

# The Vanguard

Vol. I. DAYTON OHIO; FOR THE WEEK ENDING SATURDAY, SEPTEMBER 19, 1857. No. 29.

## SHOULD WOMEN VOTE? NUMBER TWO.

(As this series of articles seems designed to prove the inutilty of voting GENERALLY, rather than of females voting, the heading seems inappropriate. I have but little more faith in governments than in churches; both are probably useful, until outgrown. If this state must have a Governor, it seems to me that one with some conscience is preferable to a kidnapping pettifogger: if we must have a President, an explorer of half a continent, no-wise deficient in most of the qualities essential to true manhood, is preferable to a hoary-headed, professional trickster and political mountebank.

In political organizations, as in religious, fidelity is made to consist in being true to the interests of the sect or party to which we belong, and so of infidelity. Truth is made sectional, and goodness local; MAN-HOOD becomes lost in PARTY-HOOD, principle is merged into policy, and the edict goes forth that might makes right. The woman is corrupt who permits her intuitions and aspirations to leap forth, clothed with the brightness and endowed with the elasticity of the sunbeam, beyond the boundaries of the domestic circle: the man is thought to be a fool or a fanatic who allows his sympathies and talents to transcend the precincts of the state or country in which he lives—to devise means for the instruction of the ignorant, and the liberation of the oppressed, and fold within the arms of universal benevolence the ALL of mankind!!

Kingcraft has its ELECT, (chosen of God,) as well as priestcraft; priests preach eternal happiness to the few, and eternal misery to the many. Politicians carry into practice what the priests preach. God, they say, has created the many poor, the few rich—the many servants, the few masters, who rule as governors, presidents, kings, queens, etc. We think it extravagance resulting in oppression, (and properly so, too,) to pay a priest \$1,500 or \$2,000 per annum—which is a very modest sum compared with eight to twelve dollars per day, and \$25,000 per annum that is paid to the support of kingcraft, whose highest aim and only ambition is self-aggrandizement, the exaltation of vanity and pride—“erecting, Nero-like, golden palaces upon the bones of the people's dead,” robbing the laboring poor of their

homes and comforts to decorate the temples of wealthy idlers who make law and government the pretext of their robbery.

How long, O, ye gods, shall these things continue! The priests and kings “bear rule, and the people love to have it so.”

The argument advanced in support of political government, or kingcraft, is identical with that made use of by sectarians for the support of priestcraft, and one is as logical as the other.—The advocate of kingcraft says that society would be in a worse condition without the reign of kingcraft than with it—that there would be more robbery, murder and oppression than at present; that were there no judges there would be no justice; were there no law to COMPEL men to do right, there would be no righteousness; were there no penalties, no dungeons, no scaffolds, there would be no protection for life and property, no virtue, peace or goodness on earth to restrain the baser passions of man. So says priestcraft: “Were there no mediators and gospel preachers there could be no salvation for depraved man; were there no hell to shun, there would be no heaven to gain; were there no devil to fear, there would be no God to love; thus man would be left without any ray of light to guide, or any power to protect amid the darkness and dangers of this wicked life.”

It is said that it is not in the USE of laws, but in their ABUSE that the evil consists; and that, therefore, it is our duty as reformers to change and make better ones. Why not, on the same principle, join the church, and labor for change and reformation of its creeds and laws of discipline? For it is acknowledged and has been shown that political government, like church government, is founded on the ignorance and undeveloped condition of mind, and that the necessity for government is founded in the absence of truth, justice and wisdom; and that whenever those spiritual elements prevail, there is no need or want for any government outside the individual—so that the “evil” is not in the abuse of law, but in the LAW ITSELF, or the necessity thereof; and we might as well talk of dark, light, cold heat, or a good, bad man, as talk of having good laws. It is DISORGANIZATION that is needed in this direction, rather than ORGANIZATION. We cannot reasonably attribute the cause of the prevention of vice and the promotion of virtue, to the laws of mans as they never

## SPIRITUALISM IN WISCONSIN.

Milton, Sept. 8, 1857.

Editors of the Vanguard:—The spiritualistic philosophy is very slowly, but I think very surely, gaining ground in this region. We are not favored with many reform lectures, from the fact, I suppose, of the almost utter impossibility of obtaining a room, the doors of the three churches, the chapel of the academy, and even the DISTRICT-SCHOOLHOUSE being closed, bolted and double-locked against the new philosophy in every form.—In fact, a more intolerant and priest-ridden community cannot easily be instituted. We do, however, get lighted upon by lecturers in adjacent towns. For instance, Mrs. Britt of St. Louis, last week delivered a course of lectures of a very high order, to large, intelligent and substantial audiences in Janesville, in this county, exciting a good deal of interest in the subjects treated of, and encouraging and strengthening the spiritual believers of that place.

