

The Vanguard

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BE THYSELF. SERMONS FOR MANHOOD.

BY WILLIAM DENTON.
NO. I.

My text may not be found in the Old or New Testament Scriptures, but it is no worse on that account; for there are older, larger and better Scriptures than those bound up within the bible, and from them I have taken the passage from which I now address you:—

BE THYSELF.

We live in a universe abounding with variety. The heavens present us with systems, suns, planets, comets and meteors. "One star differeth from another star in glory." One planet is belted, another girt with rings, while the comets are as various as their numbers.

The earth is not less varied than the heavens. Here pile upon pile, tower up the mountains; there spreads the plain—a void expanse, without a hillock—the placid lake, the leaping rill, the majestic river and the world-circling ocean, here bounded by precipices frowning over the foaming waters, and there by low sand-banks—the desert unblest by a green blade, and the prairie clad in living green, or blushing in its flowery beauty.

The productions of the earth are as varied as its form; from the cedar lifting its symmetrical head 300 feet above its roots, to the velvet moss that carpets the ground at its feet; from the condor soaring with unwearied wing to the heights of the Andes, to the katy-did that chirps in the meadow its evening hymn; from the whale—a floating island—to the animalcule that sees in a rounded drop of dew a boundless ocean that it will be a life's work to explore. What diversity!!! No two plants, no two animals, are alike. Not only does the oak differ from

all other trees, but every oak-tree differs from all other oaks—aye, every leaf from every other leaf—every blade of grass, from its brethren in the field.

To a stranger, the sheep in a flock are all alike: to the shepherd, they are as diverse as the individuals composing it, and he can call them by name. Nature never casts two things in the same mould: when one is formed, she cracks it, and makes a new mould for the next—thus securing endless variety.

Man is no exception to this law. Look at the variety of races—the fair-skinned Caucasian, the less fair Mongolian, the dark Malay, the red American, the black African, the savage, undeveloped Australian, and a multitude of minor races. There are said to be from two to three thousand languages on the globe, from the smooth and liquid Italian, to the harsh and guttural Esquimanx, and no two individuals speak any language alike: we recognize our friends, in an instant, by the peculiarities of their voices, even when their faces are invisible to us. Faces are as different as individuals; and, though twins often resemble each other, there are differences between them that may be noticed by a close observer. Minds are as different as faces. "Many men, many minds," is a proverb as true as it is old. Men were never intended to be like pins in a paper, mould candles in a box, or shot in a barrel.

How absurd it would be to try to make all men's bodies alike—expand the thin, reduce the fat, extend the short, curtail the tall, make all noses the same length, give all eyes the same expression, and bring all to one undeviating standard! It is impossible; and, if possible, would be worse than useless. So with men's minds. They differ widely, differ endlessly, and must differ forever; and to attempt to shape them all after one mould, is not only use-

less, but most mischievous. One is a born artist; and the life business of his brain and obedient hand, is to shape from the rude materials around him forms of beauty, embodiments of the fine conceptions of his teeming mind, or to transform to the canvas the lovely face of Nature.

Another is born for an orator. Could he enchain an audience by his eloquence, earth could bestow no greater blessing, heaven itself could grant no more. To this he gives his time and attention; for his soul leads, and he follows, and multitudes hang breathless upon his words, while he talks as a spring leaps from the mountain side.

That man is a mechanic. He was whittling out wheels with a jack-knife, and making mimic saw-mills between school hours, when a boy; and now he is extending man's dominion over nature, by new inventions contin-

Here is one cares more for his cattle than a monarch for his crown, and is content with the seclusion of a country life; there is another who despises the dull round of a farmer's employment, and is never happy but in the crowded mart — a busy man in the midst of busy men.

It is all well. If all were to become merchants, the stock would soon be spent; the river of commerce would be dry, for the rills of production would cease to flow. Were all producers, goods would accumulate like lakes, and there would be no rivers to distribute the surplus to the needy lands. If all were poets, painters and sculptors, bread and butter would be sadly deficient; and if all were plain, prosy farmers, how much that makes life joyous should we lose!

As men's mental abilities differ, so do their moral faculties. One is an unbeliever. He must see; hear, feel, and is hardly satisfied, without tasting and smelling what is wonderful, to give it credence. He may desire to believe, and yet the arms of his faith are so short, that they cannot reach the distant object. Another believes at once; it is only necessary to present the statement, and he swallows it in a moment, though "gross as a mountain." He has no need to pray — "extend our faith's capacity, wider and yet wider still;" the door of his soul is wide enough to receive all company.

