

The

Vanquard

VOL. I. DAYTON, OHIO; FOR THE WEEK ENDING SATURDAY, SEPTEMBER 26 1857. No. 30.

EXTRACTS FROM "ORIGIN OF MAN."

BY JOHN SENEFF

(We announced the work prematurely some weeks since, supposing it would be ready in a few days, but circumstances prevented it. It is now finished and can be had of the author, Chillicothe, O.)

MECHANISM OF THE UNIVERSE. COMETS.

But this is not all: it is merely a glimpse of the truth.

Let us now take into consideration the principles and effect of an approximation of a finite being to the GREAT INFINITE. Let me speak first of the material universe.

There is a MIGHTY CENTRE in the material universe, of magnitude incomprehensible. This sphere is filled with light without alloy, life and intelligence. This is the seat, or abiding place, of the personal being of GOD.

Directly on the outskirts of this sphere is the highest and most sublimated order of matter in the universe.— Out a great distance farther, are the first material bodies, of the first magnitude in size and in sublimity of quality.

These move in a perfect circle around the throne of GOD, or great centre.

Then, still farther out are the bodies of the second magnitude; then, those of the third, fourth, fifth, sixth, &c., until they come down to our own sun.

For the lesser moves and is governed by the greater; and the higher and greater the body is in sublimity, the more vitality it emits, which is taken up by its nearest relative.

Then we find that there is another system of bodies, bearing a different order of affinity to the first order.

The second system is that of COMETS, which move in different directions from the first — they having their course directly from the centre outwards and inwards, be-

ing moved by the positive and negative forces. (The attractive and repulsive power.)

Their action is as follows:

A negative body, or body when negative, is in want of that principle to which it stands negative. Also, the positive body, or body when positive, is so from a fullness which it stands ready to transmit to the negative. Hence, the powers of attraction

Note — that two positives repel each other. Also, a body which was negative, when equally charged becomes positive.

Again: if we see a body moving, the point from which it recedes is the positive, and the point to which it has tendency is the negative.

We will commence our illustration of this subject by observing the course of the alternate inclination of the poles of the earth to the sun.

The reason of this is as follows:

The sun is positively charged with vitality. Next, the southern pole of the earth has wasted its vitality, and is consequently negative to the sun, or is in want of vitality. In the mean time, the northern pole has become positively charged with vitality; and, as two positives repel each other, the sun being the greater, the north pole is forced to recede. The southern pole at the same time being negative, is attracted, becomes recharged until it also becomes positive: then it is, in its turn, repelled; and so on alternately for ever.

The question will now arise: If the sun recharges the earth and all the sister planets of the solar system, whence is the sun recharged? I will answer that the sun and all other great bodies of their class are fixed, holding a certain relation in their movements one to the other; and

that there is a system of bodies called Comets which play between those suns.

First, in the ascending scale, there are Comets which approach our sun. The latter, being negative in vitality, attracts the comet. As soon as the sun is positively re-charged, it repels the comet: the comet has discharged its burthen of vitality, which was taken up by our sun and has thereby become negative to the body whence it first came, which was a body, or sun, of the second magnitude in the ascending scale.

Now it is repelled by our sun, and is attracted by the sun of the second magnitude. It rushes with a velocity inconceivable to man; it enters the atmosphere of THAT sun; is re-charged; becomes positive with vitality, and again starts on its mission to our sun, which has become negative by vitalizing the solar system. This course will be kept up through eternity.

Then, there are other comets of a still higher order, which perform a similar course between suns of the first, second, third, fourth, fifth and sixth magnitudes, and so on, until they reach the great fount of life which is the centre of attraction and seat of power for the whole universe.

Mark: while a comet is re-charging our sun, there is another re-charging the sun of the second magnitude; and others the third, fourth, fifth, sixth, and so on.

Here is a matter worthy of note: That the atmospheres of all worlds, aside from this vitality, consists of emanations from themselves; hence, the atmosphere of the GREAT centre is the atmosphere of God, which is the only life principle in the universe.

Also, that those comets in their homeward courses bear back the negative matters from the different suns, in order to be again vitalized. Hence, we see the indispensable uses of comets.

The different comets differ in their constitutional elements: they deposit different elements according to their different constitutions.

Note.—Vitality acts on matter as a basis, and through it as a medium.

And thus it is with the whole chain of comets.

In the descending scale, the comet of the first magnitude brings the vitality from the great vital fount, and leaves it with the fixed star of the first magnitude. The second comet then takes it to the second order of fixed stars, and so on, until by this process it arrives at the order of our sun, and the suns transmit it to their satellites.

