

# Vanguard

Vol. I. RICHMOND, INDIANA; FOR THE WEEK ENDING SATURDAY, FEBRUARY 27, 1858. No. 49.

## WHAT OF IT?

Let us see what the most current objections to Spiritualism amount to, when carried out.

Obj. 1. Some persons claiming to be mediums have been detected in imposition. Spiritualists have been otherwise imposed on by bogus manifestations.

The inference attempted is that ALL mediums are deceived or deceivers — that NO manifestations are genuine. Do the facts prove this? Let us apply the same reasoning in another direction, and on the REDUCTIO-AD-ABSURDUM principle, its fallacy is clearly demonstrable.

Some M. D.'s. claiming to possess an accurate knowledge of the human system, are found to be arrant quacks and impostors. Does this prove all medical science to be humbug?

Some bank bills are "wild-cats" and shinplasters; therefore, no specie-paying banks are in existence! Some promises-to-pay are never redeemed; therefore, none are good for anything but waste paper! Some coin is counterfeit; therefore, none is genuine!

This reasoning, so common in reference to Spiritualism, would hardly pass current in business transactions. The existence of a counterfeit is not only a proof that the genuine article does NOT exist, but is a positive proof that it DOES. So with Spiritual manifestations.

How would church members relish the argument that BECAUSE some members of churches habitually cheat, lie, kidnap and steal, THEREFORE Jesus sanctioned all these proceedings? Yet, this would be quite as logical as to affirm that, BECAUSE some phenomena, claiming to be spiritual, is found to be imposture, delusion and trickery, therefore ALL such phenomena must be.

2. Spiritualism tends to produce Insanity.

We deny that it does, unless in cases where ANY exciting cause will develop previously-existing, though temporarily dormant, mental derangement. But if it did, Spiritualism is no less a fact. A savage, who accompanied Dr. Livingstone from Central Africa, was so affected at the sight of a steamer in motion that he jumped overboard and was drowned. Yet this incident does not even prove that steamers are injurious or ought to be suppressed, still less that they do not exist. The FACT of spirit communication is altogether independent of these "side issues."

3. It is useless.

ALL sciences, explorations and investigations APPEAR to be in their infancy to those who do not look beyond their nose. Watt was considered a lazy urchin for quietly watching the steam is-

suing from a tea-kettle; yet from that silent, earnest thought has industry been revolutionized, and a new world peopled as if by magic. To mere utilitarians, the "star-gazer" might appear to be a species of loafer; yet by astronomical discoveries oceans are traveled in comparative safety. What "USE" is the North-West Passage? Yet who does not honor SIR JOHN FRANKLIN?

4. They are evil spirits.

Not the vestige of proof exists that spirits are any worse than human beings, but a strong presumption that, on the whole, they are somewhat progressed. But, if they are all evil, the more reason for becoming acquainted with the enemy we must combat. If the spirit-world with which we communicate is a world of devils, the sooner we "carry the war into the enemy's country" by becoming acquainted with their machinations, the better. Let us know the tactics of our opponents that we may conquer them.

5. It leads to licentiousness.

There is much more SECRET licentiousness in the world than most people are aware of. The cultivation of our spiritual nature must certainly diminish this, and tend to render the animal subject to the intellectual and spiritual nature. Some spirits may tempt to immorality; so do many MEN. But the fact should no more deter us from communicating with the one than the other.

One remark in reference to the deceptions which have been temporarily palmed off as spiritual manifestations. They have invariably been detected in a very short time, while the most rigid scrutiny in GENUINE cases has proved entirely unavailing.

A. C.

☞ Many will receive copies of this issue at the meeting who are not subscribers. We are in urgent need of money at present, and would like all such to favor us with a call, and their names as subscribers. For terms, see fourth page.

Mrs. H. F. M. BROWN, of Cleveland, Editor of the AGITATOR, and L. K. COONLEY, trance speaker, will be present at the forthcoming meeting of the Friends of Progress in this city. Mr. C. is highly spoken of by our eastern exchanges.

☞ Warren Chase will lecture in Richmond on Sunday, March 7.

☞ Specimen numbers sent free. Lecturers and others can obtain them on application.

### "COST THE LIMIT OF PRICE."

This sentence has been and is so often repeated by reformers of a certain school, that if I did not know the power of Psychology, I should call it *CANT*; and it occurs to me that a little common-sense would do them a world of good.

"Cost the limit of price" always was and always will be secondary to the unbending laws of *SUPPLY AND DEMAND*.

When the earth demands moisture, and the rains supply, production is the result; but when the demand is not met, failure is the consequence.

I will assume that A gathers ten thousand bushels of corn from B, C, D, who produced it, at 50 cts. a bushel; he sells it to E, F, G, (who consume it,) at 60 cents, thus making \$1,000—or his *LIVING*—as his profit. Now, if the supply fail in part, and he can only buy 5,000 bushels at \$1, he is obliged to sell at \$1.20 to pay the cost of his bread and butter; thus doubling his nominal profit, but actually making his living, the \$1,000 only. Can any association do better than this? They must have a store-keeper, AND HIS *LIVING MUST BE ADDED TO THE COST OF THE GOODS HE SELLS*; therefore, cost is NOT the limit of price, unless the above be added, which is all that the mercantile system now in existence, claims to be.

