

The
Vanguard

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THE CHINESE SUGAR-CANE.

This specie of corn, which was imported from France by the U. S. Patent Office Department a few years since, promises to be valuable for the production of sugar. Several reports from various individuals residing in different sections of the Union, prove its abundant yield in saccharine matter, and its adaptability to a northern latitude—a fact of special importance to us in home economy. The extensive importation of sugar from high southern latitudes and the present enormous prices which it now commands in our market, urge the necessity of a substitute which can be cultivated at home by every farmer in the northern States.

The encouragement of home industry in the productions of the soil, is decidedly on the gain, especially in regard to articles of commerce involving the subject of slave-labor. The growing Anti-slavery sentiment in the North, will tend to diminish commerce with negro slavery in cotton and sugar as fast as possible, by developing home resources. It is pretty generally known that slave-labor can only be made profitable in the cotton and sugar-cane fields, and when once the demand for this kind of labor shall no longer exist, the powerful arm of Southern slavery will be paralyzed, and the "institution" fall to the ground.—Who does not know that Southern slavery is at this moment dependent on Northern patronage? It is the money of the North for the products of slave-labor, that keeps the negro in servitude and strengthens the fetters by which he is bound.—When slavery ceases to be a speculation, men will not care to undergo the difficulties and perplexities of keeping a host of slaves in subjection; they will prefer the ease and convenience of the free-labor system. The most effective and practical measure, then, to eradicate the evils of chattel slavery, is to remove the MOTIVES by which the institution is sustained.

The successful culture of the Chinese Sugar-Cane is, then, an object of paramount importance in a humanitarian as well as a pecuniary point of view. With a small outlay, every individual owning or holding a spot of earth, could grow his own sugar with the same ease as his corn and potatoes. A mill can be

constructed at a moderate expense which would both answer for crushing and pressing the cane and manufacturing cider, by being superiorly constructed to those designed for the latter purpose. The yield of syrup, which is of superior quality, varies in different localities—Mass. being the highest so far as experiments have been made. Ordinary corn ground, which contains a good admixture of sand, is adapted to the purpose, though the cane is said to thrive on poor land.

Estimating the yield of an acre at 250 gallons of syrup, and the yield of sugar at 50 per cent, we have about four barrels of sugar, or 840 pounds, which at present prices, would be worth \$117, to say nothing of the value of the crushed cane for fodder, which is readily devoured by most animals. This would supply twelve persons with a sufficiency of pure, wholesome sugar the year round. Persons engaging in the sugar culture, would find it, no doubt, both an agreeable and profitable business.

I think it would be well for reformers to consider this matter in its bearings on home economy. The most perfect independence is that condition or relation of life in which the individual can supply all his material wants from the products of the soil by the labor of his own hands; and our dependence is in proportion to the extent we consume the products of others.

I have planted this season a few rows of this cane in Dayton, for the purpose of testing its virtues, as well to obtain a sufficient quantity of good seed to operate with the coming year.—It grows thriftily and with less care than common corn, which it resembles in its present stages of growth.

L. H. BIGAREL.

☞ All education is food for the intellect and the spirit; and all improper education is pernicious food, the tendency of which is to keep the mind in ignorance and prevent the spirit from unfolding and progressing to that condition which will enable it to hold communion with departed friends.

☞ He or she is the greatest sinner who lives without rendering a full equivalent in personal service to society for all that the individual consumes or hoards.

CONSTRUCTIVENESS.

The primary function of this organ, or rather system of organs, has been explained almost entirely upon a basis of material relations. Phrenologists have very sparingly traced its influence in the intellectual, social or spiritual phases. To build houses and other edifices, mills and machinery and implements of all kinds which require in them construction and intimate knowledge of the laws of force and motion and the strength of materials—has been generally regarded as the sphere of the constructive energies of the human mind.

There is, however, a far more extensive range of exercise for these faculties. Everything in the universe capable of analogies into elements, becomes a subject for the constructive powers. The painter composes his picture from the elements of nature, by an effort of constructiveness, so as to perform a whole which is designed to produce a certain effect. The author plans the form of his work, the lawyer his argument, the president his message; the musician his opera, the dramatist his play, the landscape gardener his ideal scenery, etc., etc. In all these departments of mentality, constructiveness sees and feels the relations of the elements to be combined, and it separates and re-forms them to the desired end.

In all these different spheres, as the mind progresses, is there demanded newer and still more perfect forms of synthetical arrangements, as truly as in the sphere of material construction. All distinguished inventors have but ushered into notice new applications of old principles—new combinations of old elements, leaving them to be improved by the superior demands of wisdom and development.

But few implements or articles of machinery but what have been essentially improved as experience in their use has suggested. The same conclusions are observable in all the departments of human interest in which the constructive energies of either man or nature have manifested themselves.

Formation and dissolution, growth and decay, change and revolution, are the inevitable destiny of all things. At this moment, the religious, political and social constructions of men are dissolving into individual elements more rapidly than is exhibited in any precedent in history. I believe but very little can be said or done to stay this revolution.

But the new elements must be remoulded into new forms.—They cannot long remain in individual isolation, and they will reconstruct themselves, whatever may be said or done with a view to modify the operation. As some talking is a part of the programme of fate, a few remarks in reference to the methods of remoulding the social elements of humanity may not be amiss.

INDIVIDUALISM

Is the basis or elemental condition to which all old institutions are rapidly dissolving; and it is also the basis from which the new order of social life is to be constructed. Individualism is to be understood in two senses; first, the simple demands of being, without reference to difference of mental or physical constitution—a separation which has so much of freedom as will admit of perfect mobility in the mass of the harmonial brotherhood; second, the distinctive differences in inherent organization which give rise to different tastes, occupations, loves, attractions and spheres. I shall consider individuality more especially in this latter signification.

