

The Vanguard

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SPIRITUALISM AND CHRISTIANITY.

The leading Spiritualists recognize Jesus Christ as a perfect man. The foundation of its claim, the subordination of selfishness to love to God and man. Love is the fountain of all goodness, beauty, and perfection, the highest principle of life, and one of the sublimest attributes of Deity.

Christ's teachings are recorded, not by himself, but by men in every respect superior to him, and less endowed with spiritual power. Many think their understanding of him imperfect, and their record otherwise defective, and that they attributed to supernatural causes many occurrences that, in the light of increased knowledge, were evidently caused by purely natural agents.

I speak of Christ as of the NATURAL Christ of reason, as he is in truth, not the SUPERNATURAL Christ men have made him—a being of the affections, not of the reason. A belief has thus been built up, based on supernaturalism, excluding inquiry, and professedly infallible and suppressing reason, in order to ensure a conformity to the caprice, convenience, and expediency of theologians.

It should be the work of Spiritualism to teach and explain TRUE Christianity, expel that which is contrary to nature and reason, and confirm all truth wherever found.

People are easier governed if kept ignorant, their reason crushed and their affections only worked upon, than when taught a religion equally adapted to the heart and the intellect. Educated and intelligent persons whose spiritual natures are well developed, are not likely to be LED at all, but will become individually independent, in which case the ambitious and proud, and all kinds of aristocrats cannot so easily use and abuse them for their own selfish purposes. To such, a rational religion is neither pleasant nor profitable.

Hitherto, this aristocratic principle has prevailed; but in spite of difficulties, through the influence of truly great men and martyrs to the truth in all ages, the Law of Progression has produced results to an extent which fits people at the present day, for the reception of truths to an extent heretofore unequalled.

VICTOR ROHM.

TO THE LADY READERS OF THE VAN-GUARD.

That "agitation of thought is the beginning of wisdom," has been clearly demonstrated in the experience of the past. Before any RADICAL improvement in long established usages can be made popular, the subject must be agitated by those who have conceived an improvement. A considerable portion of the intelligent females of Ohio, are willing to have the pool of thought agitated among themselves; and there are some who dip in their own oars, and paddle to the purpose.

Long enough has the female mind, like the miser's talent, been buried in a napkin. With the earnestness of a brother's love, I ask you to give an impulse to the already agitated questions:—"What are the legitimate rights of the female?" "Has Nature endowed her with the right to position and consideration in society equal to the male?" "Has she the right to call man her brother—her equal?" These are questions which are moving upon the most intelligent portions of the female mind. From them, the question has gone forth: "Shall we have our natural rights restored, or must we TAKE them?"

The present social organizations do not recognize the female as a citizen! She is but an adjunct to man, whom she is bound to acknowledge as her lord! Man, in compensation for this breach in her rights, will fondly caress her and call her his "bonic lassie." He will chat with her in the parlor, walk with her in the hall, walk with her upon the green, and splash out among the gay and giddy throng, with dashing steed and gilded equipage until the ardor of his nature is satiated at the shrine of angel purity; when the scene is reversed—a mighty "change comes over the spirit of his dream;" the plaything of the parlor has become the drudge of the kitchen; she who moved like a nymph in the graceful dance, with form erect and elastic step, is now the slave of the wash-tub and the mop-handle. If she make a wry face or utter a complaining word at her monotonous and servile position, her lord will perhaps very complacently reply:—"Woman, don't begin to kick in the traces now. You are fairly harnessed in. The law, by your own consent, has made you my

property, and nature has made you my help-mate—which means, you are to keep my house and babies clean and tidy, starch my linen and black my boots, and let me strut the streets with a cigar in my mouth.”

How often is this language *ACTED*, if not spoken! If such kind words and gentle means will not suffice to reduce her stubborn nature, he may, perhaps, have recourse to kicks and blows, commending her, at the same time, to the tender mercies of the devil.

The Lord have mercy on her now! for the Statutes of Ohio place her but little higher than goods and chattels—a little above the down-trodden, sable daughters of Africa.

But the watch-word has gone forth:—“Woman *MUST* be free!” Many noble brothers respond,—“She *SHALL* be free!” But before she can be emancipated, woman must come forth and assert her rights boldly, independently, or she will suffer on.

You should know yourselves—your true position—the resources of your own God-given faculties. Once in possession of this knowledge, you will rapidly glide into that position which you are so admirably fitted to adorn in the universe of mind.

Adorn and exercise your intellect, and you will command more admiration, esteem, and love from man than by all the lace, and ribbands, and costly drapery, and fippant coquetry that infest Christendom.

T. M. EWING.

LETTER FROM DR. AND MRS. NICHOLS, Giving an account of their conversion.

INTRODUCTORY LETTER,

To the Most Rev. J. B. Purcell, Archbishop of Cincinnati.