DIGNITY OF LABOR.—Labor, in my mind, is one of the most essential things to pure and elevated thought—and a man who does not know how to labor cannot think for me.

One year ago I attended an agricultural fair at Bryan, O., where a speech was to be delivered. I went to hear, and of course expected to hear from some laboring man, but when I arrived on the ground I learned that the speech was to come from LAWYER Pratt. Knowing nothing about labor himself, having been educated for some 'honorable position,' always above labor, he felt considerable embarrassed to know what to say to a gathering of Laborers. * * *

Now had he been a laboring man, he would have known what to say. But under the present condition of the world, the laboring man must bow down to the Hon.'s, Lawyers, Dr.'s, D.'s who have been educated above work. (Truth Seeker.

THE DIFFERENCE BETWEEN SPIRITUALISM AND MESMERISM.

A COMMUNICATION FROM SPIRITS.

MRS. H. F. THOMAS, MEDIUM.

When we endeavor to awaken an interest in the minds of mortals concerning the inner life, we do not forget that the outward life is most important to many persons; and therefore in this essay we will begin with external or outward life, and may hereafter trace the life external to internal conditions.

What is life? It is BEING, and not vitality as some suppose, for life continues after external vitality ceases; and, as vitality belongs to the external state, and is common to animals, and human beings, we do not consider it a spiritual attribute. Vitality is indispensable to external life, but not to spiritual life. We call vitality a PRINCIPLE, and life a STATE; and now we will strive to show what external life is, how much of what we realize in the world is owing to the spirit, and how much to vitality, animal life.

The spirit is a being which is eternal in its own immortal nature; because nothing that is uncompound can be otherwise than eternal, and, for this reason, man cannot know how nothing can be made into something. A spirit being SOMETHING, it never was NOTHING, and we say that it is vain to follow eternity when it becomes nothing. Hence, we say the spirit is eternal; that is, it is of necessity as old as any other individual thing.

Eternal life is what the spirit does and feels while in the body; animal vitality is only a way to manifest the spiritual existence to outward observation. The world is the place where alone animal beings can exist; and the spirit is in the world, that it may gain a knowledge of external things.

And, as life is precarious, so death would defeat the spirits errand into the world in many instances, were there only one mode of gaining a knowledge of external things; and we find there is no flaw or defect in nature's plans. For there is in two ways an equal chance for the spirit to know of outward things: one is by living in its own body, the other by magnetic connection, (such as is usually called RAPPORT,) with earth conditions. Eternal life does virtually always consist of these two conditions; for sensation is brought to the spirit by rapport with its own body, and perception is gained by rapport with external nature through the perceptive faculties which see because of animal magnetism which constitutes an atmosphere around the surface of the earth.

Now, while life external is in the body we are conscious of but one medium of impression, and this is the body. But when one dies prematurely, or falls into a trance, he then becomes conscious of another medium of perception, which medium is animal magnetism, and this emanates first from the earth in the form of vital forces, which are mentalized by being refined in the sphere of human beings and animal creatures, and made capable of being used by spirits to induce sensation in their minds which correspond exactly to the sensations of the body, except that these sensations are all healthy, unless the disembodied spirit is involved in a sphere which belongs to an unhealthy individual.

We then from these experiences and observations conclude that external life consists in what the spirit feels, and what it does in an external sense; and that it feels in two ways; first, through its own body, and next by magnetic, or external rapport or connection with all outward things. Now, as clairvoyance is easily induced by the use of animal magnetism and as that influence called by the name of magnetism is wholly external, so we do not regard clairvoyance as a spiritual phenomenon at all; but as a wholly external condition, belonging entirely to the outward life; and hence as being incapable of giving spiritual light or truth to the world. But it is the reward of science and the

fruit of human development; and will at no very distant period form an integral part of education, and become common.

Life external includes all the phenomena of animal magnetism; and much that now passes for spiritual manifestation belongs to man's own sphere and is referable to the laws of mental Psychology, including Biology and Clairvoyance, and all phenomena which may be induced by human agency.

It is true that the Spirits use these laws, but they do not thus reveal truly spiritual conditions, but only manifest themselves in human conditions entering into phases of human life, thereby proving their own identity, and continued existence, and do not reveal really spiritual conditions of life.

Animal vitality gives to the mind all the confusion and incoherence which is in it, and causes forgetfulness, sleepiness and all those conditions of which we grow weary and desire to leave behind. But if we have a favorite sin, such as slander, or other false moral conditions, this is referable to our undeveloped Spiritual state, and not to the animal nature. We know this, because such conditions continue in the internal spheres. But the weakness and sluggishness of the flesh is left behind.

