

The Vanguard

Vol. I.

DAYTON, OHIO, SATURDAY, APRIL 4, 1857.

No. 5.

BE THYSELF. SERMONS FOR MANHOOD.

BY WILLIAM DENTON.

NO. I.

What a consternation was there among the Scribes and Pharisees.

"Have you heard what that mechanic of Galilee said? He stood on a mountain yesterday and addressed a rabble that he had gathered about him, making himself superior to Moses, and set at naught the law given by God himself on Sinai. He must be mad." "No he is not mad, but he is a bold blasphemer whose mouth should be stopped." We understand he has been saying, "Why judge ye not of yourselves what is right," thus making men their own law-givers, and taking away all necessity for our services."

And stop him they did; but not until he had impressed his manliness upon the people too deep ever to be effaced. While he lived he was a vagabond, a Samaritan and had a devil; but after his death he became a great man, a greater man, the greatest man; God Almighty who came down from heaven. Moses was dethroned and Jesus made King. Moses was knocked unceremoniously off the pedestal, and Jesus was placed thereon and made the model man for the race. "Looking unto Jesus, the author and finisher of our faith," now becomes the duty of all. The path of life is stamped with the impression of his feet, and it is our duty not to make our own impressions, but implicitly walk in His; for He has left "us an example that we should follow his steps.

Thus have men destroyed one idol and set up another; and the business of all the priests in Christendom, is to induce people to worship it, and the religious business of the people is to attend to the teachings of these priests.

But the New Testament Jesus is not the only one believed in and imitated. We have a Methodist Jesus, a Quaker Jesus and a Shaker Jesus; a Baptist, Episcopalian, and Presbyterian Jesus, all differing from each other, and that widely. The Quaker Jesus wears a broad-brim, and says "thee." He never goes into a "steeple-house," and would not swear, to save a world. The Methodist Jesus is not so particular about dress—used to be some time ago; but it is no longer necessary—goes to church every Sunday, attends class meeting regularly, and thinks a great deal of John Wesley's sermons, and the Methodist discipline. The Episcopal Jesus thinks much of forms and ceremonies, loves an organ, believes in the thirty-nine articles, and thinks the creed of Athanasius, "which in damning souls is very specious." one of the noblest compositions outside the Bible.

The Shaker Jesus believes in "Mother Ann," thinks all the world Sodom, and the Shaker communities so many little Zoars, to which the righteous Lots have fled from impending destruction. These sects sing—

"Thou art alone the way
Ordained by everlasting love,
To realms of endless day,
Here let our feet abide,
Nor from thy path depart."

But they are all thinking of their own fancied Jesus, and his way, as mapped out by themselves. When the Shaker sings it, to depart from the path of Jesus is, to leave the Shaker community and take to himself a wife as "world's men do." When the Methodist sings it, to remain from class-meeting, and neglect family devotions, and the "Sunday morning prayer meeting," is to depart from the path of Jesus, and every such departure produces unhappiness—the man is untrue to his ideal—Jesus.

"That is true," says the christian; "all sectarians are idolaters; the Jesus they worship is as much their workmanship, as the gilt-covered image to which the Chinaman bows his head. Let us have the Jesus of the New Testament, his portrait drawn by the hand of God himself; walking in His footsteps, we shall surely arrive at happiness and heaven."

But supposing the Jesus of the New Testament to be the veritable God-man, who lived and died that we might live, is his example such as it would be well for mankind universally to follow? I answer no. Could men be Jesus, it would still be infinitely better to be themselves. Let us look at this New Testament Jesus, without passion and without prejudice, neither hiding his virtues nor extenuating his faults; but let us do him justice, as far as lies in our power.

He never was married. He lived to be about thirty-three years of age, but never had a woman to call him husband, nor a child, father. On one occasion he said:—

"He that looketh upon a woman to lust after her, hath committed adultery with her already in his heart."

And on another occasion—

"There are some Eunuchs which were so born from their mothers' wombs; and there are some Eunuchs which were made Eunuchs of men; and there be Eunuchs which have made themselves Eunuchs for the Kingdom of Heaven's sake. He that is able to receive it, let him receive it.

