

The Vanguard

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SUPREMACY OF MORAL PRINCIPLES, OR, OBLIGATIONS OF DEITY.

BY THE "YELLOW-SPRINGS MILK-MAN."
(Concluded.)

If we admit the PRINCIPLE of privilege, even in God, we give it a foot-hold upon earth. If God is above criticism, men may be. If might makes right in Heaven, it may do it on earth. If tyranny is tolerated in heaven, it will be, and SHOULD be, on earth. No believer in God's sovereign right to do wrong, can consistently denounce man for wrong doing. No man who believes that God has a right to be an irresponsible monarch, has any right to oppose absolutism on earth. No man who believes that God has a right to be a slaveholder, has any right to open his mouth in denunciation of earthly slavery. No man who believes in a God pope, has any right to oppose Roman Catholicism here. No man who believes it right in God to inaugurate Aristocracy and Monopoly in heaven, has any right to oppose earthly aristocracy and monopoly. No man who believes that God is good, though jealous, revengeful, vindictive, tyrannical, and unmerciful, can do else than applaud those godlike qualities in man! No man who would consider it wrong to raise the standard of human brotherhood, of civil, and religious liberty, and the right of private judgment in heaven, has any right to raise that standard here. No man who would not dare to throw the query, Where is my brother? in the very teeth of the blood-thirsty monster, has any right to act the Samaritan on earth.

Every man who believes that God has a moral right to create and people an endless hell, is logically bound by all the laws of ethics, to welcome again the rack, the thumb-screw, and the fagot, the fires of Smithfield and the hangings of Salem. Our pious forefathers who introduced religion at the point of the sword, were but logical and consistent—better Christians, though much worse men than those of the present day, for they could take a bird's eye view of God's virtues, while the modern saints have gone so far on the road to Infidelity, that they dare not look at them, except when distance lends enchantment to the view.

But if they are right, why not practice them? Ye Republicans, ye Democrats, ye Protestants, ye Philanthropists, ye lovers of Humanity, aye, enemies of earthly tyranny, crime, and misrule, if such is your God, your principles are rotten and heretical; ye are every one of you enemies of God and at war with the spirit of his government!

"I am the way, the truth, and the life; follow me." "Thy kingdom come, thy will be done on earth, as it is done in heaven." Reform your God, or reform yourselves, and do not cul-

tivate qualities in this world which will be useless—aye, which will seal your eternal damnation in the next. If God be such a God, the Catholics have it—the Monarchists have it; and ye are all miserable pretenders and heretics, almost as full of Infidelity as we are.

But if Moral Principle be the supreme tribunal, ye may go on in the cultivation of the moral and intellectual attributes of the soul, satisfied that, whatever be the character of the gods, ye are on the road to progression and happiness. For one, I have enlisted in the war. I am a Protestant, and I shall protest to the end of the chapter. I am a Democrat, and I shall be a Democrat in the next world, whether in heaven or hell. I am a foe of tyranny, and I shall be so, so long as I can find a tyrant. I hate aristocracy and caste, and I expect to hate them wherever I find them. I detest slavery—the thing, not the location, and I will continue to war against it to the bitter end.

The popular theology has done much to debauch and demoralize mankind by confounding vice and virtue, removing all distinctions between right and wrong, by determining the quality of an act by the rank or profession of the actor, rather than by the intrinsic merit of the act itself.

Our party, right or wrong; our church, right or wrong; "our country, right or wrong"—such conscienceless rules of action could not obtain, had they not been preceded by the conceded sophism: Our God, right or wrong. And Kingcraft and Popery are also its legitimate children. To be a good orthodox Christian, a man must cast out, crucify all the noblest attributes of humanity; he must "conquer his prejudices" against injustice, tyranny, and cruelty, and fall so low from the grace of Nature, as to justify the phrase, "born again."

The acme of perfection is to be able to acquiesce in the "Sovereignty of God," and be able to have your own happiness increased by witnessing the agonies of your friends and family in hell! and these confessedly no more deserving than yourself!!

O, crippled, gagged, and imprisoned reason—thou noblest attribute of unperverted and free humanity! O, stultified, drugged, intoxicated conscience—thou pearl of the human heart! To what base purpose have ye come to at last? To be gagged into silence in view of a horrid crime, is bearable, for the manly protest which is forbidden to the lips, may still linger in the heart; but to have the padlock of bribery placed upon the lips, to silence the sense of right by a sight of the loaves and fishes of paradise, to get drunk on the prospect of preferment, grow rich and riotous in your intervention, and enlist for life, in the dirty work of despotism, to stifle all feelings of returning sanity, by ever-recurring drafts, until the moral nature sinks into a

chronic debility, and losing all power of protest, becomes but a mouth-piece to echo the edict of superiority and glory in its own shame — this is the direct work of the theological psychology. Christian Abolitionists sometimes point us to the happy and contented slaves of the South, as affording the strongest proof of the degrading and demoralizing tendency of the system. So we theological Abolitionists point to the happy conditions of heaven to enforce a similar moral. They are happy in both cases, because they have lost all manly aspiration—all the kindly feelings which should characterize a common humanity. And this they twist into a virtue! What a crucifixion of English! what an assault on morality! what blasphemy towards God!—And yet these Christians talk of heathenism—heathenism in foreign countries, and expend much sympathy on the poor, superstitious idolators, who in their efforts to propitiate an angry god, throw their offspring into the Ganges, or crush them under the Juggernaut! But what comparison is there between the Ganges and the surging waves of the fire which never dies?—What Juggernaut so terrible as the wrath of the Christian's God? A moment, and all is over with the poor victim of Hindoo superstition; but who shall paint the horrors of the second death which the Christian's child suffers at the hands of his God, with the approval of the unnatural parents!

