

The Vanguard

Vol. I. RICHMOND, INDIANA ; FOR THE WEEK ENDING SATURDAY, DECEMBER 12 1857. No. 38.

HARD QUESTIONS.

(The following came from a friend in Chesterfield, but having mislaid the closing portion of his communication, we cannot give his name: We should be pleased to hear further from him, with or without the name.)

After hearing a sermon to-day on the subject of the great Judgment Day, there were certain queries that arose in my mind which I would like to have explained; and as I was denied in all the churches, I was prevented from interrogating the reverend gentleman in relation to them. But I hope that by this means some of their philosophers will see the condition of my mind; and as it is their duty to enlighten this sinful world in regard to spiritual and eternal things, and as I am plodding my way in the dark, I ask of them a little light.

He stated that there was a time coming when this little world of ours would be scorched up like a feather; then would be a great day of accounts, when all were to be tried as criminals, and either sent to heaven or hell.

Speaking of the judgment day which is to come at some future period, I wish to know whether there are any DAYS in heaven? Is so, there consequently must be NIGHTS also; for it is impossible to have days without nights to divide them. Are all the inhabited worlds to meet the same fate of ours, and at the same time?

He stated that God, like man, (or man like God, I forget which,) had a common jail where all the criminals were kept until the judgment day. Are all condemned as criminals in the sight of God, until they are proved innocent? or if they, the righteous, go immediately to heaven, and the wicked to hell, to wait the judgment, what is the use of the judgment? or will some who have gone into heaven under false pretences, upon due examination on that day, be condemned to hell; and others who have been imprisoned as criminals, when all the testimony is heard, be eventually acquitted and turned into heaven with the saints, after having been the companions of devils for millions of years? (Yet orthodoxy takes the position that spirits cannot change their condition with God in the least degree, so that his

being an associate of the damned, would not injure his Christianity in the least!)

He urged that men's works live after them, consequently, they cannot be judged as long as time lasts. If this is true, is there not a possibility that some who have been counted among the saints, yet their works living after them, eventually damn them to hell? For instance: if polygamy is a high crime, and a misdemeanor in the sight of God, at this age of the world, of God's chosen ones, have to leave heaven, and many others abode in hell, in consequence of their works (or examples,) living after them, and VICE VERSA? for the standard of morality changes every age, or oftener. What is considered right at one time is very wrong at another. Polygamy, slavery, and many other things which were all right with the churches at one time, are considered as high crimes at this time; and some things which em right to us at this time, may at some other period turn out to be wrong also.

Another query with me is: are all the intelligences of the old nations and world, to be arraigned and tried before one God or judge? or will each nation or denomination be tried by the God of that sect, as the God of Israel, Mahammed, Brahma, etc? For we are all told in Genesis, that there are many Gods. The Bible says that the God of Israel hated Esau and all the uncircumcised. Now, it seems to me that if justice is to be meted out, that when the criminal can prove that the judge is not impartial towards him, he should have a change of venue to some other court.

He also stated that God forgave all who would call on him; though their sins were as mountains and as black as night, they should by merely asking, all be lopped off, and his garments become as snow, and that he should have nothing more to fear. But soon after this, he stated that in that day of settling accounts, that all would have to give an account for every evil deed and every idle thought. If both of these positions are correct, why forgive sins for the time being, and then at some future time, arraign the same individuals, and make them give an account of them? I should not feel very grateful towards that

Creator who would forgive me of all of my debts for the present but would say to me at some future time, he would call me to account for all; for I should fear that he intended to charge interest from date, and then at some time, when I was not prepared, would call on me for a settlement. Would not a shorter settlement make less trouble and more friends?]

There are some other things I would like to have explained, before I am converted to orthodoxy; but perhaps I had better not learn too much at one time.

SKETCHES FROM LIFE:

Years ago, in New England, there lived a man whom we shall call George Walton. His wife and himself were both predisposed to consumption, their temperaments were the same, or nearly so, and both were very young when married.

They were the parents of four children—three daughters and one son. The eldest—a girl—left this world for a brighter home, when about five years of age. The other children grew and were blooming and fair as the water-lilies that grew near their home. On the long summer days, Henry would take his two little sisters by the hand, and go down to the shore of this pond, when leaving them under the shade of the bushes that grew on its banks, he would wade in and pluck the lilies, with which to adorn their happy faces. Henry would weave them into long garlands, hang them round Mary's and Alice's necks, wreath their hats, and finally to please them, he would wreath his own, and then with joyous shouts of merry laughter, they would return home. Theirs was a happy family. Henry being the oldest, had the charge of his sisters, and they were very strongly attached to each other.

