

# The Vanguard

VOL. I.

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No. 24.

## LETTER FROM A. G. PARKER.

Sweet Home, Celestial Co. July the 31st.

I am enjoying quite a comfortable residence at present among the inhabitants of the two worlds, who are busily engaged in the arduous labor of uniting and reconciling the discordant minds who have been, and are now, in the habit of disobeying the laws of both, the effects of which are every-where visible around our residence, in the diseased and inharmonious organizations of those who have BEEN COMPELLED to take up their board and lodging in jails, hospitals, and insane asylums. But I am of the opinion, that as angelic visits multiply, and light from the spirit spheres increases, those habitations, monuments of human depravity, will decrease, and the dark cloud of ignorance which envelops them, will flee away; and pure minds, elevated souls, healthy and harmonious bodies, will increase; and a regenerated humanity, disenthralled from the powers of darkness, will arise with the sun of a brighter and better day, making the heavens and the earths melodious with their anthems of individual freedom and independence.

I have delivered twelve lectures within the last three weeks, to intelligent and investigating minds on the principles of natural philosophy; arousing the hatred and disapprobation of the many, and the love and admiration of the few. It is now, as it always has been in past changes and dispensations; the few who are in the right, have to fight the many who are in the wrong; but with the armor of wisdom and the two-edged sword of truth, the victory is certain and the reward sure. At Pleasant Valley where I lectured twice last Sunday, the 26th, to intelligent and appreciative audiences, there were some elevated minds and earnest souls striving for the higher and better life. I have presented the claims of your paper in the different localities where I have been called to labor, and have found it very favorably received by the more liberal part of community. The most, if not all, are supplied with spiritual and reform journals, though there is a murmur of dissatisfaction manifest, because of the dogmatical conservatism embodied therein.

Thus minds are getting tired of facts and effects, and are loudly calling for light on laws and principles, which, it appears, few are competent to give. They have become satisfied that MAN LIVES ANOTHER and a better life in the FUTURE, and are now desirous to know how to live a better and happier life in the PRESENT. That there is a far-off land of changeless clime and cloudless sky, devoid of vice and crime, they do not dispute; but this does not assist in any great degree the removal of PRESENT sorrows and afflictions, or cancel the slaveries and despotisms under which the crucified body of Humanity is laboring in the agonies

of a death which it is continually dying, but never dead. To free the mind from the shackles of conventional usages, from creeds and theories in church and state, our friend, the editor of the Universe thinks Spiritualism has very little to do; and it may be that he speaks the truth—not much to his own credit, however, from the simple fact that Spiritual-ism, like other isms, is becoming sectarian—is making tremendous efforts in certain localities to expel from its folds any thing that does not bear the "mark of the beast." Wrapping the mantle of selfishness around its icy form, it affects a stoic pride, and walks onward, heedless of the bleeding hearts on which it tramples. If it continue its beastly march, Charity will fly weeping away, the divine spark of benevolence soon become extinguished, and midnight darkness ere long envelop that guardian star that now shines so brightly—the beacon light of "HUMANITY'S FINAL HOPE"—within the folds of midnight gloom.

**TASTE.**—Taste is a very complex idea. It applies to all the instincts of the body, and to all the powers of the mind. It concerns every propensity of the affections, and every faculty of the intellectual nature of man. These are, one and all, the proper subjects of education, training, development, and just as they are developed normally or abnormally, will the whole being be virtuous or vicious. Hence the importance of correct cultivation of taste; and hence the incalculable evils resulting from improper training.

**BRAKEMEN.**—Brakemen are by no means confined to railroad cars. They are to be found in every department of society.—Wherever found, they are true to their training and habits. They are numerous in the church. They are out of business, until somebody starts an enterprise of progress. Then you will always find them on board. Let the car of religious reform fairly get in motion, and they swarm around in great numbers. But their great fear is that reform will go too fast. Their great business is to hold people back. They never heartily adopt a principle, or carry it to its legitimate conclusion.—REFORMER.

**CHINESE SUGAR CANE.**—A gentleman in Illinois who had a quantity of Chinese sugar cane in his field last year, was somewhat surprised this summer to see another crop growing, although he had planted none. It must have come from the seed which fell from the stalk last fall—a proof that the plant is hardier than some suppose.

## MARRIAGE AND INDIVIDUAL SOVEREIGNTY AGAIN.

Let it be distinctly understood that I have no quarrel with A. D. C. or A. C.; my quarrel is with the institution of marriage as it affects myself and that class of reformers with which I affiliate. But the parties referred to have adduced their marriage experience in support of the institution—this they have done in a public way, and so far as the means are within my reach for doing so, I have an unquestionable right to make an examination of said experience in a manner equally public. And though I might wish it otherwise, yet when a woman throws herself into the breach to defend a castle of despotism, the shafts of an assailant may strike her all the same as if she were a man.

With reference to sister Ann's explanation, I will make two points: 1. I can quote from the pen of A. D. C. as positive and emphatic declarations of individual sovereignty about the time of her marriage as any she could make now, proving that even then she at least had "concluded practically to recognize individual sovereignty, and was determined in spite of public opinion or any other despotism, that she would remain in the relation only so long as love kept her there." But this is true not only of her, but her partner as well; for they entered into the relation with the express understanding that love only constituted marriage, intending only to remain in the relation so long as attraction kept them in it. 2. The reason which A. D. C. gave at the time for not feeling so free, was because society looked upon her as a wife. She was determined to be an individual, and free, at the time of her marriage, yet because the world regarded her as a married woman, she could not feel so free as before; showing that she suffered from the despotism of marriage, even while she labored to ignore it. The despotism of marriage is about as great now as it was four years ago, and if it made her feel less free then, even when she was so determined to maintain her self-sovereignty, it would affect her in a like manner still, unless she has got used to it!

