

The Vanguard

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No. 6.

WE SO LOVE TO TALK OUR RELIGION.

BY JOHN PATTERSON.

How much more convenient it is to talk religion than to live it! The fact is, if we cannot do our religion, just talking, we would about as lief have none at all. The orthodox minister talks his religion on Sundays; and what little the members of his church have, is of the talking sort. Their religion does not enter into their life. For anything that is in his everyday life, you cannot know the preacher from any other professional man, only that he adopts a more hypocritical style of look; and when he wrongs a brother, or seduces a woman, he is a little more sly about it—that is all. And you may take the shops of Dayton, or any other city, in a row, and visit one after another, and peer your eyes into the souls of the shop-keepers, and you cannot tell a "saint" from a "sinner." And, as less likely to be cheated there, you will probably do most of your business where there is no profession at all; for those people who can get pardon for the worst offences, just for mumbling a prayer, need watching—unless they are a good deal better than their God or their religion; while those who cannot pray themselves clean, have greater incentives to shun a dirty life.

But do not think I am going to foster self-righteousness by exposing the sins of others, and letting our own clique slip. There is entirely too much of this in the world. We must get rid of this clannishness. It is not best to be too self-holy while we probe the sins of others. An impartial friend may not see us as we see ourselves. We, Spiritualists and Harmonists—how much better are we than others? We talk about Spirituality and harmony; but what more of these virtues do we live than the idolaters who worship under the "highest steeple." It does not exalt Spirituality much in the one case, to attend the church and take the paper of "our sect;" or, in the other, to hold circles and read of angels and harmony in the spiritual papers. Most of our spirituality, and especially of our harmony, I fear, is little more than a figment of the fancy. Thousands who are the victims of commercial and domestic discord all the week, hear about Jesus and the great atonement on Sunday, or about the communion of spirits and the harmony of the upper spheres, and

they feel their souls refreshed. They find a "streak of religion and harmony on "the day of rest," (from irreligion and discord.) Their spirituality is the exception, and not the rule; it is thin and airy, and does not touch the realities of life. But this sort of religion will not always satisfy humanity. The soul craves a religion which will enter into, and mould and sweeten the actualities of everyday life. It wants harmony morning, noon, and night; it wants to realize angelic concord in all the activities of the day, and through all the slumbers of the night. It wants love without the alloy of discord and hate, to sanctify all the relations and labors of life.

So far I have touched on generals only, and hardly one says, nay; but if I were to particularize—it is the particulars that alarm. What shall we do to be saved from this everlasting discord and irreligion? What, to live religion and actualize harmony? "Aye, that's the rub." Dare I answer the question fairly and fully?

We cannot live religion till we install the reign of justice on this planet of ours. We want a higher order of justice than has yet come to bless mankind. We want the justice that will break the manacles of every slavery and disenthral the individual. We want the justice that will secure sovereignty to every man and to every woman. And so this justice will affect not only the pecuniary, but the social relations. Not only the body must be set free, but so must the soul. Despotism must be destroyed that enthralls the heart. Society must be disintegrated, that the social elements may play freely, according to the requisitions of harmony. How many are ready to take this step? How many "husbands" in all the length and breadth of Christendom, could be induced to effect such property and business arrangements as would make their wives pecuniarily independent of them? How many of our harmonists are prepared to release their wives in very spirit from the thrall of marriage despotism? How many wives would cheerfully release their husbands? the noble woman saying to her legal partner: "Brother, thou art free; I retain no arbitrary bonds upon thee; love as thou wilt; I know that thou art good, and that in freedom, I shall have what is right—fully mine, and with this I shall be content. If thou lovest oth-

ers, it is well; I have a steadfast faith that the warm pulses of the heart in freedom, will expand thy soul and make thee more loving and lovely, and dearer than before to me. O, I am sick of this selfish and exclusive love! It contracts the heart and shrivels up the soul; it leads to isolation, antagonism, and discord. Let us sever our bonds, and be beautiful and true before God and man! and let us set an example—we and those upon our plane,—of that justice and freedom through which alone the harmonic brotherhood (the true church,) can be actualized."

How many of all that are talking of harmonic philosophy, are willing to accept in practice, the absolute and indispensable conditions of harmonic life? Sticklers for marriage tell us that the individual must be sovereign, and that woman must have her rights. Fasten a woman to a man with the marriage tie, and set them off to themselves in the isolated household, and then taunt her with a pompous harangue about individual sovereignty and woman's rights! As if women could be free in "marriage bonds!" Nonsense! Talk of a free slave, or the individual sovereignty of the "off-horse" of your plow team!