MOST REVEREND FATHER.—If it were possible, and could promote the greater glory of God, we should be glad, in finding rest and hope in the bosom of His Church, to escape from public observation, and devote the remainder of our lives to the care of the sick, and such works of charity as lay within our power.—But it is already apparent that such a course may not be permitted to us. We have been widely known, and our works, for a number of years, have had a large circulation: we have been still more widely misrepresented and misunderstood. We have also been the centre of a large society of Reformers, who have acted with us, more or less, in the propagation of our opinions, and in our efforts to prepare for a New Social Order.

All these,—our friends and our enemies—those who have believed and acted with us, and those who have misrepresented and slandered us,—have now to learn that we have accepted the Doctrines, Morality and Discipline of the Holy Catholic Church. This intelligence will be received with incredulity by some, with astonishment and indignation by others; by many, doubtless, with ridicule and contempt. The Socialists, Spiritualists and Reformers with whom we have been connected, will regret or blame our defection and desertion; or say, as one has already said, in the bitterness of her heart, “Have the Nicholoses, too, sold the Blessed Lord for thirty pieces of silver?”

I feel that we owe to all these persons—to all the readers of our writings and acceptors of our doctrines, and to all who are interested either in us, or in the opinions and movements we have advocated, an explanation, or, at least, a simple relation of the facts of our conversion. We may not be able to give such “a reason for the faith that is in us,” as will be acceptable to them: but they all have the right, and many of them, I believe, will have an anxious desire to know the truth. Many of them are dear friends—pure and honest seekers after truth, and holiness of life, who have stood by us in evil report, and made many sacrifices for conscience’ sake. To these dear friends who have been seeking with us, the way of life and salvation, we owe such an account of our conversion to the Faith of Christ and his Holy Church, as may, by the grace of God, bring them also to an acceptance and enjoyment of a like blessed faith.

We have, therefore, dear Father, prepared the following narrative, containing the simple facts in our case, stated as concisely as the subject would admit, which, with your approbation, we propose to publish for our friends, and all whom it may concern, praying that Almighty God may bless this confession, both of our

errors and our faith, to his greater glory, the advancement of his Church, and the good of humanity.

Craving for us and those we love, your paternal benediction,
I remain, in Faith and Obedience,

Your affectionate Son,

T. L. NICHOLS.

To the Most Reverend J. B. PURCELL,
Archbishop of Cincinnati.

LETTER TO OUR FRIENDS AND CO-WORKERS.

DEAR FRIENDS:—Dear as our own life—friends who have suffered with us in the most painful misunderstandings and the vilest reproach from honest conservatives and worldly self-seekers, for what we have considered the highest truth. The news you have heard of us is true. Strange, incredible, sorrowful as it may seem to many of you, it is true that we have become members of the Roman Catholic Church.

We come now to ask you to suspend for a while, your judgment before you decide that we have become fools and are deceived; or, still harder, that we have betrayed the truth. Wait, friends, until we explain how much truth we have gained, instead of lost. Wait until we show you, by incontestable demonstration, that we have given up nothing but the evil and impossible.

Let no one suppose that we have lost sight of the evils that we have so long and so deeply deplored, because we have come, through Infinite Mercy, to accept the grace of God through the Order of his Church, as the Divinely appointed means for removing these evils. And let no one suppose that we despise any wise, true, honest effort for individual and social redemption, because it is not outwardly and seemingly of the Church. The disciples said to Jesus, “we saw some casting out devils in thy name, but we forbade them, because they followed not with us. And Jesus said unto them: Forbid them not, for they that are not against us, are for us.” We fully believe that every orderly and available effort for the good of man, is of the Lord and his Church, whatever name the person may bear who does the work—whether Jew, Mahommedan, Infidel, or Christian; that God alone is the author of good, and Jesus Christ, the Emmanuel, God with us,—that is, the Divinity united to Humanity, is alone the author of good to our Human Race, and the Planet which is our temporary residence.

And now, dear friends, I will give you as clearly as it is possible in a brief space, the steps in our progress which have brought us to our present stand-point. The first steps many of you already know; but I shall briefly review the whole ground of our recent experience.

In the autumn of 1854, Mrs. Nichols became what is called a subjected medium for spiritual manifestations and communications. As we are now speaking to those who are spiritualists, we have no converts to make to the truth of these phenomena; and as we are also speaking to friends who entirely trust our veracity, we shall relate our history just as it transpired, premising that we do not consider any statement or doctrine true because a spirit makes or teaches it. We had had abundant proof that there are good and bad spirits, as there are good and bad men, and we judge both by similar rules.

In the beginning of the manifestations, in the case of Mrs. Nichols, she was told, “If you open your mind indiscriminately, bad and worthless communications will be made to you.” From this warning and the fact that a communication was made to us through another medium, giving the name and residence of a friend at a distance, unknown to the medium, and stating that this friend was dead, with the disease and other circumstances, when all was entirely false, we were effectually put on our guard against indiscriminate communications; so much so that we have not been willing to visit mediums, or to receive communications as verities, except from three mediums, nor have we always given these full reliance. Others may be equally truthful, but we have been restrained from visiting mediums to examine their truth or falsehood, and some very unworthy ones have come in our way.

