

# The Vanguard

Vol. I.

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No. 25.

## EXTRACTS FROM "ORIGIN OF MAN."

The subjects treated of in the work from which the following extracts are made being rather beyond my comprehension, yet evidently treated with marked ability, copious extracts are furnished in lieu of a notice. The work can be obtained of the author, John Seaff, Chillicothe. Price 12 cents, postage free.

### MORTALITY AND IMMORTALITY.

In considering these subjects, the question arises—What is mortal and what is immortal? or, by what means shall we distinguish the one from the other? I will answer as follows:

First—Immortality is predicated of inorganized matters or things.

Second—That all THINGS, in their primary state, are immortal and eternal.

Third—that Mortality is predicated of organized substances.

There is but one rule whereby to try the foregoing questions; that is, by that principle which we erroneously call Death. Now, a proper definition of Death is—a dissolution of the parts of an organism. But we find, after ALL, that death is, in and of itself, nothing: life being the self-moving element of the Universe, it is LIFE which dissolves every old organism, and forms new ones out of them; but every particle of matter which was in the old organism is STILL the same. I hold the doctrine that Matter is eternal—uncreated; consequently indestructible and immortal.

Every particle of matter is definite, both in quantity and quality, bearing a certain relationship to every other particle of matter in the Universe, and every other particle being, in a certain measure, dependent on that one; hence the idea of the eternal fitness of things, or the harmony of the universe.

There is no power that can reduce matter to less than the primary particles. For example:

Oxygen is a primary element; therefore immortal.

Hydrogen is also a primary element; therefore, ALSO immortal.

A combination of one part oxygen and two parts hydrogen constitutes a mortal element called WATER, which, being a combination of elementary substances, is susceptible of dissolution.

But, when dissolved, the primary components are the same as before the combination.

The rule, therefore, is, Whatever is subject to change is mortal, and whatever is unchangeable, is immortal.

### MUTUAL RELATIONS OF MATTER, KNOWLEDGE, WISDOM, AND DEITY.

I hold the doctrine that God, abstract from MATTER, did not CREATE matter; neither did he create Man, for the following reasons:

If God created Man, Man is an organized being, therefore mortal; for all organized beings ARE mortal.

(I mean the true man, not the material body.)

The soul (or true man,) is one particle, unparticled, imponderable, indestructible, incomprehensible, eternal and immortal.

The soul (or true man,) is the counterpart of the material universe—in short, the counterpart of matter.

Man always was; he NEVER had an origin. But before he was brought in contact with matter, through the avenues of his senses, he was not conscious even of his own existence, but was in a torpid or dormant condition.

We will make a supposition. Suppose a man born with all his senses obscured, the organs being good in and of themselves. The sense of touch being attained, he will, in a SMALL degree, become conscious of himself.

Mark, that each species of matter will address itself to its counterpart in Man.

Color to the eye;

Sound to the ear;

Odor to the nose;

Flavor to the palate;

Temperature to feeling; and

Solidity to touch.

Coming in contact with these various forms of matter, Man becomes conscious of himself. Each time he comes in contact with any new order or species of matter, he learns two new things. First, he learns the peculiar nature of the matter with which he comes in contact. Secondly, he learns the peculiar sensation which that matter produces on his sentient constitution.

Hence, we learn that knowledge is predicated of matter; and wisdom is predicated of knowledge. Or, wis-

dom is the application of matter (according to the law of the eternal fitness of things, which he has discovered by experience, or contact with matter,) so as to subserve the highest purposes pleasing to the mind.

The same species of matter uniformly having the same effect on Man, by repeatedly coming in contact with different species of matter, Man learns to classify them: he learns the utility of each species when arranged in combination with other species. And, as it is an act of wisdom to use matter for the highest purposes for which it is adapted, knowledge is predicated of matter.

But the reader will ask what I intend to prove by the foregoing. I will answer, I intend to prove that God never made matter; for, if God and matter are distinct, and there was a time when there was no matter, then there was a time when God knew nothing.

SALVATION. JUDGMENT. SCIENCE THE "LAKE OF FIRE."

Some speak of a fear of being lost; others of a necessity of being saved. It is all nonsense. Man never fell, and cannot be lost. Man is always himself; unchangeable as God, he bears a certain relation to every particle in the universe, and will retain his relation thereto for ever; hence, he cannot be lost.

As for salvation, that is sure, sooner or later.

