

The Vanguard

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SOUTHERN INDIANA.

A short time since I made an excursion to the vicinity of New Albany with the express purpose of looking out a home.

Southern Indiana has been represented as being peopled with barbarians, and the country as possessing few attractions to reformers. The people in that part of Southern Indiana through which I passed, are about as intelligent as people are generally elsewhere. Those who do not expect too much of existing society, would not be much disappointed in the character of the population.

I travelled about twenty miles on foot along the river, below New Albany, and all the way down were farms in a good state of cultivation, many of them perfect gardens. The habitations were good, and the general appearance bespoke an air of comfort and independence. Many of these places were beautiful and commanded a fine view of the Ohio. I could but wish I had a foothold there. I have seen no places I should prefer to them.

The bottom lands extend all along the river, and part of them rise up steep hills.

These bottoms are excellent soil, as was evident from the rank growth of vegetation everywhere. The upper lands are not as good, but better adapted to fruit. I was informed that fruit was always a sure crop there.

I passed through a section of country elevated to fully four or five hundred feet above the level of the river. The prospect was delightful. As far as the eye could reach were hills and valleys in all their native grandeur, with here and there some improved farms. The fresh and invigorating atmosphere had an exhilarating effect upon me, and I felt a new being.

The price of land varies according to the location and quality. On the river bottoms, it is high and not easy to

be bought. A little back it is cheaper. From twenty to thirty miles below New Albany, I learned beautiful farms could be bought for from seven to fifteen dollars per acre. One man offered me a farm of over two hundred acres, a good portion of which was improved, for \$1500. He evidently had a western fever. A small farm of 18 acres, a short distance from his, nearly all improved, with a two-story farm-house, he told me could be bought for \$400 or \$500.

Near the city, land rates high, and is of a poor quality. Four miles back, it can be had for twenty dollars per acre.

Provided an association could be formed, or something could be done on the reform neighborhood plan, I know of no locality that offers more inducements than Southern Indiana. The climate is mild and agreeable, the country very healthy, abounding in numerous springs of clear water, the scenery in many parts unrivalled, and the locality adapted to fruit culture. The soil is inferior to what it is in most parts of the West, but sufficiently productive, with a moderate amount of labor to meet the wants of all, while it is not subject to malarious influences so common to this country, generally.

Reformers could expect nothing from existing society, there, as well as elsewhere. As for isolation, I should prefer to live in some parts of Ohio in preference to this locality. But to a group of reformers, I think it would be preferable to Ohio. Those reformers who wish to obtain cheap homes and live in a healthy locality, should turn their attention to Southern Indiana.

L. A. BIGAREL.

Health comes of itself, but we are at great pains to create our diseases. Health comes from a simple life of nature—disease from the artificial life of nature.—(Belvidere Standard.)

LETTER FROM HOMER BROWN.

Speaking of this paper, he writes as follows :

I see many familiar names scattered through it, but very few with whom I was intimate. Some, it seems have run through all phases of reform and have landed among those who I have ever looked upon as the greatest enemies of progress : but perhaps it is not so. I believe it to be said that "extremes meet"—for aught I know, it may be so in this case, but I am not much of a reader : the fact is, I have not time. Six days in the week, from day morn till dusky eve, I am busy in providing for the wants of myself and others. WANTS, did I say ? yes, but they are mostly useless, and no doubt some pernicious. My business is generally supposed to be unhealthy, trading only to gratify one of the least important senses, sight, and this not of the purest taste.

Don't know that I am a Spiritualist, but some of their teachings are rather consoling, as I think it is a belief with them that we may get in the wrong pew in this world, but we shall somehow be compensated for it in the great hereafter. Certain it is, I don't feel my highest aspirations gratified in scrubbing and painting dirty rooms, daubing myself with poisonous preparations, and generally disfiguring this image of God by hard work and poor living.

But where there are so many drones, workers must work the harder ; what stupids we workers are. How ? why in working so much. If henceforth we would only produce what we consume, and our share for the old, young and disabled ; these so-called mischief-makers would be starved out.

I'll tell you how to avoid rats, or get rid of them. Never keep anything about for them to eat.

That wiseacre—Horace Greely says to our western farmers, "Plant more corn, produce more." Now here lies the mischief ; we have too much. Over production is one of our greatest misfortunes. In our present social and commercial arrangement, over produce is one of the greatest evils that can befall us. Nature is a great economist ; she don't allow things to be lost ; wherever you pile up food, there she sends the eater or consumer.

I have long wished to connect myself with congenial friends in some reform movement. Every one must be workers, with whom I could, or would join ; and we must look alike too, you cant have harmony where there is a variety of temperaments (?)

"Birds of a feather (only)
Flock together."

Entire freedom must be allowed to every passion, desire or impulse ; debauchery, drunkenness, intemperance, are only remedial actions ; supply the demand, and nature would soon produce harmonic conditions, else the author of nature has made a failure. We must first worship nature, before we can worship nature's God.

Very few reformers know what they are about, or else I don't. They, too, lay their sacriligious hands upon the perfected works of God, (or nature, which is all the same,) and foolishly undertake to improve them.

