

The Vanguard

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No. 8.

BE THYSELF. SERMONS FOR MANHOOD.

BY WILLIAM DENTON.
NO. III.

Imitators always fall short of their original, and often copy its defects rather than its excellences. The Pharisees imitated the sectarian pride, the narrow-souled bigotry of Moses, who could see no virtue outside the tents of Israel, rather than the wisdom that dictated sound laws, and the meekness that is said to have characterized their model man. Of the million imitators of Jesus, we have many who can denounce with his vehemence, proclaim damnation to all unbelievers, and speak of outsiders as "dogs;" but how few imitate his manliness, his contempt of riches, his active benevolence, and unswerving adherence to his ideas of right! Of the thousands of Quakers who imitate the little, and in some cases, ridiculous peculiarities of George Fox, where will you find the man as bold and self-reliant as he was, daring to utter his thoughts, though they differed from those of every living mortal?

Books written by these imitators are mere repositories of twaddle, mountains of chaff, great in bulk, but small in nutriment for the hungry soul. A bonfire of them would give more light to the world than they will give in any other way. Most of our theological works are of this class—embalmed hosts of dead men's foolish thoughts: a library of them is a catacomb or a mummy pit, and we might as well look for fire in a well, as for light and truth in them. Men throw overboard their own noble thoughts, richer than pearls, and load their barks with the cast off water-worn shells of conservatism. O, for the dawn of a higher wisdom! Absurd imitation of others has characterized the masses in all ages. The worship of the Greeks

and Roman deities continued long after all faith in them was gone. Altars smoked and priests officiated in the temples, long after the gods had departed; for the dead absurdities of the past ruled the living present; and even the philosophic world did not possess sufficient selfhood to throw off their allegiance to the usurpers. The dictators of fashion, who know no higher law; and thousands of intelligent men and women become the mere playthings with which she sports at her pleasure.

The infinite beauty and diversity of nature ought to be manifested in the style, taste, and dress of mankind; and how much better this would be than one fashion-monger dictating to the world! If all the flowers were violets, where would be the glory of the rose? If all were roses, what a world of beauties would be unknown! And in the world's garden, how much we lose from the stupid folly of those who allow the taste of one, or it may be the lack of taste in one, to govern and mould the whole! All that take the privilege of being themselves, should be equally willing to give, and not seek to impose their conditions upon others. The water is very well for a fish to live in, but a poor place for a bird. The polar sea suits the white bear, but transplant the elephant there, and he would soon perish.

Men find a road suits them well, and they think it ought to suit all equally well; so that when others are unwilling to go when invited, they knock them down and drag them into the right way.

Many reformers decry and despise those who are operating in other fields. Their pet reform is the one upon which the world hangs. All others are fragmentary; theirs includes the whole. Men advocate one reform, read about it, hear all persons talk about it where they are lec-

turing, until it assumes a mountain magnitude, and shuts out all the world from their gaze. The Temperance reformer says nothing can be done to elevate and bless the masses, till they are made sober; drunkenness is the parent of crime and misery. Let all become temperate, and the day of the Lord is at hand; and he is astonished that every one does not work for this, and this alone. The Anti-Slavery reformer assures you that slavery is the greatest curse of the nation—the canker-worm that is eating out its heart, the sum of all villainies, a fire burning to the lowest hell. Hence, the Anti-Slavery reform is the most important reform; all others are comprehended in it, and the man who does not advocate it, is recreant to truth.

The Land Reformer is certain that his reform underlies all others—the soil must be the foundation. Let the land be equally divided, or every man have possession of what he can cultivate, and poverty, and the vice and misery consequent upon it, would flee, and the golden age return.—Slavery would not exist, intemperance would be no more, and rejoicing would be heard through all the land. This is the reform that all should advocate. “Hold,” says the Anti-Marriage Reformer; “your reform is nothing to mine. Marriage is the demon that haunts society, and where it exists, is hell; all reforms are useless that comprehend not this, the most central. How useless to cut off the twigs and limbs, when the trunk of the tree of evil is untouched!” One tells us that nothing can be done till God is killed; and another, till the bible is taken out of the way. All might learn something from this poem of the nightingale and glow-worm, which is none the worse for being old:

A nightingale that all day long,
Had cheered the village with her song,
Nor yet at eve, his note suspended,
Began to feel, as well he might,
The keen demands of appetite;
When looking eagerly around,
He spied, far off, upon the ground,
A something shining in the dark,
And knew the Glow-Worm by his spark;
So, stooping down from hawthorn top,
He thought to put him in his crop.
The WORM, aware of his intent,
Harangued him thus, right eloquent:
“Did you admire my lamp,” quoth he,
“As much as I your minstrelsy,
You would abhor to do me wrong,
As much as I to spoil your song;
For 'twas the self-same power divine,
Taught you to sing, me to shine;
That you with music, I with light,
Might beautify and cheer the night.”
The songster heard his short oration,
And, warbling out his approbation,
Released him, as my story tells,
And found a supper somewhere else.

