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"COMMON SENSE THOUGHTS ON THE BIBLE" REVIEWED BY A CLERGYMAN.

(The following was originally intended for the "Age of Progress," but the editor of that ably-conducted and progressive weekly, thinking the Vanguard a more appropriate place for it, sent it here. W. D. will probably attend to it in due time. Believing in full and free discussion, we wish it distinctly understood by all whom it may concern, that we desire our orthodox brethren freely to state their objections, and we shall always endeavor to accommodate them. Whatever can be said in favor of the Bible, moreover, it is desirable should be said in the most forcible manner. Most of the writers of the Bible were not of the "froth and fustian" species, but decidedly progressive in their day, and meant and acted what they said: I do not regard the Bible as an obstacle to the dissemination of some form of Spiritualism; quite the reverse. No one can really BELIEVE any book in the Bible without being a Spiritualist. Take Spiritualism out of the Bible, and it would be Hamlet with that important part omitted. But that is not the question.

What orthodox periodical would give as much room to W. D., or any radical writer as we shall give the following? Those that "love darkness rather than light," have an obvious reason for doing so.—A. C.)

In the "Age of Progress, Feb. 21, 1857, I notice an article headed "Common Sense Thoughts on the Bible," by William Denton. I wish to give a few "common sense thoughts" on the views and sentiments therein expressed. The Bible in the mind of the writer (Mr. Denton,) seems to be a serious obstacle to the progress of Spiritualism—"Progressive Age." I shall notice each proposition in order, with its several objections, as short as possible.

1. "The Word of God should be pure."

Has Mr. D. shown the word of God to be impure? or, has he shown the history of men to be corrupt? I answer, he has shown the latter. Admitting the words of the historian concerning Lot's two daughters, to be the "word of God," does he charge God with impurity for telling us the fact concerning Lot and his daughters? Why is "the account disgusting?" Does not Mr. D. mean that the conduct of these daughters was "disgusting?" So it seems to him. Why is it (the account,) not true? Mr. D., give us one reason at least.

"What possible use is it to become acquainted with such a thing?" I answer, that we may know thoroughly the various springs of human character in various conditions of human life, especially of even the favored of God. God, or (his historians,) give us the bright and dark side together, and we see man as he is,

not as he would appear to be. Another use was, that the historian thereby shows the father or head of the Moabites and Amorites.

"Who can fail to see the bad tendency of Ezekiel's obscene allusions in his parable of Aholah and Aholibah?"

I answer: there is "no more bad tendency" in telling the historical truth of a city or a nation than of an individual, in case a messenger wishes to reprove or show the justice of punishment. Such was the character of Samaria and Jerusalem, who had committed harlotry with the Assyrians—their pagan neighbors. Ezekiel uses a strong prophetic style, peculiar to himself, especially in portraying their corruption. Mr. D. calls the language of this strong metaphor, the "word of God," instead of facts introduced by Ezekiel. Now, it seems more rational to suppose that Ezekiel spoke (or wrote) God's will in his own language and style, than to suppose God himself spoke the words for Ezekiel. I think, therefore, Mr. D. will have to blame Ezekiel or king James for this style, and not God or the Bible.

Farther, such was the style of the prophetic age, and of course, adapted to the best understanding of those people. God spoke by Ezekiel for them more than for us of this refined day of politeness; and I appeal to Mr. D. as a leader or champion of Spiritualism, if he in his scholarship of the nineteenth century, is not better able to make all allowance for those ancients than they could have made for us in the distant future. Is "God's word" impure because committed to earthen vessels?

"There are few writings more thoroughly sensual than the book called Solomon's Song."

I have carefully searched this book of late, and am not prepared to come to such a conclusion. Solomon appears to have Israel or the Jewish Church in view, and takes the human form and parts of the animal beauty as a metaphor to illustrate its glory. The beauty and glory of man, as the image of God, in the minds of those people, could not be surpassed; and I am credulous enough to believe Solomon knew what illustration would most readily impress the minds of the people THEN, better than Mr. D. can know now, even in this day of wisdom!

"But bearing no more evidence of Divine origin than Byron or Burns." Very well. Suppose it did originate in Solomon or some other person, what then? Can Mr. Denton show why God may not acknowledge a description or thought as expressive of his will, though originating in the man's own mind?—Who pretends that the whole Bible originated directly from the mind of the Infinite? God originates what men could not, and corroborates what they can, if expressive of his will. So much, then, for Mr. D.'s impurity, not of the Bible, but of the early and Jewish part of it.

Prop. 2. "The Word of God should contain nothing trifling or temporary."

Very well; will you please show us an example of this "trifling, temporary" character? We have the Jewish Bible, but it is not in the fullest sense our Bible. It is more properly the forerunner of the Christian's Bible—the New Testament. It is filled with the most important truths of that dispensation, and they are of universal benefit to all so far as giving us a knowledge of God's dealings with the Jewish and other nations; and as exemplifying the condition and character of those men and nations. The accounts of war, murder, rapine, and genealogies do not "appear to have been written as gossip for the newspapers." Others with "eyes as wide open" as yours, do not so perceive. Paul will inform you, Mr. D., of the use of the construction of the Temple. He informs us, that it was the type of the church. "Ye are the temple of the living God." The dress of the priest, Aaron, is interesting as showing the precision and care of all those who officiate in God's service, and is of proportionate force to the beauty of the temple. It is true, the Jews seemed circumscribed, and to us, narrow, in their views of God as a universal parent. But this shows that God dealt with them as a father with his children, first teaching them of his parentage to them; but, as soon as they were prepared, he shows them by Jesus Christ, that he is the parent of Jew and Gentile.