Now if you know of any reformers as bad as I am, send them along ; but don't send DRONES, as we are cursed with them now. I am a theoretical vegetarian and theoretical somethingelse, and if I were PRACTICAL in my highest aspirations, belief and practice, I should no doubt find a home in the higher spheres.

Pshaw ! talk of living the true, pure life in society as it is, you might as well attempt to manufacture powder in the infernal regions.

We must all be hypocrites, more or less. Compromise ! oh, how I hate that word ; but we must knuckle to 'it, squirm we ever so much.

I think that here, or near here is an excellent place for reform-

ers to concentrate. We are near Keekuk, and it is, and always has been a superior market for vegetables and fruit. It is only twelve miles from Nauvoo, where the French Communists are ; but perhaps this would be of but little advantage. * * *

The price of land (5 and 6 miles out on the prairie) would be probably from fifteen to thirty dollars per acre.

I do wish a Socialist company could get a section, more or less, and come on and surround it with a fence ; hogs are not allowed to run at large here, so the fence need not be very close.

—o—

"COMMON SENSE THOUGHTS ON THE BIBLE" REVIEWED BY A CLERGYMAN.

(Continued.)

"The word of God should be perfect and unalterable."

In what sense perfect ? Should every word, pause, sentence, letter—in short, every MARK—be inspired ? You assume here the plenary inspiration of the Bible as indispensable to its perfection ; you virtually deny the possibility of a written revelation without a constant miracle. Let me ask you, How could God reveal himself to our understanding but in our own language ? Is our language imperfect ? So are we imperfect. The book you infer ought to be given us would need a constant inspiration of mind to understand it. Was the ancient Greek a perfect language ? No, sir ; the Hebrew was before it. But the 'Word of God' came in both these languages. Then, if I understand you, we should all have continued to speak Hebrew and Greek, or, whenever we did not, God should have given us a new revelation ! No, sir ; God foresaw all this change of dialect, and gave us such facts as could be conveyed in all languages of the earth. That we have God's Word nearly, or quite as pure as the Greeks, in which language it was first written, is a fact which you ought to know has been demonstrated by the mass of the most able Biblical scholars of this and other ages.—Your objections are old ones, worn out long since, and answered by Norton, Lardner and a host of other writers on the Evidences of revealed religion.

You imply that words have been added and taken out of the Bible, and that we have no means of knowing which they are.

Then, sir, I ask, how "Newton, Adam Clark, Albert Barnes and others" reject as spurious v. 7, chap. 5, 1st Ep. John, which you introduce as an argument to confirm the above position ?—By your own argument I judge you ! These men find abundant of the best evidence that this passage is spurious. There is similar evidence of insertion and omission.

What is this evidence ? I answer :

1. It is not of the character of tradition, or an old story that has circulated until it has become another thing.

2. But there is an original in all the readings of the Old and New Testament, "30,000 of which John Mills collected of the New." You say our translators "chose out" of a variety of readings that which "they thought best." Not so : they translated that on which the majority of the best-authenticated manuscripts agree. When a majority of witnesses agree, the fact is better established. It is easy to show that all the various readings of such a number of manuscripts are but accumulative evidence of a perfect original—far stronger evidence than if we had but one MS, and that the very one Matthew or John wrote. Why ? Because, if we had his own (John's) document, it would still be enshrouded in a dead language. A thousand doubts would immediately arise against the probability of its preservation. In fact, we should need a new attestation from the Almighty himself. God knew better than to thus "bury his word" under the rubbish of accumulated ages.

It is evident to any discerning mind that an original or first-hand copy of the whole or part of the Bible would be of use only so long as the language in which it was written is alive. Then it must find its way into an instrument that will convey it to the mind. Thus it is that in all tongues into which it has entered, we see the same beauty of form and proportion that it had in its old sepulchre in the Greek. "God's Word" has come down to us exactly as we should expect, all things considered.

Further, there is the same evidence that these several families of versions were copied from a general original that there is of the four gospels coming severally from the minds of Matthew, Mark, Luke and John. Each nation stands as an independent witness of having gone to the same original source, and forms an independent family of testimony ; viz :

1—The western edition, or Latin version. 2—The Alexandrian edition, with which Origen coincides. 3—The Elessene edition, from which the Syriac version was made. 4—The Constantinopolitan edition.

Again—most of the original writers of the New Testament lived some time after they wrote. Of course, hundreds were eager to obtain copies of their writings. If, then, the first copies were incorrect, the authors could have protested. Christians, of course, were wide-awake to protect the purity of copies which only (in their minds,) were of divine authority. "Pious frauds" were buried as fast as they sprung up, and were less and less successful as true copies were circulated. If, then, we have MSS 1,200 years old unaltered, is it inconsistent to suppose the first MSS were kept half that time unperverted? Yet there are some nearly 1,500 years old, as Dr. Woide and others have ascertained. Dr. Kipling fixes the age of the Codex Bezae at the second century.

However, I am not particular on this point, as it does not affect my position.

(To be continued.)

FRIENDS' YEARLY MEETING AT RICHMOND, IND.

