

The Vanguard

Vol. I. RICHMOND, INDIANA; FOR THE WEEK ENDING SATURDAY, JANUARY 2, 1853. No. 41.

DIALOGUE BETWEEN TWO NEGROES.

Sam. O, Ned! do you belong to de church?
Ned. No, I belongs to Massa Brown.
Sam. Well, do you go to meetin' ?
Ned. No.
 Whar do you go on Sunday ?
 I tends my patch.
 Did you neber go to meetin' ?
No, Sam ; did you ?
Yes ; I belongs to de church.
 How you like him, Sam ? Do him gib you 'nuf to eat ?
O, you dam nigger ! de church is no man.
Waat be he den ?
Way it be all de gentlemen and ladies what be good folks.
Whar dey lib, Sam ?
Way, Mr. Waup-'em-well and he lady, bofe belong to de church.
Who else, Sam ?
Mr. S. wesen all and he lady ; and Mr. Love-money—he be de preacher.
What do de church do, Sam ?
Way, go to meetin' and serve de Lord.
Waat de Lord want 'em to do, Sam ?
Way, dey go to meetin' and pray, and sing, and pray, and dey sometimes take de Sacrament.
De Sacrament! waat be it, Sam ?
Way, dey eat de Lord's body and drink his blood.
Eat de Lord, Sam! how it? Be de Lord dead ?
No, de Lord is not dead, you fool.
Well, do dey eat him 'live, den ?
No; de wicked people kill him long ago.
But Sam you say he was not dead.
Well, am dat; for he come to life again.
Ha, ha! he was not dead, den.
Yes he was; but he was raised from de dead.
And am he 'live yet ?
Certainly he am, and lib for evermore.
How do de people eat him den ?
Way, dey eat he dead body.
But you say it he dead body come to life ?
Well, so it did.

Well den, if de people eat him, dey must eat him live, den.
 Well, Ned, I duz not kno' how it be, but de white people say it be so.
But, Sam, did you eber eat de Lord ?
Yes.
And you don't kno' wheder he live or dead ?
No; but de white people say dat if we do not eat he flesh and drink he blood, we can't go to hebben when we die.
When de white people eat de Lord, do dey gib da nigger some ?
Yes,—arter dey done.
Don't dey eat him all up sumtimes, and de nigger git none ?
I tink not.
Maybe, dey gib de niggers de bones ?
O, Ned, Ise 'feared you be wicked.
Why, Sam, I only wants to kno' how dese tings be.
Well, de white people say dat dare be some people who will not believe what de preacher say, and dey be infidels and will all go to hell.
Well, Sam, do you believe all de preecher say ?
If I don't, Ned, I dare not sa so, case den I go to hell, shure.
But Sam, dis eatin' up de Lord, is one mighty queer ting any-how.

The following libel upon some Illinoisan is going the rounds of the papers: Mr. Kidwell was preaching to a large audience in a wild part of Illinois, and announced for his text, 'In my father's house are many mansions.' He had hardly read the words when an old man looked up and said, "I tell you, folks, that's a lie! I know his father well. He lives about fifteen miles from Lexington Kentucky, in an old cabin, and there ain't but one room in the house." The meeting adjourned.—[Ex.

ANTI-REPUBLICAN EXTRAVAGANCE.—The Washington letter-writers in describing the furnishings of the new Hall of the Representatives, say the chairs cost \$70 each, and the desks \$30 each. Just such extravagance as this on a smaller scale, by presidents of banks, is what has caused the recent failures; and similar princely expenditures among merchants and manufacturers, have led to the suspensions that have brought the country into bankruptcy. The natural inference is, that Republicanism will soon suspend, and our government go down into the oblivion in which other nations have sunk after a career of luxury and wastefulness. Only a few more days of grace remain, in which our people may save their honor and their sacred inheritance. Will not Americans pause, reflect and reform?—[T. p.] of the Times.

SOUTH WESTERN MISSOURI.

On the 21st of October, in company with a friend, I left my home to make an exploration of a portion of the south-western part of Missouri. Our route took us through the counties of Franklin, Crawford, Pulaski, Tachae, Wright and Green; distance from St. Louis, 250 miles.

