

The Vanguard

Vol. I.

DAYTON OHIO SATURDAY, JULY 18, 1857.

No. 20.

A QUERY FOR THE CLERGY.

Not long since, a minister remarked in his sermon, that "God was a prayer-hearing God; that he never failed answering the prayers of the righteous." In the conclusion of the religious service, after telling God how good he was, he prayed most fervently to God, "to take into consideration the poor down-trodden slave, and immediately burst the shackles from soul and body, and let the oppressed go free."

Now, friends, the query arises, Are all those who pray for the abolition of American slavery, unrighteous blasphemers, and, therefore, God will not answer their prayers, because of their unrighteousness? Or is he a slaveholder, and, therefore, those who pray for the slave, pray against God's will, and, consequently, err in their ignorance, unless they are more humane than God? Or is it a fact that God neither hears nor answers prayer? Which of those three horns will the preachers take?

How often do we hear remarks similar to the above fall from the lips of those God-confiding saints, who, notwithstanding, see the many evils which afflict society, and also the perfect silence on the part of God with reference to their removal; and yet they stolidly adhere to their blind credence that "God is a prayer-hearing and a prayer-answering God." When will the people learn that these evils can be only erased from society by the gradual growth of mind or the progressive unfoldment of mankind into higher planes of light and knowledge in reference to their natures—their physical and mental wants and general surroundings.

What man or woman with common sense, seeing themselves in danger, will pray God to remove the approaching difficulty from them? Would not their instinctive powers (to say nothing of the enlightened intellect,) prompt them to immediate rescue by their own effort, before they could possibly think of God, unless it would be one who had long been accustomed to ask God to do his work for him?

Another thought occurs: The general idea of God is, that he is possessed with infinite knowledge, power and mercy. Now, if he is infinite in knowledge, he must have foreseen from time

without beginning, all the imperfections of the world, and consequently, all the misery growing out of these imperfections. If this is a fact, why are they permitted to exist, when there is power sufficient to sweep them from the earth with one single blow, and thereby relieve the world of untold agony and distress? It seems that nothing but a want of goodness only equal to that of a good man, would permit the continuation of human suffering, if such knowledge and power are really in existence.

Now, friends, to me, one of two things seem to be a fact: God possesses no such attributes, or else it is entirely out of his line of business to engage in such transactions. Who will give light? Cerro Gordo, Ind. J. H. MENDENHALL.

THE ECONOMY OF CO-OPERATION.

The fact is stated in the Circular, that two men and two women get the breakfast for the Oneida Association which consists of nearly 200 persons. The experience at the Raritan Bay Union is similar. This shows what Association may do in the way of economy. On the isolated household system, getting breakfast for this number requires about forty kitchens and forty cooking women with forty cooking-stoves and other furniture to match. Is it not strange that socialists do not more generally adopt the co-operative plan, since its economies and its practicability are thus demonstrated by the actual fact? If they are distrustful of Association in general, it would still seem that they might at least locate their little farms and workshops together, either as individuals or families, and build a joint-stock hotel for boarding and lodging purposes. Large city hotels are unitary homes where all sorts of people live; then why do not socialists do even this much? There are sufficient reasons of course why they do not; but this is not the place just now to enquire after them. The work must be eventually done—the economies and all the moral and social advantages of the co-operative home must be secured; but before this obtains very generally even amongst professing socialists, much agitation is necessary. Let us have the agitation in all its forms, and the practice as fast as we can get it.—S. REV.

Man is never wrong while he lives for others; the philosopher who contemplates from the rock is a less noble image than the sailor who struggles with the storm.—N. E. Sr.

ORTHODOXY VS. POTATOES.

Is it philosophical to suppose that "a false Theology" can either increase or diminish the amount of corn, cabbage or potatoes which the acre is capable of producing?—PEOPLES PAPER.

Yes; we can prove it to be quite philosophical. Other things being equal, the material products of a country increase in proportion as the mind becomes wholly or partially emancipated from the shackles of false creeds. For instance, the North of Ireland, though naturally inferior in fertility to the South and West, produces much more in proportion to its size and population than those parts of Ireland in which Romanism predominates. It has been proved by Irish statistics, county by county, that in proportion as Romanism predominates, the production of material wealth diminishes, and crime and pauperism increase. Italy, the "garden of Europe," is less productive than sterile Scotland. So of many other countries.

If a person's theological creed lead him to the conclusion that conditions and circumstances here (except as they affect his being "born again,") have no influence on his future destiny, the result will be to diminish somewhat the production of "corn, cabbages and potatoes;" (Irishmen excepted in the latter article;") still more of peaches, pears, apples and other fruits necessary to the true life of the body, and hence conducive to that of the spirit.

A. C.

Book Notices.

We have received from the publisher in Paris a French work purporting to be written by Spirits, through the mediumship of Allan Kardec. From the hasty glance we have been enabled to give, we have formed a very favorable opinion of its merits, and will furnish from time to time translations from it for the paper. The following chapter is on the

LAW OF LABOR.

Is the necessity of labor a natural law?

"Yes; and civilization necessitates an increase of labor."

Why does nature herself provide for the wants of animals?