St. Louis, Feb. 8th.

A. MILTENBERGER.

REMARKS.—By some, more may be expected from Union and Equitable stores than circumstances will warrant; but Mr. M. has overlooked some obvious facts in relation to them, and partly misconceives their nature.

A UNION store is owned by several persons who are interested in getting goods at as low a rate of profit as is compatible with a fair remuneration to the persons in charge. This profit is assessed by a per centage on the *CASH* cost of the goods, and forms a portion of the cost to which the price is limited. In a TIME or strictly *EQUITABLE* store, the goods are sold at the *CASH* cost which includes all cash expenses connected with the establishment, and a charge, either in cash or labor, of so much per minute or hour for the time employed in waiting on each customer and otherwise handling the goods.

A UNION store is owned by a company. A TIME store (on the Warren plan,) by an individual.

Many expenses are incurred by retail dealers under the present system for purposes of display and publicity, which, on the "cost" principle would be unnecessary. Too many persons are engaged in retail transactions, and goods frequently pass through too many *MIDDLEMEN* between the producer and consumer. In these various modes unnecessary cost is incurred, which must be ultimately paid by consumers, producers, or both, for nobody's benefit, as the surplus retailers could with more advantage to themselves and the public, be employed as farmers and mechanics than as useless distributors of other men's products.

In Union stores in New York and Maine, I found many articles sold from 25 to 50 per cent. less than at others.

But the Union system is not strictly just. If I wanted to purchase a suit of clothes, and had the money to pay, I would not occupy the time of the dealer more than fifteen minutes. But some women, having little else to do, make a business of what they call "shopping," which consists usually in occupying about a day's time of two or three clerks to buy from 50 cents to \$10 worth of goods. Now, if they choose to fool away their own time and that of others, let THEM pay for it—not me. If I pay 50 cents as profit, it is all I should do *EQUITABLY*; but they should pay at least \$5 for their silly amusement. Instead of this I must pay \$2.75 profit, and they only the same. Now, this is not equitable. Let each customer pay according to the TIME occupied, and we have at least an *APPROXIMATION* to equity, which now we have not.

But the evil arising from the preceding wasteful arrangement does not apply to any extent to many kinds of business; though on account of high rents originating in Land-monopoly, ALL deal-

ers and mechanics must exact higher profits than would otherwise be necessary, in order to live. If A charges B on this ground 10 per cent. extra on his dry goods, B must charge A similarly on groceries, C must do the same on selling his books, and so on through the alphabet, the working mechanic and laborer having ultimately to bear the load of this system of "exploitation" for the benefit of the usurer and the land-monopolist.

But the loss in this way sustained in the course of ordinary traffic is a trifle compared with that resulting from flour and sugar speculations and monopolies, both of which could be (and in certain places and times *HAVE BEEN*) obviated by union and co-operation.

About three years since flour was retailed in the ports of New Brunswick and Nova Scotia at \$10 @ \$15, costing in New York and Boston \$7 @ \$8, freight 25 to 50 cents. Subsequently the difference in the price of flour between Western villages and Eastern cities amounted to nearly *TRIPLE* the freight. In Concord, N. H., several mechanics recently combined to purchase flour in the West, and import it direct for themselves. In this way they saved about \$2 per barrel, if we are rightly informed.

A general and permanent organization for such purposes, suitably conducted, would soon render such outrageous monopolies impossible. But above all, the monopoly in the *SOIL* should be put down at once and for ever.

A. C.

### WHITE AND BLACK SLAVERY COMPARED.

"An old Texan" writes as follows in answer to T. J. Goe:

"I was raised at the North, and am well acquainted in the Northern and Eastern States, but have lived in the South 24 years. \* \* I would ask T. J. Goe if he ever knew a white man or woman compelled to be in a field waiting for daylight to commence work; work until dark, and then weigh the cotton, which probably will take until 10 at night, and if so many pounds are not picked take 100 lashes? Then they have to cook their supper, and again wait in the field for daylight the next morning, taking their dinner with them. Now, one acquainted with the subject knows that this is generally the case on large plantations.

Did he ever know white men or women run away from their masters, lie out for weeks and months, perhaps shot when taken, worried by dogs as long as it was thought life would sustain them, then taken home to receive 100 lashes daily for a week, perhaps sometimes with a hand-saw, etc.? This is known to be often true with the blacks of the South.

They are generally well fed, but in numerous instances get but a scanty allowance.

Poor white persons in the north (in the country), live better than many Southern planters. The poor at the South do not work so hard as in the North; they would rather starve. Many, however, get a good living by hard work, and are respectable, good citizens.

There is less aristocracy among the planters in Texas than in some other Slave States. They are gentlemanly and hospitable. The enlightened Southerner, knowing the curse and blight of slavery, mourns over it. But we have slaves, and as long as we have them they must be kept under; and if freed, must be taken out from amongst us."

