

The

Vanguard

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THE MISSOURI SOCIAL MOVEMENT.
LETTER FROM AN EXPLORER.

I arrived in St. Louis Oct. 5th, and after waiting till the 13th for some men that I expected to meet there, I started alone in search of a location for a Reform Neighborhood.

The prospect is fair, though it will probably be hard to find a place combining all the conditions that would be desirable. For instance: we may get a place with nearly the right soil for fruit, and where it is pretty sure, and healthy, but deficient in water and timber. I passed a place some 5 miles south-west of Franklin, on the Pacific railroad, and within from four to seven miles of the S. W. branch, nearly completed to it, that would be favorable for all kinds of fruit, has pretty fair timber, (mostly red and white oak and hickory,) but with no water. This land could be bought at from \$8 to \$12 an acre. Whether it is healthy or not, I cannot say. Presume it is tolerably so.—The country is quite hilly, consisting of ranges of hills a hundred feet high or more, with valleys and bottom lands between. In the place I would select, the hill is well adapted to fruit, and the bottom lands to berries. In a business point of view, perhaps it is the best place we could find, provided we could raise means to buy what land we should need. The prospect is excellent, as the range overlooks the surrounding country for some distance. The soil, however, though very good for fruit, is not of as good a quality as I should like.

Again; in the vicinity of Salem, Dent county, the soil is a fine dark, or black sandy loam, good quality, judging from the corn growing on it; just the kind for fruit; could get wild land for from \$1.50 to \$2 an acre, poor scrubby oak and hickory timber, and no water. Mr. Matthews, three miles west of Salem, where I staid over night, has a farm of one thousand acres, 260 cultivated, a young orchard of 300 peach trees, and about 250 grafted apple trees, a good frame house, a small log house, and some out-buildings of but little value; would sell his place for \$5 an acre. It is probably as fine a location for fruit as could be found in the State. Mr. M. says that his peach trees

have borne well for the last five years. Also, that wild plums, strawberries, and blackberries grow in great profusion. The land is nicely rolling, and the country lies high, being on the dividing ridge between the Meramee and Current rivers; is as healthy as could be found. To remedy the deficiency of water, artificial ponds are made for stock, and cisterns for domestic purposes.—The S. W. branch of the Pacific railroad runs within about 20 miles, and there has been another road surveyed, running within about six miles or less, which may or may not be built. At any rate, there will probably be a road within a few miles of it in the course of a few years. There is a range of yellow pine timber running within about six miles south.

Another place in Newton county, Arkansas, strongly recommended by a friend of the cause in St. Louis, I think of visiting after traveling some more in this State. It consists of some 3000 acres of land, situated on the top of one of the Ozark mountains, gently rolling, a moist, loamy soil, with occasional springs, and plenty of good timber, principally red and white oak together with black walnut, ash, sugar-maple, hickory, sycamore, etc., and a heavy undergrowth of dogwood. It is perhaps the best locality for growing fruit that could be found in the West, being half a mile high or more, and fruit would never be cut off by frost. (One thing is decided, that to make it a sure crop, it must be on elevated grounds. In the valleys, it is frequently cut off.) The region is represented as abounding in minerals of almost every kind, and there are supposed to be rich silver mines in the vicinity which were worked by the Indians, but have never been re-discovered. The place seems to combine all desirable considerations except convenience to market and facility of communication with the outside world. A weekly mail passes within a few miles; otherwise, the place is rather wild, settled by an ignorant, good-natured, shiftless set of people, who subsist mostly by hunting.

However, the mineral wealth of a country must curse its early settlement by a different class. Those who are there first will have the best chance. The mountain was condemned and passed round by the U. S. Surveyor as not worth running, con-

sequently, it would cost nothing at present at least. If it answers the description I have had of it, I think it the best location we can find. It cannot be otherwise than perfectly healthy, and just the place for harmonial development.

The call to co-operate in the movement was responded to by a goodly number, and now I want to make some practical enquiries of those who propose to go on with us in making a settlement.

First, which of the places described would be preferred? That in Dent county might be preferable, as having a good commencement. The improved land alone I believe is worth the money asked for the whole, and with sufficient force to work it, would pay for itself in two or three years. But in case it was selected, the question would be, Could we pay for it? It would require \$5,000, and would not take much less than another thousand to stock it with implements, teams, buy seed, provisions, etc.

Second, how much money could each raise, say during the coming winter, to pay for land; and how much at some future time, and when?

Third, when would each be ready to come on? We may perhaps want one or two men with some capital as soon as they could get here after the location is decided upon. If we should decide to settle on the mountain in Arkansas, though it would cost nothing for land, still it would cost something to make improvements and for provisions, till we could raise them.