Last spring Miss M. A. Amphlett, trance Medium of Cincinnati, gave a lecture even in this town of Milton, to a full audience, which I have never heard equalled either in regard to literary or oratorical excellence; and I have had the pleasure of listening to some of our most able and eloquent statesmen and scholars. She would have lectured a second evening, if a suitable room could have been procured in season. By the by, a little incident occurred in the effort to obtain a room, which I think worthy of narration. Your humble servant in the course of his perambulations up and down, in search of school-officers, church-committees, etc., entered a store, and very soon began conversation with a clerk and a by-stander. The latter stated that he was recently from some part (which I have forgotten,) of York State. Both were, as a matter of course, down upon rappings, tipplings, mediums, and Spiritualism generally; especially the by-stander, who, with much profanity and other coarse language, denounced the entire concern as a delusion and a humbug—productive of no good, but evil continually. "Why," said he, "in the town which I came from, four years ago there were three large churches, and all well filled every sabbath with attentive listeners. But the rappings got in, and now their best preachers cannot call together above ten apiece of women and children.—"Well friend" I replied, "that certainly looks as if it were not ALL humbug and delusion, at least in that place. Why didn't your preachers expose so dangerous a delusion?" "Oh! they did preach against it frequently and urgently, but the folks would run after the d—d mediums, and swallow their nonsense, until the religious sense of the entire community, together with their peace and happiness, were destroyed." "Well," said I, "I should have thought that all sorts of vice and criminality would have become so prevalent, that all good men would have gone up at once to the help of the church." "You misunderstand me," said he "the grogshops were shut up, and profanity, theft, dishonesty and other vices, were less abundant than before, (with a whipped-puppy expression of countenance,) but the idea is, how they would turn from their religion, and run after the devilish spirits."

I think the anecdote speaks for itself.

Yours for universal reform, F. M. VINCENT

To turn, as do the multitude, an unquestioning eye upon nature; to blunder along through a world to which we are strangers; to disparage the present, of which we know little, and laud the future, of which we know less, and fancy it, religion, is not to lead a soul's life, but a vegetable's; and it may be safely asserted, that those who find so much fault with the ANTE-CHAMBER, will be discontented spirits in the HALL.

"HOME-MADE CHIPS."—BELV. STANDAED.

We have gone from the outer surface to the core—from the roof to the foundation. Let us trace the cause of wrong to its effects.

If labor was imposed as a curse, then it must be injurious and degrading. If so, it must be desirable to escape its performance. If a few "elect" are to be reserved for seats in heaven, and the many unfortunates must howl endlessly in hell, then it is right that a corresponding order of things should prevail on earth, in which the many are slaves, the few masters; the many poor, the few rich; the many toiling in indigence and privation, that the few may riot in wealth and luxury.

Raise yet higher then your lofty steeples, until the tops, like the projected tower of Babel, reach the clouds!—Crush still lower the white slavo at the North and the black slave of the South, that churches may be built of costlier marble, and Capitols may arise in statelier magnificence! Wring your marble monuments from widow's sighs and orphan's tears, made widows and orphans by unrequited toil of husbands and fathers! Immure in a dungeon the untried pickpocket, but give honor, wealth and power to the wholesale plunderer who, cannibal-like, monopolizes ten thousand homes. Do all this, and a thousand times as much more: it is all right, IF it be true that labor is a curse, and heaven for a favored few. You are only making a faint attempt at embodying in this life your conceptions of the next!

But crucified humanity is about to rise from its grave, and shall in time break the multiplied chains, civil and ecclesiastical, in which it has been bound.—Light comes into the dungeon, and a gospel preaching liberty to the captive and freedom to the oppressed is making rapid strides. The Triune monster worshipped in the past is giving way before the Trinity of Love, Truth and Freedom.

A. C.

## FIRE EATERS AND SCRAPES.

A letter has been received from Mrs. Cordelia Barry, of Berlin, touching my remarks on the indignation meeting, which contains the following points:

1. Mrs. B. has been on the ground from the commencement, and knows ALL the participants in the movement.

2. There is no "fire-eater" there, or any person given to getting into scrapes.

I coincide with her conclusions with one or two exceptions; but KNOWING that whereof I affirm I thought it requisite to be candid. It is evident from her letter, that, though she may be better acquainted with NEARLY every one on the ground better than I am, she is unacquainted with some facts which have lately come to my knowledge. Not wishing, for obvious reasons, to mention names, the less said about it in future, the better for all parties. Of course no candid and intelligent person would hold our Berlin friends responsible for that with which they are unacquainted; nor would they be responsible in fact, even if they knew all. Far worse doings than those to which I have alluded, are practised daily in every village, by those ASSUMING to be patterns of purity.

