

The Vanguard

VOL. I. RICHMOND, INDIANA; FOR THE WEEK ENDING SATURDAY, JANUARY 16, 1858. No. 43.

THE AIM OF SOCIALISM

Is to secure the highest physical, moral and intellectual development of human beings, and the greatest amount of enjoyment among the lower order of creatures. In a word—its aim is to establish harmony where now discord prevails, and one of the means by which it expects to bring about this desirable end is by ASSOCIATION. We are now entirely too isolated; our sympathies are contracted, our benevolence is shriveled up, and our whole natures have become unwisely selfish.

It is Sunday. I have a little boy ten years of age who has been absent in the woods some hours, in search of plums, with several other boys; and I am anxious about him; but it is not so much because I fear accident, as it is that I fear that his moral and physical being will be corrupted. There is no need of farther explanation; every parent knows what I mean.

Now, were we living in Association, there would be no necessity for our children thus to wander away, in pairs, or several of the same sex. There is no danger where the sexes are equal in number, or where there is one of each. Physical degeneracy is not so much caused by the association of the opposite sexes as by that of one sex. Where do we find the most injurious and debasing sexuality? among sailors, soldiers and in manufactories and institutions where only one sex is employed or exists.

I presume there are many "bogus" socialists. They of course must be among the basest specimens of humanity; their aim is for self-gratification; but whenever such characters get a correct view of what socialism is aiming at, (and I believe will yet accomplish,) they will be its worst enemies.

Socialism aims to redeem the world by placing mankind in a NATURAL position. God acts through nature, the spontaneous operation of nature is the voice of Deity. God acts with, and not independent of nature. Here is the fatal mistake among the pretended lights of the world—"nature is wrong;" "she must be repressed; she needs chastisement, crucifixion," say they. Alas what fools! and what mischief this folly has caused!

The aims of socialism are destructive as well as constructive "A tree is known by its fruit." This moral Upas must be rooted out. The very foundation of the present social structure is laid in error. Socialists, the day is not dawning; pitch darkness broods over this fair earth, and darkness will remain yet for a season. But you who anticipate the dawn, gather in groups, come out from the world, isolate yourselves; "let your light so shine." In this way destroy and reconstruct. Let not you

weapons be like those of your enemies, (or mistaken friends, rather.) Show "a more excellent way," by living out your faith in practical life. The aims of socialism thus directed will finally prevail, and harmony, which is the ultimate of obedience to the "higher law," will reign over all.

By Association, I do not mean that you should place yourselves in any situation in which your freedom will be interfered with. Your Individual Sovereignty must remain intact. It is an erroneous maxim that in order to the full enjoyment of society, we must give up some rights, and forego some pleasures that would be for our greatest good. If by an Association of individuals, it is to be sacrificed, I should not be in favor of such an arrangement; and it may be, after all, that the only association compatible with the highest development of humanity is that which relates to the economy of labor, with some facilities for health and social enjoyment.

The Woman's Protective Emigration Society dispatched on the 30th ult. a party of forty young women, in charge of Miss Rich, to Northern Indiana, where Mr. Foster had already secured good homes for them.—[Sp. Tel.]

SIGNIFICANT FACTS.—The number of members of Congregational churches in the N. England States has been rapidly decreasing of late years. Vermont has as few criminals or church-goers, in proportion to its population, as any State in the Union.

USURY IN THE RURAL DISTRICTS.—Rural money-lender—You want a hundred dollars? Here's the money; I charge you five per cent a month, and as you want it a year, that leaves just forty dollars coming to you.

Innocent Borrower—"Then if I wanted it two years, there'd be something coming to you, eh?"—Belydере Standard.

The Southern Illinoisian—a liberal paper formerly published at Shawneetown,—has been suspended, not getting a sufficient support.

The Kansas Herald of Freedom is offered for sale. The editor, Mr. Brown, says his constitution is so shattered, he is compelled to relinquish the business. The price is \$8,000 for the office, building and lot.

DEBATE ON SPIRITUALISM IN PARKMAN, GEauga CO., O.

Friends of the Vanguard:—We have had quite an interesting time in this town, for a few days past. It consisted of a public discussion between the Rev. S. P. Carlton and Wm. Denton. Mr. Carlton is a Universalist preacher. Both gentlemen are easy, fluent speakers. There were two questions discussed, taking two days each. The questions were substantially as follows: Are modern phenomena, called Spiritual manifestations, produced by the departed spirits of human beings? Denton affirmed, Carlton denied. And, secondly, Is Christianity, as a system of religion, superior to Spiritualism? Carlton affirmed, Denton denied.

Mr. Carlton explained many strange things which have been said to occur, without admitting the interposition of spirits, although he admitted the continued existence and consciousness of all human spirits after the body's dissolution. But several phenomena which Wm. Denton affirmed to have occurred, were not accounted for at all on the part of the negative, and that evidently because they could not be. If the fact of their occurrence is unquestionable and undoubted, it seems impossible to avoid the conclusion that they were indeed spiritual manifestations. The entire failure on the part of the negative to account for them, and an unsuccessful attempt to discredit other manifestations as impositions, rather operated against Mr. Carlton on the first question. Yet, on the whole, he sustained himself pretty well through the first two days.

But when he attempted to show on the second question, the superiority of Christianity, he evidently soon found himself incompetent to the gigantic work he had undertaken. He first brought forward what he called the Bible prophecies. Wm. Denton in reply laid down five requisites collectively necessary to constitute a prophecy. Mr. Carlton admitted these premises.—Then Mr. D. challenged him or any one to point out one prophecy in the whole Bible that would bear the application of these tests. He did not make the attempt. Mr. C. then spoke on the grandeur and glory of Christianity in the revelation it gives of a God as a great and mighty being and benign father. This was met by reading the bible accounts of its God and his doings.

