

The Vanguard

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No. 7.

BE THYSELF. SERMONS FOR MANHOOD.

BY WILLIAM DENTON.

NO. II.

He called the Gentiles dogs, and forbade his disciples to preach his doctrines to them; and he states himself that he preached in parables, that others "seeing, might not see, and hearing, they might not understand." When the people ask him very reasonably for a sign of his messiahship, he calls them an "evil and adulterous generation." He makes himself the head, and gives them no sign, and teaches that all others are subordinate. "One is your master, even Christ," "I, your lord and master." He promised his disciples houses, lands, and relations in this world, and in the world to come, life everlasting. They should sit on twelve thrones, judging the twelve tribes of Israel. If a city would not receive them, nor hear their words, as they wandered round, telling the marvellous tale of the Galilean, when they departed from it, they were to shake off the dust of their feet, and he informs them it would be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. He seems to have had a good deal of the feeling that exists in the little souls of so many of our sectarian bigots. Their clique is the chosen few; it is the father's good pleasure to give them the kingdom; they are not of the world, for the whole world lies in the arms of the wicked one; they are redeemed out of the world, and they will have the pleasure of seeing the destruction of their enemies—those who would not believe, bow down and support their church. The notions of Jesus with regard to property, prayer, non-resistance, &c., are very far from reasonable; and though he said and did many excellent things, taking the narratives concerning him to be true, still it is evident that he was

no model. The example of Jesus himself, then, releases no one from the obligations laid upon them by the command of my text. Man, woman, be thyself, and thou wilt be a Jesus too, or a greater than he.

In obedience to this principle did Luther, single-handed, cope with the banded hosts of Popery, and make the Roman hierarchy tremble at the sound of his name. Had he been content to shroud his manhood within the priestly cowl, and keep down the rising aspirations of his soul, we might still have been moping about in the dark night of priestcraft, by the pale light of the stars, nor dreaming of a dawning day, and he a poor monkish knave, had crept along silently to the grave.

Had he been more faithful to his soul, walked according to its dictates, without looking to the right or left, we might have been much farther advanced to-day. What a multitude of Lutherans are wearing his old clothes; some larger, some smaller than he; ragged and threadbare, fitting no one; yet thousands persist in wearing them, and will have no other.

George Fox was a shoemaker in Drayton, Lincolnshire. Feeling the fire of truth burning in his bosom, he went out to warm the cold, dead world with its divine influence; casting down his boots and lasts, he went forth to preach the gospel. What gospel? The gospel of George Fox. And this poor shoemaker, with no more than an ordinary amount of brain and intelligence, shook every steeple in the land. Bold and self-reliant, asking counsel of the oracle of his own heart, we find him breaking sectarian images, opening prison doors, and flashing the light into dark corners, and enforcing by precept and example, the sentiment of my text, Be Thyself. When the priests heard that the "man with the leather breeches" was coming, they often left their flocks and fled, when George Fox would mount the pulpit to administer to them the bread of

life. At one time he is plodding through the bogs of Ireland; at another, roaming in the wilds of America. The phlegmatic Hollander is stirred by the indefatigable Drayton shoemaker; nor could the cold prisons of England, quench the fire of his zeal. Had all the Quakers been as much themselves as George, the promised millenium had dawned long ere this. But this they never dreamed of being. George was good, great, and useful, and they, to be so, must be like him, the nearer the resemblance, the better. He wore a broad-brimmed hat and a straight-colored coat, and every genuine Quaker does the same. When George went into a church, he kept on his hat to show that he had no faith in "holy houses." The Quakers imitating their model man, wear hats even in their own meeting-houses, which no one regards as holy, and this to the detriment of their health, for the less covering on the head, the better. Unfortunately, George could not sing, and had a small organ of Ideality, so that he had no taste for pictures, and little for the fine arts generally.—Henceforth, every Quaker must be dumb; music is a sin, and painting an awful waste of time and labor. The spirit may move one Friend to sing as much as it does another to preach, but all singing spirits are demons, and must be exorcised. In short, every Quaker must be a Fox, whereas to be a man, he must needs be himself.