There can not be individual sovereignty and freedom for woman; there cannot be the religion of actual life in the true church of humanity, till all social despotism is destroyed, and every woman (as well as every man,) is installed sovereign of herself:—of her hands, of her head, of her heart in all the relations of life, and in every period of life. There is a triple bulwark of despotisms that must be broken down. The God-despot of the sects must be hurled from his throne; the superstitious rule of the bible must be set aside; and the despotism of marriage must be utterly extinguished. Instead of the "church" and its idolatry and bibliolatry, we want reason, science, philosophy; instead of marriage and its exclusive selfishness, we want individual sovereignty, affectional freedom, and the loving brotherhood. It is not love that enslaves, nor any institution founded in the nature of things. It is lust that appropriates the body and enthralls the soul. Love is heaven and happiness in freedom, but it pines away and dies in slavery. There can be no religion without love, and so far as we desecrate freedom to stanch the warm gushing of the heart, so far does religion become degenerate—a mere empty name; and it contracts rather than expands the soul. Don't tell me that a political constitution, a church organization, or the marriage institution is sacred! It has been the trick of despots ever since the world began, to dub those institutions sacred which embodied the worst despotism. Chattel slavery is sacred, authorized by God himself, and you dare not breathe a syllable against it in all slavery! Kingcraft is sacred, existing by right divine, and he who asserts the prerogative of his own manhood against the prerogative of royalty, is a rebel! Priestcraft is sacred, anointed of God, and whoever does not bow in reverence to the robed hypocrite, is marked for infamy! And marriage is sacred, a divine institution, and if I question the holiness of marriage, the myrmidons of social despotism regard me as a dangerous agitator! If it were not necessary to sustain these institutions by the hardest; if there were not a consciousness of the factitious and temporary character of these appliances of despotism, they would not be clothed in the black robe of divinity. They involve injustice and inequality, and so they are held to be "sacred." The slaveocrat is a despot, and he feeds on the vitals of men; the king is a despot, and his proudest laurels grow in blood; the priest is a despot, and he rides to heaven on the shoulders of his minions; lust is a despot, and it lords it over love, in marriage;—but slavery of all kinds—all these "sacred Institutions" are doomed to die; and freedom and love will take their place, culminating in the integral growth of the individual man and woman, which is the true and living religion.

Let us cherish the religion that seizes upon the actual life, and moulds it into finer proportions. ACTION is a law of development, and if we would grow in humanhood, we must dare to do.

HELPS AND HINDRANCES.

Read at the "Friends of Progress" meeting, Richmond.

BY LAURA S. JONES.

(CONCLUDED.)

What encouragement has woman to put forth her energies?—If she would be an artist, all her friends discourage and ridicule her. If she would be an orator, she is hooted at, and hissed down; or, at least, has been, until very recently.

If she would be herself, acting out the promptings of her own heart, almost all of her own sex would frown her out of existence, were it possible to do so. If she works with her needle her work will not command as high a price as that done by a man; and after she gets half pay for it; a brutal husband, if she happens to have such an one, will exact the money from her.—And so it goes on "ad infinitum," and yet men pretend to argue that women have not the natural ability of men, or they would become inventors, &c., &c.

I am here reminded of a remark made by Frances D. Gage, at the Woman's Rights Convention in Cincinnati. She said when she attended the Ohio State Fair, held at Columbus, she stood one day on an eminence with Gov. Chase and a number of friends and the Governor said, "In all that display, what has woman done? Man has made all the machinery, invented all; while the women have patched some bed-quilts, embroidered some ottomans, &c., &c., as the amount of her labor." Mrs. Gage pointed down to the ten thousand forms below them, and said, "You see that vast multitude of people? Well, there isn't a soul there but is the product of woman."

Woman, if she only knew it, possesses all power; the reins of this government are in the hands of woman, to a great extent; but they are few that know it, and many that do know it, will not exercise the power they have.

I was talking with a woman, a few days since, that had all the rights she wanted. I see many such, but you will always find them to be the most ignorant and degraded of women.

One thing I want to say to Reformers: be very careful how you speak derogatory of other reformers, who are ahead of you. I have known women, reformers, who profess to be such, at any rate, and very many Woman's Rights women, too; who, when coming to see me, will pick up a work of T. L. Nichols, and ask me if I read such books? I say, "Yes." The next question is, "How do you like his writings?" "Very much; I think he is working for what he believes to be the highest good of mankind." "Well, what do you think of him as a man?" I answer, "I am not personally acquainted with him, but think I should like him." They then say, "Well, I don't think his writings should be read; their influence is bad, and I think Nichols is a libertine, and advocates the doctrine he does, to shield him." Others say that Mary S. Gove Nichols is a bad woman!