I continue to hear very favorable reports of that country, and as speculators have so improved the past season as to take up all the best places in these parts, I think it will probably be the best that can be done. My informant in St. Louis, stated that in addition to its mineral wealth, there were quarries of the finest marble and stone in the vicinity. Our company includes mechanics of various kinds—blacksmiths, machinists, foundrymen, carpenters, a tinner, and probably several others, and it is very desirable to have the materials in the vicinity on which to operate, and this place combines them in greater variety and profusion than could probably elsewhere be found. And I hear of people emigrating there from this State; so it seems the tide of emigration has already commenced, and we will not long be alone. The laws of Arkansas as a general thing, are probably more liberal than those of any other state in the West; and as for slavery, my informant tells me there is little or none about there.

But one thing is pretty sure—we are going to have a crowd, and we want all practical, common-cause reformers who believe in freedom and good health, and want to live up to their ideal, and are not already established, to come and go with us. We will probably commence as individuals, assisting each other where there is need, and as we get acquainted, want to realize as much of co-operation and social economy as we may be prepared for.

Let those who "are of us" write in answer to the foregoing queries as soon as practicable, stating circumstances as carefully and accurately as possible, so that we may know what course to pursue. Direct as before. M. Boyd.

Springfield, Mo., } Care of H. C. Baker, S. E. cor.
Oct. 25th, 1857. } of Third and Green sts., St Louis, Mo

The only men who can make a change in this world of ours, are they who are not changed by it. The multitude cannot civilize the multitude, any more than hounds can teach hounds. A thousands drops of quicksilver will take as many different directions, and never of themselves unite in mass.

A French writer has said that to dream gloriously, you must act gloriously when awake; and to bring angels down to hold converse with you in your sleep, you must labor in the cause of virtue during the day.

It is vain to study books, unless we study contemporarily the phenomena of which books are the reflections.—[North.

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 out!
What cannot stand had best be gone.

[Poems for Reformers.

(CONCLUDED.)

Go ahead, gentlemen, with your union and safety committees, your alien and rendition laws! Let us have your finality. If you think that agitation of ANY question can be put down by interdiction, try it on.

Anti-Slavery agitation was tabooed awhile ago. It succeeded admirably. Don't you see how Abolitionism has been put down by anti-agitation resolves! Talk to the tide, ye mighty Canutes: the elements will obey your mandate! Trundle your mop pails, you miserable old grannies, that can learn nothing even from experience! Why, even Mrs. Partington would not try the second time to wipe up the Atlantic with her apron!

Wash your hands; clear your skirts; but there is one little difficulty you will have to encounter. You will not aid or abet Free Lovers in the flesh, but how will you get along with those who have gone before? If you keep open doors for spirits, what is to hinder you entertaining Free Lovers unawares among the disembodied? When you have excluded all mundane immorality from your circle, suppose the most moral man mounts guard over the circle, and challenges every speaker from the immortal spheres; how is he to know whether the man at the helm be not still an unregenerate Free Lover?

Suppose that great varietist, Solomon, should take the start, and should not choose to give his proper name; how is he to know it? Perhaps a Burns, a Byron or a Shelley, cherishing the same contempt as ever for priestly interference, comes in and sits down with the moral ones; how are they to know what bad company they are keeping? They need not necessarily repeat the "address to an illegitimate child," or Don Juan, or Queen Mab. Or suppose that Jesus of Nazareth should for once take a seat among respectable folks; how can they resent the indignity?—that is, if he is orderly, and preaches the fact of future existence, without the philosophy. True: if he should be so indiscreet and forgetful of the text as to venture to say, "In heaven they neither marry nor are given in marriage," they would know at once that he was a Free Lover trying to make out that Heaven was one great "nest of Free Lovers." And especially, if, in addition to this frightful example, he should instruct them to pray for such a state of things to come on earth, the proof of incendiarism would be clear, and he could be dismissed at once. But providing that he accepts the new logic as to the uses of Spiritualism, and preaches simple immortality, how is such a circle to preserve themselves from contamination? I am concerned for them; in fact, I don't see any way for these moral folks to keep good company but to shut up shop and go by themselves; for, unless the Bible lies, the spirits are all Free Lovers, having abolished the marriage institution entirely. Every spirit who speaks through a medium is a Free Love Lecturer, because they don't have any others. (Query. A C.)

And then, what do these virtuous people think will become of them after they go to heaven? Wonder if they will "mix" with Free Lovers there? Perhaps they won't go over at all!—I can't see any hope for them in the future, but will give them a little advice for the present. Let all who would be known in the world as respectable men, discountenancing agitation, and thoroughly "sound on the goose question," give a list of their names, so that the world may know who are "national," and who are for the destruction of the union; and let all who are men of standing, and who, like the Ed. Universe, might from his antecedents be suspected of siding with the heresy, and might, therefore, anticipate three kicks from the world, "by way of distinction" get "a character" from the central committee, and wear it "on the hat," so that no man, seeing the label, may doubt their virtue.