(TO BE CONTINUED.)

HARMONIAL ASSOCIATION.

BY PHILANTHROPOS.

NUMBER ONE.

1. Man is pre-eminently a social being. In many species of animals, gregariousness is a distinguishing characteristic. This instinct is also common in man, and results in the simplest form of society—that of mere presence or contiguity to each other. Various other motives, such as self-preservation and gratification, defence or invasion, prompt various orders of beings, including man, to co-operate associatively. Man, possessing the largest number of distinct faculties and powers, consequently has a corresponding number of wants, motives and impulses to action.

To manifest these motives, whether good or bad, to supply these wants, whether real or artificial, to furnish stimuli to these impulses, he is prompted to employ all the available means within his reach. Among these means are the services of many of the lower animals and of his own species. His Physical inferiority to some animals induces him to associate more or less with them. The desire for the products of the labor of his fellow men

brings him in contact with a variety of characters. His higher wants demand an increase of that variety. No known being sustains relations so multiplied and intricate to all departments of animated nature as an ordinary business man in civilized society. Such a man cannot be torn from his connections and live, without the greatest suffering. His social relations, natural at first, have become exceedingly complicated and powerful, by long established habits. He must make the best of them.

2. The nature of his social relations depends on his development and associations. A mind with inferior moral sentiments will be unjust, extortionate, tyrannical, and cruel. Human beings under his control will be slaves to his avarice, and his animals victims to his cruelty. Such a being is a tyrant, because he has not moral impulses to make him otherwise. His social relations must be physically coercive, mentally distant and deeply antagonistic, and spiritually almost a blank. If the beings with whom he associate be similar to himself these conditions are intensified to open war. If they are more gentle and refined, the conditions are physically more peaceful, but spiritually more abhorrent.

But these latter conditions are but temporary exceptions to the general order of nature. The higher cannot long remain in subjection to the lower. Beings capable of enduring the most abject servitude will hold those lower than themselves in a similar condition.

In proportion as man becomes more refined, gentle and intelligent, his relations with similar persons become closer and more harmonious. With the lower animals he is less severe and coercive. He is repelled by a certain degree of refractory intractability, and will have nothing to do with a certain amount of discordance in individual organizations. Although his wants may be really more numerous and varied, he supplies them with less coercion and more attraction. For all he receives, his justice prompts him to return an equivalent, and his benevolence to do more than that. A person having a certain amount of physical energy, and a proper development of gentleness, intelligence, justice and refinement, can sustain a close and harmonious co-operation and communism with others of a similar organization. Not the first thought of coercion is necessary to the supplying all his wants, unless it be a humane use of the lower animals as laborers.

The progress of society is evidently from ignorance to intelligence, from injustice to conscientiousness, from selfishness to benevolence, from awkwardness to ingenuity, from slavery to freedom, from rudeness to gentleness, from coarseness to refinement, from sickness to health, from isolation to communism, from discord to harmony, and from the antagonistic, semi-social barbarism of the present, through a transition of indomitable experimentation, to still higher, truer and happier social relations in the future.

As man's progress is irresistible, so are corresponding changes in his social relations inevitable.

REMARKABLE SPIRITUAL AND PSYCHOMETRIC TEST.

During my late visit to Athens Co., I became acquainted with Jonathan Koons, the well-known medium for spirit manifestations. He showed me some portions of the skull and bones of a body, together with arrow-heads, Indian pipes, &c., which he informed me were obtained in the following manner:

A spirit calling himself Hommo informed Mr. Koons that he lived on the earth 800 years ago, that he was an Indian chief, was buried within a few miles of Koons' residence, and that, if he would dig in a certain place designated, a portion of his body, together with arrows, hatchets, &c., would be discovered. After being repeatedly importuned, Mr. Koons took two neighbours with him, according to spirit direction, found the spot and dug up the bones and implements which I saw. I begged a portion of the skull bone, and resolved to submit it to a psychometric test.