Springfield, the county-seat of Green county, is a most beautiful town, containing about two thousand inhabitants. From thence, through Dade, Jasper, Webster, Cedar, Bates, St. Clair, Henry, Fenton, Morgan and Cole counties.—Benton, Henry and St. Clair are mostly excellent farming counties,—timber rather scarce. Stone-coal abounds in many parts. South of the Osage river, and especially in Cedar, Webster, Jasper and Newton counties, there are immense beds of iron ore and stone-coal, and in a large portion of these counties the soil is very fertile, producing fine wheat, corn, oats and vegetables. The climate is very mild; fruit of all kinds grows to perfection and in time. France will very soon be excelled in quantity and quality of her wines.

In Jasper county, on the beautiful, clear and majestic Spring river, I have selected my home. Here, springs gushing out of the rocks, indicate the great healthfulness of the country. Here is plenty of timber, prairie, and stone-coal; and two of the greatest lead mines are ten miles distant to the south-west. Land is cheap yet, and thousands of acres are yet to be brought into market.—The Southern Branch Railroad is to go through these counties. The people are very intelligent, and kind to strangers.

Carthage, the county-seat of Jasper, is a pleasant town. This is one of the best watered counties I ever saw, and is well supplied with flouring mills, which indicate wheat-growing to be a certain crop. What better habitation could man desire than in this region, where he has the pure and bracing air of the Ozark mountains, and water from their rocky fountains, with scenery as diversified as nature generally makes it?

I remained a week in Jasper co. with some old acquaintances of liberal principles. Reformers in search of new homes would do well to locate themselves here; the people are more liberal than in most parts of Missouri.

Those wishing to locate there who will write me for further particulars will be promptly answered.

Greenville, Bond co., Ill.

J. Kershner.

LETTER FROM E. B. LOUDEN.

Montpelier, O., Dec. 10, 1857.

Brother Vanguard.—After a tour of two weeks, I have again returned home. I found the cause of Radical reform speedily and almost unconsciously finding its way into the heart of humanity; and, as a result, sectarian walls and time-honored creeds are losing their hold on the mind, and people are beginning to think and speak for themselves.

A week last Monday friend Bowman and myself spoke in the foggy town of Hudson, Mich. All things considered we had a tolerably liberal hearing. As soon as our call had gone out and our hand bill circulated, our opposing brethren thought to break us down by setting up an opposition meeting; but their efforts measurably proved abortive.—The people seemed determined to hear what we had to say. We feel that a favorable impression was made. The most radical sentiments were listened to with calmness.—Ere long, Hudson will be able to discern fact from fiction, boldly receiving the right and rejecting the wrong, passing on from the ideal to the real.

Next, we journeyed to Adrian, where we hired a hall and circulated handbills, proposing to expose the humbug of Spiritualism. Our bills created a great excitement at that place. The old-fogies, and in fact all the opponents to the science of modern Spiritualism, seemed to be on their high-tops, and flattered themselves a great deal over the idea that Spiritualism was all to be exposed as a hum-

bug. They did not seem to know that the word Spiritualism included all the sectarian churches from long before Adam, down to the present time. When the hour came for us to meet in the Old-Fellows' Hall, we were on hand, but found the hall not yet lighted. We immediately commenced a search for the cause, but could find no one who could give us the proper information. We then went to the house of Mr. Hunt, (the man who had control of the Aall,) but found that he was among the missing, and consequently, we could not find a hall wherein to give our exposition, and therefore, other engagements compelled us to leave the place for that time, without holding a single meeting. By the next morning, however, the cause of Mr. Hunt's absence, and the closing of the hall was made out, and to the shame of modern Spiritualists, the fault was found to rest upon their shoulders; they being as senseless, and I had almost said as blind as the orthodox; they could not see the infinity of the subject, therefore thought Spiritualism only embraced the little handful of modern Spiritualists who believe that their angel-fathers and mothers, brothers and sisters, friends and neighbors return from the land of spirits and converse with, and instruct them in the high road of right.

It was learned that the modern Spiritualists, or at least a part of them, bribed the controller of the hall, (Mr. Hunt) until they could send off and get one of their big guns to meet us. Now, tell me the difference between the Adrian Spiritualists of the modern class, and those of the ancient Spiritualism. Was there ever a stronger evidence of the total depravity of man put upon record? No, my friends; if the church should be guilty of so vile, so low and so little a trick, the Adrian Spiritualists would blow it through every spiritual journal in the land.

Why, I would ask them, do they fear to have the HUMBUGS of Spiritualism exposed? Have they been practicing frauds and deceptions that they are conscious will not bear the strictest scrutiny? Do they believe in a thing that will fall under the light of free discussion? So it seems to us. And I am sorry to say that among the ranks of modern Spiritualists are found those who dare not trust their principles to be sifted—who fear investigation.