In the material sphere, there are of course conditions which prevent absolute freedom. I protest not against these, but against factitious or arbitrary bonds with which I think I can very easily dispense. The unselfish and unappropriating may love passionately, and reproduce themselves without the bonds of marriage, recognizing only the bonds of love, as they hold the parties in a sweet and welcome union. Hence, the bonds of marriage are only for those who wish to exercise the tyranny of appropriation. I am willing, of course, that such should have marriage.

Your assertion as to the numerical equality of the sexes, is true of the aggregate of the monogamic types of mankind, but is not true for all special localities circumscribed by limits which necessarily confine the love-making operations of the unmarried; hence, our friends' statement in such a connection is the purest sophistry. It presumes that the surplus of unmarried men in California, may make love to the unmarried women of Massachusetts and marry them: but this does not obtain in practice. It is rather a long way to "go a courting."

Our friends say that a comparison of marriage with chattel slavery is evidently fallacious, and that in chattel slavery, the master reaps all the advantages, and the slave all the inconveniences; whilst in marriage, the benefits are mutual. This is wholly gratuitous. In either case, the fruition of advantages depends altogether on what kind of a master the slave has, or what kind of a husband the wife has. If the master is a good one, his slaves fare well; if a bad one, the institution gives him power to make his slave miserable. If the husband be a good one, his wife gets enough to eat and wear, is not over-worked, nor abused in any way; (!) but if a bad one, the relation which constitutes "marriage," gives him power to make her unhappy. The mischief is in the system itself; and as it regards the relations of a higher life, I am the sworn enemy of any institution which thus gives an individual power to distress another in life-long relations, whether that other be a white wife or a colored slave. Monogamic marriage and chattel slavery are analogous in their essential and practical despotisms, the principal difference being, that the despotism of marriage is more exquisite and refined; that of chattel slavery, more gross and palpable.

Men and women now enter into marriage, because they are yet on the plane of its despotism. (Yet it so happens that some of the most despotic persons living are to be found among celibates and "variety" folks, and vice versa. A. C.) The French people have tasted of political freedom, but the great mass of the rural population have voluntarily returned to the tyranny of Napoleon; hence, the abettors of kingcraft quote this and similar experience to prove that political absolutism is the natural form of government, just as our friends quote the passive submission

to marriage to prove this institution a free one. Mankind are gradually outgrowing kingcraft, just as, a little farther on, they are gradually outgrowing marriage.

With reference to the four concluding paragraphs of the 'reply' under review, I will not suppose that our friends designed to prejudice their readers against the S. Rev.: they merely intended to illustrate the position that "absolute freedom cannot be attained in any conceivable relation of life." I have never plead for absolute freedom in social relations, only for a HIGHER FREEDOM—a higher freedom than can be attained in marriage relations. But, as our friends have given details, (by way, I suppose, of making their illustration emphatic,) they will, no doubt, accord to me the privilege of giving a few more, that we may understand the case more fully.

The "facts urgently called for" were those which go to expose the abuses of marriage. A. D. C. sent an article about a fourth of which was occupied with details of excessive amateness in women. I replied to her, first, that these facts did not bear on the subject for which facts were called, that women, however sensual, cannot force men to the loathsome embrace, as men can women bound to them in marriage. (Not always: besides, there are other and more powerful forces than physical, which women can employ. A. C.) Secondly, that she would not dare to publish such an article in the Vanguard. (The subject has been extensively agitated in the Rev.; the article referred to previous articles in the Rev., which was, therefore, its place, if anywhere. A. C.) But thirdly, I said that if she would endorse the article with her own name, instead of that of Cora Corning, her article should be inserted just as it was written. She refused to let her name be used, but told me to "chop up" her article as I saw fit. I expunged the statement of eight facts, three of which are very useful ones, but not on "the other side" and without any appropriate place in the article that I could see; and this I did in the exercise of MY FREEDOM. (So might Louis Napoleon or any conservative editor say. A. C.)

If the title of the article was adapted to the five facts on "the other side," which constituted about one fourth, and NOT TO THE BALANCE OF THE ARTICLE, the taste which adopted such a heading was "odd enough."

It seems to me, that when a contributor refuses the sanction of his own name to what he writes, he should concede to the editor even of a free paper, the right to suppress such parts as in his judgment he deems irrelevant and objectionable. When he refuses the right under such circumstances to the only responsible party known to the public, he attempts in so doing, to consummate a wrong. I object to the marriage institution, because it permits one individual to infringe upon the rights of another; and so I object to any one's sending matter for a journal without the author's name, and then—when it is deemed inappropriate by the editor and not published—making an insidious attack upon the character of said journal; and I do so object, because such a course ignores the editor's right of judgment in matters pertaining to his own responsibility, and in the disregard of justice, trenches upon his freedom. I believe in the chastened freedom of truth and reason, which infringes the rights of none, but not in the license of injustice, which is despotism.