The "blubberings" have no particular reference to Berlin at present; they are intended rather for the future. We believe there are two SIDES to most questions. We intend to exhibit both. We go in for REAL freedom and independence, and shall accordingly criticise, whenever we think circumstances require, without reference to any PARTY.

A. C.

P. S.—Since the above was in type, I have heard that some, if not all, of those above-mentioned Quixotians have left. ¶

## THE POET AND THE STARS.

BY FRANCES BROWNE.

A sage of the stary science sat  
In his high and guardless tower,  
And swept the night-heavens boundless realm  
With a glass of wondrous power.  
He saw where far-off suns gave day  
And the march of worlds went by,  
Till a wandering poet came and spake  
To that watcher of the sky—

A moment turn thy nightly glass  
Where the foaming waters spread,  
And let it wing an exile's sight,  
To the land he may not tread.  
The sky is high and the stars are bright,  
But the bird will seek its nest.  
There lies the home of my happier years  
And the hearts that love me best.

The sage smiled cold as the winter moon,  
But he turned his glass of might,  
And the exile saw his country's cliffs,  
Like a mist-wreath on the night.  
He saw, and wept, and the long years passed,  
As ever the years have gone;  
The world around the watch-tower changed,  
But the watcher still gazed on.

At length to his far-exploring glass  
That wanderer came again;  
The lore was old and the home was low,  
And he turned to the bright stars then.  
I greet thee well, quoth the scornful sage,  
For an ancient art thou hast.  
When the world below goes ill with men,  
They turn to the skies at last.

Thy glass can reach, the poet said,  
To the planets' utmost goal,  
But cannot give to thy sight the range  
Of the winged and wandering souls;  
Thou hast gazed and reckoned many a year  
Where their distant splendors burned,  
But the well-spring of my song was there,  
And my heart hath but returned.

Beside that fount, I, ve learned of them  
What never was known to thee,  
Till the light of an earthly home-fire came  
Between the stars and me;  
For thus it is that the nearest bond  
Hath power on the spirit's wings;  
And thus it is that this weary world  
Is full of parted things.

The wise man parts from wisdom here,  
And the true man parts from truth;  
The royal heart to clay comes down  
From its golden hopes of youth;  
The souls that were as brethren born,  
Grow old and die alone,  
And the prophet love is not received  
When he cometh to his own.

They are reckoned among many a race  
That pine for a far-off kin;  
They are growing gray in many a home  
That are strangers yet therein;  
They have sat them down with stock and stones;  
They have toiled with herd and swain,  
Whose birth-right was the loveliest realm  
Of the Graces' fair domain.

So is the world's work marred and stayed,  
For the soul is out of place,  
And life is a burdened heritage,  
And man is a troubled race;  
At strife for the fears that downward stream,  
For the hopes that upward go,  
And haunted still by a broken dream  
Of the time it was not so.

The earth grows cheerless in her age,  
For the parting time is long,  
And brave hearts break on the prison bars,  
But the bars are old and strong;  
They grow by fortune, they grow by time,  
By friendships and by wars,  
Yet never a one abides that parts  
The poet from the stars.

(From the London Athenæum.)

## REFORMERS WANTED.

The following is an extract of a letter from Homer Brown, Hamilton, Hancock Co. Ill.

"I wish some of that class (reformers,) would come here and locate. We have a very pleasant and pretty place for the West, near the Mississippi river, just opposite Keokuk, Iowa, a town fast growing into one of the main western cities. Our soil is very rich; most of it entirely free from roots and stones. Keokuk is one of the best markets for fruits and vegetables in the country. Beautiful prairie land stretches away east, north and south of me, and a few years ago it could be bought for from one to five dollars per acre. Now the same land brings from twenty five to one hundred dollars per acre. There is a beautiful quarter (half a mile square,) some two miles north of me, and not over three miles from Keokuk, of prairie, that has never been broke, entirely surrounded by farms, for which the owner asks fifty dollars per acre. I have often thought this would make a very desirable place for a community of reformers, who wished to follow fruit-raising, etc. It is high and healthy, near the woods, and about a mile from the river. If a larger domain is wanted, it could be got much cheaper farther out in the prairie."

