

The

Vanguard

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PRACTICAL SUGGESTIONS FOR SOCIAL REFORMERS.

For the last twenty-five years at least, many writers have classified present Society as being in a "transition state;" that is, as a sick patient having just the turn for the better, and slowly recovering from a long fit of illness; and truly it looks something like it.

But without entering into the merits of the question, let us suppose the fact. In that case, it is hardly to be supposed that great virtues or disinterestedness can characterize the vast majority, and that only here and there you may chance pick up an individual as an exception to the general rule.

This does not prove, however, the innate wickedness of the majority by any means, for we contend that as knowledge spreads, so must virtue.

It is hardly to be expected, then, in such circumstances, that men can easily be found who are fitted to carry out the principles necessary to institute a superior or true course of life, which has been so long aimed at by a comparative few.

All we can do, then, is to take the best men we can find, and make the best use of the circumstances within our reach, being quite satisfied that in such "transition" state, but very little of the true life can be realized. Still, that little ought to be tried, for the sake of placing the succeeding generation upon a higher plane than their fathers.

In that case, it becomes a duty in us to do it for the sake of our children. It is like planting an orchard for those coming after us to eat of the fruit. We are well aware, however, that this is a matter which requires great self-sacrifice, coupled with no small privation. But who so bold as to do it? How many are ready to give up the unselfish principle for the good of others? Or, rather, how many know that in doing so, consists the actual happiness which all are grasping at? Wealth has been long enough tried and found wanting. Is it not about time, then, to try the opposite track, that is, the merging the selfish or grasping principle in the general good? It is certainly worth trying, inasmuch as the opposite has failed.

As we do not think that the people of this day are prepared for the great Fourier's principles, or to get the Communism of Mr. Owen, a few thinking men have started the question, viz:—"Could not an approximation towards the ideas of these great men not be made in practice?" Such men have answered, "Yes, and we are determined to try it, combining as much of present Individualism as will secure each person from ultimate loss, in case of the failure of the scheme, with as much as possible of the Associative economies recommended by the great Masters."

In what shape, then, shall it be tried? A harmonious village has been proposed, where each family shall own its own farm, but all worked in common, the smallest to be _____ acres, the largest _____ acres. Being worked in common, it will save immense labor and expense in fences, in the first place, and the proceeds being equally divided, no matter how large or small each individual farm, will tend very much to disannul the grasping, avaricious spirit which has so long mercilessly held dominion over the human heart, and been productive of nothing but misery up to the present hour.

This, of course, as above said, requires great individual disinterestedness. But we think, after much deliberation, nothing short of this will do; and he who is not prepared to make such sacrifice had better not join in it.

To make the whole plan more intelligible, we will lay down the outline as follows:

1. Each person to hold his own individual portion of land in fee-simple—say 20 acres. All to assist in the cultivation of the same.
2. The proceeds to be equally divided amongst the whole, no matter whether a man owns five acres or five hundred.
3. A unitary dwelling would be the least expensive and most commodious, as; in that case, one stove would supply all for cooking and other purposes; but this should be at the option of each individual.
4. All improvements upon the land generally, (as all assist in the same,) to be valued accordingly, at the time of any one family wishing to leave; but the land owned to be sold still at the original cost to the Company, who would dispose of it to the next chosen comer at the same rate, with the valued improvements rated accordingly.
5. All new comers to purchase an equal share of the improvements at coming; such improvement shares to be only in heads of families, as representing each individual farm, and no others.
6. The Mutual Guaranteism of Fourier to be strictly observed; viz: widows and orphans to be taken care of by all—in short, to be neither widows nor orphans. The sick, also, equally cared for.
7. Education free to all, teachers being the most important laborers of the whole group.
8. Until such time as we can rid ourselves of the whims and fancies of our false education, each family would need clothe themselves to their own taste, and use their own style of household furniture.
9. The greatest trouble would be in suiting each individual

taste as regards articles of food. Two methods might, perhaps, obviate this difficulty for the first year: 1. Each family provide itself with funds sufficient for one year, and manage matters for themselves; or, 2. Said funds to be clubbed together by those who choose, and eat at the same table; but this to be only for the first year, to save expense, time, and labor.

10. No family to own more than acres of land. Any amount of land beyond this to be considered as in the market, to be sold at cost to the first landless comer, who pays expenses of Deed for the same and a share of the general improvements.—No such comer to possess more than acres at first, nor less than acres.

REMARKS UPON THE FOREGOING.

1. Suppose ten persons to associate with their families, they should all be Socialists at heart, or at least progressing, and which must form the base of the superstructure, being satisfied after mature deliberation, that the religious principle, (not the cramped, lifeless Sectarian,) must underlie the whole to insure success in attempting to lead the true life.