Salvation is predicated of some pending evil. Now, all the evils which afflict man are the consequences of ignorance. His salvation, then, lies directly through the fields of science, which point out the path of rectitude.—Man will find by science that he has a system perfectly in harmony with itself, and that the external world is composed of parts perfectly harmonious. Naturally, the internal world (or man,) is in harmony with the external world. Hence, wisdom, (or science,) says that man's duty consists in maintaining this harmony.

They say, We look for a judgment day; the ancient seers foresaw and declared a judgment day.

So they did; and it has come, though a great many know it not. The day that "burneth as an oven" has come. It is the PHILOSOPHICAL ERA—when God, (or nature,) "will judge all things by his saints," or philosophers.

The fire that burneth is science; the dross is falsehood and ignorance. Think you that men's souls will burn? No! But their works will be tried by science. All the old, musty records of antiquity will perish in the flames of science; error and ignorance will be cast into the lake of fire, (which is science,) and they will disappear for ever.

Whether is it best to vegetate in the sunlight of perpetual peace and prosperity, or to grow strong like the giant oak of centuries, neath the biting blasts of winter and the scorching heats of summer? Adversity is the touchstone that withers into its native insignificance that which has not within itself the essential elements of a healthy growth.—SP. COM.

Trespasses upon the laws of reproduction are the causes of diseases and premature death, and also of all precocious children, and all prodigies or extremes whatever. For the condition of extremes in intellectual or good endowments is necessarily attended by a corresponding depreciation of other portions of the organism; and extremes of goodness are no better, permanently, for the race than extremes in badness.—"WORDS FROM OUR SPIRIT FRIENDS."

About seven thousand business men in Boston reside in the neighboring towns.

Intelligence from Texas by the southern mail says, the yield of wheat is immense. The accounts of the cotton crop are conflicting.

SHALL WOMAN ENGAGE IN POLITICS?

I answer in the negative. No member of society has any right to engage in any undertaking, which results in a usurpation of my individual rights, it matters not what is the object to be attained, or the purpose to be accomplished; whether it be to enhance the wealth of the state, or protect the interests of the majority of the community, so long as the effect of the act is the suppression of the individual rights of the minority, which is the undoubted result of all governments outside of that of the individual. It is not the evils of government and politics against which I would contend, but rather the necessity upon which they are built; and as instruments in the hands of despotic minds, for the accomplishment of selfish purposes under the pretext of protecting the rights and interests of community, by a prevention of those crimes which past and present experience, together with a knowledge of those laws and principles inherent in the constitution of every formed intelligence, for the government of the same, proclaim they have been the most efficient in producing. If one man kills another, it is considered a great offence by the law-makers, and is punished accordingly: but if an army of individuals equipped with the implements of death, go forth, clothed with the authority of law, and murder their thousands of inoffensive women and children it is considered an act of honor. It is considered very wrong, to take the property of another without rendering an equivalent therefor; but yet, in the name of law and government, the free bounties of nature are monopolised, for which no man can render an equivalent, robbing of necessity the poor of homes, which belong to every man and woman by nature—thus depriving the human family of that happiness which is the foundation of social virtue, and the sure preventive of those immoralities and crimes which laws and law-makers profess to prohibit.

The man who will subject another, by superior physical force through violence, to relinquish his right of life or property, is considered a dangerous member of society, and merits the severest penalties of the law; but a nation of law-makers can plunder with sword and cannonball a weaker nation, of life and property, and instead of receiving condemnation for their bloody acts of violence, they receive the laurels of approbation as the reward of victory. And thus it is, that laws and governments are the forts behind which selfishness and the powers of darkness enact their iniquities, and perpetrate their abominations. To hear politicians and their devotees talk of the absolute necessity of political government, one would naturally conclude that it was the originator of all good, and the preventive of all evil; when it is a fact in human history, that those nations which had the least laws, were the most moral or orderly; and on the other hand, those tribes or nations which had the most laws, were the greatest profligates in murder, robbery, and slavery.

So take away the laws, and let every individual stand or fall on their own individual responsibility, and there would not be any more robbery, murder, or violations of individual rights, if as many, as under the rule of republicanism, or a government of the majority.

A. G. PARKER.

(To be continued.)

## THE PRESENT STATE OF THE CHRISTIAN CHURCH.

BY DR. LYON.

Among the current religions of the earth, Christianity in its various forms has the most plausible pretext to divine authority. In examining the sufficiency or insufficiency of existing religions to redeem humanity from its evils, what is called Christianity will, therefore, answer for all.

Notwithstanding diversities of detail, there is a general concurrence as to certain cardinal doctrines, among all the prominent Christian sects. A belief in the following points is essential to their idea of that of a Christian :

Three persons in the God-head.

Two natures in Christ.