M. W. states that the Hicksite Friends convened on the 27th ultimo to transact business, &c. He speaks highly of S. M. Janney both as a speaker and writer; he says he is "well known, but not as well as he should be, and has done honor not only to his own denomination; but to literature generally by his various writings." He is the author of a life of Penn, "conceded to be the best presentation extant of that illustrious man." Is uncompromisingly anti-slavery in his principles, and has "given up the sing-song manner, and other affectations of too many preachers of that sect." "The remark is frequently and humorously made, that the friends compromise in their opposition to music, by singing and preaching simultaneously. I think nearly every one prefers having the two exercises kept apart, except as they are combined in a natural articulation and modulation."

The orthodox Friends commenced their yearly meeting there last week.

THE WESTERN OLIVE BRANCH, is edited by Miss Carrie D. Filkins, and published semi-monthly at Bloomington, Indiana; price, \$1 per annum. Subjects, Temperance, Education, and the arts and sciences. The editor, we take to be fearless, uncompromising and progressive on the whole, not caring to sacrifice conscience at the shrine of popularity. Our appreciation of a portion of its contents is manifested by the selection of a piece for our poet's corner, (in which nothing third-rate finds a place) from its columns. The following extract shows whitherward tend the aspirations of nearly all earnest workers in any department of moral reform:

Long, weary years have passed over us since then, but the memory of childish sports is fresh and joyous—yes, joyous ever, though a father, and many, many of the early loved, have gone through the dark valley. It is joyous to believe them safely moored beyond the storms of time—joyous to believe that now and then they can look upon us, and wait to welcome us home—joyous to know that as beautiful as this world is, with its flowery meads and broad prairies, its lofty mountains and quiet valleys, dark old forests and silver streams, oceans, islands, lakes and rivers, it is as darkness compared with the glory of the next, whither we hasten. In view of these things the spirit grows strong,

"To be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

ERRATA.—Our last number was wrong in the date, that of the preceding number not having been changed. It should have been October 3rd.

ORTHODOXY AND LICENTIOUSNESS.

Some startling revelations have recently been made in New York city concerning the existence of extensive publishing house, engaged in the dissemination of licentious literature. The authorities made a descent upon the concern and secured several implicated, together with the business and other books belonging thereto. A paper called the 'Venus Miscellany' was published weekly, in connection with the establishment, and according to the subscription book, must have had a large circulation.

Some eastern journals publish the names of several patrons of this establishment. Among them we find several residing in Illinois making the very loudest pretensions to morality, and who at home, are constantly lamenting over the low state of morality; talking of Sabbath schools, temperance societies, and sending the Bible to the destitute; men who make a never-ending ado if they see a neighbor reading a political paper on Sunday, or doing any act of necessity, or even mercy, because it was not postponed until Monday! Men's names are on that list who, to our certain knowledge, stopped their home papers because they contained puffs of the theatres. Springfield is fairly represented.

For the preceding we are indebted to the Belvidere Standard. Now, O, orthodox religionists, for a lecture on the licentious tendencies of Spiritualism, Socialism and Infidelity! But "first pull the beam out." etc.; also taking care to bear in mind, as a proof of the licentious tendency of those ideas, that NO SUBSCRIBER TO THE VANGUARD IS ON THAT LIST, so far as we could find. Other liberal papers could probably give a similar experience.

"BY THEIR FRUITS YE SHALL KNOW THEM." A. C.

ADVANTAGE OF PHONETICS.

The social value of the reading reform is, however, clear and important. It consists in the substitution of a rapid, intelligible, enlightening, intellectual and morally elevating process, for a tedious, unintelligible, confusing, intellectual and morally debasing operation. But we may confine ourselves to one point only, and in conversing with practical men, who have not had an opportunity of watching the effects of the Reading Reform on school children, and may think that they, have themselves gone through the serried column of the spelling book without moral or intellectual scathe, it is most advisable to adduce one single practical and ready measurable fact, and that is—By the Reading Reform you teach to read in the common print in less than half the time now required. * * * * *

Now it requires but a slight knowledge of arithmetic to perceive that if a child is now two years learning to read, and he accomplishes the task in one year, (by the Phonetic method,) he will have a year more at school to learn something real, some 'common things,' to acquire some KNOWLEDGE, in short. To reduce the Reading Reform to this, is to take it at the very lowest, but taken at this estimate no practical man can deny, that if this result can be established, the system is pregnant with most beneficial consequences. And this will show him that we are not spelling-book enthusiasts, but social reformers of the most practical class.—(Reading Reform Journal.)

CHINESE SUGAR CANE.

The New Orleans Picayune announces the arrival by the steamer Lecompte, Capt. Johnsen, of 66 barrels of new molasses, made from the Chinese Sugar Cane, on the plantation of Mr. Delery, parish of St. Bernard. This is in anticipation of usual receipts of new molasses. It is considered an excellent article. The plaquemine (La.) Sentinel learns that Michael Schlatre, Jr., of Iberville parish, succeeded a few days ago in making nearly two hundred gallons of excellent syrup from the Chinese Sugar Cane.

As yet we have learned of no press being constructed to answer the general want to extricate the juice from the stalk.—Would it not be well for those who raise the 'Sorghum,' to club together and get a small wooden hand-mill and press constructed. It might answer for several as no two would want it at the same time, probably. The expense would be trifling, and the practicability would be thus tested.—Farmer and Advertiser.

Vanguard.

SATURDAY, OCTOBER 10, 1857.