We say, then, that we have not accepted anything coming from a spirit, because of its ultra mundane origin. We have accepted what came to our highest sense of right, and what commended itself most graciously to our faith, and most clearly to our reason. Those who say that we have accepted the dogmas, morality, and discipline of the Catholic Church, because they have been communicated to us by spirits, in a mere blind credulity, without faith or understanding, do not know what they say. We utterly deny the imputation. We have accepted the dogmas of the Church, as explained by what purported to be the spirits of two eminent Catholic Saints; but so clear and beau-

tiful was their explanation of the soul and meaning of these dogmas, that we could as well have turned voluntarily from Heaven to Hell, as to refuse to believe these Heavenly doctrines.

(One of these doctrines being endless roasting of all who don't believe in kissing the Pope's toe, &c.,—as a preliminary operation to which a little preparatory scorching here has sometimes been prescribed by zealous ecclesiastics of that church and others, when backed by the "secular arm." Very "clear and beautiful," no doubt, was the explanation of these dogmas! Would n't the FIRE of an AUTO-DA-FE throw an additional LIGHT upon the subject? A.C.)

Mrs. Nichols had been accustomed for years, to see the shades of departed persons; in several instances, she had seen the appearances of living persons whom she had never seen. It would be as useless for us to assert this fact to any but Spiritualists, as to assert the miracles of the Catholic Church to Protestants and Infidels. But happily, we are not here to prove the verity of spirit manifestations and clairvoyance. Our friends have with us so far, a common faith.

In the winter of 1856, a spirit appeared to Mrs. Nichols while in circle, who declared himself Jesuit, and told us that we were seeking the same goods that this Society sought. We may, perhaps, say with safety, that we knew as little of Catholicism as of Paganism, and it seemed strange to Infidel Socialists that they should be said to be working for the same end as that of a Society which has given a word to our language, signifying, in all Protestant minds, tortuosity, cunning, and fraud. But when we examined the history of this Society, we were convinced that their aim was the highest good of the individual and the race, and we were and are fully conscious that however mistaken we have been in thought and in method, we still aimed at the highest good, and this blessed interior consciousness is of more value to us, than the praise of all the earth. We were earnestly advised by this spirit to examine the history and doctrines of this Society.

From the beginning of Mrs. Nichols' mediumship, she would not, as a rule, speak with any spirit or come under the influence of any, who was not permitted to come to her and endorsed by her guardian spirit, who first convinced her of her mediumship, and who had promised to guard her from all harm, in its exercise. By the advice of this guardian spirit, she broke off friendships in this world, and guarded strictly against indiscriminate circles, mediums, and manifestations. Our circles were also strictly private, being held by ourselves or those intimately connected with us. As this Jesuit spirit was not specially introduced by her guardian spirit, though no check was felt against him, she paid no attention to his advice. Dr. Nichols, however, procured a Protestant history of the Society of Jesus, and read it with much interest.

Six months after the occurrence related above, a venerable shade appeared in circle to Mrs. Nichols, wearing a dress resembling that worn by the Order, which she had not seen, and having also a rope girdle about his waste, the knotted ends of which were stained with blood. He rebuked her earnestly for not having examined Jesuitism, and exclaimed, "JUSTICE! justice to the Society of Jesus!" He said his name was Gonzales, and we heard afterward that he was one of the early Jesuit Fathers—a missionary and a martyr.

So earnest was the demands of this spirit that we should examine the doctrines and records of this Society, that Mrs. Nichols wrote to the Archbishop of Cincinnati, stating the circumstance, and asking what books we should procure, and was by him referred to the Rector of St. Xavier's College.

Near the same time, the shade of the venerable founder of this Society, St. Ignatius de Loyola, appeared to Mrs. Nichols, and gave her what he called "a method of reduction." It was directions for an order of life that we believe to be Divinely inspired, and which we hope by the grace of God, communicated through his Church, to live to in holy obedience.

[CONCLUDED NEXT WEEK.]

HARMONIAL PHILOSOPHY VS POPULAR THEOLOGY.

BY ANDREW RICKEL.

The facts of Spiritualism demonstrate that a blind, superstitious faith in the infallibility of the Bible is one of the most formidable hindrances to social progress. Forbidding the use of reason in examining the Bible, this principle makes fools, in this

respect, of all its votaries, stopping all inquiry, free thought, speech, and investigation.

In a former article in the "Messenger," I have shown that the Old Testament contains some statements which are self-evident falsehoods and inconsistencies; and that the list of cruelties and absurdities therein ascribed to the Deity, might be extended almost without limits.