"All in nature works; the animals work as dost thou."

To what does man owe his food, his protection and his well being, but to his labor and activity? To him who is too feeble to labor, God has given intelligence to supply the deficiency."

Why is labor imposed on man?

"It is a consequence of the grossness of his bodily nature. It is a means of perfecting his intellect. Without labor, man would rest in the infancy of intellect."

In the most advanced worlds, is man under the same necessity to toil?"

"No, because he has not the same wants; but do not believe that he is hence inactive and useless."

Ought one to understand by 'labor,' nothing but physical occupation?"

"No; the mind works as well as the body. All useful occupation is labor."

Are there not those who are unable to work, and to whom existence is useless?"

"God is just; he condemns only those whose existence is fully useless. He wills that each should make himself useful to the extent of his ability."

Is the man who possesses sufficient property to maintain existence, exempted from the law of labor?"

"No; for his means of usefulness are thereby enlarged."

Rest after labor being also a want, is it not also a law of nature?"

"Yes; it is equally necessary, in order that liberty may be left to the mind to raise itself above matter."

What is the limit of labor?"

"The limit of capacity."

Does nature impose obligations on children to work for their parents?"

"Yes; even as for parents to work for their children."

The work is entitled "Le Livre des Esprits;" (The Book of Spirits.) It contains 176 pages large octavo. On its cover are advertised seven other works on Spiritualism and a larger number on Animal Magnetism and other departments of the Science of Man.

HOW TO BEGIN.

Still we think that families should be gradually enlarged as fast as love expands, in order that there may be an economy of fuel and all other outlays, in shelter, storage, and general comfort; and more especially that while some are at home others may go abroad on labors of usefulness to mankind, or excursions of pleasure to themselves; and thus all could have more liberty than as now in small families, where all are constantly needed for purposes of family duty. Now when we see love adding one and another to the family circle, we will begin to think such families might harmonize in co-operative associations, but not until then.

And we think that as soon as love prompts it, neighbors should seek to harmonize and co-operate, and that the poor should join their pecuniary interests in the purchase of small and easily-managed machines, to lessen labor and save expenses, such as sewing-machines, horse-power mills, and small steam engines for sawing, making shingles, etc. — "WORDS FROM OUR SPIRIT FRIENDS."

A RETURN TO THE FIG-LEAF FASHION.— An Irish paper contains the following:

"The subject of the costume of the Ancient Britons has been often discussed; it has been asserted that they were naked. Those who oppose this view adduce as reasons, the coldness and variable nature of the climate. The question has been set at rest by an experiment recently made on a child at St. Anne's Blarney, near Cork. The child is fourteen months old, and is the son of Mr.—, who determined to ascertain what the human frame would bear. The child is perfectly naked night and day. He sleeps without any covering in a room with the thermometer at 38 degrees — from this he goes into a bath at 118 degrees. He sometimes goes to sleep in the bath. He is perfectly indifferent to heat or cold; he is lively, active, cheerful and intelligent. His appearance constantly reminds the observer of the best efforts of our best painters and sculptors. Therein is the beau ideal—he is the reality. His simple, graceful, natural, easy and ever-varying postures are charming. He arrests the attention and admiration of all who see him. The peculiar character of his skin, is very striking; it is exquisitely healthy and beautiful. It may be compared to the sun shining through a painted window. During the progress of the experiment, he has cut three teeth without manifesting any of the disagreeable symptoms usual to children in that condition. He appears to be quite insensible to pain. Occasionally he gets an ugly fall, but not a sound escapes from his lips."

ANOTHER OFFER TO TEST MEDIUMS!

Through the medium of the Randolph Journal, Joseph Coats, Union City, Ind., offers to—

"Give \$25 to any medium, or set of mediums, that will come to my house and form what is called a Spiritual Circle, and answer questions correctly that I shall interrogate, and cause the table or chair to move back and forth, up and down, as they are boasting all over the land they can do without touching them. I claim the privilege of having four or five persons present, as a committee to investigate the operations of the circle. Good order will be observed. Operations to continue from day to day until six sittings are had."

Well, suppose some such offers are accepted, and the experiments are failures, and others are not claimed at all, what is proved or disproved? Because certain things do not take place to order of Joseph Coats or Dr. Hammett, it does not follow that they do not take place elsewhere. What some HAVE seen cannot be disproved by what others HAVE NOT seen.

A C

THE SPIRITUAL INVESTIGATION.

Speaking of the report of the Committee, the editor of the Boston Investigator remarks as follows:

The above report may be correct as to the unspiritual cause of the so-called spiritual manifestations; but unless their cause is satisfactorily explained by the Committee, their investigation will have but little effect. It may be a question whether all the manifestations are a "stupendous delusion." Something makes the manifestations, (or at least some of them,) which it is not easy to account for; and until this is explained, people will attend "Spiritual Circles," in spite of the solemn warning of the Committee that they "tend to lessen the truth of man and the purity of woman" — an assertion that will apply no more to "circles" than to churches.

LITERARY NOTICES.

"HERALD OF LIGHT: a Monthly Journal of the Lord's New Church." Rev. T. L. HARRIS.