In the name of consistency, why do we call the one progressive and not the other? Such ideas can only obtain where principle is under vassalage to rank and station. Such moral obliquity is the legitimate result of mysteologic usurpation.

Among all the records of earthly criminality—among all the horrid portraits of crime which imagination in her wildest freaks has undertaken, I have never met with any picture of human depravity so perfect, so total, as is found in this moral prostitution—this wholesale debauchery—this culmination of Christian grace which it is the office of orthodox inoculation to produce in the human heart. Talk of paganism—talk of heathen sacrifices—talk of temples of idolatry and foreign missions! why, no place on this round earth stands so much in need of missionaries as the so-called "Church of God!" Our land is dotted all over with her pagan temples, whose "high steeples" disfigure the fair face of Nature, where periodically to the sound of the bell, her idolatrous devotees are drawn up to drink in the moral death which is retailed them—where moral sentiments are avowed which devils would blush to avow—where all the lessons of kindness and fraternal feeling which nature gave, are unlearned—where reason is pronounced carnal and ostracised, and yet impressed to endorse the edicts of superstition—where conscience, the sentinel of the soul, is drugged to insensibility and made to sign her own death warrant—where the human soul is despoiled and offered up a bloody sacrifice at the shrine of the horrid idols which the jugglers in the black arts of Mythology, have conjured up!—where the poor victim of diseased veneration and priestly sorcery, is psychologized into a belief that he is an enemy to God, and God to him—that he has fallen into the hands of a slaveholder, who has placed him on the moral auction-block, and bade him bid on his own soul!—where to the swing of the hammer and the sound of the fearful "going!" he offers up at successful bids, his freedom, his manliness, his reason, his conscience—all the jewels of his soul; his neighbors, his friends, his wife, his child! Sold and "bought," ("with a price," indeed!) he's out-bid the Devil; saved from the lash and the branding iron, he is now ready to vindicate his new master in all his "ways to men," and expatiate eloquently on the South-side view of the peculiar institution. O, what a flood of moral pollution flows periodically from the Christian pulpits of our land! How it flows from the pulpits to the press and the homes of the people! Weekly and daily, the work of demoralization goes on, and the grace of Nature is supplanted to make room for the moral filth of orthodoxy! O, when will people cease to make sewers of their souls for all the offal of the past? How long will they continue to cherish heathenisms, because they come in the name of God, sprinkled with holy water?

The "Church of God" is a slaughter-house of souls—a breeder of mental slavery and spiritual famine—a nursery of moral pestilence and death! I know of no earthly evil which can compare in its results with this mother of crimes! Alcohol, though it people the brain of its victim with demons, makes a hell but for one; and though its mad potations cause him to abuse the wife of his bosom and the children of his love, yet, when the spell which the spirit has put upon him is broken, he repents in bitterness, and weeps over the loss of his manliness; but the victim of orthodoxy conjures up fiends for others than himself; thrusts his family not only from the door of the domicile, but closes the portals of affection upon them, under the dearest ties of Nature, and delivers them over to the keeping of

fiends—cold, merciless, pitiless—forever! Chattel slavery, that monstrous but legitimate offspring of celestial despotism, relaxes his iron grasp at death, and the victim of earthly tyranny may find in another sphere that freedom and happiness which was denied her; but orthodoxy rivets her chain on the souls of men, and consigns them to a bondage whose tenure is eternity!

The highwayman who demands my money or my life, makes no attempt upon my virtue, and leaves me in all that constitutes true riches as healthy as before. But these moral foot-pads who hang on the high-ways of progression, and lay the wayfarer under tribute, who make a threat of a second death and an endless hell, who would defraud me of my manliness and of all that can ennoble humanity, who would craze my intellect, debauch my morals, rob me in my drunkenness of all the jewels of my soul, and give me in exchange an "infallible authority" whose chief recommendation is its fallibility, and for my conscience a passport to a paper paradise, who would stuff my brains with nursery tales and visions of heavenly air castles, the mere soap-bubbles of second childhood, who would rob me even of the power to see my own folly, who would dwarf me in this life, and send me to the next a pauper freighted with chains and baubles—this man who would thus rob me of my valuables and pay me off with such traps as provoke a smile even from childhood in the heavenly spheres, laden with theological trash, but so ignorant of the fundamentals of progressive literature as to cause me to set out on fool's chase in search of God, Jesus and the promised corner lot—this man is the greater enemy of human weal. These theological infant schools where grown-up children "play at religion," and rehearse childhood's fantasies with all of childhood's earnestness and credulity, where the moral darkness surrounding them engenders tales of folly and crime which would shame a Gulliver and shock a Nero, filling the universe as full of devils godly and ungodly, as younger children fill the domains of physical night—out on them! they are a nuisance, and ought to be abated.

Who that has outgrown the spiritual garments cut out for him under sectarian sumptuary laws, but has felt haunted in after life, when reason tires, by these phantoms of spiritual childhood—these bugbears of religious infancy? If it be our duty as parents to preserve our children from superstitions which endow the shades of evening with fancies and phantasms, how much more is it incumbent upon us to protect them from the baneful influence of a system so prolific in superstitious creations as to people even God's sunlight with hobgoblins, and resign the whole universe to the charge of demons? If you say that what I call a superstition is nevertheless true, then I charge you with glaring inconsistency and practical infidelity to your ideal. If your god be, in reality, clothed with all the attributes of lesser demons, and it be your aim to emulate him in the next world in his hard-hearted indifference to human suffering and feast with him on the groans of your brothers and sisters, then you should take a course in this life which is calculated to produce the desired result.