The more sharply developed is any peculiarity or idiosyncrasy of being, the less the harmony either in internal or external relations. A certain degree of equilibrio is necessary to a harmonious co-operation. We should scheme in vain for the conditions of social concord, when the individual is at war with himself. As in the construction of any building or piece of machinery, the material must be suitably sound and reliable, so must corresponding qualities exist in the elements of a harmonial association. Certain qualities or kinds of individualities cannot enter into a concordant co-operation. Incurable thieves, drones,

babblers, tipplers, etc., etc., belong to civilization. When, therefore, any plan is devised for a co-operative harmonial association, it is presumed that proper qualifications exist in the elements of which it is to be formed. We do not make jewelry of cast-iron, or decorate our dwellings with unhewed wood or stone.

In my next article, I will endeavor to show the relations between a certain degree of individualism and communism.

W. A. L.

NEW SOCIAL MOVEMENT

Reformers as a class, are generally poor, and the high price of land in most of the proposed localities for social effort, has prevented and will continue to prevent many from doing anything practical in the direction of social reorganization. They very naturally want to own the land they occupy from the start, and where a man has next to nothing to begin with, and land costs from \$25 to \$100 per acre, this is not easily done.

Now, if land can be got at a cheap rate with nearly all the desired advantages, and an opportunity to develop the rest, this difficulty will be avoided.

In many parts of Missouri are quantities of land which can be had at from twelve and a half cents to seventy-five cents or one dollar an acre, (by actual settlers.) After June next, all the government land in Southern Missouri can be had on these conditions, at not over seventy-five cents an acre. The State is fast being settled by Free-State men, so that the objection against settling in a Slave state is of no consequence. The Anti-slavery feeling is fast gaining a preponderance, and those who are disposed to attend to their own affairs and not meddle with those of other people, can live without molestation in any part of the State.

I have recently seen a man, (Mr. Sumpter,) who has traveled considerably in the State and purchased land in the South-Western District. He observed closely the condition of things, and from him and other reliable sources, I gather the following information:

The soil is generally good, some variety, but mostly a clay-sand, including sometimes, too, muck; well adapted to growing fruit, which together with sweet and Irish potatoes, melons, and in fact everything that thrives well in a good, loose warm soil, grows luxuriantly. Grapes of good size and fine flavor, grow wild. There is every variety of scenery, from rich low lands to mountains and valleys. Prairies abound to some extent, though not so much as in some other States of the West.—Briskly running streams of good water abound in many localities, and also springs of water more or less pure. Plenty of fish and game for those who want them. The Summer season is about a month longer at each end than in the latitude of Central Ohio; and melons, Indian corn and many other things come to a perfection not attainable in more Northern latitudes.

The Winters are mild and short, and stock requires but little care. Mr. S. said that cattle were good beef when he left, (about June 15th,) though the Spring was about a month later than usual. (By the way, cattle-growing would be a lucrative business for those who are disposed to go into it.) Fruit is a pretty sure crop. Last Winter was unusually cold. The ground froze under the leaves, and the inhabitants were afraid their timber would all be killed! The cold season being shorter and less severe, many expenses would be greatly diminished, as, clothing, fuel, etc. People would not need to make slaves of themselves to maintain a mere existence, but could afford a little leisure for rest, and to cultivate their higher natures. A situation well to the South would be desirable for this reason, as well as that it would be better for fruit.

All the land offices have been lately closed, to keep out speculators, it is supposed; but pre-emptions (which hold the land for a year,) can be made at any time. One man might pre-empt for others. Mr. S. did so for several friends. The amount of land one man may buy with the benefit of the graduation

law, is 320 acres—enough for a reasonable man, I think.

I have not learned as much about the 12½ cent land as the other, but understand that it lies mostly in the S. E. part of the State, (St Louis district.) One man I talked with, said it included as good land as any in the State, but that it was generally too uneven to suit him. (He didn't like Kansas for the same reason.) That is just the reason why I would prefer it, unless it is too broken. It would be better than a level country for several reasons—better for fruit, better scenery, better water and more healthy. I would rather have it a little mountainous than not. Besides, the other reasons, it would give good southern exposures for grapes and other fruit.

Land at 12½ cents is certainly preferable, (other things being equal,) to that at 75 cents. But I would not sacrifice anything worth while for such a consideration. With a rapid influx of immigration making a ready market for all that could be raised, a man ought to make enough off his land in a single season to pay for a good home at 75 cents. Some who have means to do so, might prefer to buy improved farms. These, as I learned from Mr. S., can be had far cheaper than farms similarly situated farther North or East. He stated that farms with first rate improvements could be got at from \$5 to \$25 per acre.

The fact is, slaveholding in Missouri is getting to be a precarious business, and slaveholders are anxious to leave and go where their property will be more safe. Slavery will probably continue to exist in Arkansas, south, and the Indian Territory, south-west, and it would be advisable to locate far enough from either to be out of its atmosphere—30 to 50 miles I would consider a safe distance. It would also be desirable to locate on a stream large enough to furnish plenty of power for machinery, and perhaps also water for irrigation, etc.

Now, what I am coming at, is this: There are several Reformers in this neighborhood, myself included, who talk of going to Missouri and starting a reform neighborhood. I am acquainted with several in other parts who will also be likely to go. We want to get as many whole-souled, practical reformers as we can who like the idea to go with us. We want if possible, to go in sufficient numbers to control popular sentiment, establish a Union Store, Library Association, and such other measures of economy and progress as may be thought best. I would not propose any special rules for future action, but leave it to circumstances to develop such measures as may be needed. Some may form Associations, and others co-operate in certain directions as a matter of economy. It would be desirable to have none along but those who are practical in their Reform, and who dispense with tobacco, pork, drugs, and spirituous liquors.