But millions who assent to this, believe the New Testament to be free from such defects. I would willingly let such people cling to their idols, could any good end be thereby subserved; but believing this idea to be more injurious to human progress and well being than any other cause—perhaps than ALL other causes combined—I wish to examine the fundamental doctrines of the popular Christian Theology, and show them to be irrational, inconsistent, partial, cruel, extremely despotic and entirely useless.

Different doctrines are taught by different writers—and, in some cases, by the same writers—of the New Testament. There is taught NATURAL RELIGION or true righteousness, such as consists in doing righteous acts and living usefully, devoting all our powers and faculties to the good of humanity and the honor of our maker.

There is also taught what is called the orthodox theology—such as the Trinity, original sin, the plan of salvation by imputed righteousness, everlasting happiness for believers, and eternal damnation to unbelievers, the divine authority of the Bible, and of church and state governments: in these doctrines lies the mischief.

The great mischief in the doctrine of the Trinity is, that the man, Jesus, is considered as a god, and his words are taken as a finality, and, of course, are used as a damper on all questions in theology and sociology. But this doctrine is not plainly taught in the Bible; it is one of the assumptions of the church of a later date. The doctrine of original sin and the plan of salvation by imputed righteousness, were first taught systematically by St. Paul. These doctrines are, that on account of the first pair of the human family eating the forbidden fruit, the whole human family became guilty before God, and death was not inflicted, as threatened by the Almighty, on the guilty only, but on the whole human race, (and, as some believe, on all living creatures;) that sacrifices were offered in all times and by all nations to appease the wrath of God, and that God was not fully satisfied, until his "only son" was murdered to allay his fierce anger, (or justice, as some call it,) and to reconcile him to man: still this does not satisfy him, unless the condemned creature believes all this with all his heart, and cries to God for mercy with all his might, and "always prays without fainting." Think of it! Does not this theory ascribe a worse character to God than does any part of the Old Testament? first, in condemning millions upon millions of innocent human beings to sin and death, because others did as they were tempted, by God and the serpent, (said to be the devil.) Then, God did not provide a remedy for many thousand years, so that myriads died without ever hearing of this "saving scheme." Then, think of the remedy!—one part of the trinity, or Deity to murder the other, instead of guilty men, made guilty by others, who were tempted by God himself.

But, perhaps, some will say that God did not kill Christ, nor wish to have him killed. Well, if that was the only way to save the world, then God either wished it done, or wished all mankind to go into perdition. But we have positive proof in the New Testament that he wished Christ to be murdered; for when Christ prayed, in agony, to be exempt from a cruel death, if it was the will of God, it availed nothing, although he was righteous, and "had done no violence, neither was deceit found in his mouth;" still his prayer was not regarded; God forsook him, and let him be murdered, and on the cross he cried out, My God, my God, why hast thou forsaken me! When Saul of Tarsus prayed, though a blasphemer, a persecutor and a MURDERER, yea, the chief of sinners, his prayer was granted! This is some of the CONSISTENCY of the New Testament!

And so it was the will of God, the devil and the Jewish mob, that Christ should be murdered; and, of course, it would have been useless for Christ to have called on the 12 legions of angels to help him! The parties in this tragedy least to blame, were Judas, Pilate and his wife. Judas betrayed him for money, and, no doubt, thought Christ could not be killed, as is evident by his subsequent conduct and confession. Pilate washed his hands, to show that he considered Christ innocent; and Pilate's wife entreated to have his life spared.

(CONCLUDED NEXT WEEK.)

☞ The Spiritualists of Sacramento, Cal., hold regular Sunday meetings.

Vanguard.

SATURDAY, MAY 2, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

DR. AND MRS. NICHOLS.

We had intended to give a summing-up of the pros and cons in regard to matters connected with their recent conversion, obsession, or whatever else it may be; but having received a pamphlet containing an account of these transactions signed by their names, we have considered it advisable, before saying much more on the subject, to reprint this pamphlet in the Vanguard. We said, a short time since, that this paper was free, even to the Pope and the devil; in this issue we prove it, the nearest thing in nature to the latter conception being a Jesuit.

It may not be out of place, however, to remark that this pamphlet strengthens our previous conviction, that it is NOT Dr. N. that joined the R. Catholic church, inasmuch as, if he was not actually ejected from the form, as stated, he has, to all intents and purposes, lost his individuality, and become a Jesuit tool.

While connected with Reform movements, their measures were, almost without exception, so ill conceived and so badly carried out, that they never failed to injure any movement with which they became connected. After having almost demolished the Equity movement on Long Island, N. Y., by injudicious efforts to assist it, they moved west, to do the same kind offices for Spiritualism and other reforms here; but, latterly, the reformers in this region have not appreciated their services as leaders to the extent anticipated, having so far outrun their teachers as to PRACTICE that "Individual Sovereignty" about which the Nicholises only TALKED.

