

The

# Vanguard

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"LET HER GO AND LET HER RIP."

BY J. M. COOK.

A little boy who was called up to read, told his teacher that he knew two letters—"let her go and let her rip." Although the expression is generally used by those who know but little of nature, yet it contains important truths which not many wise teachers of humanity have perceived or taught. So to the world let nature go and let her rip. Let HUMAN nature go and let her rip. But, says one, that's an awful doctrine. I am not willing to let nature go and rip. But nature does "go and rip," even while you say it shall not. You will let the lightning flash, and "rip," and thunders roll, and winds blow, and waves roll, and volcanoes emit, and earthquakes heave, and heat expand, and cold contract, and all external nature do its harmonious or discordant, destructive or constructive work, will you not? But wait. I cannot hinder all these external operations of nature. No, indeed, you cannot hinder the operations of human nature, any more? Well, I don't know as I can. But you are not going to get me to give liberty to everybody to do as they have a mind to. I don't wish to. I am willing to let your nature go and rip, act and react with all the rest of nature. Are you willing my nature should act in the same way? If you are, you are "not far from the kingdom." Popular theology and its expounders have always been teaching men to desist, suppress, and crucify nature. Nature has been believed to be in the hands of a capricious and arbitrary God. Man hitherto has not known the true philosophy of mind, which teaches us that not only the kingdom of heaven, but our God is within us, and that when we get up high enough in development to look over and down upon nature's vast field of objects, and see their true uses and relations, we shall see that she is self-acting, self-sustaining, self-progressive, and self-refining; that she will do our work in her own way, and that way is the best way possible. He who taught while lying under the apple-tree, that apples might just as well grow as large as pumpkins, became STRIKINGLY convinced of his error when the apple came down and hit him on his nose. He was very glad it had not been a pumpkin. So, if at any time

we could change nature in any respect to correspond with our feelings or inclinations, we should find that the result would be as much worse as it would have been for the man to have a pumpkin fall on his nose instead of an apple. We can will ourselves into health, or harmony, or religion, or morality.—We are born good, or made good by the greater ascendancy of the upward over the downward tendencies, as the natural and inevitable result of the action and reaction of nature's antagonistic forces.

A minister once took for his text, the World, the Flesh, and the Devil, but said that for the want of it, he should "pass by" the World, touch lightly on the Flesh, and hasten on to the Devil. So it has generally been in popular theological preaching. The World with all its beauties, uses, relations to man, and their tending to promote his wisdom, love, goodness, health, and happiness, has been passed by and desecrated. The "Flesh" also, or man's lower nature, has been passed by, as something to be feared, and never to be understood or appreciated for its use, and its vast importance in the human constitution, known only to the true Anthropologist. But that imaginary being, the Devil, is upheld by the orthodox, as much as the fabled Atlas was formerly believed to support the physical earth. This Devil and his particular abode—both persons and places being nowhere—has ever been the theme of popular preaching. But all this is only a part of nature's operations to finally bring the world to the knowledge of the truth as it is in nature. If you are good, it is because you cannot help it; if you are bad in any sense, it is because you cannot help being bad. So, if at any time you are in any condition of mind or body, you are so from necessity.—The world moves on, between attraction and repulsion, or action and reaction. The world of Mind advances by the conjoint action and reaction of every individual mind. If a man does a moral act, it always pays him, for it is only the gratification of some moral faculty. If a man does an act not ratified by his higher nature, he must suffer in some way or other. Nature is always on the side of truth, purity, and virtue. If you cannot always have this faith in nature, you will then ever pray, not

my will, but thine Nature, be done. Nature is a mixture of high and low, pure and impure, health and disease, harmony and discord, and by freedom of action, she will lead us out right—bring us to the desired goal. It requires a high order of mind to deeply love, worship, commune with, comprehend and appreciate nature. "O, Nature, how sublime in every charm!" Let us, then, ever be willing that nature should act freely, and seek to know her, "whom to know aright, is life eternal."

#### 'WHO'S TO BLAME?'

A lady writing in a contemporary on woman's wrongs, remarks as follows:

"Believe me that we (women) are not so much slaves to the tyranny of husbands, dinners, children and servants, as to ourselves and false social customs. WE ARE AFRAID OF EACH OTHER. We do not live in reference to comfort, or to our means, but to what people say of us, or think of us, and to overtop this one or the other. I have seen and known women fitted to adorn any society in this country or any other, that did their own work, took care of their own children, kept bright their hearth-stones, and had happy husbands, and found time to keep up with current literature, write memorandums, and copy poetry. It is not necessary, but ARTIFICIAL labor that makes women drudges.— ETERNAL HOUSE-CLEANING, beginning in March and lasting until May; again in September and lasting until Thanksgiving! It is a pride of appearance, of being good-livers and crack housekeepers; for let woman say what they will, they are as jealous of this as poets or politicians of each other."

