



Vanguard

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A revival of religion, unprecedented in extent and influence, is at present operating in New York, Brooklyn, and adjoining towns. Conversions are numbered by hundreds and by thousands in a single week. This interest is characterized, we are informed, by an extraordinary absence of sectarian zeal, and a wonderful infusion of spiritual ideas. The fact that angels and the spirits of the departed are in our midst, sympathizing with us and influencing us to good, is in many instances, we are told, openly recognized at the meetings which this religious interest has called forth.—[Spiritual Age.]

The species of revival above-mentioned is something altogether different from what is commonly understood by the term, or from what have been recently attempted in this section.

In the face of any amount of ridicule and opposition, Miss Hardinge, speaking medium, delivered several lectures in Montreal, Canada. The change produced by her lectures in the opinion of intelligent minds, is said to have been most astonishing.

"A DIFFERENT VIEW."—Under the above title a well written article, has been received from L. W. Myers.

The writer will by this time, have ascertained that the difference in our views is much less than he supposes. What difference there is, will be presented next week. A. D. O.

"Sir," said a blustering little man to a religious opponent "to what sect do you suppose I belong?" "Well, I don't know, but should think you belonged to the class generally called in-sects."—[Prentice.]

Wm. McDiarmid and others are about starting on an exploring expedition to southern Missouri and Kansas, next week or the following. Those desirous of joining, can address him at Cincinnati.

An interesting communication from Miss N. C. McRoberts giving some important facts in reference to instinctive remedies for disease, is unavoidably deferred until next week.

Spiritualism is rapidly extending in Maine, and flourishing in the towns on the Hudson.

Our next issue will contain the commencement of a tale entitled "The Quaker Girl."

No liberal man would impute a charge of unsteadiness to another for having changed his opinion.—[Cicero.]

"STILL THEY COME."

A letter, containing a remittance for the Vanguard, has been received from a minister of the Methodist Episcopal Church in Ohio. He expresses himself highly pleased with a number received from a friend; he has been investigating Spiritualism for some years, and now believes in it. He expects to be expelled, and wishes his defence published in this paper, which we shall gladly do when it is received. At the same time we shall give particulars, so far as he furnishes the data.

We recently announced the expulsion from the Wesleyan Methodist church of S. W. Payne, Henry Co., for similar "heresies." Many more would probably follow, but for "bread-and-butter" considerations. A. O.

THE DIFFERENCE.—One of the city papers chronicles the insanity of a printer under the head of "Another Victim of Spiritualism." In the same column of the same paper, the insanity and crime of a Baptist clergyman are recorded under the head of "Unfortunate"!—Spiritual Age.

Probably the REAL cause of the printer's insanity, is one or more of the following; tobacco, liquor, and night-work. Compositors in cities, especially those employed on morning papers, usually live in a state of extreme and unnatural excitement. To perform the labor required of them on the high-pressure and night-work system they are strongly tempted to resort to artificial stimulants: night-work itself must predispose powerfully to insanity; but add to it these other elements and the only wonder is that MORE PRINTERS are not insane.

THEATRES.—The Rev. Mr. Barrett, a clergyman of the New Church, in a late discourse upon Recreations and plays, quoted Swedenborg to prove that there are theatres in heaven. We give his quotation here:—

"And to show how deeply inwrought into the healthy human soul is this love for amusement, and even for theatrical representations, Swedenborg assures us that good and heavenly-minded people do, at times, enjoy them in the other life. He says that even in heaven there are at times "exhibited dramatic entertainments, representing various graces and virtues of mortal life," and that among the DRAMATIS PERSONÆ are some inferior characters for the sake of relation.

A correspondent writing from London, Madison Co., O., says it contains about a thousand inhabitants; thinks it is a very liberal place, containing a large number of free-thinkers and not a few Spiritualists; but, as in most other places, many of them put their candle under a bushel.

"PHYSICAL REGENERATION."—REPLY.

In reference to one of my articles on Physical Regeneration, condemning extremes in Hydropathy, etc., Mrs. L. Jones remarks:

"I never before knew that Hydropathy consisted alone in cold water, and never read in their standard works anything resembling such doctrine."

I never maintained the affirmative of these propositions. It is **EXTREMES—not SYSTEMS**—that I oppose.

"Who was the quack when she took her case in her own hands?"

Ans.—The author of a Hydropathic work whose system I followed, and who subsequently edited a Vegetarian periodical. Present standard publications are usually more rational; but many Hydropathic **PHYSICIANS** are not.

"How was it that her brother's wife died by following the dictates of HER nature, while the sister recovered?"

Ans.—My brother's wife did not follow the dictates of **NATURE**, but those of a quack Hydropathic book. My sister's recovery was plainly due to her following those dictates as manifested in her own feelings.

"After giving her sister's case, she lays down the rule by which to treat fever patients with warm water. How vain!—after admitting that no rule will apply to **ALL**, to attempt to palm off a prescription!"

Immediately after what Mrs. J. calls a 'prescription,' I wrote the following:

"Warm water may not be agreeable to all persons; but the idea we wish to convey is that in water treatment patients should consult their own instincts and feelings in preference to rules and theories."

It would be as well to **READ** carefully, before criticising.

In reference to slippery-elm poultices, it is observed:

"A boil indicates there is disease in the system, and this is an effort of nature to expel it. Is it wise to hasten natural action? I leave this question for each to answer for himself."

I "leave each to answer for himself" whether it is natural or wise to suffer several weeks' excruciating pain in order not to hasten "natural action," when the application of a simple remedy would accomplish the same object in as many days or hours? To carry out this idea, we should not treat disease **AT ALL**. But every rational theory of treatment (including the Hydropathic) is based on the idea of **ASSISTING** nature by "hastening natural action." But on Mrs. J.'s principle we should never extract a rotten tooth, as it "hastens natural action" to **FORCE** out that which nature would in time expel.