We do not expect entirely to escape the privations incident to the settlement of a new country, but there will be much less than in Iowa or Kansas, for the reason that Missouri has been partially settled for a good many years, and the necessaries and conveniences of life are far more plenty than in newer and more northern states. I think the advantages to be gained will far overbalance the privations; and those who cannot endure a little temporary inconvenience for the sake of the benefits to be gained, are not worth having.

Whatever is done, should be done without unnecessary delay. I would propose that some one or more suitable persons who can do so, start on an exploring expedition as soon as possible; find a suitable location (where there is considerable vacant land in a body;) make a start for themselves and pre-empt for others who could follow up as fast as they got ready. (Pre-emption fees are one dollar.)

Let us have as much concert of action as circumstances will allow.

Any person possessing farther important information respecting Southern Missouri, would confer a favor by publishing it.—Those wishing to join the movement, may address the writer, (enclosing a stamp if an answer is desired.) We expect to re-

port progress through the Social Revolutionist or Vanguard, probably both. Correspondents may address—

M. BOYD,

Union Co. Water-Cure, Cottage Grove, Ind.

☞ Spiritual and Reform papers copying the above, would confer a favor on those interested and aid the cause of Progress.

CHURCHES AND JAILS.

The Rev. Mr Townley, Paris, C. W., in a letter to the Toronto "Globe," remarks as follows:

"It is declared upon what appears to be competent authority, that five-sixths of the people of the neighboring republic attend no place of public worship. Is not this a crime quite as heinous in the sight of Heaven, as those for which hundreds are sent to our jails and Penitentiaries?"

In respect to the answer to this question, opinions differ somewhat; yet we believe, it is found that quite a large portion, probably, the larger portion, of the inmates of these institutions, as well as of the lunatic asylums, and poor-houses, are church-attendants. Moreover, the per-centage of crime among clergymen is greater than among persons following many kinds of business considered more or less noddy. Play actors and printers, for instance, are not usually remarkable for piety; orthodox compositors are rare birds; yet the per-centage of crime among these two classes is very low; while, not very long since, there were six orthodox clergymen at once in the State prison at Auburn.

For the comfort of Mr. Townley and others, we are happy to state the proportion of church-goers in the U. S. to be rapidly on the decrease, and that most of those who do go attend as a matter of business, fashion, or both.

A. C.

TRADING ON FICTITIOUS CAPITAL.

One of the grand arguments of the opponents of Spiritualism is, that it is "filling the Lunatic Asylums." The basis of this assertion is to be found, among other places, in the last annual Report of the Southern Ohio Lunatic Asylum, located in this place, which at the time of issuing the Report, contained 133 patients, out of which the immense proportion of TWO are attributed to "spirit rappings." As classified in this report, "Religious excitement," "Intemperance," and "Thirst for Revenge," are the leading causes of insanity.

One of these two, we think, was for a short time, an inmate at "Memnonia." He himself attributed his insanity (after he left,) to over-working and under-feeding while in that model "School of Life."

He had overstudied at Antioch College previously, and was probably a Spiritualist.

The other case, we know nothing about, but presume if any Spiritualist should become insane from any cause, especially if he talked about spirits in his ravings, his insanity would be attributed to "spirit rappings" as a cause. If a similar principle was acted upon in regard to other religious opinions, probably 100 of the 133 cases would be debited to the leading religious denominations of the day.

A C

☞ Don't run about and tell acquaintances that you have been unfortunate. People don't like to have unfortunate persons for acquaintances. Add to a virtuous determination, a cheerful spirit. If reverses come, bear them like a philosopher, and get rid of them as soon as you can.

IMPORTANT QUERIES.—1. Is the "powder magazine" published monthly, and is it considered a safe magazine for quiet families?

2. Would the hydropathic treatment cure the "eruptions" of mount Aetna?

3. Are dead letters ever known to revive after they reach the dead letter office, and if not, what is the use of sending them there?

Vanguard.

SATURDAY, JULY 25, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

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

Postage stamps received in payment.

MARRIAGE AND INDIVIDUAL SOVEREIGNTY.

Friends A. C. and A. D. C. :—Dissenting as I do in all sincerity from some of the positions taken in your note of reply to my proposition, I shall examine them briefly.

Marriage for life and copartnerships for business seem to me to be very different. The copartnership involves only industrial or business energies, while marriage involves the person itself, the heart, the very being of the individual. Yet I should regard copartnerships undertaken for life as necessarily unfavorable to freedom; and, knowing myself as I do, I could only engage in such relations with opportunities open for CHANGE AND VARIETY. If copartnerships which involve only business energies, without opportunities for change, thus militate against freedom, so much more is marriage likely to become despotic, in that it involves the very life itself.

You admit that where the parties are uncongenial or either is disposed to tyrannize, the institution of marriage is incompatible with individual liberty. Now, first, parties contemplating marriage cannot become thoroughly acquainted with each other before entering into the relation, and hence, most conjugal unions are more or less uncongenial, as all unprejudiced observers testify. Secondly, the great mass of men and woman are not yet developed above the plane of despotism, and hence they do seek to manage each other in conjugal relations. If, therefore, we admit these two facts, it follows that the marriage institution is more or less a practical despotism.

But again, this despotism does not affect the parties who are wedded only, but reflects upon such as cannot wed without entering into uncongenial relations. This obtains in all monogamic society to a greater or less extent, but most, where either sex is considerably more numerous than the other. Thence, under such circumstances, the exclusive monogamic relation defrauds men and women of the right of parentage. It is an essential despotism which thwarts the purposes of nature in the constitution of sex in the human kind. But the points made in this paragraph and the preceding one, I do not insist upon at present.

You instance your own experience as a fact which cannot be annihilated. This fact I cannot admit, without considerable qualification. The public use you make of it gives me the right to examine it. Whilst it was not due to any uncongeniality or to any wish on the part of either to tyrannize that I know of, yet one of you, A. D. C., placed the fact upon record a few weeks after marriage, that she "was not free as she was before." This "fact" does seem to annihilate the one you so much rely upon to sustain your position.