On which an exchange remarks as follows:

The nail has at last been hit exactly upon the head. We are inclined to believe that more than half the drudgery that is imposed on woman is self-imposed. So many of them have such a foolish pride of house-keeping, as if there was nothing higher or better than neat apartments and excellent dinners; and still, a poor dinner to a hungry husband, and a slovenly-looking room to a visitor, are not exactly what we should desire to recommend, either. But there is a happy mean in all these things. And for gentle woman to make herself a slave to these material wants, is what no man capable of appreciation is willing to ask of her. A wife may make a home the one dear spot on earth in her husband's eyes, but it will be all the more so if she refines and spiritualizes her occupations, rather than settles down into the belief that there is nothing better to be done than eating and cleaning.

Just so. Moreover, if several families would club together to purchase washing, sewing, ironing and knitting machines, and build brick ovens for common use, (as can be done in all towns and many neighborhoods,) the labor of housekeeping could be reduced at least one half, with a proportionate increase of health and comfort. Unitary dwellings would operate still farther in the same direction.

#### THE OZARK MOUNTAINS.

This region I am of the opinion is the better place; who will go and see? I should like to do so. The mountain lands of the south-west are desirable localities. I have visited them a little, above the Tennessee river in that State, and I find just the spot for me. But from what M. Boyd learns of the Ozark mountain, it must be still better, unless there is a scarcity of fruits and nuts. They are both abundant on Walden's Ridge, in Tennessee; at least, I should think so, from a few weeks sojourn there one spring. The land was very cheap; wild, from 50 to 75 cents per acre; improved, from \$3 to \$5—soil sandy loam—produces peaches of the finest kind, apples fair, sweet potatoes in abundance, Irish potatoes fair and were never known to rot. All over the mountain, (or 'ridge' as it called there,) the scenery is agreeable, at least; but along the edges or battlements around the gulfs, or chasms, it possesses those elements of beauty on which Idealists delight to feast—

frowning precipices of sandstone, crystal water-falls over hung with the towering hemlock, and festooned with the common and mountain laurel. The beautiful ever-green holly, too, is occasionally seen with its deep, rich green on the upper side of its leaf, with a delicate and much lighter tint on the lower. Let us hie to the South-western mountains! If tolerable good land can be had for nothing, "that's the home for me." "Inaccessible!" So much the better. If the last hundred feet must be ascended through the gorges, in the mountains by rude ladders, so much the better. If the soil is not of the very richest and most productive kind, so much the better. If it is a little retired from a busy, bustling, quarreling, complaining world, so much the better. If there are fruits and nuts in abundance all the better of course. There is a "hot spring" somewhere in Arkansas; suppose a few of us meet there this winter. I am not sure that I can go, but would if possible; could go in a few days from Keokuk, unless the river is frozen. HOMER BROWN.

#### REMARKS

It is difficult to perceive any positive ADVANTAGE in inaccessibility, though it may be the least of two evils. To run away from society does not seem a very efficient mode of reforming it. Yet to avoid the incessant worry and privations of existing society, and make sure of physical plenty, it may be well to start reform neighborhoods where land is cheap. But whatever may be their own standard of life, it will inevitably be affected, more or less, by that of the community around them, however sparse that community may be. If they are UTTERLY isolated, how can they benefit society at large?

For a movement, however, embracing 1,000 or more persons, there must be cheap land, however distant the location. For less than one hundred, the neighborhood should be well, but not densely settled, and not too far from a market, A. C.

#### IDOLATRY—WHAT IS IT?

It is all frivolity and vanity for the Christians to contend that the heathen who carves his idol out of wood and stone, believes for a moment that this idol he sets up, is really God. The heathen, as they are called, know as well as the Christians that they are wood and stone still; and when he comes before his idol to worship, he is governed by the same rule the Christian is, to wit: he worships his own mental conception of the invisible God, which he supposes prevades his idol, and whose presence is called forth at appointed times to meet him, and hear him pray, sing and shout. The Indian, when he buries the bow, knife and tomahawk with their possessor, does not believe these articles accompany him bodily into the spirit world, but they believe that the bow, the knife, the dog, etc., each have a spirit, and will accompany their owner to the land whither he has gone. I am led to believe that the heathen mode of worship is no more idolatrous, or less spiritual than that of modern Christianity. They claim that their idols are pervaded with spiritual power, and these idols when set up for their veneration and worship are held sacred in their estimation, the same as the Christian holds his church a sacred idol; and if any insult or injury is offered to the one or the other, it is considered as an insult to the spirit which is supposed to pervade it, and which they typify. And thus it is that the Heathen, the Jew, and the Christian are idolators.—WORLD'S PAPER.

From T. J. Goe Hockley, Texas.