I have just looked over the second number of this journal by T. L. Harris, the poet. It contains many articles beautifully written and some fine pieces of poetry, such as Harris seems to write as the brooks murmur. The beauty in it reminds me, however, of the ivy on a ruin that adorns the crumbling walls. It is a pity to see a man of talent, waste his time in plastering up with Spiritualism, the old rotten structures of orthodoxy that are a disgrace to the age, that never can be mended, and that must in the very nature of things be destroyed. What means the "Rev. T. L. Harris," and the "Journal of the Lord's New Church?" Have we not been cursed long enough with Reverends, Right Reverends, and Reverend Fathers in God, but we are to have a new brood under the wing of a new faith, to eat up the tender plants and turn the blooming field of truth into a wilderness? In what respect is friend Harris more reverend than John Brown or Henry Smith? and if he is, would it not be more modest for some one else to proclaim it to the world?

Who is the Lord to whom the New Church belongs? Is it Lord Harris, Lord Jesus, or who? Did Jesus ever establish any Church? If he did, there is no record concerning it remaining. In what sense can any church established ever be the Lord's church, and what better would it be if it was the church of the very "Lord and Saviour, Jesus Christ?" The church that would be calculated to advance the children who lived eighteen centuries ago, would be poorly calculated to advance the men of the present day.

I have not time to write all the absurdities and old fogyish ideas that abound in this New Church Journal; but a few of them are worthy of regard.

"The reason of unregenerate man, whether clairvoyant or otherwise, partakes of the insanity of his moral nature." Who are unregenerate men, we are led to enquire? Unregenerate means not born again. I suppose those are born again who agree with friend Harris; their moral nature is sane. All who disagree with him, are of course unregenerate and—morally insane. Is it not time that the orthodox twaddle about regeneration was dropped by sensible people? Most of the born-again people that I am acquainted with seem to be only half born now and the greatest misfortune that could happen to us would be our passing through a like process, and being born into a similar condition.

If the reason of man is morally insane, how can he become regenerate? His reason cannot lead him to it, certainly. Are we to adopt the Calvinistic theory—God hears a few again of his own will, for his own glory, converting them into sane beings, and leaves the rest—poor, crazy men—to dance their way to the devil?

"No man can read a page of the bible without a divine monition of its truth working in the depths of consciousness." I must confess, then, that I am "no man." And the man that can find a divine monition of the truth of the Genesisal fable of creation, the clumsy story of the flood, the filthy tales about Lot, Jacob and Judah, the long and conflicting genealogies of Kings and Chronicles, and the amatory Song of Solomon, may consider himself widely different from thinking people generally.

"There runs through Nature one melancholy wail over the lapse of man from his primeval innocence. All nature mourns in sympathy with the degradation of the human race. Climates are unbalanced, seasons disconnected, the fertility of the soil diminished, plants and animals diseased, by reason of the corruptions which had their origin in the perverted conditions of the human will." How strange that any common sense man should repeat such orthodox parroting as that! Where was his primeval innocence? Did lions, tigers, dogs, wolves and hogs fall

from their primeval innocence at the same time? nettles, thorns, and brambles also? Did tigers live on potatoes and cabbage before man fell, and lions take their dinners from the corn-stalk?

Geology demonstrates that climates were more unbalanced in the PRE-HUMAN age, than since man's appearance on this planet; earthquakes were more numerous, volcanoes more active, and Nature moaned with an infinitely louder wail before she had any human degradation to wail over.

The world and all upon it are holier, better and happier than they ever were. God's volume that cannot be interpolated nor corrupted, declares it, and all are striding on to a still more glorious condition in the future.

"The Herald of Light" is, I think, more like a record of darkness. T. L. Harris seems to me (perhaps I do him injustice, but such is my thought,) to be envious of the success and position of A. J. Davis, and desirous of destroying as far as he has the power, the influence of his writings, and then establishing himself as Pope of the "Lord's New Church." Friends of Reform, beware of popes, big and little, old and young!

THE BETTER PART OF VALOR.

Some Reformers have an admirable facility in attaining the honors of martyrdom where no possible benefit can accrue, either to themselves or others. They stand on much the same plane as many of the Primitive Christians who were so desirous of a speedy and painful transition to the "other side of Jordan," that impatient of the comparatively slow process of the legal tribunals, they vociferously and impatiently proclaimed their belief to magistrates who were, hence, compelled to sentence them to death, when otherwise they might have died quietly in their beds.

There are ways in which Radicals can steadily and practically advocate their opinions on all suitable occasions, without giving offence or exposing themselves to a broadside. But many of them seem not yet to have ascertained that zeal goes farther when tempered by prudence; that gentleness does not diminish firmness; and that discretion so far from implying cowardice, is really and soberly the better part of valor. Compromise is one thing; courtesy, another; and prudence a third. The use of the two last by no means implies the presence of the first. Undue excitement causes an equally unnatural collapse, and the absence of courtesy increases rather than diminishes the force of the opposite party. In the battle of life, a comparatively small quantity of effort and zeal when directed judiciously, will accomplish more than ten times the amount in hot-heads and undisciplined minds. In the battle of reform, the lack of numbers, must be compensated by a well-directed expenditure of energy, and even with truth on the side of the minority, generations must elapse ere anything tangible or definite can be accomplished to elevate perceptibly the mass of mankind.