POISON AND DEATH.—Several persons who had drunk liquor at a grocery in Adell, manifested all the symptoms of being poisoned. The person who sold them the liquor was arrested, and on his examination the fact was developed that he manufactured his own liquor, and used strychnine in its composition. One who imbibed has since died. The only difference in this man's liquor from that sold by other persons in this State is, that his produces its effects more readily but none the less sure than theirs.—[Iowa City Republican.

## HOMES IN ARKANSAS.

A reformer, recently a resident of this State, with whom I am in correspondence, has been traveling in Missouri and Arkansas, for the purpose of finding a suitable location for a reform neighborhood. From his letters I gather numerous important facts in regard to the country, which may be interesting to some of the readers of the Vanguard.

Land can be obtained in N. W. Arkansas in very large bodies at 75 cts. per acre. By reference to the map, it would be seen that this section of the State is traversed by a section of the Ozark Mountains. The climate is delightful and the scenery unsurpassable. The soil is composed of a desirable combination of sand and clay, in color, varying from a yellow brown to a mucky black. The mountain land is adapted to a great variety of vegetation, producing with poor cultivation good crops of all kinds. On the mountain tops the soil is covered for several inches with a mass of vegetable mold—the accumulated manure of ages. The subsoil is a red or yellow clay (except in the valley bottoms,) which retain moisture well, preventing the ground from being early affected by drought. There is considerable lime and other mineral matter in the soil, which often renders it of a better quality than is indicated by external appearance. As yet, the mineral wealth of the country is undeveloped, but it is probable there is an abundance of iron, lead, copper, saltpetre, sulphur, and perhaps silver. The soil is not free from rocks, but enough of it to serve the purpose of cultivation, and the remainder can be devoted to many useful purposes. There is plenty of good quarry rock, both sand and limestone; also superior material for millstones, and several kinds of fine marble. The country is covered with a growth of fine timber, consisting of maple, black walnut, cherry, ash, several varieties of oak and hickory, black and sweet gum, huckleberry, box-elder, sassafras, dwarf-chestnut, locust, and in some places good yellow pine and red cedar.

The laws of Arkansas are tolerably liberal; those in reference to chattel slavery are not particularly obnoxious; and although the Sunday law is rather strict, it can be avoided.

The timber is tall and rather heavy, but thin on the ground, including some fine cabinet timber. The land is easily cleared, one man with team being able to prepare and put in twenty acres. Good springs are abundant.

Provisions of all kinds are plenty and cheap, and the country abounds in a great variety of wild fruits, among which are superior varieties of blackberries, raspberries, strawberries, grapes and sweet Southern huckleberries. Large fruit is usually plenty, and peaches of remarkable size and richness are easily cultivated, but were cut off last season by unusually late and severe frosts. Wild honey is also very abundant.

As to health, this country is unsurpassed by any in the world; but chill fevers are occasionally heard of in the valleys and river bottoms, owing probably to the bad living of the people, who use excessive quantities of swine's flesh and sparingly of vegetables.

Stock of all kinds is low; cows, \$10 to \$15; oxen, \$40 to \$50; sheep, \$1 to \$1.50; horses, \$120 to \$150.

Corn will sell at about from 20 to 25 cents in the spring; oats, 30 cts.; wheat, 50 to 75 cts.; rye, 35 to 50 cts.; peas, 75 cts. to \$1; beans, 15 cts.; pea-nuts plenty at 50 cts. per bush.

From the description of the country, I think a very desirable location could be found for a reform colony, combining a great number of material advantages as can be had anywhere. A location in the vicinity of the Arkansas river, which is navigable up to the Indian Territory about half the year, would be desirable, as affording the facilities of steamboat navigation, and probably in two or three years, a railroad will be in operation, from Little Rock to the N. W. section of the state, running along the river. As usual, the railroad company have a grant of land from the State.

I learn here is plenty of land to be had in this part of the state for seventy-five cents or one dollar per acre, in almost any quantity. Reformers wishing to secure cheap homes in locations where land can be secured from speculators, for their friends who may come after them, and help build up liberal neighborhoods, might do well to explore this region, and satisfy themselves in regard to a location.

Mr. M. S. Boyd, the writer of several letters from Ark., published in the Vanguard, is now in Franklin co., near Ozark, and about half a day's drive from the Arkansas river. He describes the locality as possessing very good soil, with freestone water, picturesque scenery, and fair market facilities. Price of land, one dollar per acre. He states that farms can be bought with good improvements at low rates. Those who may wish for further information, can address him at Ozark, Franklin co., Ark.

Some may object to going so far away from the centers of civilization. As the country is being rapidly settled, there are many inducements to persons of small means going to secure independent homes in localities possessing good natural advantages, in preference to enduring the monopoly of land and capital here. The existence of chattel slavery may be objectionable, but we should ever be mindful of the fact that we are not yet free from social slavery, and that as mankind become developed, so will all forms of slavery disappear. That social condition which deprives the poor of a foothold on God's earth, is slavery enough.