Mr. C. next declaimed eloquently on the MORAL maxims of the N. Testament. His opponent replied that they did not belong except philosophers centuries before the birth of Jesus. Mr. C. was repeatedly called on to say whether he believed the Old Testament to be a divine revelation or not, but he as often refused to answer.

Towards the close, the affirmative attacked FREE LOVE as the great sin of Spiritualism. He labored on this point as none but a Christian could—representing Free Love to be a devastating and terrible calamity, Spiritualists generally Free Lovers, and soon they would all be so. His proof was that a Mrs. Lewis made same remarks in a Convention that were supposed to favor Free-lovism, and the Spiritualists present did not choke her and gag her down before she uttered the awful words! But they DID EXPRESS PUBLICLY and privately their disapprobation of her views.

But this he did not think quite sufficient to blast all Spiritualists as Free Lovers; and, therefore, he mentioned a certain woman in Garrettsville whom he charged with being a Free Lover, and cohabiting with two men. How far the lady alluded to, is guilty of the licentiousness charged upon her, I can not say. I am considerably acquainted with her, and I will say that I do not believe it. But what is curious in the case, is, SHE IS NOT A SPIRITUALIST, but a very decided and persistent opponent of Spiritualism. Now, if Spiritualism will make those who don't believe in it at all, licentious, what a terrible effect it must have, of course, on those who do believe it? He represented the family of the Mrs. Lewis above-mentioned as all broken up, the husband crazy on account of her dreadful conduct, etc. I have reason to believe all this false, and Mrs. Lewis as pure a moralist, and in all respects as good a woman as exists in Cleveland or elsewhere.

(The Mrs. Lewis referred to by the rev. gentleman, is probably the Mrs. Lewis, late of Skaneateles, N. Y., and more recently of Berlin Heights. She has done as many orthodox people do every day—left her husband, etc. How many of the gentleman's charges against her are true, we don't know; we do not even know whether she is a Spiritualist or not. Mrs. Carrie Lewis, of Cleveland, the lady to whom our correspondent refers, has not been attacked in regard to her private character, and lives with her husband in Cleveland.—A C.)

But this attempt only served in the debate, to bring out on the other side, the licentious characters of the old Testament worthies, the professed christian Mormons, the vast extent of

LEGALIZED rape and prostitution among the christian slave holders of the south, and the general lecherous character of christian priests in all countries and ages where christianity has prevailed. The language of Mr. Denton on this and several other points was bold and defiant, often rising to the grandest specimens of eloquence. Often would it thrill with the sweetest and gentlest pathos, and anon, it would startle like thunder tones, and scathe and blast like the tornado.

Mr. Carlton is a man of middle age, is shrewd and talented, and displayed all a lawyer's finesse in trying to circumvent his opponent. He sometimes gave us quite interesting specimens of pulpit eloquence. But after the first two days, it seemed obvious, I believe, to all the thinking part of the audience, that he felt despondent and used up. He had held several public debates before, and usually triumphed; and it was evident he had not counted the cost when he engaged to meet Mr. Denton. He did not know him, but he knows something of him now; and I predict he never gets into his hands again. One old, saintly lady told him at the close, she hoped he would never debate again with such a terrible FIEND as Mr. Denton. I think the caution was unnecessary. Yet he was treated personally with perfect politeness and courtesy all through. The christian part of the audience seemed frightened and maddened, while the rest were well pleased and very much elated. I have no doubt the general effect will be decidedly against the immaculate infallibility and perfection of the christian religion, whether it converts any to spiritualism or not.

L. C. T.

Parkman, Geauga Co., Ohio.

EXTRACTS FROM CORRESPONDENCE.

In reference to Methodism in Muncie and elsewhere, R. H. Mong remarks that—

They have not made a proselyte for a long time. To succeed, they must get a new set of dogs to bark, that of the old ones having worn down to a monotonous whine.

"A mechanic" writes that—

The world is full of TINKERS, and most of the reformers with whom I am acquainted are among them. They don't admit that the whole social structure is rotten; that the whole fabric must be razed to the very foundation, before the temple of harmony can be reared. They are running about with half an idea upon their nose, crying, Reform! Reform! Well, I suppose, after all, they are all necessary, all fill a niche that would be vacant without them; but I see no more use for them than I do for bed-bugs and snakes.

From Wm. Huddleston, Cottage Grove, Ind.:

Just so long as we trust to Jesus to redeem us from our errors; so long as we pin our faith on this, that, and the other pope, priest, or preacher, and think to be "saved" by dead works, and through the aid of some fabricated whim of imagination, to be purified, and redeemed, or elevated to happiness and heaven, we are going to remain in ignorance, superstition, error, and degradation; where "the worm dieth not, and the fire is not quenched."

From J. R. Walker, Hockley, Texas:

You speak of this country being a hundred years behind the age. (No. A C.) Let me undeceive you. We have here as large a proportion of progressive friends as you have in Ohio or Indiana, and taking the community generally, there is more intelligence, more independence and freedom of thought, and a better class of mind than the average there. From present appearances, we shall have here a social organization that gives better promise of success than any of which I have heard.

Glad of it; nevertheless, there is a gentleman here from Texas, whose business (that of a tanner,) has, he says, been ruined by the opposition consequent on his religious opinions diminishing his receipts of hides ninety per cent. It is probable that there as here places vary considerably in that respect.

The following is an extract from a letter sent from a minister in Illinois: "Preachers feel the hard times sensibly. For more than two months, I have not had a cent, except what I received for marrying, and marriage fees are not very large in this region."

