr Gould, editor of the Astronomical Journal. The committee on behalf of Dr Gardner has not yet been fully nominated."—SP. AGE."

"Among the mediums already engaged to appear before the committee, are Mrs Brown and Miss Kate Fox, two of the original 'Fox Family,' and Mr G. W. Redman, of N. Y. These are all mediums for the physical manifestations, but the services of others will be secured, to present the various grades of phenomena. \* \* It is not proposed to confine the committee to the particular phases of manifestation mentioned in the proposition of Prof. Felton; but to present for their examination as many as possible of the various spiritual phenomena."—N. E. SP.

☞ Hume, the celebrated test medium, who recently made such a sensation at the Tuileries by his physical demonstrations has again arrived in Paris, with his sister.

☞ If a lady loses her modesty by simply cutting off her long skirts to short dress and pantaloons, then it is evident that her modesty was in her long skirts. — Bowman's "Random shots," (Truth Seeker.)

## THE CHURCH VS. FREEDOM.

We have been some time in the reception of a long communication from Mr. A. S. Davis, giving under the above heading, copious extracts from the debates of the Presbyterian General Assembly in Cleveland, several weeks since, in order to prove that church to be divided on the question of Slavery. It is presumed that almost every newspaper has published a report of their proceedings, the fact is generally known to the readers of the Vanguard, and "the rest of mankind." Under these circumstances, we think it unnecessary to occupy our columns with the details. Mr. Davis' remarks, however, do not come in this category.

Orlando Hastings, of Rochester, N. Y., one of the delegates to the Assembly, thought Slavery was tolerated by God in the Bible, in order that the master might "treat the slave according to the GOLDEN RULE, on which Mr. D. remarks:

"That is just the way they are treated — that is, under the slave master's golden rule, which is to sell his "niggers" for all the gold they will bring.

The sale of a chattel from a Kentucky plantation, torn from the mother's fond embrace, to drag out a miserable existence in the rice swamps of some sultry clime, is a fair illustration of the operation of Mr. Hastings' golden rule."

Mr. Davis concludes as follows:

"The inquiry here suggests itself, 'Where Doctors disagree, who will decide?'

It is claimed by the advocates of Christianity, that the bible is to be taken as a guide in the settlement and disposition of all moral and religious questions.

Slavery, American Slavery, that bane and curse of our country, is arraigned before the Church and the bible for trial.

The question to be determined is, Does the bible sanction Freedom or Slavery? It is consulted, and behold it is couched in such ambiguous language that it is susceptible of being so construed as to both sanction and condemn Slavery, with a strong partiality to the former. The opinions of learned Divines are called into requisition, but they avail nothing, as they come into direct conflict. The Church cannot agree, and the criminal must be let loose to carry on his nefarious work for the Church, a little while longer.

O, thou ambiguous book! Why did not God speak in more intelligible terms? O, thou two-sided judge, how unfortunate that class who have surrendered their immortal interests to thy uncertain dictation!

If unprepared to decide the most momentous moral question which has ever agitated the bosom of humanity, of what value art thou in the settlement of minor controversies and questions of doubtful morality? We respectfully beg leave to say, we have no faith in thy pretensions to Divinity, and deprecate thy dominion, and assert it to be an usurpation of REASON—the only guide in this rudimental sphere."

Query.—Does the bible claim infallibility for itself? I think not.

A. C.

## THE HISTORY OF A "COMPROMISE."

Seven years ago, an elderly gentleman in the White House wrote his name at the bottom of a document, which he blandly assured the nation, would be a panacea for all their political troubles. It was an act to declare hospitality a crime, and the denial of a crust of bread or a cup of water, the most cardinal of patriotic virtues.

The prescription failed. Instead of an olive branch, the fugitive slave law proved a firebrand. Instead of promoting peace, it has done nothing but ferment strife. The quarrel it pretended to "compromise," blazed more fiercely the moment it was put on the statute book, and has grown hotter and hotter ever since.—It has drawn thousands of dollars from the treasury, while it has hardly returned a dozen runaways. It has exasperated the North, while it has not benefitted the South. It has broken up the parties that sustained it, ruined the presses that advocated it, and crushed the officers that enforced it. It has brought down the grey hairs of its presidential parent in sorrow to a political grave. It has embroiled us at home and disgraced us abroad.—It has weakened public respect for law, and stimulated popular recourse to riot. The chains around Boston Court House, the murderous volleys at Christiana, the bloody creek at Wilkesbarre, the alarm bell at Syracuse, the cell of Williamson, and now the armed strife between Sheriff and Marshal in Ohio—these are evidences of the kind of "peace" that has followed Millard Fillmore's "adjustment" of the slavery question.—Albany Journal.

OBITUARY.

"The good die first,  
While those whose hearts are dry as Summer's dust,  
Burn to the socket." \* \* \* \* \*

Dr. CHARLES D. LEWIS died at Grafton, Va., on the 4th of June, aged 28 years. On his way to Washington city, in passing through a tunnel, he put his head out of the window of the cars, and was struck by a projection which broke his skull, causing death in three days, during which he was unconscious.

To the Atheist, Dr. Lewis, is no more. That noble soul that yearned so constantly for a higher life, has ceased to exist. To the orthodox, he writhes in eternal agony, not because he was not pure and upright in heart life, as those who know him can attest, but for unbelief. He did not believe his sins could be atoned for by the death of an innocent being; but that rejecting evil and error, crushing it out of his own nature, and cultivating instead, uses and virtues, would secure his happiness here and hereafter. To the Spiritualist, he has not ceased to exist, neither has he passed to a condition of supreme happiness or endless misery, but has gone to the enjoyment of better conditions where no externalities can hide the spirit's true nature, where he will join the departed who knew and loved him, to be loved with a purer and holier love; where his capacities for happiness will be rapidly increased, and the cares and anxieties attending him, will be left behind. Mother, brother, sister, friend, so suddenly bereft of one so dear, which of these conditions is most rational?—which best satisfies and soothes the anguish of your hearts?

H. C. L.

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LECTURING APPOINTMENTS, ETC.

WILLIAM DEMTON lectures at Columbus from the 25th of June to the 2nd of July; he will attend the mass meeting of Spiritualists at Ravenna on the 4th; and lecture in Garrettsville, Portage co., from the 12th to the 20th.

A very large attendance is expected at the mass meeting at Ravenna, on July 4th.

A two-days meeting of Spiritualists will be held in Franklin, Wayne county, Indiana, commencing on Saturday, July 25th, at 10 A. M.

Another two-days meeting will be held in Galatia, Grant co., Ind., commencing on the 29th of August, at 10 A. M.

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- 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.

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!"

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