Those who cannot get homes in the old settled states, had better look elsewhere. Let such organize themselves into a company, find a suitable location where a large body of land can be secured from speculators, locate upon it, call their friends around them, and go to work, and improve and beautify their homes. I am in favor of the formation of reform villages. They would tend to bring the people into closer proximity, thus affording increased facilities for co-operation and social intercourse, which are all very desirable advantages in a liberal and progressive neighborhood.

The state of Missouri has also large bodies of land to dispose of cheap. Some may have preferences for it.—There is a great variety of soil, and each can suit himself. But there is not as plentiful a supply of timber in this state as in Arkansas.

L. H. BIGAREL.

## QUITE A MISTAKE.

The winter has been remarkable for the number and extent of the religious revivals which have occurred in every part of the Union. Mammon having failed them, the people are turning their attention in a different direction for help and support. A similar state of facts was observable in 1838 and '41.

We find the foregoing information in the Dayton Empire.

We don't know where it was obtained, but from what we can learn revivals have been less successful this winter, as a general thing, than they ever have been, being in many cases total failures, and in others they have been limited to a very few weak-minded, hysterical young women, or very ignorant men.

A POSER.—From Mr. Ballinger, Knightstown, we learn that Mr. Mahan delivered a lecture there on Spiritualism just previous to his lecture here. Having stated that mediums were possessed by devils, Mr. McGuffin, at the close of the discourse, told him that if he was a believer in Christ, it was his duty to cast them out; for according to Mark xvi, 17. such signs should follow those who believed. "This was decidedly a stumper, and he left the Hall as soon as the crowd would let him."

Among several hundred skaters on the Canal Basin at Portland, Maine, a few days since, were more than fifty girls, and a more graceful exercise for ladies does not exist.—EX.

# The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, FEBRUARY 27, 1858.—

TERMS.—One copy one year, \$1, in advance. 5 copies to one P. O., \$4; for three months, 25 cts; 10 copies to one P. O., \$2. Postage stamps received in payment. Address, Richmond, Ind

## PHYSICAL REGENERATION.

NO. III.

BY ANNE DENTON CRIDGE.

"That is not first which is spiritual, but that which is natural; afterward, that which is spiritual."—Paul.

Three general principles, more or less combined, underlie and pervade all modes of thought, all sects, all subjects. These are

1. The authoritative or ascetic;
2. The rationalistic;
3. The intuitive.

Let us look at the Romish church. What principles govern it? The authoritative or ascetic in combination with much of the intuitive. Its tendency is to repudiate reason, and individuality of thought,—to make the priests blind guides to the masses. With this they have incorporated much truth of the INTUITIVE class. They appeal to the love of the beautiful and sublime in the architecture of their churches, as well as in their internal decorations and worship. They have beautiful paintings and solemn chants which powerfully prepossess minds in whom the imaginative element preponderates over the intellectual. But the great secret of their influence consists in their appeals to the intuitive,—the spiritual in man. Their pictures, though to many expressions of idolatry, have emanated from spiritual conceptions. Even the worship of saints is the recognition (though under a great cloud) of a vital truth,—the presence of the departed.

Notwithstanding the existence of this intuitive principle in it, how inadequate is this church to the wants of the race!

Protestantism has attempted to supply this want. What are the leading features of Protestantism?

It has repudiated SOME of the authoritative ideas of Catholicism. It sees the RIDICULOUS side of many Catholic doctrines and ceremonies while pitifully blind to the sublime side. It does not repudiate authority as a principle, but ignores or denies more or less the intuitive—the spiritual. Hence it was destined, as the intellectual and intuitive in man became developed, to die out, and but for the recent advent of rational Spiritualism the destiny of man would have been downright infidelity. Only that religion can be permanent which recognizes and is applicable to every part of our natures. Catholicism repudiates the rationalistic element, Protestantism the intuitive. The latter, while in some respects aiming at a sort of pseudo-rationality, does not sufficiently discard the authoritative element to attain a TRUE rationality. The authoritative is applicable to the INFANCY of the race, and to the infancy of the individual; but the intellectual and intuitive to the advanced and full-grown manhood.

But what has all this to do with physical regeneration? I answer: it is illustrative of what has been and now is with regard to the laws of health and disease, etc. The authoritative and ascetic elements are remarkably predominant not only in the old schools of medicine, but in so-called reform schools.—The old school occupies the same position in Medicine that the Romish church does in theology. Many old-school physicians would feel as much insulted were patients to ask WHY such-and-such medicines were administered, as would a Romish priest were one of his flock to cross-examine him similarly in reference to some religious dogma. On the other hand, many of the new school, in their attempts at reasoning, are strikingly suggestive of Protestant controversialists in their futile endeavors to reason

out a system of divinity in detail, while denying the jurisdiction of that faculty in reference to fundamental principles.