"I have been a reader and admirer of your paper from its commencement to the present time."

## NOTES FROM THE LECTURING FIELD.

Never was there a time of greater interest taken in reform subjects than the present. The people of Germantown have listened to me five evenings. Most of them have been willing to pay for the gospel of salvation being preached as it is revealed in our natures. Even the Campbellite and Lutheran preachers not only turned out to hear the new gospel, but lent us their influence, and would have given us their church and congregation to preach in and to, if it had not been for the influence of a few of the most selfish and ignorant of their leading members.

May the time soon come when all will be willing to see and hear for themselves!

J. M. BARNES.

Germantown, Ind.

## A GLIMPSE AT LIFE IN MISSOURI.

In publishing friend Boyd's letter from Missouri, we overlooked a preliminary note containing a graphic account of life in that region, which, on the principle of "better late than never," hereafter follows:

"Herewith I send you the result of my travels and inquiries thus far, written under all sorts of disadvantages, with a miserable pen, and a by no means charming variety of ink, by the light of the squatter's fire or open door, with, perhaps, one side freezing and the other not very warm.

The old hunters that inhabit the valleys between the rocks and hills in this section of Missouri are a curious race of beings, and appear to enjoy as large a portion of misery as any people I ever saw. No matter what the weather, they go to bed without a stick of wood prepared; get up in the morning, (generally in fair season,) and in the course of an hour, have a 'staddle' or two out up, and some sort of a fire made, and perhaps in another hour, they have their hog and corn cake done; and breakfast is ready; such a thing as a window is not to be thought of, (with rare exceptions;) and cold or warm, the door must be open to afford light; but they seem to enjoy it, and truly a more contented set of beings I never saw. (I must not forget to mention that the family always includes two or three dogs.) Surely, we are fearfully and wonderfully made!

But in the better and more settled districts, there is an appearance of more enterprise; and here I occasionally find hewed log or frame houses, with windows sometimes, and, (what is considerably worse than the corn-dodger,) wheat biscuit short-caked highly with hog's lard. Potatoes and other vegetables and fruit, as well as cooking-stoves, are seldom seen."

## OUR TEXAS BUDGET.

"We are now at Hockley, a city of about six houses, but nevertheless a business place. Probably thousands of dollars worth of cotton is brought here daily. The Red river railway terminates here for the present. We are getting among Spiritualists—just had a gentleman in this evening who is one. It is a treat to meet such spirits here. \* \* \*

We are up the country, about 30 miles from Houston. The country here is much prettier than at Richmond—is rolling and more timber. The weather is very warm; (Nov. 8;) nothing like winter. We still wear summer clothing. There are several Spiritualists in this part of Texas—have met with a subscriber to the Vanguard. We are now stopping with a planter who has between 30 and 40 slaves, sleek and fat, and as happy as the day is long. This afternoon the girls thought they would make some cakes; so I went with one of them to get eggs. We went to the negroes' quarters; the first house or hut we entered looked very comfortable; there was a good fire, a little baby in a cradle, and another child rocking it, a good bedstead, and altogether they looked very comfortable. 'We want some eggs; have you any?' 'No, Miss Carry—sold them all this morning to a drover.' So we went enquiring from one to another. All

of them had chickens, and looked very comfortable. ATHALIE."

"I rejoice with you in your accession to a visual knowledge of the spirit world. What a consolation to actually know that the 'little boy' is not dead, nor even 'sleeping'; but is living in more beautiful sphere, where you can see him. Such knowledge is WEALTH compared to which all the wealth of externals is poverty indeed. Your experience will come home to many a bereaved heart with a force you, perhaps, little conceived. I am unable to express my gratification at seeing you rise above the foolish practice common on such occasions, (which, by-the-way,) sensible reformers do not always outgrow; trace the effect to its cause, and resolve to profit by experience. In the present state of the public mind, your example will be contagious. J. W."

## THE 'INFIDEL'S' PRAYER.

(The following we find in the Boston Investigator. It is a good match to the 'Prayer to the Devil,')

On the occasion of the debate between Mr. G. J. Holyoake and Mr. Jamison, in Inveriel Kirk, it was proposed by the committee on the side of Theology to commence with prayer. This was objected to as assuming on one side the truth of the first proposition to be debated. The idea was then dropped. On Mr. Holyoake being communicated with, he said he had no objection to the opposite side praying, but he should expect to be allowed to pray also, if he saw fit. On some curiosity being privately expressed as to what a Secular prayer would be, Mr. Holyoake gave, on the second night's debate, the following example:

"O Lord, who art so loudly said to exist, and to answer the call of thy creatures: if such be the case, we may without irreverence ask Thee to answer ours also. Thou whose secret every priest professes to have penetrated—Thou upon whose name the most illiterate are encouraged to call, and whose powers even the vulgar are taught to invoke—we pray thee to pardon the familiarity which approaches Thy great Presence, and dares to trouble the God of a Million Worlds with our petty strifes and our insignificant claims. Conscious that if any seek the truth the ample Book of Nature lies open to all, and the only fee demanded of the poorest is—Attention; we therefore will not prefer requests which presuppose that the Great Author of all Knowledge requires continually to amend His lessons—or which pretend that He has given to his creatures such imperfect powers, that ever so honestly exercised they are inadequate to the duties of the sphere in which he has seen fit to place them.