Referring to the woman mentioned by me who cured herself of blindness by following her intuitions, she remarks:

"I would not suppose her diet restored her eyesight, by any means; and had she craved tobacco instead of the articles mentioned, Mrs. C. would have styled it a diseased appetite. When a person is physically diseased and the mind thereby impaired, can there be a healthy action of the intellect? Do not sick persons frequently desire the most injurious articles? I have known cases in which following the demands of nature has resulted in speedy death. I think a sick person is **MENTALLY** sick, and cannot always decide what the demands of nature may be. We often see sick persons more fretful than children, and when a child is sick, it wants every thing it sees. Shall ITS nature, too, be gratified? Or would the advice of a competent physician be preferable to its intuitions?"

A distinction should be drawn between **INTUITIVE** appetite and **DISEASED** appetite. I, too, have known cases (one in particular) wherein a convalescent ate a hearty meal of flesh and pudding, laid down and died. That was, no doubt, a diseased craving.—I feel assured that could the veil have been removed which enshrouds this case, it would be found that not even his **COMMON SENSE**, much less his intuition, was consulted. I deny that the "demands of **NATURE**" have ever resulted in "speedy death."—The demands of **NATURE** are those of intuition and intellect, and not those of a diseased appetite. It would be well to discriminate between the two,

Our friend asks: "As to the Hydropathic institution at which Mrs. C. stayed—how did she know the treatment was the same for all diseases?"

This question can only be answered by asking another: How do we know **ANYTHING** coming within our perceptive sphere?

"It is not an uncommon thing for patients to think their lot a hard one, and their physician too severe. It shows that the disease of the body has affected the mind, that thus they crave **ALL** the good eatables as if well, and cannot understand why the "Doctor" should eat what they are forbidden. I do not undertake to defend the doctor; but to suggest that Mrs. C. might not have been in a condition to exercise the mental strength she otherwise would have done in health."

That is, **BECAUSE** patients think their physician too severe—or, in other words, doubt his infallibility—**THEREFORE** their mind is affected. In that case, my mind is probably affected at present, as I am unable to perceive any connection between Mrs. J.'s premises and conclusion. Common sense and reason, besides intuition, tell me very clearly (and would tell any one unbiassed by arbitrary theories,) that to put a person suffering from continued hemorrhage on a starvation diet and long walks, and other methods decreasing the vitality and thus **INCREASING** the hemorrhage, is obviously detrimental and absurd. A. D. C.

PROGRESSIVE, VS. RADICAL REFORMERS.

The question often arises in my mind—which is the better way, for reformers to keep along with, or just in advance of, the great conservative host? or leave them entirely and go on to the ultimate, living up to their highest ideal.

No doubt but there can be arguments of weight brought up on both sides. But for one I cannot bear this "snails pace," I would much rather fail in forty attempts to realize a higher or truer life, than to be living along "at this poor dying rate."—This clearing away the rubbish, and laying the foundation for the future temple of harmony, to be reared and completed by other hands, in coming ages, I cannot endure. I wish to see that temple completed now; I wish to have a hand in its construction, though at present I may be more of a **DE-STRUCTIVE** than a **CON-STRUCTIVE**.

Socialists are charged with being revolutionary, or destructive; would to God this charge was true. It may be in some instances, but generally I fear they too are **TINKERS**.

It seems to me we must "come out," like the early christians, and be a "peculiar people" "known and read of all men;" in this way "let our light so shine." But can we do it? alas! I fear not; we lack the moral courage, or are 'oo fond of the "flesh-pots of Egypt."

I hope that all organizations of reformers, who are in any manner trying to live up to their ideal, will let us know it through the Vanguard. Moses-like, I may only be permitted to gaze on the Promised Land, and I certainly should not esteem that a great favor if the same scenes are to be acted over; but I hope and believe better things.

How is it? Are not reformers too hard on orthodoxy? And is it the great stumbling-block over which the world is rushing to mental and physical destruction? I do not understand that orthodoxy alone is causing this great evil. But I see the whole conservative world in arms against the development of man's highest nature.

"It dawns! It dawns!" Watcher, you are mistaken; the brighter day never can dawn until God is seen in Nature; the light you behold arises from the furnace fires of the repairers!

Manual-labor reformers, possessing the sanguine temperament: come this way and look for you a home, if you have none or but a poor one.

Hamilton, Ill.

H. B.

SERMONS AND SLEEP.—"Perhaps the great triumph of all moral writings, including sermons, is, that they have produced some sweet and innocent sleep to those who heard them."

TRUE GREATNESS.

Nor happiness, nor majesty, nor fame,
 Nor peace, nor strength, nor skill in arms or arts,
 Shepherd those hearts whom tyranny makes tame;
 Verse echoes not one beating of their hearts,
 History is but the shadow of their shame,
 Art veils her glass, or from the pageant starts,
 As to oblivion their blind millions fleet,
 Staining that heaven with obscure imagery
 Of their own likeness. What! are members knit
 By force or custom? Man, who man would be,
 Must rule the empire of himself; in it
 Must be supreme, establishing his throne
 On vanquish'd will, quelling the anarchy
 Of hopes and fears—being himself alone. **SHELLEY.**

MARKED PASSAGES.

— He is the true actor, who, whether his part be a prince or a peasant, must act it with like intensity.—[Charles Lamb.

— All greatness should enfranchise its admirers, first from all other dominions, and then from its own.—[Ib.

— It is a great character, one that does not rouse us to ardent admiration, but always commands, never disappoints.