For instance: some will not administer nauseous drugs because "nature revolts at it;" but they deny the instinctive in other respects. One says we should only eat once daily; and hence, no matter what the natural wants of the INDIVIDUAL, (which vary considerably in different persons,) ALL must conform to this rule! I have known little children just weaned, put on two meals per day! This brings vividly to my mind the case of a little girl in New York, the child of a medical man of this class. She was not allowed flesh though exceedingly fond of it; she was only allowed to eat so MUCH at each meal; consequently she was always hungry, always thinking about and asking for food. Of course, the natural tendency of such a constant activity of alimentiveness is to make a glutton. It is well known that starvation has that effect.

Like the Protestant church, Medical Reformers would maintain a semblance of rationality. One very prominent one says we should eat once daily BECAUSE the sun rises once daily. So if he had found he could live on one meal per MONTH, it would be BECAUSE the moon made its revolution around the earth in that period. Probably the latter revolution may have been intended to indicate how often "reformers" should change their undergarments, and the revolution of the earth round the sun to denote how often we should purchase a new suit of clothes, etc! The argument from analogy is easily susceptible of being pushed into the ridiculous.

When we look closely into the causes of these absurdities, we can easily trace the idea of DEPRAVITY; the principle of not trusting what is called "carnal reason" has permeated everything. Self-torture and penance, so characteristic of Romanism, (and, in a modified aspect, of many forms of Protestantism,) has its exact correspondence in existing schools of medical practice, old and new.

When I bring to mind the days of my girlhood, it seems to me my parents were good ROMANISTS in medicine. When sick, the old-school physician was sent for, and his injunctions obeyed with all the deference and veneration paid to a Romish priest by his flock. No questions asked as to the composition or mode of operation of the medicine. I can remember looking at the pills, the bottle with the yellow liquid and another with the dark liquid, and wondering what were their composition and virtues; but never thought of ASKING—it would have been an insult; the doctor (priest) knew, and that was sufficient. Children were told then that the medicines were made from dead men's bodies, bones of animals, &c., but then this,—like the Trinity,—was all a "mystery!" we must believe, but not examine or pry into it! It is really a fact that many receipts for making medicines of that disgusting nature still exist, and were in common use two centuries ago.

Nothing was said about diet and ventilation. We were never told that it is unhealthy to wear during the night what we wore during the day; no directions were received in reference to bathing, etc. In fact, nothing about how to KEEP well. It was authority, AUTHORITY; mystery!

When I look into the world, I see most people in the same position. They sleep in close unventilated rooms, seldom indulge in ablution of the whole body, wear the same clothes day and night, make their beds early in the morning instead of ventilating them during the day. Hence, they never know what it is to have a sweet bed. I have seen females go to bed with half the clothes on they wore during the day, manifesting real surprise at another person who slept in her night gown only.

Such cases as these can be found even among Vegetarians and Physiological reformers. Old habits cling to them too closely to be at once abandoned. It only needs a person to use their reason in order to realize the fact that clothes saturated with insensible (and even sensible) perspiration constantly going on, cannot be so healthy as when properly aired. What is necessa-

ty is to WHOLLY throw off the PRINCIPLE of authority, not only in theology, but in medicine and hygiene, and in its place recognize the reasonable and intuitive. Liberal Spiritualists who have a religion which combines the rationalistic and intuitive elements (and here lies the great secret of its success,—its adaptation to man's WHOLE nature,) should carry this principle into their whole life. It is as reliable in Pathology and Hygiene as in Religion, and may be trusted in all subjects and incidents, whether physical or spiritual.

Truth, like error, ultimates itself from the spiritual into the material, with more or less rapidity. Romanism has thus stamped itself on medical science. But it should be ours to ultimate in our outward lives the teachings of a rational spiritualism—thus “showing our faith by our works.” Let our spiritual growth express itself outwardly, as the thought of the architect molds itself in the noble edifice, as the painter's vision of brightness and beauty is elaborated on the canvas, as the sculptor infuses life into the marble, as the musician embodies his soul's ecstasy in sound, as the poet develops his inward life into “thoughts that breathe and words that burn.”

#### NOTES FROM THE LECTURING FIELD.

KNIGHTSTOWN, Feb. 22, 1858.

FRIEND CRIDGE:—My visit to Indianapolis was not as productive of good to myself or progress, as I anticipated it would be.—Still, something has been effected, and some “folks” have become sensitive to the sphere of reformers, and the presence of Drs. Henry and Waggoner. The former of these gentlemen created some interest in his lectures on Psychology and Spiritualism, as he made it a point to explain their relations while pointing out their differences. His lectures are suggestive and critical, some being eminently reformatory and progressive in their tone and tendencies.

Some complaint was made, however, of the severity of his denunciations, as it was thought to do injury rather than good.—This reflection suggests a caution that should be borne in mind by reformers of every school, that assertion is not argument.—RANT may confuse the sectarian, but it will not educate the people, nor harmonize society; yet these are the consummations for which the good and true of all times and climes, have labored.

Dr. Henry's lectures, however, gave a friendly impulse to reform, and brought Spiritualism before the public, the result of which is, circles are being formed, and some are in successful operation. As aids in this direction, it is expected that the Davenport mediums and Rogers, the Drawing medium, will soon be in Indianapolis.

