



# The Vanguard

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No. 2.

## HARMONIAL EDUCATION.

BY PHILANTHROPOS.

NUMBER ONE.

I shall assume as a basis of Harmonial Education, these propositions:

The true life in this sphere consists in a certain development and activity of every elementary faculty and power of the whole being.

The relative subordination of these powers one to another, to be determined by the peculiar local relations of the being.

In youth, education is the natural growth to these conditions, and in adult age, it is the continued expansion, strength and increased harmonization of the whole being, in all its internal and external relations.

The processes of education are to be determined by the nature of the being to be educated. The gardener in order to cultivate a variety of vegetables most successfully, must understand, not only the constitution of the soil, but the natures of the plants, and their peculiar adaptation to different circumstances and modes of culture. The better these conditions are understood, the more certain the success in obtaining the best specimens. So with animals. The particular nature and habits of each animal should be thoroughly understood, as well as their relations to external objects and influences, in order to secure the best results in whatever use is made of them. In the education of children it is not sufficient simply to know they are human beings. Even this seems scarcely to be practically recognized, by some who occupy the position of teachers. The most perfect, responsible and reliable teacher will know, to the farthest practical extent, the peculiar nature and office of each distinct organ and faculty of the entire being. He will know the proper degree of subordination which each power should sustain to the others, and also the proper stimulus to be applied to, or withheld from, those powers for the purpose of the most harmonious development.

Not only the constitutional nature of these beings must be thoroughly known, but their relations to all external influences and objects. It may be said, that such qualifications are new and difficult of attainment. Perhaps so. What is the alternative? So far as the teacher is ignorant of these conditions, is the hazard incurred of injuring, rather than benefiting, the pupil.

A person having an excellent time-piece, which required some repairing and regulating, would not, knowingly, trust it in the hands of a bungler. A person well acquainted with all its parts and uses, and who was skillful in adjusting them, would be the only reliable operator in fine and delicate machinery.

So, if our bodies become disordered, and require the care of the physician or surgeon, we should select those whom we consider to possess the most thorough and intimate acquaintance with the functions and pathological conditions of the human body, and whose experience and skill would entitle them to our confidence.

Is there any less necessity for consummate qualifications in those who take the guidance and development of both mind and body? It is true, there are some persons who do not distinguish between the merest quack of a horse doctor, and a valuable surgeon. It matters but little to them or the world which they choose.

There are many whose educational sphere is too low to value properly a philosophic and harmonial teacher. Rude and uncouth organizations, so rough-hewn as to require the sledge-hammer to batter down their awkward deformities or crudities are, for a long time, in no particular danger of injury from imperfectly qualified or developed teachers. Indeed, but a partial advancement beyond the scholar's organization, or attainment, is in some respects, better in the teacher than if he were further removed from them.

Whitewash will do very well on coarse rough boards, while finer paint and better material more properly belong to finished work. But as the great mass of the school-going children, and especially, I should hope, those of reformers, possess refined organizations, the qualifications of the teacher who takes the unfold-

ing and guiding power over the minds of those who are to make the best model beings of the nineteenth century, should by no means be of a limited or partial character. I cannot place too much stress on the vast importance of these qualifications. I am frequently reminded of this in my profession—teaching music.

I meet, occasionally, with those whose coarseness cannot appreciate fine music, and whose mechanical dexterity could not execute it with taste. With such, only the most prominent and available points of the science, or the art, can be attained; and the most particular point in teaching them is to prevent them from acquiring bad habits which future development would require them to break up. I also meet with those possessing nice discrimination, refined taste, delicate action and tractable temperament, from which proper culture will, in time, educate brilliant beauty and power.

These later not only require guarding against erroneous habits, but a positive induction to the beautiful realms of the music sphere. To do this so that nothing need ever be undone, is no trifling operation. There are few whose education has not given them more to unlearn than they can possibly accomplish in this life.