John Wesley manifested much self-hood, and thus he became a reformer; but when he said to the members of his church, "It is your business to obey our rules, and not to mend them," he evidently did not intend others to manifest much of theirs.

If thou wouldst be a man, my brother, bend at the shrine of no mortal, walk in no pathway, because others have trod it; be thy own church, thy own sect, thy own leader. Who was Wesley, that thou shouldst be a Wesleyan? or Luther, that thou shouldst be a Lutheran? or Christ, that thou shouldst be a Christian? All men.—Art thou not equally so? When the priest threatens thee with damnation, and would load thee with his gyves, to secure thy soul's salvation, say, "hands off, sir. I am also a man. I would rather be damned being a free man, than be saved to be an eternal slave."

Sects are engines that crush the soul; priests direct them. Keep out of their power. They are pits full of ashes where ignorant and interested men pretend to dig treasures; keep from their brink; once enter, and thou wilt lose the light of day. They are man-traps set on "holy ground;" beware of them; let not thy feet wander on their domain.

Disdain no advice, even from a child. We all have much to learn. Moses, Jesus, and Joe Smith may teach us something. Let us thankfully take all they can give. But let no man take thee off thy feet; let none prevent thee from exercising thy own faculties and unfolding thyself in accordance with thy own law.

We perceive not the suffering caused by inaction, as we do that which is the product of a determined purpose. Yet most of the suffering in the world—we might say, nearly all—originates in causes of a purely negative character, and, consequently, need positive, practical steps to remove it, rather than labored disquisitions on its causes and consequences.—SP. COM.

Gaze not on the sorrow of today, but look forward to the joy of tomorrow.

LETTER FROM AN ORTHODOX.

I have once or twice, in my short life, had dealings with persons known and termed "free thinkers," and in all cases where there was an opportunity, they never scrupled acting in a dishonest manner, and their regard for the common relations between man and man, was only such as to serve their own selfish motives. Would you be willing to trust Joseph Treat with a large sum of money, or any important business? He recognizes no such thing as LAW; and if he could enjoy himself upon your means, and squander your substance, and you should remonstrate, he would sneeringly tell you: "Why, there is no such thing as law; I have as much right to enjoy myself upon the money you placed in my care, as you have!" Supposing you trust him for a year's subscription to your paper; why should he pay it? When he dies, (according to his belief,) the world and its debts are ended! How can you account for the superior civilization of one nation over the other, but by their superior laws! From whence were those superior laws derived, but from the bible? Remove the bible, and you remove the laws.

From whence were your first ideas of a God derived, but from the bible? Had you been placed in a situation away from among those who do believe in the bible, do you think that nature around you, would have been sufficient to reveal to you the true character of Deity? Has nature ever yet revealed to any nation, without the bible, the duty of man to man? Are not those nations where the bible is preached, in advance of all others in the arts, sciences, and morals? What has Infidelity ever done to enlighten and elevate the degraded masses of other countries? Has it ever established any missions? How much Christianity has done to civilize and cultivate the ignorant masses of the world, the idolatrous heathen, and the barbarous savage!

How much we are indebted to the strong faith in revelation, of our puritan forefathers, for the free institutions and liberal government which we now enjoy!

But enough. My time is limited.

Yours respectfully, C. H. M.

REMARKS.

In reference to the practical results of what Mr. M. calls "Infidelity," by which I understand a disbelief in future existence, and the negative forms of thought, it is evident that nothing can come out of nothing, and a negative thought can only at the best, remove positive evil, but not supply its place with something better. So far our correspondent's strictures may be applicable to those he denominates "free thinkers," but are not applicable to those entertaining a rational belief in future existence, or, rather a continuation of the present, not founded on authoritative testimony, but on facts constantly occurring in their midst, and even before their eyes.