A few points illustrative of the case: Some one has said in defense of marriage, admitting its bonds, that "what we know is inevitable, we come to bear with patience." Thus marriage may trench very palpably upon our wanted freedom, at first, and not allowing ourselves to think there is any thing better for us, we may at length manage to make ourselves believe that the area of our freedom is as great in marriage as it should be. We get used to lumbering along with a pair of heavy boots, and do not realize their weight till we throw them off. I have known persons who claimed a degree of happiness in their marriage, which, themselves extensive observers, thought unusual; their relation was peaceful, and they were rather passively happy; but it was only

when a large field of freedom opened to them, and they found new attractions, that they realized that thrill of joy which other affinities in greater freedom only could give. It is also a record of history that persons released from prison after being long incarcerated, have asked to be remanded back to their gloomy homes, as the dungeon afforded them all the freedom they now wanted. Something like this we know is true of negro slaves in many instances; they return to their masters, because they find with them just such freedom as they desire. The same is true of the great mass of civilizees; they want no release from marriage, because it furnishes them all the freedom they wish. These considerations go to show why or rather how it is that some who feel constraint in the connubial yoke at first, may afterwards come to adduce their own conjugal experience to prove that marriage is compatible with individual sovereignty.

You say, "If the monogamic, life-lasting love relation is our ideal—if we (and perhaps millions more) find in it our highest freedom, who can prove that such a relation is incompatible with freedom?"

I know of slaves in the state of Maryland, and there are many such, who could flee the chattel relation any day, without interference by their masters, yet this life-servile relation is THEIR "ideal;" therefore "who can prove that such relationship is incompatible with freedom?" Now we have this matter just in a little nutshell. Freedom is of various grades—and some are satisfied with such freedom as there is in the system of wages slavery, others with such freedom as there is in systems of political despotism, and still more with such freedom as there is in marriage, but I deny that it is properly MARRIAGE freedom. Marriage is the conjugal union or yoking of two human beings together, and so far as it is anything, it is arbitrary and despotic. There is likewise some political freedom in an absolute government, but it is freedom which obtains in spite of the absolutism.

In conclusion I will say that as long as "millions" regard marriage as their ideal and find in it their highest freedom, they must expect to suffer from its essential despotisms, just as Cato and Dinah who find their highest freedom in the "peculiar institution," must expect to endure its essential despotisms. If yourselves find your ideal, your freedom, your individual sovereignty in marriage, then is your freedom and individual sovereignty different from mine. Having breathed to some extent the atmosphere of social freedom, I may have been fortunate in finding affinities as satisfying perhaps as any that have been consummated in your own case. Then the difference between you and myself at the present writing, seems to consist in the different conceptions we have of freedom or individual sovereignty. According to your conception of freedom, marriage is compatible therewith; according to my conception of freedom, marriage is incompatible. Your freedom is one thing, my freedom another thing—different if not in kind, at least in degree—the one compatible, the other incompatible with the institution of marriage. You are right from your point of view, and I am right from mine; and such being the case, there seems to be no real ground as to this vital point, for a controversy. Very truly your friend

JOHN PATTERSON.

REPLY.

Friend John makes, or tries to make quite a point of the "fact placed on record by A. D. C. a few weeks after marriage," viz: that she was "not free as she was before." But though our friend triumphantly assures us in a private note that "if you are dodging, I shall be after you," and though it might appear to many who are not acquainted with the circumstances leading to our union, and to superficial reasoners that I am indeed caught in my own net, yet when we closely examine the whole, it really amounts to nothing at all on the side of our friend.

It is true, I did not feel so free some weeks after marriage as before. And why? Society says to the married, "you must do so

and so ; the freedom of single life is no longer yours:" and though we married ourselves, believing marriage to be an individual matter, I felt in the eyes of the world I was the wife, the appropriated something, of a man. I saw all this, and did not feel free ; there was something more needed than merely marrying ourselves.

This feeling however, soon passed away, not because I realized my condition "inevitable," (which it was not;) not because I got "used to lumbering along with heavy boots." No ! but because I realized that the "bond"—love—was of such a character as to keep us together, because we concluded practically to recognize individual sovereignty, and determined that in spite of public opinion or any other despotism, we would only remain together so long as love could keep us.

By this union, I am freer in very many respects: I am also happier and better; but by this copartnership I am also restricted in some directions. For instance, our union has resulted in a child. Now, having this child, I cannot leave him for half an hour but I feel the necessity of returning as early as possible. I cannot feel that freedom in a country ramble I did previously.—There is a care—a bond; and I can say in truth, I do not feel as free since I had a child, as I did before.

Look, however, at the other side of the picture. I have wished for a child ever since I was a child myself; and in my child I realized the fondest desire of my soul. It is an indispensable source of happiness to me, and it has clothed life with ever-blooming roses. Nevertheless, my freedom in other directions is contracted, though basking in the great freedom of parental love.

This result will more or less obtain in all engagements or transactions with our fellows. We cannot make an engagement or enter into any business transactions, without imposing bonds on ourselves; but shall we for this reason, hie away to some lonely cave and turn hermit?

To be brief: We feel ourselves copartners—our union a copartnership of equals in social and business relations. Such, of course, involves regulations, understandings, necessities, or bonds, if you please, friend John. On the other hand, love, affinity, attraction, freedom and individual sovereignty are the principles and rules, the alpha and omega, the beginning and the end, the first and last.

A D C

To much of the preceding, we have no reply to offer, for the reason that Mr P. is attacking something we do not defend. We object to any partnerships or relations which compel two or more persons to remain in any capacity much longer than is advisable for mutual benefit.