When Henry was about fourteen years of age, his father and mother both died of consumption, and left him alone, with the exception of Mary and Alice. His uncle was administrator, and he always consulted with Henry, for he had rare judgment for one of his age. The estate was a good deal in debt, but his uncle loaned them money to pay the debts, at Henry's urgent request. Henry left his sisters in the care of his uncle, and shipped as a cabin boy on a vessel bound for Liverpool.

Being an obedient and good will of all the sailors on board. At eighteen years of age, he shipped as first mate, bound for the same port.

He labored and prospered, paid off the debts that encumbered the estate, and hoped to lay by something for Mary and Alice when they should marry. But alas! They neither of them lived to see their eighteenth birthday, for consumption laid hold on their vitals, and they yielded and died.

Henry was now truly alone. He longed for sympathy; but he longed for one congenial soul far more, to whom he could confide his sorrows, and who would increase his happiness.

But he was determined to have the right one, or none; notwithstanding mothers planned and daughters dressed most captivatingly, his heart seemed invulnerable.

But there was a girl that had almost taken Henry's heart by storm, several times; but he was determined to become better acquainted with her. To that effect, he called on her a number of times, and found his interest increase instead of diminish.—Suffice it to say, they married.

At the end of the first year, a little girl was added to the family. We will now pass over two years, when their "little darling" can run and begin to talk. That was the happiest family I ever saw; the parents loved, and as a natural result, the child was loving. O, those beautiful, large, liquid blue eyes that gazed into your very soul! I see them now. Her hair flowed in golden ringlets over the prettiest shoulders and neck I ever beheld. She was in fact a model child. When Anne—for such was the child's name—was five years of age, her father took a sore cold, hoarseness, and then a cough. In vain was he

urged to obtain advice; he was sure it was nothing but a cold, and he would soon be well.

Spring came with its buds and blossoms, and he was no better. He then consented to have a physician called in, who told Henry he must die. Henry was what the church calls a sinner, a rebel to God, etc. Now, what do you suppose he did? Send off for some sanctimonious priest, to pray for him? No, indeed he did no such thing; he was not such a coward as that. He dared to die without seeing a priest. He collected in his money that was due him, made all necessary arrangements to secure his property to his wife, and died in her arms, as happy and tranquil as an infant.

Since he has been in the spirit world, many communications have been received from him. He says that his marriage is one of the few that will be eternal. And further, he says, if he had been taught the laws that governed his physical being, he might have been in the material world as yet, and lived to a good old age.

How many there are that can say the same! and yet most parents seem too negligent in this matter, and let their children grow up without any knowledge of nature's laws whatever.—Ignorance on this all-important subject is death; wisdom is life.

LINNIE.

EXTRACTS FROM CORRESPONDENCE.

"I have heard the same complaints in regard to women made by others, and am not surprised at it; for the occupation that you propose to them is so different from that to which they have been accustomed and educated, that they will feel as much out of place, and do as little real service, as you would, were you to exchange places with one of them.—mend your wife's shirts, and do all the other little drudgeries that usually fall to the lot of woman. If you could get young girls, before their habits were formed, I think you would succeed better; but even then, they would have more to contend against than boys, and would not be as reliable. Every failure and difficulty of this kind points to association for a remedy; and if you have to suffer for attempting to ameliorate the condition of suffering humanity, you will have the consolation of knowing by experience how deep the rottenness of civilization extends, and how much rubbish must be removed before it will give place to association.

For some weeks giving broad-axe speeches in favor of common sense and rational religion. He is very much liked here. Last week he went to Toronto, where I understand he knocked a Methodist parson's logic into pi, and created as much uproar in that nest of old-fogyism as if he had been (and, it is said, he really is,) a theological bomb shell."

AT HOME IN ARKANSAS.

I have made a selection at last, and am commencing to build a shanty. The place is situated about eight miles south of Jasper, principally on a mountain. A large proportion is of the very richest soil, well adapted to fruit, but will produce as great a variety and as good crops as any land in the Union. The timber is tall and tolerably heavy, but thin on the ground, and quite a variety, including some fine cabinet lumber, such as maple, black-walnut, cherry, etc. The land is easily cleared. One man with team could prepare and put in 20 acres.

The ground is much of it covered with grape-vines and huckleberry bushes, or covered with a rich growth of weeds, and well manured with leaves and vegetable mold.

A beautiful valley lies on the east side of the mountain. At its head two fine springs of good water pour out of the rocks, and form a beautiful stream, which, as it has a rapid descent, would afford power for a considerable mill.—The valley is well and heavily timbered. The mountain stands about a quarter of a mile above the surrounding valleys; and is easy of access in several directions. The ground lies in a very pretty shape, some parts being rolling, but not too much so; and others level; good exposures

can be had in any direction, and fine views from almost every point.