JOHN PATTERSON.

### REMARKS.

Friend John's statement of the case no-wise vitiate the force of my experience. I feared that public opinion would deprive me of freedom in the monogamic relation, notwithstanding my declarations of individual sovereignty. But, after more than three years' experience, I find that freedom is increased, as must be the case, when attractions are followed to a greater extent than previously. I FEARED one thing; I FIND another. Experience outweighs both abstract reasoning and groundless apprehensions.

I have not got used to the despotism of public opinion on the subject; I have practically risen above it. It is true, I made as emphatic a declaration of individual sovereignty before as after marriage. There is a difference, however; The first declaration was merely, and necessarily, theoretical, for I was not married. Afterwards, I necessarily felt, for a time, the slavish ideas ourers had in connection with my marriage; these brought fear.—Now, I possess PRACTICAL individual sovereignty, which makes all the difference.

A D C

J. P. says that "marriage is incompatible with the individual sovereignty of woman." \* \* \* If the institution be a fixed fact, then Woman's Rights is only a fanatical dream; the two cannot subsist together." Again, he tells us that the Woman's Rights agitation leads to the abolition of marriage.

We deny all these positions. We know that marriage is compatible with individual sovereignty for us; hence, we infer, for



others who are "developed above the plane of despotism" and congenially mated. Those who are not above that plane will be despotic in any relation.

We cannot see how equal education with man, equal remuneration for the same kind and quantity of labor, equal property rights, equal rights to children, to their own earnings and to the franchise, can be in any way incompatible with marriage; but we do see every thing in it to loosen the BONDS and FETTERS of a FALSE marriage, and cement congenial pairs more closely in a TRUE union.

Something is needed, we feel and know as well as brother John, to free woman; and we believe Woman's Rights will do that something, not by separating Woman from Man—from her husband; but by enabling her to stand by his side as an equal.

Friend John, we think, forgets the subject of discussion. The position he has to prove is that Woman's Rights are incompatible with marriage: we know that at present she labors under disabilities and wrongs incompatible with freedom. Our friend forgets himself and the question at issue when he talks of marriage in connection with Woman's wrongs. Keep to the point point—Woman's Rights and marriage.

The analogy between wife and slave is, we agree, partially correct, under existing laws. But here again he forgets what he is endeavoring to defend. Give Woman her rights—let her be legally free, both in and out of the marriage relation, and the position taken by us in our former articles, relative to husband and wife, master and slave, is decidedly correct. Make Woman peculiarly independent, let her realize that she is not dependent on Man for support, (this is her right,) let the law administer to both impartially alike, and, we ask, what is there, what can there be incompatible with freedom in two loving hearts becoming united?

ADC. AC.

An old judge once counselled a young one never to give a reason for his decisions, because although a decision might sometimes be right, the reasons were certain to be defective. So in reference to the exclusion of A D C's facts—it might have been right, but the reasons were obviously inadequate. As to its being anonymous, Lillie White's communication, to which A D C's mainly referred, was also anonymous. He had her permission to chop it up, because he would not insert it on any other terms, unless the real name was given, which there were good reasons for withholding. In short, we know of no possible reason for excluding one article that would not have excluded both—unless it be that assigned by Calvinists for their god sending

"Ane to heaven and ten to hell

A' for thy glory,

And na' for any gude or ill

They've done afore ye."

namely, that it is "his sovereign will and pleasure."

In preference to our friend's making any extended remarks on the subject in his next issue, I would suggest the insertion of the omitted portions of Cora Corning's article, with the real name, and let his readers judge for themselves. Because we state facts, we are not to be understood as making insinuations. Every one has their own idea of "freedom;" we wanted to ascertain what his was. That was one object in stating the circumstances. One other object was to illustrate, that there is no such thing as absolute freedom, even in a paper admitted by us and himself to be free. With the exception of the above case, I know of no dereliction from freedom, as I understand the term, in the Social Revolutionist. Others may talk as they please about "Pope editors," etc, but there must be some one to determine priority; and where there is a large surplus of contributions, (as is the case with all widely-circulated papers, and with many others) some person must decide what is to go in, when it is to be inserted, and what is to be excluded. If such a person is a "Pope," then Popes are necessary institutions.

A. C.

## THE ANGULARITIES AND SPHERICITIES OF NATURE.

An acute observer of nature, can, without any degree of proficiency as a naturalist, almost distinctly classify every thing in nature, by the mere form or shape of the thing itself. It is a fact attested by all observation, that in the mineral kingdom every thing tends to Angularities. The whole strife, as it were, of the mineral kingdom, is to become most angular. Thus by the degree of angularity, we can almost give the degree and number of every character or quality of inorganic matter, from the grossest and most irregular particle of the same, up to the sparkling diamond, which is the perfection or apex of all angularities.

Now then, here—just here at the perfection of angularities, the vegetable and animal begin, and the whole strife or aspiration of the vegetable and animal kingdoms is to become most

SPHERULE. If you please, notice the first order of the grasses. How long and pointed the blades are! Then, if you please, notice the first order of living things: the worms that penetrate the soil, and crawl about upon the surface of the earth. Notice the reptile species of "living things". How angular! But as you advance, step by step through the various orders of being, every thing becomes more and more symmetrical and beautiful, until you pass the prolate and oblate figures, and meet the perfect Spherule.