"Nor will we be guilty of the irreverence of supposing that the UNCHANGEABLE—who is no respecter of persons—will stoop from High Heaven in order to give one obscure disputant a victory over another! Did a petition seem to us becoming, all we would ask would be good taste and good-will, that we might clothe truth in grace and keep our hearts in love; good taste, that if having the truth, we might so present it that others might come to see it, clearly and undeformed—good-will, that we might so speak of the truth that others might learn to love it. But good taste is an incommunicable talent. It can come only of cultivation, and is ever the inherent result and reward of study; and good-will is the highest triumph of the noblest creed. It is that discipline which a pure and true life should give. It is not what men should ask. It is the true, the silent, the unassuming homage, they should offer to God. Men therefore ought, once for all, ask thy pardon for ever praying, and learn that self-reliance is THE reverential duty, discipline the chastest worship, and good feeling the purest praise.—AMEN."

From A. P. Adams, Darby Creek, O.

"Having read a few nos. of the Vanguard, I am so much pleased with its freedom and advocacy of progressive principles, that I have resolved to become a subscriber for one year at least."

To A. G. Parker.—Your business was all attended to some weeks ago—manuscript sent to Columbus with letter, and another letter to care of W. G. Vansickle, and, perhaps, a few more to 'divers places and at sundry times.' Where IS your post-office? "Dew tell!"

# The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, NOVEMBER 28, 1857—

TERMS.—One copy one year, \$1, in advance. 5 copies to one P. O., \$4; for three months, 25 cts; 10 copies to one P. O., \$2 Postage stamps received in payment. Address, Richmond, Ind

## HOW TO ACTUALIZE WOMAN'S RIGHTS.

We shall not stop to discuss this question generally.—we shall take it for granted that nature ALONE is sufficient to draw the line of demarcation between the sexes, without the assistance of legislative botching or social tyrannies. God, nature, or whatever that Power should be called which is the soul and centre of the universe—this divine Principle made an ineradicable distinction between the sexes, and knew better than human 'wise-acres' where and how far that distinction extends. No 'fifth wheel of a coach' in the form of legislative acts or social customs, is required to ensure justice and efficiency in respect to that which women shall or shall not do. Their right to follow any industrial avocation is only limited by their power to follow it to advantage; and this power can only be determined by experiment.

Concurring, then, in principle with the advocates of Woman's rights generally, we differ with many of them as to the best mode of action to attain this common end.

We shall now consider, with a view to practical action for their removal, What are the obstacles to woman's exercising other industrial avocations than those to which she is generally limited?

They are principally four: 1—Family and household cares. 2—The long dress. 3—False pride, laziness, or 'want of attraction.' 4—Physical, mental or educational incapacity.

That arising from long dresses might be obviated by wearing the Bloomer. But the principal obstacle to the adoption of this healthy, convenient and beautiful costume, (as to all other measures for woman's elevation,) comes from her own sex. Household labors could be materially diminished by the use of co-operative kitchens, and labor-saving machinery; still more by unitary households. But here, again, woman stands in her own light, hugging to her bosom that serpent—the Isolated household—which is gnawing at her vitals.

Female children are not usually trained to be robust and vigorous, but to be sickly and delicate. Hence, females are usually deficient in the physical strength, mental hardihood and capacity of application requisite to master the difficulties and perform the hard work to be done in most occupations not usually followed by them. It is difficult to find females combining in one person sufficient mental force and physical strength for success in the more common mechanical branches. Hence, their partial exclusion, which will necessarily continue until their training is different.

"But," it will be asked, "why not make the trial?—Why should all be excluded for the defects of some?"—True; but from observation and repeated trials the reasonable presumption is that the majority of women, even

of those who try, are deficient in the requisites for success. Such experiments involve an expense and inconvenience which, as a business operation, it does not pay to incur, as I know to my cost. Business men, then, as a general thing, cannot be expected to engage a species of help which in the majority of cases is likely to prove unreliable and defective, when they can get that which is the reverse at the same rate. Woman being thus limited to a few occupations, the inevitable laws of trade, [which no amount of mere philanthropy can possibly obviate, in this or in any other case,] enable advantage to be taken of those conditions to obtain their services at less cost, even, in some cases, for the same kind as well as amount of labor, in the few occupations they are generally competent to follow.