Paul, who seems to have regarded Jesus as a perfect exemplar, was never married, and he advised others to imitate him, as he did his master. Suppose men universally, were to shape themselves thus after this model, would not the consequence be most disastrous? The whole world a Shaker community, and eventually a desolate land without inhabitants, a wilderness occupied only wild beasts.

According to Paul, Jesus worked at the trade of a carpenter. When he went out to preach, he no longer worked at his business, and drew his followers from theirs. Finding Simon and Andrew, James and John, fishing on the lake of Galilee, he called them from their occupation, stating that he would make them "fishers of men;" "they all left, and followed him." Matthew sat at the receipt of custom; Jesus passed by; and said: "Follow me; and he arose, and followed him." When his disciples and a multitude of people were assembled together, he preached to them thus;

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not better than they? Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. Therefore, take no thought saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (For after all these things do the gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself."

On another occasion, or, perhaps, at the same time—

"Sell that ye have, and give alms."

Suppose that men generally were to act in this manner—quit working, induce others to do the same, and then preach such unphilosophical doctrines as Jesus did; what would be the consequence? Farmers would cease to at-

tend to sowing and reaping, millers to grinding; and bakers to baking; and, in a short time, the wheels of the world would be brought to a dead stand. It might have been well for Jesus and his disciples to do thus; for others were plowing, reaping and fishing for them, and supplying their necessities. You can see, then, that Jesus is no model: what would be proper for him, would be far from being so for the race.

On one occasion, he went into the temple, and found the sellers of oxen, sheep and doves, and the money-changers sitting; and, after he had made a scourge of cords, he drove them out of the temple, poured out the changers' money, and overthrew the tables.

At another time, he cursed a fig-tree, finding no fruit upon it when he went to look, though it was not the time for figs. His denunciation of the Scribes and Pharisees is terrible: they were, surely, not ALL bad, ALL "serpents, and of the generation of vipers," ALL "fools and blind;" yet he makes no exceptions; but fulminates his woes against them in the most offensive manner. If they were thus bad, his denunciations would do nothing towards reforming them; and if they were not, then was he unjust to a class of men among whom must have been many noble characters.

(TO BE CONTINUED.)

HELPS AND HINDRANCES.

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

BY LAURA S. JONES.

(CONTINUED.)

The child stirs: Mrs. L— hopes it won't waken till Sarah gets up again, and she reads on; it stirs again, but is not noticed by its mother, but now its little soul can't bear it any longer—it cries out. I have seen mothers in such cases proceed through long halls, carrying a bell, which they ring at the head of the stairs.

Up comes the girl, and by this time Mrs. L— is seated. "Sarah, take up the child and hand it to me." She does so. "Now take down the pitcher, bring up some water, and wash and dress this child."

It is done; and how is it done? Why, with skirts a yard long, and sometimes a yard and a quarter, and two or three of them at that, all hanging over the little toes, enough to break them off. I never saw a child dressed that way yet that wasn't as uneasy as a fish out of water. They'll kick, worry, writhe, twist and cry. The mother wonders why it won't be easy on its back, but must always be leaned over, resting on its breast. It must not be carried from one room to another, without a little wool blanket over its head. After the child is dressed, the mother nurses it, and as it doesn't seem inclined to sleep, she administers a little laudanum or paregoric to quiet it, and finishes her book. Thus it is, day after day, her whole life aimless and objectless.

We will pass over some three years, when the child can walk; and now the dress is as much too short as it formerly was too long.

The little thing is constantly taking cold; and as, like both its parents, it is very delicate, the physician is called on to prescribe—when, now that it is in the world, all it needs is proper care; but it never should have been here, in such conditions.

If it be a girl, she must not play in the open air; for it won't do for girls! A little wax doll is put in her arms, a little cradle

brought, and she is taught to play mother—as though that must be her unavoidable destiny.

She often gazes at the bright, blue sky — perhaps sees the green-clad hills in the distance, and wishes she was there. But no! it would n't do for GIRLS to run on Nature's carpet, or play beneath the foliage of trees, with the blue canopy of heaven over them: it would be rude; such a girl would be called a "tom-boy."

At twelve years of age she is sent to school, to pore over old dusty spelling-books and arithmetics, when she would learn more and far better in the green woods, where every rustle of the leaves is music, and where the birds warble their sweetest songs.

