

The Vanguard

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THE REVIEWER REVIEWED.

To A. A. CROCKER.

You think I have not shown the Bible to be impure, but the history of men to be corrupt, and you seem to think it is perfectly proper to insert the filthy account of Lot's daughters, because it is true. I suppose, then, if Lot had gone to a common brothel, and the Bible had related all that had been said and done while he was there, it would have been all right, because it was true. Is it any the less filthy for being true? Is the tendency of a smutty story any better, because it records a fact? But the story is manifestly false. How could a man beget two children, without knowing it, drunk or sober? Is it likely that God would strike a woman dead and turn her into salt for looking back at her burning habitation, while he passed by without note or comment, the drunkenness and brutality of her husband, or the still more guilty conduct of her daughters? If a temperate man had been induced to get drunk one night, and commit such a crime, what would you think of him if he did the same thing the next night? The Bible represents Lot's daughters as being driven to the expedient of necessity, supposing that there was no man living on the earth but their father, and yet a few verses previously, we are informed that they went from Zoar, a city spared by God at the intercession of Lot, to the cave where the deed was committed. There are other reasons for regarding the account as false; but these ought to be sufficient.

You think such accounts are useful, because they show us the dark side of even the favored of God. There is another use that it may be well to mention—they show the character of the Jewish God. A man may be known by his favorites, and so may a God: and I have but a poor opinion of that God who makes a favorite of a drunken, incestuous old man, who never rebukes him for his wickedness, and repeats the story of his vilest actions for children in all time to read.

"Another use was, that the historian thereby shows the father or head of the Moabites and Amorites." I look at this matter very differently from you. The Jews hated the Moabites and

Amorites, and in their hatred, I see a cause for this fabulous story, which gives to them so disgraceful an origin.

"Mr. D. calls the language of this strong metaphor the Word of God, instead of facts introduced by Ezekiel." No such thing; I call no part of it the Word of God. But if God did not supply Ezekiel with those facts, or direct him to record them; if he did not direct him in the choice of his metaphors, in what sense can you call the Bible the Word of God? You think if there is any blame, it should be attached to Ezekiel or King James, not God or the Bible. A builder is engaged to erect a glorious palace for a king, and furnished with the best of material in the greatest abundance, and artists who are to obey his every wish. When the work is finished, he invites the king to examine it: but what is his astonishment and anger to find that the mansions have been built of mud instead of stone, and left large patches of mortar that destroy its beauty; the carpenters have used rotten wood, and their ugly scaffoldings deform its interior; the king turns to the builder and enquires what it means. He replies, "you need not blame me: I planned it right enough; you must blame the masons and carpenters." What would you think of his apology? When you have answered that, you know what I think of yours. You still seem to think that an account cannot be filthy if it contains the truth. A more filthy and corrupting book could not be written than one that would contain the exact truth. What are we to think if a God in making a book to be the guide of men in all ages, employs such a workman as Ezekiel, who finds his figures of speech in brothels, and embellishes his prophetic denunciations with the talk of prostitutes?

You think Solomon had the Israelite or Jewish church in view, in writing his Song. Don't you think Byron had the English Church in view, when he wrote "Don Juan?" The one is just as likely as the other; and for every reason that you will give me for the former, I will give you two for the latter.

"So much for Mr. D's impurity, not of the Bible, but of the early and Jewish part of it" Then the early part of the Bible is no part of it, I suppose. If the Jewish part of the Bible is impure, can the Bible be pure?

(CONTINUED.)

SPIRITUALISM AND INSANITY.

BY R. L. ANDERSON, M. D.

That Spiritualism has been the occasion of some insanity, we do not deny; but that it is a real cause of it, we are by no means ready or willing to admit.

We are well aware that the opposition to innovations will do all in their power to sustain themselves, and if they build upon assumption alone, they will be most unscrupulous in their attacks.

This is most true of orthodoxy in its opposition to spiritual reform. All influences are used in order to save themselves from an ignoble defeat. They have lived and flourished on the fictitious hopes and fears which they themselves erected, and now they think it their birthright to rule, and all opposition must be either covered with shame and confusion, or else SCARED out of the field; but alarms from that quarter fall quite unheeded at the present time. To alarm FREEMEN, something of reality in a tangible form is needed, and this they have not got in possession.

To keep the free-born mind under them, the old cry of "insanity" is trumped up; but statistics furnished by themselves, show that this cry comes from them with an ill grace, indeed.

A short time ago, in returning from a spiritual meeting, coming in contact with an old foggy of this silly school, and being rather severe on him, his old cry of "insanity" was raised in order to bolster up the course of his D. D's, or "dying dogmas."

Now, it ought to sound passing strange to mortal ears to hear men who have attempted all their lives to perpetuate a system of superstition in the name of religion, which ignores reason—that God-given attribute of man—as altogether depraved, talking about "insanity;" or that people refusing to hold to the "total depravity," or entire "insanity" of the natural man, should become insane by investigating God's truths! Why, this would be as hard as the Lord is represented to be in the case of the poor cattle of Egypt—a part of which he killed twice, and all the rest four times over! They, in ignoring human reason, declare that "the wisdom of this world is foolishness with God." Then, I suppose the converse of every proposition being true, the foolishness of this world is the wisdom of God! This is certainly true of their "dying dogmas," if they really are divine. For the folly of even supposing the truth of their dogmas, is the greatest imaginable. What folly can be more foolish, or what simplicity more silly than to suppose the truth of Calvinism, or that prayings such as our Methodist brethren throw out, are done rationally?

But I assert that "insanity" will be required in all orthodox SAINTS who expect to "sit and sing themselves away to everlasting bliss" in the very hearing of the curses and groans and howlings of the innumerable damned in hell!