C. M. Overton.

REMARKS.

Mr. Overton has successfully attacked the opponents of free discussion; but whether the persons mentioned are comprised under that head, is not so clear. The gist of the protest of the Spiritualists in Ravenna and elsewhere, may thus be summed up:

- 1.—Spiritual Conventions not suitable places for the discussion of such topics as were introduced by Mrs. Lewis.
- 2.—The majority of Spiritualists not in opinions or practice

what is commonly understood by the term "Free-Lovers."

3.—The majority of Spiritualists not believing in or advocating the opinions of Mrs. Lewis and others, Spiritualism should not be held responsible for them.

If they believe the above propositions, they have a right to say so; the tyranny and despotism is on the side of those who blame them for it. In unjustly attacking Wright and others, by attributing to them opinions they never believed, a decided wrong was perpetrated.

As to Christ's doctrine on this question, it is true that so far marriage implies a compulsory element, it cannot exist in advanced societies in the spirit life; and as States, or even small communities on earth advance in spiritual development compulsory regulations will be superseded. But in the lower grades of life on earth compulsory regulations are certainly demanded, and perhaps necessitated. The cause of this is their want of harmonious development; and, as this cause must continue to operate to a certain extent in the spirit life, and like causes produce like effects, the lower planes of spirit life must have compulsory regulations and other conditions corresponding to their spiritual development, or rather, the want of it.

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"I KNOW THAT MY REDEEMER LIVETH."

The question here very naturally arises: Who is, or what is my "Redeemer?"

Some 1800 years ago, it is said there lived a man of good moral character. He gave many sublime and praiseworthy precepts. And as his history runs, his whole life was almost unexceptionable in piety, virtue, and goodness. He preached in the synagogues and temples, among the wise Greeks and Jews, and in the streets and highways, warning men to "cease to do evil, and learn to do well." He had many followers, and many persecutors. Some said he was the Christ—the Son of God, and worshipped him as being equal to God. It was said he performed many miracles—healed the sick—cast out devils, etc. Others falsely accused and persecuted him, saying, he hath a devil—that he cast out devils by Beelzebub, the Prince of devils—that he was a heretic—a disturber of the peace—crying, "away with him, crucify him, crucify him." They stoned him, scoffed at him, spit upon him, cast him into prison, and finally hung and killed him on a tree, that all might see and know that he was dead.

This same Jesus, they say is the redeemer of all men—that he gave his life a ransom for the sins of the whole world—that by his stripes we are healed—a propitiatory sacrifice for all men—he died that we might live.

The death of Jesus is the only means of salvation, according to Scripture. It seems that God gave his only-begotten son, that whosoever believed on him should not perish, but have everlasting life.

Now, the question is, after all this sacrifice and effort of God, Jesus, and all the prophets and apostles, to redeem men from sin, and bring them to God, holiness and goodness, (for this, it must be admitted was the design and aim,) have they effected their object? ARE all men saved? Did either Christ's life or death purge mankind from the effect of Adam's fall? For it is written, 'As in Adam all die, so in Christ shall all be made alive.' Are we 'healed by his stripes?' Did God do all this, and effect nothing thereby? Or did he redeem a few, such as believed?—after saying, 'The time cometh, and now is, when every knee shall bow and every tongue confess that Christ is Lord.' 'Whosoever believeth in him shall not perish.' 'A man shall no more say to his neighbor, know the Lord; for all shall know him, from the least to the greatest.'

"I know that my Redeemer liveth." Now, do I claim Christ as my Redeemer? No, verily! If Christ washed us from our sins by his own blood, why do our sins remain?

My Redeemer—my salvation is, Faith AND WORKS. Not that the death of a man 1,800 years ago secured my eternal redemption from the bottomless pit, full of brimstone and fire, and purchased me a pearly seat in the paradise of God, where I shall go and sing everlasting praises to Moses and the Lamb, until sick and tired of the glorious monotony of both position and sound.

Neither do I trust to the works of assembling myself in splendid church with high steeple and vain equipage, under the superstitious ordinances of sectarian bigots, who have been taught that God tells them a thousand absurdities; and because they are printed in a book which the people call the Word of God,

they must believe, notwithstanding that the "wayfaring man, though a fool," can see the blindness of its author. I have no faith in a system which ascribes infallibility to any such circumscribed and contradictory dogmas.

MY Redeemer is comprised in the following attributes: (and they LIVE;)

Wisdom, Knowledge, Goodness, Love and Truth—an active life of piety, self-denial, virtue and freedom. My watchword is eternal progress and happiness.