I profess to be a Woman's Rights woman; but I think no one has a right to do a wrong thing, and all will agree with me, that slandering is wrong. Don't let us denounce those who advocate doctrines we can't believe; for was but a few years since, that we would have thought that any person advocating ideas similar to those we entertain, were very much in error, and I doubt not some of us would have felt our souls kindle with righteous indignation."

Every one has his or her place to fill, and her work to do.

Don't believe everything Madame Rumour says, or your credulity will be monstrous, indeed. Never believe a wrong thing of any one, until you are forced to do so. But I don't wish to be misunderstood in this matter; I would not countenance wrong; I would speak against social evils, national evils, church evils, and all other evils; but what I mean is, don't become slanderers.

We blame the slaveholders, and that sometimes in very harsh terms; but it is no slander, because true. We blame the church too; but we don't slander it.

Anti-Slavery reformers, Bible reformers, Land reformers, Woman's Rights, and all other reformers have their enemies, and we have ours. In conclusion, I would offer a resolution:

Resolved, That we recognize the true spirit of reform in such persons as Wm. Lloyd Garrison, Wendell Phillips, Theodore Parker, Abby Kelly Foster, Ernestine L. Rose, Lucy S. Blackwell, Lucretia Mott, Stephen Pearl Andrews, Francis Barry, Wm. Denton, and a host of others, and would bid them God-speed in the glorious work in which they are engaged, each one filling his and her place nobly and truly.

And we would tender our thanks to them for the good they are doing for Humanity; and as far as we can conscientiously, we will cooperate with them.

THE MIND AND ITS LEGITIMATE USE.

Man is a thinking being, and the world was made to think in. Mind is constituted for free action; if limited in its operations, it becomes dwarfed in its capacities, and greatly impaired in its conceptions of truth. The mind, the receptacle of thought, is ever active—ever generating thought. It seems to possess an inexhaustable fountain, which is ever sending forth ideas; we know not whence they come, nor whither they go.

Its exercise, therefore, should ever be free, with perfect liberty to originate and express such ideas as may arise therein.

But judging from the great precaution exercised with reference to giving expression to their opinions upon many subjects, the great majority of mankind conclude that they consider themselves under some foreign surveillance, which dictates how far they shall think, and what they may think about.

To be sure, all claim that they act and think freely; yet, it is frequently the case that those who make the greatest pretensions to freedom of thought, are, in fact, such as think no thoughts of their own, and express no sentiments but those borrowed from books, or forced upon them by a priest.

Mankind have yet to take their first lessons in mental independence, before the world can make much advancement toward the attainment of that high position pointed out by the destiny of man. We claim that the mind is a constituent element of deity, and that its capacity is commensurate, relatively speaking, with that of the great Positive Mind, pervading all things.—

That it is infinite—retrospectively as well as prospectively—having existed from the beginning, and being without ending.

We also believe that there is no problem in the universe, however mysterious and incomprehensible it may appear, but what the mind is intended to solve and will eventually elucidate.

We know that investigating minds have discovered great truths, and that the world is wholly indebted to such for what light it has, and what knowledge it possesses; hence, if a certain amount of investigation and research have disclosed some truths, may we not conclude that more investigation and more profound research would develop greater truths?

But the investigating mind must act unrestricted—unlimited, without prejudice, without preconceived ideas which may have been formed by the influence of preexisting causes, over which it has no control. We may imbibe the opinions of others, but they are not our thoughts, being only impressions made upon the mind, which may or may not be correct, and only entitled to credit as they may seem reasonable.

Let mankind wholly discard the practice of imitating certain master minds, so called, and treasuring up their thoughts instead of generating ideas for themselves,—let them assume their original independence and native dignity of character, ever bearing in mind that free thought is what constitutes the man—and boldly repel all attempts on the part of certain paradoxical teachers, to establish a standard for the government of others. Take nothing for truth, because it is uttered by men of acknowledged worth, or because it is contained in a book, or in books which are

regarded as sacred by the majority of mankind; but be ever mindful that all men are and have been fallible, like ourselves, and that books are but the productions of men, equally liable to be erroneous as their authors. As there never was a man that was infallible, so there never was, nor ever will be a book written without its errors. Hence, then, the danger of reading books which we regard as infallible, governed wholly by our prejudices and preconceived notions of their sacredness as well as their entire truthfulness.