Of the grains, wheat is the most beautiful and symmetrical.—Rye, barley, oats, etc., are more angular. Corn and buckwheat are Spheroidal. The pea and bean are superior types of grain. They possess superior qualities of nutritious matter, more so than is generally understood.

Of our fruits, probably the Orange is the highest type, although the apple, pear, peach, plum, cherry, currant, etc., together with a great variety of berries and a host of other fruits of the temperate zone, and a great catalogue of tropical fruits, also, a great variety of nuts of a high type, possess superior qualities of nutritious matter, which contribute largely to our physical wants, to the higher physical development of man. In fact, fruit is the element of perfection, or the spirit of most superior vegetable matter, and, in connection with the grains, as food for man, is sufficient for every physical need, begetting far superior intellectual powers. Meats will develop the body, but fruit will develop the soul.

Who cannot see the difference between the lemon and the orange, although, seemingly, there is but little difference between them? Yet the properties of the fruit are widely different. The lemon is more angular. The orange is nearly spherule. Again, if you please, notice more particularly the innumerable host of varieties and gradations in the animal kingdom. From the lowest order of being, step by step up to man, you behold a gradual improvement. Here all nature combines or unites to make perfect; hence man stands the very apex of earth's material and ethereal nature. Man approaches the perfect spherule. When you meet a perfect spherical head or brain, you have what the Phrenologist calls an evenly developed mind. You find a head and brain that will measure reversely alike.

I was once asked what I thought the highest form of spiritual matter to be. I readily answered from my knowledge of the philosophy of nature in this particular, that I thought it must be a perfect sphere or globe. How could I have answered differently, and answered correctly? I could not have answered differently, and answered correctly. O, how I do wish some persons were more spherical! I am sure they would be better, happier and more congenial to those around them.

My friends, do study improvement. Strive to become more spherical, more evenly developed. Put away all of those angularities; those long claws and sharp teeth; those horns and hoofs, etc. Have the mind and body evenly developed. Have the head so it will measure reversely alike. Then you will be happy in the extreme; then you will be pure, holy, and righteous; then you will be great and good, and every body will love you.

PHILOS.

We have seen some "spherical" persons not generally considered remarkable for anything but ANIMAL traits, to whom locomotion in hot weather was particularly unpleasant. It is almost too hot to talk about getting "spherical," with the thermometer ninety in the shade. We should all run to grease!

It pays to be a philosopher! Unfortunately, I am not, and therefore pay twice the price for pears that I would for apples, notwithstanding the latter are more spherical. I also confess to being so unphilosophic as to prefer the pear-shaped fig, the oblong banana and the oval date to the spherical currant, huckleberry and cranberry—all of which proves, not the incorrectness of the spherical theory, but the depravity of our nature!

Nature, however, abhors strait-jackets, will not be bound by rule-and-compass measurements, and most pervasively outgrows any old clothes in the shape of theories, however beautiful, that men may make for her. Truly is she "when unadorned adorned the most." The poet, rather than the philosopher, is her fittest interpreter. The latter but reads the letter of her book, the former drinks the depths of her inmost spirit.

A. C.

# Vanguard.

SATURDAY, AUGUST 15, 1857.

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☞ Postage stamps received in payment.

## THE TESTIMONY OF THE ROCKS. BY HUGH MILLER.

In the sixth lecture entitled "Geology in its bearings on the two theologies," we read the following: "Adam, the father of mankind, was no squalid savage of doubtful humanity, but a noble specimen of man; and Eve a soft Circassian beauty, but exquisitely lovely beyond the lot of fallen humanity." After referring to the Laps, Kam-schatkans, Hottentots, Bushmen, Fuegians, etc., he says: "And all these varieties of the species, in which we find humanity 'fallen' according to the poet, into disgrace, are varieties that have lapsed from the original Caucasian type. They are all the descendants of man as God created him. They do not represent, save in hideous caricature, the glorious creature, moulded of old by the hand of the divine Worker. They are fallen, degraded; many of them, as races, hopelessly lost."

To account for these "fallen" races we have the following:

"In circumstances such as obtained in the earlier ages of the human family, all the existing nomades and paupers of our country, would have passed into distinct races of men. For in the course of a few generations, their forms and complexions would begin to tell of the self-induced degradation that had taken place in their minds, and, in a few ages more, they would have become permanent varieties of the human species."

I can imagine one of the old-style divines, before the advent of Geology, sermonizing after this fashion:

"My dear hearers, the earth as you now behold it, with its rugged hills, its horrid chasms, its sandy deserts and fiery volcanoes, its heaving earthquakes overwhelming cities, scared by deadly lightning and furious storms, is not the glorious world as God created it. It does not represent, save in hideous caricature, the lovely, heaven-formed globe as it came from the hands of its Framer, when the morning stars sang together and the sons of God shouted for joy. It is 'lapsed,' 'fallen,' degraded from its original glory."

Very fine, but where is the evidence? The evidence happens to be all on the other side; for it proves the very contrary of all this to be true: the hills were higher and more rugged, the chasms deeper and more horrid, the deserts wider and more barren, volcanoes more numerous and earthquakes more devastating in the olden time than now. The earth, in fact, is not yet finished, and will not be for millions of years to come; God is making it as much as he ever was.