Next, we journeyed to Maumee City and Perrysburg; thence back to Montclova, where we occupied the United Brethren Church. We had a good turn-out, and all things moved off in perfect harmony. U. Brethren, Methodists, Infidels, Modern Spiritualists—all met together and exchanged thought freely. In short, great interest seemed to be manifested in having the gross and soul-killing HUMBUGS of Spiritualism exposed.

Among the spiritual humbugs we have been endeavoring to expose were GAGOLGY—the suppression of free thought and enquiry by church and state; then total depravity, or depravity, of any kind. Instead of this humbug of a depraved race of beings, we presented a race of god-like and sacred men and women, in whom God was manifest in the flesh; aye, we showed that God was manifest in the flesh of a pirate Kid, or murderer Ward,

We also exposed the gross HUMBUG that the existence of the Devil—the opposite of God, “the ruler of this lower world”—could be admitted, and the supremacy of God still maintained. Instead of this Devil, we presented a Supreme being, omnipresent and omnipotent; as absolutely the governor of this lower world, as of the highest heaven, controlling and governing the meanest and wickedest man on earth as perfectly as the highest seraph.

Next came the humbug of vicarious atonement by loading our sins upon an innocent Jesus. They were given to understand that this humbug devil and savior would no longer answer for scape-goats on whom to pile their sin and shame.

Afterwards we showed the humbug which orthodox divines try to fasten on the people, that we must be all moulded to one faith, or doomed to the lowest hell. We proved that men were not organized or constituted alike,

And that it was an impossibility for them to believe alike in every respect; that it would be less absurd to ask them to look alike, and all have their garments and size and cut, than to ask them to believe alike, or to all put on one creed. Yours for truth,
E. B. LOUDEN.

EXTRACTS FROM CORRESPONDENCE.

From Miss N. C. McRoberts, Chillicothe, O.

The spirit of reform here is in rather a depressed condition as to outward manifestations, though I think there is an invisible power at work which in gradual and silent operation will ere long develop a new zeal for liberty and a higher plane of life.—Sectarian churches are becoming more tolerant. The Methodists are the most numerous and the most radical among the denominations. Several members of my acquaintance stand between the spiritual branch of reform and their old-fogy 'hell' cantings; yet they have not the courage to stem the tide of unpopularity by avowing it. The members here live in the world, dance, laugh, sing and make themselves merry, without being denounced by the church. Converts dance one week in the church and the next week in the ball room; money being the only road to salvation.

The Spiritual Phenomena was investigated to some extent here a few years since; but for want of efficient mediums and intelligent, enterprising minds—those possessing native talent and energy enough to cope with opposition, both in the outward world and the inward—it has come to a stand-point; or rather, has fallen back from the original in seeming progress; yet I have not met with one who has been awakened to any new idea of life that has fallen back to old, accustomed opinions.

We have no lecturers here, though sadly in need of them. A bold fearless energetic speaker, such as W. D. and some others, would stir the minds of our people to action, and awaken the slumberer from his lethargy of spirit.

From Dr. A. N. Wolverton, Hamilton, C. W.

I am strongly attracted to those principles of freedom so fearlessly advocated in the Vanguard. Though in advocating unpopular truths, we may not see them take a hold on the public mind at once, yet we are sowing the seeds of truth and the reward is equally certain and more permanent than in the case of those who witness the immediate effects of their labors.

We find a sickly catering to public opinion and fossilized doctrines, not only in the present sphere, but in communications from the spirit world. The followers of Truth, however, have a strong consolation in this: That the principles they advocate will stand on their own feet, though all should forsake them.

Wm. Dent commenced a discussion at Parkman, Geauga co., O., Tuesday, Nov. 20, with a Universalist minister on Spiritualism. He will deliver six lectures on Geology at Newberry, Geauga co., next week.

MARRIED.—The New England Spiritualist and the Spiritual Age. The union will no doubt greatly tend to the advantage of spiritual and progressive literature. Competition may be well, but co operation, as far as practicable, is better. There is probably sufficient unity of sentiment in the parties to this alliance to render it mutually beneficial to themselves and equally useful to liberal Spiritualists generally. Boston will be the place of publication; "the Spiritual Age," the cognomen of the united journals.

FIRST CLASS FLARE-UP. Messrs. Harpers contracted with Thackeray for advance sheets of his story the "Virginians," for publication in their monthly, for which they pay \$2,000.