The mind in its investigations, should start off upon the hypothesis that it is wholly dependent upon itself for the discovery of truth, regarding opinions and books with a jealous eye, giving sanction to nothing, except it be in accordance with the dictates of reason and conscience—the only sure guides to truth.

The world has long sanctioned the practice of employing men to think for them upon most important subjects. They have thus disregarded the noblest and most exalted birth-right of man—sacrificing truth for public applause, thus placing themselves in a state of servility, unprecedented in the annals of history.

In view of the foregoing, who will venture to disenthral themselves from the yoke which has so long ground them to the dust, and divest the mind of "superstition's uncouth garb," and take an independent position amongst the sons and daughters of an all-wise and beneficent Parent?

A. S. DAVIS.

Yellow Springs, Ohio.

SCENES IN TEXAS.

NUMBER TWO.

They seem to have quite a mania here for sham duels. If any stranger does not please them, they forthwith engage him in a quarrel, have a duel and run him out of town. Being out riding one day, we passed a group of men who had been engaged in one, and been outwitted. They looked anything but pleasant. Mr. Delph, the man they had selected for their sport, seemed to be quite a gentleman and to mind his own business; but no matter for that, he was the destined victim. Another man insulted him, and when he remonstrated, the other declared HE was insulted, and nothing but a duel would satisfy him.

At the appointed time they repaired to the spot designated. The signal was given. "I am shot!" exclaimed the man who had, in reality, given the insult, at the same time falling to the ground. They gathered around him: he was covered with blood, and seemed almost gone. "It is my painful duty to arrest you," said a mock sheriff, touching Mr. Delph on the shoulder. "Yes, I should think it a very 'painful duty' to arrest a man for shooting with paper wads; but, gentlemen, if any of you WANT to fight a duel, I am ready to meet you; but recollect we will use the genuine article;" so saying, he turned away, and left them to laugh at their own discomfiture. I have not heard of any more sham duels; I suppose the last did n't pay!

Among such a class of men, there are sure to be some who do not always employ their time so innocently; sometimes they engage in such employments earnestly.

About a year since, one of this class (whom we will call Stout,) shot a man who had entered his house against his will. At his trial, public sentiment was in his favor, as the man he had shot was a desperate character. He was bailed out for \$800, the least the law would admit. On his release, he threatened Mr. Kemp, the lawyer who had fixed the amount of bail; but, as he was afterwards friendly, it was forgotten. A short time ago, he came into town, and becoming intoxicated, he went to Dr. S's room, lay down on the bed and pretended to sleep. Dr. S. and Mr. Kemp were preparing to go to a party: the Doctor being ready the sooner, commenced descending the stairs. Just as he reached the landing, he heard Stout say, with an oath, "Take that," and then the report of a pistol; he ran back, and there lay Mr. Kemp on the floor—dead. He was shot through the head.

Stout was arrested, after some resistance, and taken to the jail, which had to be guarded, as the people were for hanging him instantly. He was bailed out for \$20,000, and left the town immediately. If he returns, there will probably be another tragedy, for several say they will shoot him wherever they may find him.

ATHALIE.

Vanguard.

SATURDAY, APRIL 5, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

NOTES FROM THE LECTURING FIELD.

I have just returned from a six days discussion on the bible, with D. Franklin, at Chesterfield, Ind. Franklin is as unscrupulous as a politician, very ignorant with regard to natural science, has sufficient self-esteem for a dozen, and with but little argument, mixes up a good deal of slander which he retails with great gusto, and evidently thinks that whatever sinks his opponent's character, raises his own cause in equal proportion.

Among many other ORIGINAL arguments, he presented the following: "The bible informs us how man was created; now, unless you can give us a different account and prove the bible one false, it must be true." In reply, I stated that in a mountainous district in Wales, a large heap of stones is pointed out to the traveller, and the following tradition related respecting it: "The devil being desirous to join Anglesa to the main land by means of a bridge, filled his apron with large stones for the purpose; but as he was flying over this spot, the apron string broke, and down came the stones, and here they remain to this day." Now, unless you can show how those stones were conveyed there, it follows that the devil's apron string broke, as the ignorant peasants relate. He informed the audience that Geology was all grand presumption. "How can a man know," said he, "what happened millions of years ago? how absurd! How could a man get down five or six miles into the earth to see what is in the rocks?" And a man thus ignorant is considered one of the great guns of the Christian Church in Indiana! What must be the condition of the members? and of the ministers and members of other churches that stand on a still lower intellectual plane?