If Nature does not reveal the true character of Deity, we may in vain look for it elsewhere. The bible has at least three or four different characters of God, of which one may be true, but the rest must certainly be false. The God of Moses is a "jealous God" and vindictive; that of John and Jesus is "Love." The God of Moses visits the sins of the fathers upon the children, but appears subsequently to have changed his character, if the same God, in the days of Ezekiel, who says that "the son shall not bear the iniquity of the father;" but as God is said to be the "same yesterday, to-day, and forever," there must be more Gods than one spoken of in the bible, or that book is contradictory in reference to the true character of God.

Probably CHRISTIANITY may have done something to "civilize and cultivate the ignorant masses of the world;" but what is CALLED Christianity has produced effects directly the reverse.—It is a well established fact that Mahomedan Turks—and Indians who have seldom come in contact with so-called Christians, have far more honor and honesty among them than the average European or American of the present day. It is equally well

established that the greatest cheats of the present day are, or have been, leading members of orthodox churches.

As to being indebted to the puritans for the free institutions of the present day, it is a historical fact that Jefferson, Paine, and Franklin, to whom we are principally indebted for the limited degree of political freedom at present enjoyed, were all "free thinkers;" it is equally true that the main props of American slavery, are the American orthodox churches.

The Vanguard is a FREE paper, as free to C. H. M. as to J. T., W. D., the Pope, or the Devil; (the latter, if a real entity, being as much entitled to free speech as any of us!) consequently, I am no more responsible for one than another. I may remark, however, that J. T. has more faith in "laws" than C. H. M. but the laws HE believes in are those of the UNIVERSE, without beginning or end, unchangeable in their character, and infallible in their results, not dependent on bogus legislatures or ruffian members of Congress. On the whole, as far as his belief is concerned, I would sooner trust J. T. than a blue-light Presbyterian, but in such a matter I should be guided more by individual character than religious belief. Not being personally acquainted with him, I do not know how far I would trust him; but some persons are actuated in such matters, by more laudable motives than the hope of reward, or the fear of punishment.

"The superior civilization of one nation over another," is accounted for in various ways. The influence of the bible in this respect, depends much on what part of the bible is taken as a guide. Its influence as a whole, on the political destinies of this nation, is decidedly retrogressive. To individuals, it may be beneficial; viewed from an enlightened stand-point, it is a book, or rather a collection of books of great value. The book is not to blame so much as its worshippers. The writers were mostly reformers in their day. If its influence is now of a retrogressive character, it is not owing to the book so much as to the false light in which it is viewed. A degree of authority is claimed for it which it does not, as a whole, claim for itself. Could its worshippers catch the spirit, instead of the LETTER, of the earnest, honest and original minds who wrote the most of it, the world would soon present a very different picture. The true apostolic succession is composed, not of those who adopt the forms of doctrine upheld by them, but of those who are animated, as they were, by unshaken earnestness and indefatigable zeal for the right, and true, and perfect, unfettered by the chains of authorities and creeds.

We shall be pleased to hear from our friend, whenever he finds it convenient to write. We wish to present more than one side of a question, so as to get at the whole truth.

A. C.

TO JOHN GILLIS.

GOOD BROTHER:—To-night, I see your review of me in the Vanguard of March 28th. My old and long love for you shall tame my reply. Think that I check myself in mid volley!

You speak of my "No-God hobby." You and all the rest of the world (both Christian and Heathen,) don't make any "hobby" of God, do you?

Why did you not answer my argument, instead of talking forever in the face of demonstration? Or, if you could not answer it, or did not want to, or thought I made out no demonstration, but only uttered an opinion, and so you were content simply to utter yours, then why did you object to my doing the same thing? Why didn't you let me write my piece, and you say nothing about it?

But yet you waive your faith, and suppose there is no God; and what then? Why, say so, and not tell a lie; that's all! But you say, "Lecture on practical subjects;" and go on to mention a dozen. I can't "believe" on one of them, John, without telling that same lie! I can't speak on anything, but God must come in; and then would you have my lips padlocked? There is noth-

ing but God in men's craniums; and so I am compelled not to speak at all, or come out to do what you take me to task for!