As to "becoming acquainted with each other," we believe that if people will cultivate their intuitive faculties and use some degree of judgment and common sense in forming these relations, they can become sufficiently acquainted with each other for all practical purposes in at least nineteen cases out of twenty. For the twentieth case, a remedy is easily provided. The power of ownership should be removed in all cases.

If the people should not enter into monogamic love relations, because "the great mass of men and women are not developed above the plane of despotism," then, for the same reason, they should not enter into any relations at all, because despotism, if it exists, will manifest itself in any conceivable relation into which such persons may enter. To carry out this principle, every one should be a hermit and live as far as possible apart from every other loving being. But the despotic principle cannot be starved out in that or any other way; it must be outgrown.

As to one sex being more numerous than the other, statistics establish the fact that the difference is little or nothing.

As to people being satisfied with that from which they cannot escape, it is not true to any extent of chattel slaves or prisoners. Were this position a correct one, however, it would be

worse than useless to make people dissatisfied with that which they cannot escape.

The comparison of monogamy with chattel slavery is evidently fallacious, and based on a very superficial and prejudiced view of the respective institutions. That there is much in the compulsory marriage relation similar to chattel slavery, and in some respects worse, is undeniable; but that the relation of pairs has necessarily within itself this same element of despotism, is an assumption unsupported by proof. In the relation of chattel slavery, the owner reaps whatever advantage may accrue from the relation, the slave suffers all the inconveniences. (We speak of slavery in the extreme form in the cotton and sugar plantations; but for these, it would die out.) In the marriage relation, even in its compulsory form, advantages are given as well as received by both parties. Else, how is it that so many voluntarily form that relation with such an amount of experience before them?

Freedom is not the sole ingredient of perfection, and absolute freedom cannot be attained in any conceivable relation of life.—Even in conducting a free journal, our friend finds it necessary to exclude much that is presented, even of that which is unobjectionable as regards style and subject.

An urgent call for "facts" bearing on a certain question, was recently made in the Social Revolutionist. A large number on one side were furnished and inserted. A. D. C. offered a few on "the other side," under that title. The title was, oddly enough, retained, but the facts constituting "the other side," carefully excluded. The article in this form strikingly resembles the play of Hamlet with that important part omitted.

It is not, therefore, surprising that A. D. C. "a few weeks after" such exclusion does not feel in writing for the Social Revolutionist, as "free as she was before," when she thought that journal free for any opinions or facts bearing on the great social questions of the day.

Nevertheless, we apprehend that our friend would not think us warranted in these grounds, that the Social Revolutionist is "emphatically free;" "the only free journal in the world."

A D C A C

GONE HOME.

Benj. Urner of Cincinnati, left the form on the 3d instant, in the sixty-second year of his age.

He was an earnest and rational Spiritualist. He was much interested in the plans of Dr and Mrs Nichols previous to their becoming Catholics. Their doing so gave him a great shock.—He remained firm in his previous convictions, but his health about that time rapidly failed. Some of his friends considered his disappointment in that respect to have been the main cause.

He was no mere theorist in reference to his opinions on future life, but had a practical and earnest faith in love and progress.—While extensively engaged in mercantile business, he was noted for his remarkable kindness of heart. He was, in short, one of those rare specimens of humanity who combine a cool head with a warm heart.

We hope to hear frequently from him, now that he has realized more than "Esperanza" ever promised, in a state of being where the outer form and life correspond to the interior aspirations. His teachings from the spirit life will be as reliable as his conduct here was truthful, earnest and kind.

A C

☞ All degradation of human nature proceeds from the oppression of labor, and of course the greatest sinners are the idle, the proud, the aristocratic and the monopolist, who degrade the first of virtues as drudgery and menial service, beneath the consideration of ladies and gentlemen.

BUSINESS CO-OPERATION.

The commercial spirit is based on a pecuniary motive which is always prominent in all business relations. The surplus products of the husbandman are bought up by the capital of the rich merchant, and pass from him to the consumer at a high premium; and thus capital wields a potent influence over those who are necessitated to rely on it for the supply of their material wants. Thus it is that speculators find their booty under our present disorganized system of labor. Let the various departments of human industry be associated for exchange of commodities, and the manufacturer could transfer his cloths to the farmer for his products, and each would receive his goods at a little above cost, instead, as at present, at twice or three times the original cost.

It is apparent that something should be done in the way of unity of effort, or co-operation, by which persons of small means may club together to secure the advantages of capital and counteract the power which is now operating to crush the worker and degrade labor. The exclusive system of every one pulling by himself affords a glorious chance to avarice of attaining its end by intercepting intercommunication between the laboring classes.— Thus I, who am a worker, cannot deal directly with another worker engaged in the manufacture of varied implements, and I must go to a middle man who keeps the articles on sale that I need, and pay him a large premium on the cost of purchase from the maker. Could I go directly to the manufacturer, I could buy at first cost, and the same would be true to him in regard to the products of my labor. But we, workers, being isolated and with small means, cannot cope with capital, which has things all its own way, and we must "bow to the powers that be."

There is no remedy for this but in fraternity of effort. Let the workers unite in some way and pull together, and they can create a capital which will place them in a position of independence. Then several departments of industry might be connected in interest through business co-operation, and so strengthen each other against the mighty power of capital in the degradation of labor.

Let us have business co-operation on the world's principles.— Is there any reason why we cannot have it? Copartnerships are formed to transact business by the aid of larger capital, and they are generally successful. By the adoption of the same principle of co-ation, owpere can turn the scale in favor of humanity.

I cannot in this brief article presume to enter into lengthened details regarding this matter. It requires but a glance at the subject to perceive the practical advantages that might be derived from a sensible plan of business operations.