Imputed righteousness.

Resurrection of a material body, the same in substance as the present.

The establishment of a visible kingdom of Christ.

The imperial power of Christ at the day of judgment.

The above doctrines have been and are held sacred alike by Catholic and by orthodox Protestant, from St. Augustine downwards. Leo the Tenth and Luther, Calvin and all the Popes, together with the innumerable orthodox sects, differing as they do on minor points, all agree on those cardinal doctrines—doctrines that smother every principle of reason, and have filled the earth with butchery. Time makes no essential difference with the churches. They do not profess to be influenced by modern reformatory movements. Like Lot's wife, they look back for their ceremonies, creeds and principles of action, and, like her, they have become crystallized in consequence.

Each sect claims to embody in its organization the ancient ecclesiastical form. Presbyterian bishops are duly consecrated by the Kirk of Scotland, whose ministers were duly ordained according to the church laws of Geneva got up by Calvin, who received his orders from the Pope. Similarly, Methodist bishops were ordained by the laying on of hands of one consecrated by John Wesley, whose holy orders were duly transmitted from Bishop Cranmer, who was consecrated by the Pope. So of the rest.

But what is this laying on of hands without the spirit, this external form of admission to a church without the inner life to correspond, but a mockery of God and man ?

Had the generality of them the power, they would again make their converts, as of old, by fire and sword, the thumbscrew and the stake. Though, as harlots change their dress to please their lovers, the churches may, and often do, change their outward forms, the inner spirit is everywhere in all ages one and the same. Calvinism was modified and somewhat liberalized to suit Queen Elizabeth. After the Revolution of 1776, Episcopacy was itself altered, in the United States, to suit altered political conditions, and most forms of orthodoxy are rapidly changing their outward expression to suit an improved public opinion.—But the inner spirit of the churches is essentially and unalterably despotic.

When Washington stood forth as the head of a great nation in the cause of liberty, and Christians on both sides of the Atlantic implored their respective gods to go forth with their respective armies, it was not in answer to their prayers that the contest was decided ; but when the European god was obliged to give up his despotic reins, then, forsooth, the European CREEDS must be altered to suit the government of the most powerful Deity ! and to have been consistent, their prayers should have been similar to the following said to have been offered by a soldier, just before the battle of New Orleans ;

"O, my God, (if there be a god,) we beseech thee to help our side ! But if you can't help our side, we pray thee, do n't help the British ! Stand neutral and lie low, and you'll see one of the prettiest fights you ever saw in your life !"

[To be continued.]

ANECDOTE.—A sea officer was prevailed on, for once, to accompany a friend to an assembly of modern fanatics. When they arrived, the first thing that struck the son of Neptune, was a prayer, in which the noisy orator (with foaming vociferation and a countenance of fury,) set forth the congregation as the vilest of sinners; and in such opprobrious terms and earnestness, as to leave no doubt in the mind of the honest tar, that all he said was literally true; which induced him to whisper to his companion thus—"Jack do you hear what a set of scoundrels we have got among ?—come, let us be off before the roof comes down upon our heads, and sends the whole crew to the devil."

Mankind may be divided into three classes—those who do right from principle; those who act from appearances, and those who act from impulse.—Exc.

## PHILOSOPHY OF REFORM.

The necessity of reform, or change, is founded in the negative natures of the individual and universal extremes of life, which are mutually related ; and the cause of formation and deformation (or, more properly expressed, organization and disorganization,) is inherent in the positive natures of the individual and universal extremes of life. That the spiritual nature is positive to, or greater than the animal nature, no enlightened mind will pretend to dispute, from the simple fact that the latter depends upon the former for its existence and action, and is, consequently, negative to it.

Then, if it be admitted that man is in possession of a spiritual or moral nature, and that all good and noble actions are the offspring of the harmonious manifestations of that HIGHER LIFE, or nature, through that of the negative, physical, animal nature, and that all bad, ignoble actions are the fruits that mature in the absence of that harmony of action—the conclusion is unavoidable that discord in the social system and Land-Monopoly, "the impersonation of an infernal selfishness," and a false theology, are the natural effects of the dominant action of the animal or negative nature ; and harmony in the social system, truth in the theological, and equal rights to earth, and to home and happiness thereon, are the effects of the predominant activity of the spiritual. So that the mission of the true reformer, in relation to the acts of others, or the systems which are but the embodiment thereof, must of necessity be to arouse and stimulate into action those higher faculties and elements of mind in the individual and universal ; for it is impossible to change one without changing the other also. And in proportion as this is accomplished, in the same degree will the reformation of existing orders and systems of society extend, and no farther ; for the elements and conditions of the physical universe with which man stands related, and on which he is dependent for his existence in this sphere of life and action, are as discordant and destructive to that happiness after which we are striving as those influences, or EVILS, in the social, individual order which we are seeking to reform.