Until recently, settlements have been made only in the creek bottoms; but attention has lately been directed to the mountains, and they bid fair soon to be settled up.

Those who want good chances would do well to make claims soon; for the present prospect is that a year or two will see all the good land taken. At present, there is any amount of the best mountain land unoccupied. From the best information I can obtain, it would appear that the graduated lands are not open to pre-emption: but if a man goes and commences a claim, it cannot be bought from under him for a year from the time he went on.

Although this place is quite out of the way, and has no market for produce, yet it is a very easy place to live in, and men of enterprise can make money here as well as elsewhere. Stock can be raised to any extent. Grapes, wild berries and fruits of various kinds abound, which it would pay well to can up and ship. The mountain land will produce from 30 to 60 bushels to the acre of peas and beans; by barrelling them up, and shipping them to New Orleans, they would pay a good profit. I want to plant all I can of them, but beans are very scarce, as they are but little raised here. Those who are coming in the Spring would do well to bring a bushel or two with them. We shall also want a good garden; but such a thing being almost unknown here, it would be advisable to bring along a good assortment of sweet corn, beans, peas, cabbage, squash, melon and other seeds. We should also raise a lot of the Chinese sugar-cane.

Stock of every kind is low. Cows, \$10 to \$15; oxen, \$40 to \$70; horses, \$50 to \$120, etc. Bring no stock but good mares; they are valuable property, and rate almost as high as in the older states.

Then come along, and secure yourselves homes while good ones are plenty. You need not stop for want of means; for a person who has a good supply of clothing, and \$10 to \$20 after he gets here can easily live along until he gets a start. If you have a good gun, bring it.—The country abounds in deer, bears, turkeys, etc.; and we must kill them to protect our crops, even if we should not want them to eat. I expect to trap for bears in company with an old hunter, and hope before Spring to have a barrel or two of bear beef, besides some deer and turkeys.

Snakes are in the country, and occasionally panthers and wild cats; but they are fast disappearing before the march of civilization.

Speaking of civilization, it is, like beans, comparatively unknown in this region; and such a word as Reform is not in the Arkansas dictionary. Society is in a low condition, and people live along without any apparent object, except merely to live. Like every one else, and especially like all other ignorant people, they have their prejudices; but with all their faults, they are a very free-hearted and hospitable people. They never refuse to entertain a traveller, scarcely ever charge a bill, and are always ready to accommodate.

The canning of fruits and vegetables will probably be our most profitable business; but it is one I know very little about, and would be much obliged to any one who would give me some information on the subject. I should

like to know the cost of cans or jars of different sizes by the quantity; what the different fruits and berries are worth in the large markets, and at what seasons they sell best. We have several very superior varieties of wild grapes, the best of blackberries, raspberries, strawberries, sweet southern huckleberries, and several other berries, besides peaches of remarkable size and richness. Large fruit, however, is scarce this season, as it was cut off by an unusually late and severe frost.

Don't forget to bring your music and flower seeds, if you have any; and while we are preparing to live, let us also prepare to enjoy life, and set a good example, so that others, seeing our good works, may go and do likewise.

I almost forgot to mention that this is the greatest country conceivable for bees and honey. The woods are full of them, and every one keeps them. In fact, in fine, clear weather in summer it rains honey in the day time, as does dew at night.

I expect in a year from this time to have a colony of 50 to 100 persons—the more the merrier; so come on.

I hope my friends will excuse delay in writing them individually, as I am very busy, and facilities for writing are poor—will try to accommodate them as soon as possible.

Come, as before directed, down the Mississippi, up White river to Buffalo Shoals, thence here by wagon.

Jasper, Newtown co., Ark., Nov. 14.

MILES S. BOYD.

A CHRISTIAN COUNTRY.—The New Albany Ledger of Nov. 1st, says:

Some three or four weeks ago a family came to this city from Ohio, bringing with them an infant child. The mother and child took sick with typhoid fever, and the child died. The father went to several of our coffin makers to procure a coffin, but not succeeding, got a shoe-box, carried it home, filled it partly with shucks, spread a cloth over these, and in the shoe box placed the child. This done, he took the box under his arm, carried it to the grave-yard, and deposited his earthly hope, almost silently and alone. This is rather a hard case, and in a Christian community, too—a community rejoicing in a Young Men's Christian Union, and about twenty churches, where a monthly contribution is taken for the HEATHEN!