A sane mind cannot look upon suffering and be happy, without trying to give relief; nor can a truly sane mind think of it anywhere with pleasure. How, then, can saints along with their God think of sitting in glory, and roaring and laughing at the poor sinner in eternal misery, and yet be sane in mind! Therefore, I conclude that a man must become "insane" just in proportion as he adopts orthodoxy, and sane again just in proportion he as intellectually rejects it as abhorrent to common sense. Would not any community be considered fanatically insane that would separate from the rest of mankind and sing and clap their hands and rejoice over the confusion and misery of all the rest? Mankind is generically ONE, and that happiness can only be normal and sane when enjoyed for the benefit of all, and not at the expense of a single individual.

Now, just in proportion as a man is truly happy, is he a blessing to all, either directly or indirectly. And then as it is a

truth that when one man is disproportionately rich, others of his fellows will be poor in this world's goods; so just in proportion as a man is happy above his fellows, are they miserable. To amass an over-amount of wealth is folly and madness; so to overcalculate bliss in heaven at the expense of others, is positive "insanity!" Thus, we must hold that the man who preaches the inestimable privileges of orthodoxy, is insane; and those who suck it are silly in the highest degree, and we think we can show this from some pamphlets sent me on "insanity" by some unknown foggy friend.

I find from a report of the Indiana Asylum at Indianapolis, that up to the year 1856, no less than 697 patients had professed the orthodox faith out of 1080! Now, assuming the population of the United States to be 25,000,000, and counting one insane person in every thousand, it will make in all 25,000 insane, and since orthodoxy has six-hundred-and-ninety-seven one-thousand eightieths, there will be no less than about 16,000 of insane church members; and yet these simple people cry out lustily if Spiritualism is the occasion of blowing up a few of their already prepared magazines!

Truly, this is a most melancholy picture to look upon; but it is just what our orthodox friends ought to expect from the position they assume in their "dying dogmas." The cry of insanity from that source comes with about as good a grace as that of amalgamation from a Southerner, when the census of 1850 shows that there are only 56,000 hybrids or mulattos in the free states, all told, whilst Virginia gives about 76,000—about 20,000 more than all the free states put together!

We hope, therefore, that our orthodox friends will remember that all who live in glass houses, should forbear to throw stones. Finally, I will take it as a great favor, if the friends who sent me anonymously the reports of 1854 and 1856 will send me all the reports from the beginning, and then I can see how much mischief our churches are doing in turning men insane for the glory of God!

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Mrs. Emma F. Jay Bulene in her lecture of Friday night at the Stuyvesant Institute, said one or two things which are worthy of profound thought. She said—or rather the spirit speaking through her said—that we, as a nation, had bound in fetters and imprisoned the spirits of Washington and Jackson, whose places are filled by buyers and sellers—the bribers and the bribed, and that there was no way to set those immortal spirits free, and for America to come out into a new and pure life, but in the disruption and destruction of present false and fraudulent political, commercial, and religious forms. That accordingly these are doomed; but that new structures of advanced beauty and perfection would spring up from their ruins, to make glad all righteous hearts.

The immediate cause of the present revulsion was explained by this same speaker in a way still more novel. She said that the perceptive faculties of men had gradually become so developed, that the veils of deception with which they attempted to hide their overreaching and frauds from one another, were readily seen through; and accordingly, all confidence between man and man was destroyed.—(Excelsior.)

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The keeper of a livery stable on Cape Cod had a habit of cautioning his customers against rapid driving. One day, one of them came for a team to join a funeral procession, on handing him the reins, our friend, as usual, mechanically observed: "don't drive fast!" "Look here, old fellow," exclaimed his customer, "I'm bound to keep up with the procession, if I kill the horses!"—Ex.

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A conservative friend, the other day, told us that he dreamed of taking supper with us, and that we had nothing but Graham bread, cracked wheat, and apple sauce. We assured him we would never be ashamed to invite a guest to such a repast, providing we had plenty of each, thinking it far better to consult health and simplicity than fashionably concocted and disease-begetting condiments. Do not fear to be practical.—(Sybil.)

RELIGION.

(Translated for the Vanguard, from "Le Spiritualiste de Nouvelle-Orleans.")

It is said by some that we attack Religion! But what do they understand by the term? for there exists a crowd of different religions. The CHURCH JOURNAL recently published a list of SIXTY-THREE religious sects in the United States, and, it is said, this list is not complete!

Doubtless our accusers intend to speak of dogmas, ceremonies, and perhaps of the ministers of their sect; but these do not constitute Religion. The word RELIGION means THAT WHICH BINDS, and RELIGIONS do nothing but DIVIDE the world. Religion is a sentiment of the heart—a sentiment which should BIND (or unite,) all, and cause fraternity to reign on earth. This sentiment is far from being general; we should endeavor to extend it.

We attack abuses, prejudices, errors. Superstition only brutalizes; genuine religion ennobles and elevates, for it accompanies reason and scientific progress. To believe in a god liable to anger and revenge; a capricious, short-sighted god, (since he is supposed capable of hearing prayer, and thereupon suspending the operation of his eternal laws,)—this is superstition. All that exists, visible and invisible, is governed by fixed laws producing inevitable results. To discover these laws, to enjoy with certainty the results produced by some, and to avoid with equal certainty the sad consequences of others, is our interest, our right and our duty; to do this is at once science and religion.