A few days ago, being at home, and my sister, (Annie Denton Cridge,) in a good condition, for examinations, I wrapped this piece of the skull in a sheet of paper, and gave it to her, without a word of explanation, she not knowing, of course, whether it was wood, bone or stone. The following contains her remarks, written down by me at the time:

"I thought this a fossil, from the shape, and accordingly have been looking for fossil impressions; none such have come. I feel like a flat-nosed Indian. I feel very strangely about my face. I think it something from an Indian. I feel as if I had such a curiously shaped nose; mouth protrudes; upper lip larger than lower. Chin protruded remarkably. Face was hollow—dish-shaped, some would call it; to me it looks a good deal like a baboon. Nose very ugly. Eyes very quick, seem to be always on the alert, different from our eyes, much rounder. Perceptive faculties active with combativeness and destructiveness, and these, again, seem intimately connected with the eyes. Seems to have been a hunter and watched for prey. Forehead narrows up to benevolence. Intellectual faculties occupy a small space, but they are active. Feeling is different from any I ever had before. Intellect acts through perceptive, noticing physical objects. With all this there is considerable dignity—felt as if he were the masterpiece of creation. Combativeness, Destructiveness and Secretiveness very large. High firmness, and more conscientiousness than I should expect. Veneration full. In his spirit I perceive something of the religious sentiment.

Amativeness smaller than I usually find it. Nature's laws do not appear to have been violated in that respect. Constructiveness is active; must have been an ingenious man. THIS MAN WAS, AND FELT HIMSELF, A SUPERIOR. HE HAS THE FEELING THAT A PERSON WOULD HAVE WHO WAS LOOKED UP TO.

I then enquired what kind of a body he had. "Tall, well-made man, long arms, quite a muscular man, strong and tough, chest very healthy, no disease about stomach or lungs, so different from civilized persons. Neck short, broad across the shoulders.

Ears large, he had a very fine perception of sound. Large feet, toes spread out—never wore shoes. He seems to move with perfect freedom, and is full of animal life." What age? "About 35 or 40." Can you tell the cause of his death? Long pause—"Yes: he was killed by an arrow, or some kind of weapon, piercing the back of his head. Oh! I suffer intensely I can say no more."

W. DENTON.

LITERARY NOTICES.

Our exchanges being, as yet, "few and far between," this article will be correspondingly short.

The ability, terseness and originality of many of the articles in the "Age of Progress," prove conclusively that ALL the literary talent of the nation is not concentrated in its commercial metropolis. This paper, while ably defending the facts and philosophy of Modern Spiritualism, as fearlessly denounces the fanaticisms and follies which hang on its skirts, and impede its conquering march. The following extracts may give some idea of its literary merits:

"The law of nature, by which spirits are and must be governed, in all they do, is such that, however highly developed, erudite; scientific, philosophical, logical or eloquent the spirit may be, he cannot possibly force through the medium any thing beyond the measure of his organic calibre. The spirit of Daniel Webster could no more pass the whole volume of his logic and eloquence through our phrenological organism, than the herald of the resurrection could sound his trumpet tones through a tin whistle. He could, if we were developed for the purpose, pass through our calibre as large a volume as it is capable of being made the conduit of, by such cultivation as he received; but all

the balance of the great orator and logician would have to stay outside."

There may be exceptions to this rule, in cases wherein the mediumship is purely mechanical.

THE NEW ENGLAND SPIRITUALIST is an able and philosophical expositor of the facts and relations of Spirit Intercourse, ancient and modern. The editor avoids alike the errors of the iconoclast and the conservative. While open to new truths, he does not, like too many modern reformers, undervalue old ones: the Past is not without its glories, nor will the Future be without a blemish.

The subject of sexual relations, lying, as it does, at the root of all measures calculated to ensure permanent progress, should receive the earnest though not undivided, attention of every true philanthropist. In the SOCIAL REVOLUTIONIST, it is fully, freely and ably discussed. The series of articles on "the Entire Front of Reform," are very suggestive. Fearless and thorough, the S. R. is deserving of a high and permanent position in progressive literature.

That irreverent man, the Editor of the SPIRITUAL UNIVERSE, has the following remarks on the Boston Conference, for which, no doubt, he will be duly castigated:

"In a grand movement of this kind 'The whole subject of Individual and Collective Rights' should be clearly defined and well understood—and a practical solution of the whole subject might be obtained by the seven notes in music, or from the bulls of Bashan, or from the rams horn which shook down the walls of Jericho. By some such process, which for the want of proper development we do not clearly understand, it will inevitably be demonstrated, that each individual has a right to do just as somebody else wishes to have him do—and here will come in the great advantages of association. An association, in order to be efficient, should be under the sole direction of one man, or one woman; and that individual should not only be the pivotal centre of the new Church, but the new church should be the pivotal centre of all the phantoms and humbugs of the nineteenth century.

