

The Vanguard

Vol. I.

DAYTON, OHIO, SATURDAY, MARCH 28, 1857.

No. 4.

BE THYSELF.

SERMONS FOR MANHOOD.

BY WILLIAM DEXTON.

No. 1.

Of the hundreds who have imitated Shakespeare how many live in the remembrance? They are gone like the smoke of the Indian wigwam from our land—gone, and left no record on the sky, while he shines on like a star.

Books written by thinkers—men who thought and dared to express their thoughts—are always worth reading: the life's blood of the author circulates through them, and in reading you feel its pulsation; but books written by men who never saw through their own eyes, who never took one manly step, who are the mere echoes of other men—such books have no life, and, consequently, cannot impart any.

As with science and literature, so with religion. The world has been cursed for centuries by men that have sought to shape the religious element in all after the same model. Putting the soul of man into the crucible of sect, it has been melted down and poured into some miserable creed-made mold; its beauty marred, its glory destroyed, it stands a monument of man's folly, a warning to all; and speaks in thunder tones in the language of my text—"Brother, Sister, Be thyself."

All great religious reformers have acted, more or less, on this principle. The more fully they have carried it out, all other things being equal, the wider has been their sphere of influence, and the more good have they accomplished. What enabled Moses to rise above the multitude, like a mountain in the midst of a vast plain, so high that, at the distance of thirty-five hundred years,

he stands out still in bold relief against the horizon? What magic was there in his name, that Oblivion swallowed it not, with the millions that have disappeared in his never-to-be-satisfied maw? Breaking the fetters in which the priests of Egypt had bound his soul, he listened to the promptings of his heart, as it preached to him a nobler gospel than he had ever heard, and he hesitated not to obey its requirements. Leaving behind him the enchantments of Egypt, he became a wanderer in the desert—an excellent place for a man to commune with himself. Thence he came, and stamped his soul upon the Jewish nation.

And here was the evil; he dared to be himself, and every Jew should have been equally true to his intuitions; but this was not the idea of Moses. "Be like me; obey my law, and ye shall be happy; disobey, and heaven's judgments will overtake you, most cursed rebels."

Thus Moses became the model man for the whole Jewish nation. Every child was taught that just in proportion as he became like Moses, was he a true man: as far as he fell short, so far was he short of manhood. Moses thought one day holier than another, and he must sanctimoniously keep the Sabbath, whether his judgment agree with it or not. Moses thought an angry God could be appeased by burning doves, sheep and oxen, and he must kill and roast his cattle, though he has no such idea.

After the death of Moses, the priests and Levites elevated him Sabbath after Sabbath, feast after feast. Moses was king, all the Jewish people his subjects. Moses was the die; and the people the coin stamped by repeated blows of their priests with his image and superscription. To be like Moses was the highest ambition of the Jew. Greater than he could no man be; wiser than he was impossible, and to dream he could be better, blasphemous.

Thus crept the snail-like nation through the dull centuries, an oppressive ritual upon their backs weighing them down like a mountain of lead, and Moses a dark cloud ever before them, intercepting the sun's brightest rays.

But Nazereth produced a hero who refused to bow any longer to the God, Moses, that had been set up. One man dared to be true to what is in you and me. While the whole nation was crawling in the dust, this man Jesus dared to stand upon his feet, and allow his manhood to speak.

"Ye have heard that it hath been said by them of old time, (Moses and the Mosians,) 'An eye for an eye, and a tooth for a tooth;' but I say unto you, resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also."

"Again, ye have heard it hath been said by them of old time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;' but I say unto you, swear not at all: let your communication be Yea, yea; Nay, nay; for whatsoever is more than this, cometh of evil."

TO BE CONTINUED.

THE "NO-GOD" HOBBY. NEGATIVEISM.

Brother Joseph Treat.—I have just received the second No. of the "Vanguard," and find in it an article from your pen, on your old hobby—"God." Do you really imagine that wasting your talents about such speculations will amount to any thing?

But some people must have a hobby, and you might as well ride the no-god hobby as to have some other. But still, I regret to see you wasting your time and talent on subjects beyond the reach of "finite" or human minds, when there are so many practical subjects, such as Health, Education, Mental Philosophy, (Phrenology) Phonography, Hereditary Transmission, War, Slavery, Gallows, Prison Discipline, Land Monopoly, Civilized Frauds, &c. &c.