— A great soul is known by its enlarged, strong, and tender sympathies.

— To judge nature, we should look at its highest ranks of beings.

— In one view, insanity is not so great an evil as the prostration of reason to a religious sect or a religious chief.—[W. E. Channing.

— The great law under which man is placed, is, that he shall receive illumination and impulse from beings more progressed than himself.

— Religious tolerance will, probably, come last in the progress of civilization, for, in those interests which search deepest, the weeds of prejudice have struck deepest, too.—[Channing.

— The love of Truth is an essential principle of human nature; men generally embrace error on account of some precious ingredient of truth mixed with it, and for the time inseparable from it.—[Channing.

— Genius is fearless; she never fancies herself wiser than God, as prudence does. She is faithful, for she has been trusted, and feels the presence of God in herself too clearly to doubt the government of the world.—[Margaret Fuller.

— Every man who binds himself by a form of words inflicts upon himself a punishment like that which tyrants once inflicted upon rebels, whose bodies they sewed up in green hides and rolled out in the sun to dry, when the shrinking of the hide squeezed the victims to death. What myriads of souls has bigotry thus squeezed to death!—[Horace Mann.

CONSISTENCY.—About a year ago the writer was placed in possession of a copy of an influential Methodist monthly magazine containing a lengthy and denunciatory criticism on Spiritualism. The article in question did not admit of even one redeeming feature in the New Dispensation. In the same number, the artist had embodied in a well executed steel engraving, the most perfect doctrine of spirit intercourse! Two children were represented as kneeling by a grave, with upturned faces, and eyes beaming with joy. Over the innocent, devotional forms, bent lovingly their spirit mother. Though an angel, enjoying the society of rapt seraphs, she was a MOTHER still. And the orphaned ones A LA MODE Spiritualism, were permitted to hold sweet communion with a soul that had passed the portals of death! We submit it to our Methodist friends, whether it is not as great a heresy to recognize Spiritualism in pictures as it actualized in accordance with law, and if it is orthodoxical in the one case why may it not be in the other?

C. W. R.

STRANGE DREAMS.

At the siege of Charleston, my father observed that his Lieutenant, Alston, a very brave man, appeared somewhat dejected.

"What is the matter, Alston?" he inquired.

"I am going to my death!"

"What are you saying?"

"I have often been wounded, and always the night before, I have dreamed of hunting deer of a peculiar form. Last night they turned on me. I shall be killed to-day."

"Nonsense man!"

Alston shook his head. It was dark, and the town was quiet the whole night; not a shot was fired; the relief came in the morning, the grenadiers retired, and when at some distance my father said to him:

"Alston, false is your dream."

"No, no! True!—I feel it so."

At that instant some loose straggling shots came from the town, and Alston, struck by four, fell dead; no other man was touched, and four were the number of deer he had dreamed of.

Another singular circumstance of a similar nature is thus narrated:

General Fox went to Flanders with the duke of York; his wife was confined soon after his departure; he was away more than two years and never saw his child; yet he suddenly dreamed, not only that it was visible to him, but he knew its features; he mentioned the day and hour of its death, taking its appearance to him as the test, and he was exact. Some months afterwards he returned to England. Mrs. Fox had changed her home; he entered a room in which he had never been before, yet he instantly recognized all the furniture as being what he had seen in his dream; it was the room in which the child had died, and he fixed on its picture there saying, "that is the child I saw in my dream!"—[Life of Sir Charles Napier.

FIELD NOTES OF W. DENTON.

MARCH 12, '58.—From Richmond and its true-hearted friends of reform I went to Chesterfield, where I gave four lectures on Geology and three on Spiritualism, to large and attentive audiences. Orthodoxy is at a ruinous discount in this little town, and all attempts to revive it are utterly fruitless. Last Saturday evening, when lecturing to a crowded house in reply to common objections urged against Spiritualism, I was startled by crash! crash! and the rattling of broken glass about my ears. Egged at last! I had been threatened so often, and the threat had so often passed unfulfilled, that I considered all talk of egging as rhodomontade, but truly they were eggs, the genuine article, all sound,—thanks to the weather, however,—and the men who threw them had better saved them for breakfast. As luck would have it, all passed by me, though some friends of the conspirators in the house were plentifully bespattered. It may be said in extenuation of the offenders' guilt that they had desired the possession of the house on the same evening for a singing school, they had been offered half the time and refused to take it, and this was their revenge. Poor little souls! One of them was tracked through the snow over various fences to a low dog-gery in the neighborhood, the proprietor of which was supposed to be one of the instigators. On Sunday all passed off well. I received an invitation to visit Alexandria, a little town 12 miles off, whither I went on Monday. Found a tolerable congregation assembled in the Campbellite church, who listened with breathless attention to a discourse on Rational Religion, in which I tried by the rule of common sense, God, Jesus, Satisfaction, Forgiveness, Heaven, Hell, &c. I was surprised at the way in which my radical views were received. At the end of an hour and a half every one appeared quite unwilling to move, and I sold several of my Common-Sense Thoughts and Sermons for Manhood. On the following evening I lectured again to a large audience, but no women; two came in, but the poor souls dared not to stop. I suppose they thought the men ogres who would eat them. I am now giving a course of lectures in Muncie on Geology, to crowded houses.

Good lecturers will find Chesterfield an excellent field. The friends there desire Warren Chase to visit them.

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, MARCH 20, 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. IV.

BY ANNE DENTON CRIDGE.

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

Physical regeneration is needed. I have endeavored to show how this CANNOT be attained. In doing so I may have been misunderstood by some. But I will say in the commencement of the chapter, that my blows have been directed against hobbies and extremes, and not against theories based on intellect and intuition. These, let me repeat, should be our teachers, our guides, in preference to everything else,—in medicine and dietetics as well as in religion.