LETTER FROM KANSAS.

EMPORIA, Kansas, Dec. 3. 1857.

Editors of the Vanguard:—I hope W. D. will feel impressed with the necessity of offering some more prayers, (up or down, as the case may be,) to his Satanic Majesty. It was the best thing with which to meet a revivalist that I have seen. I am glad he came to Kansas; I did not see him, but he left his mark.

I have traveled largely over Kansas; I never saw any country where so many persons were ready to defend progression in proportion to the population; but reformers here lose sight of one item: they each want more land than was ever intended for twenty.

You have often had a description of Kansas, and each one has his own mode of describing the country and its many advantages. Well, I like Kansas as well as I do any country, (except Eastern Indiana and South-Western Virginia,) that I have seen, and expect to make it my home. It has advantages no other country possesses, but there are some objections. Kansas is as good for vines, potatoes, and the most of other vegetables as any country, and better than the general run; but I do not think it is even as good as North Carolina for corn. In some respects, Kansas is a good place for a poor man, viz: land is cheap, with a fair prospect of a rise, and a ready market at a high price. The past year I raised a patch of potatoes 33 yards wide and 49 yards long, and got 74 bushels of as good potatoes as I ever saw, which are now worth \$2.00 per bushel; that was about one-third of an acre—equivalent to \$148 for one-third. My expenses upon it for seed, plowing, rent at \$4 per acre, digging and handling the potatoes, was about \$41; leaving a profit of \$107 for the piece, or about \$321 per acre. But, hold! what was 1857: perhaps in 1858 potatoes will be worth from 75 cents to \$1 per bushel. Here are some advantages to a poor man; now for the disadvantages. There are other sharks here besides 'land sharks.' When a poor man wants his land broke, \$5 per acre has to come, and cash at that. If he wants a sack of flour, he has to depend upon Missouri for it. And upon all the border towns, some days ago, the river having frozen over, the sharks bought up all the flour at \$3.40 and put it up to \$5.50 and \$6.00 per 100 lbs. The merchant buys, pays transportation out here, (100 miles or more) at high prices for a team, and then, even if he is a decent man, he can't sell it short of from \$8 to \$9 per 100 lbs., which will ruin any poor man if he has a large family to support. Pork, (people will eat it yet) is 10 cents per lb. Beef is at New York prices. Dried apples or peaches 23 to 25 cents per pound, which is about \$7.50 per bushel. Such lumber as is worth, in Indiana, 87½ cents per hundred, is here worth from \$3 to \$4. Timber is scarce, and enormously high. Yet, I would advise any poor man to come; he will finally do better here than farther east.

The climate is fine; we have so far this winter had weather more like dog-days than winter.

Yours, for truth and progression, F. G. HUNT.

ELISHA MARTIN, of Winchester, a Spiritualist and thorough Reformer showed his faith to be decidedly practical, by sending, on Christmas day, to every poor widow and poor family in the place, a barrel of apples.

PROCEEDINGS OF WEST-GROVE MEETING
JAY CO., IND.

The Friends of Progress, Jay Co., Ind., convened on New-Year's day. The attendance was large. E. Lewis was chairman and J. H. Mendenhall, sec. Many subjects were presented for investigation, some of which were FREELY and BENEFICALLY discussed. The equality of the sexes in Rights and Education and the Co-operative movement were discussed by many speakers, male and female; also, Temperance, Anti-Slavery and Spiritualism received much attention, though the latter subject appeared most ably defended by the spirits themselves, through mediums. Two lectures purporting to be from the spirit of H. Mendenhall, (my father,) who presented the slaves' petition to Hy. Clay, were well delivered; and, as a test of his identity, he said that his body was food for the fishes. My father was buried in the Gulf on his return from California.

An interesting discourse was given through a medium by one who claimed to be our old friend, Elias Hicks. The object of these two spirit friends seemed to be to unite the affections and interests of mankind while on earth, and to hasten the reality of the Fraternal Brotherhood.

The meeting continued four days. Towards the conclusion, it seemed that the portals of the angelic world were thrown open and the heavens and the earth united by one continued chain of Spiritual truths of the purest and most elevated character, pointing out that HERE ON EARTH is our present sphere of action, and that true worship consists in doing good to our fellow man.

The meeting adjourned to the first seventh-day in April next.

E. Lewis, Chairman.

J. H. Mendenhall, Secretary.

LETTER FROM DUNLAPSVILLE, IND.

The VANGUARD is received. It is better adapted to the purpose than we anticipated. It is truly a welcome messenger to the soul laboring for freedom, giving strength and encouragement to persevere.

The climax of orthodoxy is attained. Its dark influence is doomed to go no farther. That orthodoxy has had its day is becoming an established fact. Recently we have had some proof of it in the little, priest-ridden town of Dunlapville. A strong effort was made to get up an old-fashioned Methodist revival; but with all the horrors that could be depicted of an eternal hell as the certain doom of all who did not embrace their notions, it availed but little in making converts; and the priest-hood in reward for their fanatical toil, were rebuked in the discovery that the mind is becoming no longer a passive convert to their delusions, but that the stern reality of thought is welling up from the inmost depths of the soul giving tone and strength to the character, and efforts to spurn the impositions of error and priest-craft.

Are there no lecturers of reform that can come this way? A favor of that kind would be gratefully received, as the friends of freedom are almost famishing for it.

J. M. Stanton.

Meetings are held every Sunday in the Universalist church, at which full freedom of speech is allowed, every man can do his own preaching. They are interesting to those who participate in them.—[Ravenna Reformer.

