

The Vanguard

Vol. I. DAYTON, OHIO; FOR THE WEEK ENDING SATURDAY, AUGUST 8, 1857. No. 23.

SUPREMACY OF MORAL PRINCIPLES; OR OBLIGATIONS OF DEITY. BY THE "YELLOW-SPRINGS MILK-MAN."

Much has been said by moralists and religionists of the duties of man to his maker, and but very little of the obligations of Deity to man. And, I suppose, it is not generally held that he is, or can be, under obligations to any one. But why not?—Does the possession of absolute power relieve any being from a responsibility to the great rules of morality—the eternal principles of right? Has God a moral right to do wrong? Does wrong become right because God does it? Are Right and Wrong but relative terms—mere conventionalisms? No! they are eternal, immutable Principles, which can by no means be made convertible. Principles make gods; gods cannot make them! Right and Wrong are the same, though there were no God. They are fixed and immovable, incorporated into the very nature of things, indestructible, immortal, though a thousand gods were bankrupt!

We are, therefore, not to determine principles by gods, but gods by principles. God himself cannot sanctify a lie. A truth is revered without his sanction; falsehood is falsehood, though it consort with gods; truth is truth, though a devil speak it. God has no more right to do wrong than Man has; nay, not as much. We are justified in holding Dignity and Power to a more rigid accountability than weakness and ignorance. Vice is pardonable in undeveloped men, or in devils. In gods it is heinous, because we expect virtue from a being in proportion to his rank, development and consequent capacity for virtue. Is God so selfish as to hold his creatures to a rigid accountability to laws to which he himself pays no attention? What then? He immediately becomes divested of an essential attribute of a true ideal. Selfishness and Injustice are not changed by the high company they keep; or, if changed, take on a darker hue. If God be a god of selfishness and cruelty, these qualities are not sanctified thereby: we are not therefore to reverence them, or the God who exhibits them. To ask it is to commit a crime against morality. Suppose we establish the fact that the God

who made the universe and the millions of human beings, has also created a hell of endless duration for them to agonize in! What then? Does monstrosity become sanctified, or does God become a monster? If this be virtue, how shall we designate vice? If this be a god how shall we know a devil? Were Satan any the less a devil, for being christened God? Does all virtue reside in a name? Great, then, is Nomenclature; and it were folly to have any moral evil on earth, when it can be abolished as easily as it has been done in heaven, by giving it a godly name!

"Hath not God a right to do as he will with his own?" No more than Man has. Had Nero but made Rome, his hellish amusement had been a god-like virtue! Had the burning victim of the North-American savage been his own child, instead of an enemy, he had been doing a heavenly work! If the moral sense of an enlightened humanity has given up to united execration these Lilliputian criminals of earth, what niche in the temple of Infamy shall be assigned to the Grand Inquisitor, the black-hearted Tyrant, the Almighty Monster who feeds his malignity on the groans of millions! If the man who murders one of his fellow men is a criminal, what is he who murders a race? If to fire a city be fiendish, what name shall we apply to him who sets a world in flames? If to burn one victim at the stake be savage, what shall we say to the wholesale incendiary who makes the world one vast funeral pile, and lends the mighty energies of omnipotence to keep strength in the green withes and life in his agonizing victims, that he may not be cut short in his amusements—whose vengeance is never satiated—whose relentless, vindictive malignity is never appeased—who, tireless as the feet of Time, fans the flames about his beseeching victims, laughing at their calamity—on whose adamant heart not the prayer of manhood, nor the supplications of woman, nor the tear of childhood's innocence can make any impression!

O man! look at the horrible creations of your distempered fancy, and blush for very shame at your depraved imaginings!—Alas! that such maniac ravings of religious phrenzy, such mad creations of a diseased reverence, such wild, fantastic reveling-

SPIRIT COMMUNICATION.

HANNAH T. THOMAS. MEDIUM.

(The followings purports to be from a Spiritualist and Reformer of old standing in this State who recently passed to the other life.)

Whatever spirits in the body are most attracted to or in love with, they are best acquainted with when they enter the spheres; and my affections in the world not having been gratified in my social relations and love nature, I have sought here how mankind ought to live in order that they may follow what is their own nature without blame or sin.

I have thus far not succeeded to my satisfaction, because so many difficulties are in the way. But it seems to me that there is a way, and now let me state my present idea, and see what you think of it; and perhaps if I have been further taught, I will endeavor to communicate it at some other time. We have tried the old system, and have not been satisfied with it, and I thought of something like this: Suppose twenty families would agree and hold a convention in some suitable place to gather themselves together and attract as many more as they could to the consultation. Let these agree to gather unto some place which is accessible, say some township in Ohio, or any State where they agree is best. Let them buy homes such as they can afford and be as near together as they can get, because there is not enough harmony now to make it certain that any large company of people would be able to live together without difficulty, if closely united.