Hence, it is only in an EDUCATIONAL SENSE that Land-Monopoly and a false theology can PHILOSOPHICALLY be considered a CAUSE, and the reform thereof an effect. Equalize, by an arbitrary act of distribution, the immense amount of wealth hoarded by the minority, and it would not be one year before it would be drifted, snow-bank like, into the hands and coffers of the avaricious few in whom the faculty of acquisitiveness predominates. We are necessitated as reformers, by the immutable laws of nature eternally inscribed on mind and body, in the heavens above and the earth beneath, to change the greater—the inward first, and the lesser, or outward, will follow—to purify the fountain, and the stream which flows therefrom will correspond thereunto.

From those reflections the inference is reasonable that all the reforms and reformers are indispensable to the elevation of humanity ; and when I hear one declaring in contradistinction to another that his reform is at the root and all the rest at the branches, that on his particular plane of labor is cultivated ALL of the ONLY remedy adapted to heal the afflicted body of humanity, in spite of my good opinion of his noble efforts, it does appear that more of sectarian pride and vanity is manifested than is altogether compatible with the character of the reformed, or reformer.

A. G. PARKER.

EARNESTNESS.—The grand secret of all worldly success, which some men call will, I would rather call earnestness. If I were asked, from my experience of life, to say what attribute most impressed the minds of others, or most commanded fortune, I should say, "Earnestness." The earnest man wins for himself, and earnestness and truth go together.—BANNER OF LIGHT.

ADVERSITY.—A smooth sea never made a skillful mariner, neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like those of the ocean, rouse the faculties and excite the attention, prudence, skill, and fortitude of the voyager.

If a seaman should turn back every time he encounters a head wind, he would never make a voyage; so he who permits himself to be baffled by adverse circumstances will never make headway in the voyage of life.—Ex.

# Vanguard.

SATURDAY, AUGUST 22, 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.

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## LETTER FROM W. DENTON

My circuit must be a wide one; a few weeks ago I was in Southern Indiana, then on the Western Reserve, and now in Missouri. Every where the work of reform goes bravely on. Every where the people are compelled to think, and this is what is needed. There is danger whenever people swallow without hesitation, what their divinely appointed messengers give them. Stones are taken down instead of bread, and spiritual Dyspepsia is the natural consequence. Any thing is better than the stagnation that breeds corruption and miasm. Let the storm come with rolling thunder and the lightning flash; the timid may flee for shelter and think they hear the crack of doom, but the sun will shine the clearer, the air tomorrow will be the balmier, the flowers exhale a more delicious perfume, and earth roll on its destined way more joyous than before.

The spiritualism that would ignore the discussion of temperance, the laws of health, freedom, and in fact any subject relating to human well-being, is an ism with which I could have nothing to do. It might be well at large, gatherings (two or three days' meetings,) to have a portion of time devoted to the subject of spiritual phenomena; facts bearing upon the question of life hereafter; another portion to such persons who could speak in good English, to good purpose, under spirit influence; and another, and by far the largest portion, should be devoted to the philosophy of spirit intercourse, and the practical duties arising therefrom; then those individuals who wish to hear "the angels talk," and continue their habits of chewing, smoking, drinking, and general disobedience to physical law, might depart without having their sensibilities shocked by those who discuss temperance, freedom, and the laws of reproduction. We have been cursed too long with a race of priests, who have driven the blind world devilward, under pretence of leading them to heaven—talking to the "dear people" about the new Jerusalem, and the tree of life; yet allowing them to take the poison of death, without warning or reproof. Long enough has society been a sink of corruption, which priests have sought to drain by pouring in holy water. Long enough has woman been immolated alternately on the altars of mammon and lust, while "holy" men have stood around and drowned her cries with their prayers to God and their psalms divine! "It shall be so no longer," says Reform; "woman shall be free. Shall we not make our heaven here, and take it along?" How to do this is just what we wish to know, and I rejoice exceedingly to know that there are such men as H. C. Wright to teach the people these important truths. Teach men and women how to live, how to beget noble children, how to train them, and you reform earth—aye, and heaven itself: you make better angels here than nine-tenths of those who talk through spiritual mediums that some are so anxious to hear.