A wealthy printer has been discovered in India. The British Zoological Society are making preparations to catch him.—[Ex.

Tufts College in Somerville has been presented with a set of New Jerusalem publications, by the General Convention of that church. All the writings of Swedenborg are included in the donation.—[Ex.

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, JANUARY 16, 1858.—

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.

DEAD HEADS ON THE ROAD TO CANAAN.—We are informed a poor woman from the country asked to be prayed for at the "revival" now going on in the Methodist church. It was obvious from her appearance that she had no money to pay her fare; and in accordance with the late decision of the Railroad Company, the conductor and passengers almost unanimously refused to put her through. Whether she has since obtained a passage on another road, we are not informed.

On another page is an article from the *WOMAN'S ADVOCATE*, Philadelphia, well worthy the perusal of those interested in the practical aspect of this question.—Our business experience has been very similar to that so graphically described by our cotemporary; we have not been seriously disappointed. Reformers of other classes not specially connected with this movement, have, however, done something more than promise, showing their faith by their works.

We do not expect to say much more on this topic for some time; but intend to reserve our ammunition for close quarters. A. C.

of attempts at revivals by our orthodox friends, attended in every case by total or partial failures. In this place, we are told, they have, so far, fallen far short of what they accomplished two years since. The thing is evidently dying out fast, and the Lord has clearly come over to the side of the (so-called) "Infidels."

APPROPRIATE.—It is said that during the Methodist revival in this place last season, the converts, after being "convicted" in the body of the church, were taken down into the basement to be finished off. *FACILIS DESCENSUS AVERNI.*

We have some faith in PRACTICAL people. Our friend Jesse Walton, of Alton, Ill., seems to be decidedly "of that ilk." Read his advertisement in an Alton paper as follows:—

SOMETHING STRANGE BUT TRUE!—As my daughter Eusebia Walton will be of age in a few days, I have taken her into partnership in my store, on second and front streets, in Alton, Illinois; and there is yet room for a Vegetarian and Fruit-eating old Maid in the Shop, as a Wife and partner. Apply soon to ensure a situation.

As woman was first taken out of the side of man why should she not have the same privileges as man in both Church and State in all respects? And is she not more suitable for a book and Dry-Goods Merchant than man?

And, now, being thankful to my former customers for their patronage, I request a continuance and increase of their custom, as I design to increase my Stock of books, fruits, etc. But as for the nauseous Tobacco, Liquors, Tea, Coffee, Meats, spices, and all stimulants other than vegetarian heat, away with them and all other humbugs. Jesse Walton.

WE MUST REACH THEM.

A horse! a horse! a kingdom for a horse!—Shakespeare.

Our co-laborer, J. M. BARNES, thinks it would be a good idea for him to travel with a horse and buggy lecturing on reform subjects, getting subscribers for the Vanguard, etc. I know of no more efficient method of aiding reform movements than for some one who has a horse and vehicle and no particular use for them for a month or two, to lend them to Mr. B. at a low rate. Possibly he might buy, if offered on sufficiently favorable terms. Our friends at Dunlapville and elsewhere could thus be accommodated more easily and certainly than otherwise, and the "glad tidings of great joy to all people" scattered where difficulties of locomotion would otherwise prevent visits from competent lecturers.

For particulars apply to Ed. Vanguard.

There was quite a full attendance at Mr. Toohey's lecture on Sunday, notwithstanding the insufficient notice, and the unfavorable weather.

Were Mr. T. to lecture here six months, churches would not sell in the city for half their cost, and spiritual shinpasters would be depreciated even lower than their present figure.

By giving due credit to each system for the truth that is found in all, he disarms opposition while dealing the most vigorous blows. He has, however, risen above the merely combative plane of thought on which most reformers at present stand, and is thus enabled to receive the good while rejecting the imperfections of the past, and at the same time appreciate the 'on-coming Eden of glory in the future.

Mr. T. has left this place for Connorsville, after leaving which he intends to visit Somerville, Dayton, Indianapolis, etc.

Mr. Toohey's Post-office address, until further notice, will be Richmond, Ind.

Poetry.

Judge not a man by the cost of his clothing,
Unheeding the life-path that he may pursue,
Or oft you'll admire a heart that needs loathing,
And fail to give honor where honor is due.
The palm may be hard, and the fingers stiff-jointed;
The coat may be tattered, the cheeks worn with tears,
But greater than rulers, are Labor's anointed,
And you can't judge a man by the coat that he wears.

Give me the man as a friend and a neighbor,
Who toils at the loom—with the spade or the plow—
Who wins his diploma of manhood by labor,
And purchases wealth by the sweat of his brow.
Why should the broadcloth alone be respected?
And the man be despised, who in fustian appears?
While the angels in heaven have their limbs unprotected,
You can't judge a man by the coat that he wears.

Judge of a man by the work he is doing;
Speak of a man as his actions demand;
Watch well the path that each is pursuing,
And let the most worthy be chief of the land!
And the man shall be found 'mid the close ranks of labor,
Be known by the work which his industry rears,
And his chiefdom when won, shall be dear to his neighbor,
And we'll honor the man, whate'er he wears.

(Boston Investigator.)

THE FRATERNAL BRETHERN.

THEIR CONSTITUTION, OBJECTS AND PLANS.

PREAMBLE.