There was a large attendance during much of the time, and the audiences were very orderly and attentive. Reform has taken root in that neighborhood, and all the priests in the land cannot pull it up.

Friends of Progress everywhere, be up and doing; if there are any two in a neighborhood, go to work and enlighten the rest; there might as well be twenty. Circulate books, lend tracts and papers, and waken the sleepy people. The time is coming for open air meetings. Fix upon a time for a two days meeting, some two or three months ahead, and give general notice. Invite some good speakers, and let the fogies see the world's on the move. Why should men that believe and live rationally, go creeping through the world as if they were ashamed?

Be bold, outspoken, brother men,
And vice shall crawl into his den.

W. D.

PROGRESSIVE FRIENDS MEETING.

A meeting of Progressive Friends will be held near Chester station, Madison Co., Ind., on the Bellefontaine and Indianapolis R. R., commencing on Wednesday, April 22nd, at 10 A. M.

OUR POSITION AND PROSPECTS.

We have, at the present time, 377 subscribers that we consider reliable. The number has, thus far, exceeded expectation, but so also have our expenses. Assistance that we partly reckoned on has been unavoidably withheld, and owing to the disadvantages of the isolated household, as much labor could not be expended on the paper among ourselves as we expected: we have, therefore, had to pay much more for labor than we expected. Our outlays for materials have also somewhat exceeded the estimate.

With about as many more subscribers, we could get along comfortably: this number could readily be obtained in a few weeks, if every subscriber where there is, at present, but one in a place, would endeavor to raise a club of five or ten. A gentleman in Somerville subscribed for a copy, and being pleased with it, raised a club of ten, within a few weeks afterwards. Let each of our subscribers "go and do likewise" to the best of his or her ability, (especially HER,) and the efficiency of the paper would be considerably increased, by diminishing the pecuniary anxieties of its conductors.

Some editors think they are doing more than one man's work, because they attend to the business as well as the editorial departments of their papers; but if, like the writer of this article; they had to unite the functions of editor, compositor, publisher and devil, they might begin to talk. In the editorial department, considerable assistance has been received, but less will be, as two travel, and one has other business.

To do this, we have to work from 5½ A. M. to 8 or 10 P. M., taking, sometimes, a few hours rest on Sundays. We cannot sustain this amount of labor many months. We, therefore, solicit those subscribers who have not paid to do so as soon as they can. Most of the Spiritual Messenger subscribers have not yet been heard from. Those who have not paid for more than they received of that paper, would oblige by writing.

Those who have paid would do God service by inducing others to subscribe. Our thanks are due to many who have already done so to a considerable extent. A. C.

Wm. Denton will lecture in Cincinnati tomorrow, Sunday, April 12, morning and evening. He intends thence to go down the Ohio. Any one wishing to secure his services as a lecturer in that direction can apply by letter to Dayton, O.

EXCHANGES

Pressure of other business has prevented due attention to exchanges, for the last week or two. Since our last notice, several valuable additions have been made to our list of exchanges.

The N. W. Excelsior, Waukegan, Ill., is a faithful expositor of the Harmonial Philosophy, and a well-conducted general newspaper. We should judge it to possess considerable local influence and circulation, from the large amount of advertising patronage that it receives—a fact which speaks well for the liberal character of the residents of Waukegan and its vicinity. Weekly, \$2 39 annum.

The Mediator is published weekly at Conneaut, Ohio, by J. M. Barnes, who has bravely struggled on with numerous disadvantages, pecuniary and otherwise, and yet dares to be FREE. As a necessary consequence of the latter quality, it contains many able articles; but would be materially improved by omitting the patent medicine advertisements. \$1. 50 $\text{\textcircled{P}}$ annum.

THE BANNER OF LIGHT is a new weekly, published in Boston, partly devoted to Spiritualism and extensively to light literature. \$2 $\text{\textcircled{P}}$ annum:

THE CLARION sends forth its music from the beautiful valleys, hills and lakes of Western N. Y. Had we room for selections of moderate length, we should copy its editorial of April 4th, entitled, "Shall Spiritualism compromise with the sects?" which question is therein emphatically answered in the negative. The editor thinks it would be putting "new wine into old bottles" to attempt anything of the kind. The Clarion is edited and published in Auburn, N. Y., by Uriah Clark and lady. \$1 $\text{\textcircled{P}}$ annum—weekly.

WARREN'S PERIODICAL LETTER is devoted to the exposition of the principles and practice of Equity as a science, and Individual Sovereignty. It is a mine of social philosophy, intellectual wealth and practical sagacity. All wishing to be well posted in practical reform, should take it at once. 50c. $\text{\textcircled{P}}$ annum—box 362, Charlestown, Mass.