I have no faith in a "vale of tears." "To be good is to be happy." We have no occasion for misery. The God I revere, (though I worship nothing,) is within me. I am but the temple of that divine spirit which teaches as never man taught.

The grace of my God (my Redeemer,) has appeared to me. It teaches me that "denying all ungodliness and worldly lusts," and attractions of earth, I should live righteously and goodly in the present world.

My God has no need of worship. It is perfection, it is spirit, it is love. It leads me to happiness, and not to misery. I have but to analyze principles, and they are plain and clear. If I seek, I find: if I knock, it is opened unto me.

Cause and effect, reward and punishment are also some of my God's attributes. These I cannot too closely investigate. To learn and obey all the laws which pertain to my physical and mental well-being, will redeem me a thousand-fold more from error and misery, than all the suffering and blood of Jesus, and all the labors of the patriarchs, prophets, and apostles, from Adam to Dr. Nichols, or Spiritualism in full blast.

"The proper study of mankind is man."—Pope.

"Be Thyself."—Denton.

Be good, do good, fear nothing, worship nothing.

WM. HUDDLESTON.

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LITERARY NOTICES.

"The SPIRITUAL TRIBUNE, a monthly journal, devoted to the higher interests of mankind," is the title of a periodical recently commenced in Chicago. Its typography is much above average. The following is an extract:

The man or woman who weds for aught else save the object sought be to bring forth the wealth of pure and undivided affection as a dower, assumes at once an untrue relationship to society. Every such marriage is but the planting of another social Upas tree, whose poisonous effluvia spreads at least a temporary ruin and consternation around. Such marriages cover the sun with gloom, and the moon with despair, until the very sky itself is draped with utter hopelessness. But the dawning of woman's better day, fills the civilized world with a brilliant prospective. The hour has arrived when man says to woman:—"Thou art my counsellor, not my slave; my peer in every essential attribute of being; my queen of hope and love, equally sharing the throne of destiny." The religious intuitions of woman, when allowed a free, untrammelled action, are almost infallible in their rejection of the false and acceptance of the true means for securing permanent happiness.

Price \$1 per annum—32 pages 8vo, when I heard.

"The BEECH TREE," published monthly at Newcastle, Henry co., by Isaac Kinley, is about the size of the Vanguard, and is devoted to education and general topics.—Terms, 50c. per annum.

Lately, a gentleman of Chicago was accompanying some ladies to the panorama of the Arctic Expedition, when in crossing a street, he stepped on a hog's head hoop, which flew up (as hoops will do,) and struck him across the nose. "Good heavens, ladies!" he exclaimed, "which of you dropped that?"

Those who are the most ignorant of the beliefs of others are the most bigoted to their own.—[Belv. Standard.]

At the suspension in 1837, gold sold in New York at 13 per cent premium; but it is now sold as low as 1 per cent.

Is a man guilty of bribery, or of hiring voters, who keeps a team going all day, to bring indifferent or wavering voters to the polls?

H. C.

Human life is a problem to be solved only in eternity.—[Ex.

Vanguard.

RADICAL, BUT RATIONAL.

SATURDAY, NOVEMBER 7, 1857.

NOTES FROM THE LECTURING FIELD.

While in Kansas, I lectured four times, twice in Lawrence, and twice in Bloomington, ten miles from there. At Bloomington, I had an appointment on Sunday afternoon, and a Methodist minister happened to have an appointment at the same place, at the same time. I was first on the ground, and commenced, having before the close of my lecture, the minister and the congregation as hearers. At the close of my lecture, he commenced his sermon from the text, "I know that my Redeemer liveth," but instead of sticking to his text, took the opportunity to rave against infidels; they were all base men, seeking to lead poor souls down to hell; "they give God the lie, Jesus is the lie, apostles the lie, and when they die, where God is they never can come," though God is everywhere! He represented Job as acquiring his knowledge of the Redeemer from the Bible—a man who, by the orthodox themselves is represented as living hundreds of years before a leaf of the Bible was written. He committed as great an anachronism as the man who would represent John Bunyan as consoling himself during his prison hours by reading Uncle Tom's Cabin. I took notes of his discourse, and as soon as he was done, requested the audience to wait until I replied to some of his remarks; most of them did so, and I dissected the silly talk of the ignorant man, for a greater display of ignorance it has not been my fortune to hear for years. He said if Infidelity was true, the Christian had two chances, and he would rather have two chances than one. I told him he had better turn Roman Catholic, for they taught that none could be saved but themselves, and then he would have three chances, then turn Mahommedan, and he would have four. Many persons make use of this argument, and think it unanswerable. If it makes no difference in this life or the next whether men believe a lie or the truth, and act accordingly, then there may be some truth in the argument, but none otherwise. When I hear such an argument, I am reminded of the woman who once told me that she did not wish to believe my doctrines, even if they were true.