A. A. CROCKER.

(To be continued.)

TOLERATION—WHAT IS IT?

Both our sister Editors: Your correspondent's strictures on my article in the Social Revolutionist, entitled "Toleration—What is it?" must be somewhat amusing to such as have read that article and understood it. He says: "The idea prominently set forth is, that toleration cannot obtain amongst individuals on different planes of thought, and that we can accept the companionship of others only so far as they can give us social response."

The first part of this statement is not correct. So far from its being a prominent idea, that toleration cannot obtain amongst persons on different planes of thought, there is no such idea in the article in question. The idea intended to be conveyed is, that when persons are not united by their attractions, they conceive differently of toleration itself, and that, therefore, toleration, thus diversely interpreted, cannot be a bond of union uniting them in a harmonious brotherhood. The idea was not that toleration as each interprets it, may not obtain amongst those who have few affinities of thought or feeling, for we all know it does; but that a full and satisfactory companionship could not obtain between such.

The last part of the statement quoted above, is correct; and the innuendo which follows is also correct: "I can accept the companionship of others only so far as they can give me social response; and it is a little funny to me if this is not true of everybody else." Let me illustrate:

Allow that I am thrown into the society of two individuals, from whom I am to get companionship. One of them has an open countenance and a manly look—he is of the noblest Teutonic blood, and quite as noble as he seems, and he appreciates my thought, and I appreciate his. The other has prognathous jaws, deep set eyes and dark complexion, is of low French extraction; he is treacherous in friendship, not honorable in business, and has been known to take what was not his. Now, here are two individuals; one can respond to me very fully, and the other cannot. I have no choice in the matter; I must accept the companionship of the first to a greater extent than it is possible for me to accept the companionship of the second. To say that I should take them into equal companionship, is the same as to say that I can get social response where there is none. Your contributor's inference stifles itself.

There are other parts of his article equally absurd with this, but they are sufficiently obvious, without any effort of mine to make them more so. Yet, justice requires me to say that there are some very excellent ideas and very commendable feelings in his communication; as for example, what he says of the progress of toleration, a fact which we all admit and so much rejoice in. But this does not, by any means, set aside the doctrine of my article that those who can give each other the fullest response, will do so.

(The following is the article alluded to:)

It is easy to talk about toleration, and easy to claim it, but not so easy to know just what it is. Toleration is a thing of actual life; and those who very fully agree in theory, may differ when it comes to the minutiae of practice. In a practical light, hardly two minds will conceive precisely the same thing of tol-

eration; and hence the error of those who claim that mutual toleration may unite such as entertain conflicting views of life, and make them a harmonious brotherhood. I cannot see that "toleration" has any such magic power; since two minds for the union of which, we might presume toleration a necessity, would, for that very reason, conceive differently of toleration itself, and would, consequently, be as far apart as ever. The idea of toleration itself will be diversely tinged in passing through two minds who take different views of life: and, therefore, toleration cannot be a bond of union between them.

We may get at the meaning of toleration most readily, perhaps, by inquiring what intolerance would be. When Rome had the inquisition, the rack and stake, she was intolerant. We all agree as to that. If a Protestant sect assume that all who do not belong to it will be damned, and refuse fellowship with those of different faith from its own, it is intolerant. We shall not disagree as to that. But if the people of one denomination accord to others the credit of sincerity, and give them cordial fellowship in their religious exercises, are they not tolerant?—Some denominations in the rural districts, where "civilization" has not yet done its work, are thus brotherly; and I claim that they are tolerant to each other on the subject of religion.

But we want to know what toleration is in the social sphere. Those who claim to be of noble blood, or of the "best families," surround themselves with conventional barriers, which better persons than themselves of a "lower caste," are not permitted to break through. Such society, in discarding the companionship of others upon arbitrary grounds, is, to my mind, intolerant. I am an avowed free lover—I am such from principle; but whatever might be my capabilities for giving and receiving enjoyment in society of standard respectability, yet would that society contemptuously reject my companionship. Such society would be intolerant. But I have a neighbor who thinks me wrong in my social faith, and absolutely so in my life; and he says so to others, and tells me so whenever proper opportunities present themselves for doing so; yet he does not think me insincere because of my faith and practice; nor does he discard my companionship upon arbitrary grounds, but recognizes me as his brother to the extent which we are mutually capable of responding socially to each other. If I understand the matter rightly, this neighbor is tolerant. He may seek the companionship of those who see like him, far more than he seeks mine; and this would be right; since, all things else equal, one who took the same views of life with himself, could give him a fuller response, and, consequently, more social happiness than I could.

Social intolerance seems to me to consist in withholding fellowship from others from considerations which are purely arbitrary or conventional; social toleration, in accepting the companionship of others so far as they have social affinities for us—so far as they can give us social response.

But I am convinced some who are making the claim of toleration, demand a good deal more than this. Toleration, as they seem to understand it, means APPROVAL; or, if not approval, then, no expression of opinion adverse to the course which they pursue. That is, they want toleration for their acts at the expense of free speech in others. Thus, I believe, that living under the symbols of marriage, as in mating off and rooming together, whether legally united or not, is incompatible with the social freedom of all; and so those who profess freedom, yet adopt these outward expressions of dualism in their lives, charge me with intolerance for the free expression of my opinions respecting their course. Honestly believing as I do, that their habits in this regard, must eventuate in social despotism, or, in other words, in permanent dualism, isolation, and the family, I must suppress the utterance of that thought, or else I am held to be intolerant. Now, if I allow them to live their own lives without charging them with insincerity because of their faith and practice, and without discarding their companionship in any respect in which they are capable of responding to me, I am every whit tolerant as I suppose, though I give utterance in my own way, to candid opinions adverse to their course of life. Let those who claim toleration for their acts, remember that in return, they must tolerate thought and speech.