The only mode, then, of securing woman her industrial rights, is to give females such moral and physical training as will, on the one hand, entirely remove the idea of ANY useful labor being degrading, and, on the other hand, give her that perseverance and energy, mental and physical, requisite to ensure success.

Women are too much accustomed to a certain routine, to be willing to undertake anything repugnant to which they have not been accustomed. They wish to "follow their attractions" in regard to any occupation they undertake. This most men find it impossible to do; women are unwilling to encounter the labor and privations incidental to nearly all the more profitable avocations, (except law, banking, politics and land speculation;) and as long as they are satisfied to be dolls, or to perform work that should be done by machinery, they may expect to be treated accordingly. Whether this is wrong or right, is not the question; but it is the unavoidable operation of a natural law. We may chafe at it as much as we please, but we might as well try to drive back the tide, or grow pineapples on a snow-bank as to secure equal industrial remuneration for women, until the requisite business conditions are fulfilled.

As to political rights, whenever woman can acquire social influence, they will drop into her hands almost as naturally as the ripe fruit drops from the tree. Plucked prematurely, fruit gives but a sorry flavor; exercised before she is half ready for them, political rights would be of little account. This is evident from the degeneracy of the governments, state and general, of the United States. The people being unqualified for the power they exercise, are befooled to an unlimited extent by political speculators, bank swindlers, land monopolists, and slave-drivers.—Women are the main supporters of sectarian churches—the sources of all this corruption and tyranny. At the same time, they have as much right to political power as men; yet the amount of benefit likely to result from its exercise, in her present degraded condition, may not be enough for the time and energy that must be expended before that right is secured, and diverted from the acquisition of industrial and educational rights, which can be secured as soon as they are wanted, independent of legislative action, long agitation, or expensive combinations.

In short, industrial right lie at the foundation of political, and educational at the root of both. By considering political rights as the foundation, the woman's rights agitation has been TOP-HEAVY in its character, and unfruit-

ful in its immediate results. The cart has been put before the horse; the fruit demanded, before the tree is qualified to bear it. One-third of the means, time, and energy expended in advocating woman's political rights, if exercised in PRACTICALLY training females to fill various industrial occupations from which they are now excluded merely by their own incapacity and unwillingness, would long ere this have secured her an impregnable social and industrial position, from which, as a vantage ground, she would soon conquer all the territory she has ever claimed.

ALFRED CRIDGE.

### CHURCHIANITY AND LAND-MONOPOLY VS. MAHOMEDANISM AND FREE SOIL.

According to the Institutes of Menu, the legislator of the Hindoos, who flourished fifteen years before the Christian era, 'Cultivated land is the property of him who cut away the wood, and who cleared or tilled it.' The right to ownership of the soil is emphatically described in the old laws, 'as the grass which cannot be eradicated.'

When the Mogul conqueror, Timour, subdued Hindoostan, he did not change the system, nor did his descendants, until the decline of the empire which he had founded. Timour, in his Institutes, was only anxious that all available soil should be cultivated. 'All deserted lands,' so commanded that prince, 'if there be no owners to them, shall be annexed to the fisc, (crown lands;) and if there be owners, and those owners are reduced to distress, let the necessary supplies be granted to them, that they may cultivate the lands.' We might look in vain for the same generous spirit in Europe; (or the United States. A C.) These crown-lands, be it observed, were only UNDER THE GUARDIANSHIP of the throne, for neither kings nor emperors had any possessory title to them; and this is plain from doctrines propounded by Mahomedan jurists. The law treatise, (the Hedaya,) declares that whosoever cultivates waste lands DOES THEREBY ACQUIRE THE PROPERTY OF THEM. [Yet the Congress of this "free and enlightened" nation makes the poor working man pay \$1.25 per acre for waste lands before he can acquire a title to them, thus giving him up to the rich loafer, who either secures the best land first, thus making the settler pay a higher price, or exacts his profits at the rate of 3 to 5 per cent per month interest. This Congress is mainly controlled by church members, who send missionaries to convert the "ignorant, degraded heathen," who turn out to be far less ignorant and degraded than our modern Pharisees, who "compass sea and land to make one proselyte" with results usually similar to those attained by the same process 18 centuries ago. A C.] No man had to pay any fee for enclosing wastes or commons; indeed, this was encouraged by the government, who never began to levy the tax until the cultivator had recovered any outlay of time or money that he had incurred in clearing, levelling, or other preliminary operations.

The whole system was eminently wise, and so long as it was preserved in its integrity, the country flourished.—MARK LANE EXPRESS.

Contrast this with the atrocious outrages perpetrated by Christian (?) Land-monopolists. Under their rule, exactions, bloodshed and rapine devastate a land of unbounded fertility in the East, while financial difficulties, amounting in many cases to actual starvation, prevail on this Western continent where the crops are in plethoric abundance.