But suppose there is no God; people cannot understand your notions until, you educate them up to your standard of thought and, until then, you only repel them by your heretical notions.

Lecture, Joseph, on practical subjects; teach the people that war, crime, degradation, and misery have their causes, and can be removed, not by retaliation—imprisoning and plundering convicts, or hanging criminals; that slavery can not be removed, while the principle remains that it is right to pocket the earnings of another without a full equivalent; and that while the Land Monopolist is allowed to own thousands of acres of land, and charge some brother half he can raise for the privilege of maintaining existence on the soil, he cannot fight slavery with success. It is as just to plunder the black as to rob the white man; and Freesoilers and Republicans can not gain a victory, until they make a creed worthy of it.

I think Br. William Denton almost as crazy as Br. Joseph Treat. He is fighting the bible and theology, when it is evident that as long as there is a want for Gods, Bibles, and Theologies, there will be such things: and there will be just such wants, until we educate people out of them; and this can be done more easily by teaching science as connected with man, than by butting our skulls against their prejudices, by which we are both injured, neither improved.

But suppose, Br. Joseph, that, in educating the people out of their superstitions by presenting them with practical thoughts, you and Br. Wm. should educate yourselves out of your dreaming, into a practical mode of thinking? Would you not both laugh at your sad mistakes?

It is easier for me to believe in God than it is for me to reject Him. Yet I cannot comprehend Him, neither do I ever expect to do so, because finite can never comprehend the Infinite. Neither can I comprehend my own Spirit, or anything else that

is just as great or greater than I am, although I can comprehend some of the actions flowing from it.

I can believe in Theology, although I may not be able to account for the existence of the "Theos," or understand the science of Him—Theology.

I can believe in the Bible, or in my explanation of it; but I have no disposition to thrust my explanation on you, because you have a different explanation, or no explanation at all; that would be bad manners! Then, if you disbelieve my Bible, it is just as bad manners to want to take it from me, to gratify your negative cast of mind.

Then let us quit growling about the Bible, or rather our own opinions of what it means; and let it take care of itself. We have a better, (I think a nobler) employment than debating about explanations of the revealed will of God.

I do not wish to be intolerant towards you and W. D., because you differ from me. I only wish to say that whether he or you or I, or Old Theology is right, there is only one mode of teaching radical doctrines to the people with success; and that is to take a subject a little (and but a little) in advance of their own minds, and by lectures, newspaper articles, &c., make them familiar with it. Then take another, and another, and lead them step by step up to your highest plane of thought.

And then as you educate the people, some of them who have better reasoning intellects than you, may discover some falacy in your thought, and do you the needful, brotherly service of kindly pointing it out to you; and thus you, as well as they, will be the gainer by mutual exchange of thought, and consequent development of mind.

W. D. has told me that wherever I go, and lecture on the laws of life, health, disease, and cure, the laws of mind, necessity of free thought, toleration, and harmonial knowledge, there he succeeds best. But I have found out to my sorrow, that where he is known, I stand a poor chance to do anything for the people, or for ourselves, or for reform. Every kind of reform is classed as Atheistical, Deistical, Visionary, Infidel or Impractical, because a few of you extremists persist in thrusting your ultra views on the world, under the name of reform. Nichols has in some places, almost paralyzed water cure by his free love opinions. Depend upon it, people must be taught to walk, before they can run. Respectfully your friend,

Spring Dale, Hamilton Co., O.

JOHN GILLIS.

SCENES IN TEXAS.

NUMBER ONE.

Left New Orleans in the morning for Texas. Going down the river, it was pleasant, but wild. In the evening we crossed the bar, and were soon dancing on the waves of the Gulf of Mexico. The effect of the tune to which we danced was quite surprising. It made people pull long faces, wry faces and pale faces: they looked as if all earthly hopes had fled. If you spoke to them, you would not be very likely to get an answer; for the music and dancing of the sea made them deathly sick—as sick as Jonah when swallowed by the whale.