So with Hugh Miller and his first pair, Where is the evidence that the originals of the race were noble specimens of the Circassian type? There is no such evidence, and all the evidence we have points in a contrary direction. Where is the evidence that man was made in any other way than that in which we know the world was made? By slow development the world advanced from a chaos of fire to a globe of beauty, the vegetable world from the lichen to the great tree, the animal world from the coral-forming zoophyte to the lordly elephant. Is it

not reasonable to suppose that man was no exception to the law of progress, but has been gradually advancing from the rude savage to the reflective, noble, dignified individual that we find in the highest specimens of the race? History, instead of taking us back to a golden age, always goes back farther to barbarism. English history, Celtic traditions, Bible stories, Gaulic remains, Roman antiquities and Egyptian monuments all point in the same direction. The ancient inhabitants of Europe were savages, not much, if at all, superior to the barbarous tribes of Africa. Marcel de Serres, quoted by Gliddon in the "Indigenous Races," says:

"The human heads discovered in divers localities of Germany (in caves, or in ancient diluvial deposits,) have nothing in common with those of the present inhabitants of this country. Their conformation is remarkable, in that it offers a considerable flattening of the forehead, similar to that which exists among all savages who have adopted the custom of compressing that part of the head. Certain of these skulls found in the environs of Baden in Austria, presented strong analogies with those of African or negro races."

He also says, that those skulls found on the banks of the Rhine and Danube, resembled the crania of Caribs, one of the lowest classes of American Indians.

In the caves of France were discovered portions of skulls, along with the bones of bears, hyenas, and stags, the skulls belonging doubtless, to individuals who lived in France, when the bear and the hyena prowled through the land, and these skulls indicated their occupiers to have been, not noble specimens of the "Caucasian type," but savages with heads "approaching that of the Negro."

Universally, as far as my reading and investigation have gone, ancient human remains prove, that man instead of "falling" and "lapsing" from a perfect condition in the past, has been advancing continually from low and savage forms and conditions to beauty and manliness, civilization and refinement; and it will require something more than a biblical fable, or poetry based upon it, to prove the originals of the race, to have been other than low, brutal, savage, and degraded.

According to the testimony of our English Bible, man was made less than 6000 years ago, and according to the author of "the testimony of the rocks," made a perfect specimen of the Caucasian type; yet Negroes may be traced with certainty, as nations, on the monuments of Egypt nearly 4200 years ago. The first colored individual may therefore be carried back safely 800 years, or to the time when Adam was an old man, and therefore he may have had the horror of seeing the beautiful Circassian, gradually lapsing into the thick-lipped, woolly-haired, black-skinned negro, with retreating forehead, sad caricature of the yet living progenitor; and all this produced by rambling and sinning, and that in a few hundred years!

If living a wandering life and violating the laws of nature, will turn the fairest Circassians into negroes in one thousand years, how long would it take to degrade negroes into monkeys by the same process? and, since it is a poor rule that wont work both ways, how long would it take a family of monkeys, behaving themselves and staying at home, to turn into good, respectable citizens—full blooded Caucasians? And the men who hold the idea that a white Caucasian can change into a Guinea negro in a thousand years, exclaim most loudly against the devel-



opment theory: "there is no fact to favor such an absurdity," say they, yet profess to believe in that which involves all that is claimed by the development theorizers, without the immense cycles of time and the great physical changes that the latter calculate upon.

The seventh and eighth lectures discuss the subject of the Noachian deluge, and Hugh Miller agrees with Dr. Pye Smith and Prof. Hitchcock in considering it to have been a partial deluge, covering as much of the earth's surface as was necessary to destroy its inhabitants. It is well these gentlemen did not live a hundred years ago, for nothing would have saved them from the cry of "infidel" and a flood of reproach and persecution that would have been by no means as partial as the Noachian deluge.

After referring to the impossibility of finding room for more than two thousand quadrupeds, eighty-four thousand birds, besides reptiles, in one small ark, he says in reference to the insects:

"How extraordinary an amount of miracle would it not require to bring them all together into any one center, or to preserve them there! Many of them, like the myriapoda and the thysanura, have no wings, and but feeble locomotive powers; many of them, such as the ephemera and the male ants, live after they have got their wings only a few hours, or at the most, a few days; and there are myriads of them that can live upon but single plants that grow in very limited botanic centers. Even supposing them all brought into the ark by miracle as eggs, what multitudes of them would not, without the exertion of further miracle, require to be sent back to their habitats, as wingless grubs, or as insects restricted by nature to a few days of life! Or, supposing the eggs all left in their several localities to lie under water for a twelvemonth amid mud and debris—though certain of the hardier kinds might survive such treatment, by miracle alone could the preponderating majority of the class be preserved."

"Further—in a universal deluge, without special miracle, vast numbers of even the salt-water animals could not fail to be extirpated." "Nor would the vegetable kingdom fare greatly better than the animal one. Of the one hundred thousand species of known plants, few indeed would survive submersion a twelvemonth; nor would the seeds of most of the others fare better than the plants themselves."

How like an Infidel this Christian writes! "Is there any thing too hard for the Lord?" Shall puny man prescribe to Omnipotence, and say to the Eternal, This canst thou do, and that is too hard for thee? Could not God have given the winds commission to carry the grubs to the ark, and take the wingless bugs on the forked lightning? If it were his will, the most delicate seed could be preserved in boiling lava as readily as in the ordinary atmosphere. Those may expect his vengeance who thus deny his power!