But I have intimated that toleration will not hold those together who do not legitimately belong to each other. Here is one party who adopts a course of life which another party thinks unwise, and it so gives expression to its opinions. The first party feels reflected upon, gets uneasy, suspects censure, and becomes nettled. They fail to come to an understanding, the breach widens and the parties separate. I do not see how toleration can unite those upon different social planes in the same harmonious brotherhood. The world of mankind has always divided upon this principle, into clans, cliques, groups, communities, etc., and I think it always will. Those will unite who can respond most

fully to each other; and the sameness of faith and life is an element of social affinity and a condition of the fullness of response. "Birds of a feather flock together" is the homely statement of a principle which I believe is true—not for the past only, but for the future—not for the earth only, but for the heavens.

JOHN PATTERSON.

(Remarks next week.)

ORTHODOXY, TYRANNY AND BLOODSHED.

Probably there never was any serious bloodshed anywhere but that religion had something, if not all to do with it. It appears that the immediate cause of the formidable revolt against the English authorities in India, was their reprehensible contempt for the religious ideas of the Hindoos, many of which are far more rational than those of their imperious rulers. Not to kill or use animals as food, is with many or most Hindoos a religious principle; and to all of them a cow is a sacred animal; yet, in direct violation of their conscientious feelings in this respect, the burly, beef-eating Christians at the head of the military department issued orders that all Sepoys (native troops in the British service,) should clean their muskets with beef and mutton tallow. An impression had previously been abroad among them from the efforts of the missionaries and other circumstances, that the British were going to convert them to Christianity by force (a very natural conclusion from recent sabbatarian monuments in England;) this military regulation confirmed that impression, and when several sepoy were sentenced to various terms of imprisonment for refusing to comply with this regulation, the cup of iniquity was filled to overflowing, and a revolt originated and spread like wildfire, threatening to change the destinies of the world.

It is to be hoped that it will be successful. The British career in the East Indies and China has been one of almost unmitigated rascality and tyranny, aped but unequalled by the Southern annexation tendencies of the nigger-driving aristocracy of the United States. It is time that the Hindoos should be no longer compelled to grow poison (opium) for their neighbors, the Chinese, thus ruining 400 millions of people body and mind, that as many hundred nabobs and their employees should fatten on their ill-gotten wealth, and send missionaries to christianize people after they have been carefully dehumanized by opium on the one hand and oppression on the other. But such are the inevitable results of orthodoxy, more or less every where and at all times.

A. C.

OUR POSITION.

We have been asked why we signed the call for a Convention at Berlin, and informed that we must decide "whom we will serve." In answer, we state that we will serve no party, no clique, no man, no spirit: we serve Truth and Freedom. We signed the call, because we believe that a better social system than the present is desirable and practicable, and we have faith that discussion will develop the ways and means. A perusal of our prospectus will show very plainly why we signed a call for a SOCIALIST CONVENTION.

But it is said that "some who signed the requisition are perfectly rotten in character." This may be so, but we are not responsible for that. Christ was reproached by the self-righteous of his day for associating with "publicans and sinners;" but we prefer such to the Pharisee class. No signer of that call is in anywise responsible for the opinions or practices of any other signer.

It is time that Reformers, or those who profess to be such, should be more tolerant to each other. It seems many of them have yet to learn that persons may differ widely in their opinions, and yet all be sincere. The platform of infallibility is one not suitable for spiritualists to occupy. We retort the question—Which will you serve, principle or expediency, the transient or the permanent authority or truth? Those who make themselves the standard for others should not remain among Spiritual-

ists, but "go to their own place"—Russia in politics, Rome in religion.

We believe that monogamy is best for us—for all who can live it from the internal outwards; but it by no means follows that we should seek to crush those who believe otherwise, or refuse to co-operate with them for a common purpose. On the same principle that we would unite with a Millerite, Methodist or Shaker to secure freedom of THOUGHT, we co-operate with others differing equally widely from ourselves, to secure the free EXPRESSION of that thought in ACTION, so far as compatible with the rights of all, and such outward conditions as we think adapted to steady growth, permanent happiness and harmonious development, being, nevertheless, wholly irresponsible for the their opinions, habits or character.

CONVENTION AT BERLIN.

The undersigned to their brother and sister Socialists in all parts of the country:

Ourselves who send you this greeting, appoint to meet in Convention, at Berlin Heights, Erie county, Ohio, on Saturday and Sunday, the 26th and 27th of September, inst., to plan what in us lies, towards maturing a practical and successful effort at social reconstruction, and we hereby invite you to meet with us to combine your wisdom and action with our own, that by as much as the union of endeavor is more wide-spread and universal, the result may the more surely and speedily be reached.—The Convention will be addressed by the best speakers on Social Science; and the whole great question of Freedom, Association, and Harmonious Human Relations will come up for discussion.

J Treat, J W Towner, J A Clay, A Cridge, Anne D Cridge, W Denton, Elizabeth M F Denton, J P Lasley, Clara W Wait, Sophronia Powers, Cordelia Barry, J Patterson, Dea Colburn, F Barry, J Allen, J M Sterling, Carrie Lewis, E S Tyler, C S Towner, J H Cook, W M Williams, W A Hunter, A Lowell, E B Loudon, A Warren, J H Mendenhall, M F Mendenhall, C Bowen, R H Brogden, M A Hunter, C S Rowley, C Huston, Ada C Joiner, D Edgar, G W Reese, C M Overton, A P Bowman, T Gale, J Moore, C D Rice, Jane S Gale, G W Roof, G W Lewis, Elizabeth Morse, M T Morse, J Randolph, J A Noyes, G W Carpenter, S B Frisbie, W Davidson, A J Moore, R M Lucas, J M Barnes, T Horner, Jane Rowley, Caroline Handy, Esther Patterson, Martha Frampton, A W Smith, Mary Elizabeth, Susan Fisher, M Hough, Margaret Hough, G S Benschoten, Martha Gale, Juliett Jefford, M Loudon, Nancy Bowman, J M Gale, H Roby, W Underwood.