Became acquainted on board with a pretty widow: she had married twice, and was now in search of a third husband. I found she had "set her cap" for a rich old man on board; he smoked and chewed, and was as nasty a specimen in that line as I ever saw. I was surprised that she could tolerate him; but the secret soon came out; for she said to me—"The first and second time I married, I did so for love; but this next time, I am going to marry for money, and he has plenty; and, you know, it is better to be an old man's darling than a young man's slave."

And so she was busy setting snares to catch the old gent, and what a prize when caught!

At ten o'clock the next evening, we arrived at Galveston, took cab and drove to the Island City Hotel, one of the best I have ever visited: everything was neat, clean and comfortable—these qualities you learn to prize, in Texas.

The weather was very cold, as they had just been having a Norther. I saw, at the hotel, a gentleman who was out on the prairies sometime previously, far from any house; and a Norther coming up, he had to kill his horse, and take shelter inside it to save his own life.

It is a very necessary precaution in Texas, for any one going riding, to take a blanket or heavy coat, no matter how warm the day may be; for a Norther may come up in an hour or two. Sometimes they only last an hour or so, but generally a day or two.

Left Galveston the next day, and arrived at Harrisburg, the ancient capital of Texas; it was destroyed by Santa Anna. It now consists of four or five houses and a railway depot. Yes, actually, they have a railway in Texas! and cars too—real, old-fashioned ones, bought at the North—probably the first ever made in this country.

We travelled at the rate of a mile—a minute? oh, no! in FIFTEEN minutes! Sometimes the iron horse would wheeze and cough until I thought it must give up the ghost. ATHALIE.

SORROW FOR THE DEAD

There is a custom which obtains almost universally in this country—which has so injurious a tendency, and which is so decidedly out of taste, that it seems hard to account for its observance, except from the fact that man, in the mass, is always controlled more by custom than by reason. I refer to the habit of advertising our sorrow for the dead by changing the apparel, &c., as much as to say "I have lost a friend, please take notice that I am duly sorrowful!" Why parade our afflictions before the world in this manner? Real grief is unostentatious and retiring. Nothing is more foreign to its nature than to thus invite the public gaze! The tear that Nature sheds o'er those we love, looks not about for a voucher; but is dropped in silent retirement.

We have improved somewhat on the wakes of the Irish. We neither tear out our hair nor disfigure our faces, like the heathen. Then let us drop the masque, and cease acting a part entirely, on such occasions, carry no more our sorrow to the public mart "to be seen of men," but "enter into our closet, shut too the door," and commune in silence and meditation. But apart from the impropriety of the thing, the needless expense which it entails on the poor who must follow in the wake of the rich, and who need the avails to purchase food for the mind, if not for the body, should be sufficient motive for its abandonment.

I have as yet said nothing as to the propriety of mourning at all for the departed. This depends much on the belief of the survivor. He to whom death is but "a leap in the dark," or he who can only believe in a future existence on the same evidence which tells him that the friend he loved has only escaped annihilation by gaining an immortality of tortures, may well lift the funeral wail of woe. But he to whom death acts but as an accoucher for the new-born soul, whose God is a God of goodness, who believes in the infinite capacities of the soul for happiness and improvement, may well abate his grief.

Yellow Springs, Ohio.

C. M. OVERTON.

I left behind, either in Buffalo or East Hamburg, a manuscript book of poems, bound in red Morocco. Will the friend who has it please to send it me by post? The postage will be repaid with pleasure.

W. DENTON.

HELPS AND HINDRANCES.

Read at the "Friends of Progress" meeting, Richmond.

BY LAURA G. JONES.

(Our limited space has made it advisable to abridge a portion of the following able article on a subject the importance of which can scarcely be over-estimated.)

"As long as men think they have a right to father as many children as they choose, irrespective of conditions, and women think their husbands' will is law, so long children in general cannot have that to which all have a right—healthy bodies."

Some, however, have more expanded and rational views than to suppose it their highest mission to bear diseased children that are no comfort to their parents and are miserable themselves.

A farmer, to improve his stock, "selects the finest animals on both sides, weighs carefully every point, and considers all the conditions." Whereas, in selecting a mother for his children, everything is left at hap hazard. Until married, they know little or nothing of each other's health or disposition.

In a year or so, an addition to the family takes place. A few weeks subsequently the farmer discovers that there are "so many expenses in a family," that the hired girl is dismissed. Ignorant of natural laws, with diminished vitality and increased work, the wife either drags out a miserable existence, or what is preferable, rapidly sinks under the accumulating burden.