Let Spiritualists then endeavor to understand the difference between Spiritual trance and magnetic Clairvoyance, and strive to free the philosophy from all that does not belong to it; or rather, we mean to say, let them arrange all mental phenomena under appropriate heads, making a distinction between spiritual and external phenomena.

We will explain to you in another article how you may discern a pure Spiritual influence which is brought about by the direct agency of Spirits, and is not mixed with external Clairvoyance or any magnetic or 'outward' influence.

"JAIL BIRDS AGAIN.

Editor Vanguard:—The principle of traducing any caste or society because a certain individual belonging to or holding their doctrines, happens to turn out to be an unprincipled knave, is low the dignity of a gentleman, much less a christian. But since it seems to be the order of the day, I will send you a short account of one of the most fiendish and outrageous transactions that have ever taken place in this section of the country, and its equal is hard to find in any other. Not many miles from Muncie, Delaware co. in this State, there lived a certain Mr. Thompson, and I have it from good authority that he and his wife were members of the Methodist Episcopal Church, of long standing, and he was at the time, or had been a class leader and exhorter.

He took a poor girl to keep by the name of Beed, and it seems that when she was quite young he trained her to gratify his brutish passions. Some time last winter, or early in the spring, he found that she was about to be delivered of a child, when he took her to Washington, Wayne co., where she remained until the child was born and she was able to travel, when he took her on the railroad to Carlisle station, Warren co., Ohio, where their conduct excited some suspicion, and he was seen to leave the depot with the child and was gone a few moments and returned without it. It was found the next day in a stump in an adjoining field dead. They found out where he lived, and came and took him back to Warren co. and put him in jail, and he found that unless he could put this girl out of the way, that her evidence would be had against him, and he wrote to his wife to that effect. In the meantime, this girl from exposure and grief, had been taken sick, but had got some better; but soon after his wife got his letter the girl was taken sick, and died in such a manner as to convince those who saw her that Thompson's wife, who was her nurse, had poisoned her to death.

I am aware of the fact that it has been denied that they were Methodists, but I have conversed with individuals who have lived with Thompson and ought to know, and I do know what I have said is true. Had Mr. Thompson even a

and breadth of the land, in every pulpit, and in every blackguard sheet with half a dozen subscribers, 'O, behold ye sons of earth, the damnable effects of Spiritualism, Free-Loveism &c.'

Why is it that all professing to be Christians do not imbibe a small portion of that spirit of meekness and forgiveness of him they claim as their Master, and not be eternally engaged in lying and slandering those who do not see just as they do? If they will see to their own skirts, that they are free from "jail birds," they will do well.

W. W. CORNELIUS.

(The man has been sentenced to 10 years imprisonment,—Probably he would not have got off so easily had he been a Spiritualist or an Infidel.

A. C.)

It is said that codfish is served up to the inmates of Sing Sing every Friday to accommodate the religious scruples of the inmates! How considerate!

What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others intends to tell others of your faults.

Eight of the Boston Churches are without pastors at the present time.

One firm in New York will sell this summer \$80,000 to \$160,000 worth of blackberries.

A steam hod carrier has been invented and is used in constant employment in Philadelphia.

A National Woman's Rights Convention is proposed to be held in October next at Syracuse.

The number of printing offices in Switzerland is 156, or one to 16,000 of the population.

Wm. S. Martin, of Boston, has invented an engine which can be constructed, boiler and all, for about \$50.

The Government camels, now at work in Texas, carry 600 pounds at a load, and travel three and a half miles an hour without difficulty.

RAIN AND DROUGHTS.—A severe drouth prevails in Henry co., Iowa, no rain, with the exception of two slight showers have since the 20th of March.

A private letter from New Orleans states that up to the 13th of August, it had rained every day for thirty-eight days, and was still raining.

GOOD EFFECT OF A VIGILANCE COMMITTEE.—A San Francisco gentleman writing to a friend in New York about the beneficial effects of the Vigilance Committee operation, says:

In consequence of the reform brought about by the Vigilance Committee, this city has been governed during the past year at an expense of about \$250,000 against an average expense the previous year of over one million five hundred thousand dollars, six times as much as it now costs.

Does this not look like an insinuation that New York would alike be benefitted by a similar process?

SKINFLINTS.—Every community has its skinflints, and probably the extremest cases of meanness we could name might be matched by some specimen of equal intensity within the recollections of every one of our readers. One of the severest cases of 'sharp practice' on a small scale we ever knew was that of a man who having to pay another fifteen cents, handed him a dime and a half dime, then took them back, and substituted a Spanish ninepence, saying: 'There, take that, I've a right to save half a cent where I can!' This is certainly the very essence of meanness—and actually approaches to the sublime! Similar to this is the case of a man travelling on the Hudson river, whose son was just lost overboard from the steamer. One of the deck hands, jumping into the river succeeded in rescuing the boy from drowning. The father, with that liberality which characterizes great men, asked of the passengers if they could give him change for ten cents, as he wished to reward one well who would risk his own life to save that of a stranger—still he would not bestow upon him a sufficient amount to render him unsafe to trust!—Clev. Leader.