If Dr. N. has been dispossessed of his corporeal tenement in the manner alleged, it would be just as well for him to stay so: and, having learned something by his failures here, work in another sphere to some advantage.

All has happened for the best.

A. C.

A FEMALE JESUIT.

EDITORS OF THE VANGUARD:—Your paper comes to me in my quiet Green Mountain home. I am at a loss to know who sends it; but I read it with the same honest and truthful heart, willing to "prove all things," holding fast that which is good.

You say a word to Reformers, and as I am ranked in that class, I will say your advice is very good; and as I am forced to believe wrong things of others, I shall not be condemned when I say something about them.

Mrs. Mary Gove Nichols has done me a great wrong which she can never undo, and which it would be well for her to atone for. My husband was formerly one of her loves, and thought there was no woman as good as she was. She told him, by the advice of the spirits, that it was his duty to separate from his loving, devoted wife, and get another woman. She introduced him by letter, to a Mrs. Q——, living in friendly relations with her own husband, in N. Y. After a protracted correspondence with this woman, on my return to my maternal home, he visited her and made arrangements for her to leave her husband, and he, his wife, sending her own husband to the far West to seek another love, and me the intelligence that he had no longer any sacred love for me, desiring a legal retraction and separation, without stating any provocation whatever.

God only knows what I have suffered from that time. I shall not protract this epistle with the portrayal of my sufferings.

O, how I trusted that he would see his folly, and return to me a better man! But he does not acknowledge that he has done

me a wrong, and still lives in intimate relations with this "affinitive" woman.

I came back to him from my visit home, and with tears, and entreaties, and every argument I could devise, I besought him to return to the heart he had left. I received for an answer: "You are no longer my wife. I am free to do as I please," which he has reiterated again and again in my ears. My friends at home were aggravated and wounded by his conduct, and my brother came for me at Cincinnati, and took me back to the home I had left, sadly disappointed, but with a determination to no longer weary myself with those that are so libidinous in their desires, so extremely selfish in their affections, so cruel in their treatment, and so hardened in crime.

All the letters my husband wrote to the woman he is now living with, passed through the hands of Mrs. N., before being sent. "He wished to be a correct pupil in her school," etc. She, (Mrs. N.,) wrote to him, "that he was her dearest friend on this earth," etc. On my becoming visibly affected by reading one of his letters, he said I must not see them, and that Mrs. N. said he had a right to his own room, his own secrets, his own correspondents; and, moreover, I told him it made me feel so badly, I did not wish to see them. I knew his impulsive nature and how easily he was led away by the opposite sex. He has told me "that he has hated those of his own," etc. Then, I feared for his Free Love and himself, and could not feel such persons were on the right road. I tried to reason with him, but his enthusiasm would not let him reason. He had found what he came to this country for: "The Freedom of the Affections;" "the right to love as many as he pleased," etc., etc.

When he first joined the Free Lovers, he said he loved me better than ever before. I told him I thought he was growing better. He said Mrs. N. thought so too. But it was not long before he began to feel he was in advance of me.

While we were at Columbus, Mrs. N. visited the city, and Mr. ——— invited her to see me and my child only a few weeks old. She staid not over five minutes, as she was on her way to the cars. In that time, she formed her opinion of me, which she gave my husband. The child did not live. She wrote comforting words to Mr. ——— but not one word has she ever tendered me, during six months correspondence. I was at her house twice during the time. She told Mr. ——— that my sphere was not good for him, and that he should sleep alone, etc. I will say no more, only, before my visit home, I went to Cincinnati, and requested to see Mrs. Nichols before I left. She refused to see me. This is the woman that said she was laboring for the good of humanity and her own sex!

I trust that in your efforts for the good of Humanity, you will not separate loving hearts, but strive to bind them more closely together. In laboring for others, we should be as ready to assist and benefit those of our own sex, as well as those of the opposite, for who know our own needs better than ourselves?

In so doing, we should not be sowing in our path, the seeds of disunion, blighted hopes, and disappointed happiness; and in so doing we should advance Christianity, or the only true Harmonic Love.

Yours truly for truth,

The evils in the above case, resulted not from freedom and individuality, but the ABSENCE of them, and the substitution of Mrs. Nichols in their place. When two persons are really discordant, no third person is needed to inform them of the fact; any person undertaking to do so, is a nuisance.

Mrs. Nichols probably has been quite an extensive operator in causing discord between married persons. One of the editors of the Vanguard, is personally cognizant of two attempts of the kind, on her part, in one of which she has succeeded. Her publicly professing that Jesuitism which she has long privately PRACTICED, is not to be marvelled at.

It is a somewhat singular circumstance that Mrs. N. has generally been particularly "attracted" by those who, like Mr. —, had money, and were likely to interest themselves, pecuniarily, in Mrs. N.'s operations.