The New York Tribune receives a copy of the first chapters and prints it in their weekly before Harper's Monthly makes its appearance. Harper complains that the Tribune, being an advocate of an international copy-right law for the purpose of securing compensation to English authors, is inconsistent; and in "re-printing up on them" is unjust. The Tribune replies, that Harper, being opposed to an international law, may be enlightened by experience as to the propriety of such a law; and that their present views of justice may lead them to reflect upon the circumstance that when a young publisher paid Dickens \$1,500 for advance sheets of "Hard Times," they procured one of his first copies, and "re-published it upon him," to his almost utter ruin. We call this diamond cut diamond. [Type of the Times.]

NOTES FROM THE LECTURING FIELD

Chesterfield, Dec. 28, 1857.

Lectured in Anderson on Friday last; audience small. The Methodist minister went from house to house to warn his sheep that a wolf was trying to get into the fold, so they were to keep close quarters. But to make assurance doubly sure, they were advised to gather together in the Methodist "tall-steeple" house, and listen to a Temperance lecture.

In this place, they turn out well. The Spiritualists here are earnestly progressive. I spoke twice on Saturday and thrice on Sunday to attentive audiences.

There is one feature of their meetings which should be more general; viz: singing, which is here very attractive.
A. D. C.

VALUABLE USE OF BUCK-EYES.—It is said that horse-chesnuts command this year in France a price equal to that paid last season for potatoes by the manufacturers of starch. Those nuts are now bought up for a starch factory at Nanterre, near Paris.—If it is true that horse-chesnuts contain an abundance of starch, it must be equally true of buckeyes, which are so abundant in Ohio and Kentucky, and will give a value to that heretofore worthless production, and may save to the world for purposes of food much grain and potatoes now converted into starch.—[Farmer and Advertiser.]

Just received a full supply of "Words from our Spirit friends," and "Spheres of the Inner Life." These are pamphlets written through the mediumship of Mrs. H. F. Thomas, of Wilkesville, O. The former we have previously noticed. Price 12c. each post-paid, or \$1 per dozen.

An ex-minister of this city whose preaching had a similar effect to that of old Noah, who preached 300 years without making a convert, remarked, the other day, that the Spiritualists of this city were in advance of his Christ, hence it was useless for him to preach to them; so he accepted a call where sin (ignorance) abounded, that he might convert (gull) them more easily. Let him go, as his Christ will soon convert the most ignorant to infidelity.—[Com.]

When men are greatly in the wrong, and especially when they have embarked their fortunes in their error, they wittily resist light.—BANCROFT.

He who is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich nor wise.—[Ex.]

Mr. J. W. Toohey, formerly of the Christian Spiritualist, will lecture in Warner Hall, on Sunday, Jan. 3rd, at 2 and 7 P. M.

The Penobscot Indians have been vacinating on the subject of the weather. They say "the beaver build um house high and thin," therefore predict an "open" winter.

He who would acquire fame, must not show himself afraid of censure. The dread of censure is the death of genius.

DEMOCRACY—Depriving the people of the right of suffrage, when you know they will vote against you.—[Ohio State Journal.]

There are twenty-four newspapers now published in Kansas, of which twelve are Republican in politics, four neutral and eight are National Democratic.

Wash Wood has a good assortment of gift books. See adv

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, JANUARY 2, 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.

THE WOMAN'S RIGHTS QUESTION SUMMED UP.

1.— Their Political rights cannot be secured until they have acquired sufficient influence in society by industrial skill to produce a general impression of their capacity to exercise them.

2.— But women will not, as a general thing, attain this industrial skill until they are taught in their early years that no labor is degrading that is useful and profitable, and a higher standard of life and action inculcated by mothers to their daughters than is now done.

3.— Woman's industrial rights will not be generally conceded, until those who seek them are as willing to assume the duties, agreeable or the reverse, as to demand the rights. So far as they think proper, in undertaking any employment, to shirk as much as possible all that they consider disgusting, dirty or menial—so long as they try to do this at the expense of the men in the same employment, those men will naturally be opposed to their following such avocations; and this feeling will communicate itself to a large portion, perhaps a majority, of mechanics, manufacturers and business men.