Vanguard.

SATURDAY, SEPTEMBER 26, 1857.

THERE IS NO REGENERATION BUT IN FREEDOM.—SWEDENBORG.

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

PASSAGES IN THE EXPERIENCE OF A SKEPTICAL MEDIUM.

BY ANNE DENTON CRIDGE.

When our family first heard of the "Rochester rappings," we, like most others, opined that if spirits manifested at all, they would choose more dignified modes of announcing their presence than by raps and tips. Circumstances, however, soon induced us to investigate, after which we had a rather satisfactory experience, consisting of numerous tests and some mistakes, which latter strongly tended to rationalize our conceptions of spirit life.

I never had faith in the numerous and transitory explanations of these phenomena pretending to be based on "scientific" principles; but neither had I received what I could regard as ABSOLUTE and DECISIVE proof of their being from beyond the grave. Four years since, I was developed as a writing medium, but soon threw it aside. So skeptical had my mind become, by re-action from an unquestioning faith in orthodox dogmas, that I even doubted myself. Having been at one time so deluded as to believe that I had enjoyed what are called Justification and Sanctification, I feared being again deluded. My experience leaves me no room to doubt that most of the skepticism of today is not inherent in the human mind, but results from the re-action from a belief in the absurd dogmas of the church to the other extreme.

In 1854, while on a visit near Boston, I met with a test medium, (Mr. Chas. Ramsdell, now of Nashua, N. H.,) who told me the last words my mother spoke while in the form, and also her name, with both of which I know he was previously unacquainted. This was more convincing than anything previously received, and it appeared to me that modern Spiritualism must be a reality. But doubt soon crept in. I had known mesmeric clairvoyants describe places and persons they had never seen. I could see no reason why a superior condition might not be attainable, in which HEARING also might be given. I wished to be as certain of a future state of existence as of the present.

Time passed on. One after another of my friends was satisfied. W. D. had seen spirit hands, talked with spirits in an audible voice, etc.; and, though I listened to all this, and thought that THEY might have seen it, still I could not realize it: I had not seen it, and therefore could not say I knew it of MYSELF—from MY OWN experience. My Psychometric power, which I knew originated principally, if not wholly, in MY OWN spiritual nature, also inclined me to the idea that many things considered tests of Spirit intercourse were but other modes of manifesting the latent powers of our own spirits.

This state of mind continued until about three months

since, when a remarkable "change came o'er the spirit of my dream;" or rather, what hitherto had seemed but a dream became as unmistakable a reality as any occurrence in every-day life.

About that time, Mr. Seth Shaw, of Providence, paid me a visit. We were six in number, and formed a circle. I first saw a sphere of light, similar to the nerve-auric fluid in the brain, which is visible to me when psychometrizing: it was like a stream of sunlight in a room (but not so bright,) passing from one person to another. After observing this, I was induced to look above the heads of the company, and there I saw a broader and brighter current of light, forming a circle. We conversed awhile. One gentleman made a remark that caused us all to laugh, so that there were no dreamy or fanciful conditions to account for what followed: I was all the time wide awake, and it was in broad daylight. Suddenly I saw a spirit sitting opposite me. I made no remarks, but waited a few moments, and then saw a young lady. In an instant I felt as if some one were standing by my side. I looked, and there was a girl about six or seven years of age: she passed to-and-fro between Mr. Shaw and me, apparently wishing me to describe her. I did so, and she was recognized by him as his daughter.

We then changed places, Mr. S. sitting opposite me.—The girl then stood by her father with a little boy, recognized by my description as his son.

Mr. Shaw then remarked that he would like his son to accompany him to visit a nephew who had injured himself by falling down a well. He then commenced to relate the circumstances of the occurrence; the child passed around to his father's chair, leaned his arm on his father's lap, and looked up in his face. 'Can this all be fancy?' I said to myself: 'I see all this with eyes open; it is daylight: well, I will have a test.' Another seeing medium was present: I asked her, 'Where is that little boy?' Her answer was, "He has passed around his father's chair, and is now on the other side, looking up in his father's face."

Here was something I could not explain, otherwise than on the spiritual hypothesis. It is true that when psychometrizing, I had sometimes seemed to see the person; but no psychometry or science (other than that of spirit intercourse,) can explain the fact of both of us at the same time seeing the child pass round to his father.