INDIGNATION MEETING AT BERLIN HEIGHTS.

A notorious den of Free Lovers in Berlin Heights, Erie county, this state, was on Saturday last made the subject of an indignation meeting by the inhabitants of that town, and the sense of the meeting was embodied in a set of resolutions, declaring the doctrines and habits of the Free Love Union to be immoral and dangerous to the community.—CLEVELAND LEADER.

There are one or two fire-eaters connected with this movement, who have a singular faculty for getting into scrapes, and damaging every one connected with them by their uncooth gyrations and indiscretions; but the most numerous and influential are people, who believe in minding their own business and letting other people's alone; at least, we believe this to be the case from the evidence of those who have been there. The "indignation" we conceive to be a little superfluous steam, which, it was necessary for the inhabitants of that locality to let off, in order to "clear their skirts" and not hurt anybody.

To the aforesaid "fire-eaters" we would respectfully suggest, that there is no particular merit in fighting a saw-mill, and that candidates for martyrdom are not likely to obtain its crown by putting their heads into a hornet's nest, and then blubbering because they get stung.

A. C.

Vanguard.

SATURDAY, SEPTEMBER 6, 1857.

THERE IS NO REGENERATION BUT IN FREEDOM.—SWEDENBORG.

TERMS—One copy one year, \$1; 5 copies to one P. O., \$4.
For three months—one copy, 25 cents; ten copies to one Post office, two dollars.

Postage stamps received in payment.

MINOR MORALS, SO-CALLED.

Conscious of not being personally above criticism, and having fully before me the parable of the mote and the beam, there are some APPARENTLY insignificant practices and habits of many who earnestly aspire to their own improvement and that of the race, that might be pointed out to advantage. Trifles, it has been well said, constitute the sum of existence; many of these APPARENT trifles that I am about to mention, have more to do with our capacities and means of social enjoyment, than have the most elaborate schemes for human happiness ever eliminated from the fertile brains of philosophers and philanthropists, real and sham. I do not wish by any means to undervalue the virtues of honesty, truthfulness, and benevolence; it is commendable to be industrious and economical; but these qualities alone will not make life happy, unless there be added to them a deportment at once dignified and unobtrusive, and a freedom from noisy, dirty and disagreeable habits. There are many estimable persons who seldom wash that portion of the skin not exposed to view, and never dream of a tooth-brush: but I would prefer such to keep their distance. An old proverb says that "cleanliness is NEXT to godliness." As the latter word is commonly understood, I would place the former many steps ABOVE the latter, instead of one step below it; and, taking the latter word in its proper signification, I would say cleanliness is a PART of godliness, and a very large part, too!

It is no marvel that persons who allow the accumulated putridity of years to accumulate in the interstices of the teeth, should be much troubled with tooth-ache, and lose prematurely those essential requisites to good digestion. It is far from being unaccountable, that when the pores of the skin are choked by the accumulated filth of years, an extreme liability to colds and coughs from sudden changes of temperature, should be the consequence. To the student of nature's laws, the connection between dirt, disease, deficient moral principle and depravity is quite obvious.

Again: how few of those loudest in preaching liberty, individual sovereignty, freedom, etc., have any PRACTICAL conception of the meaning of those words as applied to daily and constant social intercourse. I know an earnest and loquacious advocate of social and affectional freedom who remorselessly criticises everything said or done by his matrimonial associate, in most instances ridiculously displaying his own ignorance of the particular subject of his remarks. Physical force is by no means the only, or even the most odious species of tyranny.—Insidious remarks, harsh criticisms, sour looks, insulting observations, and outrageous insinuations are far more effective, because less obvious means of infringing on that individuality and freedom which is the birth-right of every rational being, than the whip, the prison, or the gallows.

I have seen and known of more practical despotism among some of the LOUDEST in preaching liberty, individual sovereignty, freedom, etc., than is usually met with among the more decent class of conservatives. In these cases, as in many others, "distance lends enchantment to the view." "Progressive popes" and would-be-popes are more numerous and influential than most reformers suppose. There is, perhaps, proportionately to their numbers among so-called "reformers," almost as much "cant" as among orthodox religionists; and I know strenuous PUBLIC advocates of Woman's rights, who in PRIVATE trans-

actions, take every advantage of laws that diminish her earnings.

It is not a matter of surprise that cleanliness is so rare, when we find a "Journal of Health," edited by an M. D., gravely asserting that "once a week is often enough for a decent white man to wash himself all over," and a Spiritual paper copying it without comment.

Many confound cleanliness with dandyism and laziness; but there is an essential distinction; the two are seldom combined. Though fops and flirts make great PRETENSIONS to cleanliness, their persons are usually as impure as their minds.

Nearly all the most beautiful females that walk our streets, are but whited sepulchres of carrion plastered with filth outside and in, hidden from the superficial observer by a (usually) tasteless profusion of silks and satins. Marriage reveals the rottenness; love is displaced by disgust, and only lust remains. Hence, a brood of apologies for humanity tainted to the marrow with incurable diseases, and as inharmonious in spirit as they are sickly and puny in bodily development.