Whereas, in the course of human progression, new and higher conditions of life become developed, necessarily calling for a more perfect system of government in human affairs; and whereas the present systems of GOVERNMENT, COMMERCE and RELIGION have filled their measure of good, and can no longer supply the high demands of LIBERTY and JUSTICE as now being called for by the higher unfoldings of humanity; and whereas, it is one of the divine economies of wisdom to cease using any and all means when they become powerless, (except to oppress,) and to seek such as are more appropriate and effectual in developing and carrying out the divine mission of life; it therefore becomes the duty of ALL PERSONS who feel themselves thus developed into the higher planes of practical humanity to use their individual and united efforts to accomplish this high and holy end.

CONSTITUTION.

And for this purpose, a new and more perfect order of human society is hereby organized upon the principles of Liberty, Justice and Equality, to be called the FRATERNAL BROTHERHOOD OF MAN.

OBJECTS.

1. To unfold and unite the affections of mankind, and to harmonize all isolated interests in the general and mutual good.
2. To establish local Fraternities throughout the earth, and to unite with them in all pacific and honorable measures to promote the common interest and general happiness.
3. To institute a perfect system of equitable commerce by making COST the LIMIT of PRICE between all such fraternities, wherever they may exist.
4. To secure to each member of the Fraternity a comfortable home by means of honest industry, without ever taxing the system with labor so as to conflict with the laws of life and health.
5. To make labor honorable and attractive by securing to each member such occupations as are adapted to their age condition and organic inclinations.
6. To educate all in the arts and sciences, and to give them a thorough knowledge of the laws of life and health, and their adaptation to the physical world.
7. To give to all a true and philosophical conception of their spiritual nature, and the relations they sustain to the angelic world.

NEEDS AND OCCUPATIONS.

Man being septenary in his nature, his natural wants on earth may be reduced to seven general kinds, viz:

1. Soil on which to labor.
2. A habitation in which to dwell.
3. Raiment, wherewith to be clad.
4. Food to sustain life.
5. Implements wherewith to produce.
6. A knowledge of his physical being and its surroundings.
7. A knowledge of his spiritual nature and the laws by which it is governed.

All of which may be obtained by dividing the Fraternity into seven divisions or groups, and each group following one of the natural occupations, viz:

1. Agricultural.
2. Mechanical.
3. Manufacturing.
4. Domestic.
5. Commercial.
6. Education of the physical.
7. Education of the spiritual.

PLAN OF OPERATION.

1. Of Buildings.—These to be constructed on the circular and septenary principle; i. e. to be built in circular tiers, and seven tiers to contain the habitations of our friends; our educational edifice to occupy the center of the domain, the exterior circles to contain the dwellings, and to be immediately occupied with those for mechanical and chemical purposes.

2. Individuality of families.—Each family to own a separate lot or apartment for dwelling house and gardening purposes.

3. Co-operation of Labor.—All members following the same

occupations, to work in groups, and to hold equal shares in the firm to which they belong.

4. Equitable distribution of Profits.—Each member to draw wages or profits according to time and value of labor, and to be entitled to all the resources of life and comfort at cost, making their interests mutual.

5. Superintendents.—These to consist of one Instructor to each group, to be chosen of the group to which he or she may belong, and one Clerk to be chosen by the Fraternity, whose duty it is to keep a just and correct minute of all investments and the general commercial proceedings of the Fraternity, and to receive wages equal with other members.

6. Guaranties.—Each member to hold a certificate from the Clerk for the amount of capital they invest.

7. Obituary and withdrawal.—Any member withdrawing, or when any member dies leaving legal heirs without the Fraternity, such members or heirs shall not be entitled to a final settlement or return of the property invested, or the value thereof, in any time less than from one to five years, to be paid in equal annual payments from the date of said death or withdrawal.

AGREEMENT.

We, whose names are here annexed, do agree to be governed by this Constitution and Discipline, so long as it proves effectual in carrying out the object herein contained, or until a more perfect one may be made tangible to our understanding, at which time it may be adopted by the consent of two-thirds of the members of the Fraternity.

J. H. MENDENHALL.

Having received some fifty letters or more, since I have engaged in the social enterprise, all enquiring into our system, and finding it too much of a task to respond to so many, I have thought it best (if possible,) to give a description of our enterprise under the above title; and when I came to compare this article with my previous ones, claiming for the conscience of each individual to be their ruler, I was at a loss to know how to reconcile them; but the thought occurred—all that join us, do so from affinity, and affinity never destroys individuality.

J. H. M.

LITERARY NOTICES.

"An inquiry into the Deity of Jesus Christ, with an exhortation to all to read and understand the Bible. To which is added an answer to the question, To whom was God speaking when he said, 'Let US make man in our image.' By Philip Knappenberger, Strasburg, O."

The following extract may give a better idea of its contents than the title. It has several equally pungent criticisms of popular Christianity.

"We then, from an impartial investigation, come to this conclusion: that Jesus did not believe in the pretence of the laws of Moses having been revealed from God to Moses; that he was neither God, part God, nor Son of God, in any other sense than all men are; that the Creator is the father, and consequently Jesus was a Deist. And this being an established fact, without any rational doubt or controversy, we humbly entreat the clergy of all denominations to abandon—or at least to lessen—the abuse so lavishly heaped upon Deists by their ungenerous selves; as it is not rational to believe that their God, Jesus the Deist, whom they and their predecessors have worshipped these 1500 years, would be much pleased in hearing those of his own faith slandered and abused because of their opinions."

50 pages 12mo. Price not mentioned—probably 12c.

✂ A Russian authority contradicts the statement that the project of the emancipation of the serfs in that country is near its realization. A variety of conflicting opinions and interests may retard the measure some years longer.

✂ The gossips at Washington say that two of the best among the new rectorial seats in the House, are to be assigned to the lady correspondents of the Charleston Courier and Boston Post, Miss Harriet Fairing Reade and Miss Windle.

GOOD RESOLUTIONS.