"But you are wasting your talents." You are kind, and it is your kindness makes me say so; but I pity you! "Yet once more I shake, not the earth only, but also heaven!"

"But people can't understand you." Of course not, if I don't tell them! Would you have me lie to them these twenty years, to make them understand, or say nothing at all?

You speak of "educating people out of their superstitions." Precisely what I am doing: educating them out of the greatest "superstition" of all—God!

You commit me with "dreaming" and "speculations." The most "practical" man in the world, is he who tells the greatest, deepest, most universal truths! The way to begin to build a house, is to lay a cellar-wall.

You characterize my system as "negativism." Right the reverse; the most positive, underlying, upheaving, revolutionizing doctrine in existence!

You say the way to educate the people is to "take a subject but a little in advance of their own minds." I say it is to take THE VERY subject, and not waste one man's whole lifetime in getting to it. Never talk to people from their own plane; but always talk to them on their own plane, and to lift them up to yours.—If they believe in a lie, show up that lie!

But you have had luck lecturing after "W. D." Well, that is your look out, not his; if he tells the truth, there is nothing left for you but to go right along and avail yourself of the same privilege—tell the truth too! And if "every kind of reform is classed as Atheistical, Deistical, visionary, Infidel, or impractical, because a few (of us) extremists persist in thrusting (our) ultra views on the world," it's probably because it's true! All reform is Atheistical and Infidel; and then, if you wish to share in its honor, there is nothing left for it, but you must be content to be known as Atheist and Infidel too! Reap the reward, but pay the price! Sail under true colors! And if "Nichols has in some places, almost paralyzed Water-Cure by his Free Love opinions," then I say, good! and he ought to be thanked for it. The sooner the better, we get rid of all the Water-Cure that could ever be "paralyzed" for such a mean reason!

But after all, the really important points in your article, are these three statements: 1, That you "believe in a God, though you cannot comprehend him, and never expect to." Undoubtedly, for it must be very hard work to "comprehend" nothing; though yet a philosopher could never admit he believed anything he did not comprehend. 2, "The finite can never comprehend the infinite." Everybody says this, and seems to feel it a marvellously wise and deep response of the oracle; but, nevertheless, it is one of the weakest, most senseless platitudes that ever fell from human lips. It is false; and the direct reverse is truth. The finite does comprehend the infinite, and cannot help comprehending it; and the only reason people ever think otherwise is that they don't know what "infinite means," I will prove this whenever there is need. 3, You "cannot comprehend your own spirit, nor anything else that is just as great or greater than you." Speak for yourself, brother John. I can comprehend all these things. I comprehend all that I know; and if I don't comprehend some one thing, it is because I don't know it. I have done with all this silly talk of not "comprehending" things.

To sum up, your whole article is proof that you had no conception what an infinite distance there is between men. Another time, do not judge others by yourself.

JOSEPH TREAT.

Berlin Heights, O., Sunday eve, April 5th.

Truth is like a torch — the more it is shaken, the more it shines.—Exc.

Vanguard.

SATURDAY, APRIL 18, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

COMPROMISE.

The history of compromises is that of a succession of failures. The crucifixion of Christ was a compromise between Pilate's sense of justice, which prevented him from shouldering the responsibility of the act himself, and his fear of displeasing the ecclesiastical powers of Judea, which deterred him from furnishing that fearless INFIDEL and ardent spiritualist with the requisite protection from the cold-blooded malice of cunning priests, and the blind fury of a superstitious mob. Of course, nobody was satisfied.

After Christianity had secured a foothold, it was thought advisable, in order to insure its further progress, to blend with it heathenish fignments and Platonic mysticisms. The outgrowth of this compromise was Romanism in particular, and Orthodoxy in general—thus embodying hatred and fear, instead of love, as the ruling principle of action. Hence, Christianity has failed to produce the beneficial effects which, but for this compromise with Judaism, Heathenism and Platonism, would have resulted from its general prevalence in those days, and, having lost its inward life and identity, succeeding centuries became ages of darkness, and left a scar on the world's history which will yet require centuries of growth to efface.