In Lawrence, I lectured in the open air to a large and exceedingly attentive audience. At the close of my lecture, there was a great demand for books, and I had the satisfaction of sowing some good seed in good soil, that will bring forth fruit after many days.

I gave several lectures in Fulton county, Ill., two of them at Canton, the county seat, a little town sadly cursed with orthodoxy, boasting of its churches, for which thousands of dollars have been spent, and nothing in the shape of a public hall but a dirty place, little better than a stable.

Illinois possesses a very fertile soil. Crops everywhere were most abundant. New corn was selling for fifteen cents a bushel, and other products of the soil in proportion. I have no doubt but that if all Illinois could be cultivated properly and nothing wasted, it could produce sufficient food for every man, woman, and child in the

United States. But though fertile, it is neither beautiful nor healthy, and is behind Kansas in many respects.

I gave three lectures in Sullivan, Moultrie county, where I found friends Wootton and Kelly doing what they could to shed light in a dark neighborhood. Previous to my last lecture, there was considerable talk about egging the "bold blasphemer," but it ended with talk, as I have found such threats generally do.

While lecturing here, my trunk which I had left at the baggage-room at Mattoon, was stolen, and I had to grieve over the loss of a hundred dollars' worth of books and clothes—a loss by no means light under present circumstances. I hope the thief will read the books and be benefited by them.

At Anderson, I had a larger attendance and more attentive audiences than ever before. The friends of reform are few, but my old friend Westerfield stands steadily to his post, and he will yet reap the reward.

At Chesterfield, the little school-house was filled with attentive listeners, and I discoursed on the Way to be Happy. Since I visited this place last, a good friend of mine, one of nature's true noblemen, has gone to the spirit land. About the last words that he was heard to say, were, speaking of the spirit friends that he saw around him, "wait a little longer, and I will go with you," and in a few minutes, his spirit dropped the mantle of clay, and left with its angelic visitors to live in a fairer world than Columbus discovered, or than was ever dreamed of by the author of Utopia. Long will William Griffiths be remembered by those who were privileged to know him.

The Court House at Muncie was filled with an attentive audience. I could not but compare it with the handful who attended my first lecture there, when no woman dared to go, lest she should lose caste, I suppose, by going to an unpopular meeting. I do wish women were more independent; reform would advance with more rapid strides.

At Winchester, the Court House was crowded. This is the place where the Methodists had a great revival, in which 250 were converted, out of whom only 18 united in full membership with the church, and every one of those had been members of some church previously. The days of Methodism are numbered. It has fattened on the ignorance and credulity of mankind long enough, and when this food is gone, it will dwindle to a skeleton, and give up the ghost. I am now near Mendon, Mercer county, O., where I am to discuss the Bible question with a Methodist minister, of which I shall speak in my next.

PARTYISM VS. INDIVIDUALISM.

Few tendencies are more strongly marked in the present age and country than the disposition to act in masses, regardless of individual convictions of right and wrong, truth or falsehood. "Our party, right or wrong;" "Our country, right or wrong;"—those are the leading regulators of the mass of mankind, both in politics and religion. Political parties and ecclesiastical sects are alike unsparing in beheading those among their number who dare step out of the party laws or sectarian fences, and do their own thinking.

Among the generality of political organizations and religious sects, all this might be expected. But when a

body of men come out from these organizations, on the broad ground of universal freedom and individual sovereignty, better things might be expected of them. But alas for the force of old habits and surrounding examples! The spirit of sectism in its most despotic form now rules rampant even among those who claim to be most intensely progressive. To receive their dollars or dimes, it is indispensable to breathe not a syllable against the favorite tenets of their clique, or the idols of their temple. So far as their efforts are concerned, free thought and free speech are buried as effectually as in the church of Rome; oppression is as rampant as at the Tuileries, and a known abolitionist at the South is not more certain of proscription and persecution than is the REALLY independent radical who dares to speak his own word, or even think his own thought, without first asking their leave.

To a conservative section of Spiritualists who tremble at the shadow of a name, these strictures equally apply. Both these sects are, in some parts, at war with each other as fiercely (in their way) as ever were the Arians and Trinitarians of the olden time.

It is not surprising that narrow-souled, one-ideaed persons in both these parties should be unable to distinguish between a trimmer on the one hand, and a candid and calm but earnest truth-seeker on the other who is willing to admit all truth, and reject its opposite wherever found. The true catholic who "sees with equal eye" and impartial glance, the good and evil in all sects and parties, crediting each with its meed of good, and charging each with the evil that belongs to it; the real philosopher who understands the springs of thought and action sufficiently to see goodness wherever it lies, and disentangle it from surrounding rubbish; the genuine philanthropist who sees in all efforts to benefit the race, something to condemn, but much more to admire; such must ever be confounded in the chaotic understandings of sectarian zealots, political and religious, radical and conservative, in the church and out, with peddling time-servers and speculative trimmers.