It is not only a breach of good manners, but a palpable trespass on the rights of others to make one's self disagreeable to associates, by any coarse, slovenly, noisy practices, such as loud singing, whistling, stamping, etc., in a house. Harmony and quiet as a general thing, are essential to true spiritual growth, and should not be needlessly disturbed. Home should be quiet, clean and orderly. Excitement to be a pleasure, should be but occasional, while quiet should be the habitual element in which to live. Conversation should be in a low tone; a loud, excitable manner of speaking is discordant and jarring to many in a high degree.

In social intercourse, it is an infringement of others' rights, certainly resulting in a loss of the good opinion of others, to attempt a supply where there is no demand. Where two persons are conversing, it is an infringement of this rule for a third person to interrupt them by asking questions, or making observations, unless certain that such interpolations are in demand by the other two. In the majority of cases, a direct appeal is made when the third person's opinion is required. In business matters, and in cases of emergency, it may be necessary to be abrupt and impolite to avoid worse evils; but in social intercourse, life would be much happier if these niceties were observed.

One reason that has induced me to write this article is, that in the progress of reform neighborhoods and co-operative movements, large numbers of progressive minds will be brought much more into the society of others than they have been. The progress of these movements as well as the present happiness and harmony will depend in a great degree upon the extent to which these angularities can be rounded off and redundancies ground down; thus the wheels of the movement being well oiled, it will progress smoothly and easily, without unnecessary friction, noise, or jarring. As the sunken rock is more dangerous to the mariner than the iron-bound coast to strike which is certain death, so have these apparently petty and unimportant details more to do with success in such movements, than the great principles which lie at their foundation.

The distinguished philanthropist, Robert Owen, lately attended an Educational Conference in London, and was refused, by a vote of the meeting, the privilege of speaking! The London "Leader" and "Reasoner" denounced the conduct of the meeting in the severest language, and ably vindicated the rights of the old veteran in the cause of Education, to be heard.—L.H.B.

PUNCH says that Austria has committed suicide by wantonly flinging herself into the Holy See.

There is a smashing time among the banks according to many newspaper reports. Can't hurt the printers much.—Ex.

IS THAT ALL?

It is said by some who claim to be leaders in the spiritual movement, that Spiritualism has nothing to do with practical reform, but that its mission is confined to the demonstration of the fact of immortality, and to teaching the philosophy of a future life; but yet that it is, somehow or other, to remove evil and suffering from the world. It may be interesting to compare notes between the Spiritualism of the present and the past, with a view of deducing from the comparison some facts that may serve as a groundwork for an inference as to its future effects. If modern Spiritualism does nothing but simply demonstrate the fact of immortality and teach the philosophy of a future life, without reforming the imperfections of the present, it can result in but little practical benefit; for those religions it seeks to supplant, have done precisely the same thing. In every age, in almost every country, aspirations have arisen for a continuance of our existence beyond the grave; in every age and in almost every country have communications of some kind, been received from spirits, if historical records are worthy of credit. One of the strongest arguments in favor of the fact of spiritual intercourse is the UNIVERSALITY of the record.

Even the lowest form of idolatry has its foundation in Spiritualism. The Pagans of ancient Greece and Rome had more faith in spirit intercourse than the people of the United States had ten years ago, and about as much as they have now. Spirit intercourse was as common in the days of Nero, Domitian and Caligula as in those of Pierce and Buchanan—as common among the cannibals of the South seas as among the refined circles of Boston. Idolatry originated in the ambition of spirits who became the "gods of the heathen" and the subserviency of mediums who became their priests, making up for lick-spittle crouching to spirits by dictatorial domination to men, as some of our mediums try to do now.

In course of time, however, such things became mere matters of faith and tradition, instead of fact. Whatever of truth there was in them became subordinated to ambition and hypocrisy.—Paganism lost its vitality, and, like Judaism, became submerged in the waves of a loftier and living inspiration from a higher plane of the spirit life. Unpractical traditions gave way before a practical and present influx of vitality and light from the heavens, and the complicated but lifeless mechanisms of ancient Paganism fell before the simple but resistless aspirations of the Nazarene.

Christianity was practical. The priests of that day taught that heaven was afar off, but Christ said, "the kingdom of heaven is AMONG you;" "thy will be done ON EARTH, as it is in heaven." With him and his apostles, the FACT of immortality was but an incitement to a higher life in this sphere. His spiritual teachings immediately ultimated in a new SOCIAL order. The disciples had "all things in common." True, these aspirations for a higher social order were rough, impulsive, unscientific, and henceforth transient; but they showed the right SPIRIT. The aspirations of the true and earnest followers of the Nazarene have ever since pointed in a similar direction, though, in the absence of a sufficiency of the WISDOM element, it has not yet been permanently realized.

Even the Spiritualism of the old Jewish prophets, pointed higher than that of the conservative Spiritualists of to-day.—Moses was a land-reformer, and his regulations struck at the root of all monopoly and money-making—except the monopoly of communication with the spirit world. Isaiah spoke of the time, when "every man shall sit under his own vine and fig-tree, and none shall make him afraid." Where then shall we place those Spiritualists who say that Spiritualism has no necessary connection with practical reform? Rip Van Winkle was n't a circumstance to them. They must have gone to sleep some centuries anterior to the birth of Moses, and if they were to open their eyes full width, take a cold bath and get a good rubbing after-

ward, perhaps their memories would be sufficiently revived to tell us who built the pyramids, and beat Champollion in reading the Egyptian hieroglyphics.