It seems necessary to go over a part of the old ground to be clearly understood. I am NOT in favor of flesh-eating, when we can have a proper variety of fruits and other suitable food. For eight years I never tasted animal food—thought I never would eat it again. Five years ago I was traveling in the British Provinces, and could get no fruit. The hotel tables were well supplied with several kinds of flesh, and potatoes, butter and bread. Three months I traveled in that cold clime, lecturing and exposed to the weather, where potatoes, salt, fine flour bread, and butter were my diet. I am satisfied my health suffered in consequence. I turned over the subject in my mind, and thought as follows:—

Is it RIGHT, because I cannot get the right kind of food,—vegetables, fruits, etc.,—that I should live on this low diet, simply because I had made up my mind not to eat flesh? Would it not be right to eat flesh, so as to supply the body with carbon to resist this cold, and furnish other necessary elements of nutrition?

I ate flesh and enjoyed most excellent health. I believe however, that my health would have been equally good, perhaps better, could I have had a SUTTABLE vegetable diet.

Some persons, because they have given in their adhesion to the principle of Vegetarianism, will rather SUFFER bodily detriment than eat flesh under any circumstances. But this is wrong; when we cannot do the very best, we should do the best we can, and not be governed by creeds in dietetics any more than in religion.

Vegetable diet I believe is the BEST diet for me; and had we land of our own, and an abundance of fruits and vegetables on it, as every one should have, we would have no occasion for flesh. I am satisfied that fruits and grains are the rational food of man. We need only look inside the slaughter houses at the murdered beasts and the butchers to satisfy ourselves of this. The atrocious system of land monopoly, by preventing persons from living on their own land, hinders large numbers from having a choice in the matter, as fruits are usually too expensive in cities and even in villages, to be accessible to any extent and in any variety by the majority. Hence many cannot live as they otherwise would. But because people cannot get the best kinds of food, it is no reason that they should suffer and starve. We must do the best we can with existing circumstances, until we can surround ourselves with better ones. Come out of the dark city holes on the one hand, and isolated wilderness on the other; get together in reform neighborhoods, and engage in the cultivation of fruits, which would at once supply the body with healthy

food and healthy work. Then persons could live in some measure up to their ideal.

In a former article I mentioned the case of a child who wanted flesh, but was denied it by her vegetarian parents. The cause of this appetite of the child appeared to have been that, when the mother was pregnant, she had a strong desire for flesh; but because she was a vegetarian, would not take it. It is a curious fact in nature, that where the strong appetites of the mother are crushed, it increases that appetite in the child. For instance:—the wife of a leading reformer was satisfied that salt is injurious; so, during pregnancy was determined not to use any,—(thinking that then her child would have no taste for it. The result was the very opposite. That child eats salt as if it were sugar, and will steal and devour handfuls of it whenever a chance offers.—Another child, otherwise purely natural, craved animal food. The mother thinking that as he had that taste he would have to go through the flesh "sphere," concluded to supply it, though a vegetarian, but not a hobbyist. Soups and flesh were prepared every day for the child. From looking pale and puny he became plump and healthy; and the taste for it gradually died away to give place to an appetite for fruit. The cause in this case, as in the preceding, was REPRESSION, on the part of the mother, of a similar appetite during pregnancy.

These are facts; and they should teach us to be governed by our judgment and intuition—not by any rule or CREED; and for very obvious reasons: we are not in natural conditions; we do not live naturally, or work naturally; we have not had natural food in our lives, and our ancestors for ages back have lived unnaturally. In order to have children with natural tastes, we must not only feel convinced in our MINDS what is best, but our whole nature must be so thoroughly changed and renewed that the desire for improper diet will never be felt. Then we might expect an offspring to have natural tastes and habits. Our conditions (mode of life, etc.,) must be remedied before we can have natural tastes ourselves. The life we are necessarily compelled to live in isolation and in cities must be very different from that we would live in reform neighborhoods and communities. To have true physical regeneration, we must place ourselves in true conditions as regards land, labor, society, amusements and other surroundings. True physical regeneration can never obtain in the close, crowded city, where the sunlight scarcely can penetrate; in the dark, greasy kitchen, where a woman is cooking away her existence; in the little, unventilated bed-room, and the ten, twelve or fourteen hours of incessant labor by the father of the family; where the remuneration of all the toil and privation is so small and the expenses are so great that many have to spend all they make to keep soul and body together. And why must we do this? Because, the land being locked up in the hands of a few, and wild lands kept from the millions who rightfully own them, by a tyrannical government, high rents are exacted by capitalists, who live like leeches on the life-blood of the worker.

True physical regeneration commences, first, with the right to the soil and a HOME in the country; fruit and grain raising to be substituted for cattle and hogs; rooms large and lofty, especially bed rooms; ventilators, baths; washing, knitting, sewing and ironing machines; so that woman's INDOOR labor being lessened, SHE, THE MOTHER, may have a chance for physical regeneration by working in the open air. Not milking cows, feeding hogs, chickens, etc., but working in the soil, and so strengthening her muscles, and inhaling the spirit of the earth; pruning, gathering fruit, the tendency of which is to regenerate her SPIRITUAL as well as physical nature. This should be done in reform neighborhoods so that co-operation may lessen the hours of labor, that the affections and sympathies may not be starved for want of congenial companionship. Thus the WHOLE being will be cultivated. Will not those who aim at physical regeneration try to put themselves in conditions for its realization? There is no necessity of moving hundreds or thousands of miles away. A

small quantity of land within a few miles of a city is worth more than twenty times the amount in a wilderness or thinly settled section. More persons can live off it by labor better adapted to progressive minds.