HINE'S PEOPLE'S PAPER is a fearless and thorough expositor of the evils attendant on making land an article of property, thus giving to one man the power to act on the dog-in-the-manger policy, by owning more land than he can cultivate, while those who could use it to advantage, must pay enormously for the privilege of cultivating that which is more theirs than his. This paper also ably advocates Educational reform, and is severely sarcastic on the vices and follies incidental to a social state wherein plethoric wealth and squalid poverty rot side by side; nor does he forget our modern Scribes and Pharisees, of the "High Steeple" species. L. A. Hine, as far as he goes, is a PRACTICAL reformer, and does n't shirk his share of the world's work.

Published monthly at Cincinnati—50c. $\text{\textcircled{P}}$ annum.

Thus far for the new exchanges. Our old friend, the AGE OF PROGRESS, has an able editorial tending to show that the Rum power and the Judiciary comprise all the Government of the United States; the latter, by its privilege of deciding on the constitutionality of any law, has virtually a power to veto any laws passed by the Legislature. As Legislators are mostly nominated and elected through the influence of Liquor sellers and bar-room loafers, it is considered that Rumsellers practically constitute the U. S. Legislature. To these, we think, might be added a third power, to wit, that of Priestcraft, without which both the others would be comparatively powerless, thus completing the Trinity of corruption.

It seems that ALL governments must sooner or later become corrupt, in proportion as they are centralized, and the sooner people learn to act independently of them the better. The best way to reform governments is to trample their enactments under foot, whenever they conflict with the "higher law."

A. C.

Extracts from Correspondence.

From Judge Edmonds:

"I send you herewith the first number of a new publication called THE BANNER OF LIGHT; and from what I know of it, I am convinced that it will be a valuable aid."

Prof. Brittan has dissolved his connexion with the Sp. Telegraph, and is about starting a new paper under the editorship of himself and W. S. Courtney. The character and reputation of both these gentlemen insures a good paper.

Not long since, I received some numbers of a paper devoted to Spiritualism published in Caraccas, Venezuela.

This week I received eight numbers of a magazine of 32 pages, published in French, at Geneva, Switzerland, entitled "Journal de L'ame." (Journal of the Soul.) It was begun in July last, and is an admirable paper, containing much of the sound philosophy of Spiritualism, as well as interesting accounts of their circles.

Thus it spreads everywhere. Here, great interest is exhibited. We have three places of worship on Sunday. They have two in Boston, three in Philadelphia, and one in Troy. We who are engaged in the work have but to be true and faithful to our teachings, and all will be well."

From N. H. Swain, Columbus, O.

"People generally find that which they are determined in seeking for. People usually judge others by themselves, and not from any absolute knowledge of the person judged. Then, again, there are others so unfortunately constituted as to possess a spiritual nature too large to find utterance in ordinary modes, either from the inadequacy of the methods themselves, or for lack of acquaintance with them, as in instances of a deficiency in the early education, want of an acquaintance with men and things, or lack of means. Such persons spend their lives in a consciousness all their own, of which the world takes no note. Friends mock and turn away in derision, if such an one venture even to intimate that he realizes he is SOMETHING BEYOND what our natural senses recognize. * * * * *

I am happy to know that an intelligence exists by which hidden things shall be brought to light. I do n't mean that this is a new conviction, but that, by this instance of Psychometric power, my former convictions and hopes are strengthened."

LETTER FROM A GEORGIAN ABOLITIONIST.

(The following letter possesses a peculiar interest, from being the production of a man who, born and brought up a Slaveholder, in a hot-bed of Conservatism, has nobly worked his way into day-light, and is now a Socialist and Vegetarian. Verily, "things is working.")

Why should we take life, when we cannot restore it? Away with barbarities! Let us strive to live as Adam and Eve did in the Garden of Eden, letting our diet be fruits and vegetables, not dead flesh—our drink pure water, not tea, coffee and alcohol.

As for tobacco, no person of sense would touch or taste it. Such false appetites are disgraceful to those who create or partake of them.