Dr. Waggoner's lectures on Phrenology, gave friendly aid to progress, as the teachings and personal examinations demonstrated the defects of present culture, and the need of a more spiritual and rational civilization. All this naturally enough made some “folks” sensitive, many of whom think they have “enough” of Reform philosophy. But the elements are in motion, and the people will be healed, notwithstanding some timid persons cry “Hold! enough!”

If Madam Gossip tells the truth, this timidity is very natural, as the citizens enjoy a reputation positively at variance with progress and reform, which no doubt causes many to pass the city by, believing its inhabitants to be “dead in trespasses and sins.” Let us hope, however that the day is not far distant, when the voice of reform and the consolations of Spiritualism will minister to the social and religious needs of the people, notwithstanding the presence and prevalence of an ignorant and intolerant CHURCHIANITY.

I delivered two lectures on the Physiology of the Human Temperaments, and then postponed further labor, as the seed already sown, must have time to ripen and bring forth fruit after its kind. I am expected to return, however, and finish the work as soon as other engagements will permit.

My reading character from writing attracted attention, and caused the knowing ones to acknowledge it to be a “new thing under the sun,” though it seemed so near of kin to some phases of Spiritualism, that they thought the devil must be in it, or in me! As I have done this in your city and elsewhere, and to the full satisfaction of those attending my lecture, it may be well to say that I term it *PSYCHOGRAPHY*, or the science of reading character from writing. In thus contributing a new word to the already long list of Greek and Latin compounds in scientific use, some may think I am hindering progress; but I will not contra-

dict them, if they will furnish me with a more simple and significantly descriptive term for what will be in time, an important branch of the Science of Man.

I lectured in Raysville twice; on Sunday and on Monday evening in Knightstown. The audiences were fair, but the “houses” were cold. I am to review Elder Mahan's sermon against Spiritualism before leaving, as the friends of progress feel anxious to have it disposed of. Taking your report of it, as a basis I will not, QUITE equal “the labor of Hercules,” if I show it to be a “stale, flat and unprofitable” production.

Yours for progress,

J. H. W. TOOHEY.

I heartily concur with Mr. T.'s remark in reference to the inefficacy of denunciation and rant. Reformers (and especially reform lecturers,) have many of them to realize that the past is not a series of blunders; that truth is many-sided in its aspect, though one in its essential nature, and that those who honestly differ with us are entitled not only to charity, but to RESPECT.

To do this, we must learn to look from other people's standpoints as well as from our own. Though Truth in its ESSENCE is eternal and unchangeable, its APPEARANCE varies in different ages and countries, as well as with different individuals. A.C

#### LITERARY NOTICES.

THE CHICAGO MUSICAL REVIEW, previously advertised in our columns, is well worth the low subscription price—50 cents per annum. Its publishers are earnest, liberal men, and should be sustained by every Reformer and Spiritualist who has a taste for Music.

THE PROGRESSIVE FRIEND is the title of a new Spiritual weekly published at Elgin, Ill., 75 cents per annum.

THE TRUTH-SEEKER is revived under the name of “THE CHIEF.” The first number is a gem of pithy sarcasm. The title is probably ironical, as the publishers are specially opposed to chief-dom of any kind.

“Mesmerism, Spiritualism, Witchcraft and Miracle,” is the title of a pithy and ably-written 74 page pamphlet by Allen Putnam, of Roxbury, Mass. Bela Marsh, publisher. It demonstrates all these phenomena, wherever and whenever occurring, to be of a similar origin and governed by the same laws, thus tracing the connection between the Spiritualism of the past and the present, in a manner at once calm, vigorous and lucid.

A series of tracts on Spiritualism are to be published at the office of the Spiritual Telegraph. One has been received. It is a closely-printed pamphlet of 56 pages, and a large portion of it is written by Charles Partridge. Readers of the Telegraph will need no further recommendation. We will notice it farther when we have time to peruse it.

A. C.

On our table lie Peterson's Godey's and Arthur's Ladies' Magazines—“Things of beauty”—hence, as is truly said, “joys for ever.” We have, however, one deep regret in their perusal: it is that they are mainly composed of stories, love under difficulties, etc. The supply may, in the majority of cases, equal the demand; but a large class of females desire the real (the intellectual and philosophic, as well as the beautiful and artistic. The aesthetic should be cultivated by all; it is as much a part of our nature as the real and the “stern useful;” yea, it is in itself useful, as are all things that tend to develop our whole natures. Exalting and purifying are the beautiful things of life; yet, carried to excess or alone, they beget squeamish, morbid, affected characteristics. “From the sublime to the ridiculous is but a step.” The epithet “ridiculous” accurately describes those whose Ideality has been cultivated to the exclusion of every other faculty.

Our aim should be to develop the whole being, and we do hope that the editors of these magazines will aim at this more than at the gratification of popular taste—aim to widen, to expand woman's sphere; study to prepare food for her mental wants. They will thus make their magazines “Ladies' Books” indeed. Let us have the real, the economical, the intellectual and the aesthetic, as well as the fanciful and the extravagant.—They will thus the more nearly supply the growing demands everywhere felt in female society.