THERE IS NO REGENERATION BUT IN FREEDOM.—SWEDENBORG

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

LETTER FROM WILLIAM DENTON.

Canton, Ill., September 24th, 1857.

The soil of Kansas is excellent, I do not believe there is any better in the world; it is deep and dark, not sticky, (like some of the black soil in the north of Texas, which is altogether unfit for fruit-growing,) but fertile and well calculated for all the fruits and grains of the temperate zone. I have been surprised on analyzing some of the high soils and mounds, to find the soil even in these exposed situations, both deep and good, and producing the "Indian compass," a weed whose flat leaves stand north and south, and which is a sure indication of a good soil. Stone is very abundant, limestone principally, though free-stone is found in many places. Saw some fine blocks in a ravine near Twin Mound. Blocks of stone are found lying along the sides of the ravines, generally of a proper size for fencing and house building, and at no distant day the Kansas houses universally will be abiding structures of rock. In Lawrence I saw several stone houses, and some in the country; was informed that they can be built cheaper than frame houses.

Many persons would consider the country in the vicinity of Hiatt's almost destitute of timber; but, although a few groves planted on the open prairie would improve its appearance, there is plenty of timber for fuel and building purposes within a mile, and for fencing it is almost unnecessary.

Within seven miles of Twin Mound there is a large body of timber at the junction of the Waukarooosa and Rock rivers, where there is also a good saw-mill employed in putting it into shape for use. The price of timber is high, but this arises more from the high price of labor than from any scarcity in the article.

It is desirable that a country should have timber in it, but I would rather settle in the center of a prairie, with not a stick of wood within five miles, than to go into a forest and chop a farm out of the dense timber. In the one case I could have a home of beauty in a few years with trees where I wanted them, and in the other, after incredible labor, have my fields bristling with stumps that it would take a short life-time to extirpate.

In Kansas the timber lands are all taken, and many persons for the sake of a few trees have taken very broken claims, and others swampy bottoms where sickness will haunt them as long as they live.

I am sometimes inclined to think that fondness for timber is the result of sympathy—wooden-headed people being naturally drawn to wood. In those parts of Illinois that have been settled for a number of years, prairie land sells for double the price of that which is timbered, and there is more timber in the country now, as I was inform-

ed by the oldest settlers, than there was twenty years ago. When the annual fires are stopped, the young trees spring up; and growing in rich soil, where there was only heaps of bushes a few years ago, there is now a respectable wood.

There is one reason why I would rather live in a country where there is little timber; ugly snake fences would not destroy the beauty of the fields. Instead of being set in a frame-work of living green, an osage or hawthorn hedge, fields are hung round with rotting sticks as ugly as they are troublesome and expensive.

I should like Kansas better if the springs of nature were more numerous, but it is impossible to find a country where all perfections are united. Within half a mile of Twin Mound there is a good spring of excellent water, and good water can be obtained anywhere through the territory by digging from 20 to 30 feet.

Artesian wells could no doubt be sunk for two or three hundred dollars, and living springs artificially formed wherever they were wanted.

The best drink, however, is rain water, and every family should have a cistern large and deep, to collect the pure liquid as it is distilled from the clouds of heaven, nor drink the lime-charged water of the earth.

Wild fruit grows in great abundance; in the ravines around Twin Mound are found strawberries, raspberries, gooseberries, plums, large and sweet grapes, hickory nuts, hazel nuts, walnuts, butter nuts, and I know not how many more: the plums and grapes I can pronounce from actual experiment to be excellent.

There is no nobler employment in the world than fruit-growing; who would raise pork when he might raise peaches? Who would spend his days in a stable when he might be in a strawberry bed? It is strange that such people can be found: no better place for fruit-growing than Kansas can, in my opinion be found. More in my next.

W. D.

WHY DID HE DIE?

SPIRITUALISM AND SIDE-ISSUES.

In reference to our recent bereavement, Mr. Everett, of the *SPIRITUALIST*, makes the following remarks:

What do they need; and what will suffice to satisfy them? Not the old creed, founded upon the declarations of others—not an 'intellectual belief in a future state'—that will never do.—They will tell us so. And here, again, they are just where the millions of mankind are. They are not exceptions to the general rule!

We have it. The secret is out, at last! Away with this old fogyism—this 'dog-biter' of theology—this ridiculous absurdity of supposing that a demonstrated immortality is worth a serious thought. Let us have a feast of 'side-issues.' Let us know how to be born aright—how to be married aright—how to secure woman's rights—how to prevent land-monopoly—how to build houses on the plan of the human body—how to construct shingle-machines, and a new motor—how to remodel government—how to live without labor. Let us call a convention, and discuss these important matters. People have always believed immortality; what is the use of all this talk about it? Spiritualism is good for nothing, unless it can regulate the vegetable market, and reduce the price of pork! Where is John Patterson; where is Joseph Treat; where is sister Nichols; where is Henry C. Wright? Here is a mother in affliction—a young Rachel mourning for her lovely child—not refusing to be comforted, but looking for the consolations of a hope of eternal good, founded on eternal things.