At sixteen she "comes out," as the world says — which amounts to saying — "She's in the market; who's the highest bidder?"

The mother parades her daughter off to the best advantage, shows all her good qualities, but, like a horse-trader, never tells a single fault. At length a bidder is found—a pale, sickly-looking individual, who is at the head of a large dry-goods establishment; and the young girl of seventeen or eighteen becomes Mrs. A., the merchant's wife.

He finds, in a short time, that he was deceived; and she feels that there is no congeniality; but they are married, and cannot separate; it would be disgraceful in the extreme. So they live—a lie.

They, too, are parents of poor, miserable wretches that are a disgrace to a true society: they were never half formed, and what little form they may have is never half developed.

Humanity shudders to contemplate the frequency of such occurrences; and my soul sinks within me, when I see these poor, milk-and-water creatures, where we ought to have healthy men and women. A child born where there is no love and no harmony, never becomes harmoniously developed. I hope the time will come when human beings will be considered of as much importance as animals, and all pains taken to develop them, both physically and mentally.

We cannot have a truly healthy and harmonious race of men and women, until we enjoy freedom in its highest sense. Men are healthier than women, because they have more freedom — freedom to breathe the pure air of heaven, and to follow the vocation for which Nature designed them; they are also free to make the laws by which they are governed, and become tyrants in proportion as they rule over and make laws for woman — and not for woman only, but for all whose skin is darker than their own. When Woman dares to stand forth in her own beauty and strength, to follow the highest aspirations of her soul, and call all her faculties into action, then we shall have a noble race. God speed the day!

TO BE CONTINUED.

SIGNS OF THE TIMES.

Orthodoxy has been operating extensively here, for the last few days. The Infidel camp was besieged, and a regular war waged against them; the battle was fought, but the victory was not won; Infidelity still holds the field. This was not, however, owing to any cowardice on the part of the vanquished; for the Lord's cause was contended for with great noise and confusion; the Enemy was warned, but would not hear: Infidelity was cautioned, but heeded not. The orthodox God was appealed to, in behalf of his own cause; and, verily, he, too, was, "peradventure, asleep, or on a journey;" for not a soul was wounded, or a prisoner taken, during the contest. How significant are these signs!

Churchianity has been assiduously administering, with professional skill, to the world for nearly twenty centuries; yet the patient is no better now than in the days of Charlemagne; therefore, reason tells the people that a change of Doctors and treatment is necessary; AND THEY WILL HAVE IT. R. P. A.

Somerville, Ohio.

SUCKERS, BEGGARS AND BIG-BUGS.

MR. EDITOR —

I have been away out west, among Hoosiers and Suckers. Yes, actually, I have seen the genuine article. Now I will tell you a secret—perhaps you do not know every thing under the sun, though they do say you Editors are mighty wise. Well you see a Sucker is just like other men—not a bit like fish that I could see. They eat, drink, walk, talk, "just as natural as nature." Why, I always thought a sucker was—Oh! I cannot tell you what, but something kind of fishy and outlandish. You can judge of my surprise when I found them just the contrary. They live in the midst of beautiful fields, in real houses, not log huts, but substantial frame houses, which are dotted over the immense fields of which I have spoken, and look for all the world like islands in the ocean.

The proper name of these land oceans is—prairie. One I saw was three hundred miles long, with a railway running the whole length. They say they look very beautiful in summer, when variegated with flowers and snakes, which last article, by the way some people do not consider pretty. I will leave it to you to decide, whether their antipathies are right or not.

Something else, too, the Suckers have, which I was sorry to see. They have—let me see—what is the name? Oh, I know! BIG BUGS. Did you ever see any? They are queer creatures, I can tell you. I have sometimes thought, they would like to turn every one to icicles that they did not think equally as big as themselves. What a world they would have, if they could have things their own way! I expect they would smile by measurement, walk by—but what am I talking about? they would never think of such a thing as walking.

They have—well now try and guess what. "Can't" Oh! Oh! you ai n't a real Yankee, are you? I suppose I must pity your ignorance and tell you. Why, churches, to be sure. Do you think they are such heathens as not to have meeting-houses?

They told me, they sometimes have sermons in them. I attended a meeting one day, in expectation of hearing something of the kind; but, lo and behold! a BEGGAR was in the pulpit, who spent a full hour begging with all his might. When he had finished, a man handed a hat round for people to throw in the dimes. The would-be sermonizer, and people, were engaged meanwhile in singing.