From the "Vanguard," a reform paper, published at Richmond, Indiana, we learn, at the late State Convention at Winchester, the Woman's Rights people passed their usual number of windy resolutions, in which was included the following:

8 Resolved, That we prove ourselves not only theoretical, but practical believers in "Woman's Rights," by patronizing those stores and other business establishments carried on by females, or where females are employed, and that we aid and sustain her in her efforts to elevate and educate herself.

All this sounds very fine, and to the uninitiated would seem to imply that it means just what it says; but our friend of the "Vanguard," (who is about engaging women in his printing office, and who calls the attention of reformers to that fact,) will find, when he claims their assistance in helping along this good design, that words, which cost nothing are very easily said, and quite as easily forgotten—in fact, that the belief that these professions of assistance in any practical work mean anything, is the most absurd and nonsensical delusion in the world.

As for ourselves, we have never claimed affinity with this party, but for three years have been striving to enlarge the sphere of labor for woman, and to procure for her better remuneration for her toil. We have employed women at the same prices that men are paid—we have introduced several hundred girls into new and profitable avocations, at which they are now making a respectable livelihood. This, and much more have we done, that these "Woman's Rights Convention Women" are constantly saying ought to be done, and for which they promise so much support and sympathy. Has the support come? If support means money, or its equivalent—No. If it means "God help you in your noble undertaking,"—"God give you strength to go forward in the good work,"—"Keep a brave heart, sister, and look to the author of all good for support and reward in your arduous undertaking,"—"If this shifting the care and responsibility on the Lord's shoulders, and claiming for us of him the aid they so generously "resolved" to extend us, if this is support and patronage, we have quires, reams—almost tons of it. If our friend of the "Vanguard" desires this support, and will pay the postage on it, we will send him two or three mail-bags full of it, and then retain enough of it to supply all agitators of the next generation with evidence of the practical character of the reformers of this.

If, however, the editor of the "Vanguard" is silly and inconsistent enough to claim any more substantial patronage—for instance, to the amount of one or two dollars a year, as a subscription; or three or four for any one of those reform advertisements, (which we see he generously inserts,) he will soon learn, that, "as the 'Vanguard' does not accept the entire platform of this Convention, it is therefore not entitled to the support (!!!) and aid of the friends of Woman's Rights;" but they may, perhaps, graciously add, if it will renounce its heresies and swallow our theories, we will not crush it at once, but allow it to die a lingering death, through the weight of our patronage, as we did the *Una*, and some others, whose titles we do not remember.

We speak knowingly, when we say that the least generous and reliable people in any good work, are those who style themselves reformers, and by so doing get a great name. For ourselves, for two years we were so overwhelmed by their patronage, that it cost us some five dollars per week to set up the advertisements of the various progressive conventions and meetings which we were honored with. Finding that sympathy did not pay our type-setters to their satisfaction, we intimated that in future we should be mercenary enough to make some charge for these little matters, when it was suddenly made plain to us that the Advocate was not a good advertising medium, and the patronage fell off to an alarming extent.

We have had facilities for doing job printing at as low terms as any office in the city, and yet we have never received card, pamphlet, or book, from these good people who "Resolve to patronize all business establishments carried on by females, or where females are employed," whenever we can do so without any cost of time and patience, or wherever we find they are willing to take "sympathy and support" instead of money.—[*Woman's Advocate*, Phil.

SKETCHES FROM LIFE.

Forty years ago, Mrs. Branson left this bright world, for one still brighter; leaving here a loving husband and eight dutiful children.

The youngest of these children,—Eliza,—is the heroine of this little sketch. Being the youngest, she was petted and indulged in all her whims and peculiarities. One by one her brothers married, and at the age of eighteen, Eliza found herself and father alone in the old homestead, associated with so much of joy as well as sorrow.

Eliza went one day to church,—“quarterly meeting,”—at a distance of six miles. After she arrived and was seated, she espied a young man, whose eyes were riveted upon her. She tried to shun his gaze, but no! she could not.

After church, Eliza went to get her horse to ride home, (for, in those days, girls rode horseback,) but she found the enraptured young man at her side. He kindly seated her in her saddle, and leaping gaily in his own, rode off with her, saying, as he did so, “my road lies with yours for a short distance, may I have the pleasure of your company thus far?”

Eliza nodded assent, and as they rode along they conversed freely on such subjects as generally engross the minds of young people.

Milton Stanley, (the stranger's name,) seemed so lost in a blaze of eloquence, that as they passed the first road turning off to the light, he noticed it not; in fact, he was so absorbed in his new acquaintance, that he was astonished to find her halting at her father's gate. Springing from his saddle, he assisted her to alight.

He spent that evening with her; then another, and another until they married.

Mr. Branson told Eliza that she had better enquire into his previous character; but she knew that was all right, and he the only person that could complete her happiness.

They married; and Milton, being a man of strong passions, and not having any spiritual love, soon exhausted his love and hers also; she was becoming weary and tired, although uncomplaining, when he left her one night, in less than a month after marriage, and stayed all night drinking and carousing with such fellows as himself. Eliza paced the floor all night, and when Milton returned home in the morning, she was forced to submit to outrages that would make the stoutest heart weep, all from diseased and highly inflamed passions.

From that time, Eliza hated him. But she was legally his, soul and body, and therefore went with him to his home, with a deep feeling of sadness weighing down her spirit.

Years passed, and Eliza was the mother of nine children, borne in hatred and disgust. They all died at an early age—but three, who lived, cold, selfish and unloving.