As for those who eat hog meat, take care that they do not eat man or human meat. I have had some sad experience in that line, in regard to my better half, who has pretty well chewed up my mind, in some respects, if not my body; and even that has never been exempt from scratches and bruises from her; and now, after using me up in various ways, she has gone to the flesh-pots of the South, whence she writes me that she is grow-

ing quite fleshy, from being waited on and supported by bloody slave labor. She writes me to get a divorce from her, and that she is done with me and a free state. I hope, too, that I am done with her midnight lectures, and lectures at any and at all times: I have no use for a slave state nor the labor productions of the cruel and bloody lash. No! let me ever do what I can for myself, without any assistance from the oppressed and distressed. Why should not each attend to his own affairs, as far as he is able, without living on others? Who are LOAFERS, but those who live on the hard earnings of others; I should say that those who will not work should not eat. Even if they are worth hundreds, thousands or millions, let them labor enough to earn all their expenditures for raiment, or go lacking. Three or four hours' labor daily will surely support any person in food and raiment, provided they are economical. It requires several hours exercise each day to keep the body healthy and strong, and what better exercise than useful labor? The mind, being imperishable, requires at least as much time for its cultivation.

I have three daughters, aged respectively 17, 18 and 20, to whom I have given every educational advantage to make them ladies in the kitchen as well as in the parlor. My only son, now 10 years of age, is yet with his mother, South. I hope soon to have him in a Free State, from the midst of slavery and oppression, where I can rear him to be as independent as his sisters are, depending on their own services for their expenditures.

Where is the Vegetarian lady of 30 or 40 years of age who would join lots with me, to pass the balance of our days pleasantly together? Should such see these lines, they will please address J. W., box 181, Alton, Ill.

I hope to be able obtain several subscribers for the Vanguard, as I find it to be a worthy worker in the good cause of the Reformation of the people from sin to righteousness. J. W.

THE TALLEST GHOST STORY YET. JOHN KING IN CLEVELAND!

The following letter is from a reliable correspondent, and wonderful as it may appear, I have no doubt of its exact truth. "Johnny" told me when at Buffalo, that he would, before long, show himself to an audience, make a speech, and disappear. If people continue unbelievers in Spiritualism, it will not be for lack of manifestations.—[W. D. Editors of the Vanguard,—

I notice by your excellent little paper, which is one of my weekly visitors, that you are expecting the Davenport mediums and their accompanying spirits, at Dayton soon; but your hopes are all vain. I was present when Sir Henry Morgan, ALIAS John King, told the Davenports that the Western tour was, at present, abandoned, that they must return to Buffalo, and, after taking a rest, go to the Eastern cities, thence to England, France, Spain, Italy, "and" said he, "if I can keep the boys in a proper condition, I will never cease until I carry these manifestations right up to the POPE OF ROME himself."

During their stay of five weeks at Cleveland, I was present at many of their circles, and witnessed what, as John says, mortal eyes never before beheld.

One evening, the boys were placed in a large pine box, securely tied, the company also all tied, and, in this situation, the box door was opened, the instruments came out, played "Pop goes the weasel," and at the same time a spirit was DANCING the time so lustily as to cause the floor sensibly to vibrate! When asked how his performance would accord with the prayers in the churches that night, he replied that they would "mix about like oil and water."

While the instruments were flying about the room and play-

ing, John was busy playing pranks upon different persons in the circle. One lady declared that she not only had hold of his hand, but distinctly felt his coat sleeve. "Why," said he, "do you think I would come out in the room before you all, WITHOUT ANY CLOTHES ON?" He then presented his hand, and gave a hearty grip to all who went up to the box; and inducing a lady to come near, with the pretext that he had a secret to tell her, he raised the slide and KISSED HER through the orifice in the door!

On Friday night, the circle was composed of about 40 persons, who sat in two tiers at each end of the room, giving a clear space between them, of nearly twenty feet square, to the spirits, and, I tell you, they occupied it "from centre to circumference." We were all tied except one person who "fiddled" for the spirits, while apparently not less than six or eight DANCED all round and round the vacant space allotted to them. During the whole progress of this spiritual ball, the guitar and tamborine were in various parts of the room, keeping time and tapping on the wall and ceiling. According to orders, the circle was provided with a dark lantern, one black and two white sheets. John now made an entire body, threw the sheets over him, put on a black hat, advanced to the center of the room, horn in hand, and called out, "Light!" and when the lantern was turned, there stood the ghost! In a moment, it vanished, leaving the sheets and hat on the floor! John then gave us a touching discourse, and bade us adieu.

Yours in the Cause,

Toledo, March 5, 1857.

J. S. CRAMPTON.

Dr. J. R. Walker, the patentee of "Walker's Improved Door-Stay," (see adv.) has generously donated the Right for the State of New York for the purposes of the VANGUARD, the proceeds to be invested in publishing liberal books, and increasing the interest, circulation and efficiency of the paper. Our friends in that State and elsewhere, would oblige by giving publicity to the article, that we may be able to strike more and heavier blows for Truth and Freedom, open a door for progress, and stay the arm of the oppressor.