In the physical world, success is ensured by force and ingenuity; in the moral world, by justice and purity. When Protestants fired bombs on Mexican churches, and there killed Catholics in the act of prayer, it was artillery that triumphed, not prayers. The French conquered at Sebastopol because their instrumentalities were better, and not because the "God of armies" listened to the prayers of French almoners in preference to those of Russian popes. The English and the insurgents of India can reciprocally mutter prayers, humiliate themselves and fast, read the Bible, the Koran and the Zend-avesta; but, after all, the advantage will remain with the strongest or the most intelligent.

Superstitious persons sometimes get up long processions after a long drought, "that God may send them rain!" but it always rains after a dry time; and it is idiotic to attribute this result to the prayers of some, while others want fine weather: with the Regulator of the universe "there is no respect of persons."

In former days people used to ring the church bells during hail and thunder storms, "to appease the wrath of Heaven!" but it is now admitted that the danger was thereby increased; for thus the lightning was drawn on the bells: science has made one step, and so has religion.

To pray for the dead is superstition: to pray for one's self, or for a sick person, may result beneficially: prayer consoles and sustains those who believe in its utility; it may also establish a magnetic current with the sick person, and thus lead to a cure. There are LAWS in the spiritual realm, as in the material. Let us seek them, study them: AID THYSELF, and HEAVEN WILL AID THEE.

Religious ceremonies are not all absurd; some of them have a meaning; we find in them gestures, passes, and health-giving manipulations: the science of human magnetism was certainly known to the ancient priests who introduced these practices.—The priests of the present day only repeat them mechanically, and consequently without any useful result.

Science is imperfect; so is religion. Mankind are not sufficiently instructed to consider all as brethren. In the Papal States the Jews cannot budge without authority from the Inquisition. They are persecuted in Austria, and massacred in Tunis. In Syria Christians are assassinated, while in Ireland the Catholics get up mobs against the Protestants, and stone them. In Canada they are constantly abusing each other: in Mexico passengers are waylaid and assassinated in the name of religion. In

India, Hindoos, Musulmans and Christians cut each others' throats!

Let us not talk of the anti-christian persecutions of past ages, or of the atrocities of those wretches called Inquisitors; but let us endeavor that they be no more renewed.

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No, this is not religion, it is fraud. The artful have always taken advantage of the ignorant, and they would, therefore, eternalize darkness. Having chanced to discover a few natural phenomena, instead of making use of them to enlighten men, they have turned them into fear and fables; by means of them, they have made people superstitious and unhappy! With a great number reason has triumphed; but the result of hearing so much absurdity preached is that many sensible men have ended by believing nothing; they have become materialists, and unhappy also! The superstitious and the materialists; stupid beliefs, or none at all; selfishness, hypocrisy, oppression, crime: behold the result! Is this religion?

We attack not Religion; we would, on the contrary, prefer that religions should no longer make war; we labor to purify them; we oppose blind fanaticism, falsehood, hypocrisy, the causes of so much unhappiness and crime: we despoil death of its terrors, by placing the fact of immortality beyond a doubt; we seek to give the word RELIGION its full significance, by showing that the religious sentiment is not possible while avaricious and corrupt priests have the assurance to interpose between the Creator and his creatures.

To enlighten men on their real wants, their duties, their rights and their destiny; to bring men to regard each other as brethren; to give money to the poor, health to the sick, whether by "laying on of hands," or in any other method that the intuitive instincts, communication with the other world, or science can indicate: such is what we must understand by RELIGION! regardless of the ceremonies called religious, and even of the names of the founders of systems of morality, whether called Jesus or Moses, Mahomet or Buddha; but we should receive ideas on account of their INHERENT truth and righteousness, irrespective of authority—emanating, as does all good, from the great source of infinite perfection called God.

THE TRUE MAHOMMEDAN SPIRIT.

A certain good-natured old Vermont farmer preserved his constant good nature, let what would turn up. One day, while the black tongue prevailed in that State, one of his men came in, bringing the news that one of his red oxen was dead.

"Is he?" said the old man; "well, he was always a breechy cuss. Take off his hide, and carry it down to Fletcher's; it will bring the cash."

In an hour or so, the man came back with the news that the "line back" and his mate were both dead.

"Are they?" said the old man; "well, I took them of B— to save a debt I never expected to get. It's lucky that it ain't the brindle's. Take the hides down to Fletcher's; they will bring the cash."

After the lapse of an hour, the man came back again to tell him that the brindle was dead.

"Is he?" said the old man; "well, he was a very old ox. Take off his hide and take it down to Fletcher's; it's worth cash, and will bring more than any two of the others."

Hereupon his wife, who was a very pious soul, taking upon herself the office of Eliphaz, reprimanded her husband severely and asked him if he was not aware that his loss was a judgment from heaven upon him for his wickedness.

"Is it?" said the old fellow; "well, if they will take the judgment in cattle, it's the easiest way I can pay for it."—N. E. Sp.

☞ Much attention has been paid to raising the Chinese Sugar Cane in this and adjoining counties, the present year, and some farmers have made or are making barrels of molasses. Is there not danger that this sweet stuff will hasten the dissolution of the Union! Look to it, Union-savers!—(Ravanna Reformer.)

Vanguard.

RADICAL, BUT RATIONAL.

SATURDAY, NOVEMBER 14, 1857.

IMPEDIMENTS TO ASSOCIATIVE DOMESTIC LIFE.

Impediments are greater and more numerous at the commencement of an association, when the numbers are few, and where they are necessarily thrown more into each others' society, than when all within and around the new home has assumed a definite form, corresponding to improved spiritual developments, and when the affinities find freer and more varied play consequent upon increased numbers. There are some persons with whom we can spend days at a time, with no unpleasantness or jarring; with others we can only pass a few hours congenially, and others, again, we don't want to see more than half-an-hour in a week. I have observed persons that could spend an occasional hour very agreeably together: hence, they supposed they could spend ALL their time together; but on trying the experiment it became unpleasantly obvious that the antagonism resulting from constant contact was greater than the attraction; hence a sundering and dislike that occasional companionship never would have caused. This peculiarity of affinitizing exists even between persons whose opinions are similar on all important questions, and by no means implies badness or inferiority on either side.