He will assist any movement of WORKERS to the extent of his ability, though he cannot join it. The piece of land in that section is, however, unusually high. Small fruits and early vegetables fetch very high prices in this city, yet good farms can be bought within 8 or 10 miles at the above mentioned rates, viz. \$50 per acre. The rage for land speculation in that region enhances the cost of land disproportionately, as compared with land farther east. There will be a cooling off soon in this artificial demand, and land there will consequently be decreased considerably in the money value. It is hoped that land speculators will be bitten, as well as flour and sugar speculators. A. C.

## FACTS FOR SKEPTICS.

Brother Cridge:—As I noticed in the last number of the Vanguard, a call for TEST FACTS of the truthfulness of Spiritualism, I embrace the opportunity of giving a few of the many facts, that have come under my own observation. When I have done this, I ask no one to believe me without testing the matter for themselves; as I, undoubtedly, could not have believed them without the same testimony. I have traveled, in company with four others, in a strange country, the distance of two miles, by lights being produced by spirits at regular intervals, one minute apart. The said lights were agreed to be produced by the spirits; before starting on the journey.

I have also grasped, with my own hand, the hand of the invisibles, so that I could fairly distinguish the very fingers, which appeared perfectly natural, except that they were unusually cool. I have had the same spirit, at my request, to pick up a tin vessel of water from the medium's lap, convey it a distance of four feet and place it in my hands without the aid of physical agency. I have also had it to throw the water out of the vessel upon my arm, when I would so request. I have frequently heard them make music on instruments, with which I was unacquainted; music which surpassed all human ability to perform. I have seen no less than nine of those bright immortals at one time, standing a foot or sixteen inches above the floor, in the open air. I have conversed with them, and they with me, and that without a trumpet or any other physical agency, except the presence of a young woman, who did not move muscle, nerve or feature, as could be seen, during the conversation. I have talked with them in this manner, (orally) for half an hour at a time, on doctrinal points concerning which we disagreed, and have thus been convinced of my errors. Indeed, I may say, that I owe my small stock of knowledge, (at least my starting point,) to a few such conversations as these, often witnessing all the above phenomena in the presence of many other witnesses.

You ask me "what of it?" I reply, it proves beyond a doubt the truth of man's immortality; and in accordance with what they teach, his eternal, progressive unfoldments into higher and still higher planes of love, wisdom and happiness. Not only so, but in proving this, it disproves the present theological dogmas, which would consign nineteen-twentieths of the best part of humanity to endless torment.

But you then ask, "Were you not out of your senses? as we would not believe these things, if we were to see them with our own eyes, and hear them with our own ears." In answering your question, I can only say, that I am willing to leave this matter to be decided by those that are capable of so doing, as you are not — while at the same time, I grant that you are perfectly honest in thus expressing yourselves, as you would not willingly expose the little confidence you have in your own senses, if you knew how to avoid it. And, as you can place no confidence in your own judgment, surely you will not censure me when I deal with you likewise. J. H. MENDENHALL.

# Vanguard.

SATURDAY, SEPTEMBER 19, 1857.

THERE IS NO REGENERATION BUT IN FREEDOM.—SWEDENBORG.

TERMS—One copy one year, \$1; 5 copies to one P. O., \$4.  
For three months—one copy, 25 cents; ten copies to one Post office, two dollars.

Postage stamps received in payment.

## INTEGRAL EDUCATION ASSOCIATION.

All the advantages that can possibly be derived from living in Reform neighborhood and far more, are attainable in the Unitary Home. A better idea of the peculiar advantages cannot be given than by describing the domestic arrangements at the Raritan Bay Union, Perth Amboy, N. J.

At the time of our visit there, there were about 70 persons.—All the cooking was done by one person, who cooked about six hours daily, assisted by three or four to wash up, about two hours daily each. There were also two to wait on the table.—All belonged to the establishment, so that no inconvenience was sustained either spiritually or physically by the presence and spheres of undeveloped persons, as is the case in most households where there is "hired help;" and on the other hand, no mothers were overworked, and the children consequently severely injured by the harassing and unhealthy drudgery incidental to ordinary domestic life. Washing and ironing were done by machinery. Mothers with three or four children had time to walk around with them, and answer their questions, thus retaining both their mental and physical development.

I could not avoid contrasting them with the mothers of the isolated household—mothers who had to do their own work, and could not afford help.

Thus often the little darlings want to go for a walk, while the mother exclaims, "O, I have no time to walk, I must attend to breakfast!" as to the older ones, "Come help me wash up, don't talk about walking out!" Breakfast over, the question comes up, what shall we have for dinner? and that over, wash up, and then what shall we have for supper?