I am sick of the namby-pamby, milk-and-water stuff, the interminable gabble that means just nothing, which so many mediums pour out in floods under so-called spirit control. If spirits cannot talk good sense, if they cannot put words together that mean something, they had better let rational people talk. If God speaks he must speak sensibly, and if the devil talks to better purpose, our duty is to leave God and listen to him. Those mediums who can only make horrid contortions, or talk in Choctaw, or in English to no better purpose, had better take Scripture advice, and tarry at Jerusalem, or somewhere else, until they are endowed with "power from on high."

The St. Louis Spiritualists have passed through the fanatical phase, and are now standing on the rational plane. That spirits exist they know; that they communicate with mediums they also know: but as they wish to learn, they do not care to waste their time in listening to those spirits who cannot teach them. There are calls for lectures in other parts of Missouri, and I think some of remaining a few days after my engagement here for the purpose of carrying the gospel to other places also.

I am busy studying geology, and making rambles through various portions of the state to procure fossils, etc. I intend during the coming winter to give lectures on this beautiful science, illustrated with charts and the fossils of the various strata.

## THE HUDSON'S BAY COMPANY.

This gigantic corporation of Land-Monopolists seems likely, notwithstanding the formidable mass of evidence brought against them at the bar of the House of Commons, to retain its control over the resources of half this continent. The annexation of their territory to Canada has been extensively agitated both in Canada and in England; but the Canadian government having deputed a partisan judge and professional politician to represent them, he has, of course, "sold" both the Territory and the Canadians, to the extent of his ability, by advocating the interests of the Company he was sent to oppose.

On a large scale the Land-Monopoly of this Company keeps half the continent a wilderness. Similar monopolies on a smaller scale diminish and waste the produce of the other half more than two-thirds. Extreme cases like the Hudson's Bay and East-India companies, visibly and strikingly manifest the less visible, but no less destructive evils inherent in ALL forms of Land Monopoly. A. C.

## "ERIN GO BRAG (H!)"

The Toronto GLOBE says that "nowhere in Europe, unless in the cantons of the Sunderbund, is popular persecution carried on by Roman Catholics so ruthlessly as in Ireland." There is a deal of false sentiment and causeless sympathy afloat in the U. S., even among liberals, in reference to the supposed oppression of Ireland by England. The fact is, this cry is mainly got up, on both sides of the Atlantic, by speculative politicians and lying priests, to further the ends of despotism under the pretence of "letting the oppressed go free." The priests are Ireland's worst enemies, England her best friend. "We speak that we do know." A. C.

G. A. Redman, the celebrated test medium, is expected in Dayton in a few days.

## "TOLERATION...WHAT IS IT?"

Under this heading, the Aug. No. of the "Social Revolutionist" contains an editorial article, the pith of which will form a basis for some remarks.

The idea prominently set forth is, that toleration cannot obtain amongst individuals on different planes of thought, and that we can accept the companionship of others only so far as they can give us social response.

I am not prepared to say that this sentiment is not true to the individual who gave utterance to it, but I am free to express the opinion that it can hardly be a correct principle in reform, and I am a little suspicious of the premises upon which such a proposition is based. It seems to me the very necessity of toleration arises from the diversity of human developments and the different planes of thought resulting therefrom; but toleration can obtain only among those individuals who are advanced far enough to have outgrown clans and cliques, and are prepared to take more comprehensive views of the causes which operate to produce diversity in the development of the human race. The bigot is narrow and contracted in his views, because of mental incapacity to comprehend the reason why those for whom he manifests such enmity of feeling, differ from himself in sentiment, and so he is led to be intolerant, conscientiously believing that it is God's service to use strong measures against those who "deny the faith." But with the philosopher, it is otherwise. Having risen above the plane of superstition, his views carry him above the precincts of sectarian strife and party spirit, into a heavenly atmosphere of love and goodness in the realms of a comprehensive philosophy; and he looks down upon the boisterous elements of human contention in calmness and serenity, with no unkindly feeling to his fellow men—no despotism in his nature toward those who are not on his plane.

Those who are liberal enough to tolerate others in living their own lives, have no motive to play the despot toward others on a different plane of thought; they feel an inward consciousness of the omnipotence of truth, and a disposition within themselves to allow each individual the unmolested privilege of acting up to his highest conceptions of the right, just as a son or daughter of the family who has matured into manhood or womanhood, will give their little brother a latitude of freedom in acting out his childish nature, trusting to growth in years to develop his reasoning capacities for the attainment of a better knowledge of himself and the things by which he is surrounded. So should it be with our universal humanity,—the more developed in intellect and moral sentiment, acting with kindness and forbearance toward their lesser brethren, and instead of unjust and harsh criticism, giving them a chance to outgrow their follies—which is an unquestionable right of every human being. Intolerance is a manifestation of the hateful qualities of the undeveloped human soul, which the growth of the love and wisdom principles will eradicate and supplant; and wherever we see its spirit ultimating in the personal abuse of others for living up to ideas at variance with those held by some of their fellow men, there the unmistakable evidences of the necessity of progression and reform exist.