Now let some follow one calling, and some another — and let them obey the law carefully, and in everything else do exactly as they please; that is, if one man's affections are drawn to another person who is not at the time his wife, and his wife is not agreeable to him, let him part from his wife, and together let them agree to separate and take lawful measures, so far as they are liable to suffer penalties; that is, give reason apparently for divorce and obtain it, and choose according as affection dictates. And let these families or persons be indifferent to the old-fashioned public sentiment, and in all things live out their own ideas of right and form their own public sentiment, intermarrying only with those who have similar opinions with themselves, and in all the relations of life, striving to protect and help each other. By and by, there would be established a community, which, like the Mormon and some other settlements, could live in their own atmosphere and yet would not be in danger of being made unhappy by conflicting with the legal powers, which cannot be opposed without more difficulty than the gain is worth.

I do not now think that the law is useless, because it restrains many bad persons; but I do think good people are often made its victims to a sorrowful extent. I think that in such a neighborhood, all should strive to approximate a true social life, and for this purpose a center should be chosen, and all should unite in putting up as many unitary buildings as they can harmoniously use; and every person in the neighborhood should strive to have an interest in these buildings and their surroundings. Here they should hold all their important meetings, have social parties, and in all ways that are right, try to keep up an interest in this center, which they should regard as the heart and soul. In time, they would be gathered to it, and in so gradual a way that no shock would be felt in their natures, and all who went to that center to live, would go of choice and not by excitement. I want to see mankind united in interest and married in affection; and then I think they would have no reason to complain of the world. We know how galling it is to live in antagonism with all the world, and have a thorn of strife in every nosegay that is given us to tantalize our hearts; but let us have unity in society and love in our home, and nothing can make us wretched. We have had enough of bitterness and strife—enough of tyrant husbands and wives; we want rest, and peace, and the sweet endearments of a happy home, and in heaven on earth we can abide whatever else may come.

I have not seen much here in comparison to what is to be seen, because I did not have to travel to find my loved ones or those who love me. They came to me, and we have a beautiful arrangement here, which makes all places seem like home to me.

It is the perfection of the hotel and best-room plans which exist in the world. No one who is worthy can need a home here for a moment, and yet if we prefer the hotel or boarding system, we may render an equivalent when we have been here long enough to procure property. Now we give an equivalent in labor always, and have certificates of worthiness according to labor performed. But I am told when I learn the language of the spheres and imbibe its spirit, no such certificate will be needed, because my words and voice will be a certain indication of the truth of what I say. I have not sought to bewilder myself with explorations into the wonderful country I have entered, but like a true inebriate, I have become drunken with pleasure and enervated with delight until I have scarce energy enough to go beyond the gardens and pleasure grounds of this enchanting land. And when they speak to me of happier conditions, I feel as if I would be sick if I would strive to be more happy; and so I wait, while they who are my friends come and go, and I feel as if I could stay here forever. Still I will go after a time and see whether my soul is ready to enter upon a higher plane of heavenly life and duty.

DOUBT, SKEPTICISM AND CREDULITY.

In reference to my remarks on the offers made by Coats, Hammett and others for tests, the Investigator remarks as follows:

"We respectfully submit to our Spiritual brother of the Vanguard, that this sort of reasoning is inconclusive; and we cannot forbear adding, that we have some pretty strong doubts whether he uses it himself in regard to other subjects. Suppose for example, a staunch Bible believer should tell him that he ought to accept as truth all the miracles recorded in that book. But why so? asks Vanguard; I never saw the miracles performed. That makes no difference, says Christian, somebody did; and because certain things do not take place to order (of Vanguard,) it does not follow that they do not take place elsewhere; what some have seen cannot be disproved by what others have not seen."

I do not wish to be understood, as finding fault with these gentlemen, for not believing, what they have not seen. They are probably as correct in their position as that king of Siam who refused to believe on testimony, that water ever became solid. In this, he might have been right, but in calling his informants liars, and expelling them from the country, he was guilty of a glaring error both in logic and in conduct.

So in refusing to believe on second-hand evidence, that which is to them incredible, the above gentlemen may be more than excusable; but in assuming, that, because these phenomena are not produced to their order, and under conditions prescribed by them, therefore they did not take place at all, they err logically; and when, as some of them do, they also denounce those who know that these things are done, and through whom they take place, as liars and impostors, they lay themselves open to an impeachment of their motives.

Moreover, I AM prepared to carry out this logic in regard to the Bible. Most of them are paralleled by occurrences that are alleged to have taken place, within the last ten years. With regard to the remainder, I take precisely the position that candid skeptics take in reference to spiritual phenomena, viz: that I have no evidence that they have taken place, nor any that they have not.

Some cannot believe on the best testimony; they must see for themselves. It is well that some are so organized

Others go farther, and don't believe even when they do see. This is extreme skepticism, but perhaps less injurious than extreme credulity. Others again will believe on reliable testimony, that which is contrary to their experience. Some, comprising the larger proportion of our Orthodox brethren, would believe [or at least, say they believed,] that a man jumped over the moon, if the record of the incident happened to be found within the lids of a certain book; but refuse to believe that sounds are made on a table by invisible agency, though all their acquaintances should affirm that they have seen it done. They believe [or profess to believe,] that a spirit spoke intelligently through a jackass some thousands of years ago; but are resolutely incredulous in reference to the possibility or actuality of the much less difficult feat of a spirit speaking through a man at the present day; though the former belief rests on the evidence of an unknown person, who himself had it second-hand, and the latter on the evidence and experience of thousands at the present day.