FORBEARANCE TO "OLD NICK."—Rev. J Johnson, late of Newburg, New York, somewhat noted for his fun-loving propensities while walking one day out back of his house, where a new street was opening, saw an Irishman at work with a crowbar striving to dislodge a huge stone from the ground where it was held fast by the roots of a tree. His patience was fairly exhausted by that vain struggles he made, and at last he exclaimed in a passion:—"The devil take it! The devil take it!"

The old pastor approached him, and quietly remarked that he ought not to make such free use of the name of the Evil One, and certainly not wish to throw such a big stone at him as that. The Irishman was quiet in a minute, and striking his crowbar into the ground, and leaning leisurely on it, he turned up his face at the Doctor and the sunlight, while over it roguishly played those indescribable forerunners of genuine Irish wit, he replied:—"Och, thin, and is it yersilf that's findin' fault wid me for sayin' that same, when it's yees and the like of yees that's PAID BY THE YEAR for abusin' the old gintleman all the time!" — BELVIDERE STANDARD.

UNREASONABLE.—A boy in this city, returned home one night from school, and told his aunt that the teacher read out of the Bible, a story "about Elijah ascending to heaven in a chariot of fire; and he said Elijah never died either."

"Well, what of it?" asked his aunt.

"Nothing; only I know it's a lie; for don't you see he would have been singed!"

The Vanguard.

RADICAL, BUT RATIONAL.

FOR THE WEEK ENDING SATURDAY, DECEMBER 12, 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

MARRIAGE.

I believe in God; though my God and the God of orthodoxy are widely different. I believe in Religion, though the difference between it and what generally passes for Religion is very great; and so I believe in Marriage, though my ideas with regard to it vary considerably from the popular ones. I have no idea that priests or magistrates can marry people, and never had since I began to think at all upon the subject. People may employ priests or magistrates to make their marriage public, but the marriage itself is a covenant between the two, made by themselves, and if not so made, the talk of all the priests and magistrates that ever lived, will avail nothing.

When two persons agree to live together as man and wife, it is well that their agreement should be made public, (if all were pure and good, it might not be necessary;) and they should be at liberty to choose their own way of doing so. If they think proper to employ a priest for that purpose, good, only leave out the promissory part of it, which is worse than nonsense. If they choose to employ a magistrate to make it public for them, or advertise it in a newspaper, or call a few friends together at home, all well, only let it be done in a rational, common-sense manner.

After persons are married, and they discover that they have made a decided mistake, and that misery is the result of their union, they ought, if childless, to be at liberty to separate, and if they have children, suitable provision should be made for them; for what law should demand that persons live in such a relation to each other as shall be productive of nothing but misery? and what benefit can it be to the individuals themselves, or to society, to live in such relationship, to beget children in hatred, and bring them up amid brawls and quarrels?

"Why not, then," says the variety lover, "permit men and women to form connections and break them, with whom they please, when they please, and how they please?" I answer, we should never do what will be an injury to ourselves and the race. Variety in sexual indulgence is productive of the foulest diseases that the human frame is subject to, and children born in consequence of transient unions, are almost certain to be left orphans in the worst possible sense. When I hear a woman say that she has a right to choose the father of her child, and a right to have ten children by as many fathers, and that society has no business to interfere with her or them, notwithstanding that she may be sincere in her utterance, and make it for the—to her—best of reasons, I deny any such right most emphatically. No one has a right to do wrong. You have no right to risk contracting a disease that poisons the whole frame, and may cause you to bring into the world children sin-stamped and cursed from their

birth. You have no right to bring children into the world destitute of a father's care, who never shall receive instruction on his knee, nor help and counsel from his strength and wisdom. You have no right to bring into the world a brood of paupers whom you cannot support by honest industry, and in whose welfare their fathers could feel but little interest, and whose wants they would be unable or unwilling to supply — thus casting them on the charity of friends and that of the public. You have no such right; and society has a right to protect itself by legitimate measures from the consequences of your actions. And if you have no such right, a man has no right to assist you in doing wrong; and if he will do so, and thus bring misery on himself, the woman the consort, with the children begotten of such consort, and on society as a result, then society has a right to protect itself against him, and all such individuals.

The subject of marriage ought to be fully and freely discussed; it has been a tabooed subject, and the ignorance consequent upon this condition of things is seen in much disease and misery around us. Let us look it in the face, nor gag those who are desirous of saying what they think on this most important question. The agitation of thought will be, in this as in all other cases, the beginning of wisdom. There is a danger, however, of considering the evils flowing from the ignorance of parties in marriage, as inseparable from marriage itself—of denouncing and destroying a good, in order to get rid of the evils incidentally connected with it — burning the house to get rid of the rats that make it uncomfortable. Many are seeking to do this, and offer as a substitute for the structure they would destroy, a free-love variety tent, whose tattered walls are open to every passing breeze.