But, to be serious—and God knows that we are serious—the proposed convention is but the EXTERNAL of a scheme, or succession of schemes, which have been distinguished by a concatenation of failures, and which have resulted, and must unavoidably continue to result, to the cause of true philosophical spiritualism, and of necessity prevent, or greatly retard the development of those engaged in such enterprises. The error consists in being guided by the teachings of SPIRITS, instead of being directed by the teachings of SPIRITUALISM—the difference being this: the former ignores the exercise of Reason; the latter demands its constant exercise."

THE TRUTH SEEKER, published at Angola, Ind., is an earnest paper, alike uninfluenced by fear or favor.

A. C.

It has been truly said by another that we should "easily believe in a life to come, if this present life were the wonderful thing to us it ought to be." Here is the point. Not that there are startling difficulties in the way of conceiving of a future existence, but that we lose the fine sense and the nice relish of the mystery and miracle that invest us here.—REV. T. STARR KING

When you fall short in your duty to yourself, you are lacking towards your friends.

THE VANGUARD.

SATURDAY, MARCH 7, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

NOTES FROM THE LECTURING FIELD.

Since I last gave any public account of my rambles and lectures, I have been over considerable territory, made a host of good friends, and, perhaps, some enemies. But, what a host of good people there are in this "sin-curst world!" I feel about it something like an old Yorkshire woman, who, after living until she was 60 years of age in a small valley, went one morning to the top of a neighboring hill, and, after looking around in mute admiration, exclaimed — "Bless me! ah never thaut t' world were half as big."

So I never thought there were half so many noble men and women. I found a host at Yellow Springs, where I had 19 nights discussion on the bible with a christian minister, Mr. Mc Kinney. He is an intelligent man, keen and pretty good tempered; he defended the old tumble-down fort of orthodoxy very well. Many persons were in attendance, many minds awakened, and the seed that ever grows, and never dies, planted in many souls. If our friends in any other place can induce any minister to discuss the Bible question, they cannot do better than call out an opponent and let them go to work. "Agitation of thought is the beginning of wisdom." I am prepared to answer calls of that description.

From Yellow Springs I went to Athens, near which place I had made arrangements to discuss the subject of Spiritualism, with another Christian minister. He undertook to sustain the affirmative of the following proposition:—"Resolved, that Spiritualism is evil in its origin and tendency." When I got there, he refused to discuss it, unless I would take the Bible as a standard. This, of course, I refused to do. After considerable conversation, he agreed to take the negative of the following proposition;—"Resolved, that Spiritualism reveals a better religion than the New Testament." Some of our friends trembled at the idea of "going so far." The evening for discussion came; the Christian church was pretty well filled, with quiet, attentive listeners. I showed that Spiritualism taught a better religion, because it is based upon LIVING facts; it demonstrates immortality; it delivers its believers from the fear of death; it tends to individualize men; drawing them from the errors and inconsistencies of the New Testament, and the imperfect example of Jesus, and sets them on their own feet.

Three speeches were made on each side, and then my opponent closed by saying the discussion should continue no longer; for he was determined that his pulpit should not be used for the purpose of spreading blasphemous opinions, and traducing the character of the blessed Jesus. There was much dissatisfaction manifested by many on account of his withdrawal. I gave several lectures in Athens and the neighborhood, on Mental Improvement, Theology, Spiritualism, &c.

Leaving Athens, I passed through Columbus, where I lectured to small congregations. Gave four lectures at Geneva, a pretty little town on the lake shore, with a good free hall; and six at Laona, near Dunkirk. Since then, I have been lecturing to large audiences in Buffalo on Individuality, Old and New Theology, and the Bible. Am much pleased with this place, The intelligence, liberality and general manliness of those interesting themselves with spiritualism, are most praiseworthy. I found myself among a host of brothers. Made the acquaintance of friend Albro, who edits the Age of Progress — old in appearance, but young at heart, and laboring manfully to overthrow the ungodly superstitions of the age, and build up men in truth and righteousness. To those who want a good paper, spiritual and progressive, I recommend the "Age of Progress."

I have visited the Davenport rooms several times since I came here, and must say that the manifestations are superior to any that I have before seen. The boys were placed in a large wooden box, then tied hand and foot, by a skeptical person in the room, who, of course did his best to secure them; and yet the moment the door was closed, a tin horn was thrust out of a small window in the door, and we were hailed by the spirit. The violin was tuned, and about a dozen airs played upon it, as they were called for by the company. The moment he ceased playing the door was opened, and there sat the boys, secure as before. I saw him thrust his hand out of the window repeatedly, and felt it several times. One of the company struck it with a sharp knife, which, had it been a flesh and blood hand, would have cut it deeply, but he merely said, "Your knife is not sharp enough." The following conversation passed between him and myself:—"Denton!" Yes. "Do you want to talk wid me?" Yes. "Well, go ahead, den." How long is it since you lived on the earth? "Two hundred and dirty years." Where did you live?" "In Sweden," Where did you learn English? "In the spirit land." Is that the reason you say DEM DIS and DAT? "Yes — have'nt learned to speak it right." W. D.