In this sitting, spirits formed another circle around us, joining their hands in a similar manner.

This will serve as a specimen of scores of similar cases in which I described spirits minutely, so as to be recognized by their friends. Subsequently, even more remarkable developments took place, some of which will be mentioned in subsequent articles under this head. A D C.

For several items in this number, not credited, we are indebted to the "Farmer and Advertiser," published weekly, at Freeport, Ill. It is a well-conducted paper, contains much useful information on agriculture, and kindred subjects, and seems rather liberal in its general tendency.

We are also much indebted to the Cleveland tri-weekly LEADER for being kept well posted in regard to "things in general" as they turn up. The press generally is rapidly liberalizing as fast as it improves in other respects.

VISIT TO RICHMOND, IND.

WE, that is, two of us, made a rush on Saturday last, at five minutes notice, for the above named Quaker capital. The "spirit moveth us" to give some inkling of our explorations in that region "for the benefit of those whom it may concern" and mankind generally.

The physical features of that quarter of the globe we consider rather favorable. The ground appears to be higher than in this vicinity, as seems evident by the crops being late, while the latitude is about the same. The geological formation is much of the secondary strata, and less alluvial than here. From what spirits and men who have devoted some attention to the subject have concluded, I should think the geological condition favorable to physical, mental, and spiritual development. Moreover, Quakerism furnishes a good substratum for steady and permanent progress in reform.

Our progressive friends there are very earnest and determined; but in a quiet earnestness and a rational determination.

Though fearless in investigating a subject, they are not carried away by vagaries so characteristic of a class of persons, (making a great noise just now,) whose enthusiasm runs away with their judgement, and furnishes the best means to conservatism, wherewith to impede the wheels of progress.

Richmond is a brisk business place of about 8,000 inhabitants. Some manufacturing is done there, and the place is rapidly increasing in population. It is said that 3,000 more persons would be there at the present time, but for want of houses, which are very scarce, though building is going on rapidly.

We saw there, for the first time, some of Mr. Rogers spirit portraits. They are exact likenesses of children he has never seen, beautifully colored. A peculiar mellow light seems to envelop them. Spiritualism, in its ultimate phases is slowly, but surely making headway in Richmond. COMPETENT lecturers on that and other subjects secure four or five times the audience they do in Dayton, though the latter place contains nearly four times the population.

Its railroad advantages are not equal to those of Dayton for all purposes. It is situated at the crossing of the Dayton and Indianapolis, and Cincinnati and Chicago Railroads. The latter is completed as far as Logansport. It is about 5 miles west of the Ohio state line. The banks of the river are high and somewhat rocky; the surrounding country is rolling, and I should think free from swamps. It is probably exempt from miasmatic complaints.

Four weekly papers are published there, all, we believe, well sustained. The first number of one of these, the OMNIBUS, a literary paper, was issued early this week. The LILY is also published there semi-monthly.

The municipal regulations, requiring every one to keep the street clean in front of their own doors, and the observance, prove that folks there have something like an appreciation of the dignity of labor. Several prominent citizens were thus busily engaged with the broom and shovel, the morning we left. We should like to see some of the aristocratic counter-hoppers in this vicinity, similarly employed. A. C. A. D. C.

Somebody says that the potatoe rot is caused by not observing the laws of sexual relation, in reference to the suitable mixture of male and female plants. I think this very probable, as similar ignorance in regard to the sexual laws in human beings, is known to cause rottenness, physical and moral, among mankind.

A. C.

The essence of evil for our day is intellect applied to selfish and sensual ends, and uninspired by conscience and the sense of beauty.—[Truth Seeker.

SHOULD WOMEN VOTE?

NUMBER THREE.

All that law has ever done, or ever can do, is to prevent the MANIFESTATIONS of mind in certain channels, which has, and does rush forth with redoubled violence at some future time, like as the element of water, when dammed up at one point, will flow forth at another with an increased velocity. Crime is prevented to some extent in individuals, but generated in the masses by the influence of restrictive laws, which quell personal fights, robberies and murders, while the nation is sharpening its swords and moulding its missiles of death for a national combat, in which thousands upon thousands are robbed and murdered. It is a fact, recorded throughout the history of the past, that those nations who had the most laws, were productive of the most crime, and those nations or tribes, who lived without regulations of a legislative character were the most moral and virtuous. In Rollin's Ancient History, vol. 2nd, book 6th, chap 6th and sect 3rd, he gives an account of the Scythians, and makes mention of the Getæ, who lived a natural and simple life, destitute of all laws, from which I will make a few extracts.