The man, after he had waited on the people, stepped up to the pulpit and emptied the silver crumbs on the seat inside.

The speaker stopped, turned, looked at the lucre, with his whole soul in his eyes; then went on singing when he should have given out a verse

He soon saw his mistake, stopped, blushed, looked very confused, gave out the verse, sang it through as fast as possible, and seemed quite relieved when the benediction was said, and he was at liberty to view and count the siller.

I really pitied the poor fellow, but hope the money was balm to his soul. Perhaps you have some of his kind among you.

I might tell you much more about the Suckers but at present the spirit does not move me.

ATHALIE.

MISS AMPLETT.—Wishing particularly to communicate with this lady, any one knowing where she can be addressed, would oblige by informing us, without delay.

She is authorized and invited to act as agent for this paper.

PAYMENTS.

D. W. Swartz, 30c., W. Davis, \$2. (The dollar for the paper was duly received.) D. Wier, \$2. (We can furnish the books at the prices mentioned, free of U. S. postage. Hitchcock about \$1. Five subscribers in Laona, \$4. D. S. Ramsdell, 27c. Dr. Mohr, 27c.

\$1 each—W. Thistlewaite, S. Lynde, Fk. Smith, Chas. Eastman, Jas. Dempsey, J. Walton, Dr. Matthews.

Joel Saunders, Curtis Edwards, Mr. Brown, Yorkville; D. Westerfield, Hy. Browenberg, Thos. Reynolds, Aaron Evans, Thos. Clegg.

Vanguard.

SATURDAY, APRIL 5, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

WHO'S TO BLAME?

Much has been said about Woman being deprived of her rights by man; but a closer examination will prove that she is far more wronged by HER OWN sex than by the other.

Who are the most penurious and exacting, with their domestics and seamstresses? Women. Who are the foremost in frowning down a beautiful and convenient costume which, if generally worn, would enable women to follow avocations from which they are now debarred, on account of their cumbersome clothing? Women. Who are the first to sneer at any efforts to improve the social and political condition? Women. Who compel their female children to wear corsets and other murderous appliances for making them weak, sickly, miserable [and good-for-nothing SLAVES? Women. Who keep girls in doors pining away, when they should be acquiring health and strength in the fields and woods? Their mothers. Who compel men to spend all their energies and waking hours in money-getting, that women may load themselves down with unsightly and expensive dry-goods, and then complain that their husbands, are brutes, after preventing them, by extravagance from having time to cultivate their higher faculties? Women.

————— "Know ye not,

That he who would be free, HIMSELF must strike the blow?"

Let women manifest a determination to BE THEMSELVES, and not the creatures of Paris milliners—to be respected, if at all, for what they ARE, not what they HAVE, or PRETEND TO BE, let them be more like reasonable beings than creatures of impulse, let them court responsibility, as well as claim freedom, and no MAN—few in the SHAPE of men—would oppose their efforts for emancipation. Let them USE what freedom they have, and the opposition to their having more would sensibly and speedily abate. Neither men nor laws compel them to wear stays, corsets or babies' long-clothes. Let them substitute for these, garments befitting WOMEN and WORKERS, and thus QUALIFY themselves physically and mentally, to fill the positions they occupy, and the opposition they will then receive won't amount to more than enough to furnish healthy exercise to the propelling and executive faculties.

It is said that women are excluded from printing offices: this is too much the case; but is not so much to be wondered at, when we consider that not one woman in a hundred of those capable of learning to set type to advantage, could lift an ordinary form: consequently in offices in which women are employed, men have to laquey after them to do all the heavy, dirty, disagreeable work. A similar result would take place in other kinds of business not admitting of much division of labor.

But this is not the only disadvantage: teach a girl to set type, and, under the system of isolated households, all the type-setting she is afterwards either able or willing to do, might be carried in one's pocket without inconvenience, in

most cases. It would be a great waste of time to teach girls a business which not one in ten will follow. It is, therefore, not much to be wondered at that, in a competitive age, business men prefer that kind of labor which takes least overseeing, and refuse to pay full price for that which is uncertain, temporary and inferior.