2. That if ten such families cannot subsist upon the produce of acres, either their wants must be principally of a fanciful nature, or else they wish to enter upon a money speculation at once—both of which should be regarded as the rock upon which present society, not to mention the past, is ever dashing, producing ruin everywhere, and no happiness. It would be better, then, to leave such vices behind, and, indeed, all vices whatsoever, in attempting to live the true life.

3. Thus, I propose to start upon a fundamental principle of equity; and to strenuously avoid avariciousness from the commencement, I would counsel thus, viz: If I or any one of this copartnership should be disposed to purchase more than acres, either at commencement or subsequently, such surplus to be managed as before stated.

4. It would be advisable for all, however, to husband their resources—many unforeseen wants being likely to occur at the starting of such a concern. And although the presumption is that the wants of Socialists set out upon such a mission, may be (or ought to be) few, still we have all been so badly, or rather so artificially trained, that such wants at first may, for the sake of harmony, be obliged to be attended to till we outlive them, which as men and women having such an object in view, cannot be long.

5. Bed and bedding are requisite; clothing also for at least a couple of years, and means for a twelvemonth's provision should likewise be calculated upon for each, previous to starting.

6. To come as near the co-operative principle as possible, is the intention, both in labor and every other economy—adopting as much of Fourier's ideas, and also of the Communal principle, as may be deemed advisable. This we reckon the true life, and spiritual Christian charity its foundation stone.

7. If accumulation be an object, that will accrue fast enough, if men can be found who will go about it with a singleness of purpose, combined with good management. "Where there's a will, there's a way," is an old and a true saying, and easily accomplished if men would forego their grasping propensities, which generally paralyze all their undertakings. Men act as if they were to live forever in this mundane sphere. Health, happiness—all good escapes them on account of their perverse conduct.

8. Singleness of purpose should principally combine the sinking of the individual self into the general good—the having an eye to only laying the foundation for the succeeding generation. Such as cannot do this, had better study a little before they join such an undertaking; they would only perplex it and themselves too.

9. Every one engaging in such an enterprise should determine beforehand to implicitly follow the directions of those whom they themselves select for any purpose, even of the smallest account—such directions being for the general good, or considered so, whatever the result may be. All who look with suspicion on the word "subordination," are moral cowards, and should not join such an enterprise upon any account. "Order is heaven's first law," and without subordination, there can be no order.—This is a cardinal point to study; but strange though it be, it is remarkably defective in the people of our day. We want none such to join with us.

WM. McDIARMID.

Cincinnati, Oct. 24, 1857.

PURSUIT OF REPUTATION UNDER DIFFICULTIES.

BY THE "YELLOW-SPRINGS "MILK-MAN."

Let agitation come; who fears?
We need a storm. The filth of years
Has gathered round us. Roll them on!
What cannot stand had best be gone.

[Poems for Reformers.]

Yes, let agitation come! and it will come, whether you let it or not. It will not ask your permission! Think ye to stop it, ye men of Grafton and Ravenna—ye half-fledged, timid Spiritualists, intent on saving a reputation at the expense of truth!—Hatch up your compromise measures; pass your finalities! Get your heads together, ye 'respectable men'; resolve that this social question shall not be discussed. 'Subdue' it. What business has a woman to get up and express her heretical views, casting discredit on our holy religion! Is not our good name as Spiritualists at stake? Are not the very foundations of society threatened? To think that a woman should claim the right to control her own person, without asking us! Ho, all ye 'respectable men,' to the rescue! The Union is in danger; it must be saved!

I always suspect something wrong in anything too dignified or sacred for investigation; and when people manifest a fidgetty uneasiness about either their reputation or their idols, it betrays an innate consciousness that there is something shaky about them. A Paine questions the infallibility of the Bible, and all the hell-hounds of detraction are let loose upon him, to persecute him when living, and blacken and belie him when dead.

A Garrison arraigns the institution of Slavery, and the Constitution as accessory to its crimes: and he is treated to a coat of feathers and a halter by the piety and respectability of the land. Carrie Lewis asserts one of the great truths of nature, and proclaims her own womanhood, which by implication attacks the dear idol marriage; and all that is mercenary and cowardly among men, or loose and purchaseable among women, belch out their filth upon her. Each flunkey editor who deals out his weekly slip-slop, and earns his dirty bread at the price of truth and manliness, vieing with each other to see who shall be first and foremost in the attack.

Why was Paine vilified, attacked and maligned? Because he told them the truth about their idol. Why was Garrison mobbed and Lovejoy murdered? Because the institution of slavery was vulnerable, and investigation was death to it. Why does the Bible shun investigation? Because the light would reveal its darkness. Why does Conservatism usually content itself by making faces at its enemies, instead of answering their arguments? Because they can do the former, but cannot do the latter. Chattel Slavery, conscious of its depravity, stands on its dignity, and meets all questions with a rope or a bowie knife.—The Bible, or its advocates for it, vulnerable in every point, puts on an air of sanctity, and says, "Hands off, unholy man! Touch not the book of God!" Now, if the advocates of Marriage as it is have any better reasons for throwing an air of sanctity over their pet, I would like to know them. If they have any better reasons for their squeamishness than the Bibliolaters and the Slaveocrats, they have not yet given them.