While we point out the best thing to be done, it may be well to suggest something immediately practicable. There are general rules of health more or less neglected by all, that could be quite as easily observed. It has been statistically demonstrated that persons living on that side of the street where they get the morning sun are more healthy, and the percentage of mortality is less than on the side where they only get the evening sun. It would be well to pay some attention to locality, situation and general structure of a house on moving into or building one. Its dryness, facilities for light, air, etc., are as necessary for our health and growth as for that of a plant or tree.

Clothing should be suitable to the weather. The clothing of females is too cumbersome, especially below the waist. There is not a uniform heat of the body. The lower part of the body is generally overheated and dragged down by the weight of petticoats suspended from the waist, while the neck and chest are unduly exposed; thus causing prolapsus and other female diseases. ALL the clothing should be suspended from the shoulders. I might speak of the thin dresses of children; but as I have already gone into details on this point in a series of articles on Integral Education, I need not repeat it. One very prolific cause of physical degeneracy, however, should be mentioned. There is such an aspiration in large cities among parents to save their sons from physical labor,—from trades, because of the sickly idea which exists that it is not "respectable" to be a carpenter, blacksmith, etc. Such persons are only "common workmen!" They want THEIR children to have PROFESSIONS,—as doctors, lawyers, etc., or if not these they must have something at which they can APPEAR as "gentlemen," (that is, those who live on other people's labor instead of their own.) So they must be clerks, book-keepers, etc., that they may have white hands and be dressed in broad cloth.

This sphere is pointed out to boys even in their childhood.—The mother, in her foolish pride, playfully calls her child "Doctor" so-and-so—thus pointing out the future sphere to be aimed at, even in childhood. The dignity of labor; the fine, manly frame, the well-developed muscular system, and the feeling of independence and self-reliance CONSEQUENT on the ability to earn HIS OWN living by manly, vigorous toil—these views are seldom held up to him. There is, even among those professing to be reformers, too much neglect of these cardinal principles. Let us inspire our sons and daughters with a love of the country, of fruit-growing, and of the independence which a right to, and a life on the soil brings. How different would be the result, compared with the squeamish, effeminate, mincing and bowing occupation of waiting in dry-goods stores!

Another great requisite of health is AMUSEMENT of the right kind. Orthodox religion tends to crush all that is joyous, and to condemn amusement as a sinful waste of time. Dancing—the "poetry of motion," so healthy and invigorating—has been looked upon as a heinous crime; and the theatre denounced as the broad road to destruction. Though theatres are not all they might be, yet when pieces are acted that bring before us a life-like picture of the past far more vivid than a panorama, a lasting impression is made on the mind, at the same time that amusement and relaxation are afforded.

How often is it observed that persons will flock more readily to a concert, supper, ball or any place of amusement than to lectures! The fact is that people are STARVED for amusement and famishing for pleasure. There is so little of it in society that when the best cannot be obtained, whatever is accessible will be taken.

We restrain ourselves, too, in pleasures that we might enjoy in our daily social intercourse; the merry laugh, the playful jest

which would grow with us, is crushed in ourselves and in our children; it is looked upon as childish, foolish; we should be, it is thought, more grave and dignified as we advance in years.—But this is all a mistake. Why should not the HEART be EVER young? There should be no such a CHASM as now exists between youth and maturity, the young people having parties, and the old sitting in the kitchen with their grave, long faces. The young and old should be more in unity—more together in their amusements and daily life.

Reformers should try to remedy this dearth of amusement and these unnatural separations of different ages and sexes, not only by countenancing but by originating amusements, such as dances, pic-nics, etc.

We cannot do better than finish this series of articles by some hints on health, diet, cookery, etc.

As hogs are generally serofulous, pork, especially when still-fed, must be inferior to beef, mutton and fowl. Yet think to what an extent its flesh or fat in various forms enters into the composition of every thing made by the "good" cook! If the cake is to be made, lard must be introduced! puddings, pies and biscuits, it is imagined, are good-for-nothing without it! Even beef-steak is often fried in lard! Bread must be raised by saleratus, and hot tea and coffee gulped down with every meal. So disease is swallowed in everything.

Simplicity of diet should be our aim. Not only our stomachs but our pockets demand a reform in this respect. Unbolted wheat meal has been found by experience to possess more of the nutritious elements for healthy persons than fine flour; but I have known one or two cases wherein a meal of Graham bread would bring on diarrhoea. Still, as a general thing, in ninety-nine cases out of a hundred, the substitution of unbolted flour bread for that which has been heated, soured and half-spoiled in the process of grinding, would be attended with material benefit to health.

In this series we can but give a few hints to serve as a basis for farther thought. One object of writing this series is to dissuade from trusting implicitly in authorities and rules; but to urge an exercise of the judgment and intuitive faculties.

MR. MAHAN'S LECTURE

On Wednesday, the 17th, was well attended, the admittance being free. For the benefit of those present who did not hear his former lecture, the substance of it was repeated. We have only room for a very brief report of the remainder, but will more fully notice the points at issue, next week.

The law of affinity that was brought forward to prove the practicability of distinguishing good from evil spirits was a two-edged sword, and would require to be more skillfully wielded than it had been, to prove anything for Modern Spiritualism. The generality of Spiritualists are Infidels, who deny the plenary inspiration of the bible; nearly all Infidels are now Spiritualists. Now, if the bible is plenary inspired, persons who deny such to be the case would attract none but low spirits.

Read from Tiffany to prove spirit communications unreliable for any practical purpose. Was satisfied they were of Satanic origin; but having always thought the devil a being of great intellect, subtlety and cunning, he was surprised he had not managed it better than to have so many glaring contradictions and absurdities.