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We refer to this matter chiefly to show the power of pure phi-

losophical spiritualism to assuage the grief of afflicted humanity, and to impart a joy which the world can neither give or take away. We commend the words of Mrs. Cridge to the serious attention of our readers; and trust that in what she says they will find an apology for the course which we have marked out for ourselves. If our labors shall result in bringing one enlightened soul into the full enjoyment of the hope of immortal life, we shall not have labored in vain, or spent our strength for naught; if instrumental in imparting that joy and that knowledge to many, our reward will be great and everlasting.

As our loss is only one in millions, and the question of premature deaths is of general importance, we may not be thought egotistical if we enter somewhat into their causes. The above remarks of Mr. Everett, some letters of inquiry that we have received, and the desire probably felt by many to know why a REFORMER'S child should die so young—all these indicate some explanation of the case to be requisite.

While we agree with Mr. Everett that what he terms "side-issues" can impart no consolation in such cases, and that a philosophical Spiritualism apart from "side-issues" DOES confer all the comfort that can be given under such circumstances; yet, as "prevention is better than cure," and as that prevention can only be found in the discussion of "side-issues," it follows that Integral Education and higher social and industrial conditions are of no subordinate importance in comparison with Spiritualism, and that inferior social conditions are directly at war with health and adequate physical and spiritual development.

We may state in brief that our child's sickness resulted from difficulties and inconveniences consequent on wrong social arrangements beyond our control, which prevented his retaining that natural, healthy condition which characterized his early infancy.

Details in this connection could not be stated without unnecessarily wounding the feelings of those whom we respect. He was however, in a fair way of outgrowing these; but when taken with his last sickness, the extra attention he required, added to our being so occupied and worried by the details of business and housekeeping, (in which latter no assistance could be obtained) and the needless labor characteristic of isolated life, prevented the requisite conditions for Spiritual communication being attained to any extent. We had to act hurriedly, with minds and bodies wearied and overtaxed by over-exertion and want of sleep. The few Spiritualists here are widely scattered and having families of their own to look after, could render us no assistance, and none could be hired. From these combined causes, the disease rapidly gained ground, though we had the services of an experienced and liberal physician. He died of dysentery.

I had for years studied Hygiene—the art of keeping in health to some advantage; but to the subject of CURING disease, I had given but little attention, hence was necessarily dependant on others: and no amount of knowledge in a professional physician can supply the want of medical skill in a mother, the former being only occasionally present, while the latter, in the case of a sick child, is almost constantly present with the patient.

I see more and more the importance of ALL females understanding the science of CURING disease, as well as preventing it, so that they can use PROMPT remedial measures for various complaints to which children are peculiarly liable, that frequently get too deeply seated for a cure before a professional physician has a chance to act. The mother, if qualified, can notice the different symptoms as they arise from time to time; but the physician's time is unavoidably divided between several patients.—One half the deaths of children probably arise from the ignorance of mothers, and half the remainder, from improper medical treatment. Every mother should be, in some measure, her own family physician; thus with her own knowledge, and that she could obtain from the spirit world, she would, in reference to children's diseases, be equal for all practical purposes, to several good physicians. Our recent experience and observation has led us to form a decided opinion that spirit physicians, as a general thing,

can perceive both the nature and causes of disease, and the exact action of remedial agents with far greater precision than any physician depending merely on his outer senses and other ordinary sources of information. Let the mother be at once a physician and a medium, and a cure will be certain, if, in the nature of things it be possible.

Now for the bearings of this case on "side-issues."

In what we shall say in reference to this point, we aim mainly to assert our views, rather than to oppose Mr. Everett's, not clearly understanding all his ideas on the point. We understand him, however, to regard them as of minor importance as compared with what he calls philosophical Spiritualism.

Though the consolation derived from Spiritualism in cases of premature death, is the best we can have under existing conditions, and as far superior to the feeble apology for hope furnished by orthodoxy or the negative phases of belief, as heaven is above earth, yet even this is a poor substitute for the joys of friendship; love and maternity that would result from having the dear departed with us in the form. Will Mr. Everett say that side-issues are of minor importance when the untimely death of our children might be prevented by their realization? Is it of MINOR importance that we should know how to marry aright, so as to produce good offspring both in regard to mental and physical endowments? True, this will not comfort us when death comes, but it will be the foundation stone on which to build an eternal joy that will need no balm, because there is no wound.

Is the "side-issue" of how to be born right of minor importance? how to have children, harmoniously organized, physically and mentally strong, and thus able brave 'the blasts of life'? Is that of minor importance? It may be powerless in the hour of death to diminish its pangs, but might it not have prevented that death?

Is it of minor importance that woman should have her RIGHTS? that which would raise her physically and mentally, and make her qualified to bear and bring up children properly?

Is the "side issue" of Land Monopoly of minor importance? What would all spirit communion amount to, if the majority of people must wear and tear their souls out to get the necessities of life, and spend almost all their time, strength, thought and energy to keep soul and body together, that a few speculators and politicians may fatten on the life-blood of millions? What mockery to talk of "philosophical" or any other Spiritualism saving people from pre-mature death and permanent misery—yea, LIVING deaths—consequent on such extortions? Tell a man that he has a fee simple to a home in the skies, while his children are growing up in disease and sin for the want of a home on earth! This is orthodoxy in a new dress!