4.—But not only must the willingness, but the physical and mental power to perform whatever falls in their way in any avocation they may choose—these also must be conferred on them by allowing them to romp and play freely, act from a higher standard than "what will people say;" and otherwise develop their mental and physical capacities, especially the later. The Bloomer dress is an indispensable requisite to this end. Those wearing long dresses and hoops are in the way of themselves and others in any avocation requiring much physical activity.

5.—In order to accomplish this object thoroughly, women should study their own natures generally, especially in reference to the maternal functions, so as to be enabled as far as circumstances permit, to secure a good constitution previous to birth. This involves the abrogation of that false delicacy which throws a veil of sensuality over the most important functions of our nature.

6.—But "all this availeth not," to its full extent until the isolated household is superseded by domestic labor-saving agencies, and ultimately the unitary home.

ALFRED CRIDGE.

MR. TOOHEY'S LECTURES.

Mr. J. W. Toohey, formerly Editor of the Christian Spiritualist, lectured here twice on Sunday last. The following is an imperfect sketch of his remarks in the afternoon:

The present age is eminently one of intellectual culture; indeed, too much so; there is no deficiency, but quite a redundancy of mind, such as it is. Seven-tenths of our diseases are mental. There was a tendency to try everything by merely intellectual standards. Reformers had not outgrown it; were necessary that an age of criticism should precede one of æsthetic, harmonic development; it was an inevitable sequence to past history.

At the time of the revival of literature at the close of the dark ages, criticism was necessarily used to interpret the meaning of the Scriptures. Hence, the antagonism of different and conflicting views generated that controversial, logical spirit which reigns paramount at the present day.

But logic cannot fathom the depths of the human spirit. Something more than logic; something beyond intellect is necessary to this end. The experience of fifteen years outgrowth from Roman Catholicism to his present position, had taught him this. The loves, the affections, not being cultivated, there was too little fraternity and good feeling; people didn't know even how to shake hands properly. There was an angularity, a want of roundness and health in our development which must be overcome before much further progress would be made. People must learn to "love one another." Before they can do this, they must form a higher estimate of the greatness and beauty of the soul than can be obtained from existing standards. Let them learn to respect themselves as well as others, and others as well as themselves; then they will not trench on that individuality which rightfully belongs to each; then all will grow into harmony, purity, and beauty.

There are two sides to most subjects. Most people could only look at one. Thus had been treated, what for want of a better name, was called Infidelity. There was a good side as well as a bad one to this. Out of it grows something higher and more positive. The Infidelity of some centuries preceding the 19th, culminated in the American and French Revolutions. The essential principles of the "Declaration of Independence" could be found in the works of Rousseau. Jefferson was known to be familiar with the leading French writers of his day, including Voltaire, Rousseau, and others. The excesses of the first French Revolution produced a reaction, and the elements of progress were for a time quieted. Yet, even in the midst of this deathly stillness, in one of the most conservative European capitals—Vienna—arose an influence which in its gradual and successive ultimations, is rapidly overthrowing old ideas on all subjects.—Gall and Spurzheim, in the midst of this reactionary wave, introduced the science of Phrenology. Leading minds on both sides of the Atlantic, received it, and engaged in its promulgation. Not long afterwards, in the same conservative capital, a man who may be called a quack or a charlatan, but who was, nevertheless, a man of character and capacity, introduced the science of Mesmerism. Soon these two sciences married. Much was done by their combined forces to liberalize religious thought. Light was thrown on much of the New Testament considered mysterious by some, and ridiculous by others.

In this state of things, something apparently most insignificant took place in a city of Western New York, which in a few short years, has become great in power and influence. People came at great expense, hundreds of miles just to hear a rap! Mirthfully inclined people laughed heartily at the absurdity of the thing! Column after column of newspaper erudition was devoted to writing it down; but it wouldn't stay down; now Spiritualism has become a power in the land. Some people tried to ignore it, and boasted that they knew nothing about it, and didn't want to know. A few years hence, those very persons would be ashamed to confess themselves ignorant on this all-important subject.

But there was yet another outgrowth. The Spiritualist, as such, could not get much beyond the facts of immortality and subsequent communication with those still in the form. When he stepped beyond this, other Spiritualists might differ with him. But we should bear in mind the importance of our bodies; we should learn to be healthy, happy and beautiful; we should study character as it impresses itself in every act of life and ev-

vises

ery feature of the countenance. Let us cultivate the æsthetic element in our nature; let us make our bodies healthy and beautiful, our minds symmetrical and vigorous. Let us learn, in short, how to be healthy and happy; to devote a little less time to business, and a little more to bodily and spiritual culture, not forgetting our mirthfulness. Let us, in short, learn how to LIVE.