L. H. BIGAREL.

SUICIDE FROM NOT BEING A SPIRITUALIST.—From the New England Spiritualist we learn that Capt. Daniel Drayton, of Philadelphia destroyed his earthly life by taking poison at New Bedford, Mass.

"In our last conversation with him, he expressed an earnest wish that he could believe in Spiritualism, but said that he had been unsuccessful in obtaining such evidence of its truth as he could deem satisfactory. If, said he, I could only converse with my departed friends, it seems as if it would give me encouragement and strength to bear up under the ills of life, and resist the temptation to self-destruction which often well nigh overpowers me. But I get nothing that satisfies me that they exist; and at times I doubt if there is any hereafter or any God, and I think I may as well put an end to this existence and have done with it."

☞ All letters on business connected with the paper, should be addressed to Alfred Cridge, or, Editors of the Vanguard, Dayton. Private letters for Wm Denton should be addressed to Middlefield, Geauga county, until Sept.

Extracts from Correspondence.

In reference to the project for a Phalansterian School, Alcan-der Longley writes as follows:

"These (our) organization arrangements are proposed as the most simple and efficient that can possibly be devised to carry out our objects in accordance with the general plan given by Fourier. And, I think, in no other way can there be as much Individual Sovereignty and as little loss of power than to have an individual head to each serie and to the school — each to be responsible to the majority of interested persons."

"THE ORIGIN OF MAN."

We have now in hand for Mr. John Semff, of Chilicothe, a rather remarkable work written by him, entitled, "The Origin of Man, or Mortality and Immortality." It will richly repay perusal; but, by some mistake, we can hear nothing from the author; hence, the type is kept standing, and business otherwise disarranged, to our serious loss, as well as his. If our friends in Chilicothe would make such enquiries as to enable us to re-open communication with Mr. S., (who is a Spiritualist,) we should feel indebted to them for relieving us from considerable inconvenience.

OFFER AGAINST OFFER.

Mr Coates of Union City, Ind., offers \$25 for satisfactory spiritual tests; the Boston Courier \$500; and Dr Hammett \$3,000. As a set off to these, we have the Saturday Gazette offering \$500 to any person not a medium who can do certain things that mediums have done; James J. Jarves in the Boston Courier, offers

"A reward of five hundred dollars to any one of the mediums through whose agency I have witnessed what seemed to me pure phenomena, provided said medium shall disclose to me the means by which such phenomena were produced, so that I or any one of ordinary intelligence and physical power, shall be able to produce the same, presuming your explanation of imposture or trickery to be the correct one."

Hon. W. Cathcart, proprietor of a Spirit room in Laporte, Indiana, has an offer of long standing of one or two thousand dollars (we forget which,) to any person not a medium that will do what has been generally admitted to have been done in his rooms by what purports to be spiritual agency; and Wm. Story writs that—

"As much as thirty thousand dollars were offered in good faith to a medium if he would disclose his secret. Although poor and covetous, his sole reply was, that 'he could not — he did not know himself how it was done;' and he finally wept from disappointment at his inability to secure so large a sum on apparently such easy conditions."

Well, what does it all prove?

☞ The account of the experience of the editor of the Crawfordsville (Ind.) Herald, copied from that paper into the Spiritual Age, is said by a Crawfordsville correspondent of the latter paper, to be a hoax. If so, it is a very poor one, inasmuch as occurrences similar to those described, and some more remarkable, are well authenticated.

WANTED TO KNOW.—1. If steamships are used in navigating the "sea of troubles."

2. If ships "in stays" are ever addicted to "tight lacing."

3. The elevation of the "pinnacle of fame" above the ocean.

Robert Sheriff, late pastor of the Free West Church, Greenock, Scotland, publishes a small pamphlet in which he lays aside the popular forms and rituals of the Church, and virtually denounces preaching as a sham.

DING-A-LING-DONG-DING!

All passengers who have not paid their fares, please call at the Captain's office and settle-I-I-I-I-I!

When arrearages and all balances are paid, we shall have almost sufficient to pay expenses to the close of the first year—besides which, we are certain of a large increase this fall. But, having been disappointed in three payments that should have been made last week, or before, amounting in the aggregate to more than fifty dollars, it is very desirable that those who have not paid should immediately do so.

In a very few weeks we shall erase from the record all non-paying subscribers. In order to do justice to those who have paid, we must soon discontinue sending to those who have not.

The PHILADELPHIA SATURDAY GAZETTE offers "\$500 to any person not a medium, who shall in our presence move a piano as we have seen one moved, without touching it, or without the aid of machines. Here is an opportunity for Professor Pierce, or any professor of Harvard College, to obtain a remunerative sum for a small job. We shall select gentleman as judges, and the conditions which we shall impose will be very simple."

THE PRESS IN GREECE.—There are 17 weekly and semi-weekly papers published in Athens, all more or less under the influence of the Greek Church. So far as the law is concerned, the press is free. A protestant paper is about to be started there.

Athens became the capitol of Greece in 1836, at which time it embraced but two or three thousand inhabitants. It now contains 36,000.—Ex.

☞ The law of affinity and attraction cannot possibly bring together two particles of matter which will not affiliate; and if they are brought into momentary contact by any extraneous force, they will separate again when the force is withdrawn, as soon as a cork and stone will separate in water.

The average profit on English railways is only a little more than 3½ per cent.

☞ John O. Wattles has taken a claim near Moneka, Lynn Co., Kansas, and expects to establish an Agricultural University upon it.

☞ Healthy females of liberal principles, who desire independence and congenial society, and are neither too proud nor too lazy to be useful, should not omit to read an advertisement on the 7th page relative to the hotel at Berlin Heights.

"BE THYSELF."

BEING NO. 1 OF

SERMONS FOR MANHOOD,

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

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

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.

CLAIRVOYANCE FOR DISEASE.

WM. L. VAN VLECK, RACINE, WISCONSIN,

Will examine and prescribe for diseases by Clairvoyance. Address as above. Terms, one dollar and upwards.