Such persons are respectfully recommended to keep cool long enough to see what is before them, look before they leap, judge of a tree by its fruits, distinguish the difference between sound and sense, profession and practice, bullying braggadocio and quiet independence. There is just that difference between the tools of sect and party on the one hand, and consistent, really progressive persons on the other. While the former vibrate from the extreme of anarchy to that of despotism, and are generally tied to the garment of some one else, the latter steadily and independently follow the path of true freedom and persistent progress.

A C.

Next week's issue will contain a report of the Woman's Rights Convention at Winchester, accompanied by practical suggestions for immediately carrying into practice measures for woman's elevation, pointing out the difficulties to be encountered, showing whence they principally arise, and how they may be overcome. Extra copies will be printed; price 3c. each, 25c. per dozen, \$1.50 per hundred. Postage, 4c. per dozen extra.

Thanks to friend COBB for the club from Mantua, Portage Co., O. Our removal here, a payment to make not expected, and a payment expected not received, all put together, have placed us in a position to appreciate the services of such friends. Let others "go and do likewise," and we would soon make sufficient to pay expenses.

COMMUNITY MOVEMENTS AND FRUIT-TREES. IMPORTANT OFFER.

Marvin P. O., Chautauque Co., N. Y., Oct. 24.

I wish to say to the Friends of Progress that I am prepared to go West and assist whoever may be attracted that way in purchasing land enough whereon to build a Unitary home of the right stripe, and have land enough on which to raise sufficient to support it.

I shall have about 150,000 fruit trees grafted in the root end boxed up for transportation, about the middle of Feb. next. My mind is led now to the region S. W. of St. Louis, if no more favorable spot presents itself before that time. I wish, however, to hear through the Vanguard or by letter about other localities. I want to grow fruit trees where they are most needed, where the climate is healthy, and everything can be raised for the actual benefit of our physical natures, at the same time looking well to mental enjoyment; for Liberty is the watchword and progression the law of the age.

I know many that are looking out for some one to go ahead. Having been a pioneer twice, I feel competent to try it a third time.

O. DURKEE.

Our course in relation to what is called "Free-Love" movements has been much censured by a contemporary. We shall not only say what we choose, but leave unsaid whatever we prefer not to touch on. Above all, we shall not defend what we do not believe, or shrink from condemning that we know to be most injurious, even at the bidding of the loudest advocates of a so-called "freedom." Having never been tied to Mrs. Nichols' apron-strings, or squandered our own means to furnish her with "pin-money," we have neither learned to "submit beautifully," nor to despotize in the name of freedom.

Our future course in reference to such criticisms will be indicated by the following anecdote:

Two travellers, equally well equipped, started on a long journey. One arrived several days ahead of the other. The latter was asked the reason of his tardiness. He replied that having to stop and whip all the curs in the road that barked at him, he could not have arrived any sooner. The other traveller, taking no notice of such annoyances, had rapidly arrived at his destination.

We shall pursue the latter course.

SOCIAL MOVEMENTS.

We direct attention to two important articles in this number, bearing on the Missouri co-operative movement. We have also received a letter from J. Mendenhall, in answer to our inquiries respecting the movement with which he is connected in Jay Co. They have secured a good location 4 miles N. E. of Camden, and appear to be organized on a safe and efficient basis. The letter arrived "just in time to be too late" for this issue, but will appear in the next. Their land is 220 acres, about 70 of which are cleared.

This makes two co-operative movements organized this fall—one in Iowa, and one in Indiana. At least two more will probably commence in the Spring.

A C.

ARREARS—NOTICE.—Those who receive this or the succeeding number in BLUE WRAPPERS, will understand by it that their subscriptions have expired. Those who wish it continued, should immediately remit. Who will let 25 cents prevent their taking the only weekly in the west devoted to practical, radical reforms, and, with one or two exceptions, the only Spiritual weekly west of Buffalo?

Remember! the next number will be the last sent to all in arrears.

EXTRACTS FROM CORRESPONDENCE.

From Prince Edward's Island, Gulf of St. Lawrence.

"I have formed an acquaintance here with four of the most intelligent schoolmasters on the Island, who are almost liberated from theological thralldom; but none of them are Spiritualists. * * * I attended a trial for divorce, when the jury arose without agreeing on a verdict. It has almost ruined the poor man, having already cost him \$800, and he is resolved to try it once more."