In this light, let us look at a young association, just budding into existence. It is generally commenced by two or three families. There is, in its commencement, no proper Unitary home, no suites of apartments; but they are all thrown together, perhaps in one small house. I have seen persons so situated, crowded for room; the right kind of food for each very probably cannot be obtained; there is no system; the women do the kitchen work pell-mell, as best they can, each having her own peculiar method. Differences and hard feelings, under such circumstances, are certain to arise, unless the parties are so unusually congenial that their natural affinities would lead them to spend most of their time together. It is a fact that should be known, however disagreeable it may be, that women thus thrown together are much more apt to quarrel than men similarly circumstanced. There is a reason for this. Almost every woman in society as it is, will have her own domestic hearth, unless compelled by poverty or temporary exigencies to do otherwise. When thus thrown together by poverty, the requisite materials for performing domestic labor are more than usually unfit, and inharmonious surroundings will produce discord, unless persons are sufficiently intelligent, enlightened and careful to avoid it. Domestic privacy, too, is essential to a true, harmonic life; and when this is lacking, (as it usually must be at the commencement of an Association, but not when it is in full operation,) there is great danger of misunderstandings unless the persons are strictly congenial. Hence, those that contemplate commencing associative life can hardly be too careful, at first, how they choose their companions.

In an association sufficiently numerous and well-established, as much privacy is obtainable as in the isolated

household, though unaccompanied by its labor and expense. Hence, between different families living in the Unitary home there is no more danger of discord than between families living in different houses. But most of the discord among members of the same family, in present society, is caused by overwork, anxiety and consequent irritability resulting from defective and wasteful methods of performing domestic labor, necessarily inherent in the isolated household. These causes of discord being all removed, in associations that are in full operation, the causes of discord between members of the same family are materially lessened, while those between members of different families are in no-wise increased.

In an association East, considerable discord arose at one period from the following: Some persons in the Association thought that because all there were members of one community, each should be on intimate terms with every one else there. Accordingly they intruded themselves into private circles of friends, thus causing a feeling of dislike which would not have existed, had they only sought society where there was sufficient mutual affinity to enable such close relations to be amicably maintained. In a large association in which the laws of social affinity are understood, several such groups would naturally form themselves. At certain intervals, all could meet with mutual pleasure and advantage.

A. D. C.

(TO BE CONCLUDED NEXT ISSUE.)

REFORM AT ELDERADO AND MANCHESTER, OHIO.

I have just closed a course of lectures at the above places, where I have found a noble spirit of reform.—There are a few bigots that are truly orthodox in their views and feelings, not willing to hear the gospel of salvation in man preached at all, nor let others, therefore did all they could to close the doors of all their houses against me. But the people in a mass, and as a whole, were bound to hear once for themselves, and decide according to reason, (not by creed.) So they heard me the entire description of Man, physically, phrenologically, and spiritually, and have purchased a good supply of busts and books upon science and reform, and are still prosecuting their studies. The work of human redemption is still going on, and will continue until all are eventually converted, and that little stone cut out of the mountain without hands, has grown to a great mountain, and filled the whole earth. Amen.

J. M. BARNES.

☞ Heaven knows how to put a proper price upon its goods, and it would be strange indeed, if so celestial an article as Freedom should not be rightly estimated,—THOMAS PAINE.

☞ A letter addressed to the "Church of God," at Portland, Maine, some years ago, was returned to the General Post-offices with the endorsement: "Mis-directed—we have nothing but sectarian churches in this place!"

Dr. Franklin observed wisely, "The eyes of others are the eyes that ruin us. If all but myself were blind, I should want neither house nor furniture."

☞ Every man who lives or dies for humanity, becomes it savior.

☞ Nature is a great artist, when she is left to herself to suit her means to her end.

SKETCH OF THE PROCEEDINGS OF THE
WOMAN'S RIGHTS CONVENTION,
HELD AT WINCHESTER, IND.

(The Resolutions will be found in another column.)

Pursuant to notice, the sixth annual meeting of the Indiana Woman's Rights Association convened at 2 P. M., Nov. 5th.—President, Mary F. Thomas, Secretary, Amanda E. Way.

The afternoon session was mostly occupied in reporting resolutions and introductory business.

In the evening, Mrs. Gage showed the unequal and unjust educational facilities of the sexes. Enos L. Watson, in answer to a call, remarked that he had never thought much on the subject, but was willing to try the experiment of granting woman the elective franchise.

Hon. S. Colgrove was decidedly in favor of the movement, so far as he understood its claims, and requested the privilege of presenting the petition, and advocating it in the Legislature, of which he is now a member.

SECOND DAY.

The morning session was principally occupied in discussing resolutions and business details.

In the afternoon, Mrs. Cridge spoke on Woman's Industrial Rights, and the extent to which Woman is the author of her own degradation, by bringing up their daughters to idleness, disease and weakness—low-necked dresses, paper shoes, and confinement, while their sons were brought up healthy and hardy by open-air exercise and exposure. If mothers wished their children to enjoy equal industrial rights, they should train them so as to be competent to perform the corresponding DUTIES.

Mrs. Gage replied that women wanted their daughters to be dressed as well, look as well and make as good matches as the daughters of other people. A mother well knew that if she sent her daughter to a party plainly dressed, she would receive no attention. Hence the conduct alluded to.