THE BERLIN HEIGHTS MOVEMENT.

Francis Barry, Joseph Treat and others, have started an Association near Berlin, Heights, Erie county, Ohio, based on Individual Sovereignty, Equitable Commerce, Co-operation, and Integral culture. Not having much space, we can give little but original matter and condensed summaries; otherwise, we would publish the prospectus in full; as it is, the substance of it, with some extracts, is subjoined.

"We seek to build a home of love and freedom, where Woman, instead of being a petted or a tortured slave, shall be the OWNER OF HERSELF, in all respects occupying a position on a level with her brother—man. * * * * *

We shall be ashamed of our race, when we are convinced that the isolated family, with its drudgeries, its wastefulness and its social starvation, is at all a necessity. But association proper is only one item of our plan. We want and we invite reformers of all grades to make this locality their home." * * *

They intend to publish a paper, with "no editor, but many editors," "as cheap as the cheapest."

"Goods of every description will be furnished at cost. All products will be conveyed to the best markets, returning to the producer the full price, minus the cost of transportation."

It is claimed that the soil is excellent, especially for fruit; that they are near the best markets, in a healthy and beautiful location, in a neighborhood where "there is more intelligence and liberality than in any other town in the State. We have a 'Free Discussion Hall,' where the most radical sentiments are uttered with impunity. Orthodoxy feebly totters over its grave.

Pioneer reformers should establish themselves in the midst of the most advanced mind. There is no territory of the same extent so reformatory as the Western Reserve; and New England, New York, Michigan, Wisconsin and Minnesota, together with Northern Ohio, Indiana, Illinois and Iowa, must be the great field of radical reformatory effort. We are the centre of this field, and the Cleveland & Toledo Railroad gives us access to either part of it.

We invite leadership, and go in for INDIVIDUALITY.

We invite all interested, without regard to age, sex or pecuniary condition, to correspond with us, or, if possible visit us.

FRANCIS BARRY."

The place is about four miles distant from Berlin Station.

Aaron Burr defines Law to be — "Whatever is boldly asserted, and successfully maintained."

SOCIALISTIC MOVEMENTS IN VINTON AND MORROW COUNTIES.

M. M. Gray, of Cardington, writes as follows :

"We are the INSTRUMENTS in this work ; or, as Br. A. Underhill expresses it, the mind is with the Disembodied, and we are to that mind as our hands and limbs are to our own mentalities. The mind wills, and the hands only know what is to be done, as they are called upon to execute. The Spirits indicate and state that there are many places chosen for fraternal settlement ; that all must be connected as links in the same chain, and that there must be a concentrating or gathering point, where all will come to learn their missions, thence to go to the settling point, or link, where their labor in their mission is most required, where they will have the greatest attraction and affinity. They also state that the position in Vinton county, containing 40 acres of land, (but designed to be enlarged,) mineral deposits, medicinal waters, &c., occupied by A. B. Gray and others, is designed for the gathering and distributing point.

In Bennington township, Morrow county, is a position that was chosen by spirits for a Fraternal settlement, some three years since. Dr Wm. Hance was subsequently controlled to locate here on a lot containing twelve acres, on which is a large, living spring of water, containing extraordinary medicinal qualities, a saw-mill on a small branch of Big-walnut creek, &c.

Brother was recently directed by spirits to come here and lay out territory. He has, under their control, staked out about 3,000 acres surrounding said lot, for the central Harmonial City.
M. M. GRAY."

Spirit direction in business matters, though nearly always useful, is far from being uniformly reliable. Unqualified submission to their requirements, is not, therefore, the best attitude to maintain. It seems likely that conditions are attainable in which spiritual intercourse is to a certain extent reliable ; our friends engaged in the preceding movement have, so far, had satisfactory experience on that point : that of others has been less so, but perhaps more profitable, in the end, however unpleasant at first ; for nothing could compensate for that abnegation of self-hood, that extinction of individuality, which would be the result, were spirit communications uniformly reliable. The distinction between Man and the lower animals would then be obliterated ; as the majority of mankind are now more than half brutalized, and made the tools of priests and politicians, merely from SUPPOSING them infallible. If the SUPPOSITION does this to so great an extent, the REALITY would place Man rather below the level of the monkey.