I am sorry to see the course that some of the variety free-lovers have already taken, and that many others seem preparing to take. False ideas lead to false conduct and disastrous results.

One of these variety lovers lived with his wife several years, bringing up several children in a comfortable home; free love was talked about; he fancied he could find somebody better suited to him, so left his wife and children, and went off with another woman; in course of time, she became a mother, but before her child was a year old, he had left her and gone off with another. Think of the misery caused by individuals, and the burden cast upon society by such conduct! This man was desirous of joining a community of free lovers, where woman would be in an independent position, and children be cared for by the Association as a whole, but finding this was not likely to be established in a short time, he would not wait.

Nor is this the only case. Another has a wife and several children, but is dissatisfied with her, though they live together. His brother's wife, as I am informed, has a child of which he is the father; he has caused the separation of a husband and his wife, and is now cohabiting with her. The consequence of such conduct may be seen at a glance; they must be disastrous. Such is the conduct of men who find fault with marriage, and seek its destruction. They have leaped out of the fire they denounce, into hell — a hell of lust, consuming soul and body. Woman, who would repulse with indignity, human brutes merely seeking the gratification of their passions

under cover of free love, have permitted themselves to be kissed, fondled, and caressed, until they have found themselves like the bird that gazed with rapture on the poisonous snake, till magnetized by its look, it became a helpless victim in its deadly embrace.

Men who were living comfortably at home and training their families to virtue, have been led to enquire if they could not find more congenial companions elsewhere; home comforts have been spurned, wife and children neglected, and much misery has been the result, as I know.

In the name of Freedom, some of the basest and bloodiest crimes that stain the page of history have been committed; and in the name of Freedom now, men and women are guilty of deeds that would disgrace a savage.

That under cover of marriage, tyranny is exercised, lust legalized, and children born who inherit the vicious propensities of parents who are improperly mated, I well know; but the remedy is not in promiscuous intercourse, but in the enlightenment of the race, that they may marry aright, and, having done so, live in love for life together.

W. P.

HOW TO ACTUALIZE WOMAN'S RIGHTS,

NUMBER TWO.

"Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

The explorer sailing over unknown seas, should faithfully chronicle his difficulties and danger as well as his successes—his privations as well as enjoyments. The mariner should not blame him as causing the difficulties to which he has directed attention—for MARKING the hidden rocks and dangerous shoals he did not create; though he might justly complain of one who should neglect his duty in this respect, and to acquire fame and fortune, should jeopardize the lives and happiness of his successors.

Neither should the explorer of a path whereby women can secure their industrial rights, be considered as the opponent of woman's elevation, because he faithfully points out the difficulties which must be met and overcome before much that is practical can be realized. Facts ARE facts, and in all practical measures for woman's elevation, we must guide our course by what IS, in order to attain what is conceived SHOULD BE. It may suit those who seek popularity and patronage to declaim against men who cannot be reached, instead of endeavoring to influence women, who can be; to demand that which is out of their reach, instead of taking that which is in it; to denounce men for excluding women from all profitable employment, while carefully withholding patronage from all who give them chances in that direction. But this course does not suit us. We seek not popularity, but principle; not to flatter the vanity or tickle the pride of women, but to arouse them to action by accurate narrations, searching criticisms and fearless reproofs. Following out the idea of the text, we give them faithful wounds, instead of deceitful kisses.

In former articles, reference was made to difficulties encountered in obtaining females to work in this office. As a brief narration of these may give some idea of the principal obstacles to be encountered in elevating woman, and will illustrate the positions taken, it will be well to give it.

Sometime before this paper was started, while mentioning our intentions to some friends, one of them stated that she wished to be in a printing office and among reformers. No sooner was the paper started than her solicitations were renewed with great apparent earnestness, backed by friends of the cause. Several serious impediments were in the way; but urged by a zeal which I trusted discretion, I succeeded, at considerable inconvenience, in

partially obviating them sufficiently to enable her to come.— Though a male apprentice was much needed, and could easily have been secured, I made no arrangements to get one, depending on her coming according to agreement. When ready, I wrote for her. After considerable delay, a letter was received from her to the effect that she was married, and felt no farther interest in the reforms I advocated. In consequence, I had to engage a printer where (at that time,) a boy would have done almost as well, thus paying a skilled workman several months for doing work that might have been done by apprentices or myself at half the cost, thus taking out of my pocket at least \$75.

But, what was far worse, it indirectly occasioned my boy's death.