"By their fruits ye shall know them." Church-bigots and rich loafers may revile Mahomedanism, and send missionaries to make darker the souls that aristocrats may tyrannize over the bodies of those they term 'Heathen.' Yet might Anglo-Saxon legislators and ecclesiastics on both sides of the Atlantic, with all their pride of religion and of race, learn justice from Mahomedan jurists, and the science of government from Hindoo emperors. A. C.

On the whole, O reader, thou wilt find everywhere that things which have had an existence among men, have first of all had a truth and worth in them, and were not semblances but realities.—N. E. SP.

### THE LEGION OF LABOR.

L. A. Hine, in the December number of the People's Paper, proposes the formation of an organization entitled the "Legion of Labor," to secure by united action, the rights of Labor, primarily to the soil; secondarily to Education, etc. The following is an extract from the article on the subject:

The parties are organized to swindle the people; why not organize the people to protect themselves, and destroy their enemies? The sects are organized to keep mankind divided; why not organize the Legion of Labor in the name of God and Humanity, and for the sake of justice, truth and unity? The speculators are organized in various corporations and partnerships to increase the amount plundered from the working class—why not organize the friends of justice for the protection of Labor from the craft and exactions of the money-leeches, the grasping rampyres and the selfish aristocrats, who conjure wrong with every thought, exhale poison with every breath, and drive a pang to the heart of Humanity with every act.

Let the word then go out through all our borders—ORGANIZE!!!

### THE FINANCIAL CRISIS.

Perhaps some may think that we ought to have enlightened our readers on this subject more than we have hitherto seen fit to attempt; but inasmuch as (unlike most editors,) we do not know everything, we concluded to be learners, rather than teachers in the school of finance.—Moreover, not understanding the "grab-game" thoroughly, we have been for some time past endeavoring by hard labor and economy, to get out of a financial crisis of our own, and thought it would be better to get our own affairs a little ship-shape before saying much on those of the country.

None of our correspondents has hitherto volunteered anything on this important topic. One of the best articles on the subject was in the N. W. Excelsior sometime since. It was to the effect that a man who couldn't borrow money on good security for 3 per cent per month, just puts B A N K over his place of business, and gets all he wants at little or no interest on next to no security at all.

This may be a satisfactory explanation, so far as Banks are concerned. Land-Monopoly, however, is the principal source of that extreme inequality of material wealth which causes so much borrowing and lending; and the strong-hold of Land-Monopoly is Churchianity. Extravagance in dress, furniture and other things is, no doubt, powerfully instrumental in causing these sudden reverses. The churches, by pretending to cultivate, while really crushing the intuitional or spiritual nature, throw people too much on the external plane, who then try to satisfy their inward, gnawing discontent and soul-hunger by external forms, or husks, destitute of inward life, or vitality that are fit food only for a class of human beings typified by swine.

Spiritualism only can allay this soul-hunger, and the consequent extravagance resulting from futile attempts to satisfy its ceaseless cravings. Spiritualism alone can demolish that sectarianism wherein lies the main strength of land-monopoly and all other forms of wrong. The Harmonial Philosophy is that fountain of living waters which can alone assuage this burning thirst of the inner being.

Come away, then, from those "broken pitchers that hold no water," these materialistic churches from whom all the life they ever had is rapidly departing. Come to the exhaustless fountain of life that ever wells up from the soul.

inmost depths, and is ever fed from the Source of all light, life and love! Bright skies shall then cast their influences over thy rejuvenated spirit, and a "pillar of fire" shall lighten thy path in the night of thy perplexity, until thou arrivest at the realms of endless day! A. O.

QUARTERLY MEETING  
OF THE FRIENDS OF PROGRESS,  
AT DUBLIN, IND.

Dr. Anderson opened the meeting by an address on general Reform. His remarks were well calculated to show the various forms of reformatory subjects.

Mr J. M. Barnes "preached" from text in Daniel, "The judgment was set; the books were opened," etc. His address went to prove that the judgment was now—every day; that people were constantly forming for themselves a character; consequently being JUDGED. Many more truths were imparted, plentifully spiced with witticisms in themselves truths.

The evening meeting was crowded to excess. Dr. Anderson spoke at some length; subject—"Man and earth." This was interesting. He referred his audience to historical records, wherein different conditions of mind, such as being able to scan the past, foretell the future, etc; were said to have been produced by certain liquids known only to a few among the ancients. He spoke of medicinal substances and their effects on the brain, illustrating the subject by anecdotes, observation, and experiments of his own. All these material results were looked upon as constituting one end of the balance, and Spiritualism (as producing all these results now that were then produced by those liquids,) constituted the other end.