Our friends, however, are not likely to be spirit-ridden. There is enough earnestness and intelligence among them to ensure success, if they do not attempt too much at once.

We shall publish further information in regard to this movement, as we receive it ; and would also like to hear from other associations.
A. C.

WRITE.

We want letters from any one and every one, from any where and everywhere, about anything and everything likely to interest our readers. As we shall only give the substance of most of them, defects in style will be no great drawback. With the raw material thus furnished, we will weave a mental garment of many colors, to induce people to throw off the sombre and threadbare habiliments of the Past, and clothe their minds in the radiant vestments of the Future.

BIBLE DISCUSSION AT RICHMOND.

I have just returned from Richmond, Indiana, where I had six nights discussion with R. B. Bement, an oriental traveller and lecturer on the Bible. The following were the propositions discussed.

1st—The Bible is a Human production, and does not contain the will of God to man, or the rule of our moral conduct.

2nd—The Bible is of Divine origin, and contains the revelation of the will of God to man and the rule of our moral conduct.

I took the affirmative of the former for three nights, and Bement of the latter, for three nights. The hall in which the discussion was held was crowded, and many were unable to obtain admission. Bement, with some exceptions, acted in a fair and gentlemanly manner, but he is not the man the orthodox, who put him forward, evidently supposed that he was. Like many more, he has taken things for granted, because his orthodox brethren, who will prop their fallen house with a rotten stick rather than not at all, have told him so ; he thus exposes himself to criticism, and shows the hollowness of the system he is engaged in supporting.

If any of my friends know of any minister, who will in public discussion, take the affirmative of the 2nd proposition, I should like to hear from them.
W. D.

CONFERENCE AT BOSTON.

A series of meetings are to be held in Boston, commencing in Chapman Hall, March 10, 1857, to consider the following topics :

1st. The relation which Man bears to the mineral, vegetable and animal kingdoms.

2nd. The grand principles of the Masculine and Feminine, as exhibited in each and all of these kingdoms.

3rd. The whole subject of Reproduction, as it relates to the mineral, vegetable and animal worlds.

4th. The whole subject of Marriage, both as a natural, a moral, a religious and a spiritual relation.

5th. The subject of Education, in all its various ramifications.

6th. The whole subject of Individual and Collective Rights.

7th. To consider the wisdom of taking incipient steps toward forming a new Confederation, wherein distinctions of clime, of color and of sex will be no bar to equality.

The Committee consist of Eliza J. Kenny, Samuel T. Thompson, Harriett R. Thompson, Jonathan Buffum, and A. E. Newton. (Ed. N. E. Spiritualist.)

It is to be hoped that the originators of the movement have laid in an ample supply of building materials, provisions, &c., as well as arranged their business affairs for the next quarter of a century, as it will take that time to BEGIN to do what they propose. When they get through, I should like to know.
A. C.

The VANGUARD is free — free for the wife to differ from her husband. The remarks of Ed. Universe and A. C. may be all very true ; but I think one important feature of this Conference it lost sight of. Investigation and agitation are essential to the formation of correct opinions. The subjects for discussion may be as extensive as the universe, and may take ten years or ten eternities to do them justice : they may, too, have been suggested or given by spirits ; but this does not prove that the Conference is either useless or injurious.

The subjects of Reproduction and Marriage are being agitated in most progressive minds. Let them be discussed, if they cannot go over the whole field—if they cannot do it all justice—let them do the best they can.

Such conferences may seem foolish ; but agitation is good. Some may catch germs of thought that will grow and flourish forever. I do not exactly differ ; but, as there are two sides to every thing, I have merely taken a glimpse of the other.
A. D. C.

EXTRACTS FROM CORRESPONDENCE.

A friend in Montreal, in whom "the cares of this world, and the deceitfulness of riches" have not, as they usually do, choked the seeds of a higher life, thus writes :

"A sincere believer in the spirit life, I have never treated the possibility of communion with the departed with that incredulity and opposition so commonly manifested. * * One of my chief reasons for giving the subject of Spiritualism any attention, has been the absurd and unreasonable opposition it has met from the clergy. Knowing that in all ages Truth has had its strongest enemies in the largest orthodoxy of the day, I began to think—I may say suspect—that there must be some truth in a system which had thrown such a bomb-shell of opposition into the Canonical camp. I make these remarks abstractly from any convictions of my own, and simply as one desirous to investigate. * * Your Vanguard I shall read, despite the modern popery which, I regret to say, pervades the Unitarian body here, as well as the self-styled orthodox.