In the evening, Judge Haynes, of Portland spoke against the movement, stating that all occupations engaged in by men were equally open to women, that the latter already had equal educational privileges, etc. Mrs. Gage responded. Judge Peele could heartily endorse most of the arguments in favor of the movement, especially those relating to female education.

Mrs. Gage spoke with her usual eloquence, beauty and power.

The Convention decided to hold its next annual session at Richmond, Ind., in September, 1858.

SOCIAL MOVEMENT IN JAY COUNTY.

Fraternal Home, Oct. 1857.

BROTHER CRIDGE.—In answer to thy inquiry respecting our societary movement, I will say that our object is to better our conditions of life, by reducing to practice as far as possible the co-operative system of labor, both physically and mentally. In the present social state, there is no time for the cultivation of mind, particularly for FEMALES. We design obtaining knitting, sewing and washing machinery as early as possible, to lighten the burden of women.

For our own advantage, (the men,) we design working together; that is, all those who work at the same business will work in one shop, each drawing wages, or profits, in proportion to the work he performs. By this means we will save a good deal by making one shop answer many hands, as also one set of tools supplying the whole, by each person following one department. Farmers will follow suit, making one waggon, one span of horses, in short, one set of farming necessities, answer several persons, which will save considerable expense.

The time and means thus saved can be applied to the cultivation of the mind. Man and woman, then being both exempt from such burdens as tax them in the present isolated social state, will be free to grow up physically and mentally together, as they should, each aiding the other in securing thiy mutual happiness.

We also design keeping continual school, though not as commonly taught, by confining children to those little, wooden soul-and-body killers, called schools; but we will teach them how to grow up practical men and women, fit for every-day use.

We shall all study Phonetics, spelling by sound, instead of the present long, zig-zag method.

The highest regard will be paid to individual rights, each person being his or her own governor, thus ensuring action in harmony with all the rest. True government, being a proper regulation of all the faculties of one mind, never conflicts with the rights or freedom of another.

Our location is in Jay county, Ind., about four miles N. E. of Camden; it contains about 220 acres of land, about 70 of which are cleared; soil, timber and water good.—Our Society at present consists of only three families, J. Farrington, E. Lewis and self; but we are surrounded by a host of good people, many of whom will join us anon.

Our prospects surely are encouraging. We speak not under excitement, have had much thought on the subject, and considerable practice. We think we know what we are about.

Friends who wish to attach themselves to an association on the co-operative principle would perhaps do well to call and see for themselves. Well-designing persons can do this free of cost, though it is a bad place for loafers.—
More anon. JOS. H. MENDENHALL.

A TEST IN NEW-ORLEANS.

In the September number of LE SPIRITUALISTE an interesting spirit-communication appeared signed A. BIANCHI, purporting to be from a Romish cardinal who had departed this life on the third of March last, aged 86. None of those present knew that a cardinal of that name had ever existed. A letter to Paris was therefore written to ascertain. The following is an exact from the answer received:

“Paris, Sept. 27, 1857.

... You wish to know if there has existed a cardinal Bianchi, dying the 3rd of March last, at the age of 86. I have consulted for this purpose the Imperial Almanac: I there find, in 1856, among the members of the ‘Sacred College,’ (of cardinals,) ‘AMBROISE BIANCHI, born the 17th of October, 1771’ and in the Almanac for 1857, which does not appear until July, this personage is not mentioned. He must, then, have died in the interval between the publication of the two Almanacs, which comprises the month of March last. The age of the prelate accords equally well with the statement.”

The EXACT date of his death had not, at the last accounts, been ascertained.

The second number of the Cleveland Spiritualist has made its appearance. Difficulties between its editor and John M. Sterling still delay, for the present, its regular issue. Were toleration and freedom practiced half as much as they are preached, no such difficulties would have taken place.

Mr. and Mrs. Davis were lecturing in Waukegan, Ill., on the 31st October.

ASSOCIATION.

NUMBER FIVE.

DEAR FRIENDS.—In my last, I gave what I thought to be some of the pre-requisites for an association. I proceed with the same.

Having obtained the foregoing positive interior elements, we next need the negative, external elements. These are: first, a large scope of soil, rich and fertile, supplied with all natural advantages, such as water-power suitable for running all kinds of machinery, building materials of the best quality, good fruit, climate, scenery and above all else, our locality should be healthy.

Many persons, in search of localities for associations, have selected the "great west," with the view of getting cheap soil already cleared, and to be free from sectarian bigotry, etc. But I am of the opinion that the scarcity of timber, building materials, good water, etc., soon enhances the cost equal to that of older, timbered countries. Besides this, the doctrine of correspondence holds good not only between mind and mind, but also between mind and matter; therefore, wherever nature is most perfect in her developments, there is the place for the development of mind; and wherever those deficiencies exist in nature, they are apt to be found in mind; and as all motion, power and vitality exist and begin to operate in the centre, so must Reform begin in the HEART OF POPULATION, and beat its pulsations of humanity to the uttermost precincts of America.

Another essential element to societary movements is that of Equitable Commerce—a thing NOW UNKNOWN TO MAN. Cost should be made the limit of PRICE, all things considered.

Co-operative labor is a great redeeming principle. Let those who are mechanics by nature be mechanics by practice, following the proclivities of their natures through all the vocations of life. Let their shops be built sufficiently large to carry on all the departments of one kind of mechanism, having one set of hands at each department, until the entire work is going on, making one set of tools to answer the whole affair. Labor might thus be carried on at less expense and with more pleasure and equality than man in his present isolated condition can imagine.