To continue my illustration—this is emphatically true in music. Those pupils who, during the first terms of instruction, are wrongly directed in the management of an instrument, rarely afterwards correct themselves. Why is not this true in other departments of Education? Habits of the mind are as persistent as those of the body. What, then, must be the effects of wrong habits of thinking? Who can estimate the difference between awkward and artificial associations of ideas, and those which are natural and philosophical—illogical and heterogenous commingling of principles, and a just and convenient classification of them—habits of inattention and fickleness, and those of concentration and firmness—or, in the body, between sickness and health, death or life? Yet these, and many other opposite conditions and circumstances, arise from the different methods pursued by teachers of various qualifications.

Harmonial development in the teacher is a most essential requisite to success in teaching. All must be regarded as teachers, who have the care of children, from earliest infancy—not solely those who assemble them in schools. The effects of such a development must, then, be obvious to those who are, or expect to be, parents. It is of little use to urge upon parents or others the necessity of this preparation. If there is not an inherent stimulus to act in the progressive direction, within view of the plain indications of Nature, experience alone can supply the requisite motive.

TO BE CONTINUED.

#### A DESIDERATUM.

Friends of progress—I congratulate you with the prospect of becoming mutually acquainted, for mutual benefit, through the columns of the "Vanguard." I hope it will fill a vacancy that no other paper now does. It is a great desideratum to have a weekly paper that is free and fearless on all subjects. We have numerous papers on Spiritualism, Anti-slavery, Temperance, &c., all doing more or less good: but we want a thoroughly reformatory paper, that will discuss all the social, theological and political questions now agitating the world, in a thorough, philosophical and impartial manner.

We want to investigate all subjects of vital importance; we want light to ascertain the truth, no matter from what source it comes—whether from old or new books—spirits out of the form, or men in it: its opposite we should reject, let it come whence it may. We desire to be free from all prejudice, and educational bias; to avoid all extremes, and all debating merely for the sake of winning the field. We should avoid all exaggeration; but, at the same time, use plain, strong and unequivocal language.

We necessarily come in conflict with many superstitions and erroneous notions that are dear and sacred to some well-meaning people. We should not wound their feelings by harsh expressions: but ought to approach such subjects in cool earnest, with sound reasoning and due moderation—always, if possible, showing something better than what we consider as error.

A true reformer has necessarily to tear down, as well as to build up; and, sometimes, the tearing down is necessary, before people will be conscious of the necessity for erecting a new building. Agitation of thought is necessary to reformation of any kind; and I hope agitation will be kept up by all true reformers and philanthropists, until a social state all over the earth is built up where may prevail Righteousness, Peace, and true Happiness.

ANDREW RICKEL.

Piak Prairie, Henry county, Ill.

#### SOMETHING PRACTICAL.

The following is an extract from a letter. We shall act on its suggestions by devoting a portion of our paper to the purpose mentioned.

"I do not believe that the present generation will see any thing like 'Esperanza;' yet there can be no mistake but that the principles of Association are gaining ground. What we want is the means of knowing each other better.

I believe that a gradual change is both more natural and practicable. The plan recommended by A. Cridge in the Social, Revolutionary, of forming groups, of half a dozen families or more, I consider a good idea.

By sad experience, I have learned, that a man who works ten or twelve hours a day, cannot attend much to the cultivation of his higher faculties without seriously injuring his physical system. I am almost a Vegetarian, and should take much pleasure in the cultivation of fruits, &c. I have neither the means desire or capacity for farming alone. I do not wish to take any advantage of the means or circumstances of any one to a greater extent than I can render an equivalent. I expect always to work for the support of myself and family.

Doubtless there are numbers of mechanics similarly situated, and farmers who are lonesome and isolated, feeling the need and desire for congenial society. Did we know where to find each other, we could make some arrangements to get together to our mutual advantage.

The list of names which Mr. Patterson proposes to print will be a great help. But I think that if you could spare a corner of your paper for that purpose, and if those having suitable locations, who would like to co-operate in the formation of groups, would make it known through your columns, it might, perhaps, be another help towards bringing about a better state of society.

Alton, Ill., Feb. 19, 1857.

JOSEPH HEWITT."