But it's "no use crying over spilt milk," and the best thing Mrs. — can do, under the circumstances, is to satisfy the requirements of the law by a divorce, and form more congenial relations elsewhere. True love can only be found in freedom, and for all that appears to the contrary, would have been found in Mrs. —'s former relations, but that Mrs. N. interfered with that spontaneity and natural attraction by her impertinence.

A. C.

CONSERVATIVE REFORMS VS. RADICAL REFORMS.

EASY BROTHER REFORMERS:—What is the use in quarrelling about the mode of operating, when ye ought to be pitching into the common enemy?

One is for giving milk, the other meat; one would take the bull by the horns, the other would throw dust in his eyes; one would dilute the truth, the other would vend the genuine article. Ye are all right, and all wrong—right in choosing your own sphere; wrong in defining the sphere of others. Every man to his mission. Let him study his own bent and measure his own strength, and take on his shoulders what weight he can support. Let us not CRAM mankind either with milk or meat, but but let us lay it before them, and let them make their own selection.

If any one has a penchant for clinging to the tail of Reform, let him amuse himself that way; but let him be sure to pinch her up a little while he rides; but it is necessary to have some whose manner it is to retail truth and adapt it to the popular stomach. It is just as necessary to have some to tell the WHOLE truth. If no one is to disseminate a NEW truth, who will educate the teachers?

Each new truth must necessarily be born in the brain of one individual. If he hides it in "a coward's head," how shall the world be blessed?

If such Reformers as Greeley, Fowler, and John Gillis had never met with reformatory writings more "crazy" than theirs, they might still be starving on the husks of orthodoxy. Let them stick to their Sunday schools, but not forget the bible-class. Let Denton show up the falses of the old theology, and Treat that of the new. Let him pitch into the old idea of Marriage, and Patterson into the new idea of it. Let us have the old God of orthodoxy, the "funny God" of Patterson and Denton, and the "no God" of Barry and Treat brought on to the platform of free criticism. I don't think that Denton has reverence enough for Marriage, or Patterson for God, to hurt them; but give these insatiable abolitionists a chance to make out their indictments. If any abolitionist has any human property that is in danger of running off, or any democrat has any image that wont stand hard knocks, he would do well not to advertise it in a free paper: for the sphere of the emancipator and the image-breaker is widening amazingly in these latter days. Go it, ye audacious fanatics of the "barefooted" and "crazy" order! Convict abolitionists of slave-holding; infidels of superstition and idolatry. Make Jesus stand on his own merits, and reform God, or run him out of the Universe.

God speed ye, (how CAN you dispense with this very convenient little Pantheistic word?) and God speed your critics!

An open field and a fair fight! But I am very sorry to see that Joseph after abolishing Marriage, Government, God, and all the other "humbugs," could not stop without abolishing himself! I hope he will reconsider, for I really want to meet this most logical and unselfish of humbug-haters on the other side of Jordan.

Yellow Springs, O., April 18, 1857.

C. M. OVERTON.

ANTI-GOVERNMENTAL SUGGESTIONS.

BY WM. HUDDLESTON.

"In thy name, O God, have we cast out devils; and in thy name, have we done many wonderful works."

We have systemized and legalized very many coercive measures for the bringing of thy kingdom on the earth: we have presumed to judge of thy laws, both for ourselves and for all who differ from us in religious, political, or moral faith and practice

We have issued our edict, and with our superior light and knowledge, we have invented stakes, stocks, racks, and gibbets; have created standing armies; have established political demagogues; have sustained the executive in all their sworn obligations to tyrannize over the conscience, soul, and body of all those whose circumstances in life have caused them to intrude on our sacred assumptions of right.

In short, we have maintained that selfishness is the first law of our being; all who have transgressed thy holy law, have been punished with unrelenting severity; and although thousands have been unjustly punished and violently outraged by our civil codes of administration, yet we cannot deign to yield our superior power and judgment to those whose circumstances in life have retarded their progress to happiness and heaven. And if certain portions of thy holy workmanship have so far fallen short of thy glory as to wage war against thy favored ones, we, having the power, very naturally assert the right to dictate to them in matters of right, wherein they, the ignorant, weak, and vile of earth, claim equal rights with us.

We cut off by thousands and tens of thousands, and punish without mercy, all such intruders.

Thy synagogues and the earth, thy holy foot-stool, must be kept pure.

But while we have been fighting thy battles these thousands of years, we are ready to acknowledge we have gained but little ground.

Slave ry and many damning curses have almost defied our efforts; crime seems to stalk abroad as at noon-day; and although thy power, O God, is over all thy works, yet with all our combined action, we are ready to despair of success, and adopt the language of the Divine teacher: "Cursed is man who trusteth in man, and maketh flesh his arm."

Can it be true, O God, that we have but excited retaliation and resentment? that we have been wanting in love, charity, equity, justice and mercy—those Divine attributes which alone must command deference and respect.