"Justice was observed and maintained amongst them through the natural temper and disposition of the people, and not by any compulsion of laws, with which they were unacquainted.— They coveted neither silver nor gold, like the rest of mankind, and made milk and honey their chief diet. This contempt of all the conveniences of life, was attended with such an honesty and uprightness of manners, as hindered them from coveting their neighbor's goods. It is a surprising thing, that a happy, natural disposition, without the assistance of education, should have inspired the Scythians with such wisdom and moderation, as the Grecians could not attain to, neither by the institutions of their legislators, nor by the rules and precepts of their philosophers. A hundred times happier are the Scythians, who roam about in their itinerant houses; happier even are the frozen Getæ, living on the earth without being divided by landmarks; earth produceth her fruits and they are gathered in common. Let us acknowledge, to the shame of ancient and modern philosophy, that the Scythians who did not particularly apply themselves to the study of Wisdom, carried it however, to a greater height in their practice, than either the Egyptians, Grecians, or any other civilized nation. They did not give the name of goods or riches to any thing, but what, humanly speaking, truly deserved that title; as health, strength, courage, the love of labor and liberty, innocence of life, sincerity, an abhorrence of all fraud and dissimulation, and in a word, all such qualities as render a man more virtuous and more valuable."

I might transcribe from other authors, if time and space would permit, but there is enough to show that nature and authority bear their united testimony in condemnation of kingcraft and priestcraft, which are but constituent parts of one completed whole; for no one can have to do directly with the state, without having to do with the church indirectly. Religion, or the dogmas of churchianity, is made the test of man's politics. Let any one come forth as a candidate for any important office in the state or nation, with the avowed sentiments of what is termed infidelity to the popular religion of the day, and his defeat would be certain. If this is not the case, why is it that in every presidential campaign there is such an ado about the religious creeds of the candidates; taking exception because he is a Catholic, and another because he is a Protestant, and a third because he is a MILLERITE, or a MORMAN. Are not the most prominent politicians of the land members of some one of the popular churches of christendom, together with the majority of the voters, who of necessity strive to carry out the theological creeds of the church into the political creeds of the state? Does not the theology of the American church form the basis for the superstructure of American politics? Let the despotic and oppressive laws of the latter, which are an image of the sectarian tyranny of the former, answer.

TO BE CONTINUED

ASSOCIATION.

NO. FOUR.

In my last article, I remarked that the great mystery, or cause of societary failures, is found in the attempt to reduce to practice the impracticable; (i.e.) to practice now that which really belongs to the future.

Yet we would not condemn those bright meteors; they are the fuel to the fires of progress. They have only revealed truths, yet in embryo—truths that are yet destined to bless earth's inhabitants. They have lived their day, which was a day of theory; and, as theory must necessarily go in advance of practice, they have done good which perhaps no others could have done. Hence, all is well.

But the question now is, is there a higher plane of practical life than the one now occupied? Can society live in nearer relations pecuniarily and intellectually than it now does? Are there any now ready to approximate nearer the planes of the common interest of humanity? We answer, emphatically, yes. Those hushless cries for higher life are the strongest evidences that the present is too low. Nature is always true to herself, she never makes such high and broad demands without supplies being near at hand. Therefore we say, higher planes of life are comestable, and many are ready to step thereon so fast as the "way opens."

What then shall be our MODUS OPERANDI in this great social movement? How high shall we fetch our claims, that we may not transcend the planes of practicability and thereby be left to share the blighting of our predecessors? What conditions are necessary to ensure success? What system of government, what order of faith and religion? in short, what are the general requirements for such a movement? We answer, first, the conditions necessary for such a movement, are a willingness and honest desire to enter into such relations; to have a general interest for humanity. Our government should be individuality.—Each and all should be grown unto the plane of being a "law unto themselves," making his or her conscience their own ruler. Anything short of this, alone, would expel them. Our faith should be undying confidence in the power of truth and integrity, the true dignity and nature of our own manhood. Faith in anything higher than this would be superstitious, in anything lower, would be foolish and wicked. Our religion should be practical goodness between man and woman. Every act should be directed to the elevation of all affected. Integral culture should be the password—all the faculties, physical and mental, having free play, to the extent of their legitimate spheres.—This alone is freedom; short of this, is slavery.

These are some of the pre-requisites of a social Vanguard; such should be the leading traits of social reformers. Not that we would dictate, but such are essential to insure success in such an important movement.

JAS. H. MENDENHALL.