Not long previously, a man wanting a pamphlet printed, asked me how long it would take me to put it through? I replied that if a lady then present who had some practice in type-setting would assist me to the extent of her ability, it could be done in a certain time. She agreed. It took me more than half a day to fix cases, etc., and she did about half a day's work. As is almost invariably the case with females, the most trifling household details were practically considered by her to be of more importance than anything which merely secured the means of support! Consequently, the job not being finished at the time agreed on, was hurried through the press with several errors uncorrected; \$9 balance due for the job, I have not asked for, and never expect to get, in consequence of errors caused by reliance on female assistance.—Failure No. 2.

Another lady TRIED to assist me, but was physically incapable, and too much occupied with family cares to admit of her giving the requisite attention to the business.—Failure No. 3.

A fourth was VERY anxious to do something for herself, though her parents are in good circumstances. Desirous of encouraging such a laudable spirit of self-reliance, I took her for a stated period: but long before its expiration, circumstances I am not at liberty to mention, but which would not have occurred in the case of a man, caused her to "change the spirit of her dream," and return to her home and domestic avocations.—Failure No. 4.

Another undertook to come about the same time, but balked when on the point of starting.—Failure No. 5.

An intelligent, healthy and well-educated lady tried it three days, and succeeded well; but finding it to require considerable mental application, resumed her household avocations.—Failure No. 6.

There are now two on trial; one or both may succeed to a certain extent; but it is probably almost or quite impossible to obtain a female combining the requisite physical strength and intellectual culture. Until the training of females is different, as their services will be of less value, they will inevitably receive less remuneration. One thing is certain; As long as women spread out to three times their bulk with hoops, and have street-sweepers dangling at their heels, so as to be in their own way and that of others, they need not expect to enlarge their industrial sphere. While the long dress is the appropriate symbol of woman's helplessness and degradation, the Bloomer is equally the index of her emancipation from self-imposed shackles.

ALFRED CRIDGEM.

A dun was somewhat taken aback, the other day, by the coolness with which the debtor said—"Call next Thursday, my dear sir, exactly at ten o'clock, and I'll tell you when to call again."

LET IT OUT.—A vast deal of genial humor, says Mrs. Stowe, is conscientiously strangled in religious people, which might illuminate and warm the way of life. Wit and gaiety answer the same purpose that a fire does in a damp house, dispersing obliquity and drying mould, and making all hopeful and cheerful.

TO THE FRIENDS OF PROGRESSIVE LITERATURE.

For nine months, we have taxed to the utmost our physical and mental powers, in order to sustain this paper. Could we have devoted ALL our energies to the paper itself, instead of being harrassed by constant pecuniary anxieties, its literary character would have been superior to what it now is; and, but for the financial crisis, our list by this time would have been sufficiently increased to pay at least running expenses; but it will now require some extra effort on the part of our friends to effect this desirable result. The excessive toil we can sustain, although few know how exhausting that is, when to the ordinary editorial duties are added nearly an average week's work on each issue in the mechanical department, amounting in the aggregate, to eight or nine day's work weekly. But when to this is added an amount of pecuniary anxiety and physical privation sufficient of itself to break down ordinary constitutions, it may easily be conceived that even a strong constitution cannot long sustain such excessive wear and tear.

We mention these things because we believe that were those friends of progressive literature who know the character and objects of the paper, equally well acquainted with the amount of labor we perform, the anxieties we sustain, and the privations we endure, sufficient exertion would be put forth to render the paper self-supporting, and not compel us to be without the means of procuring NECESSARY articles of subsistence, in order to pay the expenses of the paper. We think that the only weekly in the West mainly devoted to practical reforms, and the only Spiritual paper within several hundred miles, might be sustained without necessitating the daily martyrdom of two. All the pecuniary responsibility is sustained by the undersigned. A little effort on the part of the friends of progress in the West would secure in our midst a permanent and efficient advocate of progressive movements. Its circulation can thus be trebled, and its influence increased a hundred-fold.

Friends, you CAN do this at little cost of time or money; WILL you? If two-thirds of our present subscribers would endeavor each to obtain another, and half should succeed, the number thus obtained would make it at once more than self-sustaining, and enable us soon to enlarge it. We know that this can be done. Even in very conservative neighborhoods, more can be accomplished than many suppose. Let friends of progress everywhere do their best, and New-Year's day will see our position invulnerable, pecuniarily as well as logically. A C. A D C.

MORE TESTS OF SPIRITUALISM.

Two weeks since, at a circle of friends in this place, several spirits manifested themselves and were recognized.—Mrs. S., the lady of the house, sat next me; behind her chair a spirit—a lady—appeared; I described her features, dress, etc., so that she was recognized as the aunt of the lady of the house. Psychometrically I perceived she had died of consumption. This was the fact.