And so day after day, year after year, passes away in monotony and excessive toil. No wonder we have such weakly, pale-faced children!

Or suppose the mother has help, and she trusts her children to walk and talk with such persons, who are generally of a low caste of mind; does she feel that they are as safe, as well or as kindly used as if they were in her sight? No, she feels always anxious about them. I know it from experience. But how different, how widely different, and how beautiful and natural is the condition of a mother at the Unitary Home. She can watch over and care for her children herself, and they are thus saved from many of the causes of disease which arise from neglect and the bad treatment of domestics. Mothers, too, have time for needful improvement, so that they can travel on side by side with their husbands.

How often in society as it is, have we heard husbands say, "O, my wife and I are not suitable for each other, I have progressed and she has stood still; I find my wife no companion for me." Perhaps he has two, three, or four children, as the case may be. His wife is the household drudge. All elevation of thought and aspiration have been burnt out of her soul over the cooking stove; and the hurry and bustle of preparing what might be done by co-operation at far less expense, and in one twentieth of the time.

I think there is a decided movement among progressive persons for unitary life; yet the majority of reformers have been so used to the old ding-dong way, that they cannot imagine any happiness or comfort where the little, selfish, smoky, greasy

kitchen is severed from the household, and where the food is eaten among scores of smiling faces. Such is habit!

But those who have seen and realized associative life in its best phases, as we have seen it, must ever after be dissatisfied with the isolated household. Had I not visited such an institution as I have described, it is not likely that I would ever have become a Socialist. But I am now satisfied that there is no more necessity for a kitchen in every household, than for the loom and spinning-wheel; and that woman can never attain her independence, will never take her proper place, never can have physical health, (the only secure foundation for mental health and strength,) she never can be man's equal, until she is relieved of the drudgeries and abominations of isolated life.

At this institution I visited their homes; there was a sweetness and purity about them that I have never found in isolated homes, unless in very large ones, when I did not come near the kitchen. No smell of cookery, no grease was there. As no food was eaten in the house, of course the carpets were stainless. I am satisfied that, independent of the extra work caused by cooking in the house, the extra labor resulting from the dirt, smoke and vitiated air of the kitchen amounts to half as much as the whole labor would be in homes without kitchens.

I know that many while reading this will shake their heads knowingly, and say, "O, give me my own little room, my own table, cooking," etc. Well, you could have your own table but, instead of your own cooking, put on books, maps and pictures, and talk with your children on different subjects, and you will find far more time for all useful purposes and for enjoyment than when you have to devote so much time to cooking and housework. There is a fallacy in the picture you draw of the comparative advantages of isolated and unitary homes. In the latter, the children would have other person's thoughts, and their intellects be brought into a more beautiful activity. They would have a larger sphere of thought than when cooped-up in the little snail-shell you so fondly call a HOME! Rather call it a GRAVE wherein you bury your highest aspirations!

Still people will STAY (not LIVE,) in the old way. Millions will continue to be sacrificed at the shrine of that Juggernaut, that false idea of home and woman's duties, which crushes out the life-blood of its victims. But a change will come: the rapid progress of the age must necessarily ultimate in a higher, truer life. Inventions that the little, cooped-up soul that scarcely sees daylight shrinks from with terror; inventions that are filling the pockets of the few and wealthy, and building for them rich palaces, while the many have to toil from "early dawn to dewy eve" for "the bread that perisheth;" inventions, machinery, arts, sciences that will gradually almost abolish the DRUDGERY of existence—these will COMPEL people to co-operate and associate to sustain themselves against the wealth and monopoly to which these inventions give temporary power. Self-preservation—that great motive power—will, as the last and great necessity, develop the greatest, the crowning invention of all others, that of HOW TO LIVE A TRUE LIFE.

People will invent, and INVENT, and INVENT, until a greater invention than any previous must be brought out, by which ALL may benefit by former inventions, instead of a few capitalists and speculators.

Meanwhile, reformers would act wisely to anticipate this necessity by gradually GROWING into associative life, instead of waiting for themselves or their children to be FORCED into it by monopoly, penury and starvation.

A D C.

BEAUTIES OF COMMERCE AS IT IS.—Peaches are selling in New Albany, Ind., at 50 cents per bushel, and freight thence to this point costs 30 cents per bu., yet here they bring from two to three dollars.