MOLASSES FROM CORN STALKS.—A Mr. George S. Kentzi, of Exter, Pa., has, according to the Reading Gazette, succeeded in procuring an excellent quality of molasses from the common Indian corn. He took eight corn stalks, cut at the root and at the ear, crunched them in a cider mill, pressed the juice out with his hands. A quart of sap was thus obtained, which after boiling thirty minutes, yielded one pint of beautiful syrup.

INDIVIDUAL SOVEREIGNTY, AND MARRIAGE FINALLY.

BY JOHN PATTERSON.

I should not write this note, but to correct an error of statement. The editors of the VANGUARD say that I now admit the truth of their position, that marrying is compatible with freedom. They emphasize the word "now," to convey the impression that I have changed. This is not correct.

I believe that marriage as it is understood by the world at large, is compatible with one grade of freedom, and that marriage as defined by the editors of the VANGUARD, is compatible with a HIGHER grade—(while there may be a still higher,) and this is all I have ever admitted. The wages slave has a higher freedom than the chattel slave, and each may be as free as he wants to be; but the condition would be unmitigated slavery to real freemen.

Our friends claimed in the outset, that they believed marriage to be compatible with individual sovereignty. I knew that they also claimed to believe in free-love; and hence my proposal to discuss with them the compatibility of marriage with the sovereignty of the individual. I wished for myself, as well as for their readers, to know how they reconciled marriage and freedom. We have a right to know where our teachers stand, and if I have interpreted them rightly in this case, they so define marriage as to make it one and the same thing with what they mean by free-love. I am quite willing they shall define terms to suit themselves, but their definitions do not suit me. A battle of mere words would be profitless, and this will, in all probability, be my last article for the discussion; and I leave it with the kindest feelings toward all concerned, earnestly trusting that the agitation so far as it goes, may have had the effect to awaken new thoughts in the minds of some.

REMARKS—Very good explanation, Friend John. We really thought you were progressing; but lo! you only recognise our freedom as comparative. We have not attained the superlative. Such is your opinion, but such is not ours. We claim ours to be superlative. True! we think such marriages as ours one and the same with Freedom or Free-Love; but not your Free-Love.

Our free-love leads us to love each other above all others; to form a union, a home, a family circle. Our free-love does not induce us to seek constant variety; it does not lead us to have one child by this one, and another by that one; but it leads us to a higher fount of enjoyment than such free-lovers can possibly realize; and our offspring impart a pleasure unknown to such, when we feel as we gaze on our little ones, and exclaim to each other: YOUR children, MY children, OUR children; here is a union, a love, you rabid Free-Lovers know nothing about.

Such is our free-love; and we believe and know it to be compatible with the highest freedom; but if others think differently and act differently, we feel that it is their business, not ours; that love matters are personal matters in which we have no business to dictate, but have the right to state what we think the highest freedom, and what we think nature dictates in reference to the relations of the sexes.

A. D. C.

☞ An article from C. M. Overton in defence of the Berlin socialists, etc., will appear in our next.

A gentleman who was present at the "indignation" meeting there, says that not more than twenty or thirty of the large number present during a portion of the proceeding, manifested anything but disgust at the conduct of the concocters of the said "indignation." As they failed to prove any immoral conduct against any connected with the movement, or to enlist popular feeling on the foggy side, the affair was emphatically a fizzle.

We regret our inability to be present at the Berlin Convention.

☞ Mr. A. Campbell, of Providence, R. I., slid down the roof of a five-story house in that city, and escaped unhurt, but considerably frightened. It is not likely that he will try sitting on the roof to smoke cigars again for some time to come.

O. TELL ME NOT THAT LIFE IS VAIN.

Oh, tell me not that life is vain,
And all its hopes and joys are fleeting—
That man is born to care and pain,
And virtue is from earth retreating ;
Oh, tell me not that darkness reigns
More deep around us now than ever, —
That sin has marked its burning stains
Upon the soul's fair page forever !

Oh, tell me not that man is vile,
By nature still his course pursuing;
That truth and love can ne'er beguile
Nor bring him back by gentle wooing ;
Nor tell me not that truth has fled
To higher sphere or brighter mansion,
That nature good lies cold and dead,
And evil reigns in wide expansion !

No ! life is earnest, life is deep
And all its hopes and joys are real ;
And all the tears that mortals weep
Are offerings vain to some ideal.
This world is bright as when of old
The morning stars first sang together,
And virtue shines like burnished gold
Or sunny smiles in darkest weather.

There is no sorrow to the brave,
Who stand like men in front of battle,
'Tis only to the trembling slave
Who fears and flies its din and rattle ;
There is no sin to those who stand
On deeds of truth and love and duty,
And strive with soul and heart and hand
To crown their lives with gems of beauty.