Let the various kinds of mechanics follow suit, and farmers likewise; then the amount of capital saved in the form of stock, labor and laboring implements by such an operation would school all the members of the association.

Let the habitations be built in the form of a circular village, having the farms bordering on the precinct, so as to be convenient for stock. Let the centre contain a large mansion, or wisdom-house, containing printing-press, library, musical apartments, etc., making it suitable for integral culture.

Let the second circle of buildings be occupied by mechanics and artists of the most refined description, thus representing the mechanical structure of the Universe, while the first, or central wisdom-house, represents the great, divine, central forces of Nature's unfoldings.

Let the adjoining circles be occupied by classes of workmen corresponding in their works to their numbers in the great economy of Creation, or, in other words, the CIRCULAR THEORY OF THE UNIVERSE; and let us have all of nature contained in our daily practice, as well as theory.—Then we shall grow up to be natural men and women.

J. H. MENDENHALL.

RESOLUTIONS

SUBMITTED TO THE

WOMAN'S RIGHTS CONVENTION

AT WINCHESTER, IND., NOV. 5 & 6.

1. Whereas, the Declaration of Independence which is said to form the basis of our Republican government, declares these truths to be self-evident, that all men are born equal and endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness, (the word "men" is understood to mean the whole human family)—Therefore,

Resolved, That depriving woman of the right of citizenship and equal political privileges, is a usurpation.

2. Resolved, That we consider the present position of the women of the United States, deprived as they now are by the laws, of every vestige of political rights, as directly at variance with the spirit of the Declaration of Independence and a flagrant violation of the Constitution of the United States, which our law makers profess to hold as sacred.

3. Resolved, That our laws now place woman in as subservient a position as were the signers of the Declaration; and longer to bear quietly taxation without representation, and submission to laws that we had no part in enacting, would prove us unworthy of the holy trust of citizenship.

4. Resolved, That woman is entitled to equal remuneration with men for the same kind and amount of labor, and that all occupations and offices should be thrown open to her as well as man.

5. Whereas, females in the present state of society are not physically able to encounter the hardships of business life, and as there is a general feeling amongst our females that labor is degrading, when, in fact, it is essential to health; therefore,

Resolved, That parents, guardians, and teachers direct their efforts to develop their daughters equally with their sons, and thus lay the foundation for mental strength and self-reliance.

6. Resolved, That we use our utmost endeavors to so change public opinion, that all institutions of learning may be thrown open to both sexes indiscriminately, and that the education of females may be as extensive and thorough as that of the other sex.

7. Resolved, That if a woman would be free; if she would be man's equal, she must burst through the barriers of old-established customs of society; force her way into occupations and offices now wholly monopolized by man, and prepare for the hardships and trials necessarily consequent on business life.

8. Resolved, That we prove ourselves not only theoretical, but practical believers in Woman's Rights, by patronizing stores and other business establishments carried on by females, or where females are employed; and that we aid and sustain her in her efforts to elevate and educate herself.

9. Resolved, That we memorialize our Legislature at its next session, to grant women the elective franchise, and that there be petitions circulated throughout the State to solicit signers, of both men and women; and that there be a committee appointed to present said petition and urge its claim before the honorable body.

10. Whereas, we are fully satisfied that the LILY, published at Richmond, Ind., by Mary B. Birdsall, is an able and efficient advocate of the rights of woman—therefore

Resolved; that we recommend all the friends of our reform to sustain the paper, by subscription and otherwise; as it is the organ of our association, and the ONLY paper devoted to the investigation of the principles of the movement.

11. Resolved; that woman has a right to her own earnings, and should so arrange her business as to reap the profits of her own labor.

12. That the thanks of this Convention be tendered to the Trustees of the Methodist Episcopal Church, for the use of their house during this Convention.

The preceding resolutions were carried.

The following resolution, proposed by Elijah Wright, was laid on the table until next year:

Resolved, That woman is the arbiter of her own destiny, and is therefore entitled to the rational enjoyment of all her natural rights, physically and morally; and the restriction of any of these is oppressive and unjust.

Remember this, that after a system is well settled upon positive evidence, a few partial objections ought not to shake it. The human mind is so limited, that it cannot take in all the parts of a subject, so that there may be objections raised against any thing.—N. E. Sp.

Poetry.

IT WILL END IN THE RIGHT.

BY GERALD MASSFY.

Never despair! O, my brother in sorrow!
I know that our morning is ended not. Yet
Shall the vanquished to-day be the victors to-morrow,
Our star shall shine on when the Tyrant's sun's set.
Hold on! tho' they spurn thee, for whom thou art living
A life only cheered by the lamp of its love;
Hold on! Freedom's hope to the bounden ones given;
Green spots in the waste wait the worn spirit-dove;
Hold on—still hold on—in the world's despite,
Nurse the faith in thy heart, keep the lamp of God bright,
And, my life for thine, it shall end in the Right.

What tho' the Martyrs and Prophets have perished?
The Angel of Life rolls the stone from their graves;
Immortal's the love and the Freedom they cherished,
Their Faith's triumph-cry stirs the spirits of slaves!
They are gone—but a glory is left in our life,
Like the day-god's last kiss on the darkness of even—
Gone down on the desolate seas of their strife,
To climb as star-beacons up Liberty's heaven.
Hold on—still hold on—in the world's despite,
Nurse the faith in thy heart, keep the lamp of God bright,
And, my life for thine, it shall end in the Right.

Think of the Wrongs that have ground us for ages;
Think of the wrongs we have still to endure!
Think of our blood red on history's pages;
Then work, that our reckoning be speedy and sure.
Slaves cry unto God! but by our God revealed
In our lives, in our works, in our warfare for man;
Aid bearing—or borne upon—Victory's shield,
Let us fight, battle-harnessed, and fall in the van.
Hold on—still hold on—in the world's despite,
Nurse the faith in thy heart, keep the lamp of God bright,
And, my life for thine, it shall end in the Right.