A PARABLE.

It hath been said that a revival of religion is even now prevalent in our midst. That Richmond is awakening to a sense of her sinfulness and lost condition, unless, peradventure, she speedily turn from the error of her ways that she may live.

Furthermore, it hath been said that one of the moving spirits of this reformation, one who is supposed to be armed in authority and vested with power to declare the truth that shall free a world, hath boldly and boastingly stated that his mission to Richmond was to promote and sustain this revival, which should finally most happily result in the total downfall and complete annihilation of certain disreputable gambling-houses, whiskey-shops and spiritual-circles therein supposed to abound.

Such are, no doubt, the honest intentions of our somewhat excitable and over-zealous dominie. Well, we bid him a God-speed in ALL his efforts. We fear not, for well do we know the truth of the ancient scripture which saith: "every tree which my heavenly father hath not planted shall be rooted up."

It would also be well for this hot-headed disciple of an imaginary God's wrath, to consider well his ways and ponder his footsteps, lest haply he be found to be fighting against God.

Speaking of "trees," carries us back in mind's eye, to the times when we once sat under the shade of two different trees.

By the highway of life, in early youth, we discovered a group of trees. Beautiful and pleasant they were, and to our longing sight it seemed that we could ever rest 'neath their friendly shade. So in the pathway we tarried, where all appeared so pleasant.

For a time we were pleased with our refuge. But we soon found it not what at first it seemed. A passing, summer's breeze loosened from its parent stem, a sweetly scented and beautifully ruffled leaf. It fell at our feet.—We picked it up to play in childish sport with the thing of beauty. But, ah! for our hope—a sharp, hidden thorn pierced our hand.

Beneath our sight the tree had flourished. Golden fruit soon appeared on its branches; and, one day, in the fullness of time, it was tasted;—but, alas! for our long-cherished desire. It was "sweet in the mouth, but bitter in the belly."

A passing hour of sickness and pain weighed down our spirit. In agony, we sought a panacea. Those who should have been teachers, told us to drink even of an infusion of the leaves of the kindly tree; that it was certainly good, consoling and healing in sickness, though, in health not so sweet as other trees. We drank—but, wo! for our trust;—gall could not have been more bitter, nor more fatal the deadly poison of asps.

The season changed; winter came. The once beautiful

tree let fall to the ground its leaves. Nought remained to protect the shivering body from the cold blast. In the sorest time of need, the tree was worthless. It was a tree planted in superstition, and reared in ignorance—it was the tree of orthodoxy.

—We left the place.

But a short distance thence, we discovered at a subsequent step in our "line of life," another group of trees.—Not so many mortals were gathered beneath their shade. To the external sight the tree was not surpassingly beautiful. Still, its branches seemed to stretch forth with a kindly mien, and had not sad recollections of the worthlessness of the other tree still lingered in our mind, and dampened our aspirations, we could have welcomed its shade as pleasant. As it was, we tarried for a time.

A most scrutinizing search failed to discover any thorns to wound or tear our flesh. Partly assured, we felt more contented.

Under our care, which continually grew more watchful, as day by day our hopes strengthened, and partially recovered from their last sad wreck, this tree, also, one day, bore to our sight the first fruit of the season. We tasted; and the life-blood which to-day runs through our veins with more than its wonted quickness, testifies that the fruit was good.

In the sunshine and the shade of life; in the joy and the sorrow of earth-existence, hath this tree ever kindly afforded its shelter, its sustenance, its protection. But more truly in shade than in sunshine, and more bountifully in sorrow than in joy, have its ministrations been showered upon our head.

The season, too, has changed since first we sat beneath this tree's protecting boughs. But its foliage fell not—in contrast, it thicker and heavier grew. The towering pine and evergreen fir, in endurance of foliage, were surpassed. The tree stood radiant in eternal verdure; and, in mid-winter, among its protecting branches, the birds came and sang their merry carols. For it was planted in light and reason—it was reared in knowledge and truth—it was the tree of rationalism.

A. V. VALENTINE.

Richmond, Dec. 25, 1857.

☞ Reform lecturers are greatly increasing in numbers, activity and influence. The popular mind is being rapidly revolutionized in reference to new ideas. But for the financial crisis much more would have been effected this season. "The harvest is plenty" as in the days of old, but the laborers are not few.