#### THEOLOGY.

DEAR BROTHER WILLIAM:—I am more radical than you; or, if you prefer, more heretical. You believe the old theology bad: I believe all theology bad. In your first No., you have an article on "The Old Theology and the New." I think there is no new, but that the thing itself is obsolete, and it is time to have done with the whole of it. I don't believe in trying to mend what is good for nothing in the first place.

You speak of walking "into the inner chambers of the past, and then into the sunshine, and contrasting the false and the true;" and of doing all this with "reason as a lamp." But that's just what I'm thinking, that you haven't got INTO the "sunshine" yet, but that you are still groping in the darkened "chambers;" and that your "true," is yet that same old "false" you ought to get rid of; and that, so far from its being "reason" that bids you still cling to theology, even your IMPROVED theology is only the fruit of that mighty and all-comprehending trinity—Authority

Ignorance and Superstition. No "reason" in any of these!

So, for myself, I believe the day is coming when there will be no theology, good, bad, indifferent—true, false, not certain.—But greater, nobler, better men than you and I, will sit in judgment on the years before, and say, "Alas! it was all Mythology."

But if there is a God, then there is theology; for that is his Science. But I know no greater truth, than for men to be told, there is no God. I should know a greater, if men could only accept it; but they cannot, so long as they accept not this; and then this comes first. That other, would be in such words as these—O! man, forevermore thou art God to thyself. Could men believe that, they would be saved, for they would save themselves; but they can't believe it, because that first is in their faith before it, and then they won't save themselves. And then they go unsaved; for God can't save them, more than they can.

But there is a Universe; and there was always one; and then it had not to be made; and then it was not made; and then God did not make it; and then there was never anything for God to do; and then there was no need of him; and then I guess he didn't exist. Even a heathen could say, "Call for a God, when there is occasion for a God!"

But why am even I so weak, to talk such no-sense—or, if sense, then such contradiction? For, Who is HE? Make the Universe or not, but, who is HE? And, What is he? And, What is he made out of? And, is he made out of anything?—And, then is there anything made? And, then is there any he at all? IS there he? I guess I won't talk he any more, till I find 'out.

Well, is there any IT? Yes, there is a Universe; and that's a big enough IT, to shut up all the Gods—shut them up in nothing, and keep them all nowhere. For IT is infinite; and so it has no outside-of-itself, where God could be; and then it's all fall in the inside, so there's no chance for him there; and then, sure enough, he isn't anywhere. Nothing in it, but it; and nothing outside of it, for no outside to it; and then nothing at all, BUT it—God quite butted off, butted into nothing. The one big IT, swallows up all the other its; and then there is no more any IT, than HE.

(Just a Universe, and nothing else. No possibility of splitting it in two, and calling one half Universe, and the other half its Soul, or Life—some grand vitalizing Principle, or all-pervading Power, in filling, developing, sustaining, and controlling the first half. But one half is just as self-existent as the other; and so there is no need of the half; and then I guess half is whole. Just a Universe, and—nothing else!)

Farewell! God. Farewell! Theology. Farewell! Religion. Farewell! Bibles, Orthodoxy, Heterodoxy, Unitarianism, Methodism, Universalism, Heathenism, ALL the Superstitions; and the mother of them all, Ignorance; and the sister of all, Mystery; and at last, the sure daughter of all, Misery! Enter in! Universe. Enter in! Truth. Enter in! Goodness. Enter in! Science, Philosophy, Reason, "Scriptures of the earth," "Scriptures of the skies;" and the sum of all, Knowledge; and her ever sister, Light; and then that grand and final boon for which we live, Happiness! He is greatest, noblest, holiest, happiest, who has the most knowledge. Said Socrates well, "There is no good but Knowledge, and no evil but Ignorance;" but "God" is verily that last! And then there is the Devil—THE EVIL. God and Devil are one; and the name of that one is—Evil. Let me tell the truth.

O! come those glorious days in store. Come and bring us sunshine; come and end this midnight Dark. All men are dying for the future. They are yearning to be great, noble, pure, free, perfect! We will still go on, and live the truth we see, and long for that greater to come. And then do not chide us who catch a glimpse before the rest. Softly, tenderly!