When will men and women learn the laws that govern them, on obedience to which depends their happiness?

I have seen such a woman, though rarely, the mother of half a dozen children, each one more delicate than the one before it; the mother getting weaker every year and dying at the early age of thirty, and sometimes twenty-five. The husband is left with a family of weakly children, and wonders why his wife died so young; for she was healthy enough before he was married. Poor man! he did not know that that young girl whom he took to his own home, to love and cherish, had hardly sufficient vitality to support herself; at least, she had none to spare in the discharge of maternal duties. And as long as men and women know no better than to marry in such conditions, and after they are married run to the doctor for every illness, and submit to pour down medicine—that is just as fatal as the disease itself—so long may we expect a poor, diseased race of men and women.

In the city a woman is not expected to work much, especially if her husband is a professional man, or a gentleman in high standing in society. She has a kitchen girl and a nurse girl, and very frequently, a woman to oversee the nurse girl.

I have seen something of these ladies that I wish to tell. The husband rises at five, goes to market, returns, gives the cook orders "to fry the sausages for breakfast," and seats himself to read over the daily paper. In the meantime, the nurse wakes the "Lady," she rises, performs her daily ablutions, arrays herself in a fashionable morning dress, and descends to the dining room with the last new novel in her hand, and dropping into an easy chair, opens the book at the place left marked the previous evening, and reads till breakfast. When seated at breakfast table, if all is not as it should be, she touches her little bell and the cook appears to remedy whatever may be wrong. After breakfast, the husband, being very delicate, takes a dose of "bitters," or something worse, and proceeds to business. The woman goes to her room, which has been nicely arranged by the nurse in her absence, and drawing up her comfortable rocking chair, prepares to finish her book, the nurse having descended to breakfast.

(TO BE CONTINUED.)

The DAVENPORTS have not yet announced a definite time for visiting this place; their next stopping place is Columbus, and then Dayton and Cincinnati.

THE VANGUARD.

SATURDAY, MARCH 28, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

NOTES FROM THE LECTURING FIELD.

MUNCIE, IND., Saturday, March 22d.

* I have just returned from the Methodist church, where I have been suffering a severe affliction for an hour and a half. The sermon was "dry as summer's dust." "The same old story nothing new," that I heard when a little boy, sitting on my mother's knee, when the "man of God," drawled out his sentences until the pointer of the clock travelled round to twelve. It was Jesus, God and man, mysteriously united, salvation alone through his merits, and damnation to all outsiders. I am certain that if fashion, an ignorant sense of duty, and fear of an imaginary Hell and Devil, did not lead people to church, the churches of our land would be desolate. The singing was pretty good; the words were absurd enough, but the sound was pleasant; the friends of free thought and progress generally, would do well to make music auxiliary to reform.

I have given three lectures here on the Bible, and preached one Common Sense sermon, and have had large and attentive congregations. The discussion with Franklin is to come off in this place, instead of Chesterfield. Respecting that, more anon.

W. D.

IMPORTANT FACT IN THE SCIENCE
OF MAN:

THE NERVE-AURIC CURRENT.

There is a fluid, abundant in the brain, flowing in different directions, corresponding to the activity and connection of various organs. In such as act much together, I can perceive a strong current flowing from one to the other. This current, like a large river, has the main stream and its larger and smaller tributaries.

In advanced races and individuals, the main current seems to flow from the back-head to the intellectual regions, denoting that the other faculties act mainly through the intellect, and that it is the predominant part. The more advanced the person, the more control he has over his actions, the stronger is this current.

In the low, undeveloped minds of the Caucasian, (European and Anglo American) race, this main current is less powerful, and the branches more numerous and larger, compared with the main branch, than in persons more advanced. Persons belonging to this undeveloped class, exhibit two or more phases of character as the different groups of organs are in activity.

In those Indians whom I have examined, from relics, skulls, arrow heads, &c., found in mounds, the main currents (which are very powerful) flowed from the basilar and frontal portions of the brain, to the crown or apex of the head, the region of Firmness, Self-Esteem, Self-Reliance, Approbativeness, &c. All the other faculties appear to have been governed by, and to have acted through, these organs.