You should discard as carnal and unfitted for the purpose all the finer feelings, all the nobler attributes of the heart which will lead you from the moral mark of your ambition. Friendship, Love, Mercy, Kindness and Benevolence should be called devilish, and cut off from the list of virtues. Let the candidate for this pre-eminence in godliness prepare his mind by taking lessons in earthly crime. Let him familiarize his mind to bloodshed, murder and carnage by a perusal of blood-and-thunder literature and tales of piracy and rapine. Let him turn hangman at the North and woman-whipper at the South. Let him follow in the train of War, and drink in her demoniac spirit. Let him take lessons in morality from the Thugs of India and the Cannibals of the South Seas, alternating with the speeches of Stringfellow, the wars of Joshua and Moses and the prayers of David, and he will become sufficiently religious to enter the Freshman's class in the school of heavenly atrocity!

I repeat: If there is no higher standard of morality than the God of the Bible, no higher law than the law of the strongest, if the Christian's god is a fit character to imitate in heaven, then are kings and popes, political and ecclesiastical tyrants and their followers the only true Christians, and the faggot, the rack and the inquisition become godly and legitimate instruments of conversion on earth. All our schemes of human amelioration are schemes of the devil; all our philanthropists, whether out of the church or in it, are outlaws and infidels. Our moral dictionaries should be revised, for all the virtues of the human head are redolent of hell, and the ecclesiastical hatchets of the Dark Ages, whose garments are still red with the blood of heretics, instead of being held in execration, should be sainted and held up as models for imitation. Humanity as it comes from the hand of

God, is infidel, for the human heart naturally revolts at cruelty. The Jews who crucified Jesus were godlike in their characteristics, but Jesus, who prayed even for his enemies, was an infidel! All the elevating and refining tendencies which distinguish modern days are infidel. The spirit of the age is infidel; and even our church friends, though inferior in moral tone to the world generally, are, nevertheless, most shockingly infidel, and are indebted to the spirit of infidelity — the impulse of progression in and out of their own hearts — for whatever of elevation they themselves have attained over the people of the Dark ages, when the sovereign right of kings and popes to do as they pleased, regardless of the higher law of Principle, passed as unchallenged as the same right of Deity does now among modern Christian churches.

NOTE.—If the spirits of the illustrious dead interest themselves in the affairs of men, then I wish to beg pardon of Jesus Christ and Noah Webster for applying the term "Christian" to modern church members. The desire to be courteous to opponents has led to this injustice to Jesus and abuse of the English language. But, as the former did not stand much on reputation while in this sphere, he will perhaps forgive this implied impeachment of his reputation.

NOTICE.—Owing to a mistake of the pressman, 1000 copies of the preceding article intended for a pamphlet, were spoiled in printing. Should a sufficient demand be manifested by orders for 300 or more at \$2.50 per hundred in quantities of not less than 50 to each person, it will be reprinted in larger type—making a 24-page pamphlet.

LIBERAL DAILY PAPERS.—The "Buffalo Daily Times" is the title of a new paper to be commenced the first week in September, by a Company. The Age of Progress says that "the paper is to be untrammelled by party politics, and free in every other respect, so that it can say what it pleases on any subject."

Liberal dailies as well as weeklies, will soon be somewhat numerous. Sectarianism is rapidly losing its control over the secular press, as is manifest by the able series of articles on the Sunday question, that have appeared in the Cincinnati Daily Commercial. All our radical friends who want an excellent general daily paper, free from orthodox influence, should take one or both of these papers.

A C

THE LIGHT WITHIN.—Truth hath but one author. Its interpreters are infinite. Though no two persons perceive all things alike, yet all truth is unitary. Each soul receives impressions according to organization, conditions, and development. A certain act may appear to one as exceedingly wrong, while to another beholder, it appears as natural and just. Amid this great, I may say, infinite diversity of mental, spiritual and moral power, who shall decide in a given case of moral relations? Who is the Judge? To what tribunal must the soul or souls be summoned? This is an important question and should be wisely answered. Each act is self-adjusting and self-remunerative; hence, to allow the judgment of others to our condemnation or approval is a violation of essential rights. Self-approval or self-condemnation is the divine voice within us, which each man must hear and obey for himself. A constant self-condemner as the extreme on one hand, and a perpetual egotist on the other, are equally to be avoided as examples. Live thy own life, and consult the oracles of thy own soul, and then thou shalt not be deceived. Men are deceived by others, not by themselves.—PRINCIPLE.

"Somehow or other," said Frederick the Great, "Providence seems to do the most for the best disciplined troops." "I have always noticed," said Napoleon, "that Providence favors the heaviest battalions." "Trust in Providence and keep your powder dry," said Cromwell.

CLOUDS.—If it were possible to pass through life without meeting with clouds, it is likely we should complain of too much light. As it is, clouds appear to come at certain periods of our existence, somewhat too loweringly upon us. The hope, the joy of youth, as they glide away, carry with them so many loves that have been as bright romances in our imagination, so many friends that seemed as though they were born to walk with us through the whole length of our days, so many dreams of peace, and proud ambitious thoughts of winning fame, that we become sadder, if not wiser men.—Ex.

MORE ABOUT SUNDAY LABOR.

L. H. BIGAREL writes about Sunday labor. (See "Vanguard," No. 19.) He writes well. True, every word of it true. A host of Reformers in Northern Ohio, are to-day, (July 12th,) living upon the same principle. I have myself been living upon that principle for twelve years past, and I know some who have lived it all their lifetime. One friend I now have in mind, Mr. S. F. H., of Aurora, Portage Co. O., he and his father before him. I tell you, we are a good deal of the "heathen" up here. We don't care what the "people say;" we do "what seemeth right."