L A T E .

For some weeks past the paper has not appeared until Saturday; we usually intend to get it all mailed on Thursdays, so that the majority of our subscribers may "keep holy the Sabbath day" by its perusal. In consequence of removal, getting a press, etc., we have been behind for some weeks, and may not be able catch up for some weeks to come, notwithstanding that I labor about 12 hours daily on week days, and 6 hours Sundays. I cannot afford to employ extra help at six to eight dollars per week: females that want to learn type-setting, but have not the opportunity, are probably mythical personages, existing only in the minds of some whose "zeal (in advocating woman's rights,) is not according to knowledge." If the species is not imaginary, it must be extinct.

But whether the being in question should be classed with unicorns or megatheriums, is not to our present purpose. It is certain that I cannot get one; it is also certain that I have lost at least \$100 in TRYING to do so. Hence, the paper is late.

The advocates of woman's rights will no doubt consider this explanation satisfactory! Many of them will do all they can (—) over the left,) to reimburse me for the loss sustained in the PRACTICAL advocacy of the cause.

A. C.

An invalid sent for a physician, and after detaining him some time with a description of his pains, aches, etc., he summed up: "Now, doctor, you have humbugged me long enough with your good for nothing pills and worthless syrups; they don't touch the real difficulty. I wish you to strike the cause of my ailment, if it is in your power to reach it." "It shall be done," said the doctor; and lifting his cane, he demolished a decanter of gin that stood upon the side-board.—Ex.

What about tea-kettles and coffee-pots?—A. C.

The New Orleans Crescent expresses alarm at the Free State settlement in Texas, and predicts that the German vote of that State will, before many years, abolish slavery.—Ex.

TO ADVERTISERS.

Hitherto we have said nothing as to the advantages to be derived by many persons from advertising in this paper. Now, however, that its circulation has attained a point which will make advertising in it quite remunerative to many, we think it advisable to direct their attention that way. The following classes of persons and some others would find it pay to advertise in the Vanguard:

1. Patentees of labor saving machinery, especially such as are adapted to lessen domestic labor, could not fail, if their inventions are good for anything, to realize the cost of advertising, a least ten-fold, as we have constantly advocated the use of such machinery as indispensable to social and intellectual advancement, and the feeling among our readers is decidedly in its favor.

2. Publishers of instructive books, especially such as are of a progressive character.

3. Proprietors of hotels where no liquor is sold, if located in central cities.

4. All persons aiming to do other than local business.

5. Cincinnati and Richmond wholesale merchants.

All these and many others will find it pay better to advertise in the Vanguard than in many papers of much larger circulation, as it circulates among a very intelligent class; and the advertisements being fewer than in regular advertising papers, every advertisement is almost certain to be seen by every reader.

WANTED at this office, all sorts of provisions, except pork, on subscriptions for Vanguard and for printing. Potatoes, apples, any kind of fruit, wheat, corn meal and wheat meal we specially need, "immediately, if not sooner."

Wm. Denton will be at Buffalo for some weeks.

F. L. Wadsworth's appointments are at Cincinnati, on Sunday, November 8th and 15th, and at Dayton about the 20th.

J. M. Barnes is still lecturing on the Science of Man in the vicinity of Eldorado, where he expects to remain some weeks yet. He says he is "getting up a revival" there. We hope he will be successful in inducing many who are habit of sinning against their natures by one-sided activity of their faculties, to "flee from the wrath to come," inevitably consequent on violations on natural law, by integral and harmonious cultivation of ALL their faculties, mental and physical.

J. H. Cook, for twenty years a student of Anthropology, lectures upon Mental and Spiritual Philosophy, showing Man's future HIGH DESTINY in this world and higher worlds, and how, by and through his ORGANIZATION, he is surely approaching to CONDITIONS of harmony and bliss, etc.

He will give a course of ten or twelve lectures for \$25, the room to be supplied by those engaging him.

Address, J. H. Cook, care of A. Cridge, Vanguard Office, Richmond, Ind.

PRACTICAL WOMAN'S RIGHTS.

An intelligent and well-educated female, of quiet and persevering habits, not above doing anything that is useful, who wishes to learn type-setting, would probably find an opportunity by applying at the Vanguard office.

The next Quarterly meeting of the FRIENDS OF PROGRESS in this State will be held in Dublin, Wayne County, on Saturday and Sunday, Nov. 28 and 29. Dr. Anderson and, probably, Mr. J. M. Barnes, will be among the speakers.

HEMAN B. STORER, trance lecturer, who for six months has been laboring in the Eastern States, can now be addressed at Rockford, Ill. Terms moderate.

Persons living on or near the Western Reserve, and desiring the services of WILLIAM DENTON as a lecturer, may direct to him at Middlefield, Geauga Co., Ohio.

MEN WANTED by the first of November, in every part of the United States, to solicit subscribers for a new and very desirable book. The work is essential to the welfare of every family, and is without a rival—very important considerations these times with canvassers. Terms by which agents can make clear of expenses, from two to five dollars a day, will be given competent men. Cal. on or Address LONGLEY BROTHERS, No. 158 Vine st., Cin., O.

Advertisements.

Books published at the Office of the
VANGUARD.
AT RICHMOND, INDIANA.

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

EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge. In this work particular attention is devoted to the Scriptural aspect of Spiritualism. 25 c.—5c. "BE THYSELF," being No. 1 of SERMONS FOR MANHOOD. 5c. each, 60 cents per dozen, three dollars per hundred, post-free.