A. D. C.

#### JOB WORK.

Having recently received a supply of new job type, we can print bills, cards, circulars, pamphlets, etc., with neatness, accuracy and dispatch, and on as low terms as any office in the city. Friends of progress would assist the cause materially by sending their work to this office. Produce and other articles taken for pay, Call and see our specimens.

## FROM "DIVERS PLACES" IN OHIO.

The following is a sketch of Dr. Lyon's movements, as chronicled in a letter recently received from him. The letter he speaks of writing to us on the 6th of Jan., was not received.

In January, went to East Liberty, O. "Churches groaning and praying for some time to get up a revival," but failed. Gave five lectures to crowded audiences, notwithstanding bad roads.—Held public meetings five nights in the Court House, Marion, where there is a "chosen band of busy and active reformers."—(Wish they would prove it by taking the Vanguard.—Ed.) Notwithstanding three protracted meetings in full blast, the audiences were large and deeply interested.

Lectured in different places in Huron county, and commenced a course of lectures in Geneva, Ashtabula county. In this place is an ATHENÆUM where they discuss various questions. The people are much interested in Reformatory movements.

Dr. Lyon's present address is Plymouth, Huron county, Ohio.

## A STAMPEDE.

The Students at Mount St. Mary's (Romanist) College, Md., made a stampede in January last. Their desks were broken open by the President and Professors while the students were asleep, and rifled of all suspicious books. Their respectful requests for a return of them having been contemptuously disregarded, they bolted for the gate; the priests shut it, but they forced it open and escaped. The President hearing of their arrival at Emmetsburg, sent word that he would have them arrested, if they remained there, on which a large number started on foot for Hanover, walking nearly all night. In due time, they arrived.

The substance of the above, comes from the Baltimore Clipper of Jan. 23d. Good for them!

## FROM WASHINGTON, WAYNE CO., IND.

## PRACTICAL RELIGION VS. THEORETICAL.

Here are a few Reformers and free thinkers that are going to take the Vanguard, and lend a helping hand to the cause.

Here is also an old blind man, a member of the United Brethren Church, who has all his life done what he could for their cause; but now, in a time of need, is forsaken by his brethren, and destitute of the comforts of life. While in that needful condition, the young people clubbed together and got up a social party the avails of which they gave him. He greatly offended his brethren by taking that which they had failed to give, committing the unpardonable sin of accepting the sum, (\$5.) though obtained by a social party, instead of by priests in the name of the Lord.

J. M. B.

WHY DO SPIRITS APPEAR AS THEY WERE ON EARTH?—In noticing objections in a previous number, we omitted one very obvious reason. It is that spirits could not be identified unless they appear as they WERE. The object of this appearance is to be identified, and any mode of manifesting themselves which did not attain this object, would be so far useless.

A. C.

We do not believe in "model" children; the poor little manikins that speak just so, and do just so, and breathe according to a parental "time-table." Oh! no, we have no such PENCHANT for the mechanical arts as that. We want dear, old-fashioned, vulgarly healthful, wildly romping children, in checked aprons that come up to their chins, that make love to mother earth, eat bread and milk, and get after awhile to be cheerful, earnest men and women, that have the memory of a glorious childhood, full of the freedom, the beauty and the beginnings of living and loving, that shall keep them young and strong, even to life's end.—[B. F. Taylor.

The friends in Knightstown wish Miss. Amphlett to lecture for them as soon as she can make it convenient.

Joseph Barker, in a letter to the Boston Investigator, gives a very favorable account of Nebraska, as a home for working men. Land within twenty miles of Omaha city can still be secured at \$1.25 per acre; common labor \$2 per day; mechanics \$2.50 to \$3.50; female help \$3 to 5 per week, and board \$4 to \$7 per week. Provisions, (except corn and pork,) twice the price they are here. Thinks it a good place for reform neighborhoods, as land can be easily secured at a low rate, as the climate is healthy, but not rigorous, water plenty, etc.

## A FEW QUESTIONS FOR THE ORTHODOX.

BY W. DENTON.

Was Adam a white, black, red or yellow man?

If Adam was a white man who made the negro? Was it the devil in imitation of his master?

Since all mankind were destroyed at the flood, about 4,000 years ago, except Noah and his family, was Noah a white man and his sons yellow, red and black? If not how comes it to pass that 700 years after the flood we have plain proof that Negroes, Mongolians, Egyptians and Whites existed bearing the most striking resemblance to their living representatives?

If a white man can turn into a negro in 700 years, how long would it take the negro to return? If it is possible for the race to lapse in a few years from the perfect Caucasian form, to the black skin, thick lip, wooly hair, sloping forehead and prognathous jaw of the African savage, is it not equally probable that in the lapse of ages the highest anthropomorphous monkeys gave birth to the lowest men, and that from them the races advanced by degrees to their present comparatively high position? Does not science plainly teach that every country has produced its own insects, fish, birds, beasts and men? Does not the Indian belong to America as truly as the humming-bird, the rattlesnake and the buffalo,—not one of which could have crossed the Atlantic to Noah's Ark?