But I have another word to add—another suggestion to make: it is—that order—STRICT ORDER should be maintained in all the exercises of such a day; that a certain portion of each day should be devoted to physical labor, and a certain portion to study, etc. It can be done, and heaven knows there is need enough of it.—Many people think they have no time for study—to improve the mind, which is the ONLY business of the life. Everybody has time for self-culture; or they might have it, which is the same thing. It is a conceded fact among some of our wisest men and women—our best calculators upon the subject—that if every person would labor THREE hours only each day, judiciously managed, the profits would meet every necessary expense for food, raiment, etc.

Now, if this be true—and I have no doubt it is true—then, how foolish to talk about want of time for self-culture, etc!—Away with such nonsense! The amount of it is, we want perfect order and harmony in all business relations of our lives—in sleeping and in waking, (and by the way, the practice of sitting up late at night, is one of the most deleterious things to health.) We should retire early, and rise early, then we can behold the morning sun in all its majesty and splendor, (when it is not cloudy,) and breathe the pure air of heaven with perfect freedom, while we prepare for the exercises of the day. And every morning, the first thing when we awake, we should decide in our own minds what labor or work we would perform between certain hours that day; what studies we should have between certain other hours of same day; what time should be spent in profitable conversation with dear friends, etc., and in roaming over fields and in forests, learning and enjoying nature in her primeval beauty. This should be done, and when done, should be positively maintained. Then, O, then, we should be wiser, better, holier, and happier.

PHILOS.

EXTRACTS

TRANSLATED FROM "LE LIVRE DES ESPRITS."

Do spirits answer willingly to questions addressed them?

"It depends on the question."

What are those to which they most willingly respond?

"The higher spirits always answer with pleasure such as have a good end in view, and the means of advancement. They listen to no trifling questions, and attach themselves only to earnest persons."

Are there questions to which inferior spirits have an antipathy?

"No, for they will answer all, without troubling themselves about the truth of the matter."

Do superior spirits ever lend themselves to pleasantry?

"Yes; they often even incite to it; but when they talk earnestly, they wish people to be in earnest, otherwise they leave; it is then that trifling spirits take their place."

When physical demonstrations are needed to convince, is it not useful to give satisfaction, since it may lead to more?

"Spirits do only what they will and what they can. In speaking to you and answering your questions, they attest their presence."

Why are spirits so generally mistaken on the subjects of dates?

"Because they do not reckon time as we do, and it is often you who make the mistake in translating what we say, to suit your ideas; and then we often forget the terms of your material language. We see things, but cannot always fix the date, when we are under no obligations to do so. We warn you; that is all."

Can spirits enlighten us on our private interests?

"Sometimes; it depends on the motive."

Can they guide us in scientific researches and discoveries?

Yes; if the subject is one of general utility; but it is necessary to beware of the counsels of mocking and ignorant spirits."

☞ There are eight Congregational churches in Kansas.

Vanguard.

SATURDAY, AUGUST 29, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

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

Postage stamps received in payment.

THE GREAT METHODIST REVIVAL AT WINCHESTER, IND.

"Oh, what a falling off was there!"

(It may be readily inferred from the following letter, by a respected resident of Winchester, Randolph Co, Ind., that the next time the editor of the Randolph Journal attacks Wm. Denton's reputation for veracity, he should secure a more substantial basis of facts on which to sustain his denial of those stated by other persons, or his own character for veracity may suffer among those that don't know him. We, however, are inclined to be charitable: it is said that in "GOOD WINE there is truth," but this is by no means the case with BAD WHISKEY. Alcoholic liquors generally are said to have the peculiar faculty of enabling those imbibing them freely to SEE DOUBLE; but in this case it appears that the magnifying power is much greater.)

Editors who write under the inspiration of distilled liquors should obtain their whiskey as free as possible from strychnine.)

A. C.

Winchester, August 16, 1857.

Eds. Vanguard:—This being the day appointed two weeks since to receive in full connection the 250 converts made during the great Methodist revival here last winter, I concluded, contrary to my usual custom, to go to church.

The sermon was preached by Rev. Mr. Nutt, of Centreville. The first thing he did was to take a text, the second to depart from it, and the third never to get back to it, but attack what he claimed to be the objections of infidels to Christianity, most of which, I am satisfied, were never urged by any sensible person. When he did attempt to answer a real objection, he did it by a flat denial of what he must have known to be the facts. In short, his whole sermon abounded in contradictions, misrepresentations and unmitigated falsehoods.

In the afternoon and on Monday morning they received in full connection some EIGHTEEN members out of the two hundred and fifty, all of whom were "backsliders" from that or some other church. This shows that W. Denton did not spin a yarn out of "whole cloth," when he said that there were "not fifty remaining."

S.

Since the foregoing was in type, an express messenger has arrived direct from the "seat of war," from whom some additional facts have been learned. The Rev. gentleman in the sermon above mentioned, on the occasion of some of the congregation leaving during his discourse, asserted that Infidels mainly furnished the community with "jail-birds," state-prison convicts, etc. As an offset to this assertion, which is directly the reverse of the fact, it will be appropriate to mention some incidents proving that a Methodist congregation, not quite a thousand miles from Winchester, have certainly contributed a little more than their share to the criminal population recognised by the law as such, to say nothing of those still more criminal that the law sanctions in their iniquities.

A leading member of the above congregation distinguished for his pious zeal, was found in a suspicious position with a married woman, also a member, and to avoid expulsion, withdrew from the church. Subsequently to the separation of the woman from her husband, thus oc-

casioned, she was detected stealing a pair of boots, and "left her country for her country's good," also to avoid the risk of her liberty being still further circumscribed.