Thus groped the so-called Christian world in utter darkness through long centuries of despotism, until arose earnest men who fearlessly took the bull by the horns, but while attacking the head-quarters of despotism—the Papacy—compromised with these very principles of authority and self-abnegation from which it derived its power to overawe and crush. These men, after announcing the right of private judgment as a leading idea of their faith, introduced authoritative creeds but little inferior in absurdity to those which they had so recently rejected.

Orthodox Protestantism, while professing freedom, practices despotism. Janus-like, it has two faces: in controversy with the church of Rome, it defends the principles of free thought, and the right of free speech, while to the free thinker it extols the advantages of a fixed standard of faith, and seeks to deprive of their civil rights those who refuse to receive it as such, or who interpret it in a different manner, as in the case of the Supreme Court of North Carolina deciding that the testimony of a Universalist is not admissible in their courts of law.

But the inconsistency of this course is becoming generally obvious; hence, the numerous defections from the ranks of orthodox Protestantism to a somewhat consistent despotism (Rome) on the one hand, and a thorough freedom of thought and expression on the other. People cannot remain long satisfied with compromises; there must ever be a current running backward to utter Absolutism, or forward to entire Self-sovereignty. The stream of Time has its eddies and whirl-pools, its side-currents and counter currents; but its main body rolls resistlessly onward, dashing in fragments the petty bulwarks which conservatism and compromise have erected, and flows rapidly on to the broad ocean of Freedom.

Orthodox Protestantism lies helpless in the grasp of Popery, on the one side, and Free Thought on the other. The arguments used against the latter, are turned by the former against itself; and vice versa.

Thus it is made to commit suicide; its blows are redoubled on itself. Hence, it is dying of a galloping consumption—a helpless compromise between Radicalism and the Real Presence.

The Revolution of 1680 but scotched the snake of political despotism in Great Britain, instead of killing it; as the result, Whiggery and Conservatism have, since that period, misgoverned

half the globe, increasing Land Monopoly in the British Islands to a frightful extent.

That of 1776 was also a failure, because, while advocating THEORETICALLY, the widest liberty—asserting the right of all men to "life, liberty, and the pursuit of happiness, it compromised with the slaveocracy, for the sake of a supposed temporary benefit.

Thus a Union composed of a people, the majority of whom are opposed to chattel slavery, is made, through compromise, to sustain the atrocious enactments of a slave-driving oligarchy.

This Union, which in Europe, paralyzes the arm of the political patriot, is here an embodiment of fraud, and serves to crush every attempt at political progress, so far as the general government has the power. So far as it fails to do this, it is because Right is become too strong for the alliance of despots.

That shadow of a shade, the Missouri Compromise, was an attempt to compromise a compromise, to prop up a falling building with rotten timbers, which has turned out a more egregious failure than the ragged patchwork which it tried to patch with rags more rotten than the garment to be patched. Yet, unconvinced by these repeated demonstrations of the inutility of compromise, the FATCH party in religion and politics, are unremittingly industrious in getting up new ones. Many of the leaders of the Republican party profess a holy horror of the idea of meddling with slavery in a Slave State, and while opposed to the extension of chattel slavery, they have no objection to a tenfold greater evil—that of Land Monopoly.

Their temporary tactics have met with their just reward in the election of a Pro-Slavery president, who professes, however, to be opposed to the greater evil of Land Monopoly.

Let friends of Progress in religion, politics, and education, take warning by these facts. Let them stand on the firm ground of Principle, and success, sooner or later, is theirs. Let them attempt no compromises with the sects, with existing social institutions, or educational systems. These two latter are the offspring of orthodoxy—the old clothes of a religious despotism, and in proportion as men would free themselves and their children from the shackles of a false theology, and a faithless, truthless, slavish, political system, they should not fear the stigma which inevitably attaches to the consistent and thorough radical. They should not temporize with the elements of despotism, civil, social, and religious, but unshrinkingly place themselves in the VAN of progressive movements, among the fearless, the loving, and the true.