Another question: If a white man could retrograde to a Fuegian savage in 200 years, could not the Fuegian retrograde to a monkey in a few thousand? and if so, why not the contrary of this be true?

The next meeting of the Indiana Friends of Progress will be held in Richmond, commencing on Saturday, Feb. 27th, and continuing as long as may be considered expedient. Warren Chase, J. H. W. Toohey, Wm. Denton, Dr. R. L. Anderson and other speakers are expected to be present.

We hope and anticipate a general re-union of Friends of Progress in this section on this occasion. "Come one, come all!"

Wm. Denton's address for the month of March will be at Richmond, Ind. After that, Lawrence, Kansas. Will leave St. Louis on his way there April 1st.

Wm. Denton will lecture in Somerville, O., March 3d.

Rev. J. Hobart, of Boston, has withdrawn from the Methodist denomination, and spoke in the Melodeon a few weeks since in advocacy of modern Spiritualism.

The chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an under-growth of small pleasures, since very few great ones are let on a long lease.

Trust thyself; Every heart vibrates to that iron string.

Whoso would be a man must be a nonconformist.

Insist on yourself—never imitate.

What I must do is all that concerns me, not what the people think.

Life wastes itself while we are preparing to live. We postpone our lives.

A few week's since a little boy at Patriot was coaxed to drink a pint of whiskey—his mates, older in years and sin, were to pay him a dime for it. He drank it,—in the course of an hour he became insensible, and in this condition was abandoned—left out of doors in a back yard. When found it was too late—all efforts to save were unavailing. Those who saw the poor little fellow die say it was heart-rending to see the writhing, agonized form—he was literally burned up, scalded to death with cheap fire-water. We asked if any arrests had been made? "No!" was the reply, "the children BOUGHT the liquor." But who SOLD it? Who gave the permission to sell poison to children? "O," they replied, "the wholesale and retail dealers are not obliged to ask for what purpose the whiskey is to be used."

We can see no reason why whiskey-sellers should not be placed under bonds to label their goods and to sell to responsible persons. The druggist would not dare to sell arsenic or strychnine to a child. If he should, and life was destroyed, he would be indicted for man-slaughter. Why not, upon the same principle, arrest the runseller? If there is guilt and responsibility in the one case, there is in the other.—[Western Olive Branch.

It is furthermore becoming clearly evident, that one of the first requisites to a pure inspiration is a pure and holy life and that there is such a thing as becoming elevated above association and affinity with the evil and the false. No medium need be, or has, in one sense, any right to be, in such a condition that his or her inspirations are as liable to emanate from the evil as from the good. Each and every one should seek, by the most earnest aspirations and self-denying endeavors, for entire purity and truthfulness, to rise above susceptibility to all that is base and degrading, and above affinity with selfish and sensual spirits. Unless mediums manifest a disposition to do this, —to attain purity and truth for their own sake,—they should be shunned as centers of moral contamination.— [A. E. Newton. Sp. Age.

DISGUSTING! THE HEIGHT OF ORTHODOXY.—Preaching at Shipley, near Leeds, Mr. Spurgeon alluded to Dr. Dick's wish, that he might spend an eternity in wandering from star to star. "For me," exclaims Mr. Spurgeon, "let it be my lot to pursue a more glorious study. My choice shall be this: I shall spend 5,000 years in looking into the wound in the left foot of Christ, and 5,000 years in looking into the wound in the right foot of Christ, and 10,000 years looking into the wound in the right hand of Christ, and 10,000 years more in looking into the wound in the left hand of Christ, and 20,000 years in looking into the wound in his side." It is well asked, Is this religion?

Narrow minds think nothing right which is above their capacity.—[Lord Kaimes.

It is said that three Seminoles have been killed in Florida by our soldiers during a two years' war, and that they cost about \$800,000 apiece.

Always do as the Sun does, look at the bright side of every thing; it is just as cheap, and three times as good for digestion.—[Age of Progress.

REVIVALS.—A Methodist protracted meeting has just been closed in Somerville, Butler co., O. Seven or eight converts were made by several week's hard work, several of whom were, 'back-sliders.' Particulars in next issue. Parker commences to lecture there on March 1st.

A revival is being attempted in Waukegan, Ill. The Excelsior predicts a failure.

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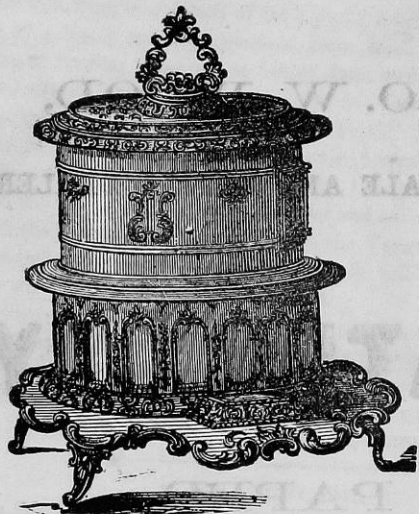
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