Several more in course of publication.

A liberal discount to wholesale purchasers of the preceding works, 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. A. H. Fowler. 30c. post free.
Society as it is, and as it should be. John Patterson. Cloth, 75 c. do.

PROSPECTUS OF THE VANGUARD: A FREE WEEKLY REFORM PAPER.

W. & E. M. F. DENTON, ALFRED & ANNE DENTON CRIDGE,
EDITORS.

J. M. BARNES—CORRESPONDING EDITOR.

The present condition of Practical Reform movements, demands a Weekly Paper uniting courage with discretion, earnestness with refinement, and freedom with dignity. Nearly all periodicals, including most of those especially devoted to progressive movements, fear free discussion, beyond certain limits. The VANGUARD is for those only who believe in PROVING ALL THINGS. Its projectors have full confidence that such a paper can give ample satisfaction.

Integral Education, Spiritualism, Practical Socialism, Land Reform and Universal Freedom will be its most prominent topics. It aims to furnish the earliest intelligence of all reform movements, and to record, from time to time, the statistics and general progress of Socialistic organizations.

Terms—one dollar per annum; five copies for four dollars.

Single numbers three cents each.

Published every Saturday, Richmond, Indiana.

THE NEW-ENGLAND SPIRITUALIST,

A journal of the philosophy and methods of Spirit-manifestation and its uses to mankind.

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

HOUSE AND LOT FOR SALE,

Within seven minutes walk of the Post-Office, Dayton. It contains six rooms, pantry and summer kitchen. The rooms are lofty and mostly palced.

Terms—NINE HUNDRED DOLLARS, cash.

Apply to Mr. Charles Rogers, Dayton, O., or at the Vanguard office, Richmond, Ind.

CLAIRVOYANCE FOR DISEASE.

WM. L. F. VAN VLECK, Racine, Wisconsin.

TERMS:—Examination \$1; prescription \$2.

Patients at a distance can be treated by enclosing in a letter to the above address, a lock of their hair with fee and postage stamp, stating age.

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. Were this done, I could often all as I am passing through from one point to another, with but little expense, and give lectures where they are needed.

W. DENTON.

WANTED:

at the Reform Hotel, Berlin Heights, Erie county, O., a woman who understands cooking and general housework. None but a woman of reformatory principles need apply. Liberal wages and steady employment given. For particulars, address—

SOPHRONIA POWERS, the Proprietor.

"BE THYSELF."

BEING NO. 1 OF

SERMONS FOR MANHOOD,

Price 5c. each—postage, 1c. for two. 50c. 3 dozen—p., 6c.

Price for one dollar's worth and upwards, three cents each.

DAYTON AND INDIANAPOLIS

SHORT-LINE RAILROAD, via RICHMOND.

GOING EAST.

Trains leave Indianapolis. Trains leave Richmond
2.30 & 7 A. M. 2 P. M. 5.20 & 10.08 A. M. 5.15 P. M.
Connecting at Richmond with trains for Hamilton and Cin.

GOING WEST.

Trains leave Dayton. Trains leave Richmond.
7 A. M. 6.05 & 8 P. M. 8.52 A. M. 8 & 9.42 P. M.
Connecting at Richmond with trains arriving from Hamilton and Cincinnati, and leaving for Logansport.

No change of cars from Dayton to Indianapolis.

"WHO ARE THE THIEVES?"

Under the above title, E. B. Loudon has nearly completed a small work, which will be forthcoming by the 1st of Jan., next; providing the sale for 2000 copies be secured.

The work will treat on the various ways in which the great mass are robbed of their natural and just rights; showing who are the thieves and robbers. Also showing what kind of robbery is honorable and what is not.

The object of the writer is to point out the disease that is so deeply seated on the heart of humanity: at the same time to prescribe a perfect and complete remedy.

The work will be printed in pamphlet form and contain about 50 pages. Price, 25 cents.

All orders or further information, can be filled or had, by addressing

E. B. LOUDON,
Montpelier, Wms. co., O.

HEALING MEDIUM

AND

CLAIRVOYANT PHYSICIAN,
MARTHA D. COX

Is now prepared to offer her services to the afflicted in curing all curable diseases.

Her powers of imparting the Spiritual Electro-Magnetic power to the human system in the removal of disease, has been well established by her own experience, and the testimony of her patients that cannot be gainsayed. Health is restored in this way without the use of any poisonous drugs. The system instead of being filled with mineral and vegetable poisons, and made a spectacle of medical imperfections and folly, is charged with the Spiritual Electro-Magnetic forces, which act in harmony with the nervo-spiritual power of the human system to the removal of disease and restoring a physiological equilibrium in all of the forces and organs of the human system.

She will visit the afflicted at a distance when not professionally engaged in her own vicinity. Reasonable charges will be made for my services. Residence, New Paris, Preble co., O.

October 24th, 1857.

CONGENIAL RELATIONS.

A middle aged gentleman in good circumstances, residing in an old-settled and prosperous locality in Ohio, is desirous of forming a union with an independent person of the opposite sex who values comfort more than popularity, and who, while steadily maintaining her own rights, will be equally careful in not infringing on those of others. For further particulars, apply to FARMER, Vanguard office, Richmond, Ind.

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; 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; not younger than 18 or older than thirty years. Address, "Earnest," Vanguard office, Richmond, Indiana.

WANTED IMMEDIATELY, by Anne D. Cridge, a girl to do housework, etc., for a family of three or four, where there is but little cooking. One of quiet and unobtrusive habits would be comfortably and permanently located. Apply at the Vanguard office, Richmond, Ind.

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.