Man is not vile in deep desire,
Nor wills in heart to wrong his brother,
Else love could never love inspire,
Nor one good deed beget another.
The soul by birth is not in sin,
Else he a sinner were that gave it.
Then from the parent stain within
How could redeeming mercy save it ?

There is no saving grace for man,
But motives tried and noble doing ;
And nature's voice proclaims the plan
That nature's heart should be pursuing :
There is no Heaven, save in the soul
Where glows true manhood's sheen of beauty,
And floods of joy forever roll
Around the heart that's firm in duty.

Oh, man awake, and grasp the truth,
That sweetly woos thee to embrace it,
And let thy manhood's pride and sooth
Ne'er stoop so low as to deface it.
Call to the powers that in thee lie,
To save thee from thine own mis-doing,
And let thine aim be wide and high,
Nor faint, nor falter in pursuing.

Hark ! hark ! what music steals along,
Like morning breezes gently sighing ?
Now loud and deep swells out the song,
And now in echoes faintly dying !
'Tis spirit voices come to tell,
Of darkness past, and morning breaking,
They ask for man to join and swell
The natal song of truth awaking.

Wake, mortal, wake ! and list the sound
That comes to rouse thee from thy slumber ;
While anxious friends are waiting round,
Of peerless forms and countless number ;
Be up, and work by night and day
Nor let thy manhood fear of falling,
For light is shining on thy way,
And duty points thee to thy calling.

Dayton, Ohio.

I. D.

ERRATA.

Having had to leave on short notice last week for Richmond on urgent business, an error was made in our last week's issue in the arrangement of pages, by which page 230 and 231 have changed places with 226 and 227. The conclusion of my article on the "Money Crisis" will be found on the 2d column, 2d page, of that issue, and the conclusion of the article, "Should Women Vote," on the 6th page of the issue.

Important alteration and improvement being in contemplation, we will apologize in advance for any error that may occur during the transitional era which may last three or four weeks. THERE WILL BE NO MORE ERRORS IN PAGING. A. C.

I must be excused for apparent neglect in correspondence, having more to do than I can well attend to myself, of business that does not pay well enough to engage adequate help. I must, then, supply deficiencies, as far as practicable, by economising labor where it can be dispensed with, that it may be applied where most needed. A. C.

We have received orders for 130 of the proposed reprint in tract form of "The Supremacy of principle, or the moral obligations of Deity, by the Yellow Springs milk man." Orders for 170 more will ensure its being put through very soon. Send them in.

We shall also republish the "Philosophy of Reform," an 8 page tract by the same author, the small edition first published have been all disposed of.

BACK NUMBERS WANTED.—We are almost or entirely out of Nos. 22 to 28 inclusive. Friends who have these numbers to spare would oblige by returning them. We will credit them double price.

CONVENTIONS AND LECTURING APPOINTMENTS.

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

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

The NATIONAL WOMAN'S RIGHTS CONVENTION meets at Syracuse, N. Y., sometime in October next.

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

F. D. WADSWORTH, (Lecturing Medium,) of Maine, commences an engagement of 6 or 8 weeks at Columbus, Ohio, on Sunday, September 27th.

Communities wishing his services during this time, (except Sundays,) at a convenient distance from the city, will please address through authorized persons as above, care of Dr. N. H. Swain.

The MICHIGAN Yearly Meeting of the FRIENDS OF PROGRESS will convene at Battle Creek, commencing at 10½ A. M., Saturday ; Oct. 10, and continuing for three days or more.

Executive Committee—J P Averill, R P Merritt, E C Manchester, J Walter, junior, D H G Fuller, E C Cochrane.

There will be a Convention of Spiritualists at Knightstown, Ind., sometime in October. The notice has been mislaid, but we believe the 16th is the first day. Knightstown is situated on the Dayton and Ind. R. R., about half-way between Richmond and Indianapolis. The friends there will do their best to make all comfortable, and hope some good speakers will attend.

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CONGENIAL RELATIONS.

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

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

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

Address—"EARNEST," Vanguard office.

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POEMS FOR REFORMERS. By W. Denton. 50 c., postage free.
COMMON-SENSE THOUGHTS ON THE BIBLE, FOR COMMON-SENSE PEOPLE. By Wm. Denton. 12 c. post free; eleven copies mailed to one address for a dollar.

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A liberal discount to wholesale purchasers of the preceding works, Postage stamps received in payment. The following valuable books are kept for sale at this office: Modern Spiritualism, its facts and fanaticisms. By E. W. Capron. One dollar. New Testament miracles and Modern miracles. J. H. Fowler. 30c. post free. Society as it is, and as it should be. John Patterson. Cloth, 75 c. do.

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