What confidence can any man place in the Bible, who learns that the deluge was but a partial flood? Could language describe a total flood and a complete destruction of all life more plainly than it does? "Every living thing in which is the breath of life perished, and Noah only remained alive, and they which were with him in the ark." Could anything be more explicit? Yet science demonstrates that nothing could be more false.

It is refreshing to see Christians thus demolishing their own temple in which their idols are enshrined. Soon the crash of the ruinous structure will thunder in the ears of the blind worshippers, and Science, enthroned in all hearts, will sway her sceptre over a regenerate world. W. D.

(In reference to the use of the word "Christian" in the above article, the term seems to me inapplicable to the believers in flood and fish stories who comprise the majority of so-called Christians of the present day, who are essentially Jews, except in disregarding nearly all the essential portions of the Mosaic teaching worth following, as Moses was down on pork-eating and Land-Monopoly. From the manner in which Christ speaks of the "old-time" folks and his direct contradiction of their precepts, I infer that he had no more faith in flood and fish stories than W. D. A C.)

## INTEGRAL EDUCATION

NUMBER SEVEN.

REFORM NEIGHBORHOODS—HOW THEY CAN BE REALIZED. NO. TWO.

It may be said that we are leaving the subject of education. But we understand by the term all that constitutes the conditions of a true life. Unless parents are in proper conditions, children cannot be born right; and, as this lies at the foundation of a true education, it is a necessary part of a sound educational philosophy to show what conditions are best adapted to attain this end. And would not children thus trained among gardens, orchards and vineyards, be vastly superior to those brought up amid grease and hog-pens on the one hand, or the pestilential air of crowded cities on the other?

City children are in general puny, sickly and insignificant—country children, rough and boorish. But children born and brought up in such an intermediate state as has been described, would possess the ease and gracefulness of the better class of the inhabitants of cities, combined with the vigor and freedom of the healthy country child, avoiding the defects of both.

By forming neighborhoods of this kind, wherein fruit-growing and gardening would be the principal occupations, five, ten or twenty persons might co-operate to any desirable extent. Increased facilities and advantages for co-operation would increase its amount. At any rate, almost all the cooking could be done in a brick oven: they might have sewing, washing and ironing machines in common. There need be but little trading among themselves, not requiring to live on each other, as people do now; but such exchanges as are made could be conducted on the principle of equivalents—labor for an equal amount of labor, the "cost" principle to be the basis of all transactions.

☞ Slavery has established among us a more irresponsible censorship of the press than even that of despotic Europe. For example, the postmaster of Wirt Court House, Va., has been in the habit of burning weekly the Pittsburgh Dispatch, sent to a subscriber at that office. Two Justices of the Peace pronounced it incendiary.—REFORMER.

A much worse censorship has been established by the clergy, aided by Mrs. Grundy and the Land Monopolists, by which nine-tenths of the editors of local papers are gagged from uttering their real sentiments for fear of losing their means of subsistence. Not having the land to fall back upon, they stand in awe of any puny occupant of a pulpit, and from the same cause, half of the church-goers are too much afraid of each other to speak their thoughts. A C

☞ A Convention of Socialists is to take place at Berlin Heights, Erie county, Ohio, on the 26th and 27th of September next. I anticipate great good from it, and will try to be there if a sufficient number of our backward patrons will send in their subscriptions. More in a week or two. A C

## ARKANSAS IN CHIPS.

[From the Dayton Gazette.]

[From the following article, it appears that there is at least one state in the Union wherein Land reform is fully carried out, and the rights of white poor men protected. Free-settlement regulations are also partially in operation in Canada and New-Brunswick. It is not those states or people that make the greatest boasts of freedom and progress, that are PRACTICALLY foremost in securing the "greatest happiness to the greatest number." Ten years hence, some portions of Arkansas will be well adapted to advanced social movements.

A. C.

The common mode of travel for man, woman and child, has been and is still on horseback. Turnpikes and McAdamized roads are improvements little known in Arkansas. I remember, however, one regular stage and mail line from Little Rock to Fort Smith, more particularly on account of once having patronized the same from the first named place to Dover, a distance of about seventy-five miles, at the rate of ten cents per mile. — It being winter, of course the road was very bad; there were four of us, and we had to get out almost every mile in the mud, to assist the stage through the mire, by borrowing fence-rails from the roadside, while our conductor, sitting high and dry, directed our manœuvres.

At first, this kind of staging did not increase our good humor, until we became used to the harness and to the commodore — who considered us duty-bound to escort Uncle Sam's mail bags, and at last we fairly enjoyed the fun. Our surly driver who probably preferred to be cursed than laughed at, soon put our hilarity to the test, for when near our journey's end, he coolly requested us to descend and carry some rails along for half a mile, as there was an "awful excavation and nary fence." This was staging with a vengeance in Arkansas! Our pretensions at the post-office for pay helping the mail through, were cut short by the post master in —, who told us, if we didn't like it, we hadn't better ride in the stage. I for one took the hint, and never did again!