Should there be any occasion, hereafter, to have regular help in this office, I would prefer females to men, both as to convenience and principle. I make these remarks not to oppose the Woman's Rights movement, but to defend my own sex from the aspersions wantonly or thoughtlessly cast upon it by negative bawlers for Woman's Rights, having nothing to recommend them but unlimited volubility. The Woman's Rights movement has been, in this country, thrown back at least one generation, through being taken in hand by such half-baked, unphilosophical enthusiasts.

I would probe the wound, only to cure it: I would exhibit the difficulties which stand in the way of realising, only to suggest efficacious measures for their removal. The remedies are:

Early physical culture and freedom of motion, giving robustness both of mind and body. This implies a dress admitting of rapid and vigorous motion.

To remember that rights imply duties. Hence, those women who want their rights should not (if they mean to obtain them) endeavor, as most women do, to throw on the other sex nearly all the heavy and disagreeable work of life. As things now are, it may do to patch up one wrong by another; but those who seek JUSTICE must take the rough side, as well as the smooth; those who want RIGHTS must prepare to give up some things that they regard as PRIVILEGES, but which are only CURSES sailing under false colors.

The UNITARY HOUSEHOLD is another efficient remedy. The slavery of Woman is mainly connected with the excessively extravagant, laborious and uncomfortable method of performing domestic labor, which is unavoidable in the isolated household; and must be permanent, until domestic labor is divided, and hence economized, as in a manufacturing or business establishment. If other labor were as wastefully managed as domestic, universal bankruptcy would be unavoidable.

Approximation to unitary homes, such as co-operative wash-houses, bakeries, cooking-ranges, sewing machines, &c., should be attempted wherever practicable, on the principle of Equivalents. (See Warren's Equitable Commerce.) Where there is isolation, there MUST BE slavery; where there is co-operation, there MAY BE freedom. A.C.

Since writing the preceding article, that sensible and practical Woman's paper, the LILY (of Richmond, Ind.) has been received. Among other matter of importance and interest, is a PRACTICAL letter from Mrs. GAGE, containing the following significant postscript:—

"A lady friend at my elbow says, 'Do n't blame the men. If the women wished to dress sensibly and live sensibly, they could do so. There is nothing in the way.'"

WARREN CHASE lectures in Phillips Hall, Dayton, three times, on Sunday. April 5th.

ANSWER TO JOHN GILLIS.

FRIEND GILLIS—For one reformer to fault another for not doing his work, is as absurd as for the ox to tell the lion how improper it is for him to eat flesh, for grass would be much better. You have your work to do, why cannot you do it, and allow Joseph Treat and William Denton to do theirs. You say, "as long as there is a want for Gods, Bibles and Theologies, there will be such things." Just as true is it that as long as there is a want for Drunkenness, Slavery, and Licentiousness, there will be such things. Hence, Temperance, Anti-Slavery, and Physiological Lecturers should cease their labor and become school teachers and educate the world out of these things. False Gods, corrupt Bibles, devilish Theologies, etc., sustain crime, give the highest sanction to immorality, and while people are wrapped up in them, they cannot and will not hear your Physiological reform.

You seem to imagine that I do nothing but attack the Bible and Theology, but in this you are mistaken. I lecture on Temperance, Physiology, Marriage, Slavery, Education, Phonotypy, and a number of other practical subjects, and notwithstanding my "crazy" notions in Theology, can get out as many to hear me as lecture rooms will hold.

No one wishes to take your Bible from you; but you have no more reason to complain of us for exposing its absurdities, than others have to complain of you for exposing the bad habits of the people.

You say, "Let us quit growling about the Bible." I might say, Let us quit growling about Disease, Slavery, and Intemperance. If you do not wish to growl about the Bible, no one wishes to compel you—but because you have a "nobler employment" than debating about the Bible, you must not imagine that your work is every man's work, and that what is the noblest employment for you is equally so for everybody. Your philosophy would have sent Jesus round selling Physiological works, and lecturing on Phrenology, and George Fox back to his shoemaker's bench, with an intimation that he had better cease growling at the sects, and not "butt his head against people's prejudices.

You think the best way to teach radical doctrines is to take a subject but a little in advance of people's minds, and thus lead them on step by step. Suppose that your thought is correct, are all the people on the same level? Are there none prepared to go higher than your teaching would lead them? Have you yourself arrived at the *NE PLUS ULTRA*?