So, good friends Editors, I could not write such as you; but

yet, I am perfectly willing you should write it. I could not talk—with brother William—about the "new" God; for I should still deem he was as bad as the old, and the curse was in having any. I could not speak—with sister Anne—of "the God in man," nor "the Godhead within;" for to me the words would have no meaning, or a lying meaning. Nor could I—with brother Alfred—call "Love," the "God of the Universe;" as if first there was some God, and then such a thing as Love, could ever be IT, or HE! But, though I may not succeed in changing any of your minds, yet possibly what I have written may help convert some of your readers. Yours, &c. JOSEPH TREAT.

However difficult it may be to prove the existence of a Supreme Being, it is incomparably more so to disprove it. J. T. has not begun to do it. His objections are easily answered: I have a spirit communication which disposes of them in short metre; but there is no room for it at present; the whole subject has been well overhauled in the S. Rev., and I do not believe in "using vain repetitions," and, as neither of us are likely to have any direct relations with the First Cause, for the next 100,000 years or so, we might afford to drop the subject for the present, and turn to something of practical importance. With J. T. and others, however, I am inclined to believe that Theology is in itself an evil, at present, by diverting attention from subjects of more practical importance. A. C.

#### LITERARY NOTICES.

"Money VERSUS the Higher Law" is the title of a pamphlet containing two lectures by Edward Palmer, of the Raritan Bay Union, containing 29 pages. The following extracts will furnish an idea of its subject matter:

"THERE is no reason to doubt that Money was primarily designed as a certificate of security to those who received it, showing that they had rendered so much service to their fellow men; a guarantee that they should receive an equivalent. It was devised, in a state of selfishness and distrust, as a means of securing, to some extent, a reciprocal discharge of the duties and obligations of life. But, like all selfish devices, it soon came to be a means of subverting its avowed object; and is now the prime agent in defrauding man of almost all that really belongs to him.

It will not be pretended that those who now have the most Money, are really those who have rendered the most service to others. It is indisputable evidence that they have not. \* \* From small beginnings, it has expanded into one of the most mighty and the most wicked of all the institutions upon the face of the earth. It is appropriately termed the 'sinews of war.' It is the effectual instrument of that spirit which has generated all wars; as it has every form of slavery and oppression.

\* \* If the various kinds of labor now performed by part, were shared by all who are able to participate in it, there would be no more for each to perform than what would be conducive to the improvement and happiness of all. It is such a state of society as this that all who are not blinded by their own selfishness, really desire to have established. But money tends directly to subvert this desirable purpose.

The advantage of co-operation, mutual, united action, are known, to some extent, by all; but few have yet dreamed of the heavenly joy, harmony and power which is to be attained through faithful obedience to the Law of Love."

Take what is before you; leave what is behind, and think of what is ahead.

## THE VANGUARD.

SATURDAY, MARCH 14, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

## "WHAT'S IN A NAME?"

The "Richmond JEFFERSONIAN" has quite an orthodox tirade against W. Denton's religious opinions, wherein the Editor takes very strong orthodox ground, apparently oblivious that the great statesman after whom his paper is named held the very opinions he so bitterly denounces. Heretics and infidels, so called, whose faith in Man was greater than in churches, are the fathers of this nation. Without the pen of Paine, and the tact of Franklin, the sword of Washington would have been powerless.

The college authorities at OBERLIN are unrelenting opponents of all forms of religious progress. Their paper is particularly virulent on Spiritualism and Universalism, entirely ignoring the fact that the celebrated pastor of Ban de la Roche, after whom the college is named, was a decided Universalist, and believed that he held DAILY intercourse with the spirit of his wife for a number of years after her departure to the spirit land.

The cowardice of this practice—taking the NAMES of Reformers and Philanthropists of the Past, to cover opposition to their PRINCIPLES—is only equalled by its absurdity and hypocrisy.

Such "blind leaders of the blind," like their ancient prototypes, "build the tombs of the prophets, and garnish the sepulchres of the righteous"—of the reformers and mediums of the Past, while vainly trying to crush those of the Present. Such impotent attacks only serve to draw attention to the "nakedness of the land" whence they emanate.