COWPER.

Find thy work and do it, my brother, my sister.—The business of one is to enter the untrodden wild, axe in hand, and with sturdy strokes, bring to the ground the giant trees; of another, to grub up the bushes and pile the brush for burning; the work of another to turn up the virgin soil to the sun's bright eye, while others follow to scatter broadcast, the good seed, attend to the growing crops, and gather in the glorious harvest. All are necessary; none can say, I have no need for thee, for the final result can only be obtained by the diversified labor of all.

Heed not the teachers who tell thee to deny thyself, and crucify thyself. Thou art thy own law, thy own bible, thy own model. There are no scriptures so sacred as thine written in thy soul; read them carefully, and obey them unscrupulously, ever seeking for new light to scan aright their pages from the world around thee, transcribed in books, or engraven upon the ever-living page of nature herself. So shalt thou develop into a noble, sound, whole-souled being, happy in thyself, and diffusing happiness as the rose its fragrance, to all around.

Farewell. And if these should be my last words, let me say, Be THYSELF, and not the SHADOW—even of a GOD.

SPIRITUALISM IN BELLEFONTAINE.

BROTHER DENTON:—Believing that a few lines from this place, in regard to the progress of the Harmonial Philosophy would not be uninteresting, I send you a brief statement.

Four or five of us stood alone in the cause here, until a few weeks ago, when brother E. L. Lyon, (now of Winchester, Randolph county, Indiana,) happened along and gave us two lectures, which started a spirit of inquiry which the prayers of the faithful and base insinuations of some of the pillars of the church, could not check. A great desire having been manifested to hear more about Spiritualism, we had Dr. Lyon back to deliver a full course of lectures, about ten days ago, which gave general satisfaction, but were rather thinly attended at first, from the fact that the weather was so inclement. In announcing this course of lectures, the Doctor proposed that any one dissenting from him in opinion, should get up after he was through speaking, on any of the evenings, and speak their sentiments. This they failed to do saying, (the clergy,) that he was not worthy of notice; but as soon as his back was turned so that they thought they were safe, the Presbyterian minister, Mr. Rafinsperger, gave notice in both of our papers, that he would preach last Sabbath morning, with reference to Spiritualism. We, Spiritualists, attended to hear ourselves completely blown up, as some of his members said we would be; but we came off without feeling anything else than a stronger conviction of the truth of our belief, for there was nothing given but assertions, (his whole sermon was nothing but abusive assertions against us,) clothed in language much better suited to the political stump than the pulpit. Brother Lyon, in the course of his remarks, was called a “foul-mouthed Infidel” by this paragon of Christianity, and the Baptists were treated in about the same manner.

It fortunately happened that business in connection with his profession as a physician, called brother Lyon back to our place on Thursday last, and on the evening following, he reviewed the sermon of Mr. Rafinsperger in a mild and gentlemanly manner, which was in direct contrast to the course pursued by the so-called Christian; and I assure you he did not leave a GREASE spot of the church, that is, if they reject Spiritualism and still hold on to the bible as their guide. He closed his remarks of two hours length, by submitting the following proposition to the clergymen of this place:—

Wanted, one of the clergy of Bellefontaine to discuss the following questions:—

“1. Were those spiritual gifts accompanying the apostles, limited to apostolic times?”

2. Is the bible the standard of truth and morals for this generation?”

The Doctor is ready and willing to take the negative side of the above questions at any time that a clergyman here or elsewhere can be found to assume the affirmative.

Dr. Lyon is a very eloquent and pleasing speaker, and is capable of doing the cause good wherever he may be called upon to

speak. He may be addressed at Winchester, Randolph County, Indiana. He has also been very successful in examining and prescribing for disease.

TRUTH.

Bellefontaine, O., April 18, 1857.

STRANGE EXPERIENCE.

A communication has been received from a gentleman in Xenia, containing some ideas on the subject of spirit life, which, whatever may be said of their truth, are certainly novel. From what we saw of him, however, it is evident that his nervous system is, by no means, in a healthy condition: in such cases, the line of demarcation between facts and fancies is not easily drawn. There is, nevertheless, reason to believe that there is a foundation of fact to his statements.