Is it of minor importance that kitchen drudgery should be abolished and domestic comforts increased by means of unitary homes and co-operative labor so that the external conditions of the higher life should be attainable, instead of the harassing, weakening, discord-and-disease-producing conditions characterizing our present household and business relations?

Did we live naturally, there would be no disease, no DEATH; but we should GLIDE gradually into the other world, when our work was completed in this. All subjects bearing on human improvement, or mechanical inventions for lessening the drudgery of life, are not only of no MINOR importance, but in reality form a PART of PHILOSOPHICAL Spiritualism.

What is the use of Spiritualism if it makes us no better, if no progress is to grow out of it? We believe that it is the golden chain let down from the heavens of the spirit world to draw us upward from low and sordid planes of thought until we are enabled to make a heaven on earth; to give us true ideas of life, its philosophy, its responsibilities and duties, so that we may fulfil our true destiny here, and LIVE out our days—not DRAG them out in ceaseless toil for the bread that perisheth, while the spiritual nature starves for lack of nutriment. We should not be engaged in eternal scrambles for the lowest physical needs; but study how to live a true and beautiful life, until, ripe in years, intellect and experience, we realize a gentle, gradual and natural transition to a higher grade of existence.

PASSAGES IN THE
EXPERIENCE OF A SKEPTICAL
MEDIUM.

BY ANNE DENTON CRIDGE.

Facts on this subject are desirable. Hence, I propose to mention a few of the most prominent now occurring to my recollection.

While on a visit to Somerville, we formed a circle. I observed two or three tall spirits moving around, whom on close observation, I perceived to be Indians. One stood with his arms folded, and his mind appeared to be entirely fixed on my brother Wm. His appearance was exactly similar to that of a biologist operating on his subject. There were two others, (Indians) one on each side, making passes under his arms. In a few moments, my brother sprang to the floor and gave an Indian yell. A gentleman present who had spent considerable time among the Indians, stated that his dancing and whole conduct while under their control was precisely that of an Indian. My brother knew little or nothing from experience of their manners and customs. Mr Overton, of Yellow Springs, was shortly after this on a visit to Dayton. He expressed a wish that some of his spirit friends could be seen and described. A lady with light, curly hair presented herself, was described and recognized; also a young man, who, I perceived, had died of consumption.

At Cottage Grove for the first time I heard a spirit speak. I was describing a female, (spirit,) but could not perceive the color of her eyes. She appeared very anxious to be recognized, and said distinctly "BLUE eyes."

An old gentleman presented himself leaning on a staff. He was soon recognized by my description. A few days subsequently, he came again. I exclaimed, 'Why, here is that old gentleman again; he has a bald head; I did n't notice it before.'—His son, who was present, said that his father was bald, but he had not noticed the omission in my previous description.

I will give another fact for what it is worth, whether transmundane or not, I cannot say. A lady there asked me if I could perceive her disease. I looked at her, and lo, she appeared transparent! The bony structure first attracted my attention, then the muscular; the joints, too, were distinctly visible. I was very much delighted with it; and, while expressing my astonishment at the wonderful phenomenon, the strange power left me. It is my own opinion that this power resulted from a superior condition of clairvoyance — a development of MY OWN spiritual perceptions.

There is too great a tendency in some minds to ascribe every thing unusual to spirit agency, forgetting, in this excessive reaction from the opposite extreme of skepticism, that a spirit is in every human being, whether in the form or out, whose whisperings, promptings and aspirations have been so crushed back that it has scarcely dared to unfold its petals to the sunshine.

But one great advantage of Spiritualism is that it is leading people to recognize the spiritual, the divine WITHIN THEMSELVES; and when the exaggeration, excitement and fanaticism naturally resulting from anything so startling as the phenomena of Spiritualism, has passed off, there will remain a solid substratum of FACT which no amount of sophistical ingenuity can explain on any other than the spiritual hypothesis.

Wm. Denton will be at Mendon, Mercer Co., from Oct. 10th to the 17th, holding a Bible discussion; and will be similarly engaged at Parkman, Geauga Co., immediately afterwards.

SUGAR CANE CRUSHERS.—Two mechanics in Aurora have invented a machine for extracting the juice of the Chinese Sugar Cane. The Aurora Union says it will be on exhibition at the Kane County Fair, and it is judged, will answer admirably the purpose for which it is designed.

OBITUARY.

Mr. John Lusk of this place, entered the spirit world on Thursday, October 1st. Mr. and Mrs. Lusk were about the first mediums developed in this place. Mr. Lusk has been for some years a good test medium. They have made considerable sacrifices, pecuniary and otherwise, to advance this movement. For a long period they were crowded with visitors, to whom they not only gave their time without compensation, but also supplied their physical wants. Their reward was, in some cases, the conversion of determined skeptics but in more, misrepresentation and slander.

This they have done from the proceeds of their own honest labor. All honor to the pioneers.

Mrs. Lusk is a seeing medium. Mr. Lusk desired much to see spirits; but was told that he would not "until his days became as minutes." When almost speechless, he saw the spirits of his children that had gone before him. The prediction was fulfilled.

Mr. Wadsworth, speaking medium from Portland, Maine, addressed the friends who had assembled on the occasion. He said that the first words spoken by the enfranchised spirit on his entrance to the other life, were these: "Yes, yes, it is true, THERE IS NO DEATH."