Behind a gentleman, stood a spirit boy, dressed in dark clothes, jacket trimmed with brass buttons, cap on one side, features small, light hair, etc. "Does any one know him?" was asked. "He answers the description of my brother," said a gentleman. He stood behind his

chair. I had not mentioned where he stood.

While in Dublin at the Quarterly meeting of the Friends of Progress we formed a circle. The spirit of an elderly gentleman stood before me. "The very counterpart of this man has been introduced to me today," said I to myself. I looked around the circle, and there sat Mr. H. Pierson, the said gentleman, and there stood the spirit before me, both of them exactly alike. "How can this be?" I asked myself. I looked first at one, then at the other; but perceived only one difference—Mr. P. had a black neckcloth, while the spirit had a white one. Then came the impression, "Why, I am his father."

So it proved. Mr. Pierson says he is exactly like his father in features, build and height, and that his father died when about Mr. P.'s present age.

ANNE D. CBIDGEM.

THE PASSOVER.

The day draweth nigh in which man shall pass from darkness into light, from division and discord into harmony and unity, from vain forms and idle ceremonies into the divine realities of practical wisdom, from the kingdom of man to the kingdom of God and his righteousness, from old conditions and traditions into new and higher conditions and revelations, wherein the fears of death and the horrors of the grave no more molest or make afraid.

Unto our fathers and to us as their descendants has been delivered the dispensation of righteousness by faith or belief; but now cometh the dispensation of righteousness by knowledge and understanding, in which doubt and the shadow of uncertainty, faith and belief, shall vanish from the spiritual horizon as the morning mist before the rising sun. The day has dawned, the spirit of wisdom is descending clothed with the power of God, attended by an innumerable company of angels as the executors of its divine mandates in the souls of earth's inhabitants.

And who among you can stay its coming? The arm that is raised against it shall grow weak, and the mind discouraged; for no flesh can withstand the power of the spirit of God, when the time of its coming is at hand. Shall he who dwells in physical darkness command the morrow's sun not to rise, because he loves darkness rather than light? and will that command be obeyed? No, verily! but on the morrow it will rise with as much brightness as ever, with its beams to unfold the bud, expand its petals, and reveal its hidden sweets and fragrant beauties. And if ye cannot stay the light of earth, how much less can ye abide the light of heaven?

Hang not harps upon the willows,

But let natal joys abound.

Life's an ocean, and its billows

Do the universe surround.

KING FIRST; A. PARKER, Medium.

A question arises here: Whether in some ulterior, perhaps some not far-distant stage of this 'Chivalry of Labor,' your Master Worker may not find it possible, and needful, to grant his Workers permanent INTEREST in his enterprise and theirs?—So that it become, in practical result, what in essential fact and justice it ever is—a joint enterprise; all men, from the Chief Master down to the lowest Overseer and Operative, economically as well as loyally concerned for it?—CARLYLE.

As dark misery settles down on us, and our refuges of lies fall in pieces one after one, the hearts of men, now at last serious will turn to refuges of truth. The eternal stars shine out again, as soon as it is dark ENOUGH.—CARLYLE.

Purity needs no rules.

The Temperance meeting at the Methodist church, on Wednesday evening was crowded. \$550 were subscribed to prosecute liquor sellers: but seeing that nearly all the lawyers in the city were on a drunken spree not long since, those who, like themselves, live on the misery of others, will be well defended. Twenty women, suitably equipped, could do more in two hours than the city of Richmond in as many months.

The following Rule-of-three sum is propounded to arithmetico-legal students for solution:

If one Irish lawyer (O'Connel,) could "drive a coach-and-six through an Act of Parliament," how many Richmond lawyers would be necessary to pull a rum-shop through municipal regulations and State Laws? A. C.

At Dr. Anderson's lectures on Sunday last the attendance was much larger than on his previous visit. Warner Hall was more than crowded.

He lectures again on Sunday, Dec. 20th, at the usual hours—10, 2 and 6.

LITERARY NOTICES.

The publication of the Spiritual Universe is regularly resumed; "side issues" not being excluded as was at first proposed. The Illuminati is the title of a dollar weekly, devoted to Spiritualism and Reform, edited and published at Cleveland, by S. W. Smith, formerly of the Universe. The publication of the Excelsior, (Waukegan, Ill.) is transferred to Messrs. Pooley and Kribs. The Grand River Times, (Eastmanville, Mich.) is enlarged: an ably-written article from it will be found in our next issue. The Young Wolverine is a spicy little 25c. monthly, published at Grand Rapids, Mich.

TO THE PUBLIC.