Previous to having had much experience, he appears to have taken it for granted that laws and governments exist in the spirit world, as on earth. This may have somewhat colored his subsequent intercourse, either by bringing him into affinity with a class of spirits not developed above the plane at which such things were considered necessary, or by directly coloring the communications themselves with the hues of the receiving mind. The general idea among intelligent spiritualists is, that the only law, in the more advanced circles of spirit life, is that of LOVE, or attraction.

"I endeavored to find out the organization of the spirit government: I was psychologized, and shown the ensigns of some of them, and those they ruled. * * * * There are caves, both natural and artificial, used by spirits to confine refractory spirits in. A very extensive one in Greece, or that region of country, is one of the most celebrated: it was called Hades, or Hell, by people, at one time: there is a lake of water in it, (the river Styx? Ed.) as there is, also, in other caves of the same character. * * * * The Jesuits, allied to the old Babylonish spirits, are making a desperate effort to rule."

This may partially account for the course of Dr. and Mrs. N., they having been, for some time past, (according to their own statements several months since,) the willing tools of a circle of Jesuit spirits.

"Some spirits are very strong: a single one, unaided, has raised me from my bed, and let me fall in it, from the height of two feet. * * * A circle of spirits designated by the number 5, have annoyed and worried me almost seven years, night and day, leaning on my shoulders, and side of my face, never leaving me at any time, hindering me from business, and ordering me to make burnt offerings after the Jewish manner, and when they were made, the annoyances were not lessened. Every experiment that I have yet tried for that purpose, has proved abortive."

He says that the above class of spirits prevent another class from using him to advantage as a medium for physical tests.

In this or the next paper, an extract will be given from an article in the "Age of Progress," on the mode of expelling low spirits.

Notwithstanding the excitability under which this gentlemen labors, to an extent unfitting him for accurate observation, there is reason to suppose that his statements embody "more truth than poetry." The concurrent and independent testimony of quite a number of mediums, later spiritual experience, and a more accurate, though less poetical, philosophy of spirit life, demonstrate, not only that low spirits are numerous, but that, under some conditions, such spirits have much more power than the statements of A. J. Davis and others would imply.

"So strong are those Babylonish spirits, that it was expected by the Angel who psychologized John the Revelator, that they would rise and rule for awhile, and then be overthrown for their misdeeds, when the rejoicing would be such, that the cry would go forth, "Babylon is fallen." They have, however, met with such opposition, that even their temporary success is doubtful. When they finally fall, a government will probably be organized among spirits, that will conduce more to the happiness of Man,

both living and dead, than any government heretofore known."

This is saying little for the projected government, and less for others. Governments in general are not only unproductive of happiness and justice, but engines organized mainly for rascality. Governments and laws, other than natural, indicate a low stage of advancement. Progressed minds certainly don't need them; and what sense of justice there is in others, would probably do better if left to itself, than twisted by a few speculative politicians, slave-drivers and Land monopolists, to feed their vampyre-like ambition. To ABOLISH governments rather than to REFORM them, should be the aim of the philanthropist. A. C.

PAYMENTS.

Somerville club, \$8.80. Thos. Lindsay, 24c. from Spartansburg, Penn., (name illegible,) 25c. Dr. Mohr, 27c.; W. H. Moore, 88c.

\$1 each—N. P. Tallmudge, John N. Gardner, Alfred Makepeace, Mrs. Moulton, W. Reaker, J. Lovidge, Nancy Martin, T. W. Ewing.

Warren Chase has an article in the UNIVERSE, from the text, "Raise the dead," in which he takes the ground that this passage is a direction to hold intercourse with spirits, given by Christ to his disciples. He fortifies his position by arguments and citations not easily refuted.

THE ICARIAN COMMUNITY.—Since the termination of the differences in this company of French emigrants, which has been decided by the Illinois Legislature in favor of the majority. It would appear that a number of the Cabet party have left them. The "Revue Icarienne" says:—

"The Community wants a certain number of good workmen, and more particularly a miller, several DISTILLERS!!! a sawman, several coopers, a blacksmith, several machinists, a wagon-maker, several carpenters and masons, a brickmaker, a printer, and a physician.

"For mechanics of ability, as above, the want of entrance-fees will be no obstacle to their admission as members, provided they comply with the other principal conditions of admission, the most important of which is to be a Communist."

To derive a large portion of their support from POISONING their neighbors, is an occupation of questionable consistency for persons to follow who profess to aim at social regeneration. They don't show either good sense or good morals in making a living by robbing other people of what little brains or character they may have. A. C.