Socrates corrupted the minds of the Athenian youth, and the 'moral men' killed him. Jesus, that most "pestilent fellow," undermined the religion of his day, and the religious folks crucified him. Carrie Lewis rebels against man's conventionalisms, and appeals to the higher law, and she is pronounced immoral! Are they more virtuous than she?

The Jews killed Jesus, not from a surplus but a want of piety. Had he been as wicked as they, he would have escaped unhurt. Socrates, like most other martyrs, died not because he was immoral, but because his accusers were. These men, like their ancient prototypes, make a great show of morality to cover the loss of it. The world has been deluged in blood in the name of Religion, but in fact for the want of it. These people prate of virtue for the same reason. There are none who have so little morality as those who make such a fuss about it. The good brother who is offended at you, Mr. Vanguard, for signing that "call," doubtless puts a proper estimate on his own virtue. It will not bear transportation to Berlin! I hope that yours is not of so evanescent a nature.

(CONCLUDED NEXT ISSUE.)

(It is a gratuitous assumption to denounce as licentious all who oppose free discussion of the marriage question, and is a species of intolerance not particularly befitting advocates of freedom.—If the Spiritualists at Ravenna and elsewhere are opposed to certain views on the marriage question, they have a right to pub-

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

lish their convictions, if they think it worth while. It is sufficient to suffer for what one does believe. There has probably been "much ado about nothing" on both sides—a decided storm in a gutter. A. C.)

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ILLINOIS DEFENDED.

Since the receipt of W. D.'s article on the fourth page, a compositor who has resided, more or less, in every place of any importance in the state, says that W. D. has formed an erroneous estimate of the state generally, both in regard to the salubrity of the climate, land intelligence of the inhabitants. Our informant maintains that it is no more liable to intermittent complaints than Ohio, (of which he is a native;) and that out of the 'land of Egypt' and some sections adjacent, the people are as intelligent as in any other State. He fully admits the correctness of W. D.'s estimate, as respects the limited section spoken of, but does not consider that section to be a fair specimen of the State.

Perhaps the friends of progress in Northern Illinois will enable our CONFERRER to make further observations in the course of the winter. A. C.

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RIP-VAN-WINKLEISM IN BOSTON.—From the N. E. Spiritualist we learn that an association called the "Society for the Prevention of Pauperism," recently appointed a committee to confer with the Mayor and Aldermen of Boston in regard to measures to suppress Sunday lectures on Spiritualism, Mesmerism, and Mormonism! How the objects of the Society would be promoted by such measures, we are not informed; but, as there are no Sunday lectures in Boston on the two latter subjects, (probably never were,) it might be difficult to suppress what has no existence! The appropriateness of the attack on Spiritualism may be realized when it is known that a prominent Spiritualist was, up to his death a few months since, an office of the Society. The Spiritualists of Boston give liberally to the poor, instead of paying fat salaries of fashionable clergymen.

This incident should warn friends of progress elsewhere not to entrust money for charitable or philanthropic purposes to the control of sectarians.

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We meet with some desparate opponents to Spiritualism, and some of them propose queer methods to cut short all communication between the spheres. Not long since, a lady in Watertown, N. Y., met Mr. S., a medium, and threatened to prosecute him if he ever presumed to report any messages purporting to come from her spirit-friends! We did not learn what she proposed to do with the spirits themselves, but probably she would determine to disinherit them and cut their acquaintance.—(Clarion.)

All the work of philanthropy is imperfect, unless women cooperate with men.

He who finds pleasure in vice and pain in virtue, is a novice in both.

THE BEARD.—What would be said of him who would shave off his eyebrows, pull out his eyelashes, or shave his head all over? Such a practice would be pronounced uncouth, unreasonable, unhealthy and necessarily wrong; yet if the hair of the head pertains to life and health, who dare say the beard has a less office to fulfil?—ECCLECTIC MEDICAL JOURNAL.

☞ In Geneva, O., the Spiritualists have built a fine house, opened free to all Spiritual lecturers and mediums.

OBITUARY.

Departed this life on the 10th of October, in his 76th year, JESSE IDEN, of this place.

We recently chronicled the death of a child, prematurely cut off; then of a middle-aged man; now an old Spiritualist has passed away in due time, calm as the summer's eve, to begin a new and more glorious day in the land where there is no night, where he will view face to face those relatives which he thought himself highly privileged here to "see through a glass darkly."

He was a member by birth-right of the Society of Friends.—Having diligently cultivated that intuitive, spiritual nature, the claims of which Fox and Penn so boldly advocated, he became a believer in Modern Spiritualism at an early date, about six years since. He has since that period, been an earnest and zealous advocate of its truths, and has always borne the reputation of an honest and upright man. He had some days previous to his death, expressed his conviction that he would soon leave, and hoped his death might be easy and rapid; it was even so.—The day preceding his departure, he was walking about the city. Early the next morning, he died almost without a struggle, having retired in his usual health the preceding night.