Hence, emulation, a love of show, a desire for superiority, great capacity of endurance, and a firmness amounting to obstinacy, were their main motives and leading characteristics.

Thus, in addition to the mass of evidence, historical, archæological and scientific, constantly accumulating Psychometry adds its testimony to the principle that Progress is a law of the Universe. Blinded and besotted as are the majority of the present generation, judged by a rational and philosophical standard, they are yet vastly superior to the aborigines, that led a life scarcely superior to the animals they hunted, when the Roman Empire was as yet in the far-distant future!

A. D. C.

CLOTH FROM AN INDIAN MOUND.

PSYCHOMETRIZED BY ANNE D. CRIDGE.

Another Indian. Something peculiar about the mouth. Great mimicking propensity. He had large Alimentiveness, fond of eating and drinking. Seems to have lived where fruit was plentiful.

Those Indians used to paint—paint their faces. Curious shaped nose—had something through it, a ring or ornament of some kind. Nostrils wide. Great love of display manifested. Mechanical activity about intellectual faculties. Constructiveness very large. This man had a large development of conceit—thought he could make things better than any one round him. So he could. He felt himself a genius, and an acknowledged one. He was accustomed to express great delight at his originality and workmanship; not because he wished to triumph, or excite envy but with a child-like confidence he uttered that which we in our suspicion and want of confidence in others, are induced to repress.

"What did he make?" Don't know; he seems to have worked in a sitting posture; he made plans and gave directions to others.

Forehead low; high crown, though not so high as some Indians I have examined. No hair on his face, I think. Looks wild and savage—so crude. Complexion dark, very dark. "Any-clothing?" No form about it; arms seem to be bare and most of the chest; the latter is very large, and expanded by exercise. Of children and pets very fond. Amativeness small; Concentrativeness large; Approbativeness active; Conscientiousness prominent and active.

A. D. C.

PRACTICAL INFLUENCE OF MODERN
SPIRITUALISM.

NUMBER TWO.

Authoritative teachings, resulting in the abnegation of individuality, and the consequent substitution of Institutions and automatic discordance for self-culture, spontaneity and consequent harmony, are the main obstacles in the way of Practical Reform. The Philosophy of a future state, as deduced from the facts of modern Spiritualism, strikes at the root of this (hitherto) governing principle in theology, politics and social customs.

Modern Spiritualism, in its very weakness, is too much for the ancient religions in their strength; for its strength lies in its weakness, its contradictions prove it to be no "cunningly-devised fable," its universality precludes collusion, and its elastic adaptability to all classes and conditions, constitutes its permanence. The pretensions to infallibility, and consequent sacredness, with which other religions are invested, at first the source of strength, become, as contradictions and discrepancies are discovered, the main elements of their weakness; while the contradictions and consequent withdrawal of all grounds for authoritative teaching, in modern Spiritualism, at first a source of apparent weakness, become, as time consolidates its facts, a fountain of irresistible strength, proving the absence of conspiracy, concert or motives to foist on mankind, under pretence of securing their happiness in the spirit world, a plan to cheat them out of their liberty and property in the present state of existence.

Ancient religions, so far as they had any basis of facts, rested on the teachings and statements of a spirit, or a circle of spirits, holding the same opinions, through a small number of mediums, (sometimes but one) forming the germ of another priesthood. But while the facts of modern Spiritualism strike at the roots of all forms of priestcraft, present and prospective, its discrepancies and contradictions prevent anything of the kind being formed within its limits, notwithstanding the numerous, but invariably abortive, attempts of mediums, or the spirits controlling them, to claim a superiority not based on intrinsic merit.

Adapted only to certain degrees of development or nations, though professing universality, the generality of existing religions have become obstacles instead of helps, to the progress of mankind, though originally intended to aid it; while the recent spiritual phenomena, by proving the infinite diversity and boundless freedom of life in the spirit world, expedite a corresponding and variety in the forms of society here.

While PURE Christianity may be, in most respects, regarded as an exception to the remarks in the preceding paragraph, its early promulgators were under much the same misapprehensions as other religious devotees to a person instead of a principle, an external temporary development, instead of an inward, spiritual, permanent essence. This fallacy, resulting, as it did subsequently, in a conglomeration of superstitions, became a means of its own overthrow, as men outgrew the necessity for its teachings, and became able to demonstrate the falsity of some of its conclusions. Thus, because of its pretensions to infallibility, not only its theories but its facts have been denied; and a negative system of unbelief and materialism have occupied the places of these false and expired theological systems, to prepare the way for something more advanced, and more recent from the life of the future.