It appears to me that the institution of free speech has a distinctive object always in view, viz: the interchange of different opinions among mankind as a means of eliciting truth. Its province, then, is under the dominion of reason, and it should in all cases appeal to it, with a recognition of the right of every human being to receive or reject whatever is presented according to the evidence with which it is accompanied. The investigation of truth belongs to the intellect, which takes cognizance of facts and deduces general conclusions from them. No one in the exercise of his freedom, has any right to go beyond the presentation of the philosophical claims of his opinions. To claim free speech independent of this prerogative, is nothing short of a positive assumption of the right to tyrannize over others and insult

reason. I am for the free expression of every sentiment in a calm and dispassionate manner, and I believe every reasonable being will give them due consideration and acquiesce in their truth when convinced. In the case of men and women mating off and living in dual relations, it is right for them to do so if their natures demand it, and all a philosopher could say in regard to the matter, would be, that it is the sovereign right of every human being to live his highest thought. If another individual who believes in a variety of loves, thinks such a relation to be wrong, and incompatible with the social freedom of all, let him speak his thought candidly and lovingly, and no one can feel censured or reflected upon because of the expression of the opinion. We should ever reflect, that which is wrong to one may be salutary to another, and it is illiberal to adjudge others from our preconceptions of right. It is true, we will have our thought regarding the lives of others, and we have a legitimate right to give it utterance; but I think if our reasoning is as comprehensive and dispassionate as it should be, we shall discern the causes which operate upon individuals to make them what they are, and not feel so much that they are trenching on our rights, in the honest pursuit of that which THEY deem just and proper. The simple fact that any reasonable man or woman would be offended by such utterances, would prove conclusively that they were not given in a respectful manner, and that the rupture grew out of an attempt to SUBJUGATE rather than convince. Despotism is not necessarily restricted to external physical appliances, but it may exist as a prominent element in character, and through the magnetic and will power, operate even more effectually in an attempt to crush those under its direct influence.—It would be well for all to avoid such, as the consequences are always certain to result in a hinderance of the growth of the individual. Every man and woman needs most of all, a chance to be themselves; and whenever any one centers his energies to COMPEL them to live his thought, they should THROW him off as they would the most despicable Political Tyrant!

It is true that we shall ever associate with those best capable of responding to us, but it is an undeniable fact that we shall also receive much good by coming in contact with different orders of mind. The faculty of Human Nature will seek and find its gratification in the study of character, and will find frequent occasion to associate with those who have little sympathy for or knowledge of his sentiments. Promiscuous social intercourse seems in a great measure, the order of our planet, and the arrangement will be likely to continue for some time to come.—Individuals will also seek and find their social affinities, but exclusive companionship to these cannot obtain universally.

As mankind develop above the plane of superstition, they will give wider scope to the fraternal instincts, be more united, and more tolerant. There must be diversity of sentiment so long as marked differences in organization exist.

L. H. BIGABEL.

PACKING THOUGHTS.—Do not assume that because you have something of importance to communicate, it is necessary to write a long article. A tremendous thought may be packed into a small compass—made as solid as a cannon ball, and like the projectile, cut down all before it. Short articles are generally more effective, find more readers, and are more widely copied than long ones. Pack your thoughts together, and though your article may be brief, it will have weight and be more likely to make an impression.

"Ye who write for this busy age," says a late writer, "speak quick, use short sentences, never stop the reader with a long, ambiguous word, but let the stream of thought flow right on, and men will drink it like water."—Christian Advocate and Journal.

(We say, Amen.—Eds. V.)

Every man and woman, under a false legal and educational system, is governed more by force, and is made to act more by the compulsion of circumstances, than by the freedom and spontaneity of Nature.—L. A. HINE.

## ASSOCIATION.

NUMBER ONE.

A few thoughts occur, and I will give them freedom. Perhaps there is no one subject more highly enthroned in the human mind, than that of association. From all quarters of the globe, we have the hushless cry, association. Why is it, that this subject makes such universal claims upon the public mind at this particular age of the world? Surely there must be a cause for it; let us look into philosophy, and learn a lesson from nature's unfoldings.—Nature's course is spherical; all grand developments move in a circle, hence, the openings and closings of all complete cycles are attended with like phenomena. For instance, the openings and closings of the day are apparently the same. The beginnings and endings of the seasons are synonymous. Why not then, a complete day or cycle correspond in nature with all lesser days, which are but parts of the whole? I see no reason why they should not. Let us see. Our days have their allotted time to perform their revolutions, which is marked by the earth's motion on its axis.