BACK NUMBERS WANTED—22, 23, 24, 25, 26 28.—Those who do not file their papers, will much oblige, by sending us these numbers.

made mankind better or wiser. The influence of kingcraft has made such deep and lasting impressions upon the mind, that it has succeeded in some, if not a great degree, in usurping all individual responsibility, so that man has become, as it were, by second nature to do right, not because it is right, but because the law says so; and to refrain from doing "wrong", not because the God within declares it to be so, but because the statutes of man without, says that it is so; and there is but little doubt, but what, if all laws and their restraining influences were immediately abolished, that there would be more apparent crime and profligacy in society than there is at present, as the legitimate fruits, matured by political government, which would, and ought to be held responsible therefor? If nature and nature's God cannot govern man by the force of laws written and enacted in his nature from the beginning, can man with all his fabrication of statute laws, govern him? All forms and intelligences beneath man and on the planes of life with which he stands connected, are endowed, as it has been remarked, with laws sufficient for their control and government; and is not man, who is the highest and greatest of all things formed, endowed with laws that are inherent within his nature, commensurate with all the demands thereof. And if kingcraft can govern the greater as it professes to do, why not govern the less? Why not enact laws to govern the tornado, and suppress the fury of the lightning-tempest, and hush to silence the thunders thereof? Why not establish and convene a special legislature, whose province it shall be to prescribe laws to the action of the Atlantic and Pacific waves, the revolution of the earth in its orbit, and stay the destrutive march of famine and pestilence.

\* At the capitol of this state, a State-house is being built, and when completed, according to the estimation of those engaged in its construction, will cost upwards of a million and a half of dollars. It would be well to have a lecture on the largest State-house, to compare with that of the "Tallest Steeple."

† The cases cannot be similar. In the case of joining churches, reformers would have to profess a belief in creeds which they disbelieved; but a native-born American can vote without test, creed or oath of any kind; and even foreign-born, who wish to become citizens, have only to swear to support the constitution, which is capable of very different interpretations.

The choice seems to be, not between a bad government and none at all, (in which case the latter is to be decidedly preferred,) but between a bad government and a good one. As long as reformers leave politics to loafers, liquor-sellers, rowdies, land speculators and pettifoggers, so long corresponding evils will abound, and an impenetrable barrier against progress will be upheld. Let government be GRADUALLY reformed, until individual sovereignty is reached through the intermediate steps of state-sovereignty and municipality, and the work will be done much more thoroughly, as well as rapidly, than by the sudden explosions which the present policy of many radical reformers are calculated to produce.

A. C.

#### TO "SPIRITUAL MESSENGER" SUBSCRIBERS.

Our notice in regard to stopping papers for those who have not paid anything, had no reference to those who had prepaid on the SPIRITUAL MESSENGER, who will receive to the amount of their subscription as originally calculated on.

Some, however, have received more numbers than are due them on that account. As they are probably unaware of it and it would be inconvenient to write them individually, we subjoin the names, and the numbers of the VANGUARD when their subscriptions expired. Those who wish to stop it, will oblige us by notifying us to that effect; those who do not, by sending the amount of the subscription as soon as possible.

L. T. Dean, 22; H. W. Ross, 14; Robert Way, 28; William Huddlestone, 10; Ezekiel Coen, 23; Hiram Tremain, 22; George Wilcox, 14; Simeon Maber, 14.

HOUSEHOLD HELP WANTED.—Owing to the impossibility of procuring such help business of this office is seriously impeded. Those knowing of a suitable person satisfied to perform moderate labor for moderate compensation, will oblige us by informing us immediately. We are about three or four in the family, and are vegetarians, and consequently the cookery will be light.

## ASSOCIATION.

NO. THREE.

Dear friends:—Associations of various kinds have been formed by all classes of people, in nearly all parts of the globe for the last two thousand years. Social, intellectual and pecuniary institutions, are apparently but one unbroken chain of human life, during the entire Christian Era. It is true, there was less emotion of socialship through the interior of the above stated period, yet enough to show the chain unbroken. (This we have said, is common to all cycles, or periods of unfoldment,) and as often as these effects have been put forth to build association to redeem mankind from the many evils that affect society, that often have they met with failures and disappointment. Not that we would say associations have done no good, far from it; but that they have been universally based either on the one or the other department of man's nature, instead of the entire man, and therefore have diminished and died out for the want of integral culture. Either the moral nature of man has been looked upon as being the only essential element for cultivation, and therefore man has been subject to run into extremes in the various religions, and hence superstition and sectarian bigotry that now stalks abroad in the land, or else the intellectual planes have been made the subject of thoughts, until the world has become filled with Lawyers, Judges and Politicians, and the sense of justice is apparently erased from the page of mind. Again, man has gone into the fields of association, with no higher view or knowledge of humanity than the mere gratification of the animal propensities, and having no higher stimulus, they soon became filled with the gustatory enjoyments and sunk into a state of inertia or idleness, and for the want of interest, could no longer remain together.