He expatiated complacently and facetiously on the contradictions and absurdities he supposed to exist in Gridley and Edmonds, winding up with a forty-horse power denunciation of the Vanguard, as an unreliable medium for intelligence concerning revivals, which, he said, were more than usually successful this season; no one who read the public prints, as every conductor of a paper should, could be ignorant of these facts.

I here interpolated a remark defending the correctness of the positions taken in this paper on that point. Mr. M. questioned the reliability of the testimony on which they were based. I replied that we all knew revivals had failed here this season. He remarked that if this were so, it did not disprove the fact of their success elsewhere; thirty were converted at Knightstown, several in Dublin and elsewhere to his knowledge. I replied that the permanence of such converts was very doubtful, as more than three hundred were converted at Winchester last year, out of which but eighteen finally joined. Mr. M. thereupon closed the meeting.

SPIRIT COMMUNICATION.

A. CRIDGE, MEDIUM.

The life is the test of truth; the proof lies not in logic, but in deeds.

Soft breezes from the land of light shall temper the bleak barrenness of a frigid clime.

We shall come; we cannot be repelled. We seek not for the wild wanderings which distract, or the agitation which only unsettles. We would instruct rather than dazzle, persuade rather than drive, find out the best rather than demolish the worst.

Honey comes not alone from the flower which is beautiful, nor is poison confined to the unsightly weed. Detect, and by intuition be repelled from the false, and the true will then have the power to attract.

Shame on the craven souls and coward hearts that rally not to the standard when the shrill trumpet is heard summoning for the battle! Sleep, soldier of the faith that saves, with thine armor and sword at thy side. The enemy has watchers; be thou watchful. Scouts from afar have measured the strength of your forces; but an invisible army they see not will come to your aid. The powers which have overthrown empires WILL overthrow still greater monstrosities of fraud and falsehood. That which can do this sleeps not, but bides its time.

We must hope when reason sees no path, and work without even a promise of reward, would we actualize truth in life.—The only requisites are earnest patience and quiet zeal. There are no land-marks; yet the compass points unerringly to a higher life, a sublimer destiny.

LETTER FROM WESTON, MO.

EDS. VANGUARD.—The noble expressions of freedom that your paper contains, do me good. People are seeking for "more light," and the idols of the past are being destroyed. The present is full of iniquity from want of true knowledge.

I am thankful that here on the borders of Missouri and Kansas the light of truth is dawning. In some localities angel-tongues herald the glad tidings. In some we note fast that which is good. Ignorance of truth begets envy and bigotry. If man would come nearer to his divinity there would be less of the false and more sympathy expressed toward the erring. Then we should learn that all are members of one family, with the Wisdom principle—God—the father, and Nature the affectionate mother to guide us into perfect paths. We would then know the requirements of others at our hands, and that true happiness consists in making others happy.

Yours, &c.,

T. S. ANDREWS.

Mr. Mahan has written a letter to the Broad Axe denying Mr. Ballenger's statement in this paper that he was "stumped" by Mr. McGuffin's quotation of John iv, 12; and stating that he replied to it by quoting another passage: "This kind goeth not out but by fasting and prayer;" and adding "now if you will join me in fasting and prayer for this object, we will have them out."

He also charges me with unfairness in charging him with want of veracity, and not sending him a copy of the paper. I made the charge in part conditionally on his approving of Mr. U.'s proceedings; but on hearing that he denied this, I published that denial in No. 50, page 400. He did, however, make charges in my hearing against a lecturer on Spiritualism which I have good reasons for believing false. The neglect to send a paper was caused by my not knowing his address at the time. Subsequently, other business crowding in, I did not think of making the necessary inquiries until too late.

The report of his lecture in Richmond, occupied quite as much space as the limited dimensions of our paper admit; no Methodist paper double its size would have given a tenth of the space to a report of a spiritual lecture. If any of his points, however, were omitted, I have no objection to publish them.

Before accusing me of a want of "fairness," Mr. M. should have tested his assertion by sending me the letter he has sent the Broad Axe.—All who know our principles can testify that it would not have been excluded.

A. C.

Money is said to be plenty in N. Y. at 4 to 5 per cent per annum interest.

A HOPEFUL SIGN.—All sorts of slander, scandal and lies are diligently circulated by some of our orthodox friends in this place, and as greedily swallowed by others, touching the private affairs of all who figured prominently at the late Convention as speakers. "Blessed are ye when men shall revile you and persecute you, and say all manner of things against you falsely," etc. So we consider ourselves "blessed" in being targets for those "speaking lies in hypocrisy,"—that is, in the name of religion. It indicates a wide-spread INTEREST in Spiritualism and other progressive subjects, when such a rancorous spirit is exhibited. It pleasingly contrasts with the apathetic state of things a year or two ago in Dayton, when a "Professor" who makes a business of "exposing" Spiritualism, called on some orthodox "blue-lights" to get them to take an interest in the matter and give him a lift. "Why," said he "they didn't care a d—n whether it was spirits or not."

— The sense of duty is the greatest gift of God.

— Nature, the more it is explored, is found to be uniform.

— Let each be true to his law; concord, not monotony, is music.—[Margaret Fuller.

— So vital a necessity to all living men is TRUTH, that the vilest traitor feels amazed and wronged—feels the pillars of the world shaken when treason recoils on himself.

— True elevation of mind does not take a being out of the circle of those who are below him, but binds him faster to them, and gives them advantages for a closer attachment and conformity to him.—[Channing.

— Opinions may be considered as the shadows of knowledge. If our knowledge be accurate, our opinions will be just. It is very important, then, that we do not adopt an opinion too hastily.