While the soil and climate of the Southern and Mississippi bottom part of the state is very favorable for the production of cotton and even sugar, and slave labor, therefore, is abundantly employed on plantations of large dimensions; towards Missouri and where Northern products predominate, as well as on the mountains, few of the colored race are met with, for here the settler labors himself and owns his forty, eighty, or at the highest, perhaps, his hundred and sixty acre lot. These settlers are hardy Tennesseans, North Carolinians and a sprinkling from some of the free states, who first squatted and afterwards obtained title deeds upon the passage of the State law in 1846, still in force: "To grant to every bona fide settler upon State land, forty acres, who will clear three and build a house, with the reservation of so much more, according to the number of his family, and upon the same condition." These tracts of land belong to the State, which has cleared by purchase the old Spanish and Indian claims, and the law has of course no reference to the domains of the United States. Upon the latter, they have been in the habit to squat down for life, caring for no other title than which their good double-barreled shot-gun guarantees, to maintain possession against any one who should be daring enough to eject them. From this mode, many feuds have arisen, caused by land speculators who used to spy out improvements without title, then enter and sell it to a third party, which has to buy over or fight for possession.

Waste farms fifteen or twenty years ago used to be plenty, and are yet on the middle and more mountainous part of the State. They are clearings with houses, barns, etc, attached to them, which have been occupied for five years and then left to decay. They frequently disappoint the benighted traveller looking out for a resting place, and are the mirage of the Arkansas wilderness. — How often in passing them I have calculated what a godsend these crumbs from America's abundant table would be to the poor European emigrant, if he only knew of it before he is hooked by the transportation agent of the Atlantic cities and ticketed to Milwaukee or some other lake place, where he is set on shore without a cent! However poor, the "new comer" is never at a loss in Arkansas! Glad to get the neighborhood settled, and sure of any industrious man's independence within three to five years, one neighbor will lend him a cow, another a litter of pigs, and a third, some seed corn, and even the nearest store will credit him for groceries. All will help to build the log house, and then he may go to work for himself.

How different from those North-Western states where every older settler has turned his house into a tavern to entertain the new one at city-hotel rates, and where the latter cannot move without a well-filled purse, in the absence of which he has to submit to a kind of slavery for many a weary year before he becomes the owner of a potato-patch!

The Ozark mountains which divide the state in an oblique direction, contain likewise a treasure of minerals which the gold fever of California has only delayed to develop. Lead, copper and iron have been found, and there are authentic Indian traditions of silver veins which are lost but will be found again. Except the Mississippi bottom countries, the climate in the inner part is salubrious and not subject to sudden changes of temperature, and as water facilities abound in every direction, nothing but an increase of the laboring population is wanted, to raise Arkansas to a first class central State of the Union.

I will conclude with a story, showing the "hardiesse" of the genuine growth of that far famed State, to the truth of which I can produce a city reference.

When in the Spring of 1849 the cholera broke out a second time in New Orleans, all visitors and strangers on business, left precipitately the doomed city, and one of the first steamboats, which departed crowded with deck and cabin passengers, was the new Cincinnati boat, called the "Bride," which we afterward re-baptized and named "The Coffin." The first night out, we discovered Madam Cholera had taken passage with us: two died before morning, and from that time forth, two or three every day until we arrived at Louisville, without any distinction from amongst the boat's crew, deck or cabin passengers, at about the same rate. Strong head waters made the boat go slow, and it was on the second evening when we arrived at Natchez. On the wharf float, waiting for a passage to Napoleon, we found a native of Arkansas, a tall, lank young fellow with two negroes in tow, and not a trifle the worse for liquor. The Captain duly told him the state of health of the boat, the crowd of passengers on board, and advised him to wait for another, as he certainly in his then state of half intoxication, run a great risk. Our Arkansas friend would hear of no further delay; for hours he had watched for the first boat, and the first boat he would take. The liquor on the wharf float was villainous poor stuff, and he would not drink it for another hour, even to please Gen. Jackson. So on board he came, and having stowed his negroes away, gave us the pleasure of his company. Little pleasure or hilarity, however, was to be found on our boat! Cards had been thrown overboard, after one who had taken a hand in a game the night before, lay buried on shore fifty miles below! Everybody wore a serious or solemn countenance, some talking together in whispers in the saloon, others having shut themselves up in their state room, and the bar was but thinly grouped, while the waiters crowded round the medicine chest in the clerk's office, to fill orders for the sick. Our Arkansas friend soon took in the state of affairs, and undismayed by its aspect, he began to patronize the bar-keeper, whose store of luscious fruit and sweetmeats had found a customer at last.

He sucked oranges, ate sardines, and indiscriminately mixed them with his liquor to such an extent that all came to one conclusion: he would be a dead man within twenty-four hours. However, he kept this up for two days, unconcerned about the dead and dying about him, and acted all the time in strict contradiction to all rules of health and caution. Further to draw the picture of our cholera-ridden boat would lead from the design of this sketch; enough is to say, on the morning of the third day after he came on board, we landed our friend with his two negroes at Napoleon, and leaning over the gangway of the wharf float, when we looked out, he called after us:

"Good by, Captain. Don't tell the folks in Suckerdome, that the cholera can kill a man born and bred in Arkansas!"

INEFFICIENCY OF COMPROMISE.—Speaking of the fusion parties in Mass., a correspondent of the Ravenna Reformer says truly:

There is no radicalism in such parties, at least nothing of the kind that will affect or injure slavery vitally, much as Massachusetts is complained of by the south for her interference. Higher ground must be taken before anything of the kind can tell effectively against oppression. Republicanism, it seems to me, is but little if any better than old Whiggery used to pretend itself on the slavery question. Many members of that party are good anti-slavery men, but conservatives and hunkers rule them, and use them to compass their ends.