But as a general thing, the great deficiency in societary movements, have been in the dividing of man into two general parts, and then taking the one or the other division for the entire being. Thus, associations and communities have been based entirely on the mental department of man's nature, forgetting that he is a physical being, and as such, has physical rights or necessities which must be supplied.

Associations of this kind, although bright with the effulgence of intellectual and moral attainments, must soon wind up their social career for the want of sustenance. Then comes the gloomy hour, and association seems to be but vision, a picturesque of the fancy. All these and many other concomitant evils, so to speak, seem to be the necessary crucibles to prepare society for the higher planes of life. But the great mystery is yet unexplained. The laws of adaptation seems not to have been taken into consideration. A few minds have had the more external crusts broken have taken a peep into futurity, beheld the harmony and esthetic culture of angelic life, and returned again to the earth sphere with the ideal, and undertook to practice the impracticable.

JAS. H. MENDENHALL.

(To be continued.)

#### SOCIAL CONVENTION AT BERLIN.

It may be as well to repeat that this Convention for the purpose of planning "towards making a practical and successful effort at social reconstruction," meets at Berlin Heights, Era co., O., on September 27. We entirely concur in the following remarks of the N. E. Spiritualist on the subject:

"We know not what particular theory of social-reorganization these friends are desirous of inaugurating; but judge from the tone of their call, that they are inquirers after the best plan.—We notice the names of several Spiritualists on the call, but are glad that they have seen fit to make the movement under its proper designation, so that such Spiritualists as do not sympathize with them may not be compromised by any action or sentiments which may be adopted. That the present social awakening, like that which took place eighteen-hundred years ago,

## "THE SPIRITUAL HUMBUG EXPLODED."

Because mediums, real or counterfeit, are here and there detected in attempted impositions, premature outbursts of declamation as often make their appearance under such captions as the above. But these impostures no more prove Spiritualism a delusion than the circumstances of Bishops and preachers being caught in the act of adultery or convicted of forgery, etc., prove Christianity to be "exploded."

In the time of Jesus, sorcerers made money by performing feats partly by sleight-of-hand and partly by the assistance of low spirits; yet is Christianity "exploded" in consequence? The existence of a counterfeit article no more proves the non-existence of the genuine now than it did THEN.

Progress has been, is, and must be the law of humanity. Corrupt as is the present (so called) Christian church, it is an improvement on Judaism and Paganism. Even the self-righteous Jews made great progress between the time of Moses and that of Jesus, as they appear to have learned to distinguish between an organized, individualized spirit, (or angel,) and Jehovah, which it is evident Moses could not, or he would not have thought he saw the Almighty in organic form passing by as he was trying to hide himself in the cleft of a rock; nor would he have given credit and circulation to that fabulous tradition which represents the Supreme Being as making a journey to ascertain the truth or falsehood of a report he had heard about a certain city.

The Gentiles, also, must have made great progress between the time they worshipped APIS (a bull calf) as their god, and that in which the erected a temple to the UNKNOWN GOD, and furnished "wise men" who were the first to seek out and do homage to the greatest spiritual medium that had then been on earth. And it is equally true that that medium, Jesus of Nazareth, was the first to proclaim the sublime truths of Spiritualism to the Jewish nation; the first to teach that man is so nearly identified with God that he cannot do a kind act to his fellow man without doing it also unto God; the first to bring life and immortality to light by teaching men to aspire to the kingdom of heaven, and to pray "thy will be done on earth, as it is in heaven." And now, when responses are given to that prayer by the ministration of angels sent throughout all the civilized world, are we to expect exemption from treatment similar, in some respects, to what he received? No; for it is as natural for those who are now ignorant of spiritual intercourse to say and do what they can to disparage it, as for those of other days, equally ignorant, to spit on and crucify Jesus. But we should be prepared to say, as he said—"Father, forgive them; for they know not what they do."

THOS. WHITE.

"THAT THEY MAY BE ONE, AS WE ARE ONE."—If I understand the sayings of Jesus and the writings of Paul, they fully sustain the fact that we are all ONE with God; and that we "live, move, and have our being" in him, in the same manner as the animalculæ that float in my blood are one with me, living moving, and having their being in me—constituting a part of my organism, as every individual constitutes a part of that

—stupendous whole,  
Whose body nature is, and God the soul."