A. C.

INTEGRAL EDUCATION.

NUMBER ONE.

BY ANNE DENTON CRIDGE.

What is Education? making, or unfolding? pouring in, or bringing out?

The orthodox, and they constitute the majority, would tell us that it is MAKING. Whence did they receive the idea? is it rational or irrational? Let us look at their religion: perhaps we may there find its source.

It teaches that Man is corrupt, naturally depraved, can do no good thing of himself, that all his imaginations are evil, and that continually. Of course, then, he must be MADE—made anew. To tell them that he should be DEVELOPED, would be equivalent to saying that he must become as depraved as it is possible for a human being to be: no! he must be made—moulded.

This idea is carried out in the family. Children at home, before attending school, are "cribbed, cabined and confined" to be MADE something which, spontaneously, they never would have become. As is the religion, and the government of families, so is the government of schools. It is true that as people's ideas of religion have become elevated, systems of education have been correspondingly improved; still, they are but outward expres-

sions of low and unnatural religious ideas.

Look at the prospectuses of even our most liberal colleges, and you will find such expressions as the following:—"Our object is to MAKE our students reading men and women;" "the study of Literature will be MADE BINDING on all students," &c.—not a word about its being the object of the Professors to FIND OUT that to which they are by nature most adapted and attracted. The general idea of parents, professors and teachers is, that children can be MADE doctors, lawyers, teachers, mechanics, or anything else, according to the taste, wishes or fancy of parents and teachers.

What is Education? One class tells us that it comprises reading, writing, and sufficient arithmetic to carry on business—MAKE MONEY; the true meaning of which is, that Education is what enables a person to grab the most, and to provide for the comfort and sustenance of the BODY—not a word about the MIND. They do not seem to have the first idea of providing suitable nourishment for the spirit.

Another class go a little farther. Education with them, in addition to the foregoing, comprises the dead languages, Mathematics, and, perhaps, a little French or German for boys; for girls, a smattering of French, Music, Drawing, ("distorted imitations of distorted copies,") needle-work, crochet work, and other accomplishments, enough to make them saleable in the matrimonial market, and enable them to compete successfully with their rivals therein.

There is another class who, in a negative sense, may be regarded as reformers. Dissatisfied with the Old, they want something better; but not having found the new, they conclude that if they keep their children at home until they are 6 or 7 years of age, it is all right. Then they send them to school with a clear conscience.

I have said what education is NOT: now let us ascertain what it is. It is UNFOLDING, bringing out and allowing the natural bent and attractions of the mind to have full scope.

What material is necessary to accomplish this? Not force: not confinement; not that which would injure bodily health; but to effect this successfully, the process of unfolding must be so conducted as to bring every part of the human being to work healthily and vigorously.

Is this done in our common schools? Ten years of experience in teaching has taught me the contrary. By the majority of our school boards, teachers are measured, not according to capacities for imparting knowledge, but according to their ability of keeping what is called "good order," or perfect quiet in the school; or, what should be termed, their capacity for the CRUSHING process. It is natural for all young animals to romp and play. Children are exceedingly playful, and it is necessary for the growth, health and strength of the body, that their muscles should have abundant exercise. Who, that knows anything of children, does not know how difficult it is for a child to keep still? With a healthy child, it is impossible: it is full of mirth and activity. Yet it must be sent to school, and confined for six or seven hours daily.

And for what is all this confinement? To learn to read! For six or seven hours the little things must sit upright, book in hand; must not talk or romp. I have seen such little creatures so tired and weary as almost to drop from their seats. How often has my heart ached for them! how often have I wished for schools founded on natural principles!