It is very strange that where people crowd to hear me lecture on RADICAL reform you do so poorly. I can only account for it by supposing they have got so far ahead that they don't wish to turn back and take baby steps with you.

W. DENTON.

WOMAN'S ELEVATION.

The select committee of the Ohio Senate have reported in favor of giving Woman the elective franchise.

A bill has been introduced into the Canadian Legislature, by a "conservative lawyer," giving to married women exclusive control of any property possessed by them previous to marriage.

A Woman's Rights convention is to be held at Richmond, Ind. May 7th and 8th, commencing at 10 P. M.

OVERPOWERING!

Dr. and Mrs. M. S. G. Nichols were received into the bosom of the "Holy Roman Catholic Church," on Sunday, March 29, at Cincinnati.

A man noted for swearing tremendous oaths on trifling occasions, was on one occasion engaged in teaming a load of potatoes up a hill. Some boys, knowing his propensities, slipped out the rear board of the waggon, and anxiously awaited the explosion. When the top of the hill was reached, the load of potatoes had disappeared. Grimly and indignantly he surveyed the scene of desolation in silence. He could find no oaths adequate to express his feelings—and calmly remarked, "Gentlemen, I am unequal to the occasion."

The editors of the "Vanguard," after a special pow-wow on the subject, have come to the conclusion that they are "not equal to the occasion."

A LIBERAL SCHOOL.

Those who wish their children to acquire a knowledge of science, literature and the fine arts, without being, at the same time, compelled to swallow old-fogy prayers and creeds, are referred to the advertisement of the INDIANA LIBERAL INSTITUTE, on the last page. In a truly HARMONIAL school, Agriculture, Gardening, Physiology and the common handicrafts should form LEADING branches; one hundred acres of land are attached to buildings, and a willingness professed to introduce something of the kind, so far as circumstances permit.

Extracts from Correspondence.

From A. F., Newhaven, Hamilton Co.

"I have been an investigator of Spiritualism, and a believer in the phenomena about four years, and through its manifestations, I have a confirmation of the facts set forth in the Scriptures of the Old and New Testaments, of which I have always had a speculative belief. If Spiritualism proves anything to me, it proves that the main tenor of those Scriptures is true. I have not progressed far enough to throw them aside as heathen mythology; and, as I have never been taught any higher or nobler principle by Spiritualism than I am by the Scriptures, I consider it would be as great folly to throw the latter away, as for a mariner to throw away his charts and compass because he found them imperfect.

I am not so bigoted, however, but that I can see contradictions and discrepancies: I do not believe because my forefathers believed, but because reason, nature and experience teach me that they contain many things worthy the consideration of the most highly developed intellect; but I do not believe, with Orthodoxy, in their infallibility. We must remember that they were given to our race in a dark age, when the mind of Man was less developed than at the present day; and, until we come into the principles therein contained, I do not expect that we shall progress much higher.

I was an orthodox believer sixteen years of my life; but about twelve years since began to see the rottenness of the system, since which I have been searching for the Church of Christ, but have not found it organized on earth. * * *

I stand alone in this place, a firm believer in the manifestations. * * * was developed a healing and speaking medium before she came here: but, as the people here were all unbelievers, and down on Spiritualism, she soon began to doubt her own senses, and, finally, united with the — church. * * No lectures on the subject in this place."

It is, perhaps, but little known among Spiritualists that there are large numbers of R. Catholic and orthodox spirits having, by the laws of spiritual affinity, readier access than a more advanced class to persons like those with whom our friend is located. These spirits, not finding in the spirit world the "hell" they were told so much about, conclude that their religious ideas have saved them from it, and that they are in heaven, regarding missionaries from higher spheres as emissaries of Satan. They are well aware that open intercourse between the inhabitants of earth and the spirit world is rapidly demolishing the old landmarks which they deem essential to salvation; therefore, they use their utmost efforts to prevent, retard, or falsify such intercourse. Like their orthodox brethren on earth, they don't stick at a "pious fraud," now and then, to "save a soul!"