A. C.

## INCORRECT STATEMENT.

"We understand that Mr. Denton was challenged to meet a citizen of this place (Richmond) in discussion, after he had vauntingly thrown down defiance to ANY ONE in whom the orthodox Christians had confidence, and after being informed, through his friends, that the gentleman who gave the challenge would be sustained by the orthodox churches, he let "discretion prove the better part of valor," and took the first train for Dayton. This was cowardly, but still, only convinces us that the gentleman is unwilling to put himself through the ordeal which, it is presumed by some, he would pass, before closing the controversy. Will he, or his friends for him, accept the challenge?" — RICHMOND JEFFERSONIAN.

I wish to inform the editor of the "Jeffersonian" that I was NOT challenged by "a citizen" at all. I merely heard a report that a certain legal gentleman talked of taking up the glove. If the orthodox ministers of Richmond will express their confidence in that gentleman, I shall be prepared to discuss with him as soon as I have fulfilled my present engagements.

W. DENTON.

☞ A Discussion on the origin of the Bible, between D. Franklin, Christian minister, and myself, will commence at Chesterfield, Madison Co., Indiana, on Thursday morning, March 26th.

W. D.

## PRACTICAL INFLUENCE OF MODERN SPIRITUALISM.

Insignificant in its origin, yet most potent in its influence, like the mountain rill compared with the mighty river, the system of philosophy in regard to a future state, based on facts which it has brought to light, is revolutionizing, first the ecclesiastical and the social order, to an extent which no other agency can approach. The changes to be produced by it on the outer life will correspond to that already effected on the inner thought, of which the former is merely the covering. What is in one generation an object for intellectual speculation, becomes, in the next, a basis for practical action. As the bud is developed to flower and fruit, so does the inward thought ultimate in the outward fact.

Christ and his apostles counselled abstinence from political action on the part of their followers, yet Christianity destroyed the Roman Empire. And why? The political system of ancient Rome, like that of modern America, rested on an ecclesiastical basis, and on the latter being taken away, the former is necessarily extinguished, as surely as the temple falls, when the pillars on which it rests are wrenched from under it.

Existing political and social systems are the results of past theories of government and social science, resting on religious creeds now rapidly being exploded. When modern spiritual theories ultimate themselves in the social order, we shall see something very different from, and much in advance of any thing now existing. Coercive practices, corresponding with the idea of a vindictive God, are quite out of place in a theory which teaches that Love, or attraction, is the supreme law—the God—of the Universe—that evil cannot be overcome by evil, but that love is omnipotent.

In a community really BELIEVING in a future life, wherein external trappings of wealth and power are valueless, or worse—that spiritual progress is the only permanent source of happiness—material wealth would be comparatively valueless instead of being, as now, the main object of life. Cajolery and deceit could find no place in a community believing that invisible beings can know what we do. Modern Spiritualists, like the ancient, will rather "lay up for themselves treasures in heaven," by cultivating their inner, spiritual nature, than waste their strength and life in accumulating material wealth for individual gratification. At the same time, to those seeking "first the kingdom of God and its righteousness," or, in other words, making spiritual growth their primary object, "all these things"—abundance of material wealth—"will be added;" that is, when they are sufficiently numerous and advanced to have a social organization of their own.

The poverty of the masses of men arises from their discordance, and that is based on a theology which represents God as a tyrant. Those who believe it, are more or less influenced to become like what they suppose God to be; but Spiritualism, by causing a rapid and extensive change in the intellectual conviction, will, in time, produce an equally marked change in practical action.

In a state of utter barbarism and constant war, the productive energies are at the lowest ebb, and a state of material poverty, corresponding to the spiritual discordance, is the inevitable social condition. As man becomes inwardly developed corresponding changes take place in outward social conditions, until, through the successive stages of savagism, barbarism, and civilization, we arrive at that social condition now in its inceptive stage—that era of harmony, sung by poets, predicted by prophets, lived for by philanthropists, and died for by martyrs.

A. C.

TO BE CONTINUED.

☞ A Spiritualist paper, in the Spanish language, has been commenced in Caracas, Venezuela.

☞ THE DAVENPORTS are expected here in a week or two.