Others again, have a very capacious swallow, and take in every thing that comes along, ancient and modern, the more marvelous the better. There are all grades and varieties of belief, unbelief and disbelief. Some people in their belief, like the hog in eating his food, swallow almost every thing. Others, again, are so extremely afraid that somebody wants to poison them, that they starve to death. I think many of the disbelievers in Spiritualism are in the latter predicament, but I would rather starve to death, than be a hog.

A. C.

Poetry.

COMETH A BLESSING DOWN.

BY M. F. TYLER.

Not to the man of dollars,
 Not to the man of deeds,
 Not to the man of cunning,
 Not to the man of creeds;
 Not to the man whose passion
 Is for a world's renown,
 Not in the form of fashion,
 Cometh a blessing down.

Not to a land's expansion,
 Not to the miser's chest,
 Not to the princely mansion,
 Not to the blazoned crest,
 Not to the sordid wordling,
 Not to the knavish clown,
 Not to the haughty tyrant,
 Cometh a blessing down.

Not to the folly blinded,
 Not to the steeped in shame,
 Not to the carnal minded,
 Not to unholy fame;
 Not in neglect of duty,
 Not in the monarch's crown,
 Not at the smile of beauty,
 Cometh a blessing down.

But to the one whose spirit
 Yearns for the great and good,
 Unto the one whose storehouse
 Yieldeth the hungry food;
 Unto the one who labors,
 Fearless of foe or frown;
 Unto the kindly-hearted,
 Cometh a blessing down.

(Grand River Times.)

CALL FOR A LIBERAL CONVENTION.

The Sunday Institute of Philadelphia, established for the acquirement and diffusion of Useful Knowledge based upon Free Investigation and the fullest expression of opinion consistent with decorum, holding nothing too sacred for Man's scrutiny and examination, propose to ALL of congenial sentiments, the holding of a Convention in Philadelphia, to commence on the FIRST MONDAY IN SEPTEMBER NEXT, and to continue as circumstances may direct, for the purpose of devising such a Union and concert of Action as may best conduce towards the spread of Truth, the detection of Falsehood, and the removal of that ignorance which has so long been the means of subjecting the reason and preventing the dissemination of correct knowledge.

Communications relative to the proposed Convention to be addressed to ROBERT WALLIN, Secretary of the Sunday Institute, 142 South St., Philadelphia.

"WHAT'S IN A NAME?"

A communication has been received but mislaid, defending the right of changing names in general, but differing in regard to the expediency of Mr. Steere's doing so, inasmuch as there are significations to that word very suitable to a reformer. The writer thinks the "powers that be" should not be recognized in the business.

A C

LECTURING APPOINTMENTS, ETC.

All letters on business connected with the paper, should be addressed to Alfred Cridge, or, Editors of the Vanguard, Dayton, O. Private letters for Wm. Denton to be addressed to care of A. Miltenberger, St. Louis, Mo., during the month of August. Those in Illinois and Iowa desiring to secure his services can address him as above.

The friends of progress will hold a three-days meeting in Richmond, Wayne county, Ind., commencing on the 4th of Sept. next. The object of the meeting is to elicit truth on all subjects pertaining to the mental, physical and spiritual elevation of the race. A general invitation is extended to speakers and all others interested in the various reforms of the day.

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.

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

A Spiritualist meeting will be held on Sunday, Aug. 9th, commencing at 3 in the afternoon, at the garden of Mr. Henry Winters, Jefferson St., South of the Canal bridge. Dr. Lyon will lecture at Phillips Hall in the evening.

Miss AMPHLETT, lecturer on Spiritualism, trance and healing medium, can be addressed for the present at Winchester, Indiana, care of Mr. J. Pucket.

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 as a Trance-speaking Medium. He will visit places where his labors may be desired, on applications addressed to him as above.

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 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.

Vanguard.

SATURDAY, AUGUST 8, 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.

GAGS VS. FREE SPEECH.

EDS. VANGUARD—I attended the meeting on the 4th and 5th Inst. at Ravenna. It was generally understood to be a free meeting for free thought and free speech. I supposed all were to have the privilege to speak as they had opportunity and inclination, and that no priest or any body else was authorized to decide what should be said, or who should speak. But it seems, according to the Spiritual Universe, of Cleveland, there was a meeting Tuesday evening after the close of the great Jubilee, (as some called it,) at which meeting were passed the following resolutions:

"Resolved, That the sentiments uttered by Mrs. Carrie Lewis of Cleveland, and approved by Mrs. H. F. M. Brown and Henry C. Wright, in reference to the abolition of the marriage relation, meet with our decided disapprobation.