There is too much need of earnest yet prudent effort for sincere reformers to waste their lives in unavailing struggles with invincible obstacles. They should learn to husband their vitality for the useful and practical. Martyrdom is glorious when encountered in the right spirit and in the path of duty. But there are quite enough martyrdoms to be met with on that path without going out of our way to seek more, hence falling conquered before a host of enemies that we have unnecessarily made, and thence forward spending our lives uselessly or worse, when the same amount of energy differently directed, would place mankind a generation in advance of the position they now occupy. Such persons do not belong to the Vanguard of Reform, but are stragglers almost certain to be killed or taken prisoners by the watchful sentinels of Conservatism.

A. C.

It was observed of a deceased lawyer that he left but few effects. "No wonder," said a wag, "he had but few causes."

Vanguard.

SATURDAY, JULY 18, 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.

RELATION OF LAND-MONOPOLY TO CHURCH-IANITY.

Mr. Hine thinks we put the cart before the horse in considering a false theology as the CAUSE rather than the EFFECT of land monopoly.

I do not feel it to be useful to enter into an extended discussion as to whether land monopoly causes or is caused by a quack theology; probably to a small extent both operate on each other, as reciprocal cause and effect, neither can be WHOLLY extirpated until BOTH are removed. If, however, land monopoly was, in the main, the cause of sectarianism, those who cultivate their own land, would be much more remarkable for their freedom from the latter evil, than those who do not. On the contrary, we find the strongholds of sectarianism are in the heart of the rural districts, away from large cities, as a general rule.

There is, perhaps, on the whole, a greater average amount of liberality in THICKLY SETTLED NEIGHBORHOODS than in large cities on the one hand, or ordinary farming districts on the other. They are comparatively free alike from the extreme isolation of ordinary country life, and the precocious and demoralizing tendencies incidental to that of a large city.

The substitution of gardening to a great extent for farming as a means of revenue, and of fruit-growing for cattle and hog raising as a means of direct subsistence, would at once diminish the extreme isolation of ordinary country life, and the exclusive closeness, antagonism and consequent privation, greediness, and disorder characteristic of present city life.

This mode of life would make practicable and advantageous measures to reduce household labor by the use of cheap machinery, etc., on a plan of partial co-operation; and thus supply facilities for mental and physical culture to mothers, which would powerfully affect the rising generation, and make them too healthy, both in mind and body, to be enslaved by the terrors of a ghastly theology, on the one hand, or ham-strung by political subterfuges on the other.

Past history as well as present circumstances and conditions sustain, I think, the position that false views in reference to a future state, are the main CAUSE (not to any extent the effect) of land monopoly. The CHURCH is the KEYSTONE of slavery of soul, body and estate. Land monopoly, however, needs direct action for its extinction, and it is as well to begin at each end of the line of railroad which is to carry both to "Davy's locker."

So whenever friend Hine gets out his FREE SOIL TICKET, we shall probably sustain it. In the meanwhile, each must devote his principal energies to the work he can do best. Something more rapid and effective than political action should, however, be devised to effect an immediate diminution of the evils resulting from this monopoly. We think the measures suggested in reference to reform neighborhoods where the culture of fruits and vegetables is the basis of subsistence, admitting of the economy of domestic labor by co-operative machinery, are best adapted to the desired end.

A C

"Say Bill; then you're gettin' a dollar a week now?"

Second boy—"You might a know'd that by seein' all the fellers come soapin' around me, that wouldn't a noticed me ven I vas poor."

MASS MEETING AT RAVENNA, O.

The great mass meeting which commenced here on the morning of the Fourth, closed last evening. The number present were variously estimated at from six to ten thousand. This estimate, of course, included those only who are still inhabitants or members of the earth-sphere. If we admit the possibility of our being visited and controlled by beings from other spheres, we should, judging from appearances, calculate on the presence of a host which few men could number. There has probably never been a larger, perhaps never so large a gathering of the kind in the state of Ohio. Men and women of almost every form of worship were there, not merely to hear and to see, but as the advocates of Freedom and the champions of Truth. The largest liberty was given to all to think their own thoughts and give utterance to their own convictions, without other reserve than the rules of decorum and necessity enjoin; and notwithstanding all this, there was very little of anything like inharmonymy.

On the morning of Saturday, Mrs. H. F. M. Brown, who was the first to address us, in the sweet, gentle, earnest manner so peculiar to herself, alluded to the declaration made and published to the world on that day in 1776, by our fathers; noticed its narrow limits, the thralldom in which it left woman, though it promised freedom to man, and called upon her sisters to join her in a second declaration of independence—*independence for themselves—independence for all.* Her remarks were well suited to the occasion, and the inspiration of the living spirit of truth animated, energized, pervaded them.

Mr. Kellogg followed with some very pertinent remarks in reference to times, seasons, institutions, etc. He spoke professedly "under spirit control," and though I cannot sufficiently comprehend the term to render it a reality to myself, yet I confess his remarks and the peculiar manner in which they were delivered, indicate on his part any other than a disposition to deceive in reference to this matter.