Since his departure, he has been several times seen by Mrs. Cridge. He was understood by her to express his satisfaction at the change; it was in the main as he expected. He evidently wished to say more, but was unable to make himself clearly understood.

It is sad for the young to die, but for those who have run the race and fought the good fight, death is but the soul's harvest home.

Poetry.

TO W. D.

BY ELIZABETH M. F. DENTON.

'Tis morn! I hear from glen and grove
Unnumbered notes of joy and mirth,
As if the skies were bent in love,
To lend their minstrels to the earth.

And on this summer-morning breeze
A thousand sweet perfumes are borne,
While blushing bloom and verdant trees,
The valleys and the hills adorn.

Thou art not here! and buds and bloom
Are far less beautiful to me;
Less fragrant is the rich perfume,
Less musical the minstrelsy.

Thou art not here! yet well I know
Thy loving heart is still the same
As when this day, three years ago,
Thou gavest me thy hand and name.

Our hearts had mingled long before,
Like kindred drops that none can sever,
Like streams that, meeting, part no more,
But lovingly flow on together.

Like the proud oak that greets the sky,
Our love—though wild winds wail around it,
Yet when their fury passes by,
Is stronger than the storm-blast found it.

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HUME, the American spiritualist, has lately been sojourning at Baden-Baden, where his performances created unbounded astonishment, and gained him the liberal patronage of the nobility. He has received a fortune in presents from the Russian and German nobles sojourning at that celebrated German watering place. [Chicago Journal.]

He should contribute liberally to revive the "Sp. Age."

TEN CENT STAMPS.—Finding these unsaleable, and having no immediate use for two dollars' worth that have accumulated, we would prefer in future to receive in payment three-cent and one-cent stamps, which we can always dispose of in any amount.

Vanguard.

RADICAL, BUT RATIONAL.

SATURDAY, OCTOBER 31, 1857.

KANSAS THE PLACE FOR REFORMERS.

Fruit and grain are, without doubt, the true food of man, and land that is most capable of raising these is best adapted to his abode. I have never seen a country that equalled Kansas in this respect. Fruit, at present, is very high in price, there are so few bearing trees in the country; those persons who will plant orchards will be soon well rewarded.

There is an excellent home market for all produce that can be raised; this will be the case for some years, as emigrants pour in to fill up the great west, and long before that is accomplished railways will be in operation through the country in every direction. The great Pacific line from St. Louis will be finished to Kansas in a few months; this will bring it within a day's ride of a city that bids fair to become the Capital of the United States. The experience of the east proves that there will always be a home market for all kinds of fruit, and that it is nearly impossible to overstock it; for mouths increase in number faster than the fruit to fill them.

The northern part of Kansas is in about the same latitude as Cincinnati; the southern extends as far south as Kentucky and Virginia do. The climate, I should suppose from this, must be decidedly warmer than that of Ohio, the winters shorter and less rigorous. It is true, that as a prairie country, it is subject to strong winds that sweep over the land without let or hindrance; but groves of trees judiciously planted would, in a few years, give shelter wherever it was needed. I have seen quite a number of locust groves in Illinois planted for this purpose, that answered admirably.

Socialism is, in my opinion, the goal of humanity, but we cannot arrive there at a bound; past experience should certainly teach us this. One good step towards it, would be to form neighborhoods of intelligent, reformatory persons; in travelling through the country, I have met with scores of such, who have not sufficient faith in communities to join them, yet are dissatisfied with their present locations, and are desirous of living in a good neighborhood. I travelled through Texas on foot, looking for a suitable location, but found none; land was cheap, climate delightful; but far away from market, surrounded by semi-barbarians, it would be vain to attempt it in any part of Texas that I saw. I have been through western Virginia; Pennsylvania, Ohio, Indiana, Illinois and a part of Iowa and Missouri, constantly looking out for a good place to establish such a neighborhood but never saw the place until I went to Kansas. In many parts of Illinois the land is cheap and very good, but the country is flat and unhealthy, and the people generally of the old foggy order.—Much of Illinois seems to be settled by southern people, and they have brought their stolid ignorance with them. There are beautiful places in Ohio and Indiana, but a poor man has no chance to get them. To obtain 20 acres of land in such a part of Ohio as I should like to live in, I might labor for ten years to obtain the money to pay for it, and build a cottage on it to live in.—Kansas, I am satisfied, is the place, and the neighborhood of Twin Mound the place in Kansas for such a settlement.