But, while discouraging OPEN intercourse, they are always ready to influence by impression. Our friend, by removing to an orthodox place, has placed the medium under the influence of a corresponding class of spirits: the result shows the importance of residing in CONGENIAL NEIGHBORHOODS to those who don't wish their families to relapse into the orthodox slough. "For we wrestle not with flesh and blood," &c.

"I live within one mile of the Whitewater village of Shakers. They are a fine people, and I like to converse with them; but I think that they have their errors."

By a letter received from Jesse Wright, Camden, Ind., and information received last fall, it appears that the Quakers have been, for some time past vigorously engaged in demolishing themselves by endeavoring to expel from their body the very thing which gave them existence as a sect, and without which they must soon cease to be different from "the world's people"—Spiritualism. The following is an extract from their fulminations on Phœbe Crow:

"The desolating effects experienced by many that have been thus led away, causing in some, derangement of mind, and estrangement of the tenderest ties of affection, ought to be sufficient to convince a reflective mind that it is the work of an enemy."

Then, according to these logicians, Christianity and Quakerism are both the "work of an enemy;" for Christ said that he came "not to send peace on earth, but a sword;" and predicted the "estrangement of the tenderest ties of affection. (Luke xii, 49—53.) It is matter of history that Penn's embracing the principle and practice of Quakerism caused him to be disowned by his relatives—thus causing "estrangement of the tenderest ties of affection." So with all great truths in their early stages, their advocates must atone by suffering in some directions, for being before their age.

The following is a portion of her answer:

"I believe that the spiritualism now manifested is actuated by the same power that showed Daniel Nebuchadnezzar's dream, and interpreted the hand-writing on the wall. * * Does the enemy of our soul's peace preach glad tidings to the poor? does he send his angels to visit the sick, to feed the hungry, and to clothe the naked? I do not believe that he does: but I do believe that if Friends would not be afraid of each other, and of their Discipline, that they would come forth, and see some of the beauties and the glories that are now in the world under the name of Spiritualism."

Thanks to Hon. L. C. Todd for a copy of his speech before the Ohio Legislature in favor of a bill to amend the act passed March, 1854, providing "against the evils resulting from the sale of intoxicating liquors in the State of Ohio."

In his introductory remarks, Mr. T. says, "I have no special instructions from my constituents, nor do I need any." True! Mr. Todd knows that what Old Geauga says, she means; and he does not need her to tell him the same thing twice. His constituents had sent him there, knowing his sentiments in reference to the Liquor Traffic; and he had no occasion, at the end of a few weeks, to inquire of party wire-workers at home if he could not serve the few better by turning traitor to the interests of the many.

I have been looking for some place to commence an extract, but need to insert the whole, and only regret that our paper is not large enough to justify me in doing so. It should be read and re-read, until its truths are daguerretyped on the hearts of the people.

E. M. F. D.

P O E T R Y .

THE DEVIL IS DEAD

Sigh, priests;—cry aloud;—hang you pulpits with black;—
Let sorrow bow down ev'ry head;
The good friend who bore all your sins on his back,
Your best friend, the Devil, is dead.

Your church is a corpse;—you are guarding its tomb;
The soul of your system has fled;
That death-knell is tolling your terrible doom;
It tells us the Devil is dead.

'Twas knowledge gave Satan a terrible blow;
Poor fellow, he took to his bed;—
Alas! orphan'd priests! that such things should be so;—
Your Father, the Devil, is dead.

You're bid to the funeral, ministers all,
We've dug the old gentleman's bed;
Your black coats will make a most excellent pall,
To cover your friend who is dead.

Aye, lower him mournfully into the grave;
Let showers of tear-drops be shed;
Your business is gone;—there are no souls to save;
Their tempter, the Devil is dead.

Woe comes upon woe; it is dreadful to think,
Hell's gone, and the demons have fled;
The damned souls have broken their chains, every link;
The Jailer who bound them is dead.

Camp-meetings henceforth will be needed no more;
Revivals are knocked on the head;
The orthodox vessel has stranded on shore;
Her Captain, the Devil, is dead.

Build your churches, they are ours,
By a law ye have not known;
Raise your steeples, flank your towers!
Truth shall claim them for her own.

Marble, be the solid walls,
Granite, the foundation stone,
Error, build thy princely halls!
Truth shall claim them for her own.

[From Poems for Reformers, by W. D.]

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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