Thus has religion succeeded religion, imposture exposed imposture, negative truth given place to a positive mixture of truth and error, until modern Spiritualism first makes a science of that which had previously been but a bundle of facts and falsehoods, heterogeneously strung together, from the four winds of heaven. Romance now gives place to reality, in the mind of the earnest, honest, rational investigator into spiritual phenomena. Angels become men, that men may become angels. Theocracy and spirit worship, like all other forms of government, vanish before the SOVEREIGNTY OF THE INDIVIDUAL; for the development of selfhood is the best and most earnest worship of that Central Principle whence all self-hood sprang.

A. C.

A SURPRISE.

Rap! rap! rap! I opened the door. A lady—well-dressed—moved very politely. I requested her to walk in, when the following dialogue commenced:

"I called to solicit aid for the Bible Society."

"Well, we do not believe in the Bible, and, of course, could not consistently aid that which we believe to be false."

"Not believe the Bible! I thought that none in this Christian land disbelieved the Bible. Are you Catholics?"

"Oh, no! far from that. We don't agree with any of the sects. We believe the Bible to be no better than any other book."

"Why, how did you arrive at such opinions?"

"By investigation and thought."

"Are you, then, happy in your belief, allow me to ask?"

"Oh, yes! because our present belief agrees with all our faculties, moral and intellectual. We have taken nothing upon trust, or blind faith."

"Do you believe in a Future life?"

"Yes, but not in a hell. We believe people will not all be alike happy, but that it will be proportioned to their capacity for enjoyment. Those who have cultivated their moral and intellectual natures will, of course, be much happier than those who here lived a low grovelling life. But progress is a law of nature, and we have every reason to suppose that Man is not an exception, but that he will progress eternally."

"You are Spiritualists, then, are you?"

"We are Spiritualists; but had about the same idea before we became such."

"Well, I hope you'll excuse me for calling; had I known your ideas, I should not have done so."

"No apology is necessary. I have collected for Bible societies, missionary societies, &c., with quite as much zest, though not quite so understandingly, as I advocate my present opinions."

"I am surprised at your opinions" (moving towards the door)

"I have no hope of happiness only through the merits of Christ, through Christ's righteousness. I think we can do nothing of our own strength."

"Then you only have a cloak to cover your own sins—borrowed goodness. It looks too much like cheating, to appear before God in another's righteousness. Your own book says that 'we shall all be judged according to deeds done in the body;' if so, and if 'every man shall be rewarded according to his deeds,' where does Christ's righteousness come in?"

"Well, good morning. Who lives next door?"

I told her, and we parted.

How many in the churches are just where this lady is! Church influences, church ministers, church books and church newspapers barricade them from all other sources of information. They have no idea of the amount of skepticism and infidelity, as they are pleased to term Free Thought, there is outside. I like, occasionally, to give them a peep to startle them. Our opinions are true; do n't let us hide them, but bring them forth; let them be seen, heard and defended. Who fears a sneer, a frown, or the words of scorn? Crawling sycophants may, but MEN and WOMEN—never!

A. D. C.

TO THE SUBSCRIBERS OF THE SPIRITUAL MESSENGER.

From the few who have written, and the many who have not written, but received the No. of the V. we sent them containing a statement of our arrangements with E. Mead, we infer that there has been, among the greater portion of the subscribers to the "Messenger," a misconception as to what we intended to do, and an idea that ALL who had taken the "Messenger," would have our paper sent them without farther notice.

We had intended to send regularly ONLY to those who had OVERPAID on the "Messenger;" but believing that all the subscribers to that paper, will give the VANGUARD a three month's trial, at least, we shall send it regularly to ALL of them, except to those we ascertain to be in arrears to Dr. Mead. Such sacrilegious Judases we should leave to their fate.

As the above arrangements involve a considerable present outlay, we should like some returns as soon as possible, in the way of cash remittances. All who feel dubious about remitting for a year, can try it three months for twenty-five cents, in postage stamps.