It is uncursed with land monopoly; no man can take up over 160 acres; this insures the rapid settlement of the country.—LAND IS CHEAP; those who take claims pay \$1¼ per acre, those who buy of them, if they do it before long, may get it for three, or four dollars an acre. Five or six could unite and buy a quarter section, and then divide it. In this way, for fifty dollars a poor man could get a snug little farm. Where I was, claims of excellent land could be taken within half a mile of Twin Mound; was no timber on them, but they were only a short distance from

it. By this time, probably they are taken, for there is a stream of emigration pouring in daily. Yet land can be bought here at a cheap rate for some time to come.

Of its fertility, I have already spoken; it is equal to Illinois in that respect, and vastly superior to Missouri.

For the beauty, I have never seen a place that pleased me so well as Twin Mound. The natural formation of the country cannot be surpassed, though groves of trees judiciously planted would add much to its appearance. A quarter section of land has been laid off for a small town; a large one is neither anticipated or desired. Ten acres of land near the center is appropriated to a park; a college is expected at some future time to be built in its center; or if we should turn socialists, it might possibly have a unitary dwelling to grace it. Henry Hiatt is now building a good hotel on the town site; a school house for which \$300 is subscribed, will shortly be erected, and other buildings will go up before long. The stage from Lawrence to Emporia calls here once a week, and a post-office will be established in a short time. Reformers, or those who incline to reform, most of them Spiritualists, own about three square miles of land in the vicinity, and there is every prospect of making a first rate neighborhood.

The fear of war has prevented many from going to Kansas that would otherwise have flocked there, others have been prevented by the dread of slavery. Both may lay aside their fears. There may be a quarrel at this election, but it will be the last. The pro-slavery party feel that Kansas must become a free State, and Missourians are selling out and returning daily. There is no doubt of Kansas becoming a free State, though the pro-slavery party may not be willing to lie down and die for some time yet.

Friends of progress and reformers who wish to join us in forming an intellectual and progressive neighborhood in a beautiful locality, can correspond with Henry Hiatt or Joseph Doan, Bloomington, Kansas. They are living on the spot, and can give information respecting claims, &c., better than I can; or they can write to W. Denton, Middlesfield, Geauga co., Ohio, which is to be my place of address for the next five months.

If a sufficient number would go soon, a whole township might be secured, and eventually applied to the highest interests of humanity.

W. D.

PASSAGES IN THE

EXPERIENCE OF A SKEPTICAL MEDIUM.

BY ANNE DENTON CRIDGE.

(CONTINUED.)

I will pass over numerous spiritual manifestations and test facts, of which the preceding are fair specimens, and come to the death of my child.

It was stated in a former article that the morning on which he departed this life, my mother and father, (who passed to the spirit life a few years ago,) and a doctor (with whom I had no acquaintance in the form, but have seen several times since,) were leaning sympathetically over his couch. As soon as he breathed his last, the doctor and my mother came round to the front of his couch, while my father stood at the head. They leaned forward, as if assisting the spirit in its birth into a new life. In about twenty or thirty minutes, to my astonishment, I saw the head forming; then the neck gradually arose; they arose from the top of the head, (of the material body.) I was astonished. How can this be, I said to myself, that the spirit can leave the form so quickly? I was led to look more closely; then it became apparent that it was but the OUTER PARTICLES of the head, neck, etc, that were forming; and as the particles of the spirit rose,

they were being filled up. "Leave the room for an hour," said my mother; "then return, and, perhaps, the spirit will be free." I did so, but on my return the spirit was not quite free. After waiting about half an hour, I saw that the child was wholly released. He was not conscious, but still looked feeble and sickly, as in his last illness. They laid him in my lap for about half a minute; I think they did that for my sake, as they held him while he laid there. They then bore him away, when my mother exclaimed, "be comforted."

Then, indeed, I realized that he was gone, and that only the casket which had contained my jewel remained.

Since then, I have seen him almost daily. The day after his death, they brought him for about ten minutes.—He appeared to realize that he was in my arms, and was very little improved in his appearance. Day after day passed away, and each succeeding day brought my boy. His health was visibly improving. In a week from his departure, he looked almost well. He could smile, walk and realize that he was near those in the form who loved him so dearly.

There is something peculiar in the condition of spirit children that is new to me; and it would appear, from my child's conduct since he has been in the spirit world, that all things here seem to him as they ever did; he does not seem to recognize the difference. He comes to me, wants to be taken up, sits on my lap, kisses me and loves me as in other days; but alas, it is not the same to me! I want to feel his form, to realize his weight and grasp him as I once did.

Strange as it may seem to many, I have seen him recognize his kitten, of which he was very fond, climb the garden fence, as he used to do, etc. On one occasion, I was in the bed room. His waggon stood in its usual place; I stepped over the handle to look out of the window, when I realized those little, familiar feet stepping over it also. I turned to the right to look for him, when a voice from the left (for he was there,) said 'Mama!' I went to a chair, took him on my lap, talked to him, and saw him smile; but could realize no weight.

Shortly afterwards, my (spirit) mother came, sat in the chair and took him while I dressed, etc. It was so real to me that I talked to mother aloud. She smiled, but I could not hear anything she said, becoming agitated at the remembrance of the great loss I had sustained.