In country schools, I could always carry out my ideas much more than in the city. Country people are anxious that their children should be treated kindly and tenderly. I have taught schools in the country in which I never punished; but in them the scholars were, now and then, allowed five or ten minutes to talk; and I had not to keep what, in a city, they call "good order." The system of teaching, however, was far, very far, from

right. But in the city of Dayton (and I presume it is similar in most other cities,) the system of teaching is sickening and revolting to any enlightened person. No teacher can keep a situation in Dayton, unless he has that most excellent qualification of being a GOOD FLOGGER! Other places differ, more or less; but Dayton is a hot-bed of orthodoxy, the life-work of the majority of its citizens consisting in making money, and going to church.

The school-board will not retain any teacher, whatever his other qualifications may be, who cannot keep "good order." The children must not speak to each other. I have many times seen them flogged severely for whispering two or three words to one that sat next them!

Tell us not of Southern slavery! shed not the tear of pity over the flogged slave, while hundreds of thousands of WHITE slaves—your own children—are crushed and flogged daily! weep not over the slave that is robbed of his freedom, whose natural desires must bend to his master's will, when thousands, aye millions, of your little ones are deprived of health and freedom, and when every inclination, bodily and mental, must bend to the caprices and unnatural demands of parents and preceptors.

But the flogging is the least part of the evils of the system. It is but the discoloration of the surface revealing the rottenness of the core—the laceration of the body, denoting the far deeper laceration, the utter crushing of the inner life.

Schools, at present, are but hot-beds for early development, and proportionally premature decay. The mind is overtaxed and loaded down, A LA Gradgrind, (see Dickens's "Hard Times,") with "FACTS;" and the characteristic of young persons who have "finished their education" is, that they are well educated, (after a fashion,) but deficient in originality and practical sagacity. And why? Because they have been MADE, not UNFOLDED: they have been poured into, until they are running over with FACTS; but as to originating, reasoning, or comprehending PRINCIPLES—that is entirely out of their line! Such persons are, at best, but walking statistics, living geographies, or parrot-like routinists. But the faculties of most of them have been so overtaxed by excessive action in youth, and consequent early decay, that they do not even attain the poor eminence they seek; they are not even passable MACHINES, much less men and women.

I have known boys and girls graduate at the High school at the ages of 15, 16 and 17—some much younger—whose health was completely broken, in consequence of this forcing, MAKING process. The High School is held out to all the scholars in the primary schools as the acme of their expectations in that way; yet, when they have passed through it, they are, at best, but walking school-books. In a few years, the whole is tumbled together in the mind, like so much rubbish. When they enter active life, few of them know how to appropriate to practical purposes even the small portion of their acquisitions that is of any practical use.

It is well known that but few of those who take the first prizes in colleges and high schools become, to any extent, distinguished or useful in after life.

If "a tree is known by its fruits," what "a mockery, a delusion and a snare" must be the present educational system, and the religious belief of which it is the outward expression!

In the next article we shall endeavor to elucidate the constructive department of Educational reform.

CONGENIAL RELATIONS.—The writer has long been accidentally acquainted with the gentlemen "residing out of the U. S.," who advertise under this head. He is liberal, refined, progressive and intelligent. We guarantee all such advertisements as GENTLE, and expect all so advertising to furnish us, confidentially, with their name and address.

CHARACTER OF JUDGE EDMONDS.

PSYC HOMETRICALLY DELINEATED BY ANNE DENTON CRIDGE.

(The following examination was made without any knowledge on the part of the psychometer, or any other person present, in the form, as to whose character was being examined, until the examination was concluded; neither was she aware that he had lost a wife, until I afterwards informed her of the fact. A. C.)

Rather large language; is accustomed to talk a great deal; talks in public. Active intellect—too active, about the time the letter was written; it is taxed, exerted to its utmost capacity—overworked.

Comparison rather large; Causality large. Wit active, but not large; might be called full.

Composition large; can express himself in writing, with great facility, with more than he can speak in public.

Acquisitiveness large and active; the intellect very active in connection with it—acts through it. There is a double nerve-audic current between Acquisitiveness and the Reflective faculties. The former acts through the latter—subordinate to it—in acquiring knowledge; and again, the intellect acts through Acquisitiveness—is subordinate to it in acquiring wealth.