Resolved, That, as Spiritualists, we discard the doctrine of Free Love advocated by Mrs. Lewis, as demoralizing in its tendency, and unworthy of our countenance or support."

These resolutions, imply that Mrs. Lewis, Mrs. Brown, and Mr. Wright, all advocated Free-love doctrines, and the abolition of the marriage relation. There is much that is false and unjust in these resolutions. Mrs. Lewis did not advocate the abolition of the marriage relation. She did advocate what some call Free-love, that is, that each man and woman has an inalienable right to judge and decide in relation to their own conjugal relations, and that it is nobody's business but their own. That they themselves are to judge or ought to judge of the reasonableness and propriety of such relation for themselves, and of everything pertaining to it and its conclusions; and that others have no business to judge and decide their matters for them.

But the flattest falsehood is, that Mrs. Brown approved of Mrs. Lewis' remarks. Mrs. Brown did not say one word in approbation of Mrs. Lewis' remarks—not a single word before the meeting. The writer of this was on the platform with her at the time, and knows that in her remarks after Mrs. Lewis, she made no allusion whatever to her or to her views. She animadverted upon a suggestion of Mrs. COAN, that Spiritualism had nothing to do with woman's rights. Mrs. Brown objected to this, declaring that if Spiritualism was not calculated to elevate woman, improve her condition and exalt her to the enjoyment of her God-given rights, she wished to have nothing to do with it.—This is substantially all she said after Mrs. Lewis' remarks. She is a high-minded, eloquent defender of woman's rights, and a glorious woman she is, whose fame and worth will shine brighter and brighter on the historic page that records the heroic virtues of illustrious women, when the names of those who get up resolutions for a time-serving, ignorant and bigoted market, will be forgotten forever.

As for Henry C. Wright, it is false that he took the management of the meeting. He did not speak till well towards the close. And judging from the countenances of the multitude, no speech of the occasion met with a heartier or more friendly response in their sympathies than did his. But I would say little of one so well known and appreciated. His long public life, his toils and sacrifices, his unselfish devotion to human weal, his commanding and varied talents, his herculean labors in every field of reform, and his world-wide fame make the insinuation that he is a one-idea man, a fanatic, etc., look most supremely ridiculous and contemptible. Envy and malice may assail him, but like puny insects who can annoy for a time, they can neither irritate nor mar his exalted character.

I perceive also in the same paper, a writer seems to be offended, because Spiritualists speak of "the marriage relation," of "alcoholic liquors," "tea, coffee, tobacco," etc.; of "priests, doctors, lawyers," etc. Why do they call themselves reformers, if they are to discuss nothing but immortality? Future immortality has been believed nearly all over the world by almost all people. And yet oppression, slavery, drunkenness, and every dark and damning crime have been rampant over the world.—Are Spiritualists, then, to reform mankind by teaching simply what they have always believed? Truth, immortal truth never need fear to come in contact with error. The friends of truth

need not fear discussion. Those who love tea, coffee, tobacco, whisky, priests, lawyers, or doctors, will not like to hear opinions adverse to their sacred prerogatives; but they need not be afraid. Free speech will never make error truth, nor truth false. If Spiritualists are to try to build up a sect on the one idea of spiritual manifestations and exclude free discussion from their meetings, they will soon be among the things that were. It is because they have spoken out generally against slavery—that gigantic curse that overspreads the land with the very shadows of hell—against the alcoholic poison, whose use is mingled with widows' and orphans' tears, and whose crimsoned pathway is strewn with victims and stained with blood—against adultery, both in and out of the law, and against many other wrongs that Spiritualists have been enabled to call together their thousands and tens of thousands who wish to hear the world's great wrongs portrayed in "thoughts that breathe and words that burn." They love to hear the crimes of men scathed and blasted by heaven's thunder, flashing through earthly mediums.

The age for the few to direct who shall be ordained to speak, and what they shall say, is passed; the masses awaking from the slumber of a thousand ages, now demand free thought, free speech, and free toleration, and they are determined to have them. The decree is passed that all things shall be investigated; no matter how sacred, antiquated, or how received any thing may be, it must and shall be subjected to the ordeal of reason and discussion. If it cannot stand the scrutiny, let it fall.—The human world moves, and it will move in spite of priests, popes, editors, or any of the appetites or habits of either fools or knaves. Free discussion is the great want of the upheaving masses, and we may as well attempt to bridle the ocean's waves, chain up the lightning, or arrest the spheres in their orbits, as to limit mental expansion and prescribe bounds to man's immortal aspirations and progress.

L. C. T.

July 25th, '57.

REMARKS.

As those present at the Ravenna meeting connected with this paper said nothing about Mrs. Lewis's remarks, I have hitherto said nothing on the subject. Subsequent occurrences show the propriety of their course. If some other editors and the Spiritualists of Ravenna who passed the resolutions had said less on the subject and uttered what they did say in a better spirit, much waste of mind and material would have been avoided. Lastly, had Mrs. L. obeyed the law of supply and demand in that case, it is likely that much evil might have been avoided. That, however, was her business, unless she represented her opinions as being those of Spiritualists generally, in which case it was incumbent on those of Ravenna to repudiate them, which could have been done without slandering Mrs. Brown and H. Wright.