## THE SWEDISH COMMUNITY IN ILLINOIS.

By a letter received from Andrew Rickel, enclosing an article in the Republic and News, (Geneseo, Henry county,) it appears that the above Community has recently passed through an unpleasant ordeal, whence it has escaped in rather a better condition than it was previously.

The members of the Community having always voted on the Republican side, the support of the Democratic party in the Legislature to any scheme for plundering their opponents, was considered certain. This, together with the assistance of a few Republicans, it was thought, would secure the carrying out of the following petition:

"We, the undersigned, citizens of Henry (or some other) Co., and MEMBERS OF THE REPUBLICAN PARTY, petition the Legislature of the state of Illinois to repeal the charter of the Bishop Hill Colony, and to appoint Commissioners to distribute the property among its members, believing the public peace and public good require such a course."

It appears, however, that the only persons to be benefited by this scheme were the Commissioners who were to be appointed to distribute the property. The REPUBLICAN thinks that—

"The wolf's ears are plainly to be seen, when the facts are considered of the Colony's Republican principles, and the profitableness of the Commissionership contemplated."

The camel, however, was too large to be swallowed, even by politicians. The promoters of the scheme not only failed to secure the support of either party, but the Legislature—

"instead of repealing the Colony's charter, has passed a bill, amending it so as to make members of the Colony competent witnesses, in cases where the Colony, as a corporation, is a party."

The members of this UNITARY Community fled from Sweden to enjoy religious freedom. They are orthodox and priest-ridden, but honest and industrious. In property matters they are Communists, and live in Unitary dwellings. Nine years since, they arrived in this country very poor; but they are now wealthy and influential.

Some months since, statements were circulated to the effect that their priests had introduced celibacy among them, through their influence on the females, and were endeavoring, by physical violence, to make it universal—had forcibly prevented men who had, on this account, left the community, from having access to their wives, and that from quarrels originating in the determination of the said priests to have every thing their own way, the Community was almost on the verge of dissolution. "Who knows?" as the Spanish say. Priests have been known to be somewhat ambitious. A reliable statement on this matter of celibacy and priestcraft, would be useful. A. C.

Shadows soften the sun-light, so that the weary one may not be dazzled. The mists which to the advanced mind are but darkness, veil to the weary, but comparatively unprogressed, pilgrim to the shrine of Truth, that brightness which would otherwise dazzle and weary, rather than strengthen and instruct.

The light of Truth falls softly and serenely on the ages that are to come; and no dazzling effulgence blinds the sin-taught soul, where its light is duly tempered to the condition of the receiving mind.—SP. COM.

Shadows may conceal the sun: but it shines, nevertheless.

## BARN-BURNING.

Among a large class of reformers, there is a degree of eccentricity amounting, in some cases, almost to a species of lunacy, occasioned by an organization originally unbalanced, and intense application to one idea, to the exclusion of those which modify it. L. A. Hine most truly remarks that one-ideaism is the germ and essence of insanity. It is right and necessary that reformers should concentrate their efforts more or less on one or two phases of progress; but this is essentially different from that one-ideaism which in order to get straight at its object, would destroy every real or supposed impediment in its path—like the man who, to destroy the rats, burnt his barn.

There is a good deal of this barn-burning done or attempted by the above class of reformers. One man, because he sees some absurdities in the sayings and doings of religionists, conceives it to be the first step in reform to demolish every vestige of a belief in God or immortality; while another, having received what he considers demonstrative evidence of the latter, makes his belief a hobby to carry all sorts of absurdities, and rides it to death at railroad speed. Still another is so strongly impressed with the virtues of the hydropathic system that he considers wholesale sousing an efficient substitute for irregular meals, excessive physical toil, and injurious mental excitement. A fourth, while religiously opposed to using animal food in its least objectionable form, has no scruples in swallowing grease by wholesale, in the form of butter, irritating the nerves to the brink of insanity by drinking green tea, and even defiling the system with the filthiest article in the universe—tobacco.