One afternoon I suddenly felt that there were spirits around. Becoming calm, my father, mother and child were visible on the left, and my brother's first wife and child on the right. My darling soon ran towards me, climbed on my lap, and was full of health and buoyancy. How distinctly I saw father's blue eyes and sweet, loving smile! After a short time, the child wanted to be down, and ran to my mother; she joyfully took him up, knowing how much he must love her, when he would leave me to go to her. My father looked delighted. I, too, was delighted that he whom I loved so dearly was so attracted to my own mother that he would leave me to go to her.

Here is positive knowledge, not blind faith—reality, not fancy; here is consolation nothing else could have brought. Deep as my grief is, it would have been vastly embittered by that doubt which only the most positive KNOWLEDGE could, in my case, have removed.

PRAYER TO THE DEVIL.

[Prayers to God have been offered by the million, till the heavens are weary of them; they are never answered, yet religious devotees continue to send them up, till the very air is burdened with their groans and sighs.

Since prayers to God are of so little avail, might it not be well to try the Devil?]

O, thou God of the world and Prince of the powers of the air, at the voice of whose command, hell trembles and a million demon hosts obey, crying, "Great is Lucifer, son of the morning, king of the infernals, and rival of the Almighty, to him be glory, honor, and dominion, now and forever;" we beseech thee to hear our prayer and lend an attentive ear to the voice of our supplication!

We have to confess before thee, that we have erred and strayed from thy ways, like lost goats; we have done the things we ought not to have done, and left undone many that we ought to have done. Alas! O, Devil, we are far from being as wicked as thou wouldst have us be; we tell the truth when we ought to lie; we are honest when we have good chances to steal, and sober when we might be drunken. Prince of darkness, have mercy upon us.—Thou knowest that we are weak by nature, inclined to do right from our youth upward, averse to evil, and that continually, and it requires all thy power and millions of helping spirits to lead us to obey thy infernal law; in much mercy, therefore, look up and strengthen those who feel their need of thee.

We beseech thee to hear us in behalf of the messengers of thy word, who are scattered abroad on the earth, and engaged day and night in seeking the advancement of thy glory and the extension of the kingdom of darkness; may they be stimulated to renewed zeal in thy cause; may they "compass sea and land to make one proselyte, and then make him twofold more the child of hell than themselves." Take the kings, presidents, and rulers of this world especially under thy care, and may thy dragon wing continually overshadow them! May they have thy aid and counsel at all times in making war, in grinding the face of the poor, in opposing freedom of speech, in establishing slavery, and in all their endeavors to destroy truth and righteousness on the earth!

We desire to thank thee for what thou hast done for us, undeserving though we may be. We know that by thee kings reign, presidents govern, and members are sent to Congress. We thank thee, therefore, for the administration of Franklin Pierce, and the encouragement that slavery, thy darling child, received thereby. Without thee, Buchanan had been signally defeated; we thank thee, therefore, most heartily for his election; may he demean himself as becomes thy faithful servant. In his days, may serfdom flourish, and the spirit of freedom in Kansas and elsewhere, be crushed; may doughfaces be multiplied, and all things be done for the advancement of thy glory and the interests of thy infernal kingdom on the earth.

Bless priests everywhere, and make them men after thy own heart. If they are not yet as crafty as thyself, do thou out of thy fullness, supply what is lacking. May they be wise to win souls, and retain them in the prison-house of sect, until thou art prepared to take them to thyself.

In an especial manner, we recommend to thy fatherly care, O, Belzebub, his holiness, the Pope. May he be endowed with power from below, that he may be enabled so to direct cardinals, bishops, and priests, that they may lead the unthinking multitude into superstition and error, blind their souls with evil counsel, and prepare them for that place of darkness which thou hast reserved for thy faithful children.

We desire also to remember before thee thy faithful servants who are engaged in making and selling intoxicating drinks. From the distiller to the bar-keeper, they are thine; thou employest them, and nobly they perform their work. Give them to feel thy ardent love, and may the lurid smile of thy countenance beam upon them continually.

Bless the lawyers, and assist them in lying. May they foment quarrels, rather than end them, and do thou reward them bountifully out of thy treasury, for the silver and the gold are thine.

Bless thieves everywhere. May they steal without compunction or fear, whether on the highway or in the Bank, in the Legislature or Congress. Regard them with favor, and aid them with thy counsel, as thou hast in days that are past.

We would not forget in our supplications the land-monopolists and aristocrats, slaveholders and human locusts generally, who feed upon the vitals of the poor, and people hell by their villanies. May they hear the sound of their master's feet behind them as they labor in thy cause, and never cease their efforts till manliness is banished from the land; till sneaking cowards creep where brave men nobly trod, and earth becomes a pandemonium of woe.