Moreover, within the last few months we have a Baptist clergyman preaching to crowded audiences of Puritans in Boston, after being morally convicted of adultery, and numerous clergymen elsewhere convicted of similar indiscretions. A minister was recently expelled from the Canadian Methodist Conference for attempted breach of the peace, and another minister hung himself in jail, who was convicted of forgery. In fact these things are so frequent that I cannot burden my memory with them, and not wishing to turn the Vanguard into a Newgate calendar I care not to mention them as they occur. Who are the "jail-birds?" These facts do not go very far towards substantiating the reverend gentleman's statement, that our prisons are recruited from the "infidel" ranks.

His assertions remind us of an equally rash one made by a Methodist revivalist in New York State, some years since. Speaking against the doctrine of Universalism he said, that there were at that time six Universalist clergymen in Auburn state prison! The Editor of the Ambassador, upon making the necessary enquiries of the Methodist Chaplain of that institution, ascertained the following facts:

1.—That there was no Universalist clergyman or layman in that prison at the time, nor had there been to his knowledge.

2.—That there WERE SIX Methodist ministers confined there for various offenses!

It is believed that the statistics of prisons, poor-houses and lunatic asylums, arranged according to the denomination of the inmates, would demonstrate Popery and orthodoxy to be hot-beds of pauperism, insanity and crime, so far as statistics can prove it.

If our friends will send us the statistics of their respective localities for the above purposes, we will make out a table from the data thus furnished.

A. C.

A BEGINNING, MIDDLE, AND END.

Those writing for the press should always have in view a BEGINNING, MIDDLE and END to their compositions, which, however much thought they may contain, often fail to strike, on account of their being written too much after the model of a stump speech, and a poor one at that.—Even in public speaking some system and regularity should be observed. In writing for the press, fewer words should be used than in speaking; the style should be condensed, avoiding repetitions and all unnecessary words; whereas in speaking, it is necessary to present the same idea in many different phases, and to be COMPARATIVELY verbose in order to be impressive. Most public speakers, however, overdo this to an extent which renders them insufferably wearisome to those who go to learn something, but who get bored to death instead.

Queen Anne observed to a distinguished Divine, that she thought highly of a discourse of his, but wished he had "taken time to make it shorter." In reference to many contributions on file, we wish the same. Were they as short as they might have been, nearly all would have been inserted before now. As it is, they contain so many valuable thoughts that we cannot reject them, and cannot find time to abridge but one or two in a fortnight. Consequently they remain on our hands weeks and months, instead of days. Will some of our contributors take the hint? We want to find room for all.

A. C.

MISSOURI, TEXAS AND YUCATAN, CONSIDERED IN REFERENCE TO ASSOCIATIVE MOVEMENTS.

BY FRANCES E. HYER.

(Mr. and Mrs. Hyer have been some time engaged in advocating a plan for a circle of homes well adapted to reform neighborhoods. The diagram and explanation were published last summer in the Sp. Messenger. They have been residing for some time in Texas, but are now living in Pensacola, Florida. They are Spiritualists, and wish to join a congenial association suitably located. A. C.)

Pensacola, Florida, August 11, 1857.

So far as our observation goes, a residence in any portion of the Southern country we deem liable to unavoidable inconveniences to which many northerners are unwilling to submit. As regards slavery, those who, "living at Rome, do not as the Romans do," must either be sufficiently numerous to control public opinion, or lose caste with the "powers that be." (Does losing caste in such a case imply tar and feathers? A. C.)

Western Texas has been rendered desolate this season by untimely frosts and excessive drouth; yet, in ordinary seasons, there are many portions where a colony with sufficient means to sustain themselves the first year, might advantageously be planted. At the head waters of the San Antonio river, land can be procured at a very low rate; the air in that elevated region is salubrious and the scenery picturesque. Land can also be had farther down the river, but the banks are high and steep; consequently, the waters cannot be used for irrigation, which is necessary to secure crops in such seasons as the present. There are regions north and west of greater productiveness, watered by numerous springs. Kerr county offers inducements to settlers, provided they are in sufficient numbers to ensure against the depredations of the Indians; nothing, however, is to be apprehended from them more serious than horse-stealing, etc. Lands on the St. Marks, Cibolo, Salado and Guadeloupe rivers are desirable locations, and can be procured at a low rate. It is only by residing in the country that the disadvantages can be accurately known. We have resided there, yet are willing to co-operate in obviating all we have discovered.

Pensacola and its environs is an isolated locality, the soil unproductive, but the climate pleasant and healthful. Its advantages in a commercial point of view are unsurpassed by those of any other point on the Gulf; and, as a variety of very valuable wood abounds, northern energy and enterprise might, perhaps, render this (what it is not at present,) a desirable place of residence. When the rail-road from this place to Montgomery, Ala. is completed, a connecting link will be formed with the more energetic North.

Our proximity to Mexico has smoothed off to us in some degree the idea of going out of the United States to reside, and has led us to investigate, as far as possible without visiting it, (which a sail of two or three days would enable us to do,) the advantages and disadvantages of a residence in some of the Mexican States. Yucatan being situated remote from political disturbance, and more than half disposed to be free from the Mexican government, might offer inducements which Mr. Hyer, should it be deemed necessary, would ascertain by actual observation, provided those desirous of attaining the knowledge, would defray the necessary travelling expenses. Perote, situated back of Vera Cruz, a gentleman informed us who had resided there, offers the most delightful climate in the world. It is situated on the side of a mountain whose summit is perpetual snow and whose foot is perpetual spring; the soil is fertile, producing tropical and other fruits in abundance.

Of the south-eastern portion of Missouri, [Mr. Hyer, having been employed three or four years since by the Governor of the state, examined eleven counties, which he found to be mostly swamp; and when tillable too unhealthy to be a safe or agreeable residence. The south-western portion is broken and hilly. It is his opinion that the disadvantages arising from its inclement weather, (it being only semi-southern,) and its (in many places) unproductive soil, and the curse of slavery, (which there presents worse features than at St. Louis,) overbalance the inconveniences found either farther north or farther south.