I have been recently in Europe, and, in my travels, chanced to fraternize with several American travellers who were Spiritualists, whom I found very intelligent and patient in their enquiries. * * Let us ever bear in mind that no greater miracle can present itself to us than our own bodily powers. Sight—what is it? even Sound; what is there in a bar of steel, more than in a bag of feathers, to make impression on our brain? "The wind bloweth where it listeth;" yet we SEE not the wind: had we one gift of sight more, might we not see spiritually around us, and have that comfort from above visible, which now is the gift of promise, and not of sight?"

A profane man in Yellow Springs thus discourseth :

"We are getting rather luke-warm here, and the cause of Zion seems to be somewhat languishing; notwithstanding, we feel that the good spirit is yet with us, and that to bless, providing we can have a little special reviving now and then."

TO SUBSCRIBERS TO THE "SPIRITUAL MESSENGER."

We have taken the subscription list and a portion of the printing materials of the above paper. All who paid for it in advance of its last issue, will receive the VANGUARD twice the time for which the MESSENGER is due. Dr. Mead has lost very heavily by the Messenger, and will derive some advantage from this arrangement. Under these circumstances, and seeing, also, that they will get additional reading matter, it is hoped that all will be satisfied.

To those who are not, and will write the publishers of the Vanguard to that effect, Dr. Mead engages to refund the money, when able.

To those who have paid in advance for the MESSENGER, the successive numbers of the VANGUARD will be regularly mailed, unless stopped by their order. For instance—all who have paid for six months of the Messenger more than they have received, will receive twelve months of the Vanguard; and others in like proportion,

All other subscribers to the Messenger will receive the present number; those wishing to continue it, can do so by writing to that effect. Such as wish to make a further trial, before taking it one year, can get it for three months, by sending twenty five cents worth of postage stamps.

Remittances and business letters requiring prompt attention, should be addressed to ALFRED CRIDGE; Wm. Denton being absent on lecturing tours the greater part of his time.

A NEW BEGINNING.

As the mechanical arrangements of the specimen number were incomplete, and as it is desirable that the series should be uniform, it has been considered advisable to commence the volume with the present issue. All articles in the specimen number not concluded in it, will be reprinted in the present or future numbers. The specimen can, therefore, be used to obtain more subscribers.

From various causes, a considerable interval has elapsed, between the appearance of the specimen and the present REGULAR issue. We had to work and wait for the means to purchase the requisite additional printing materials—being determined to make it, in mechanical appearance, second to no weekly paper on the continent.

For the beautiful and appropriate design from which our title has been engraved, we are indebted to MR. BENN PITMAN, of Cincinnati. His Phonetic publications are models of artistic beauty in the formation of letters.

Henceforth, we expect our issue to be regular.

NOTICES TO CORRESPONDENTS.

To W. W. B. "The Watchman's Answer," contains a great deal that is good, but was evidently "hastily written;" and no writer—especially no poet—should ever give to the world noble thoughts so loosely thrown together. It would take, at least, a day to adjust the metre. Try again; the expression and ideas indicate an ability to write well.

On account of the long interval between the appearance of the specimen number and the present one, we have a considerable surplus of contributions, most of which will be attended to in the next number.

Receipts for mail payments in our next.

Poetry.

The following is excellent; the writer I do not know. On reading it after one of my lectures, a friend remarked—"If there is a devil, that prayer will save him." Those who read it, may imagine the old monk kneeling in the chapel, the faint light of a midnight lamp, burning upon the altar, as, with trembling voice, uplifted hands and tearful eyes, he offers his

PRAYER FOR THE DEVIL.

"O, God!" he said, "it cannot be,
Thy morning star with endless moan
Should lift his fading orbs to Thee,
And thou be happy on thy throne.
It were not kind, nay, Father, nay;
It were not just, O God! I say;
Pray for the Devil, Jesus pray!

How can thy kingdom ever come
While the fair angels howl below?
All holy voices would be dumb,
All loving eyes would fill with woe,
To think the lordliest peer of heaven,
The starry leader of the seven,
Would never, never be forgiven.

Pray for the Devil, Jesus, pray.
O, Father! think upon thy child;
Turn from thy own bright world away,
And look upon that dungeon wild.
O God! O Jesus! see how dark
That den of woe! O, Saviour! mark
How angels weep, how groan! Hark, hark!

He will not, will not do it more.

Restore him to his throne again.