Stay the torrent of education that is sweeping over the country, and washing away the ancient land-marks. Open the eyes of priests and politicians, and may they see that every school is a barrel of gunpowder under the church, and every library a cannon against the state. May the good old times of ignorance return when men obeyed thy laws without asking a reason, and tyrants rode roughshod over the race without a murmur or a complaint.

Hear us, O, Devil, in hell, thy sulphurous abode, and what we fail in asking, do thou more than make up in giving, for thy own great name's sake. Amen. w d

COMMUNITY-MOVEMENTS.

Our readers who are interested in practical reform, will find an article in another column headed, "Practical suggestions for Social Reformers." It is written by a veteran Socialist and compositor of Cincinnati. During a flying visit to Cincinnati last week, we ascertained that the Socialists there have regular weekly meetings for discussing the practical details of a projected social enterprise some time since announced in the Vanguard, and of which Alexander Longley is secretary. They have not yet definitely fixed on a location, but are likely to do something in the spring.

J. H. Mendenhall, formerly a resident of Cerro Gordo, whom our readers will recognize as the writer of a series of articles on Practical Association, has removed to the vicinity of Pennville, Henry county, for the purpose of being connected in an Associative movement there.

Mr. John Tipton, of Athens county, O., has with his

family removed to Southern Illinois, not far from the junction of the Central with the St. Louis and Terre Haute railroads. A large quantity of good land has been secured by him and others at a low price, as a basis for a reform neighborhood, and as much of the co-operative element as can be practically carried out. The spirit calling himself "King," who has performed such remarkable feats at the spirit-room in Athens county, takes a peculiar interest in the undertaking.

Our old correspondent, Andrew Rickel, has with others secured a location (440 acres,) for a community in Hardin county, Iowa, six miles below the falls. The following are extracts from his letter:

"We have on the location, extensive quarries of sandstone and limestone rock, mill stream, abundance of timber, prairie about properly undulating for farming, and a large spring of good water at a suitable place for building. We wish the friends of the cause would immediately make use of means to secure more land for the social enterprise. A few families this fall would be very welcome, and we could very comfortably shelter and profitably employ them this winter. I would, however, advise all that might be disposed to come, to rely chiefly on their own resources next winter for their support. Living, however, in that country is cheap, and wages are very high. We call the place "Hardin Harmonial Community," and we expect to conduct it on entirely harmonial principles."

TEST FACT.

When sitting at a circle in this place recently, several spirits presented themselves for recognition, I described several—among them a young man with dark hair and eyes, dressed in black cloth coat and pants, and a silk-velvet, plaid vest. First he had his watch in his vest pocket, and in an instant he placed it in his pants pocket, evidently showing that he wore it occasionally in both.

By this description, Mrs. Amos recognized him as her son. Two or three days afterwards, I called at her house, and among many other daguerreotypes, I recognized this young man's, at the same time remarking, 'It is not an accurate daguerreotype; he is better looking.' Mrs. Amos then handed me another, which I told her was much nearer accuracy, though the apparent age of the first was, I thought, his as he appeared to me.

Mrs. A. then remarked that the first was taken shortly before his death, and the other sometime previously, but it was more like him than the first.

Here was a satisfactory test to that lone mother! She has buried her husband and four children; and without such satisfactory proofs that they still live in a bright and happy world, how desolate and dark would all within and around her appear!

Does not Spiritualism indeed and of a truth, "open the prison doors to them that are bound," and make the captives sing aloud for joy? Does it not rob the grave of its darkness and death of its terrors, and deck the bereaved heart with undying wreaths of immortal flowers?

A D C.

Remember the Somerville Mass Meeting! A train leaves here on Sunday morning, returning in the evening.

We are happy to learn that Mrs. Underhill, of the Ladies' Tribune, Indianapolis, has recovered from her recent dangerous sickness.

(Mrs. Gage ("Aunt Fanny,")) will be at the Winchester Convention.

SUSPENSION—REMOVAL—RESUMPTION.

Our removal and changes in business consequent upon it, necessitated us to follow the fashion so far as to 'suspend' temporarily—not 'specie payments,' but the issue of our paper. The financial storm which has uprooted so many lordly oaks has left almost untouched our humble plant. We have now resumed under rather more favorable auspices for the future, though an "importation of specie," or something equivalent, is necessary to enable us to meet obligations for the present.

Appearances indicate that this paper will have a much wider circulation and influence in consequence of our change of abode. We are here in the midst of a large circle of energetic reformers. We feel a new life stirring within us, in consequence of more congenial associations. Let our friends abroad do their utmost a few months longer to extend our list, and the load of pecuniary care which has for months past weighed down our energies like a nightmare, will soon be withdrawn: so that we can devote ourselves wholly to the work.

A. G. A. D. C.

SUSPENSION OF THE 'SPIRITUAL AGE.'