THE BIBLE OF NATURE.—I am surer that my rational nature is from God, than that any book is an expression of his will. This light in my own breast is a primary revelation, and all subsequent ones must accord with it.—[Channing.

The character of the individual—that is, his or her chastity or moral purity—has nothing to do with the mediumship, other than to determine its grade, which is the plane of the medium.

There should be no disagreement between our lives and our doctrines.

The swift-footed high-pressure pace at which the process of education has to move, in the institutions of this country, to allow collegians to commence money-making at as early a day as practicable, and the limited means of many whom pride influences to send their children to expensive institutions of learning, have a tendency to flood the country with half-educated young men, whose vanity unfits them for the society of sensible men and women; and whose pride will not allow them to pursue any handicraft or other calling to which their capacities and qualifications are adapted.—Age of Progress.

The importation of African laborers (otherwise SLAVES,) will, if carried on to any extent, lower the wages of WHITE laborers in the north. Then the latter should look to it.

Man needs more labor than luxury, more sound sense than windy pretensions, and more facts than logic.

Perfumes are very poor substitutes for soap and water.

WHO'S FOREMOST?

It may be thought by some that because we do not fall in with everything that has or claims to have novelty about it, that the NAME of our paper is not appropriate. A little consideration, however, will show their reasoning to be rather slipshod.

The promulgators of all new truths have been persecuted, but it does not follow that all who are persecuted are the promulgators of new truths. The prison, the gallows, the stake and the cross have been the lot of the highest and noblest of human kind; so have they been of the lowest and meanest. Some ideas that are very unpopular are equally true and important; but it does not follow that the degree of truth in an idea presented for consideration is to be gauged by its unpopularity. We may oppose some unpopular ideas and defend some that are beginning to be popular; but it does not follow that we do this BECAUSE they are popular or unpopular.

There is a tendency in some minds to react against the extreme of popularity-SEEKING by another equally pernicious, that of opposing everything BECAUSE it is more or less popular or prevalent. The quiet, candid, earnest worker for truth and humanity will sometimes find himself hooted at as a zealot, and at other times condemned by a certain class among reformers (whose zeal far outruns their discretion,) as a time-server. The true reformer quietly pursues the even tenor of his way in the path of progress, taking everything for what it is worth, undisturbed by the popular clamor of the one side or the superficial cant of the other; adhering to all that is good in the old, yet fearlessly criticising its defects; devoted to all that is really progressive in the new, yet firmly opposing the reckless fanaticism and stupid recreancy of one-idea zealots. Such constitute the VANGUARD of Reform.

The Quakers here are "putting through" such heretics in their midst as manifest a tendency towards Spiritualism, not knowing, apparently, that Quakerism was the Spiritualism of the seventeenth century, as was Methodism and Swedenborgianism of the eighteenth. Many links in a glorious chain of "apostolical succession" keeping unbroken the influx from the heavens until a brighter day.

The Hicksite examiners appointed to confer with one of the "deluded" recently in this place, professed to believe the whole Bible (Jonah and the whale inclusive.) In Philadelphia, however, several of the leading Hicksites, (Lucretia Mott among the number) publicly repudiated the idea of plenary inspiration several years since. "Come up higher," friends! A. C.

IS SKATING A HERESY? — The New York Evening Post treats the appearance of the venerable Dr. Allen among the skaters at Northampton as a "fall from grace." He certainly did not fall upon the ice. The Post says:—

"What would the great Calvinistic theologian, Jonathan Edwards, say to this exhibition of agility on the part of his pupil and successor in the Northampton pulpit? Truly, what with Dr. Allen's skating heresy, and Dr. Bellows' new notions on the drama and theatre, the clergy is getting in a bad way."

END OF THE FIRST VOYAGE.

After many storms we have arrived safely in port three weeks behind time. We shall immediately start on the next voyage, and hope to carry with us not only our old friends who have accompanied us this voyage, but several new ones previously unacquainted with our facilities for navigating comparatively unknown seas.

Our vessel possesses a peculiar faculty of expansion, so that as our passengers increase in number each can have more room. An addition of three hundred would enable us to enlarge our cabin accommodations for each nearly one half. Get aboard then as soon as possible; no fear of our PASSENGERS being crowded however much our COLUMNS may be.

WHY CANNOT ALL BE MEDIUMS?

If any spirit can visit earth, and work here, why cannot all others? If my spirit-friend can communicate through a stranger, why can he not do the same through me? Why cannot all spirits come? Why are not all persons mediums? Such questions have come up in every mind. You have said, if spirits come, why do they not come to and through me? Probably they are hindered by NATURAL OBSTACLES, inherent in either them or yourself. How is it in Mesmerism? There are but few successful magnetizers, but few facile subjects. Mr. — can very easily magnetize several of my acquaintances and friends; but he can produce no effect upon ME. Why this difference? Feed two oxen alike for years, and then bring them to the shambles: you may find the meat of one tender and juicy, that of the other tough and dry. One man has fine and soft hair, while another's is coarse and hard. Why so? Who can tell me why? The facts are obvious; but the reasons for them cannot be given. We can only say, such are the results of God's modes of working. Now, then; if in our fibres and fluids and emanations we differ one from another, why may not some of us be very susceptible to certain influences which others cannot feel at all? Why may not some impart much more easily and powerfully than others? Till the mesmerist can magnetize any one person just as easily and as thoroughly as he can any other why expect that spirits can? Till all men are efficient magnetizers, why think that all spirits can be? Till all men are facile subjects for the embodied magnetizer, why suppose that they can be for the disembodied one? The hidden reasons which exist in the one case, OCCUR, as we view these subjects, to exist all so in the other. We believe that they do.—[Putnam's Mesmerism, Spiritualism, Witchcraft and Miracle.