IT IS WELL KNOWN THAT THERE HAS BEEN ALMOST A UNIVERSAL DEMAND FOR A GOOD

LABOR-SAVING WASHING MACHINE.

And knowing, as I do, that T. A. Dugdale's Patent is the one that has been so long desired, I have been induced to manufacture them, and sell State and County Rights to Mechanics who wish to manufacture them, so that the public can get a Washing Machine for Twelve Dollars, which is positively worth Fifty dollars to any family who has washing to do; and I invite particular attention to the following fact:

Since I received the Machine from the Patentee, I have improved it at least 100 per cent, by enlarging the size; it will now wash double the quantity of clothes in the same time and with less than one half the labor, as I have attached a weight to balance the lever, so that it works almost as easy as a Scale Beam on a balance, and Boys or Girls ten or twelve years of age can work it.

When a Washing Machine is offered to the public, the questions almost invariably asked, are, Will it wash clean? Will it wash the collars and wristbands of shirts? I say positively, it will. In a word, it will do all that any person can ask of a hand Washing Machine to do, and it is the only hand Washing Machine in the United States that I know of, that will do the whole work, and dispense with the use of hand wash boards. It is on the wash board principle—the nearest the hand rubbing of any other Washing Machine that I know of. The pressure of rubbing is produced by the water in which the washing is done, and the Machine is not liable to get out of order. It is almost as durable as the Tub and Washboard, and is warranted not to injure the clothes, nor tear off buttons. Persons who have used the Machine, say that clothes will wear much longer than when washed by hand on the common wash board. One lady sent me word by her husband, that she could not express her satisfaction with the Machine, since I had added the improvement. She said it was good before, but is far better now, and for the truth of which, I refer you to T. N. Young, Grocery-keeper.

I am well aware that there is a large amount of prejudice to overcome in introducing a Washing Machine, but I am satisfied that it only requires a few trials to convince the most sceptical, that the Machine is right. Every one I am selling is clearing the way for others. I feel confident that its simplicity of construction, its durability, and ability to do the work, cannot fail to bring it into general use.

I know I have the Machine that will substantiate every word I have said, and if there is another hand Washing Machine in the

United States that is better, or even as good, as T. A. Dugdale's Patent, I would like to know it and ascertain the fact. I challenge all the Patentees of hand Washing Machines and their Agents to a trial. I offer the following names for reference:

EDWARD FRANCIS.

We the undersigned, do hereby certify that we have T. A. Dugdale's Patent Washing Machine now in use, and can with confidence recommend it to the Public as decidedly the best Washing Machine we know of, and consider the price a mere trifle compared with the benefits to be derived from the use of such an invaluable Labor-Saving, Time-Saving, Health-Saving Machine.

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Samuel C. Hill,	John P. Smith,	Alice White,
Mary E. Hill,	Mary Smith,	Thos. Birdsall,
Harmon Hill,	W. Thistlewaite, Jr.,	Mary Birdsall,
Mary Hill,	E. Thistlewaite,	Richard Binns,
	Gulielma Binns.	

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Our agricultural friends who wish to prevent their produce from spoiling, are hereby informed that they can attain that laudable object by sending them to this office, to which are attached several highly-efficient PRESERVATORIES.

A Certificate of the Columbus COMMERCIAL COLLEGE, or sale low. Enquire of J. M. Barnes, at this office.

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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.

ANNE DENTON CRIDGE, of one of the Eds. of this paper, will, during December, answer calls to lecture on Spiritualism, Integral Education, Inner Culture, Marriage, etc.

Wm. Denton has left Buffalo, and is probably in the Western Reserve at present. If sent for, it is likely he would visit these parts very shortly. The Age of Progress speaks very highly of his lectures in Buffalo. He has recently much enlarged his range of subjects.

Uriah Clark, of the Spiritual Clarion, recently lectured in Dayton. A. J. Davis and lady were, at the last accounts, lecturing in Northern Ill.

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.

J. H. Cook, for twenty years 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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I have an excellent situation at present in a Southern State, but wish to reside with Reformers—would probably prefer Richmond, or somewhere in Middle or Southern Indiana or Illinois. But I will not quit one situation before securing another. Address CUTTER, Vanguard Office.

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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 believer in Spiritual philosophy, and have had some experience as a medium; have experienced some severe trials and troubles, yet am cheerful and hopeful; a great lover of music and the beautiful in nature and art.—Wanted, a lady of similar temperament and sentiments to myself, of corresponding size, and between the age of 25 and 30; one who can sympathize with my aspirations to promote the public good. I would prefer one who has had some experience as a medium, and who is musical.

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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.

☞ 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.

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