This meeting was understood to be a Spiritualist convention; it was not understood that the mere fact of Immortality was to be the sole subject of discussion. Were this to be the case in Spiritualist meeting generally they would soon become as "flat, stale and unprofitable" as the orthodox heaven, where never-ceasing psalm-singing is the order of the day. A "horse in a mill" isn't a circumstance to the monotonous torments these miserable saints have to endure to all eternity in their ideal, do-nothing heaven. Our Spiritual friends at Ravenna and elsewhere will please let us have a little fun here at any rate, whatever we may or may not get on the other side of the river. Variety is said to be the spice of life; some say it is the spice of love, too; but we will not discuss that subject for the present. But red-hot diatribes from Mrs. Lewis, a speech on the laws of reproduction by Henry Wright, or on spring palaces by S. C. Hewitt, would be agreeable interludes to the stale platitudes and sec-saw orations of nine-tenths of the lectures on Spiritualism we have heard. Even were the sentiments of such radicals as baseless and ridiculous as they are said to be, the gyrations of rope-dancers are at any time preferable to sleepy sermons, even when the latter are said to be imported direct from the seventh heaven, or improvised by an archangel expressly for the occasion.

Spirit-intercourse being a fact, persons of various opinions and grades of intellect who have had the requisite evidence will recognize it as true. If they have hobbies, they will, perhaps, try to pin them on to Spiritualism. By this means a few half

of a debauched veneration, drunk even to Delirium Tremens such ghastly dreams of religious nightmare, should so enthrall the world! When will men learn, that God is not to be revered because he is God, but because he is good? Surely the Devil is better, than such a God as this! Far better that man had no God than such a one.

In so far as annihilation is preferable to endless misery, so far is the God of the Atheist preferable to the Ghost of Orthodoxy. To produce happiness rather than misery, is a moral law as much binding upon God as upon man or angel. We are not to return thanks for existence, unless it prove a blessing. God has no more right than man has to bring beings into existence only to suffer. By what law of ethics is a man bound to honor a father who begot him in a drunken spree, and entailed on him the endless damnation of hereditary vice, moral, mental and physical disease? And how are totally depraved subjects for an endless hell to be grateful for an existence encumbered by such horrible conditions?

We are to judge of gods as we should of men, by their mental and moral characteristics, independently of their rank and position. If God is all-wise, we are to honor him, for wisdom is honorable. If he be all good, we are to love him; for goodness is lovely. But, if he be what he is popularly represented, we are to HATE him; for TYRANNY is hell-born, wherever it may be found.

God has no moral right to disobey the laws of morality, nor to require men to do so. When, therefore, our orthodox friends urge us to accept what they call God's offer of mercy, or scheme of salvation as found in the Bible, they have something more to do than to prove that the Bible sanctions it. After proving the Bible to be the work of God, they have still to prove the reasonableness and righteousness of the plan itself. If the scheme be dishonorable in itself, and appeals only to dishonorable, selfish and mercenary motives, we are not to close in with the offer because God proposes it. Before we "ground our weapons of rebellion," we ought to be assured honorable terms of capitulation, both for ourselves and our companions in arms. The earthly king who should think to put down a rebellion among his subjects by an offer of pardon to some, while the rest should be put to the torture, would reckon largely on their flunkeyism. The orthodox offer of partial salvation is dishonorable in the highest sense, both to proposer and acceptor. The mere fact of threatened torments should deter any one from trusting such a monster. What reliable basis have "the elect" for the idea of their own safety? I could put no confidence in any arrangement with such a being. There is no guarantee of stability in him. Through a whim of his, he has chosen some without any regard to merit, and has "sent strong delusions" to others, "that they might believe a lie," and be damned! How is any one to know but that, in some equally capricious fit, he will turn the tables, pleading that same sovereign pleasure in justification of a broken promise which he used in the first place for disobeying the dictates of benevolence and justice. The promise of such a being is not worth the parchment on which it is written. So that were one disposed to ignore all considerations but the safety of his own little soul, and agree to see neighbors and friends, parents and children, brothers and sisters, pitched into hell flames, common prudence would teach him that his own soul was in very poor hands, and that his title to a posthumous estate in Paradise was very precarious.

Assumptions cannot pass current much longer, for the days have come when even Gods have to stand on their own merits. Criticism is the order of the day. Kings and emperors, popes and priests can no longer claim a Divine right for wrong-doing; for no such right exists in any being. Men are beginning to be consistent, and not preach Liberty, Equality and Fraternity for one world only. Republicanism, if good for any thing in this world, is good for another. The brotherhood of man

cannot cease at death. Democracy is modifying even hell, and the crimes which have mantled themselves under the garments of kings and priests will find their plea of Divinity fail them; for lynx-eyed Justice shall pursue them even to the baptismal font, and, though they seek refuge under the very throne of God, shall drag them to the sunlight, and try them at the bar of Moral Principle.