We are extremely sorry to hear that veteran pioneer of Spiritualism, S. B. Brittan, after eleven years of unrequited toil in its behalf, has been thrown on the world with his family, after expending his last dollar on the paper. The "Age" was well sustained, for the short time it was issued, and was rapidly becoming self-supporting: several Spiritualists in New York and vicinity had pledged themselves in various amounts to sustain it, until it became able to sustain itself; but the financial crisis prevented their redeeming those pledges; hence the result.

Mr. B. proposes to revive it on the joint-stock principle. We hope he will succeed; the demon of reckless speculation which has produced the present financial crisis, should not be allowed to crush the pioneer apostle of modern Spiritualism.

A. C.

Richmond is less affected by the financial crisis than most other places. Rents are high, but speculation is less rampant, and the growth of the place seems to be mainly based on solid prosperity. It is to be hoped that the souls of its founders were not as narrow as the streets they laid out.

HOW TO OBTAIN PEACH TREES.—Our Phonetic friend, Cone, has communicated this bit of information respecting peach trees that is, I think, worth scattering. During the fruit season, select the stones of the best peaches. In the autumn dig out a spade full or two of earth, into which put all the stones collected, covering with two or three inches of soil. In the spring, (about March, or perhaps a little later, in this latitude,) dig them up, when the seeds will be found to have thrown out shoots of about a half an inch in length. Plant the sprouting seeds in rows four or five inches apart. In two seasons you will have fine, little trees ready for transplanting. Mr. Cone tells me that hundreds of peach trees planted by him separately, have been killed by the frost; by this method they are almost sure to thrive.—Type of the Times.

BLIND WORKERS.

As the polyp, slowly toiling,
Builds the wondrous coral hills,
Never dreaming of the office
It so dextrously fulfils,
So the merchants and the doctors,
Cabmen, barmen, grub-worms low,
Lawyers, parsons, politicians
Toil and moil, but never know
They are building like the polyp,
'Neath the dark, tumultuous wave,
Mansions for a coming people,
Noble-hearted, true and brave.

W. D.

PRACTICAL WOMAN'S RIGHTS.

An intelligent and well-educated female, of quiet and persevering habits, not above doing anything that is useful, who wishes to learn type-setting, would probably find an opportunity by applying at the Vanguard office. We have had several disappointments and have sustained much loss by endeavoring to aid the cause in this way; but we will 'try again.'

THE INDIANA WOMAN'S RIGHTS CONVENTION.

This Convention meets at Winchester, Randolph co., Ind., on the 5th and 6th of November next. In a week or two we shall have something of importance to say in reference to the PRACTICAL ASPECT of this question which may astonish some earnest advocates. But the truth must be told.

THE KNIGHTSTOWN CONVENTION.

The spiritual meeting at Knightstown passed off well. Mr. McGuffey spoke under spirit influence. Dr. Lyons made some able remarks on the Bible view of Spiritualism. Dr. Anderson, of Connersville, L. A. Hine, and Mr. Barnes of this office, also addressed the audience. The meeting throughout, was characterized by unity of feeling.

MOVEMENTS OF LECTURERS.

L. A. Hine and Mr. J. M. Barnes will speak at the Somerville meeting. Mr. Barnes is now delivering a course of lectures at Eldorado, on human nature generally, and Phrenology in particular. Dr. Anderson expects to be in the lecturing field considerably this fall. He is highly spoken of by all who have heard him. Dr. Lyon is probably somewhere in this section of Indiana. Wm. Denton is in the Western Reserve, Ohio.

PAY!

With this number we shall send bills for the balance of the year, (to No. 52,) to those who paid for three or six months, but whose subscriptions have expired. As the aggregate due in this way is considerable, though the individual sums seldom exceed 40 cents, those indebted would oblige by remitting without delay.

We have received orders for 130 of the proposed reprint in tract form of "The Supremacy of principle, or the moral obligations of Deity, by the Yellow Springs milk man." Orders for 170 more will ensure its being put through very soon. Send them in.

We shall also republish the "Philosophy of Reform," an 8 page tract by the same author, the small edition first published have been all disposed of.

Two articles from Wm. Denton unavoidably postponed.

We shall have more to say about several things connected with our present location, when more settled in it.

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

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

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EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge. In this work, particular attention is devoted to the Scriptural aspect of Spiritualism. 25 c.—50c. "BE THYSELF," being No. 1 of SERMONS FOR MANHOOD. 50c. 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 Fanaticisms. By E. W. Cannon. 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
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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 PROGRESSING ALL THINGS. Its projectors have full confidence that to such they can give ample satisfaction.

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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.

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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

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No change of cars from Dayton to Indianapolis.

"WHO ARE THE THIEVES?"

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

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

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

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

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

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

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.

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.

NOTICE.

Those persons who wish me to lecture in their respective localities, would do well to write and let me know what they can do towards defraying expenses. Were this done, I could often all as I am passing through from one point to another, with but little expense, and give lectures where they are needed.

W. DENTON.

CONGENIAL RELATIONS.

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

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

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