We are rather short of Nos. 1 and 3, and shall send them only to those who write for them.

Those who wish to sustain a paper partly devoted to the exposition of the facts and phenomena of Modern Spiritualism, can now do so with a certainty of accomplishing their object. So—

"Come one, come all!"

A. C.

WARREN CHASE: lectures on Spiritualism in Cincinnati, Sunday, March 29, and in Dayton, the following Sunday, April 5th.

Lecturers, mediums and others travelling in Southern Ohio and Indiana, would find their advantage as well as ours, in making their appointments through this paper, and keeping us well posted as to their movements.

Break up old habits only to form better ones, or they will be replaced by worse.

Book Notices.

"The so-called table-tippings, or Intercourse with departed Spirits, related by Karl Lotz. Translated from the German, by Mrs. R. Klein, with an introduction by J. W. Edmonds."

This work contains a number of interesting and important facts relative to spirit life in its lower phases, a department of inquiry as much neglected among spiritualists generally as criminals and paupers are by their fellow men in this sphere. The work is also of value as proving the general spread of spirit manifestations, to an extent precluding all possibility of collusion.

Published by George H. Jones, 134 William Street, N. Y.

"Certainty of Spiritual Intercourse." "Uncertainty of Spiritual Intercourse." Two pamphlets containing an interesting correspondence between Judge Edmonds and a "distinguished legal gentleman." The subject of Contradictions in spirit communications on matters of fact is well discussed, and a glimmer of light thrown on an obscure department of Spiritualism.

Neither price nor publisher is mentioned; but, having received several copies, we can supply the omission by furnishing the two pamphlets for ten cents, post free.

"My Grandma's advice," (Music.) is decidedly of the namby-pamby order; as might be inferred from its title.

"Somebody's waiting for Somebody." (Music.) A. D. C. and others say this is a beautiful piece.

"We'll all meet again in the morning." (Music.) This belongs to an entirely different category from the two preceding. The poetry, which is of a superior order, is founded on the following incident:

"It was a beautiful exclamation of a dying child, as the red rays of the sunset streamed on him through the window — 'Good bye, Papa, good bye; Mama has come for me to-night: don't cry, Papa. We'll all meet again in the morning.' And the heart of that father grew lighter under its burden; for something assured him that his little angel had gone back to the bosom of him who said—'Suffer little children to come unto me; for such is the Kingdom of Heaven.'"

All the preceding music is published by Horace Waters, 333 Broadway, N. Y.

To be well prepared for the future, we should make the most of the present.

"MARY GORDON; or, Life in the Spheres. An Autobiography."

The style of the former portion of this book is not quite Saxon enough for our tastes, rather abounding in words that smack too much of the boarding school. It increases as it goes on, in earnestness, dignity, force and interest. It purports to be written by a spirit, and gives a continuous detail of her life in both states of existence. There is about it an unmistakeable genuineness, and it is valuable as "philosophy teaching by example," the bad effects of existing systems of education and marriage, on life in both spheres, on present and future generations. It also throws some light on the nature and conditions of spirit existence and intercourse between the spheres.

Considered only as a work of fiction, it would be eagerly read; but there is abundant internal evidence, that it is an "ower true tale." Such works as these will exert a great and beneficial influence, in diminishing a belief in spirit intercourse, among a class of minds, not accessible by any instrumentalities hitherto employed. The readers of fiction will, in this work, find facts "stranger than fiction," but equally, if not more, attractive and beneficial.

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Poetry.

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Tell me not, that inspiration
Died with Jewish bard and seer;
That the present generation
Only finds its mournful bier.

Tell me not, the past, all cheerful,
Reaped when Truth was in her prime;
But the Present, sad and tearful,
Gleans the fields of olden time.

Tell me not, that heaven's portals
Closed when Science had her birth;
And from thence the fair immortals
Never visited the earth;

That the ever-loving angels
Ceased their song long, long ago,
And they herald sweet evangels
Nevermore to those below.

For the fount of life supernal
Feeds unnumbered earthly springs;
And the joys that are eternal,
To the waiting spirit brings.

Come to us the friends who vanished—
Left us weeping on the shore;
Eden's garden find the banished,
Eat, and live forevermore.