SIZE.

In this respect the Vanguard is not behind most other Reform papers, and contains more reading matter in proportion to its price than do many denominational and local papers having an equally large circulation, and a much larger advertising patronage. We cannot pretend to compete in point of size with journals whose professed policy it is to adapt themselves to the wants, and even humor the prejudices of the majority, in order to attain large circulations, and do not fear investigation. Such persons will be for some time few and far between. Hence our circulation must be correspondingly limited.

Every one knows, or should know, that as the circulation of any paper increases, the cost of each copy to the publisher diminishes; and publishers of papers that chime in with or do not oppose orthodox religious ideas can afford to give a greater number of square feet of reading matter for a dollar than we can. But this is not always a gauge of the amount of THOUGHT. In the latter respect we claim something.

Still, we feel cramped in regard to space, and want to enlarge. We will, therefore, as soon as three or four hundred additional subscribers can be obtained, enlarge the size nearly one half; at present we do n't want to capsize by carrying too much sail.

TEST FACT.

While Mrs. Brown, of the Cleveland Agitator, was at the house of an orthodox friend in this place, she saw a female who appeared about the age of the lady's deceased daughter. She had some flowers in her hand, and formed letters of them on her forehead. Mrs. Brown very distinctly saw L and three other letters; that, she was told, could not be right, as that number of letters would not form her name. Mrs. B. then replied that the spirit had not enough flowers to form all the letters.— In a moment the spirit formed LAUR, and then took the A which comes after L, and moved it to the end, which formed LAURA, the daughter's name.

PRINTERS' ROLLERS.—Sorghum molasses has been tried in Columbus for making printers' rollers. The Ohio State Journal says that it "will bear long boiling without danger of granulation; and when cast into a roller is much tougher, more elastic, and has a better suction, than those made by the materials in common use."

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Special Notices.

NOTICE TO NURSERYMEN.

W. DENTON and L. H. BIGAREL are desirous of obtaining a supply of apple, pear, peach, cherry, plum, and other fruit trees. Also grapes, raspberries, blackberries, gooseberries, etc. Any person willing to exchange for books or would give 12 months credit, can send a good assortment to St. Louis, care of Bryan and Miltenberger, and write to Vanguard office accordingly, the publishers of which are jointly responsible for payment.

The trees should be young—from two to three years old, of such varieties as thrive in the latitude of Missouri, embracing the varieties of the different kinds to supply fruit for the whole year round. Good, healthy trees only will be accepted. Special attention is requested to the selection of the best varieties.

EXTRA NUMBERS FOR SALE.

We have extra copies of the Vanguard, numbers 43, 44, 45, 49, and 50, that we will send post-paid at \$1.00 per hundred in quantities of 50 and upwards. This will be a cheap mode of scattering light broad-cast. We will also print to order 100 or 500 for \$1. Where certificates are numbers on the same terms will be found an efficient substitute.

A Public Exhibition of the pupils of the High School of this place, will be held in the STARR HALL, on Friday evening, March 26th. Admittance, 10 cts. Tickets to be had at the door.

☞ Tooley's reply to Dwinell is for sale at this office, price 20 cts.

☞ The Rev. William Bacon, (Universalist,) of Cincinnati, will give a discourse at the Warner Building, on Friday Eve., 19th, inst. Subject: The New Birth, John iii. 3. The Friends Liberal Christianity and ALL are invited.

☞ Mr. Mahan lectures again this evening (Thursday) in the Methodist church. Subject: the difference between the "Ministration of Angels" and Modern Spiritualism. Admittance free.

It is no more than justice to say that his lectures have been singularly free from such improper personalities as have disgraced so many clerical opponents of Spiritualism. With trifling exceptions, he has confined himself to the SUBJECT, only alluding to individuals so far as necessary to its elucidation.

☞ Some of the scholars of the high school, assisted by others, propose giving a literary entertainment at Starr Hall on Monday evening next. Prof. Ingersoll is to preside at the piano and Miss Anna Nye will lead the singing. Several young gentlemen will appear in a laughable farce entitled Hob and Knob.

☞ All persons receiving copies in which this notice is inserted, will understand by it that their subscription expires with this number, or before it; such will oblige by renewing their subscription, if they can; or, if that is not practicable, writing immediately stating their wishes in regard to the continuance of the paper, so that we need not send to those who do not want it, or discontinue sending it to those who do.

☞ Look out for the 'X,' mark on the address denoting that your subscription has expired, and write at once.

Books Published at the Vanguard Office.

POEMS FOR REFORMERS. By W. Denton. 50 c., postage free.

COMMON-SENSE THOUGHTS ON THE BIBLE, FOR COMMON-SENSE PEOPLE. By Wm. Denton. 12 c. post free; eleven copies mailed to one address for a dollar.

EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge. In this work, particular attention is devoted to the Scriptural aspect of Spiritualism. 25 c.—5c. "BE THYSELF" being No. 1 of SERMONS FOR MANHOOD. 5c. each. 50 cents per dozen, three dollars per hundred, post-free.

Several more in course of publication.

☞ A liberal discount to wholesale purchasers of the preceding works.

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The Directors, on a review of the past, feel assured that their labors in this sphere of benevolent effort, have been of great benefit to the afflicted, especially to the young, and they have resolved to devote themselves to this important, but much despised cause. Just published by the Association, a Report on Spermatorrhoea, or Seminal Weakness, the vice of Onanism, Masturbation, or Self Abuse, and other diseases of the Sexual Organs, by the Consulting Surgeon, which will be sent by mail in a sealed letter envelope, free of charge, on receipt of two stamps for postage.

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