Dr. Humphrey spoke earnestly and well—coolly, calmly, and with the composure and dignity of one who understands his position and believes it to be correct.

William Denton having arrived in the mean time, was next called upon and responded by briefly but systematically reviewing the work of creation—tracing the progress of development from the remote ages of the world's past, noticing the changes which for millions of centuries were preparing this earth of ours for the rudest forms of animal and vegetable existences and the changes afterward necessary to fit it for the existence of the first rough, rude Adam, who should, nevertheless, be infinitely superior to his predecessors—the monsters of previous ages.—From these facts, he argued the progressive tendency of mind and matter, regarding mind, or rather spirit, as only matter in a refined and superior condition.

In the evening, Mr. Rogers of Columbus, exhibited at the Town Hall, the painting said to have been executed by himself when in an unconscious condition. Of these I cannot speak, as I was not present to witness the exhibition.

Henry C. Wright and William Denton spoke at the same hour in the Universalist Church to a large and attentive audience.—Mr. Denton's remarks were principally on the "Plan of Salvation"—not salvation by faith in the atoning merits of another, but by obedience to the laws of life, outward and inward. Mr. Wright's text was a novel one and read as follows: "You will all go where Judas Iscariot went—that is, TO YOUR OWN PLACE." He argued from this, the positive necessity of every one finding his or her proper level; the positive necessity of every one shaping his or her own destiny;—endeavored to impress upon the mind the fact that it belongs to ourselves to say whether we will forever remain in the foot-prints of our fathers.

On Sunday, speeches were made on the platform by Mrs. Brown, Mr. Sutliff, H. C. Wright, Mr. Kellogg, Mr. French, Dr.

Humphrey, William Denton, Mr. Tinkum, Mrs. Lewis and several whose names I did not learn. Besides these, some twenty, perhaps, in front of the stand were moved by ghosts, in or out of the body, to some singular pranks. It would be a difficult matter to describe this part of the exercises, which continued for about one hour, and I let it pass.

In the evening, the Town Hall was crowded with an eager company to witness the wonderful manifestations through the mediumship of Mrs. Coan, said to be one of the best test mediums in the world. I was not present, but was told that out of the numerous tests given her that evening, there was not one failure.

H. C. Wright, Wm. Denton and Mrs. H. F. M. Brown spoke at the Universalist Church, and thus ended a meeting which for numbers, interest, freedom, and candid expression of great thoughts, has never had its equal in the state of Ohio.

Ravenna, O., July 6th.

ELIZABETH M. F. DENTON.

VISIT TO A "FORTUNE-TELLER."

Many have seen wonderful accounts of the prophetic powers possessed by many persons denominated "fortune-tellers."—Some of us resolved to carry out the apostolic principle of "proving all things," by paying a visit to a sable sybil located in this vicinity.

A gentleman friend from a classic locality in this region, formed one of the party. Imagine three of us trudging along with a baby-wagon through the hot streets for a mile and a quarter, to ascertain our future destiny in life! In due time, we arrived at the sybil's temple. It was a little shanty; the room was so small we could scarcely turn round. The vestibule was guarded by a hog tied with a rope and three dogs running at large. Probably had the latter animals been fed for the occasion by a liberal allowance of butcher's meat, we should have been received by canine acclamations. Under the existing circumstances, this ceremony was dispensed with.

The seeress, a portly-looking colored woman with a flat nose, invited us to come in, at the same time pushing divers matters under the bed, to enlarge the available space of the six-by-five apartment to make room for us. While our gentleman friend was having his fortune read by the coffee grounds, and apparently receiving it with due decorum, we took a peep at the varied beauties of the inner temple, in order to see why that spot should be the only mart of prophecy in this city of twenty-five thousand inhabitants.

The room was not plastered; from beam to beam, those busy little insects, the spiders, were weaving their webs. An old bureau stood in the corner, whose better days were, doubtless, ended half a century ago. On it were lying in picturesque disorder a variety of ingredients, such as bread, butter, coffee pans, cloths, knives, etc. On the bed (which by the by, had to form a seat for two of us, as there was not room enough for all,) lay a sick colored boy—her son; we turned sympathetically to look at him; he had a large under-lip, which we thought rather disparaging to his face, but he nevertheless showed himself possessed of a humane and tender spirit by taking the numerous bed-bugs off very carefully and throwing them under the bed, instead of killing them!

However, the revelations of the seeress were so absorbing, that we soon forgot all surroundings. She herself was deeply interested in them, as she gazed through the coffee-cup into the future of which she talked earnestly and sublimely, while the perspiration rolled down her cheeks.

As we kept copies of what was said, we will furnish extracts thereof for the edification of our readers.

A lady who has just commenced advertising under the head of "Congenial Relations," was informed that she (the seeress,) saw nine or ten gentlemen who did or might take to her, but there were so many "curositities in her system," that she couldn't make it

out exactly; long journeys on a steamboat within a definite space of time, and other particulars regarding her future destiny were detailed, "too numerous to mention." This lady (who is decidedly radical on religious subjects,) is to be "converted, and will be as happy as a kitten!"