☞ Charles Mackay, the celebrated progressive English poet, lectures in Cincinnati on the 19th of Jan., under the auspices of the Mercantile Library Association. Few have dealt heavier blows at conservatism than he.

Herman Melville, author of *Omoo* and *Typee*, who so graphically exposed and satirized missionary doings in the Sandwich Islands, is also to lecture under the same auspices. Verily "the world moves!"

It is the perfection of happiness, neither to wish for death nor to fear it.

☞ There can be no conception without a conjunction of positive and negative principles.—N. E. Sp.

INNER CULTURE.

BY ANNE DENTON CRIDGE.

People live too much on the circumference, too little on the centre. They should look more within. One person may read little but think much, and know more than another that reads much but thinks little—in the same principle that one person may eat little, but digesting well what he does eat, be strong and healthy, while another eats much, yet is half-starved from deficiency of digestive capacity. The amount read has no more to do with mental development than the amount eaten has with physical.

In examining psychometrically I perceive that the majority of persons make tests of other people's minds, live upon others' thoughts, and follow others' authority—forgetting, or not knowing, that they have the power to try and test all things within themselves.

There is a great and wide-spread desire for intellectual improvement among intelligent persons. It is generally regarded as consisting in gathering up relics of the past, and feeding upon other people's minds, instead of developing their own capacities. They mount on other people's wings, instead of using their own, and soaring into regions of glory.

Money is good, or at least useful under present circumstances; yet misers hoard it up so that it is of no possible use to themselves or others. Knowledge also is good and useful, yet there are misers in it. Acquisitiveness, both in money and knowledge, is excessively, and therefore perniciously, active. Knowledge is packed away in mental recesses, corresponding to chimneys and garrets in the material world. It, like money, is worshipped as the great panacea of existence. The miser for gold and the miser in knowledge both live only in the outward. They do nothing for the world, nothing for humanity. They make nothing, produce nothing, and are of no possible use in the world.

The spirit needs culture. How often, in examining character, I feel that the subject of the examination, hardly conceives that he has a spirit, it seems so neglected; yet there seems to be a good deal of superficial culture.

People need to be taught to TRUST THEMSELVES. Quiet is needed for spiritual communication—still more for spiritual growth. Orthodox Christians talk of the benefits of meditation and prayer. Reformers generally have concluded these benefits to be only imaginary; but there is a great truth at the foundation of the orthodox ideas on this point, as there is of that of all other doctrines that have obtained extensive currency. Freedom from angry emotions, calmness and quietude are considered requisite for earnest prayer: they are the conditions for spiritual growth. The fact does not cease to be one, because its philosophy is imperfectly understood. Throw not away the gold with the dross. In our haste to get rid of falsehood, do not let us blind ourselves to the truth that may be temporarily associated with it.

It is not light enough to work, nor dark enough to light a candle. Who does not love such a time? How often have I heard persons say that such moments are the only ones in which they really LIVE. Why? Because they hold communion with their spirit—their inner nature. Then the immortal, the eternal, the GOD IN MAN—so woefully neglected—is counselled with and brought out.

How beautifully quiet, at such times, suggestions arise! That time which comes so seldom in the earthly existence of most persons, and with some scarcely ever, is the spirit's season of growth. With some it seems to get no farther in this sphere than the plumule—the first form of the plant on its coming above ground.

I perceive, psychometrically, that some persons have spirits much in advance of their more superficial phase of character. Such seem as if they only needed to throw off the chrysalis—the body, or outward circumstances—to be able to act out their real, their inner character.

But how is it that the spirit—the inner nature—is so different from the more external part of the character? I cannot answer, but I know that were such persons to cultivate an acquaintance with their spiritual nature, did they listen to its whisperings, its intuitive promptings, breathings and directions, self-improvement, both in kind and degree, would be much facilitated.

Orthodox religionists of all ages have depended on other people for their ideas. They have always had some external standard—locuments which they call holy, persons or relics that they idolize or worship. There are others who have outgrown all these, who see how poor and trifling, how incompatible with the welfare of human beings all this was and is. Yet even of this latter class, most have one step further to take. They too have their relics, priests, idols and cathedrals, though outwardly they

rependiate all these; but they have the substance of them—their CORRESPONDENCES—in other forms. Principles, ideas and estimates not based on knowledge and evidence, but on their real or supposed absence, are their gods, priests and relics, by conformity to which all facts, truths or theories are tested. To give weight to what they don't know, that which others do know must be unphilosophically denied. The positive must give way to the negative—facts must be ignored or denied, to give place to theories not based on facts, but on their supposed absence.