His manner was well calculated to please. He makes abundance of happy hits at old Orthodoxy, and well may he be called the Axe, and the Plough; for he cuts and ploughs up without mercy or gentleness.

On Sunday morning, Mr Barnes continued his previous discourse on the judgment. He is well calculated to instruct and please. A. D. C. spoke at some length on Integral Education, showing the unnaturalness of the present system of training; that children should be DEVELOPED, not made—brought out, not poured into, etc.

In the afternoon, Mr. Barnes made some general remarks on progress, self-improvement, and harmony.

A. D. C. next addressed the meeting, for the purpose of relating her experience in Spiritualism; her growth out of Methodism into skepticism, or negativism, the condition of mind which in that state longed for spirituality, yet unbelief in it, because she could not know for herself; and finally that her spiritual vision being opened, spirits were by her daily seen.

This experience was made use of to illustrate the condition of thousands of other minds while in isms of all kinds, skepticism included: that the spiritual nature of man never can rest satisfied with any religion which teaches that the reason is not to be used on religious subjects; then went on to prove that Spiritualism was well adapted to man's wants, for it enthroned reason, making it the director and arbitrator of spiritual things; hence the secret of its unparalleled spread; it satisfies the judgment—yea the whole being.

Dr. Anderson followed on progressive subjects generally.

At 6 P. M., though it rained, the house was filled to overflowing. Mr. Barnes delivered an able address. A. D. C. gave a sketch of the whole question of woman's wrongs and rights, after which Dr. Anderson spoke for about two hours on the influence and tendencies of Spiritualism. Previously he had hewed and cut with all his might; but at this time he was building up—be was the constructive reformer.

Appropriate songs were sung by Dr. Anderson during the ses-

sions. A deep interest and good feeling were general. Many friends attended from a distance, and the people of Dublin turned out EN MASSE to hear what the troublers had to say. The speakers were listened to with attention and earnestness; and there seemed to be a better feeling towards and understanding of Spiritualism and its kindred subjects than previously.

Circles were held in different parts of the town, where Mrs. Fuller of Cincinnati, clairvoyant physician, did a glorious work towards convincing skeptics. Several spirits spoke through her, some were described and recognized. The meeting certainly did good. Let the friends of truth everywhere organize, get up meetings, and labor heart and soul for the downfall of error and the ushering in of truth; for UNION IS STRENGTH!

ANN DENTON CRIDGE.

ANN DENTON CRIDGE is prepared to lecture during the month of December ONLY. Those requiring her services will please write and state what can be done towards remuneration for her labor in that capacity, etc.

Poetry.

ANGELS.

BY C. D. STEWART.

Oh teach me not the barren creed  
That angels never haunt the soul;  
That 'tis a dream, oh never plead;  
I would not lose their sweet control.  
Low whispering spirits still they come,  
And bid the dear emotion start,  
With visions of our childhood home,  
That Mecca of the human heart.

Their feet are on the viewless wind;  
Their lips among the odorous flowers;  
They fill the waste of years behind,  
And sweetly charm the passing hours.  
The smile that mantles friendship's cheek,  
The tear that gleams in pity's eye,  
The thrill that words may never speak,  
And hopes that brightly hover nigh.

O, rob them not of angel guise—  
The only fount of rapture given—  
These young immortals from the skies,  
That bid us fondly hope for heaven!  
Still floating on their golden wings,  
To bear the light of other years,  
And each a sweet consoling brings,  
To sprinkle o'er the tide of tears.

Break not the spell my heart has wove;  
Bind not those fairy-footed gleams—  
Those messengers of joy and hope;  
That people all my dearest dreams;  
Still let me feel my mother near,  
When summer winds are on my cheek,  
And let me, though in fancy hear  
Her lips in music's echos speak.

Chide not these tears, that while I sing,  
Like waters from the mountains start;  
The memories of a childhood bring  
Their will contagion to the heart;  
Above the desert I have passed,  
The flowers of life again I meet,  
And youth its myrtle leaves has cast,  
Their shadows resting at my feet.

O, chide me not, nor break the spell;  
All I have loved or love is here;  
The kind, the good, the true, they dwell  
In friendship's smile, or pity's tear;  
A little faith may rend the guise,  
And what our yearning hearts adore,  
Will change the seraphs from the skies,  
Who, lingering watch till life is o'er.

[Glen Cove Gazette.]

TO THE ADVOCATES OF PRACTICAL WOMAN'S RIGHTS.

After considerable loss and inconvenience, we are likely to succeed in getting competent females to work in this office. Whether we can permanently employ more than one, depends on the amount of business we can obtain.

We are prepared to execute every kind of book and periodical work, and nearly all kinds of job work, (bills, cards, circulars, etc.,) in a tasteful and satisfactory manner, at the customary rates.