The next on the list, was our gentleman friend. The following particulars were given (among others.)

She saw a "big house with lots of women;" she "didn't know what kind of place it was." She also stated that he was bashful. He is accused of being a free lover! Rather a singular coincidence!

"Something particular on your mind, but you will be decided in a short time." Several persons were described with whom he would shortly transact business. "The place you will go to is across two streams, between two states and a beautiful place; I never saw such a place. You don't know what to do."

(Here the second cup was drawn.)

"You look to me somewhat decided now. You will not be disappointed either. You are going to trade for a while. You will make a change away from here."

(He is looking out for a congenial co-operative association, but is now travelling and trading; will continue to do so until Fall or Winter.)

The next examination was that of the writer of this article.

"Very busy; great success; you are going ahead of the others. You have but one disease; you have had it a long time. You will be healthy after you go into a new country."

(I have BUT one complaint which I have had three years. I am going a short distance to get cured.)

You will remove in five to twenty-three months. You will be prosperous afterwards; you have seen a great deal of trouble, but will soon be well off. I see a high building going up in the country; I suppose your husband must be going on a farm: but I see some kind of machinery like a workshop or something of the kind; I don't know what it is—have never seen anything like it." (Printing office?)

In about five or six weeks, will have a conversation with a man with black hair, having a mustache on the chin(!) a thin-faced lady will enter. SQUASH it at once, or you will be sorry for it."

"You have lots of curositities on your mind and working in your system; I don't know what; but there's something new always coming up."

I have not given the exact words, as they were given principally in the African vernacular, and plentifully interlarded with such phrases as, "Curositities on your mind," "curositities working in your system," and with various interjectional phrases.

I give the foregoing for what it may be worth. Though her remarks were mostly of a general character, and the woman very ignorant, and, consequently, unable to convey clearly her ideas, there were many statements made regarding our individual circumstances not exactly accounted for on chance principles, and in which collusion was out of the question. With all the real and seeming absurdities of fortune-telling, there may be more in it than meets the superficial eye.

A D C

CATHOLIC SPIRITUALISM. — The UNIVERSE, the leading organ of the Romish church in France, thus speaks of a R. Catholic medium—St. Cupertin:

"His feet disliked to touch the ground; and the slightest remembrance of heaven ended this unnatural state by detaching his spiritualized body from the earth. Many times was he seen elevated in the air to a considerable height in the presence of a crowd mute with awe. The sight of a tabernacle, or a crucifix, or an image of the Blessed Virgin; the name of Jesus, or of Mary, pronounced in his presence, was sufficient to bring about this extraordinary phenomenon."

Poetry.

ONLY WAITING-

A very aged man was asked once in an alms-house what he was doing now. He replied, "only waiting."

Only waiting till the shadows
Are a little longer grown,
Only waiting till the glimmer
Of the day's last beam is flown;
Till the night of earth is faded
From the heart, once full of day,
Till the stars of heaven are breaking,
That shall drive the mists away.

Only waiting till the reapers
Have the last sheaf gathered home;
For the summer time is faded,
And the Autumn winds have come.
Quickly reapers, gather quickly
The last ripe hours of my heart;
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
At whose feet I long have lingered,
Weary, poor and desolate.
Even now I hear the footsteps,
And their voices far away;
If they call me, I am waiting.
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown,
Only waiting till the glimmer
Of the day's last beam is flown.
Then from out the gathered darkness
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

A SONG OF MORNING.

The flowing stream of melody
Through all the quiet night,
Moved calmly on and silently,
And filled the heart with light;

And when the sun sublimely rose
And filled the heaven with day,
And tinged with flame the mountain snows
That on its threshold lay,

Its brightness gave each living thing
A winged, harmonious voice,
And bade them in the ether sing,
And worship, and rejoice.

O human heart, O weary heart,
But yield thyself to love,
And, touched by more than mortal art,
Thy fluent life shall move

In harmony with birds, and flowers,
And angels in their sphere;
And, gifted with immortal powers,
Thou'lt be an angel here.

HERALD OF LIGHT.

"THE WEEKLY MEDIATOR."—This is the title of a courageous sheet edited and published by James M. Barnes, away out in Conneaut, Ohio, at the subscription price of \$1.50 per annum.—Friend B. is an independent thinking, persevering and fearless advocate of radical truth, and though laboring under difficulties that would long since have borne down less of a persistent and working man, takes for his motto, "Never give up the ship."—The Mediator ought to be sustained.—PRINCIPLE.

An Irish sailor once visited a city where he said "they copper-bottomed the tops of the houses with sheet-lead."

Extracts from Correspondence.

From D. E. B., Vermont, Ill:

"We have had some few manifestations here, but have not yet had a lecturer in this wilderness on the subject, but have had some hard speeches from the blind side against it.

What few Spiritualists are scattered about here, ardently wish and wait for some good speaker to come to Vermont, Fulton co., Ill."

J. A. Rutherford, Honey Grove, Texas, writes:

It seems to me that Orthodoxy has come to a dead stand in this country. In point of intelligence I would say that priests (i. e. preachers) are scarcely neck and shoulders ahead of the masses. If the priests do not brighten up a little, the masses will quit them. At all events, camp-meeting religion is a thing that was, but is not now, in these diggings. Sound morality is, I think, on the rise. I wish you great success in your efforts for truth."