By coming to Indiana or Michigan, he could easily succeed in his object for far less money.

"Several more teachers with whom I am acquainted are partly emancipated, as well as a few of my agricultural friends.—I have not yet become a convert to Spiritualism. I neither meet with mediums, nor read any work on the subject."

From A. K. Moore, Dublin, Ind.

"I am after information in regard to this Godism and Devilism we hear so much about. If there be a wrathful, unmerciful, revengeful, unjust God, I want to find out where he is, that I may shun him, (if possible,) and hate him, and teach my children to hate him. If there be such a God, I know he hates me, and therefore I hate him, because he first hated me. But a lovely God I love, because he first loved me. I love God because he is lovely, and not because he is God. He could not help being God, therefore it is not meritorious in him. I could not help being a part of humanity, therefore it is no demerit in me. God ought not to hate me because I am human, neither ought I to love him because he is God."

From Mantua, Portage co., O.

Our church steeples begin to look weather-beaten, and the preachers complain that their pay don't come per contract.

An old-fashioned protracted meeting, or revival of religion (?) cannot be scared up or coaxed up about here.

Those who do their own thinking, are alarmingly on the increase in this vicinity. H. COBB.

LOVE OF THE BEAUTIFUL AND TRUE.—The love of the beautiful and true, like dew-drops in the heart of the crystal, remains forever clear and liquid in the inmost shrine of man's being, though all the rest be turned to stone by sorrow and degradation. The angel who has once come down into the soul, will not be driven thence by any sin or baseness even, much less by any undeserved oppression or wrong. At soul's gate sits she silently with folded hands and downcast eyes; but, at the least touch of nobleness, those patient orbs are serenely uplifted, and the whole spirit is lightened with their prayerful lustre. Over all life broods Poesy, like the calm, blue sky with its motherly rebuking face. She is the true teacher of the world, and when in time of danger and trouble, the established shepherds have cast down their crooks and fled, she tenderly careth for the flock. On her calm and fearless heart rests weary Freedom, when all the world have driven her from the door with scoffs and mockings. From her white breast, flows the strong milk which nurses our heroes and martyrs; and she blunts the sharp tooth of the fire, makes the axe edgeless, and dignifies the pillory or the gallows. She is the great reformer, and where the love of her is strong and healthy, wickedness and wrong cannot prevail.—The more this love is cultivated and refined, the more do men strive to make their outward lives rhythmical and harmonious, that they may accord with that inward and dominant rhyme by whose key the composition of all noble and worthy deeds are guided.—Ex.

BATHING is a high moral duty. Let a man who is about to commit some disgrace upon himself, or some injustice upon his fellow, resort to the free use of cold water, followed up by towels, brushes and clean linen; and after this is accomplished, we are willing to wager that he will hesitate to engage in what he had before determined on.—[Syracuse Journal.]

In removing, some manuscripts were mislaid, and perhaps some lost. Having been unable to procure a house until within a few days, we are still rather in a state of chaos.

Ralph Waldo Emerson speaks in his "Representative Men," as follows, of Napoleon: "He was a thief. He was rude in the extreme. He pinched ladies' cheeks. He listened to hear others' secrets. He peeped through key holes."

A SERMON ON MARRIAGE.

Be not unequally yoked with unbelievers. Paul.

The marriage institution, however vitiated by mistaken conceptions, seems yet founded on nature, if we may judge by its general prevalence. Its character will vary according to development. In proportion as the animal predominates, the compulsory and lustful elements will tend to absorb its higher characteristics; but as the spiritual nature becomes developed, it more and more assumes the character of a sacrament—something holy, something belonging to the higher faculties. In the former case, Amativeness, or physical love, is the mainspring of action. In the latter, this faculty is blended with and purified by Spiritual love. Phrenologically, the former is situated at the base of the brain, the latter in the coronal region.—Both are good in their place; neither should be inactive in a well-balanced, healthy organism; yet the latter should predominate, in order to ensure harmonious relations.

Paul could not appreciate the idea of spiritual conjugal unions. Seeing marriage only in its animal phase, he regarded it as an evil, though sometimes a necessary one; therefore, he consistently counselled its avoidance, where practicable without incurring worse evils. He speaks of it as a "yoke," rather than as a blending of soul with soul, ultimated in the material life. To the animal man it is a yoke; to those uncongenially mated, an intolerable one; but to those whose outward lives are in this respect but the material outgrowths of an inner, spiritual fact, or cause, marriage is pure, holy and beautiful—the greatest of blessings to themselves, and (when the physical laws are also understood and obeyed,) almost unlimited in its benefits to the race,

How shall such marriages be realized?