[TO BE CONTINUED.]

WHAT IS THE CAUSE?

The beginning of evil is the commencement of action.—L. A. FINE.

If that proposition was true, as the author asserts, the conclusion which follows would be also true—that Land-reform is the beginning of all reform, and there would be no necessity of any other reform. But such is not the fact, as there could be no action without organization of an individual character, and it follows of necessity, that organization is the cause of action. As the organization is balanced, or unbalanced, harmonious, or inharmonious, so will be the action originating therein, and flowing therefrom. If the lower faculties predominate, such as acquisitiveness, combativeness, destructiveness, etc, the individual actions will be of a corresponding character. The individual will be a monopolist of land and money, irrespective of the rights and wants of others. A man's theology also, is an emanation of his organization, as naturally, as the perfume arises from the rose. An organization in which, combativeness and destructiveness are largely developed, in the absence of benevolence, spirituality, and reason, will have a devil in the shape of a roaring lion, going about the earth, seeking whom he may devour, and a yawning gulf of fire, ready to envelope the mangled forms of the inhabitants of earth. So neither of these, or any other reform of itself, is the cause, but simply the effects, growing out of natures impelled to action by virtue of those laws and principles which govern the manifestation of all life, whether high or low. The cause of reform then, is action, from which results refinement, and thence progression, which is salvation. "But," one will say, "must I not do something for the elevation of myself?" I answer, you will do whatever the peculiar cast and temperament of your organization will lead you to do. One will say, that is evil; another will say, this is evil; and a third will enquire, who is the author? "Society," is the reply. I ask, who or what is the author of society? One says, nature; another, God. I ask, is God, or nature corrupt in itself, that it should bring forth evil? Of course not, says everybody. So let us conclude, that an infinite variety of individual actions, are indispensable to the refinement of the infinite universe of life and intelligence. The universe would not be perfect without them, neither would it if Mr Denton should have been left out, and especially my honorable self.

A. G. PARKER.

GREAT DEMAND FOR LIBERAL WOMEN!

For fear of losing what reputation for veracity we may have, we are afraid to state how many replies came to TWO INSERTIONS of EDITH SUMNER'S advertisement under the head of "Congenial Relations!" but will merely state, in general terms, that if we had three or four such, all the time, we should find it necessary to rent an extra box at the Post-Office, expressly for their accommodation. Some of that lady's correspondents would attain their object by advertising under the same head, remembering that "as good fish are in the sea as ever were caught." To the ladies—~~be~~ "a word to the wise is sufficient."

TERMS.—Ten lines or under, one insertion 50 cents, subsequent insertions 12½ cents each.

A SPIRIT COMMUNICATION.

The spirits who dictate these words, are desirous of being heard through some of the channels, now open to spirits, for the space of a year, and if in that time, we find that the world is not sufficiently in our affinity to sustain in a way that is proper our Medium, we will not any more force ourselves upon its attention. We are the spirits of the new Sphere which has lately been formed by the gathering together of all such persons as in the world were free : or such as strove to become free, and such Spirits as have been made free, by investigation, since they left the earth. We are lookers-on in both the spheres and the earth, waiting to see what is to be the result of the grand experiment, which is going on amongst mankind—an experiment which we deem the great Psychological nursing of the babe of Superstition and intolerance, with a view of producing a Demigod of slavery in Religious opinions, to sit on the throne of Reason, and sway the world forever. Now, we regard this great experiment as a seething cauldron, wherein the chemical elements of mind are submitted to analysis by the higher powers, in order to test their affinities, with a view to their future application in the great work of creating a mental Universe.

We are expelled from the religious world because we reason, and from the reasoning spheres because we are religious : and from the wicked inner and outer spheres because we strive to do right ; and, yet we do not the right for fear of the Devil, nor for the fear of any God: but only because we deem it sensible to try always to act in harmony with the laws of our being. We are a few without much sympathy on earth or in the spheres and yet we know that in time we shall be many, for we have seen clearly that the tendency of things in the earth and some of the inner spheres, is towards freedom.

We are now willing both to speak and write, but we will not strive against any law that is good, nor attempt the subversion of any force which we deem is proper in its own place, either for the development or the correction of mankind. Hence we allow priestcraft and devil-craft a place amongst all other things, as corrective law or developing stamina to idiotic or wicked natures ; and yet we deem reason to be supreme, and faith and inspiration to be the avenues by which we gain access to higher spheres. We have briefly introduced ourselves now to the readers of this paper. We have been with our Medium to many of the cities of the East, and have not found friends in any considerable number. We now offer ourselves to the people of the western portions of Ohio, and if we have come indeed before our time, we will go back again, and wait in our home of light, liberty, and intellectual joy, until our time comes to speak with the faithful ones of earth as if face to face.