Manhood's Vanguard scales the mountain,
Heaven opens to their view;
Weary travellers, by the fountain!
Up! and gird yourselves anew. W. D.

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The bravest Periodical of the day, the most original and radical, and one of the most searching and profound. It is too brave to be popular; for, upon the principle that the Cause of Truth is best promoted by Free Inquiry, it fears the investigation of no question, and is emphatically *free*, its readers say, "The only free Journal in the world."

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Dr. N. H. Swain, of Columbus, O., will answer calls to lecture on Spiritualism and other reforms. From a recent psychometric examination, we have formed a favorable opinion of his capacities as a lecturer, and his character as a man.

Standing Notices.

REFORM COMMUNITIES.

Berlin Heights, O. Francis Barry. See prospectus.
Rising Star Community, 7 miles from Greenville, Darke co., O. Communistic groups. Farm, saw-mill and printing office. John Patterson.

Icarian Community, Nauvoo, Ill. About 300 members, mostly French and Germans. Farm, printing office, and various manufactories. Communistic, but otherwise unprogressive. "La Revue Icarienne" is published there.

Hopedale Community, near Milford, Mass. — has a branch in Minnesota. Farm, mill, cabinet shop, shoe and shoe-box factories. Business is carried on partly by the Community and partly by individuals. No high salaries, or starvation wages. Separate houses. School. They are, in some respects, liberal; in others, the reverse. The "Practical Christian" is published here.

Raritan Bay Union, near Perth-Amboy, New Jersey. Unitary dwelling—business carried on by individuals and voluntary groups. Messrs. Reid and Arnold.

Something in the way of unitary life is going on at the domain formerly occupied by the N. A. Phalanx, five miles from Red-bank, New Jersey.

The Oneida Community, Oneida, N. Y., is in some respects, progressive; but its theology is almost as incomprehensible as the Athanasian creed. Their views on the sexual relations are peculiar, and would be, by most persons, considered licentious. They are known as "Perfectionists," and have several branch communities, and publish "The Circular."

Several other communities, mainly communistic in property matters, and orthodox in their theology, have been, for some time, in operation in various parts. Among these are fifteen societies of Shakers, the Zoarites, Rappites, and others.

Some agitation is going on among the Spiritualists in Texas, with a view to the formation of Harmonial Communities there.

REFORM NEIGHBORHOODS.

Berlin Heights, O.: Harveysburg, Warren co., O.

Wm. Huddleston, Cottage Grove, Union co., Ind., has land & houses which he wishes to dispose of to Reformers, on liberal terms. For some time past, the prevailing sentiment in that vicinity has been liberal in theology. Orthodoxy is there dead and buried. A school for Integral culture, on a limited scale, is projected. Other movements will follow, in due time.

Considerable reform feeling also exists in Richmond and Muncietown, Ind., the Western Reserve, Ohio, and elsewhere.

REFORM SCHOOLS.

John O. Wattles, West Point, Ind.

Raritan Bay Union. Hopedale Community.

Five miles from Battle Creek, Mich. H. Carnell.

The above lists are incomplete. As we receive it, further information will be furnished.

LIBERAL PERIODICALS.

Boston. — N. E. Spiritualist, A. E. Newton. \$2 per annum. The Investigator.

New York.—Spiritual Telegraph, Christian Spiritualist. \$2.

Auburn—Clarion, Uriah Clark—\$1.

Age of Progress, Buffalo; \$2. Stephen Albro, Editor; Murray and Baker, Publishers.

Spiritual Universe, Radical Advocate, and Journal of Reform. Cleveland. L. E. Everett. \$2.

The Truth Seeker, Angola, Ind. \$1.50 per annum.

North Western Excelsior, Waukegan, Ill.

☞ All the preceding are weekly—the following monthly: Social Revolutionist, John Patterson, Greenville, Darke co., O. \$1.

People's Paper, devoted to Land Reform and Democratic Education. L. A. Hine, Cincinnati. 50c.

The Periodical Letter, devoted to Equitable Commerce. Josiah Warren, Box 252, Charlestown, Mass. 50c.

The Sybil—Lydia Sayer Hasbrouck, Middletown, Orange co., N. Y. Devoted to Dress Reform, Woman's Rights, &c. Semi-monthly; \$1 per annum.

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