Milton became a drunkard, and would, in his fits of intoxication, abuse and kick his wife until she could hardly walk. From drinking, he was led to gambling, and here he lost the great bulk of his property, which was very considerable. She remonstrated, but he replied that “the property belonged to him, according to law, and he should do with it as he saw fit.” And he generally closed with a stroke of his hand across her face, telling her to take that for her impertinence.

He threatened to leave her, and to that effect, proposed to sell his house and lot; but she refused to sign the deed, unless he

would give her one third of the money received for it. This he refused to do, and heaped curses upon her head for her independence. She had worked equally as hard as he had to accumulate that property, and she thought she should have a share of it. He finally persuaded a man in whom she had implicit confidence, to buy the house and promise her a third of the money, if she would sign the deed.

She agreed—did so; and as a recompense her husband told her to “go to h—ll and be d—d!”

Thus was this woman's life a complete sacrifice; she is still living, but supports herself by her needle.

What a sad picture. I shudder and turn away; determined to give you a brighter leaf next time. LINNIE.

Our respected friend, Jos. Treat, would like his article giving reasons for withdrawal from the Berlin movement, published in the Vanguard, the Nov. number of the S. Rev., in which it originally appeared having been destroyed by a mob in that freedom-loving locality, Berlin Heights.

The spirit and language of the article are singularly beautiful; but limited dimensions and a large amount of original manuscript on hand preclude our insertion of it at present. Moreover, the number is likely to be reprinted.

The purport of the article is, that no one should co-operate to any extent in practical life with those whose views on practical subjects differ widely from his own. Retribution must come for so doing, if in no other shape, in the crushing long-cherished hopes. “There is” he says “a winged justice in the air.”

In this article we understand him to say that his connection with the Berlin movement was dissolved because of his differing from others of the group in reference to sexual questions.

We have received some inquiries in reference to the Reform School at Harmonia, Battle Creek, Michigan. At present, the best we can do in answer to the query, is to reprint from our issue of March 21, the following paragraph:

BATTLE CREEK SCHOOL.—It has a capital of \$5,000, and an extensive Philosophical and Chemical apparatus; also a fine Geological cabinet. Spring term commences March 30; Fall term, Sept. 7. Each term continues 14 weeks. Board, \$2 per week; tuition, \$3.75 to \$4.50 per term. The principles and management are decidedly liberal. Communications should be addressed to H. Cornell, Battle Creek, Michigan.

We may add that by a letter recently received from Dr. Haskell, (who now resides there,) it appears that the Institution is still progressing. Manual labor will be furnished students as far as practicable. We believe it is done to a great extent. That locality is becoming an important center of practical reform. We should like to hear from them further particulars.

Wanted—more spiritual test facts.

F. L. Wadsworth is East. His address is Boston.

R. L. Anderson has just removed to Dayton, O. Purposes to make his home there.

Test mediums and traveling lecturers on Spiritualism and Reform, would oblige by writing us more frequently, stating where they are, and what they are doing in short metre.

Miss Amphlett was lecturing in Dayton last week.

Warren Chase will spend the first months of the year commencing about this time, in Ohio and Indiana.

Wm. Denton, if not sent for before, will pass through this place on his way to Kansas about the latter end of Feb. Those in this section requiring his services should, therefore, send for him immediately, as in March he will probably have business elsewhere.

J. M. Barnes expects to be in Somerville next week or the following.

McKenzie, the famous Canadian editor, says a more fraudulent banking system than the American, was never invented to demoralize mankind.

The La Crosse and Milwaukee Railroad Company are said to have been offered six to eight millions of dollars for their land grants from the last Congress, but the offer is declined.

The citizens of Cambridge city have organized a Temperance Association for the purpose of discouraging the use of ardent spirits as a beverage.—[Palladium.

THE SPIRITUAL CLARION.—We have been much interested in the recital of the difficulties encountered by our co-laborers, Uriah Clark and lady, of the Clarion; the more so, perhaps, because we have been through similar privations. We are glad to hear that the Clarion has met, in some degree, the success which so efficient and judicious an advocate of Spiritual truth merits.—We hope that its subscription list will be so enlarged as to furnish Mr. and Mrs. Clark a fair remuneration for the labor and expense incurred. We know of no Spiritual paper better deserving a large list, and none more likely to get it.

To R. C., Metropolis, Ills. Mr. Rogers is the gentleman to whom you refer. I do not know of his exact whereabouts at present. The spirit likenesses are given unasked in most cases, and not often when asked for. There are several in this vicinity said by the friends to be most striking.

P. S.—Since the above was in type, Mr. R's address has been ascertained to be CARDINGTON, OHIO.

SENSIBLE AND BOLD.—Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because if there be one, he must more approve of the homage of reason, than that of blindfolded fear.

Read the Bible as you would read Livy or Tacitus.—[Extract from Thomas Jefferson's letter to Peter Carr, dated Paris, Aug. 10, 1787.

SPIRITUAL CLARION.—NEW VOLUME.

The SPIRITUAL CLARION, a weekly advocate of Spiritualism, eight pages, edited by Mr. and Mrs. U. Clark, Auburn, N. Y., \$1 a year, has just appeared on its second volume.

A fifty-dollar certificate on the Mercantile College, of Columbus, Ohio, for a complete course, will be sold at a liberal discount, by applying at this office.

LADIES' CHOICE PREMIUM WASHING MACHINES.

PATENT SECURED.

CHARLES SWANEY, confident of the superiority of this over all other labor-saving machines of the kind, offers them for sale to the public with entire confidence. The distinguishing features of this over all other Machines, are first: its great simplicity; second, its durability; third, the ease with which it can be operated; fourth, no slop either in washing or wringing the clothes, as the cup attached to the wringer conveys the water into the tub.