A fifth concludes the beginning and end of reform movements to consist in changing the chattel slave into a slave of the Land speculator. Another finds it impossible to conceive that any good can be accomplished by any one who is not in favor of huddling people together, regardless of individualities or affinities, in what he calls a Community, but which would be more appropriately named a sheep-pen. Such ill-concocted, unbalanced and hasty movements only serve to paralyze the efforts of those who would really do something for social advancement.

One, seeing the evil attendant on over activity of amativeness, burns his barn by trying to abolish its functions altogether, or restricting them within the narrowest limits. Another does the same thing who considers all efforts to improve society failures, unless attended by the total abolition of the monogamic relation, irrespective of the views or inclinations of those who find in it their highest freedom.

Those who would attain a true life must not think to do it by developing their one idea to an extent which makes it a monstrous wen, absorbing their whole life. Because one rejects the absurdities of an exploded theology, it does not follow that he can violate the laws of health. Something more than mere negations should replace the abandoned dogmas. A positive philosophy of cause and effect, a positive knowledge of the laws controlling our spiritual as well as physical natures, and, above all, a practice as near as may be corresponding, should replace the vacuum created by the expulsion of the one theological devil, or seven worse ones may enter and take possession of the deserted habitation.

Fill, then, the empty chambers of the brain, bring the dormant faculties into life, moderate the feverish activity of others, and let the life and soul of education be the balance and harmonization of all the powers of our nature. A. C.

Politicians don't sail against the wind. Buchanan's remarks against Land Monopoly certainly mean something. If the Republicans want to carry their President in 1860, something very positive and energetic in the way of Practical reform must be introduced into their Platform, or the others will outbid them.

## Poetry.

NOW.

BY CHARLES MACKAY,

The venerable Past—is past ;  
 'Tis dark, and shines not in the ray :  
 'T was good, no doubt—'t is gone at last—  
 There dawns another day.  
 Why should we sit where ivies creep,  
 And shroud ourselves in charnels deep ;  
 Or the world's yesterdays deplore,  
 Mid crumbling ruins mossy hoar ?  
 Why should we see with dead men's eyes,  
 Looking at WAS from morn to night,  
 When the beauteous NOW, the divine TO BE,  
 Woo with their charms our living sight ?  
 Why should we hear but echoes dull  
 When the world of sound so beautiful,  
 Will give us music of our own ?  
 Why in the darkness should we grope,  
 When the sun in heaven's resplendent cope,  
 Shines as bright as ever it shone ?

We will not dwell amid the graves,  
 Nor in dim twilights sit alone,  
 To gaze at moulder'd architraves,  
 Or plinths and columns overthrown ;  
 We will not only see the light,  
 Through painted windows cobwebb'd o'er,  
 Nor know the beauty of the night,  
 Save by the moonbeam on the floor :  
 But in the presence of the sun,  
 Or moon, or stars, our hearts shall glow ;  
 We'll look at nature face to face,  
 And we shall LOVE because we KNOW.  
 The present needs us. Every age  
 Bequeaths the next for heritage.  
 No lazy luxury or delight —  
 But strenuous labor for the Right ;  
 For NOW, the child and sire of Time,  
 Demands the deeds of earnest men  
 To make it better than the past,  
 And stretch the circle of its ken.

NOW is a fact that men deplore,  
 Though it might bless them evermore,  
 Would they but fashion it aright :  
 'T is ever new, 't is ever bright.  
 Time, nor eternity, hath seen  
 A repetition of delight  
 In all its phases: ne'er hath been  
 For men or angels that which is ;  
 And that which is hath ceased to be  
 Ere we have breathed it, and its place  
 Is lost in the Eternity.  
 But NOW is ever good and fair,  
 Of the Infinitude the heir,  
 And we of it. So let us live  
 That from the Past we may receive  
 Light for the Now—from Now a joy  
 That Fate nor Time shall e'er destroy.

Remove doubts, not by authority, but by investigation.

Leave unturned no stone whereon the stamp of the Past hath set its seal.

## WOMAN'S RIGHTS IN CANADA.

A recent number of the *GLOBE*, (Toronto, Canada,) has two letters in it on Woman's Wrongs and Rights. I am much gratified to find that the ladies there are exerting themselves in that direction. The *GLOBE* says:

"A short act was, during the last session of our Provincial Parliament, passed in the Upper House, giving a married woman the power to hold separate property and to make a will, but it did not pass the Lower House."