But modern Spiritualism differs with the Spiritualism of which we have spoken, in being more democratic in its character. Christianity, though originally opposed to all monopoly, authority, priestcraft, and all merely external forms, was soon perverted from its original purpose, and turned into a traditional machine for stereotyping the wrongs of priestcraft and kingcraft, in laws, customs, and institutions, organized to crush freedom and individuality. But in the more progressive forms of modern Spiritualism, it is revived in its pristine earnestness and whole-souled love, while endowed with a higher measure of wisdom, and fortified by a wider experience and more liberal social organization.

Though some of the pretensions to communications from spirits far above the plane which enables them to hold direct communication with even the highest minds on earth, may be unfounded, and though some of the hopes founded on those high-sounding revelations may be extravagant, there is no reason to doubt that much philosophy and practical wisdom may be derived from minds in the spirit world somewhat advanced above our plane of thought, who, to an intelligent comprehension of material things, superadd a knowledge of (to us) impalpable and almost unknown essences, and who possesses the experience and wisdom of age combined with the vigor and helpfulness of youth. From such minds, who have all their earth life been most deeply interested in the welfare of the race, it is not irrational to expect suggestions tending to realize that, to which their hopes and aspirations have ever pointed.

To the question at the head of this article, we unhesitatingly reply in the negative. We say, the benefits of Spiritualism are not limited to curing a few sick people, or pulling long faces at circles, (instead of conventicles.) We contend that there is something else to be got out of it besides a fat living for speculative politicians, or a large sale for quack medicines under the name of spirit prescriptions. It has in view something more than publishing speculations, or the maintenance of a host of resident and travelling loafers, though some, or all of the foregoing may be a part of the programme at present. But above, beyond and apart from all these things, such freedom from the chains of orthodoxy as results in positive spiritual growth, must ultimate in higher social conditions to admit of further growth and development on earth, to the stature of perfect human beings.

We shall recur to this subject.

A. C.

WHERE IS THE SPIRIT WORLD?—W. S. Courtney in the Spiritual Age of the 22nd of Aug., has a long and able article to show, that we do not in passing to another sphere of existence necessarily remove from present LOCALITIES; but that the spirit, ual world, including spirits, exists WITHIN the natural in a similar manner to that in which the spirit exists within the body; and that the idea of successive circles or spheres being so many miles from the earth's surface, and so many in width, is erroneous.

Concerning the WHEREABOUTS of the spirit world opinions seem to differ considerably. Probably many of the spirits do not themselves clearly comprehend their relations to this sphere, any more than an unlettered emigrant from Europe understands the distance and location of his father-land, as compared with his present abode.

A. C.

It is stated that over 100,000 acres of land in the United States have been planted with the Sorgho, or Chinese Sugar Cane.

The New Bedford Standard learns that the potato rot is spreading rapidly in that vicinity.

A CLERICAL HUMBUG.—The latest pulpit anecdote we have seen, is the following, illustrative of the manner in which the celebrated preacher, Spurgeon, in London, attracts attention:—"Upon one occasion, he told the assembled multitude that the 'way to hell was smooth and easy, like this,' said he, and he straightway opened the pulpit door, put his foot over the banister, and slid down, as you often see little boys do. He then stopped for a moment and then said, 'but the way to heaven is hard, like this,' and he pulled himself up again, which was rather difficult; but the congregation received this practical illustration with great applause."—INVESTIGATOR.

Poetry.

VOICES FROM THE SPIRIT LAND.

When the night breeze gently sighing,
Wanders 'mong the leafy boughs,
And the zephyr's soft replying
Woos the weary to repose,
Glad I list to strange, sweet voices,
Whispered from the spirit-land:
Here the golden harp-strings quiver,
Swept by unseen angel's hand.

Of my gaze is upward turning,
Ah! why doth my vision fail?
Yes, mine eyes are fondly yearning
For a glimpse behind the veil.
'Tis not fancy bids me linger
Where the angels seem so near,
But 'tis my spirit breathing
For a nobler, higher sphere.

LINDA.

Barry, Jackson co., Mich. (Moore's Rural New Yorker.)

MY NEIGHBOR AND I.

I have two wives—one angel, and one woman;
Each mother of an angel—happy me!
I have four daughters, two of whom are human,
And two are angels whom we do not see.
Ah me! though poor in every worldly sense,
Yet who so rich as I?
Who will compare the stores we take not hence,
To my stores in the sky?

I am a sire of angels—glorious lot!
A sire of angels, each one earthly born;
Call not my neighbor blest that he is not,
For I must pity him for all his scorn;
He drives fine bays, I harness happy thoughts;
He mocks my degradation,
And with the minds with whom I love to talk,
He holds no conversation.

I have my dreams which are not dreams at all;
My neighbor dreams from overladen sleep.
Each night upon me happy angels call,
Each night above him sorrowing angels weep.
My neighbor shuts his door upon Immortals—
He thinks me meanly born;
So keeps his soul within its house's portals,
And battens it with scorn.

I'm poorly clothed—rags are not everlasting;
Fed poorly—venison is not for souls,
Yet I am feasting, and my neighbor fasting,
Clad richly, while he needeth mending holes;
None ask my wealth, and his he never offers;
His, men would not decline;
He keeps his wealth within his silent coffers,
Whilst here I scatter mine.

My neighbor hath his children seldom near him,
Yet he maintains them, they were duly born;
Each will inherit, as they love and fear him,
His money surely, and perhaps his scorn;
My little girls are daily much delighted
To meet his on the street;
But they look slantly, as if half affrighted,
And scarcely know they meet.

His children are to him his children merely—
My little girls are my eternal friends;
I knit mine to me every day more nearly,
He educates his—doth that make amends?
He hath no time for tending those so dear,
I none for tending gold;
And thus we go along from year to year,
And both are growing old.