If I have exceeded the limits for an article of this kind, it is to be attributed to our anxiety to make our voices heard in this association movement, for the benefit of ourselves and others. Are there some who will respond to this, through the Vanguard or by private letter?

FRANCES E. HYER.

REMARKS.

We always have room for such articles as the preceding, though we differ from our esteemed correspondent in regard to the propriety of undertaking such enterprises in localities so far

distant from the centers of progress, in the infancy of the Associative movement.

Reformers cannot any more than others, be wholly positive to society in their immediate vicinity; they will be more or less acted upon by its influences. Hence, to progress, they should go or stay where the spiritual and intellectual influences of society around them are more favorable to advancement. Material conditions are not the only requisites for growth. We cannot reform society by running away from it, though we can do much by demonstrating the superior advantages of co-operative life in localities readily accessible by large numbers. Reformers cannot act on society as it is generally in Texas, Florida, or Mexico.—By removing to such places, they lose most of the influence they might have in more congenial localities, while, being almost entirely isolated from the community around them, by differences of character, habits and opinion, they acquire no perceptible influence to counteract that which they have lost.

Hence, the Northern States at present constitute the only available field for Associative movements. The high price of land precludes extended operations in most localities wherein the best spiritual and intellectual conditions are to be found.—But in the extreme south of Indiana and in some portions of Ill., land can be obtained at moderate prices, where the inhabitants are developed many grades above the average of Southern society.

For a movement consisting of 5000 or more persons, Western Missouri appears well adapted. The objections enumerated by our correspondent, do not appear very serious when examined closely. Slavery is certain to disappear within a very few years, and a certain degree of cold seems indispensable as a general thing, to maintain health and vigor of mind and body, in Anglo-Saxon and Teutonic races. Even at present for those whose means will not enable them to obtain land in more favorable localities, Kansas and Missouri may furnish the required conditions.

A C

PROPOSAL FOR A LAND ASSOCIATION.

A correspondent of "Life Illustrated" thus writes:

In "Life Illustrated" of May 22d, I notice the statement that government has seventy-seven million acres of unsold land yet in market. This announcement astonishes me, in view of the notorious fact that so many laboring men are anxious to obtain a few acres whereon to locate themselves and families. It was news to me, as it will no doubt be to many others, who like myself, would like to own a few acres.

But as the locality of good farming lands at government prices, is unknown to most of us, all that we hear about, being in the hands of speculators, and held at prices beyond our means, I see no way of helping the poor laborers except by some organized arrangement. If an association could be formed of good, honest, responsible men—men ready and willing to help those who are willing to help themselves, and who would feel interested in removing their fellow beings from the contaminations of city life, what an amount of good could be done!

An Association of this kind could be formed with a capital divided into shares of \$200 each, to be paid in monthly instalments, the trustees to purchase the lands, divide them into plots of 100 acres or thereabouts, and advertise for different occupations and trades—mechanics, farmers, artisans, etc. The Association should purchase farming implements, seed, etc., debiting each estate with all cost, and crediting it with all products and payments. By this means, the soil would be cultivated, provisions would be cheaper, men would own their homesteads, and feel the reality and importance of their existence. The Association should also, while removing men to a purer atmosphere and kindlier influences, provide against the sale or use of intoxicating beverages, which so far have followed the pioneers of civilization like a devastating plague.

HORSE-TRADING.—One of the charges against a minister recently on trial in Seneca Falls, N. Y., was that he hired a horse and wagon, was gone two days only, yet in the meantime, swapped horses six times, and came back to the livery with the same horse he took out, having cleared \$100 by the operation.—CIN. COM.

He was only "spoiling the Egyptians."—A. C.

HALF WAY.

This number completes the first six months of our issue. A brief review of the past and prospects of the future, will, perhaps, be appropriate.

The number of subscribers has been more than we anticipated; but so also has been our expenses. We have increased the amount of reading matter twenty per cent beyond what was originally contemplated; we wish to increase it still more. We have condensed considerably many of the communications we receive for insertion; we wish to take time to do so to a greater extent.

Our standard of literary excellence has been higher than that of many papers of superior pretensions and circulation; but it is not so high as we intend to make it. Having a practical faith in progress and improvement, we intend to exemplify it by improving the quality and increasing the quantity and variety of our matter. The extent to which we can carry out these, our aspirations, depends upon the increase of our subscription list.

We have unmistakable evidence of the existence of a widespread and extended demand for our paper. Within twelve months from this time, if well sustained now, its circulation will be sufficient to render it a permanent enterprise. Its DEGREE of efficiency depends on the degree of support it receives. The faster new subscribers are obtained, the faster we can improve it, and thus enable new subscribers to be more readily obtained, on the principle that "to him that hath shall be given."

For some months past, in consequence of the scarcity of money usual at this season of the year, and the comparative want of leisure and inclination to read much, usual in hot weather and long days, our list has increased but slowly. Consequently, we have labored under great difficulties. In a month or two more, it will be different; but "while the grass is growing, the horse starves;" our friends who desire to advance the cause of progress, would oblige by using their influence to extend its circulation without delay.

To the many friends who have exerted themselves in their respective localities to increase our list, (in most cases with marked success,) we return our sincere thanks, and wish more would imitate their example. Its circulation only wants a few hundreds of paying current expenses. The additional number could be easily obtained.

In conclusion, we have not attempted to please every one, and do not expect we have succeeded in doing so. We have pursued an independent course, and have thus necessarily given dissatisfaction to some. We shall continue to pursue this course to a greater extent than we have done. Those who want a hum-drum paper that dreads unpopularity as the worse of evils, will have to look elsewhere to suit themselves. A C

POSITIVELY THE LAST!