The seasons have their lines of demarcation in the reproduction and decaying of vegetation. What then shall constitute the epoch of one grand cycle in the world of mind? The ancients seem to have had a glimmering idea of this time. How they obtained it I know not. But I suppose that they did it either through the intellectual or intuitive powers of mind, or through spirit agency.—However, let this suffice for the present. For convenience, then, let us use their own language, and see whether or no it will apply with good sense to our present subject of thought. "One day with the Lord (the governing principle of the universe, of course) is as a thousand years, and a thousand years as one day". It seems that the ancients regarded the above period, as one measure of time. Now as it is a principle in nature, that two is the requisite number in all things, to reproduce and sustain their kind, let us suppose that two of those times are required to constitute one complete day or revolution. We will then have for our epoch, two thousand years, the first corresponding to the morning, and the latter to the evening. With this view of the subject, we discover that we are now on the verge, or closing of the present era—that is, supposing it to have made its commencement with the birth of Jesus and his early proselytes. As no one is supposed to doubt that it is the opening of a new era, judging and comparing the doctrines then taught with those of anterior date, let us inquire into the general phenomena which was characteristic of the then new era, and see whether there is an assimilation or proximity to the general features of the present day. If so, we will then have sufficient data for the basis of our circular theory.

The leading and prominent features at the commencement of the Christ or present era, were the healing of the sick by the laying on of hands, speaking with new tongues, conversing with spirits, and consummating in association, or the brotherhood of man. J. H. MENDENHALL.

TO BE CONTINUED

Five different methods of plowing by steam are now in operation in England.

## AN INCIDENT.

A circumstance occurred in connection with the recent Railroad accident, that took place in this vicinity, (near Marietta, O.) which may not be altogether unworthy of notice, as it has a tendency to confirm the opinion which some entertain, that we are surrounded by an unseen intelligence that some times, at least, notifies us of impending calamities. On the morning of the first of July last, as the eastward-bound train on the M. and C. Railroad, arrived at this station, (Big Run,) a young man stepped off and remarked to an acquaintance who is in the employ of the Railroad company here, that he had started from Chillicothe, to go to Marietta, but that it appeared to him he ought not to go; consequently, he had determined on returning home. He took the next train going west, and the train east passed on, and within eleven miles of Marietta the fatal accident took place, the details of which are, doubtless, familiar to the reader. The young man could give no reason for his forebodings of danger or trouble, but he saw proper to obey them, and was saved from an untimely death, or severe injury. Such incidents are of much more frequent occurrence, than we are apt to imagine. All along in our past history, the public journals have contained relations of similar incidents, which have been set forth, as a "remarkable occurrence," "singular interposition of Providence," "strange verification of a dream," etc.; and have been merely read, wondered at, and cast aside without farther thought. But would it not be well for us to give heed to such impressions, (regulating our thoughts upon the subject by reason,) and so live and aspire to higher life, that we may be worthy and susceptible of them? T. F. J.

Big Run, O. Aug. 8th 1957.

## THE LAST BUT ONE!

The next number will complete the half year. Those SUBSCRIBERS who have received this paper six months and have not paid anything, not not be surprised or aggrieved should THEIR copies fail to reach them, although, fortunately, there are enough HONEST radicals to secure its regular issue not only for six months, but probably for five times as many YEARS. If those who CANNOT pay will write to that effect, they will not be inconvenienced; but, being of a statistical turn, we wish to ascertain and publish the per-centage of meanness and dishonesty obtaining among professed reformers. To elucidate the subject in a suitable manner, we may find it necessary to append DETAILS involving a disagreeable notoriety. A. C.

TRAVELLERS, LOOK OUT!—W. and E. M. F. Denton, arriving recently at St. Louis at three in the morning, and not having the fear of pickpockets before their eyes, slept at the TOWNLEY HOUSE where they were charged FOUR DOLLARS for that privilege! It is the duty of honest travellers to discountenance such expensive fleecing establishments. Pass it round! A. C.

Louisiana papers say that the sugar crop promises to be very large, and looks splendidly everywhere.

The pebbles in our path weary us, and make us sore-footed, more than the rocks that only require a bold effort to surmount.—Exc.

A new life preserver has been introduced into use at Quebec, costing but fifty cents.