At the grave, Mrs. Lusk was entranced; the spirit of Mr. L., controlled her making some appropriate remarks.

As peculiarly to suitable the occasion, we conclude with the following beautiful stanzas from the WESTERN OLIVE BRANCH.

A. C.

THERE'S NO SUCH THING AS DEATH.

'There's no such thing as death,'
To those who think aright;
'Tis but the racer casting off
What most impedes his flight;
'Tis but one little act,
Life's drama must contain;
One struggle keener than the rest,
And then an end of pain.

'There's no such thing as death,'
That which is thus miscalled,
Is life escaping from the chains
That have so long enthralled;
It is one hidden star,
That pierces through the night,
To shine in gentle radiance forth
Amid its kindred light.

'There's no such thing as death,'
In nature nothing dies;
From each sad remnant of decay
Some forms of life arise.
The faded leaf that falls,
All sere and brown to earth,
Ere long will mingle with the shapes
That gave the flowret birth.

'There's no such thing as death,'
'Tis but a blossom spray,
Sinking before the coming fruit,
That seeks the Summer's ray;
'Tis but the bud displaced,
As comes the perfect flower;
'Tis faith exchanged for sight,
And weariness for power.

YELLOW SPRINGS, O.—Mr. Benn Pitman is now in this place introducing Phonetic Teaching into two of the Primary Schools, in accordance with the wishes of teachers, trustees and parents. He is also teaching Phonography to nearly one hundred of the college students, and is filling temporarily, the chair of the teacher of elocution in the college. The Phonetic principle will be widely disseminated from this point, as the students return home at the close of the session.—(Type of the Times.)

REMOVAL.

After mature deliberation, we have concluded, for numerous and satisfactory reasons, to move to a locality where the friends of reform are more numerous and influential, and pecuniary prospects as well as social conditions better than in our present location. We hope thus to be enabled to increase the size, interest, circulation and general efficiency of the paper.

Having a prospect of enlarging our business, we shall probably find it necessary to suspend for a week or two, to enable us to make the requisite arrangements. We shall resume as speedily as possible.

TO SUBSCRIBERS TO THE MEDIATOR.

To all such as have paid in advance, the Vanguard will be forwarded in its place. To many who have not, we shall send a few numbers as specimens; but a remittance will be necessary to secure its continuance. Those who do not want it will oblige by informing us of their bad taste as soon as practicable; the same with those unable or unwilling to pay for it.

Those owing for the Mediator should immediately remit to A. Cridge, Richmond, Ind., the amount of their indebtedness, however small, as the aggregate is too much to lose, but won't pay for collecting. They can at the same time notify us of their intentions respecting the Vanguard.

Mr. J. M. Barnes expects to speak in various places on the Dayton, Richmond and Indianapolis R. R. for the next few weeks. Those on that road or in the vicinity requiring his services, can probably obtain them by addressing the Editor of the Vanguard, Richmond, Indiana. The principal subjects are Phrenology, Physiology and general reform; by no means neglecting the religious phases.

He keeps for sale a good assortment of reformatory works, and will receive names and subscriptions for the Vanguard and other papers. He will attend the meeting near Lynn, Wayne Co., Ind., and also the mass meetings at Knightstown and Somerville.

DON'T BLAME THE POST-OFFICE.

We have been more or less late in our issue for the three preceding weeks; once it was issued after the day of publication. The P. O. folks here have been uniformly prompt and accomodating. May their shadow never be less!

Mr. Overton's article is again unavoidably postponed.—“Half-fledged, timid Spiritualists, intent on saving their reputation at the expense of truth” may look out for thunder when it comes.

PATTERSON'S REPLY TO BIGAREL.

The accumulation of “copy” prevents our giving much space to a merely personal controversy, the merits of which not one in fifty of our readers would care to ascertain. But justice requires his points to be given, which are as follows:

1.—Mr. B. commenced personalities in his first article, and therefore was the aggressor.

2.—That in his rejoinder to the attack, he “merely described two characters,” making no personal applications.

3.—As to nationalities he remarks, “I only use the ancestry of an individual as a guide to his character, as I would his physiognomy, but the final appeal must be to his own acts. The French are a noble people generally. If half Scotch-Irish and half Teuton blood, and nativity among the Alleghanies constitute “the legitimate title of Irishman,” etc., my amiable critic is quite correct. But what militates considerably against his assumption and A. C.'s gratuitous fling, is that the individual in question is not fond of potatoes!”

FAREWELL TO DAYTON.

—We are about to leave a home sacred to us by many though mournful recollections. We cannot leave it without regret, and shall ever feel a peculiar interest in the cause of progress in the locality. We shall retain the warmest interest in the few but tried friends of progress here who have battled so long and apparently so fruitlessly for truth and freedom. Yet we are assured their labor is not in vain.—Many a seed is apparently lost only to bloom more fruitfully in a distant but brighter clime. So with the germs of truth. As in the material, so in the spiritual—THERE IS NOTHING LOST. A. C. A. D. C.

“WHO ARE THE THIEVES?”

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

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

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

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

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

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

Mr. F. D. WADSWORTH, Lecturing medium, is authorized to receive subscriptions for the Vanguard.