Nearly all subscribers who have received this paper four to six months and have paid nothing, are informed that this is the last number that will be forwarded until the amount due is received.

We have sent several copies for different periods to some who were not subscribers, but whose names were furnished us as likely to become such. Such of them as wish to continue and have not written to that effect should do so without delay, as otherwise this is the last number they will receive. A. C.

THE CHINESE SUGAR-CANE.—Messrs. Sinton and Son, of Henrico, Va., obtained from 100 plants of the Chinese Sugar-Cane, 27 quarts of syrup, which, when boiled one hour and forty-five minutes, yielded one gallon and a half of molasses. The stalks were cut and pressed twice in a cider-mill.

According to the above yield, one acre of ordinary corn ground planted in rows three feet apart and the plants six inches in the row, would produce 29,000 good canes, or 300 gallons of molasses, which at sixty cents per gallon, (about the present wholesale rate,) would give \$180 per acre; and deducting the cost of cultivation, it would be safe to put the average profit at \$150 per acre. It would seem by this yield, that abundant inducements are offered for an extensive cultivation of the Chinese Sugar-Cane north of Mason & Dixon's line.—L. E. BIGAREL.

WHAT WE WANT.

As a guide to contributors, it may be well to state what is most in demand for our columns. We will, therefore, place in the order of precedence what is most required. In priority of insertion, each class will take precedence according to number in the article.

1.—Intelligence of conventions, lectures, and progressive movements generally, and especially those bearing on Spiritualism, Socialism, and Educational Reform; also TEST FACTS on Spiritualism are very much needed.

2. Short pithy sentences.

3. FIRST-RATE original poetry, (but no other,) illustrative of progressive principles.

4. Well written, concise, articles on practical reforms.

5. Fun, humor, satire, burlesque, etc.

Merely speculative essays will have to "bide their time," even when well written; long-winded diatribes will usually get what is called in British parliamentary language, a "six months' hoist," or until we can find time to condense them. What is forcibly and beautifully written will have the precedence over anything inferior to it, as a general rule.

As manuscripts for publication are rapidly accumulating, we shall be compelled to raise the standard of excellence and adaptability.

"A man is known by the company he keeps;" therefore, good writers for the press, prefer to write only for such papers and readers as can appreciate them.

Where they come up to the standard, spiritual communications on subjects relating to life in the spirit world, will be preferred to others.

Some remarkable experiences of a skeptical medium will be presented in a week or two. A C

OATHS.—It is time for all Legislatures to enquire whether it is not with the ignorant only that an oath is supposed to be of any avail in eliciting the truth; and whether to eat a dry crust of bread, after it had received the imprecation or curse of the priest, was not in former times used in England for the same purpose? Why are not such absurdities used now? Because the people are more enlightened; and all must see that the curse of the priest and the bull of the pope are equally powerless. They will perceive in time that an oath is equally so; and that an honest man will tell the truth without an oath, while a hypocrite will lie in spite of his oath; and the only punishment you can make him fear, is that which men may inflict, which may be inflicted for false affirming, as well as for perjury. Of what use, then, is all the mummery of a religious oath?—INVESTIGATOR.

DISTINCTION BETWEEN A STATE OF NATURE AND NATURAL LAW.—A state of nature is the infancy of humanity, and the point of departure for intellectual and moral development. Man being perfectible, and carrying within himself the germ of his amelioration, he is by no means destined to remain in a state of nature; he emerges from it in the progress of civilization. Natural law, however, rules the whole of humanity, and man is improved in the ratio of his better comprehension and practice of the law.—(ALLAN KARDEC in "Le Livre des Esprits.")

LIBERTY.—That is not liberty which liberates the intellect and enslaves the affections; that is not liberty which emancipates the African from bondage, and refuses freedom to the unhappily married; that is not liberty which frees the wrongly married, and withholds from woman the rights of property and citizenship.—MAGIC STAFF!

THE DAY OF JUDGMENT.—A horse-dealer in Edinburgh, having hired a horse to a writer, (attorney,) the latter either through bad usage, or some other cause, killed the horse, when the hirer insisted upon payment by bill, if it was not convenient to pay cash. The writer had no objection to grant a bill, but said it must be at a long date. The hirer desired him to fix his time, when the writer drew a promissory note, making it payable at the day of judgment. An action was raised, when the writer desired the presiding judge to look at the bill. Having done so, the judge replied: "The bill is perfectly good, and as this is the day of judgment, I decree that you pay to-morrow."—Ex.

TALKING.—Those talk most who think least; as frogs cease their quacking when a person brings a light to the water side.—Ex.

Poetry.

SONG OF PROGRESSION.

All hail to the truth that is slowly advancing
To drive the dark shadows of error away.
Its glory comes stealing like sunbeams from heaven,
And mortals rejoice at the dawn of its day!

All hail to fair Science that comes with her treasures,
Enriching our souls with the pure and the new,
While dark Superstition with horror retreating,
Looks wildly aghast as she fades on our view.

How sweet and how welcome the news that is coming!
Like music of water-falls onward it rolls,
It sings of all goodness, all love, and all glory,
And meets a response in our innermost souls!

Oh Mortals! why will ye not hear the glad tidings
Of love and of goodness, through goodness and love?
Why will ye be groping in doubt and in darkness,
And looking for bliss to come down from above?

Awake! oh, awake to a life that is real,
Be MEN and be WOMEN, be earnest, be true,
Come out into LIFE from your slumber and dreaming,
Have faith in yourselves, and find something to do.

Look around and within you, and study your being,
Search out the deep things that lie hid in the soul.
There lie the true riches that never can perish
While ages eternal continue to roll.