Ah me! not old—each day my life is younger,
Each day my soul treads lightlier through the haze.
Each day the light of morning groweth stronger,
Each day I see God's face with less amaze;
Each day I learn how love is made immortal,
And Hatred made to die—
How all men stand, one foot within earth's portal,
And one foot in the sky.
To me all days are sabbaths, each alike;
Their murmurs melody, their shadows golden;
I hear at orisons the organs strike,
Which fill the world with music, grand and olden;
And then the music of Night's silence teemeth
With something subtler far;
Alas! the visions of the soul that dreameth
Beneath its mortal star.

Ah! would that I, thus careless of his scorn,
Could teach my neighbor that which is true wealth;
That all our souls are to abundance born,
Yet have, like bodies, need of strength and health;
That God hath given us houses which will last,
To be stored every day;
That he hath locked his empty mansion fast,
And thrown the key away.

Truly I love my neighbor past expressing,
And would be happier did he love me too;
There is no love that hath not Heaven's blessing
It were a happiness for him to do;
But how can I, my neighbor's stern replies
And foolish scorn repel?
Till death shall open, and not close his eyes,
I can but wish him well,

DOLLAR NEWSPAPER. (Philadelphia.)

PROGRESS OF SPIRITUALISM IN ENGLAND.

A London correspondent of the N. Y. Tribune relates the following:

"The greatest novelty in literature is Mrs. Newton Cresland's 'Light in the Valley,' an exposition of her experience of Spiritualism. Mrs. Cresland may be better known, perhaps, by her maiden name of Camilla Toulman, under which name she was a prolific contributor to our æsthetic periodicals. Mrs. Cresland's work was lately heralded by one from the pen of her husband, detailing the steps by which they were mutually converted to a faith in Spiritualism; but this book was greeted with a ridicule that will not impair the reception of any thing from his wife's graceful and familiar pen.

After a temporary discredit, Spiritualism in London is again coming into vogue. Wonderful things are told of symbolic drawings involuntarily traced, under certain conditions, by a stripling, son of J. J. Garth Wilkinson, the well-known translator of Swedenborg, to whose robust and imaginative intellect, so high a compliment has been paid by Mr. Emerson in his 'English traits.' Sir Ed. Bulwer Lytton and Wm. Ruskin among other notabilities, have been to Hampstead to see the drawings—Sir Edward viewing them child-like wonder, and Mr. Ruskin with his art-critic's eye, pronouncing them unprecedentedly and superhumanly beautiful."

Thus Spiritualism will gradually find a home among the æsthetic, the loving and the truthful. While the advance of Spiritualism in England will not be remarkable for meteoric rapidity or evanescent glare, every step gained there will be permanent and irrevocable. The English in general, though slow to advance, never go back.

A. C.

BRINGING CHILDREN UP IN DECIT.—"Pa," said a child, "it was a serpent that made Adam bad, wasn't it?"
"Yes, my child."
"And so we're wicked, pa?"
"Yes."
"Well, pa, if Adam had only put a tight fence around his garden, so as to have kept the snake out, we shouldn't have been wicked, should we?"
"Son, you shouldn't bother your head about things you can't understand."—Ex.

BOOK NOTICES.

A reply to Wm. T. Dwight, D. D. of Portland, Me. by; J. Woodman, being three lectures on Spiritualism in answer to Dr. Dwight.—Geo. Davis and Brother.

This pamphlet is an able exposition of the Bible aspect of Spiritualism. The following extract from a preliminary letter of the "Portland Association of Spiritualists," will give some idea of the line of argument pursued.

"Many good men, and some even of the clergy and the church are of the opinion that, should the old church and other opponents succeed in crushing out modern spiritualism by branding it as a "tremendous delusion," the Bible, which is full of spiritual phenomena, as exhibited at the present time, would itself, at no distant period, be denounced as a delusion, for men would say, 'If we cannot believe in the phenomena, or the so-called spiritual manifestations, which millions of us have seen and are still witnessing, how can we believe those precisely similar which are recorded in the Bible, but which we have not seen?'"

"What's o'clock?" S. T. Munson, N. Y.

The preceding pamphlet having been accidentally carried off before we had a chance to read it, the following is taken from the BANNER OF LIGHT. Similar notices have appeared in other spiritual papers. From the little we read of it, we should think it by no means overrated.

"It is a capital summary of the facts and philosophy of Spiritualism, so far as they have been satisfactorily demonstrated. As a short, comprehensive treatise on the most important subject at present before the human mind, there is nothing superior to it. We commend this book to the attention of all who would open the eyes of the people to the light, by circulating good, wholesome, common-sense statements of facts and appeals to reason." Price 15 cents.

THE PRICE OF PROGRESS.—The loneliness one feels when afar from the habitations of man, on the ocean or in the desert, is but a faint emblem of that dread feeling of solitude which many a noble soul has experienced when compelled by voices inaudible to his fellow men, to pass forth alone into new regions of thought and belief.—"Modern Doubt," by P. Banye.

☞ The Spiritualists of London, England, have formed a society called the Spiritualistic Union, the object of which is the dissemination of Spiritual truth by lectures, tracts, and the mutual interchange of thoughts, sympathies, and experiences.—N. E. Sp.

☞ The New Bedford Standard learns that the potato rot is spreading rapidly in that vicinity.

☞ It is stated that over 10,000 acres of land in the United States have been planted with the Sorgho, or Chinese Sugar cane.