Lower perceptives well developed; Memory full; large Locality; is a successful business man. These faculties, like the Reflectives, are connected with Acquisitiveness by a double current; the latter acting through them, impelling them to observe, convey impressions and hand them into the Reflective faculties to be conveyed to the inner being for its sustenance; then again, these act through Acquisitiveness to take care of No. 1.

Large Firmness and Self-Esteem; the latter has been gratified. The character feels like a man that has made a mark in the world. There is a feeling of dignity and satisfaction in all the organs around the crown of the head. Such a man must make money.

Secretiveness was originally full, but it was necessary to his success to cultivate it, and he has done so.]

Progressive faculties very active; there is a strong current from them through the Intellect. The two departments are in unison.

The posterior (Philanthropic) portion of Benevolence seems to beam on all the rest; colors and brightens every other organ; shows itself very much in intellectual and philanthropic movements in which he is interested. His Benevolence acts much more in this direction than in others; yet he would give when he was sure that it would really benefit, but would feel backward; would hesitate a good deal; but if requested to give to a cause to which he was devoted, he would give liberally and ungrudgingly.

Combativeness has been brought out (exercised) very much; there is a rounded feeling about it. Destructiveness rather large. Philoprogenitiveness quite active; Adhesiveness rather large; Inhabitiveness quite full. The organs of the domestic group have all been brought into active exercise. Amativeness rather large and active; fond of female society, and a general favorite with the ladies. There is much of the fraternal feeling about him, and Spiritual Love is highly developed. The society of intellectual and spiritual females has great attractions for him.

He is a man that can move and enjoy himself in the business world.

A curious feeling about Union for Life, which I do not exactly understand—a feeling of sadness in the spirit in connection with that organ, which the death of a connubial companion would cause.

Traits of character which you seek to control, you had better seek to reform.

We should oftener be just to others, were we more merciful to ourselves.

Poetry.

O, THE MORN FOR ME.

BY E. M. F. DENTON.

O, the morn for me, when her golden light
On the eastern sky is gleaming;—
Ere the woodland choir
Has attuned the lyre,
Or the world with life is teeming;—

When the stars grow dim and forsake the sky,
And the Queen of night is sleeping;
When the waking flow'r
From its tiny bower,
Like a timid child is peeping,—

When the cloudlets pause, while they blush reply
To the sun's warm, earnest greeting;
And the night-winds, rude,
To the solitude
Of their day-homes are retreating.

Though the countless, quivering beams of noon,
Are forever in commotion;—
Though they dance with glee,
On the earth and sea,
And the islands of the ocean;—

When the burning car of the day-god rests,
While the hidden hosts adore him;
As the royal steed
Had forgot his speed,
And the burnished course before him;—

Though the night may boast of the quenchless fires,
That adorn her raven tresses,
When the shades of sleep,
On the eyelids creep,
And her hand the bosom presses;—

Yet the morn for me as an emblem bright
Of the dawning day before us;—
When the Wrong shall flee,
And the Right shall be
But the ruling monarch o'er us.

Though the gentle eve may awake the lute
Of the poet and the lover;
And the maiden's song
To the starry throng,
In the azure vault above her;—

When they tune their harps to the notes of love,
While the sacred vows unspoken;
In their eyes revealed,
By their life are sealed,
With affection's choicest token.

☞ The LILY says that "the question of Woman's Rights has been debated during the past winter in (the Legislatures of) Ohio, Indiana, Wisconsin, Missouri and Michigan—perhaps others." In the last state, a bill to secure Woman the elective franchise was only defeated in the Senate by a majority of two! Every Senator voted.

I the more advanced States, women will obtain their rights quite as soon as the majority express a desire to that effect—in view of which they had better prepare, without loss of time, for their judicious exercise, by abandoning street-sweepers in general, Paris fashions in particular, and otherwise strengthening themselves, both in mind and body.

Standing Notices.

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 shall 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

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.

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.

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Address to care of A. Cridge Vanguard office.

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