CONVENTIONS AND LECTURING APPOINTMENTS.

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

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

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

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

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

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

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

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

There will be a Convention of Spiritualists at Knightstown, Ind., Oct. 17th, 18th and 19th. Knightstown is situated on the Dayton and Ind. R. R., about half-way between Richmond and Indianapolis. The friends there will do their best to make all comfortable, and hope some good speakers will attend.

Mr. J. W. TOWNER, late of West Union, Iowa, and formerly a Universalist preacher in the Western Reserve, is about to occupy his old field of labor as a reform lecturer. He is authorized to receive subscriptions for this paper and for our publications in book form, of which latter he will keep a supply.

Advertisements.

DENTISTRY. Dr. N. H. SWAIN, Dentist. Columbus, O
Satisfaction guaranteed in all cases, and prices reasonable.
Dr. S. will answer calls to lecture on Spiritualism and other reforms.

CLAIRVOYANCE FOR DISEASE.

WM. L. VAN VLECK, American House, Wisconsin at., RACINE, Wisconsin.

Terms—Examination with prescription, one dollar. Patients at a distance are required to enclose a lock of their hair with fee and postage stamp.

HOUSE AND LOT FOR SALE,

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

Terms—NINE HUNDRED DOLLARS, cash.

For further particulars apply to Davis & Cuppy, Insurance agents, or at the office, corner of Water and Liberty Streets.

HOPE FOR BACHELORS.—ERNEST's advertisement under the head of 'Congenial Relations,' has received six answers. 'A word to the wise is sufficient.'

CONGENIAL RELATIONS.

A lady about forty years of age, whose husband has left her, and is supposed to be dead, wishes a situation as housekeeper in a quiet family. A mutual friend writes: (A. C.) that she "is a reasonable and sensible woman, refined and lady-like in her manners." For further particulars, address the VANGUARD office, Dayton, Ohio.

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

Address—"EARNEST," Vanguard office.

Age 30, weight 140 lbs., 5 feet 10 inches high, light hair, blue eyes and fair complexion; have been educated for the medical profession, have practiced physic and taught school, am a believer in Spiritual philosophy, and have had some experience as a medium; have experienced some severe trials and troubles, yet am cheerful and hopeful; a great lover of music and the beautiful in nature and art.—Wanted a lady of similar temperament and sentiments to myself, of corresponding size, and between the age of 25 and 30, one who can sympathize with my aspirations to promote the public good; I would prefer one who has had some experience as a medium, and who is musical.

Address Incognitus,
Dayton, Ohio.

SITUATION WANTED.

A Teacher of liberal sentiments and twenty years' experience who can teach all the common and higher English branches and holds a State Certificate for New York, wishes to engage in a private or public school. Address TEACHER, care of A. Cridge, Dayton, Ohio.

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

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.—5c. "BE THYSELF," being No. 1 of SERMONS FOR MANHOOD. 5c. each, 50 cents per dozen, three dollars per hundred, post-free.

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

PROSPECTUS OF THE VANGUARD:

A FREE WEEKLY REFORM PAPER.

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

J. M. BARNES—CORRESPONDING EDITOR.

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

Published every Saturday, at the corner of Liberty and Water streets, Dayton, O.

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.

"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 house work. None but a woman of reformatory principles need apply. Liberal wages and steady employment given. For particulars, address—

SOPHRONIA POWERS, the Proprietor.

THE NEW-ENGLAND SPIRITUALIST,

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

This paper—the only Journal in New England, mainly devoted to this now leading topic of public interest—has recently entered upon its third year. It has ever been conducted in a liberal, candid and catholic spirit, avoiding the extremes of credulity and fanaticism on the one hand, and of incredulity and bigotry on the other. Its primary object is, not to build up any sect, either new or old, but rather to elicit truth wherever it may be found, or in whatever direction it may point. Its motto is, "light, more light still."

Terms—two dollars a year, or one dollar for six months—always in advance. Five copies for eight dollars, ten copies for fifteen dollars. Any person sending four new subscribers, shall be entitled to a fifth copy gratis. Address, A. E. NEWTON, editor, 15 Franklin st., Boston.

THE SPIRITUAL UNIVERSE

Is published every Saturday, on fair type and promptly mailed to subscribers in any part of the world. It is entirely free and independent in the expression of reformatory ideas, contains a reliable record of all well authenticated demonstrations of immortality, is philosophical and respectful in its character, forcible and fearless in its utterances, bold and defiant in its opposition to error, and comprehensive in its plan for the spiritual, physical, moral, religious, social, and intellectual regeneration of mankind. The price is \$2. a year to single subscribers, \$1.50 to clubs: circulation over 2000. As soon as the subscription list is increased to 3000, the price will be reduced to \$1.50, and clubs in proportion. Address L. S. Everett, Editor, Cleveland, Ohio

The Age of Progress.

A WEEKLY JOURNAL OF SPIRITUALISM AND RELIGIOUS REFORM.

Stephen Albro, Editor; Thomas Forster, corresponding Editor.

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

Terms—Two dollar per annum in advance; single copies, five cents.

The North-Western Excelsior,

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.

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, Chill-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.

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 as a Trance-speaking Medium. He will visit places where his labors may be desired, on applications addressed to him as above