It took the first premium at the recent Wayne co. Fair, over five others in competition, and every one, after a trial, cannot fail in coming to the same conclusion. CHAS. SWANEY.

TO PRINTERS.

FOR SALE OR EXCHANGE,

About 13½ leads, width of 20m's bourgeois; a large quantity of advertising rules, 19 m's wide, and 2 sets column rules.—One of the latter has been used but once; the other 12 months.

Double-English, Minion and some other sizes taken in exchange; also a good stone.

For further particulars, apply at the Vanguard office.

WASHING MACHINES.

The Premium Machine, 'Ladies' Choice,' outdone by the

LADIES' DELIGHT

THREE TO ONE!!

We the undersigned, hereby certify that we have fairly tried and tested Mr. Swaney's T. A. Dugdale's Patent Washing Machines on time, and give to T. A. Dugdale's decided preference, as it

WASHED THE CLOTHES IN ONE THIRD THE TIME.

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Mrs. James M. Benchard.

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DAYTON AND INDIANAPOLIS

SHORT-LINE RAILROAD, via RICHMOND.

GOING EAST.

Trains leave Indianapolis. Trains leave Richmond
1.20 & 7 A. M. 2 P. M. 4.40 & 10.08 A. M. 5.15 P. M.
Connecting at Richmond with trains for Hamilton and Cin.

GOING WEST.

Trains leave Dayton. Trains leave Richmond.
7 A. M. 6.05 & 8 P. M. 8.52 A. M. 8 & 9.50 P. M.
Connecting at Richmond with trains arriving from Hamilton
and Cincinnati, and leaving for Logansport.

✶ No change of cars from Dayton to Indianapolis.

HEALING MEDIUM

AND

CLAIRVOYANT PHYSICIAN,
MARTHA D. COX

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

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

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

October 24th, 1857.

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

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

Address INCOGNITUS, Dayton, Ohio.

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No. 52 GILBERT BLOCK, NORTH SIDE MAIN ST., RICHMOND, IA.

I am dealing in School Books, Papers, Blank Books and Stationery at wholesale and retail; and having procured the exclusive agency for some of the most extensive Publishing Houses in the West, I am prepared to fill all orders for books that may be desired. I keep no miscellaneous books on hand, and hence charge regular customers nothing for the unavoidable loss accruing from that source. By means of this arrangement, almost any book printed in the language, can be had at my store, by giving one day's notice.

TEN PER CENT DISCOUNT

to Teacher and Trustees of Public Schools. The trade supplied with school books and paper at five per cent advance on Cincinnati rates. WASH WOOD.

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Being a series of PRACTICAL essays on this subject which appeared a few weeks since in the Vanguard. These, with an article on inner culture by ANNE D. CRIDGE, are now published in the form of a 12-page tract. Price 3 cents each, 25c. per dozen, \$1.50 per hundred, post-paid.

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A good man, having a good appearance, and a good fortune—forty-five years old, highly-educated and unincumbered, wants of wife possessing similar advantages.

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EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge. In this work, particular attention is devoted to the Scriptural aspect of Spiritualism. 25 c.—50c. BE THYSELF, being No. 1 of SERMONS FOR MANHOOD. 5c. each. 50 cents per dozen, three dollars per hundred, post-free.

Several more in course of publication.
A liberal discount to wholesale purchasers of the preceding works,

PROSPECTUS OF THE**VANGUARD:****A FREE WEEKLY REFORM PAPER.**

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

J. M. BARNES—CORRESPONDING EDITOR.

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

Integral Education, Spiritualism, Practical Socialism, Land Reform and Universal Freedom will be its most prominent topics. It aims to furnish the earliest intelligence of all reform movements, and to record, from time to time, the statistics and general progress of Socialistic organizations.

Terms—one dollar per annum; five copies for four dollars.

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Published every Saturday, Richmond, Indiana.

WHO WANTS A GOOD CUTTER?

I am single, age 30, occupation Cutter, Salesman and Bookkeeper for a Merchant Tailor. I am a No. 1 cutter, and would engage to pay for my alterations. I have not had any in four months, though we employ 8 tailors in the house, besides several out door workers. I can likewise keep a stock of Dry Goods, and understand Book-keeping, by either single or double entry.

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 our situation before securing another.

Address CUTTER, Vanguard Office.

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A benevolent Institution established by special endowment for the relief of the sick and distressed, afflicted with virulent and epidemic diseases.

To all persons afflicted with sexual diseases, such as spermatorrhoea, semina weakness, impotence, gonorrhoea, gleet, syphilis, the vice of Onanism or self-abuse. The Howard Association, in view of the awful destruction of human life, caused by sexual diseases, and the deceptions practiced upon the unfortunate victims of such diseases by quacks, several years ago directed their consulting Surgeon, as a charitable act worthy of their name, to open a Dispensary for the treatment of this class of diseases in all their forms, and to give medical advice gratis to all who apply by letter, with a description, age, occupation, habits of life, etc., and in cases of extreme poverty, to furnish medicines free of charge. It is needless to add that the Association commands the highest medical skill of the age, and will furnish the most approved modern treatment.

The Directors, on a review of the past, feel assured that their labors in this sphere of benevolent effort, have been of great benefit to the afflicted, especially to the young, and they have resolved to devote themselves to this important, but much despised cause.

Just published by the Association, a Report on Spermatorrhoea, or Seminal Weakness the vice of Onanism, Masturbation, or Self Abuse, and other diseases of the Sexual Organs, by the Consulting Surgeon, which will be sent by mail in a sealed letter envelope, free of charge, on receipt of two stamps for postage.

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