Allan Kardec, of Paris, France, the medium through which was written "Le Livre des Esprits," noticed in another column, writes as follows:

"The end of spirit manifestation is the regeneration of humanity; it has taken place at various epochs; despotism, ignorance and prejudice stifled it. * * * *"

By the Book they have written in France, it will be perceived that if to you they have accorded the privilege of the initiative their instructions are not lacking with us. Here the doctrines of Spiritualism make rapid progress, and the number of devoted and enlightened converts is daily increased who work to disseminate it, and who will be happy to be seconded by you; for Truth is cosmopolitan, and its country is the world."

NOTES FROM THE LECTURING FIELD.

We have just concluded a series of the longest, most radical and soul-stirring meetings that I ever attended. The audiences on Saturday and Sunday were to be measured by acres, and many hundreds have gone from here as missionaries to all the neighborhoods round. I made the acquaintance of Mrs. H. F. M. Brown of Cleveland—a noble-hearted, pure-minded, eloquent woman who is laboring unceasingly for the elevation of the race; of Mrs. Coan, the celebrated test medium, a true outspoken woman who speaks noble thoughts in fitting words, most fearlessly; of French and Kellogg, two excellent trance speakers, young men who speak with eloquence and power—and a host of the true-hearted whose names I cannot remember. H. C. Wright, whom I had not seen for twelve years, was present and gave us some practical discourses. There is more to learn from one of Henry's TALKS than four or five hundred priestly discourses.—He will be appreciated by the world when his bones are mouldering—not before.

L. E. Barnard of Akron, Milo Townsend of Brighton, Pa., and many more of the excellent of the earth, were present, and as a friend said, we were so happy together that if heaven was half as good, he would be perfectly satisfied.

I am much pleased with the Reserve: the people are intellectually and religiously half a century in advance of Southern Ohio and Indiana. Reform in some neighborhoods is almost fashionable, and the hearers don't come creeping to the meeting as if they were ashamed of being seen, but walk boldly as if they were willing to "take the responsibility."

The weather is glorious; sunny days interspersed with gentle showers; the whole land is blooming as paradise, and the prospect of abundance was never better, notwithstanding the grumbings and croakings of the weather-prophets.

From present indications I shall not be able to leave here before October. I have some two or three months' work before me now.

Notice to friends at Richmond and Winchester, H. C. Wright cannot engage to attend any meetings in Indiana this Fall.

Ravanna, O., July 8th.

ORTHODOXY VS. FREE SOIL.

A friend in Wilmington applied to a Deacon for the use of the Reformer's church for a lecture on LAND REFORM, but it was refused in these words:—"We meet there to consider our interests in the LAND ABOVE and have no particular concerns about the land in this world." That is some like a Methodist preacher in Hillsboro who, at a revival that was in progress while we lectured there on Land Reform, exhorted sinners to the anxious seat, saying, "In Heaven, my friends, there is land enough for us all—come and make sure of a home in the skies."

This Deacon and this clergyman appear to be so thoughtless as to believe our earthly interests have nothing to do with our eternal welfare, and yet they say this earthly life is our probationary state, the great object of which is to prepare for Eternity. If this is true—and no one denies it—then the people can secure their salvation in proportion to the prevalence of justice and truth.—PEOPLE'S PAPER.

Just so! This little anecdote shows that a false theology not only caused Land monopoly, but still sustains it. Only in proportion as people are freed from priestcraft, are they ready to hear reason and take practical action in reference to land monopoly, or any other useful subject.

A. C.

MYSTERY OF THE FEMALE SEX.—Haller tells us that women endure hunger longer than men; Plutarch, that they can resist the effects of wine better; Huger, that they grow older without becoming pale; Pliny that they are seldom attacked by lions; while a modern writer suggests that on the contrary they are known to run after lions. Added to all this, Gunter states boldly that "they can talk a few."

RUNNING THE COMET INTO THE GROUND.—The Indianapolis JOURNAL advances a new and very striking theory of the Aurora Borealis, viz:

That a comet has at some time hit the earth at the North Pole, and left its tail sticking out, the flapping of which makes the Auroral light!

LECTURERS AND MEDIUMS.

Mrs. PARKER, medium for physical tests, Selma Clark co., O.
Mr. Albert Parker, lecturer on the philosophy of Spiritualism and Reform. Selma Clark co., O.

B. W. FREEMAN, a Clairvoyant Healing Medium, from Columbus, O., offers his services to the public in that capacity, and also is a Trance-speaking Medium. He will visit places where his labors may be desired, on applications addressed to him as above.

WANTED—A FEMALE CLAIRVOYANT, for the purpose of examining disease. A competent person, capable of attending to business during the occasional absence of the undersigned, would find constant employment, and the privilege of access to a medical library, etc., by addressing
Dr. LYON, DAYTON, O.

Office on West Water st., a few doors below Liberty.

Advertisements inserted at the following rates:

Ten lines, one insertion, \$1; subsequent insertions, 25c. per quarter, \$3. Three lines, first insertion, 50c.; subsequent insertions, 12c.; \$1.50 per quarter.