Terms for any county or city in that state can be known by applying to Alfred Cridge, Dayton. The whole state will be sold VERY LOW for cash.

From the North-Western Excelsior.

THE CHURCH AND THE GALLOWES.—That ancient and honorable institution, the gallows, must have one more victim for sacrifice. The bible commands it; the church enjoins it; the clergy beg for it.

If it be essential to the vitality of the church, that the vitality of Jackson shall be destroyed, then of course we know he will be choked, for the church allows no such trifle as human life to stand in the way of her pride and glory. But we insist upon it that the priesthood shall become the executioners. It is mean in them to shrink from a duty they call divine, and oblige sheriffs who do not believe in it to perform so base a task.

Whenever the time shall arrive in "due course of LAW," when Jackson must be killed, let some church be decorated with Mosaic emblems, and let the gallows be erected so near the pulpit that the priest can perform his duty! without leaving the sacred desk. Let a sermon be preached from the words of Jesus, "Do unto others as ye would that they should do unto you."

When all this is done, the officiating priest can cut the rope and choke the criminal to his heart's content.

If there be no clergyman in Chicago who is willing to perform this office, Waukegan can furnish one, and the fee will be looked upon as "Providential aid." Who knows but gallows' fees will yet become a substitute for donation and tax parties?

Standing Notices.

TO THE SUBSCRIBERS OF THE SPIRITUAL MESSENGER.

From the few who have written, and the many who have not written, but received the No. of the V. we sent them containing a statement of our arrangements with E. Mead, we infer that there has been, among the greater portion of the subscribers to the "Messenger," a misconception as to what we intended to do, and an idea that ALL who had taken the "Messenger," would have our paper sent them without farther notice.

We had intended to send regularly ONLY to those who had OVERPAID on the "Messenger;" but believing that all the subscribers to that paper, will give the VANGUARD a three month's trial, at least, we shall send it regularly to ALL of them, except to those we ascertain to be in arrears to Dr. Mead. Such sacrilegious Judases we shall leave to their fate.

As the above arrangements involve a considerable present outlay, we should like some returns as soon as possible, in the way of cash remittances. All who feel dubious about remitting for a year, can try it three months for twenty-five cents, in postage stamps.

We are rather short of Nos. 1 and 3, and shall send them only to those who write for them.

Those who wish to sustain a paper partly devoted to the exposition of the facts and phenomena of Modern Spiritualism, can now do so with a certainty of accomplishing their object. So—

"Come one, come all!"

A C

Lecturers, mediums and others travelling in Southern Ohio and Indiana, would find their advantage as well as ours, in making their appointments through this paper, and keeping us well posted as to their movements.

I left behind, either in Buffalo or East Hamburg, a manuscript book of poems, bound in red Morocco. Will the friend who has it please to send it me by post? The postage will be repaid with pleasure.

W. DENTON.

CONGENIAL RELATIONS.

A genetman of fortune, residing in a healthy climate, out of the U. S., requires a confiding, intelligent and systematic person, about 40 years of age to act as general superintendant of his household establishment. She will not be expected to associate with the domestics, will be treated in every respect as one of the family, and have no mistress over her. Salary not so much an object as a suitable person.

Having become well acquainted with Spiritualism in America, and having studied the principal works on the science, I often feel that I could do a deal of good in Europe, by returning thither, and translating them into German. A union with a congenial American lady, also a Spiritualist, might tend to further this purpose. I am by birth a Swiss, have been five years in America, have studied in many Universities in France and Germany. I am a medical man by profession, and at present a widower. The lady should be well educated, of mild temper and sound understanding, without children. It is also desirable that she should have some personal property, so that not being troubled with pecuniary cares, my whole time and attention could be devoted to the purpose above stated. Being by nature frugal and economical, she need not fear that her fortune would be wasted. Should she prefer not to remain in Europe, I would return with her to this country.

I am about 50 years of age, but very healthy and well formed. Respecting my character and spiritual faculties, it would be best to consult Mrs. A. D. Cridge, the Psychometer.

A spirited lady wishing to travel and see transatlantic life, would find this a favorable opportunity. If she could speak a little German, French or Italian, it would be agreeable to me. Address Victor Rohm, care of A. Cridge, Dayton, O.

Advertisements.

Books published at the Office of the VANGUARD.

N. E. corner of Water and Liberty streets, Dayton, Ohio.

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

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