A new style of fruit has appeared in New York, from Yonkers; it is called the cherry currant, and a branch fifteen inches long bears three quarters of a pound of fruit.



## INFLUENCE OF GEOLOGICAL FORMATIONS ON HUMAN CHARACTER.

THE FREE MOUNTAIN STATE.—A Vermont paper speaks of its state as follows—“There is but one city in this state and not a soldier.—We have no police; and no murder has been committed in this state within the last ten years. We have no museums or Crystal palaces; but we have homes, genuine homes, for which the father works, votes and talks—where the mother controls, educates, labors and loves, where she rears men, scholars and patriots.”

The paper from which we take the above extract, might have said—There are but few persons in the state that can be called poor, in the common acceptance of the term. We remember when there was but one pauper on the books in the town of Burlington. That may be the case at the present time.—Dayton Gazette.

Some spirits say that the different emanations from various parts of the earth's surface, exert different but powerful influences on the development of human beings, and on electrical and spiritual phenomena. Hence, the success of Koon's and Tippie's spirit rooms, which are in a mineral region. Mountain and sea air, being free from the miasmatic exhalation of inland valleys, is usually favorable to a mental and physical development. In proportion as fruit becomes a leading article of diet, “rich” soil will be less valuable.

Spirits can SENSE these various emanations more distinctly than we can. In selecting locations for associative movements, the advice of advanced minds in the next sphere would be of the greatest practical utility.

At Cottage Grove, a spirit who took great interest in associative movements said that, so far as geological formations were concerned, the best available point he knew of was situated 40 miles south-west of St. Louis. This appears to be in or near a mineral region, and not far from the “Iron mountain” and the 12½ cent land. Will our St. Louis friends furnish some additional information in reference to these localities? A C

Having a payment for taxes to make early next week involving a heavy loss if not paid at the time, subscribers who have not remitted, especially such as reside within one day's travel of Dayton, would oblige by doing so “immediately if not sooner.”

We have received a report of the resolutions adopted at the convention of Spiritualists held at Rockford, Ill.; we are sorry that it is impossible to insert it in this week's issue. We will try to find room in the next.

THE PECULIAR POISON.—Put a victim of tobacco into a hot bath; let full and free perspiration arise; then drop a fly into that water, and it dies the instant of contact. Cannibals will not eat human flesh which contains the flavor of tobacco. Even the turkey buzzards of Mexico refused the fles of soldiers addicted to this indulgence.—UNCLE TOBY

It takes nineteen consecutive hours of fast printing to turn off the weekly edition of the N. Y. Tribune, which requires an equal amount of time for mailing, and fills thirty-two cartloads on being taken to the Post-Office. The edition is 176,000 copies.

The Rev. Know-Nothing C. C. Burr is travelling as agent for Lola Montez. This will, doubtless, prove more profitable than editing a Know-Nothing paper.—ROCKFORD DEMOCRAT. (Or “exposing” Spiritualism by cracking his toe-joints!)

## EXCHANGES.

The “YOUTH'S FRIEND,” published by Longley Brothers, Cincinnati, comes to us in an improved form. It is well got up, and in most respects, reformatory; but some of the old leaven is left in the shape of sundry admonitions to “good children,” to quietly submit to be imprisoned within four walls to be crammed with “facts,” instead of developing their physical natures, as well as mental, by free exercise in the open air. We believe one hour in the woods and fields better than a week's schooling, and that youth is the season for developing the physical and constructive, rather than the purely mental. This is evidently the natural order; if the school system was natural, children would need no solicitation to induce them to attend school. On the Phonetic system, all the education they need until they are old enough to see the utility of further instruction, could be given at home, or at farthest, in two or three hours daily in school. The “Youth's Friend” is partially in Phonetic type. Of this reform, the Longleys have been earnest practical promoters.

The “GRAND RIVER TIMES,” Eastmanville, Michigan, does one's eyes good to look at it. It is a model of typographical neatness and orderly arrangement. The contents correspond.

The BELVIDERE STANDARD is superior to any local paper we know of in point of variety, general talent and practical information. Its general tone is liberal and unsectarian. We hope the local press generally will soon get into the hands of such men as conduct this and the preceding paper. When this is the case, the general tone and character of the press will be very much raised above what it is. We hail such papers as the messengers of a brighter day, for the press is the index of the people at large.

Editors of exchanges will probably excuse us for apparent tardiness, our time and space being both occupied to a considerable extent: We hope to have more of both at command very soon. A C

## 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.

## LECTURING APPOINTMENTS, ETC.

All letters on business connected with the paper, should be addressed to Alfred Griggs, 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. 16th, commencing at 3 in the afternoon, at Steele's Grove, Dayton

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

## 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.

A gentleman from Newhaven, Conn., who can write phonographically 100 words per minute, and can teach several languages, wants employment. Address PHONOGRAPHER, Vanguard Office, Dayton.

## 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. "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.

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.  
New Testament miracles and Modern miracles. J. H. Fowler. 30c. post free.  
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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. E. NEWTON, editor, 15 Franklin st., Boston.

### THE SPIRITUAL UNIVERSE

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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.

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