We desire no more to speak of ourselves, but we thought it proper through this free paper to let the spiritualists know something of our character and origin as a sphere. We have not developed many mediums, and speak through one only at this time, because we have not found many who are willing to yield obedience to the laws of Inspiration, and thereby allow free and normal Spiritual influx into the waking, conscious organism.

We desire nothing so much as to see the world free ; yet we pray that it, and all in it, and all in the spheres may remain in slavery, if they can only be set free into imperfect liberty in which the soul gloats in Atheism and the license of reason, without the recognition of God in any way ; because the idea of God seems to us to be the focalized and dimly-comprehended influence of a whole Heaven of power and glory, such as the mind of mankind cannot now conceive of, and which is to be reached by Clairvoyance, or true and clear vision of our religious nature.

Hence, we loathe Atheism because it cuts off the head and only leaves the reasoning brain, rendering the man like the flat-head Indians, who strove to make the outer form of the head just what the head of the spirit of a true Atheist appears in the inner life, is because it radiates no vital aroma from its upper brain and is effect not developed in its coronal portion. We also abhor the worship of God in a form, as being servile and degrading, mean and stupid, and yet we love to adhere to principles, and worship only in spirit at the shrine of goodness and truth, without wishing to idolize any being who may possess these attributes. We deem reason the greatest blessing that is bestowed upon mankind, because it bears the same relation to mental perception that sensation does to external or outward perception.

But we deem that the inspirations of the religious nature, are alone capable of giving the impetus of progression to the soul, unless, indeed, you wish only to advance without ascending.

The intellect uninspired travels eternally on a plane ; but the intellect inspired by the spiritual influx which is brought to it through the venerative brain, travels in a most pleasing spiral continually going upward, and yet in such pleasing gradation

that the soul is never wearied with monotony, nor discouraged by the steepness of the ascent. Oh! do not attempt to cut off the top of your own heads, in your eagerness to destroy priestcraft and superstition. Remember that the richest soil produces the rankest weeds and the tallest corn, and surely the spiritual soil which produces weeds, can be made with proper cultivation to produce great abundance of good things.

We have now in a sociable way made your acquaintance. We are willing to wait for your growth into affinity with eternal liberty, and are, as ever, your spirit friends. Signed on our behalf,

HANNAH T. THOMAS.
JONATHAN THOMAS.

SOME THINGS LOVE ME.

BY T. B. READ.

All within and all around me,
Falls a melancholy thrill,
And the darkness hangs around me,
Oh, how still !
To my feet the river glideth,
Through the shallow, sullen dark.
On the stream the white moon rideth,
Like a bark !
And the linden leans above me,
Till I think some things there be
In this dreary world that love me—
Even me !

Gentle buds are blooming near me,
Shedding sweetest breath around :
Countless voices rise to cheer me,
From the ground !
And the lone bird comes, I hear it,
In the tall and windy pine,
Pours the sadness of its spirit
Into mine !
There it swings and sings above me,
Till I think some things there be
In this dreary world that love me—
Even me !

Now the moon has floated to me,
On the stream I see it sway,
Swinging boat-like, as 't would woo me
Far away !
And the stars bend from the azure,
I could reach them where I lie.
And they whisper all the pleasure
Of the sky !
There they hang and smile above me,
Till I think some things there be
In the very heavens that love me—
Even me !

Now, when comes the tide of even
Like a solemn river slow,
Gentle eyes akin to heaven
On me glow !
Loving eyes that tell their story,
Speaking to my heart of hearts.
But I sigh—a thing of glory
Soon departs !
Yet when Mary soars above me,
I must think that there will be
One more star in heaven to love me—
Even me !

REFORMER. (Ravenna.)

Where would poetry be, without Spiritualism ?

A C

One reason why the world is not reformed, is because every man is bent on reforming others, and never thinks of his own ways as in need of mending.

CONGENIAL RELATIONS.

A lady about forty years of age, whose husband has left her, and is supposed to be dead, wishes a situation as housekeeper in a quiet family. A mutual friend writes me (A. C.) that she "is a reasonable and sensible woman, refined and lady-like in her manners."

For further particulars, address the VANGUARD office, Dayton, Ohio.

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.

Advertisements.

Books published at the Office of the VANGUARD.

N. E. corner of Water and Liberty streets, Dayton, Ohio.

- POEMS FOR REFORMERS. By W. Denton, 50 c., postage free.
COMMON-SENSE THOUGHTS ON THE BIBLE, FOR COMMON-SENSE PEOPLE. By Wm. Denton. 12 c. post free; eleven copies mailed to one address for a dollar.
EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge. In this work, particular attention is devoted to the Scriptural aspect of Spiritualism. 25 c.—5c. 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. Carron. One dollar.
New Testament miracles and Modern miracles. J. H. Fowler. 30c. post free.
Society as it is, and as it should be. John Patterson. Cloth, 75 c. do.
"BE THYSELF," being No. 1 of SERMONS FOR MANHOOD. 5c. each, 50 cents per dozen, three dollars per hundred, post-free.
SUPREMACY OF PRINCIPLE, or MORAL OBLIGATIONS OF DEITY; by the Yellow Springs Milkman. 3 cents each, 25 cents per twelve, one dollar and fifty cents per hundred.
Several more in course of publication.