One important and indispensable condition is mentioned in our text—BE NOT UNEQUALLY YOKED WITH UNBELIEVERS. Those whose spiritual natures have been rationally cultivated; those who have outgrown the shackles of a Judaistic theology; those who, in the light of a DEMONSTRATED immortality, have cast off that "fear of death through which men are subject to bondage;" such should "stand fast in the liberty" of a rejuvenated and regenerated soul, and not "be again entangled in the yoke of bondage," by coming down from the heaven of holiest aspiration to the hell of a merely animal union. Such commit a "sin against the holy spirit" which is their higher nature and inward light, that can "never be forgiven," as its blasting curse rests on the degenerate posterity almost certain to result from such pretentious mockeries. Youthful romance may gild as with sunset hues the rotten and decaying vegetation—may embalm the gory corpse in costly perfumes; but when reason at a later period resumes its sway, it will awake in a charnel-house of the soul, realizing the full extent of the evil, but powerless for a remedy.

Where there is no affinity of reason or sentiment, no hopes or aspirations in common; where superficial sentimentality, borrowed graces and gilded rottenness form the only bonds of union, whence can come enduring happiness and permanent peace? Even where opinions are congenial, there may nevertheless exist radical differences of constitution habit and character rendering happy and permanent unions impracticable; but where they do not

exist, discord and unhappiness become almost mathematical certainties.

Then, in reference to the training of children. How degrading the thought that one possessing a spiritual and intellectual nature qualifying her to bring into the world beings who can better it, should so crush all her holier aspirations beneath impulse and animality as to mate with tobacco, filth and degradation, becoming a parent to beings who will be nothing but curses to themselves and to society. Even supposing the other party free from gross vices, where there is a radical difference of opinion, some wrong will be done to the children. If the Spiritual philosophy be true, it must be wrong for those who believe in it to bring up children to believe something different, as must usually be done in cases of unequal marriages.

Celibacy, with all its evils, is preferable to such a state of things as has been described. But there are numerous progressive persons of both sexes desirous of forming congenial conjugal relations. Let the proper means be taken to bring them together, and the best results would follow. Only thus can the next generation be in advance of the present. Only thus can posterity be secured from degeneracy, and the wheels of progress carry the race onward to its goal.

A C.

Poetry.

LIVE FOR SOMETHING.

Live for something; be not idle—
Look about thee for employ;
Sit not down to useless dreaming—
Labor is the sweetest joy:
Folded hands are ever weary,
Selfish hearts are never gay.
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway!
Gentle words and cheering smiles
Better are than gold and silver,
With their grief-dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are oppressed and weary;
Drop the tear of sympathy,
Whisper words of hope and comfort,
Give, and thy reward shall be
Joy unto thy soul returning
From this perfect fountain head;
Freely, as thou freely givest,
Shall thy grateful light be shed.

(N. E. Spiritualist.)

MARRIED in Cleveland, O., Mr. JOHN HALL, formerly of Toronto, C. W., to Miss DOROTHY A. STAHL, recently of the 'Rising Star.'

The notice having been mislaid, we cannot give the exact date. We not only hope, but expect the union will be a happy one there being that congeniality of sentiment which forms one of the most essential conditions of happiness in such relations.

BORN some weeks since a young reformer. Albert G. Parker, lecturer on Spiritualism and Reform, is his father. Who's the next?

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

REMOVAL.—After this issue, our office and residence will be on Main St., opposite Robinson's machine shop.

Wm. Denton will be at Buffalo for some weeks.

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

J. M. Barnes finishes his course at Eldorado this week.

Dr. Anderson lectures in Warner Building Hall, Richmond, on Sunday, Nov. 15, morning, afternoon and evening. Subject in the morning—"What is truth? The true foundation of Reform."

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

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.

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 having been all disposed of.

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

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

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

October 24th, 1857.

Advertisements.

Books published at the Office of the
VANGUARD.

AT RICHMOND, INDIANA:

POEMS FOR REFORMERS. By W. Denton, 50 c., postage free.
COMMON-SENSE THOUGHTS ON THE BIBLE, FOR COMMON-SENSE PEOPLE. By Wm. Denton. 12 c. post free; eleven copies mailed to one address for a dollar.
EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge. In this work particular attention is devoted to the Scriptural aspect of Spiritualism. 25 c.—5c. BE THYSELF, being No. 1 of SERMONS FOR MANHOOD. 5c. each, 50 cents per dozen; three dollars per hundred, post-free.
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Modern Spiritualism, its facts and fanaticisms. By E. W. Capron. One dollar.
New Testament miracles and Modern miracles. A. H. Fowler. 30c. post free.
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PROSPECTUS OF THE
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J. M. BARNES—CORRESPONDING EDITOR.

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

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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.

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

WANTED:

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

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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

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

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

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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.

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

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