Terms of advertising for Conjugal Relations, HALF the usual rates; viz.: ten lines, 50c. first insertion; 12 cents for each subsequent insertion. For Congenial business relations, full advertising rates, if the person advertising succeed thereby in obtaining a more congenial or profitable position or employment. Otherwise, payment is optional.

SPIRITUAL CLARION.

Mr. and Mrs. U. Clark, Editors.

8 pages 4to. \$1 per annum. Published weekly, at Auburn, N. Y.
Six copies, one year, \$5. Ten copies, \$8.

DAVIS AND CUPPY.

Insurance Agents and Underwriters,

Representing Cash Capital to the amount of \$6,000,000!

Are issuing Life, Fire, and Marine Policies, at rates of premium as low as consistent with the hazards taken. All losses promptly adjusted and paid at this office.
DAYTON, OHIO.

LECTURING APPOINTMENTS, ETC.

Albert G. Parker will lecture at Mifflin on the 19th, forenoon and afternoon.

At Pleasant Valley on the 26th. Once or twice as the friends direct, on the first Sunday in August, at Kingston, Delaware Co.

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.

A two-days meeting of Spiritualists will take place at Darrow Street, near Hudson, Summit co., O., July 18th and 19th.

A Grove meeting of Spiritualists will be held in Steele's grove, near Dayton, on Sunday afternoon, July 26th, commencing at 3 o'clock.

A Grove meeting will be held on Timothy Cox's farm, one mile north of Mesopotamia Centre, O. O. L. Sutcliff, A. B. French and O. P. Kellogg will be there. Time—the last Saturday and Sunday in August.

DR. E. L. LYON,

SPIRITUAL AND BOTANIC PHYSICIAN;
West Water street, Dayton, O., a few doors below Liberty.

Prescribes for diseases by spirit direction; has practiced medicine for ten years past, the latter five by spirit prescription, during which time he has had remarkable success in the treatment of the following diseases, 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.

Should the disease be complicated or not well understood, a lock of the patient's hair will ensure a minute description of the causes and symptoms of the complaint, with a prescription of the best remedies. But if the symptoms can be clearly stated in writing, it will save both time and expense.

For terms and further particulars, address

DR. LYON, DAYTON, OHIO.

CONGENIAL RELATIONS.

I am a vegetarian, am progressive in sentiment, do not belong to any so-called religious society; in a word, I am what many choose to call an "infidel." I believe in the spiritual philosophy, hence am a spiritualist. I may here remark that spiritualism has done me a vast amount of good, for previously I did not believe in a future state of existence.

I am young, not tall, nervous temperament predominates, hair brown, eyes grey, love music, can play on one or two instruments. I love harmony and beauty in every thing. So much for myself.

I desire to correspond with and find a being who would harmonize with me in my principles, hopes and aspirations. I think I would be most attracted to a gentleman in whom the bilious nervous temperament predominated.

Address EDITH SUMNER, Vanguard Office, Dayton, Ohio.

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

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

Address—Ernest Hamilton, Vanguard office, Dayton.

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

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

CLAIRVOYANCE FOR DISEASE.

WM. L. VAN VLECK, RACINE, WISCONSIN,

Will examine and prescribe for diseases by Clairvoyance. Address as above. Terms, one dollar and upwards.

PSYCHOMETRY.

MRS. ANNE DENTON CRIDGE

PSYCHOMETRIC DELINEATOR OF CHARACTER;
DAYTON, OHIO.

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 S W 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 coxesses 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 minutiae."

From Wm. L. Johnson, Exeter, N. H. April 6.

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

CONDITIONS.—The letter to be examined, if not sent by the writer, should be enclosed in a SEALED 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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RELIGIOUS REFORM.

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OR

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Written through the mediumship of Miss Nan Clara McRoberts, of Chilicothe, 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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THE PHILOSOPHY OF REFORM—
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This is an efficient bomb-shell packed in a small compass, and calculated to effect explosions in the orthodox magazines at small cost. Price, 3 cts. each; 25 cts. per dozen; \$1.25 per hundred, post free. For Sale by C. M. Overton, Yellow Springs, and at the Vanguard office.

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POEMS FOR REFORMERS. By W. Denton, 50 c., postage free.

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A liberal discount to wholesale purchasers of the preceding works.

Postage stamps received in payment.

The following valuable books are kept for sale at this office; Modern Spiritualism, its facts and fanaticisms. By E. W. Capron. One dollar Postage, 20c. Every thinker should read it.

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The only thing invented that will hold a door firmly in any position.

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This institution is 3 miles from Liberty, Union county, Ind. The locality is well adapted for the purpose, in every respect. A routine Practice is not followed, but all improvements are adopted which may be safely and advantageously applied.

Calisthenics, or Movement-Cure will be put in requisition.—The Electro-Chemical Baths will be administered in all cases requiring them. They are a recent improvement in the application of Electricity in the treatment of many otherwise incurable diseases. Their most marked effects are manifested in cases of poisoning by working in or otherwise using Mercury, Lead, Iron, etc. They are also efficient in most forms of Female Complaints.

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

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