Advertisements inserted at the following rates:

Ten lines, one insertion, \$1; subsequent insertions, 25c. per quarter, \$3. Three lines, first insertion, 50c.; subsequent insertions, 12c.; \$1.50 per quarter.

☞ Terms of advertising for Conjugal Relations, HALF the usual rates; viz.: ten lines, 50c. first insertion; 12 cents for each subsequent insertion. For Congenial business relations, full advertising rates, if the person advertising succeed thereby in obtaining a more congenial or profitable position or employment. Otherwise, payment is optional.

DR. E. L. LYON,**SPIRITUAL AND BOTANIC PHYSICIAN:**

West Water street, Dayton, O., a few doors below Liberty.

Prescribes for diseases by spirit direction; has practiced medicine for ten years past, the latter five by spirit prescription, during which time he has had remarkable success in the treatment of the following diseases, viz.:—Consumption, Dyspepsia, Rheumatism, Bronchitis, Palpitation of the heart, Neuralgia, sick and nervous headache, Deafness, sore and inflamed eyes, Cancers, sores of all kinds, Chills, fevers and Agues, together with all those forms of disease to which females are subject.

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

For terms and further particulars, address

DR. LYON, DAYTON, OHIO.

CONGENIAL RELATIONS.

I am a vegetarian, am progressive in sentiment, do not belong to any so-called religious society; in a word, I am what many choose to call an "infidel." I believe in the spiritual philosophy, hence am a spiritualist. I may here remark that spiritualism has done me a vast amount of good, for previously I did not believe in a future state of existence.

I am young, not tall, nervous temperament predominates, hair brown, eyes grey, love music, can play on one or two instruments. I love harmony and beauty in every thing. So much for myself.

I desire to correspond with and find a being who would harmonize with me in my principles, hopes and aspirations. I think I would be most attracted to a gentleman in whom the bilious nervous temperament predominated.

Address EDITH SUMNER, Vanguard Office, Dayton, Ohio.

The gentlemen from whose letter the following extract is taken will be disengaged in about two months. He is unmarried.

"I intend to keep posted in the social movements, and co-operate with some of them as soon as expedient. I should like to be situated among congenial minds, and labor where I could do the most good I have taught school, and practiced physic, both of which I dislike, on the popular plane."

Address—Ernest Hamilton, Vanguard office, Dayton.

WANTED—A female bosom friend and companion, who will divide my sorrows and double my joys.—Age, from thirty to forty, on who has never married, a strict vegetarian, using no tea, coffee, or other stimulants or narcotics, industrious in her habits, and of progressive principles. My age is forty eight. For farther particulars, address J. W., box 181, Alton, Ill.

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

LECTURERS AND MEDIUMS.

Mrs. PARKER, medium for physical tests, Selma Clark co., O.
Mr. Albert Parker, lecturer on the philosophy of Spiritualism and Reform. Selma Clark co., O.

B. W. FREEMAN, a Clairvoyant Healing Medium, from Columbus, O., offers his services to the public in that capacity, and also is a Trance-speaking Medium. He will visit places where his labors may be desired, on applications addressed to him as above.

LECTURING APPOINTMENTS, ETC.

Albert G. Parker will lecture at Pleasant Valley on the 26th. Once or twice as the friends direct, on the first Sunday in August, at Kingston, Delaware Co.

A two-days meeting of Spiritualists will be held in Franklin, Wayne county, Indiana, commencing on Saturday, July 25th, at 10 A. M.

Another two-days meeting will be held in Galatia, Grant co., Ind., commencing on the 29th of August, at 10 A. M.

☞ A Grove meeting of Spiritualists will be held in Steele's grove, near Dayton, on Sunday afternoon, July 26th, commencing at 3 o'clock.

A Grove meeting will be held on Timothy Cox's farm, one mile north of Mesopotamia Centre, O. O. L. Sutcliff, A. B. French and O. P. Kellogg will be there. Time—the last Saturday and Sunday in August.

Wm Denton will lecture at Auburn, Geauga county, on Sunday, July 26th.

☞ Mr. J. M. Barnes of Conneaut, O., is in Richmond, Ind., and lectures there on Friday evening, July 24th.

PSYCHOMETRY.

MRS. ANNE DENTON CRIDGE

PSYCHOMETRIC DELINEATOR OF CHARACTER;
DAYTON, OHIO.

On receipt of a letter, or portion of one, written by the person whose character is desired, a description of it will be sent, far surpassing in accuracy and minuteness any that is merely phrenological. By this means can be attained an accurate estimate, not only of the natural development of the faculties, but also of their mode of action.

As a means of ascertaining character with a view to the formation of matrimonial or business relations, this method will be found invaluable.

Diagnoses, or ascertaining the nature and seat of disease in any given case, is known by all practitioners to be the most difficult and uncertain portion of the healing art. This can be accurately ascertained psychometrically. The remedy can then be easily found and applied, by any competent physician.

The following are a few of the numerous testimonials that have been received:

From S W Shaw, Providence, Rhode Island;
Your Psychometric delineation of my character and development is superior to anything I have ever seen in all my varied experience; and no external power or knowledge, whether of brother, wife or child, can equal it.

Hon. N. P. Tallmadge, Fond du Lac, Wisconsin, writes as follows—

"The character given by Mrs. Cridge, from a letter sent by me (returned with the seal unbroken) is remarkably accurate. What renders it in one respect more striking, is that the writer of the letter examined, has recently lost her husband."

From N. H. Swain, Columbus, O. March 21.

"I am constrained, from the result of your examination, to admit that you are in possession of that which seems to me nearer to absolute knowledge of me than those coesses who have walked by my side all their lives."

From Levi S. Cooley, Georgetown, D. C. March 20.