But the Godhead within—that which would unfold and form and teach—that which pre-eminently deserves culture—that only which can be a true tester—that inner, intuitive, spiritual nature is left to rust and pine, and die—to spend its existence here in sorrow—utter silence.

Let the soul speak; let the spirit beam forth, and humanity will arise. Progress is stamped on all things; but it will be a thousand-fold accelerated, when people cultivate, as they can and will, the spiritual—the inner—the CENTRAL.

It is strange that the only people on this continent who show their belief in the plenary inspiration of the Old Testament by their works, should be so hunted down by Bible-worshippers. Our patriarchal friends in Utah are likely to have quite a hard time of it, simply for endorsing the precepts and following the practices of David, (the 'man after God's own heart,') Solomon, Moses and other 'plenarily-inspired' contributors to that curious, entertaining and instructive, (though somewhat overpraised) repository of ancient spiritual experiences, the Old Testament.

Well, our orthodox friends are queer! If one says he don't believe the Bible, they call him all sorts of hard names, and do their worst to use him up, body, soul and rocket. But if he believes it and acts accordingly, all their hell-hounds are let loose on him.

Such is the case with our Utah brethren. They are a deal too honest and practical in their convictions to be tolerated by professors of bunkum creeds; and having let the cat out of the bag by exposing through their practices the inutility of that which the others only profess, they may expect 'more kicks than coppers' for their honesty.

A. C.

ANOTHER LECTURER IN THE FIELD.

Mr Alfred Curler is now in the lecturing field, and may be addressed for the present at this office, his permanent address being Harveysburg, Warren Co., O.

We have not had the pleasure of hearing him speak in public, but have been acquainted with him for nearly two years. His religious experience has been varied and singular; for a number of years he was a Methodist preacher, and subsequently travelled as a herald of the gospel of universal salvation. A continued adherence to truth and principle in preference to expediency has brought him to his present stand-point as a rational Spiritualist, rich in imperishable wealth, though poor in this world's goods.

Our readers can judge for themselves as to his literary capacities. The "Dialogue between two negroes" on our first page, also the satirical stanzas under the head of "poetry," emanate from his prolific brain. Having been thoroughly ground in the orthodox mill, he knows all its ins-and-outs, and can therefore successfully meet its champions.

P. S.—The poetry above-mentioned is crowded out of this number.

We don't believe much in buying and selling as permanent and sole avocations; but a knowledge of their philosophy and the acquisition of business habits—habits of punctuality, accuracy and system—should form a portion of the education of every person, of whatever calling, wishing to make the most of their time, for the benefit of themselves and others. The acquisition of a plain and rapid style of hand-writing is, also, of great importance.

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Poetry.

DREAM ON, MY SOUL.

Dream on, my soul! dream of that better land
Where thou art going;
Dream of life's silver stream over the golden strand
Silently flowing;
Dream of the kindred souls waiting thee there,
Gone long before ye;
Dream of the anthems that thou art to hear—
Anthems of glory.
Dream on, my soul! dream of the silent orcs
In men's memory cherished;
Dream of the joys and the long-loved ones
That with them perished.
Dream on, my soul! dream of that brighter land
Where thou art winging;
Dream of the sunlight there, and of the angel band
Joyously singing.
Dream on, my soul! dream of the happy strain
That shall soon greet thee;
Dream of the silent dead, and of the angel train
Flying to meet thee.
Dream on, my soul! dream while life's silver string
Still, still is whole;
Dream thou of heaven, though life may be quivering—
Dream on, my soul.

(Ch. Sp.)

CONVENTIONS; LECTURING NOTICES.

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

Mrs. Anne Denton Cridge lectures in Anderson, on Friday, Dec. 25th. She will speak at the monthly meeting of Progressive Friends, on Saturday and Sunday, Dec. 26th, and 27th, at Chesterfield; on Tuesday and Wednesday will lecture in Muncie; will attend the Progressive Friends' meeting at West Grove meeting-house, 4 miles N. E. of Camden Jay co.

On her return, she will lecture at Winchester, and again at Anderson; also at any other places in the vicinity, at which the necessary arrangements are made.

Address care of J. W. Westerfield, Anderson, and R. H. Mang, Muncietown, or John Pucket, Winchester.

All letters for J. M. Barnes, mailed during the month of January should be addressed to him at Platea, Erie co., Pennsylvania.

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