Seek truth in all nature, wherever her dwelling,
Drink deep from her fountains and lave in her streams,
Wash out superstition and error and folly,
And fly from their stupor, their slumbers and dreams.

The good time is coming, the shadows are flying,
And Truth is unfolding her pinions so strong,
She's breaking her fetters and heaving her burden;
Have courage, have patience; she'll conquer ere long.

Then hail to the truth that is slowly advancing
To drive the dark shadows of error away;
Its glory comes stealing like sunbeams from heaven,
And mortals rejoice at the dawn of its day!

Day ton, O.

J. D.

SONG FOR THINKERS.

BY CHARLES SWAIN.

Take the spade of Perseverance,
Dig the field of Progress wide;
Every rotten root of faction,
Hurry out and cast aside;
Every stubborn weed of Error—
Every weed that hurts the soil;
Tares, whose very growth is terror—
Dig them out, whate'er the toil.

Give the stream of Education
Broader channel, bolder force;
Hurl the stones of Persecution
Out wher'er they block its course;
Seek for strength in self exertion;
Work and still have faith to wait;
Close the crooked gate to fortune;
Make the road to honor straight!

Men are agents for the future;
As they work, so ages win
Either harvest or advancement,
Or the products of their sin;
Follow out true cultivation;
Widen Education's plan;
From the majesty of Nature,
Teach the majesty of Man!

Take the spade of Perseverance:
Dig the field of Progress wide;
Every bar to true instruction
Carry out and cast aside;

Feed the plant whose fruit is wisdom;
Cleanse from crime the common sod;
So that from the throne of Heaven,
It may bear the glance of God.

MR. WADSWORTH IN RICHMOND.

The following extracts refer to the above gentleman's lectures in Richmond on Sunday last:

"Many persons present, when they saw the youthful speaker step upon the platform, thought they would be disappointed in the speech. But he spoke bravely, eloquently, and was listened to with marked attention.

In the afternoon we again repaired to "God's temple," and found some six hundred persons in attendance. All of them listened quietly, and appeared deeply interested. ALLIE."

Mr. W. professes to speak by spirit impression. He is modest and unpretending in his demeanor—a rare virtue. The discourses through him will be of interest to THINKERS. A. C.

NOTICE,

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

W. DENTON.

A Convention of Socialists is to take place at Berlin Heights, Erie county, Ohio, on the 26th and 27th of September next. I anticipate great good from it, and will try to be there if a sufficient number of our backward patrons will send in their subscriptions. More in a week or two. A. C.

CALL FOR A LIBERAL CONVENTION.

The Sunday Institute of Philadelphia, established for the acquirement and diffusion of Useful Knowledge based upon Free Investigation and the fullest expression of opinion consistent with decorum, holding nothing too sacred for Man's scrutiny and examination, propose to ALL of congenial sentiments, the holding of a Convention in Philadelphia, to commence on the FIRST MONDAY IN SEPTEMBER NEXT, and to continue as circumstances may direct, for the purpose of devising such a Union and concert of Action as may best conduce towards the spread of Truth, the detection of Falsehood, and the removal of that ignorance which has so long been the means of subjecting the reason and preventing the dissemination of correct knowledge.

LECTURING APPOINTMENTS, ETC.

All letters on business connected with the paper, should be addressed to Alfred Cridge, or, Editors of the Vanguard, Dayton, O. Private letters for Wm. Denton to be addressed to care of A. Miltenberger, St. Louis, Mo., during the month of August. Those in Illinois and Iowa desiring to secure his services can address him as above.

The friends of progress will hold a three-days meeting in Richmond, Wayne county, Ind., commencing on the 4th of Sept. next. The object of the meeting is to elicit truth on all subjects pertaining to the mental, physical and spiritual elevation of the race. A general invitation is extended to speakers and all others interested in the various reforms of the day.

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

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

DENTISTRY. Dr. N. H. SWAIN, Dentist, Columbus, O. Satisfaction guaranteed in all cases, and prices reasonable. Dr. S. will answer calls to lecture on Spiritualism and other reforms.

Advertisements inserted at the following rates:

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A lady about forty years of age, whose husband has left her, and is supposed to be dead, wishes a situation as housekeeper in a quiet family. A mutual friend writes me (A. C.) that she "is a reasonable and sensible woman, refined and lady-like in her manners."

For further particulars, address the VANGUARD office, Dayton, Ohio.

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A mechanic of industrious habits and progressive principles, having a wife and family, wishes to find a location where he can garden a large portion of the time and have congenial society. Address:—Joseph Hewitt, Alton, Ill.

A gentleman from Newhaven, Conn., who can write phonographically 100 words per minute, and can teach several languages, wants employment. Address PHONOGRAPHER, Vanguard Office, Dayton.

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EDITORS.

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TERMS—\$5 to \$8 per week. For further particulars, apply to James W. Routh, M. D., Cottage Grove, Union Co., Indiana.

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This paper—the only Journal in New England, mainly devoted to this now leading topic of public interest—has recently entered upon its third year. It has ever been conducted in a liberal, candid and catholic spirit, avoiding the extremes of credulity and fanaticism on the one hand, and of incredulity and bigotry on the other. Its primary object is, not to build up any sect, either new or old, but rather to elicit truth wherever it may be found, or in whatever direction it may point. Its motto is, "light, more light still."

Terms—two dollars a year, or one dollar for six months—always in advance. Five copies for eight dollars, ten copies for fifteen dollars. Any person sending four new subscribers, shall be entitled to a fifth copy gratis. Address, A. E. NEWTON, editor, 15 Franklin st., Boston.

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Should the disease be complicated or not well understood, a lock of the patient's hair will ensure a minute description of the causes and symptoms of the complaint, with a prescription of the best remedies. But if the symptoms can be clearly stated in writing, it will save both time and expense.

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