We know that the advocates of woman's rights in this section of country can if they choose furnish us enough business to employ, CERTAINLY three, probably FIVE females in this office regularly. We hear of one that wants to learn; we know of another that wants employment.

Shall they be employed? It is for the advocates of Woman's Rights to answer that question, keeping before their mind's eye the following resolution passed unanimously at the late State Convention in Winchester:

3. Resolved, That we prove ourselves not only theoretical, but practical believers in Woman's Rights, by patronizing stores and other business establishments carried on by females, or WHERE FEMALES ARE EMPLOYED; and that we aid and sustain to her in her efforts to elevate and educate herself.

To persons residing at a distance wanting anything done in our line of business, we would say that we can do their work sufficiently correct to need no revision by editors or authors, and otherwise make it their interest to bring their work where females are employed ON THE SAME CONDITIONS AS MEN.

Let the friends of Reform generally, and of the elevation of woman in particular, rally to the support of the only Radical Reform paper in the State, and the only office (so far as we know at present,) in which females are employed, and the Woman's Rights principle practically carried out.

Friends whose letters require answers, will please excuse apparent neglect. From causes unavoidable by me, the paper is behind time. I am working from 14 to 16 hours out of 24 to try to catch up and make running expenses; and, consequently, must postpone all business that can be postponed, and a great deal that ought not to be. I have made such arrangements as will bring things in a better position in a few weeks. In the meantime, if friends will be patient, I will accommodate them by private correspondence, etc., as fast as compatible with more urgent needs.

A. C.

An "old fog" being in company a few days since, remarked that he would as soon undertake to find the seven devils, cast out of Mary Magdalene, as to think of finding an honest person among reformers.

A lady reformer being present, replied: "Sir, you may by searching find six of the devils, but you never need hunt for the seventh." The company laughed heartily, and he finally took the hint that it was at his expense and rose indignantly to go.

"Where are you going?" asked the Lady. "To the Devil," he replied angrily. "Well," said she, "you are not the first one that has said I will arise and go unto my father." \* \* \*

SCATTERING THOUGHTS.

BY A MECHANIC.

How simple, how sublime, how harmonious is Nature; when left to impulsive, free, spontaneous action. But oh the horrible howlings, and tormenting pains, and anguish, of those who attempt to thwart her. Rear not your feeble barricades, for She will sooner or later, overwhelm you and them to destruction.

Struggle on, Humanity! The light is scarcely dawning. The cycle must be run. All things revolve; you are just in the dawn, and just in the eve. The light of the nineteenth is no more the true light than that of the ninth century, nor none the less.

What is time? Eternity. What is Eternity? Space; where does space end?

The new will be old, and the old new. Change but not progress, not progression, not from the inferior to the superior is the inevitable tendency of things. There is no superior, there is no inferior.

A RARE CHANCE.

Any young man wishing to study and practice Phrenology and sell books for the coming winter, can travel with me and be furnished with all new and valuable works at wholesale prices, by applying immediately. J. M. BARNES, Vanguard Office.

CONVENTIONS; LECTURING NOTICES.

The Progressive Friends of Jay county, Indiana, will hold their quarterly meeting at West Grove meeting house, four miles north-east of Camden, commencing on New Year's day, at 10 A. M. J. H. MENDENHALL and others.

Mr. J. M. Barnes lectures at Lewisburg, Preble co., the week ending Nov. 28. The following week at Madison if arrangements are made. Indianapolis, Dec. 5 and 6th. Next in Franklin, Johnson co., Ind.

A. B. French, Trance speaking medium, of Farmington, O., has gone to Delphi, and will spend from this until the 10th of Dec., at Delphi, Attica and Lafayette. Friends can address him at Attica, care of C. W. Bateman, until the 10th. He will lecture at Richmond on his return.

Dr. ANDERSON will lecture at Warner Hall, Richmond, on Sunday, Dec. 6<sup>th</sup> morning, afternoon and evening.

J. H. Cook, formerly a student of Anthropology, lectures upon Mental and Spiritual Philosophy, showing Man's future HIGH DESTINY in this world and higher worlds, and how, by and through his ORGANIZATION, he is surely approaching to CONDITIONS of harmony and bliss, etc.

He will give a course of ten or twelve lectures for \$25, the room to be supplied by those engaging him.

Address, J. H. Cook, care of A. Cridge, Vanguard Office, Richmond, Ind.

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Capron's Facts and Fanaticisms of Modern Spiritualism. \$1; Postage, 18 cents.

Psalms of Life, (Music and words.) 75c.—15c.

(Many Progressive pieces are to be found in this collection.)

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Age 30, weight 140 lbs, 5 feet 10 inches high, light hair, blue  
eyes, and fair complexion; have been educated for the medical  
profession; have practiced physic and taught school; am a be-  
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a medium; have experienced some severe trials and troubles,  
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