PROSPECTUS OF THE VANGUARD:

A FREE WEEKLY REFORM PAPER.

W. & E. M. F. DENTON, ALFRED & ANNE DENTON CRIDGE, EDITORS.

Integral Education, Spiritualism, Practical Socialism, Land Reform and Universal Freedom will be its most prominent topics. It aims to furnish the earliest intelligence of all reform movements, and to record, from time to time, the statistics and general progress of Socialistic organizations.
Terms—One dollar per annum; five copies for four dollars.
Single numbers three cents each.
Published every Saturday, at the corner of Liberty and Water streets, Dayton, O.

A TRACT FOR THE TIMES!

THE PHILOSOPHY OF REFORM.—BY THE "YELLOW-SPRINGS MILK-MAN."

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.

COTTAGE-GROVE WATER-CURE.

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.

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.

DENTISTRY. Dr. N. H. SWAIN, Dentist. Columbus, O. satisfaction guaranteed in all cases, and prices reasonable.

"BE THYSELF."

BEING NO. 1 OF

SERMONS FOR MANHOOD.

Price 5c. each—postage, 1c. for two. 50c. per dozen—p., 6c. Price, for one dollar's worth and upwards, three cents each.

WANTED:

at the Reform Hotel, Berlin Heights, Erie county, O., a woman who understands cooking and general housework. None but a woman of reformatory principles need apply. Liberal wages and steady employment given. For particulars, address—SOPHRONIA POWERS, the Proprietor.

THE NEW-ENGLAND SPIRITUALIST.

A journal of the philosophy and methods of Spirit-manifestation and its uses to mankind.

This paper—the only Journal in New England, mainly devoted to this now leading topic of public interest—has recently entered upon its third year. It has ever been conducted in a liberal, candid and catholic spirit, avoiding the extremes of credulity and fanaticism on the one hand, and of incredulity and bigotry on the other. Its primary object is, not to build up any sect, either new or old, but rather to elicit truth wherever it may be found, or in whatever direction it may point. Its motto is, "light, more light still."

Terms—two dollars a year, or one dollar for six months—always in advance. Five copies for eight dollars, ten copies for fifteen dollars. Any person sending four new subscribers, shall be entitled to a fifth copy gratis. Address, A. K. NEWTON, editor, 15 Franklin St., Boston.

The Age of Progress.

A WEEKLY JOURNAL OF SPIRITUALISM AND RELIGIOUS REFORM.

Stephen Albro, Editor; Thomas Forster, corresponding Editor. Published by Murray, Baker and Co, 200 Main street, Buffalo. Terms—Two dollar per annum in advance; single copies, five cents.

The North-Western Excelsior.

Published in Waukegan, Illinois, every Wednesday, is offered at the following

TERMS:

Single subscription, two dollars a year. Clubs of ten or more, one dollar and fifty cents. All subscriptions must be paid in advance. Address Smith and Brundage, Publishers.

New Depot for Spiritual and Reform Publications.

No. 3, Great Jones St., two doors east of Broadway, N. Y. S. T. Munson, (late Ed. Christian Spiritualist.)

EXCHANGES.

WEEKLIES.

- Age of Progress, Buffalo, N. Y., \$2.00. (See Adv.)
Clarion, Auburn, N. Y. \$1.
Spiritual Age, New York, \$1.
New England Spiritualist, Boston, \$2.
Investigator, Boston. \$2 to \$3.
Spiritual Universe, Cleveland, \$2.
Mediator, Conneaut, O. \$1.50.
Truth Seeker, Angola, Ind. \$1.50.
North-Western Excelsior, Waukegan, Ill. \$2. (See Adv.)
Anti-Slavery Bugle, Salem O. \$1.50.
Banner of Light, Boston. \$2.
Standard, Belvidere, Ill. \$1.50 per annum.
Grand River Times, Eastmanville, Michigan; \$1 per annum.

SEMI-MONTHLIES.

- The Lily, Richmond, Ind., (Woman's rights.) \$0.50.
The Sybil, Middletown, N. Y. 15c.
Type of the Times. (Spelling reform.) one dollar.

MONTHLIES.

- Hines's People's Paper. (Land Reform and Education.) Cincinnati. \$0.50.
Social Revolutionist, Greenville, O. \$1.
Periodical Letter, (Equitable Commerce, etc.) Josiah Warren Thompson's Station, E. L., N. Y. \$0.50.
The Principle, Laning & Conklin, Baltimore, Md. \$0.50.
La Spiritualiste de Nouvelle Orleans, 121 Rue Conti, Dr. Barbet. \$2 per annum.
Herald of Light, (Swedenborgian Spiritualist,) Rev. T. L. Harris, New York. \$2 per annum.
Youths Friend, Longley, bros, Cincinnati. 50 c.
The World's Paper. D. Tarbell, Sandusky, Vt.

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.