THOMAS WHITE.

Only a few have ever understood the might which lies in truth—have apprehended moral forces, and in obedience to the higher law, sought to employ them. And yet these are all.—That outward manifestation of force which is so much worshipped—that external world—is unstable and changeable as the representations of a troubled dream. It is but a shadow—a mere phantom—which disappears when the soul has mustered sufficient courage to question it. J. K. INGALLS.—SP. AGE

must lead to efforts for the introduction of a better social state, something like a Brotherhood among men, we deem inevitable, and we have also a strong confidence that the more advanced; condition of mankind at the present day, united with the wisdom of higher spheres, will lead to a successful solution of the great problem. At the same time, there is great need of caution against the hasty adoption of, and reliance upon, superficial and fragmentary schemes. We trust our Ohio friends will not stop short of a recognition and combination of the leading features of BOTH the prominent theories which have hitherto divided the ranks of reform—namely, that which requires the thorough regeneration and harmonization of the individual, internally, and that which insists on the provision of harmonious and helpful surroundings. Neither of these, we think, can be overlooked with any hope of substantial progress."

## THE POOR BRUTES.

In the name of all that is kind and merciful, and just, must man go on in his horrid cruelty to the poor dumb animals? Every day and almost every hour, I am compelled to witness man's inhumanity to horses, cattle, hogs, sheep, dogs, and all other animals he has control of.

There is a boy now down in front of my shop, with a poor, weak, staggering old blind horse, getting a hogshead of water on a cart. The boy is lashing the horse most unmercifully as he reels and staggers, exerting all his powers in drawing the load up the bank.

Lameness, blindness, and the most terrific diseases are the consequences of man's treatment of brutes.

My fellow men, you cannot so "raise hell on earth" and escape a scorching. Even here, where the sun shines and flowers bloom, you must, and you do suffer; but at present I will only point you to one of the most horrid diseases that ever afflicts man, and other animals, that you are creating by your interference with spontaneous nature—that disease is hydrophobia.

The laws of nature are harmonious in their FREE operations only—interfere with them, and discord and suffering are sure to follow.

HOMER.

## ASSOCIATION. CONVENTIONS, ETC.

The SOCIALIST CONVENTION at Berlin Hights meets on Saturday and Sunday, 26th and 27th of Sept. next. Object—"To plan what in us lies towards maturing a practical and successful effort at social reconstruction. The whole great questions of Freedom, Association, and Harmonious Human Relations, will be up for discussion." Head quarters, at the Reform Hotel, kept by Mrs. Sophronia Powers.

The MICHIGAN yearly meeting of the FRIENDS OF HUMAN PROGRESS will convene at Battle Creek, commencing at half-past ten, Saturday, Oct. 10th, and continuing for three days or more.

Executive committee—J. P. Averill, R. P. Merritt, E. C. Manchester, J. Walton, Jun., D. H. G. Fuller, E. C. Cochrane.

The INDIANA WOMAN'S RIGHTS CONVENTION is expected to meet at Winchester, Ind., early in November; but the exact date is not yet settled.

The time and place of the National Woman's Rights convention, (which meets next month,) seems not yet decided on. It is almost time it was.

Yearly and quarterly meetings of the FRIENDS OF PROGRESS have been arranged to take place in Richmond and elsewhere.

A mass meeting of the FRIENDS OF PROGRESS will be held at Somerville, Butler Co., O., (Hamilton and Richmond R. R.) on Saturday and Sunday, Oct. 31st and Nov. 1st.

☞ We have received a spiritual communication in reference to "side issues," written through the medium of an esteemed correspondent and able writer. It is to be regretted that there is rather too much of a PERSONAL nature in it to admit of an insertion VERBATIM, notwithstanding the respectability and old standing of the patriarchs and prophets whose names are appended. But so far as general PRINCIPLES are discussed, it is acceptable.

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.

A young man, 25 years of age, wishes to find one who will prove to him a true wife. Said young man is a reformer, full of life, health and mirth, and one who has never yet employed a doctor, minister or lawyer. He is a printer by trade, and for the past five years has been an editor. The lady must be cheerful, musical and healthy, and NOT YOUNGER than 18, or older than 30 years. Address—"EARNEST," Vanguard office.

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.

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A Teacher of liberal sentiments and twenty years' experience, who can teach all the common and higher English branches and holds a State Certificate for New York, wishes to engage in a private or public School. Address TEACHER, care of A. Cridge, Dayton, Ohio.

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