THE BRAIN IN CHILDHOOD.—It is a fact well attested by experience, that the memory may be seriously injured by pressing upon it too hard and continuously in early life. Whatever theory we hold as to this great function of our nature, it is certain that its powers are only gradually developed, and that if forced into premature exercise, they are impaired by the effort.—This is a maxim, indeed, of general import, applying to the condition and culture of every faculty of body and mind; but singularly to the one we are now considering, which forms, in one sense, the foundation of intellectual life. A regulated exercise, short of fatigue, is improving to it; but we are bound to refrain from goading it by constant and laborious efforts in early life, and before the instrument is strengthened to its work, or it decays under our hands.—Sir H. Holland's Mental Physiology.

☞ A correspondent of the Congregational Journal says that the Congregational church in Shelburne, N. H., is reduced to three female members. He also gives a list of about twenty churches in other parts, which are not much better off.—Ex.

☞ Wilbur F. Noyes, a member of the senior class of the Wesleyan University, at Middletown, Ct., died recently of congestion of the brain. He was in his fourteenth year, and was in College two years!—INVESTIGATOR.

A case of suicide, caused by Methodism!—A. C.

☞ Thomas Gales Foster, trance-speaking medium, who for some time was located in Buffalo, has recently been exciting great interest in Boston. His lectures are published in full, in both the Boston papers.

PSYCHOMETRY—NOTICE.—Sickness in the family and other causes have for some weeks past caused conditions in which psychometric examinations have been impracticable. I hope to resume them in a few days. Quite a number to be examined have thus accumulated, which I will attend to as soon as circumstances permit. I am very sorry for the delay, but it is unavoidable. A. D. C.

"GOT HER HANDS FULL.—Mrs. Carrie C. Lewis, a prominent free-lover and Spiritualist, says that she is married to all men; to the divine God principle—and it is for her to say, what expression or manifestations of love she shall give to them all."

The above is the gist of the attacks on this woman all over the country. That she made hasty and absurd remarks in a convention, there can be no doubt; but she is a member in good standing of the Methodist church and bears a good character where she lives; ought she then to be thus abused for inconsiderate remarks made in the excitement of debate? We loathe the doctrines commonly called free-love, which mean unbridled lust; but at the same time we cannot join in the hue-and-cry against an innocent woman for a few absurd remarks which were construed so different from her meaning and character.—No public body, church or convention is responsible for the expression of a single individual.—DELVAN MESSENGER.

WHEN ROGUES FALL OUT, etc.—Prof. Pierce, one of the investigating (!) committee that recently pronounced Spiritualism a "stupendous delusion," is accused of plagiarizing a scientific discovery made by Dr. C. F. Winslow, of Troy, N. Y., who is famous as having recommended Dr. Hare as a fit subject for the lunatic asylum.

Pierce in reply to the charge, at the conclusion of a paper read by him before the "American Association for the Advancement of Science," now in session at Montreal, characterizes Winslow's discovery as a "tissue of vagaries, fit only for the place designated by him for one of the most venerable members of the Association."

We gather the above from the Sp. Age.

☞ Wm. Denton expected to start for Kansas on Monday, the 31st of August.

☞ The SOCIAL REVOLUTIONIST will henceforth be published at Berlin Heights, Erie Co., O.

☞ PROGRESSIVE FEMALES wishing to form congenial domestic relation should not omit to notice EARNST'S advertisement on the eighth page.

☞ A. J. Davis and Mrs. Davis are coming West again. He lectures in Buffalo, Sept. 13th.

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. If this was done, I could often call as I am passing through from one point to another, with but little expense, and give lectures where they are needed.

W. DENTON.

CALL FOR A LIBERAL CONVENTION.

The Sunday Institute of Philadelphia, established for the acquirement and diffusion of Useful Knowledge based upon Free Investigation and the fullest expression of opinion consistent with decorum, holding nothing too sacred for Man's scrutiny and examination, propose to ALL of congenial sentiments, the holding of a Convention in Philadelphia, to commence on the FIRST MONDAY IN SEPTEMBER NEXT, and to continue as circumstances may direct, for the purpose of devising such a Union and concert of Action as may best conduce towards the spread of Truth, the detection of Falsehood, and the removal of that ignorance which has so long been the means of subjecting the reason and preventing the dissemination of correct knowledge.

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A lady about forty years of age, whose husband has left her, and is supposed to be dead, wishes a situation as housekeeper in a quiet family. A mutual friend writes me (A. C.) that she "is a reasonable and sensible woman, refined and lady-like in her manners."

For further particulars, address the VANGUARD office, Dayton, Ohio.

A young man, 25 years of age, wishes to find one who will prove to him a true wife. Said young man is a reformer, full of life, health and mirth, and one who has never yet employed a doctor, minister, or lawyer. He is a printer by trade, and for the past five years, has been an editor. The lady must be cheerful, musical and healthy, and NOT YOUNGER than 18, or older than 30 years.

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N. E. corner of Water and Liberty streets, Dayton, Ohio.

POEMS FOR REFORMERS. By W. Denton. 50 c., postage free.
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Modern Spiritualism, its facts and fanaticisms. By E. W. Capron. One dollar.
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EDITORS.

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This paper—the only Journal in New England, mainly devoted to this now leading topic of public interest—has recently entered upon its third year. It has ever been conducted in a liberal, candid and catholic spirit, avoiding the extremes of credulity and fanaticism on the one hand, and of incredulity and bigotry on the other. Its primary object is, not to build up any sect, either new or old, but rather to elicit truth wherever it may be found, or in whatever direction it may point. Its motto is, "light, more light still."

Terms—two dollars a year, or one dollar for six months—always in advance. Five copies for eight dollars, ten copies for fifteen dollars. Any person sending four new subscribers, shall be entitled to a fifth copy gratis. Address, A. E. NEWTON, editor, 15 Franklin st., Boston.

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