A petition to both Houses is now in course of circulation over all parts of Canada West, for equal laws in regard to property relations, so far as woman is concerned, control of property possessed by females previously to marriage, or acquired by them after marriage.

This effort is cheering, and will, I believe, be attended with success. In 1854-55, I traveled nine months in British America lecturing in nearly all the principal places, and was almost everywhere well received. I endeavored, with some degree of success, to allay prejudices previously nursed into existence by newspaper acrimony and misrepresentations. With few exceptions, however, the British American Press was more or less favorably inclined to investigation. There was a strong feeling of JUSTICE FOR WOMAN everywhere.

In Lower Canada, Woman possesses nearly all her civil rights. There, she is, in regard to children and property, her husband's equal. This, with other causes, seems plainly to indicate that Justice to Woman will be realized in Canada sooner than in some parts where the subject has been agitated to a much greater extent.

A. D. C.

## SUBSCRIPTIONS RECEIVED

UP TO MARCH THE ELEVENTH.

ONE YEAR.

OHIO.—B. Pitman, (6) Mrs. Webster, Mr. Mc Diarmid, D. B. Clark, James Kennedy, B. Furness, E. Smith, A. Davis, E. Edmonson, Henry Winters, C. Kritisley, Thomas Platt, J. P. Coblenz, Mrs. Charles, Isaac Cook, Dr. Braffitt, Newton Grave, J. Achey, J. T. Murphy, Jacob King, G. W. Mitchell, Eliza Braffitt, C. H. Grimes, T. H. Farrell, Fred. Michael, S. F. Cross, Albert Boney, S. M. Lard, John M. Hussey, Horace Pitkin, C. and S. Howe, John Fusbey, W. H. Smith, Isaiah Morris, J. C. Cramp-ton.

INDIANA.—17 subscribers in Muncietown, per R. H. Mong.

24 subscribers in Richmond, collected by W. D., or otherwise acknowledged.

Benj. Drake, Laura S. Jones, W. Silver, B. Johnson, A. and E. Baker, W. Carlile, E. Gibson; Dr. Cornelius, Solomon Myers, W. Griffiths, H. Shimer, J. O. Wattles, B. Halstead, T. Hunt, W. Powell, Mrs. Snow, John W. Clark, Isaac T. Lloyd, E. Hillis, Sarah Sumpter, S. Tremaine, W. H. Holmes.

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MICHIGAN.—G. W. Reeve, Miss Talbot, H. G. Stevens, Silas Warner, Fred. Smith.

WISCONSIN.—F. M. Vincent,

IOWA.—J. Reedy, A. Harbaugh, W. Marchant.

NEW YORK.—R. Denton, M. Dickenson, H. Adams, B. Lichtenstein, Charles Mason, Mr. Hill, Mary M. Gibson, M. Kelly, B. Woodard, Benj. Arnold, E. Cummings, G. Whitcombe, James F. Rowley, Wm. Hambleton, J. Taylor, N. F. Wright, Michael Leonard, Almona Wicks, J. M. Chaplin, Mrs. Richardson, J. Wood.

PENNSYLVANIA.—J. Shearer.

CONNECTICUT.—Eli Johnson, C. S. W. Allen.

VERMONT.—A. Perrin, M. D. Pearson.

NEW HAMPSHIRE.—J. H. Goonard, E. Hutchinson, B. Page.

CANADA.—Mr. Boucher, John Hall, W. Workman, 4; Mr. Matthews, 4.

SIX MONTHS.

L. R. Robbins, N. B. Sprague, G. M. Slayton.

THREE MONTHS.

P. Maltby, Rebecca Mosely, J. Mosely, D. W. Bliven.

## Standing Notices.

## 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.

☞ Remittances and business letters connected with the paper, should be addressed to ALFRED CRIDGE; Wm. Denton being absent on lecturing tours the greater part of his time.

## 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 ½ 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 ½ annum.

North Western Exeelsior, 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 ½ annum.

## Advertisements.

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