Are we so blind to the higher laws of eternal truth, that we have received curses instead of blessings upon our labors? Where is thy infinite power? where is thy will? What immutable principle is this that power cannot quell?—does not each cause produce its legitimate effects? Do not the high and low, rich and poor, bond and free, good and bad, feel their claims to equal rights?

Shall we not retrace our steps, return, repent and live as brethren of one universal brotherhood, cease to do evil and learn to do well? Do we live out the golden rule, or does selfishness brutalize our whole better judgement, and establish its throne and reign supreme, where reason, goodness, love, and mercy SHOULD reign and guide us to happiness and peace!

Many persons who gave me their names for the List of Friends of Progress, have doubtless been disappointed in not finding them inserted in the list as published by John Patterson. I sent them to him, but by some unfortunate mistake, more than sixty names have not been published. If he does not publish a new and complete list, I will do so at my own expense, and send it to those who have been disappointed in not receiving the former.

W. DENTON.

CASTING OUT DEMONS

Morally elevated persons are rarely troubled with obtrusions into their societies of morally debased persons. The two classes are reciprocally repulsive. So it is with similar and dissimilar spirits. The pure minded man or woman, who associates with none that are not such in the flesh, will never be troubled with spirits of the opposite character out of it. (Hence, the importance of Liberal neighborhoods and communities. A. C.) Whenever people wish to get clear of immoral companions, mundane or supermundane, they have but to cast out their own immoralities, of thought as well as of action.

Here let us introduce a brief but important lesson of spiritual philosophy, which, if the reader will believe, may prove profitable to him. Here is a man who does not indulge in any prominent immoral propensity. He wrongs nobody, slanders nobody, deceives nobody, hates nobody; but is good, kind and true to everybody; and, but for a single circumstance, undeveloped spirits could not approach him. This is, that he is an habitual tobacco chewer. This habit fills his whole system with the essential principle of that noxious plant. And, inasmuch as the spirit itself is composed of matter, the particles of which are derived from substances taken into the physical system, that, too, is imbued with the sublimated spirit of tobacco.—Now, bear in mind that, when a tobacco chewer leaves the form and goes to the spirit world, he craves tobacco as much as ever. This is plain from the fact that the body wants no tobacco when the spirit is out of it, whether temporarily, as in trance, or permanently. The spirit it is which craves the tobacco, not the physical man. Hence its longing desire for the stimulant, after leaving the form and hence the mode adopted by spirits, in such cases, of approaching tobacco chewers, attaching themselves to them magnetically, and receiving with them the effect of the narcotic. Here we have tobacco affording to an immoral spirit, means whereby it can approach a moral spirit in the form; and when the connection is formed, the spirit has secured a position in which he can stimulate other appetites, besides that which calls for tobacco. Precisely so is it with the use of stimulating beverages of all kinds.—“Age of Progress.”

L. J. Pardee relates, in the PRINCIPLE for April, a case of a boy troubled by low spirits, who, after some inconvenience, were completely expelled, by means of a bottle containing something of a very pungent odor; the bottle with its contents is said by Mr. P. to have been placed in a desk, by spirit hands, for the use of the medium thus annoyed. As to the causes or conditions of such obsession, Mr. P. remarks as follows:

“He was as good dispositioned and well inclined as most boys of his age, but possessed of a gross, bilious, physique, though a frail one. May not the elements of his body's life, acting upon his spirit, have formed that peculiar aura or sphere attractive of low and undeveloped spirit beings?”

I should infer from this, that our Xenia friend might gradually free himself from the annoyances he mentions, by using food of a more refined character than is commonly eaten, consisting mainly of grains, fruits and vegetables, using but little butter or fat of any kind, and of course abstaining from gross stimulants and narcotics, such as alcoholic drinks, tea, coffee, tobacco, &c.

Such spirits as Ignatius Loyola require different treatment. They can be kept off by those alone who, standing firmly on their own self-hood, have no desire to trespass on that of others. Those who will neither rule nor obey, but who keep the “even tenor of their way,” resolved to be neither slaves nor tyrants, will be uninfluenced, therefore unharmed, by Ignatius Loyola, or his myrmidons.

A. C.

PAYMENTS.

5 in Bellefontaine, \$1.25; Lindsley Broadwell, 50c.; Gilman Clark, 12c.; Gideon Leak, 25c.

One dollar each — F. P. Thomas, T. M. Ewing, Esther P. Chandler, G. W. Fletcher. These do not include amounts paid W. D.; they will be credited on his return.

Indiana Liberal Institute,

Poetry.

(Friend Carder presents us the following rhyme, which is by no means destitute of reason.)

As I walked out the other day,
I found a Quaker on my way,
Who kindly unto me did say,
Come go along with me, I pray,
And worship with us here.

So I went in and took my seat;
The people all were plain and neat.
But not a word my ear did greet,
In either prose or song so sweet.
All sat as mute as mice.

Each thought himself a child of grace,
And labored hard to make his face
Longer than any of his race,
And nearly put it out of place,
To serve his tyrant God.