Oh! open wide that dismal door,
Which presses on the souls in pain;
So men and angels all will say,
Our God is good. O! day by day
Pray for the devil, Jesus pray."

All night Aquinas knelt alone,
Alone with black and dreadful night,
Until, before his pleading moan,
The darkness ebbed away in light.
Then rose the saint, and "God," said he
"If darkness change to light with thee,
The Devil may yet an angel be."

DO RIGHT.

There speaks to every living soul,
A voice that bids, "Do right!"
Unheard, unheeded it may be,
But still above the roaring sea
Of raging passions, high and clear,
Its magic notes salute the ear
At morning, noon and night.

E. M. F. D.

Standing Notices.

REFORM COMMUNITIES.

Berlin Heights, O. Francis Barry. See prospectus.

Rising Star Community, 7 miles from Greenville, Darke co., O. Communistic groups. Farm, saw-mill and printing office. John Patterson.

Icarian Community, Nauvoo, Ill. About 300 members, mostly French and Germans. Farm, printing office, and various manufactories. Communistic, but otherwise unprogressive. "La Revue Icarienne" is published there.

Hopedale Community, near Milford, Mass. — has a branch in Minnesota. Farm, mill, cabinet shop, shoe and shoe-box factories. Business is carried on partly by the Community and partly by individuals. No high salaries, or starvation wages. Separate houses. School. They are, in some respects, liberal; in others, the reverse. The "Practical Christian" is published there.

Raritan Bay Union, near Perth Amboy, New Jersey. Unitary dwelling—business carried on by individuals and voluntary groups. Messrs. Reid and Arnold.

Something in the way of unitary life is going on at the domain formerly occupied by the N. A. Phalanx, five miles from Red-bank, New Jersey.

The Oneida Community, Oneida, N. Y., is in some respects, progressive; but its theology is almost as incomprehensible as the Athanasian creed. Their views on the sexual relations are peculiar, and would be, by most persons, considered licentious. They are known as "Perfectionists," and have several branch communities, and publish "The Circular."

Several other communities, mainly communistic in property matters, and orthodox in their theology, have been, for some time, in operation in various parts. Among these are fifteen societies of Shakers, the Zoarites, Rappites, and others.

Some agitation is going on among the Spiritualists in Texas, with a view to the formation of Harmonial Communities there.

☞ INFORMATION WANTED respecting the position and prospects of various Communities not recently heard from; also, of any new movements. DR. HASCALL would oblige by writing.

REFORM NEIGHBORHOODS

Berlin Heights, O.: Harveysburg, Warren co., O.

Wm. Huddleston, Cottage Grove, Union co., Ind., has land & houses which he wishes to dispose of to Reformers, on liberal terms. For some time past, the prevailing sentiment in that vicinity has been liberal in theology. Orthodoxy is there dead and buried. A school for Integral culture, on a limited scale, is projected. Other movements will follow, in due time.

Considerable reform feeling also exists in Richmond and Muncietown, Ind., the Western Reserve, Ohio, and elsewhere.

REFORM SCHOOLS.

John O. Wattles, West Point, Ind.

Raritan Bay Union. Hopedale Community.

Five miles from Battle Creek, Mich., is one. Who conducts it?

The above lists are incomplete. As we receive it, further information will be furnished.

LIBERAL PERIODICALS.

Boston. — N. E. Spiritualist, A. E. Newton. \$2 $\text{\textcircled{P}}$ annum. The Investigator.

New York.—Spiritual Telegraph, Christian Spiritualist. \$2.

Auburn—Clarion, Uriah Clark—\$1.

Age of Progress, Buffalo; \$2. Stephen Albro, Editor; Murray and Baker, Publishers.

Spiritual Universe, Radical Advocate, and Journal of Reform. Cleveland. L. E. Everett. \$2.

The Truth Seeker, Angola, Ind. \$1.50 $\text{\textcircled{P}}$ annum.

North Western Excelsior, Waukegan, Ill.

☞ All the preceding are weekly—the following monthly:

Social Revolutionist, John Patterson, Greenville, Darke co., O. \$1.

People's Paper, devoted to Land Reform and Democratic Education. L. A. Hine, Cincinnati. 50c.

The Periodical Letter, devoted to Equitable Commerce. Josiah Warren, Box 252, Charlestown, Mass. 50c.

The Sybil—Lydia Sayer Hasbrouck, Middletown, Orange co., N. Y. Devoted to Dress Reform, Woman's Rights, &c. Semi-monthly; \$1 $\text{\textcircled{P}}$ annum.

Advertisements.

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Napoleon, Henry county, O.

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