## Poetry.

## THE DEPARTED.

There was an eye in sorrow's hour  
That beamed on me with mystic power;  
'Tis quenched, but in the stars of night,  
I see its calm, unchanging light.

There was a hand that once would twine  
Its fingers lovingly with mine;  
'Tis cold, but yet the joyous thrill  
It wakened then is with me still.

There was a voice, at vesper hour,  
Sang to me with a magic power;  
'Tis hushed, but still its echos roll,  
In thrilling strains, o'er my soul.

*W. D. Denton* Crawfordsville Review.

## A CAPITAL STORY.

Some years since, an eccentric old genius, whom for convenience we will call Barnes, was employed by a farmer living in a town some six or seven miles westerly from the Penobscot river, to dig a well. The soil and substratum being mostly sand, old Barnes, after having progressed downward about forty feet, found one morning going to his work, that the well had essentially caved in, and was nearly full to the top. So, having that desire which all men have of knowing what will be said of them after they are dead, and no one being yet astir, he concealed himself in a rank growth of burdock by the side of a board fence, near the mouth of the well, having first left his frock and hat upon the windlass over the well. At length breakfast being ready, a boy was despatched to call him to his meal, when lo and behold, it was seen that Barnes was buried in the grave unconsciously dug by his own hands! The alarm being given and the family assembled, it was decided first to eat breakfast, and then send for the coroner, the minister, and his wife and children. Such apathy did not flatter Barnes' self-esteem a bit, but he waited patiently, determined to hear what was to be said, and see what was to be seen.

Presently all parties arrived and began "prospecting" the scene of the catastrophe, as people usually do in such cases. At length they drew together to exchange opinions as to what should be done. The minister at once gave it as his opinion that they had better level up the well and let Barnes remain; "for," said he, "he is beyond the temptation of sin, and in the day of judgment it will make no difference whether he is buried five feet under the ground, or fifty, for he is bound to come forth in either case." The coroner likewise agreed that "it would be needless expense to his family or the town to disinter, when he was so effectually buried," and, therefore, coincided with the minister. His wife thought that, as "he had left his hat and coat, it would hardly be worth while to dig him out for the rest of his clothes," and so it was settled to let him remain. But poor Barnes who had no breakfast, and was not at all pleased with the result of the inquest, lay until the shades of evening stole over the landscape, when he quietly departed to parts unknown.

After remaining incognito for about three years, one morning he suddenly appeared, (hatless and frockless as he left,) at the door of the farmer for whom he had agreed to dig the unfortunate well. To say that an avalanche of questions were rained upon him as to his mysterious reappearance, etc., would convey a feeble idea of the excitement which his bodily presence created. But the old man bore it all quietly, and at length informed them that, on finding himself buried, he waited for them to dig him out until his patience was exhausted, when he set to work to dig himself out, and only the day before succeeded; for his ideas being somewhat confused by the pressure of the earth at the time he was buried, he had dug very much at random, and instead of coming directly to the surface, he came out in the town of Holden, six miles east of the Penobscot river.

No further explanations were asked for by those who were so distressed and sorrowful over his supposed final resting-place.—Crawfordsville Review.

PHILOSOPHY.—I doubt always the soundness of his philosophy who is not made more cheerful by it. The best definition of philosophy I know of is that of Victor Cousin, occurring in his treatise on the Philosophy of the Beautiful. "What is philosophy?" he asks. "It is something that lightens up, that makes bright."—N. E. SPIRITUALIST.

MULES were selling in Minnesota, at from \$350 to \$500 per pair.

## NOTICE,

Those persons who wish me to lecture in their respective localities, would do well to write and let me know what they can do towards defraying expenses. If this was done, I could often call as I am passing through from one point to another, with but little expense, and give lectures where they are needed.

W. DENTON.

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

## 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 Oridge, 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.

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

A grove meeting will be held at the Fair ground, Richmond, Ind., next Sunday the 23rd, commencing at 10 A. M. and 2 P. M. F. L. Wadsworth, speaking medium, will address the audience.

Mr. F. L. Wadsworth will lecture in Delphi, Ind., on Sunday, Aug. 30.

## Advertisements inserted at the following rates:

Ten lines, one insertion, \$1; subsequent insertions, 25c. 1/4 quarter, \$3. Three lines, first insertion, 50c.; subsequent insertions, 12c.; \$1.50 1/4 quarter.

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### 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.

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Several more in course of publication.

A liberal discount to wholesale purchasers of the preceding works,

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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 Society as it is, and as it should be. John Patterson. Cloth, 75 c. do.

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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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