"The Psychometric examination is, as far as I am capable of judging, quite satisfactory."

From Thomas Colby, Haverhill, Mass. March 10.

"Your description of my character has been astonishingly correct."

From Thomas M. Fish, Henry, Marshall county, Ill. Feb. 25.

"Some days since, the character came. It is rather a remarkable thing—true in all minutiae."

From Wm. L. Johnson, Exeter, N. H. April 8.

"Please give me a reading of the enclosed envelope. The other was very satisfactory."

CONDITIONS.—The letter to be examined, if not sent by the writer, should be enclosed in a separate envelope, not written on, or unnecessarily handled. The writing should be kept as far as possible from contact with other letters or persons; and it better adapted for the purpose it recently written.

Terms.—delineation of character alone, one dollar; if accompanied by description of disease, \$1.50; the latter without the character, one dollar. Examination of two persons, to ascertain conjugal adaptations, three dollars.

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VANGUARD:

A FREE WEEKLY REFORM PAPER.

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

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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 though they 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.

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A WEEKLY JOURNAL OF SPIRITUALISM AND
RELIGIOUS REFORM.

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Published by Murray, Baker and Co, 200 Main street, Buffalo.

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Published in Waukegan, Illinois, every Wednesday, is offered at the following

TERMS:

Single subscription, two dollars a year. Clubs of ten or more, one dollar and fifty cents. All subscriptions must be paid in advance. Address Smith and Brundage, Publishers.

MARY GORDON,

OR

LIFE IN THE SPHERES.

AN AUTOBIOGRAPHY.

Written through the mediumship of Miss Nan Clara McRoberts, of Chillicothe, O. Price, 40 cents, post free. For sale at the Vanguard office. The above work throws considerable light on the nature of spirit existence, and the influence of existing social institutions in retarding advancement in the future life.

A TRACT FOR THE TIMES!

THE PHILOSOPHY OF REFORM—
BY THE "YELLOW-SPRINGS MILK-MAN."

This is an efficient bomb-shell packed in a small compass, and calculated to effect explosions in the orthodox magazines at small cost. Price, 3 cts. each; 25 cts. per dozen; \$1.25 per hundred, post free. For Sale by C. M. Overton, Yellow Springs, and at the Vanguard office.

DENTISTRY. Dr. N. H. SWAIN, Dentist. Columbus, O. Satisfaction guaranteed in all cases, and prices reasonable.

Advertisements.

Books published at the Office of the
VANGUARD.

N. E. corner of Water and Liberty streets, Dayton, Ohio.

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.—5¢.

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 Postage, 20c. Every thinker should read it.

The Religion of Manhood; by Dr. J. H. Robinson. 50 c. Postage 5c.

Free Thoughts concerning Religion; by A. J. Davis. 15c. do. 2c.

New Testament miracles and Modern miracles. J. H. Fowler. 30c. post free.

Society as it is, and as it should be. John Patterson. Cloth, 75 c. do.

Barker and Berg's Discussion on the bible. 50c. do.

Harmonial Education. L. A. Hine. 10c. do.

EVERY BODY WANTS THE PATENT
IMPROVED DOOR-STAY.

The only thing invented that will hold a door firmly in any position.

It is a very neat and simple article, never gets out of order, and is so cheap as to be within reach of all. It is operated entirely with the toe. It bolts the door securely when closed, and holds it firmly at any point when open, without injury to floor or carpet.

State and county rights for sale very low, by

J. R. WALKER, DAYTON, OHIO.

COTTAGE-GROVE WATER-CURE.

This institution is 3 miles from Liberty, Union county, Ind. The locality is well adapted for the purpose, in every respect. A routine Practice is not followed, but all improvements are adopted which may be safely and advantageously applied.

Calisthenics, or Movement-Cure will be put in requisition.—The Electro-Chemical Baths will be administered in all cases requiring them. They are a recent improvement in the application of Electricity in the treatment of many otherwise incurable diseases. Their most marked effects are manifested in cases of poisoning by working in or otherwise using Mercury, Lead, Iron, etc. They are also efficient in most forms of Female Complaints.

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

New Depot for Spiritual and Reform Publications.

No. 5, Great Jones St., two doors east of Broadway, N. Y.

S. T. Munson, (late Ed. Christian Spiritualist.)

EXCHANGES.

WEEKLIES.

Age of Progress, Buffalo, N. Y., \$2.00. (See Adv.)

Clarion, Auburn, N. Y. \$1.

Spiritual Age, New York \$1.

New England Spiritualist, Boston. \$2.

Investigator, Boston. \$2 to \$3.

Spiritual Universe, Cleveland. \$2.

Mediator, Conneaut, O. \$1.50.

Truth Seeker, Angola, Ind. \$1.50.

North-Western Excelsior, Waukegan, Ill. \$2. (See Adv.)

Anti-Slavery Bugle, Salem O. \$1.50.

Banner of Light, Boston. \$2.

BI-MONTHLY.

Type of the Times. (Spelling reform,) one dollar.

MONTHLIES.

Hines's People's Paper. (Land Reform and Education.) Cincinnati. \$0.50.

Social Revolutionist, Greenville, O. \$1.

Periodical Letter, (Equitable Commerce, etc.) Josiah Warren

Thompson's Station, L. I., N. Y. \$0.50.

The Lily, Richmond, Ind., (Woman's Rights.) \$0.50.

The Principle, J. B. Conklin, 477 Broadway, N. Y. \$0.50.

La Spiritualiste de Nouvelle Orleans, 121 Rue Conti, Dr Bar-

het. \$2 per annum.

Herald of Light, (Swedenborgian Spiritualist,) Rev. T. L. Harris, New York. \$2 per annum.

Youths Friend, Longley, bros, Cincinnati. 50 c.

The World's Paper. D. Tarbell, Sandusky, Vt.