I sat and thought, but dare not tell,
How much they feared an awful hell,
As with sad gloom they seemed to dwell
Upon man's fall, and how he fell,
And of the wrath of God.

They sat in silence a good while,
As solemn as a fun'ral pile,
And thus the many hours beguile,
And called this serving God.

I sat and thought how can it be,
Amazed at what my eyes did see.
Are these good people TRULY FREE?
Or is the fault alone with me,
Or what can be the cause?

Is this what God the Lord requires?
Or were they taught it by their sires?
Or do they think that heaven admires
Such unexpressed and weak desires?
Can this be serving God?

If doing nothing can be good,
Then this is truly serving God;
And they shall have their full reward.
O, turn away thine eyes, O Lord,
And take them home to heaven.

And now, my friends, though you may tell
That I am bound to go to hell,
And there to burn, and there to dwell;
Yet still I bid you all farewell,
And hope we'll meet in Heaven.

ERRATA.—In “O, the Morn for me,” the stanzas inserted as the sixth and seventh, should have been the concluding ones, and VICE VERSA. But for the crowded state of our columns, and quantity of “copy” on hand and in prospect, it would be re-inserted. We have received but the first pattering drops of a Nichols deluge, all of which must be somehow disposed of. We shall shovel off the drift, as fast as possible, so as to clear the track for something practical.

A. C.

☞ Remember the Woman's Rights Convention at Richmond, Ind., Thursday and Friday, 7th and 8th of May. The VANGUARD will be represented there, and a condensed report of the proceedings inserted.

☞ The folks at Cottage Grove, Union county, Indiana, are likely to do something in the Community line; I do n't clearly comprehend what; but will go and see, in two or three weeks.

A. C.

☞ W. Denton has started down the river, and will probably be in the vicinity of New Albany and Evansville, Ind., for some days. Those requiring his services as a lecturer, on or near the lower Ohio, can address him accordingly.

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It has hitherto enjoyed a fair reputation for its proficiency in the Exact Sciences, and it will be the aim of the Faculty to make the range of studies more complete, by additional lectures in the purely Intellectual, Moral, and Literary Departments.

Due attention will be given to Modern Languages, which will in variably be taught by European teachers, in the shortest and most practical method commended by Locke, Milton, Leibnitz, Sydney Smith, etc.

The study of Literature, or the reading of the standard works of all ages and nations, will be made binding on all students as a daily exercise. Our object is not only to instruct, but to refine, and to make of our students reading men and to impart to them the will and the faculty to educate themselves through life.

Students desiring to perfect themselves in Surveying, will have an opportunity for field exercise, so that they may become, practically as well as theoretically, acquainted with the subject. Students will be required to construct the problems found in Davies's *Legendre*, in "The Application of Algebra to Geometry," as well as to solve them Algebraically. It is the object in this department to exercise the student in the process of exact reasoning, and thus prepare the mind for original mathematical investigation, and for the varied application of mathematical and mechanical science to practical purposes.

The Classical department embraces Latin, Greek, French, and German. Especial care will be given to the common English branches.

The next term commences April 13, 1857, and closes July 3, 1857.

The new school year will consist of two sessions:

The first session, of twenty weeks, commences on Wednesday, Sept. 9th, 1857, and closes on the 4th of Feb. following.

The second session, of twenty weeks, commences on the 5th of February, 1858, and closes with the end of the school year, 24th of June following.

There will be a vacation of one week during the Christmas and New Year holidays.

Pupils are admitted at any time, but it is especially desirable that they should be present at the commencement of the session.

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Teacher of Drawing and Painting.

H. R. PERRY, Secretary.

AMANDA E. PERRY, Matron.

Those desiring additional information, will please address the Secretary, H. R. Perry.

Dr. J. R. Walker, the owner of the patent of "Walker's Improved Door-Stay," (see adv.) has generously donated the Right for the State of New York for the purposes of the Vanguard, the proceeds to be invested in publishing liberal books and in increasing the interest, circulation, and efficiency of the paper. Our friends in that State and elsewhere, would oblige by giving publicity to the article, that we may be able to strike more and heavier blows for Truth and Freedom, open a door for progress, and stay the arm of the oppressor.

Terms for any county or city in that State, can be known by applying to Alfred Cridge, Dayton. The whole State will be sold VERY LOW for cash.

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Address to care of A. Cridge, Vanguard office.

The gentlemen from whose letter the following extract is taken, will be disengaged in about two months. He is unmarried.

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Address—Ernest Hamilton, Vanguard office, Dayton.

Terms of advertising for Conjugal Relations, HALF the usual rates; viz.: ten lines, 50c. first insertion; 12 cents for each subsequent insertion. For Congenial business relations, full advertising rates, if the person advertising succeed thereby in obtaining a more congenial or profitable position or employment. Otherwise, payment is optional.

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