On the dissolution between Partridge and Brittan, the Excelsior (Waukegan, Ill.,) remarks as follows:

Of the cause of this dissolution, we know too little to speak authoritatively, but we are assured that they were entirely of a pecuniary character, and in no manner affecting the personal character of Mr. B. This much, however, is certain, that after ten years of untiring industry and self-sacrificing devotion to the cause of truth, and after aiding as much, perhaps, as any other living man, to make the cause popular and universal, against which, when he espoused it, the sky was burdened with derisive scorn and hisses, he is now almost penniless!

Sometime in May, Brittan and Courtney will commence a new paper in New York, to be called "The Spiritual Age."

Harper's Weekly (Weakly!) thinks spirit circles in general, and Judge Edmonds in particular, should be indicted as nuisances, on the ground of their producing insanity, etc., to which the editor of the N. E. Spiritualist remarks as follows:

"Statistics" show that spiritual circles make people insane; so let them be indicted. Very good—try it. But do not stop here. If the principle is a good one, carry it out with a clean sweep. "Statistics" show, too, that religious excitement is, and has been the most fruitful cause of insanity. There is no denying this. Let the mayor make a business of it, and indict the priests of all denominations at the same time. "Statistics" prove that love is "making lunatics every week." Then it has been too long neglected by the police authorities. It is high time affection was made a subject of penal inquiry.

Vanguard.

SATURDAY, APRIL 25, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

PRACTICAL INFLUENCE OF MODERN SPIRITUALISM.

(CONCLUDED.)

The fanaticisms of Spiritualism are but the clouds that obscure the brightness of the sun: its facts lie beyond their reach, and the light of its philosophy shines unceasingly on those whose planes of thought and life are above the level at which fanaticism finds entrance. But in no department of inquiry is it more necessary to preserve one's individuality than in investigations of the phenomena of spirit existence, as is testified by the experience of countless generations. In no department is more patience and love of Truth needed, than in one wherein the outward senses scarcely guide us beyond the threshold. Self-culture must be rendered more thorough and harmonious, before the majority of spiritualists can advance much beyond their present development. The searching criticism of legal acumen, the patience of the diligent scientific observer, the self-sacrifice of the philanthropist, and the comprehensive mind of the philosopher must unite in investigating the phenomena produced by the agency of elements as much more refined than galvanism, as it is refined above the grossest forms of matter with which we are acquainted.

But though we are but at the threshold of this department of inquiry, the results are already wonderful. The Goliaths of Orthodoxy are stunned and silenced by the tipping of a table, to say nothing of the higher forms of spirit communication!

This intercourse with spirits has, even in its infancy, accomplished more than might have been expected from its apparent objects. Aiming only at disclosing to us rich mines of wealth in the Future, it brings to light a world of love and beauty in the Present. Seeking but to relieve from the fear of Hell, it immerses the spirit in the very atmosphere of Heaven. Loving hearts, broken by the fear of endless separation, are re-united in eternal joy, and dim outlines of the castle of Despair are replaced by a clear view of the city of Hope.

Where no fancy blends with the beautiful realities that are the verifications of our highest dreams, where no demoniac howls thrill with horror the disordered mind, where all is calmness, peace and serenity, thence comes the faith that saves, the hope that gladdens, and the love that never dies.

A. C.

ANSWER TO C. H. M.

You ask if I would be willing to trust J. Treat, as he recognizes no such thing as law. You are mistaken if you suppose J. Treat recognizes no law. He recognizes the law of Nature, and I believe as far as he knows them, tries to live in obedience to them; and as he knows there is no forgiveness for the man who violates them, my judgment would lead me to trust him as soon as you, who believe that a man can be forgiven and escape, at any time, from the penalty due to the vilest of crimes. Franklin and Jefferson were "free thinkers;" W. L. Garrison and Theodore Parker are "free thinkers;" yet I do not think you would charge them with dishonesty. Jesus was a "free thinker" in his day, and all that we do is to go farther in the same direction. That a man may think freely and be dishonest, I have no doubt; but that free thinking leads to dishonesty, I deny; and you ought to have something more than your limited experience on which to base such an assumption. Take the great knaves of society, who rob and live by robbing, fashionable, legal robbery, and nine out of ten are members of church and contribute largely to rear

tall steeples, and support priests to pray and preach for them.

You think the superior civilization of a nation is derived from its laws. You might as well imagine that the superior excellence of an apple tree is derived from its apples. The nation must be advanced before it can make superior laws, for they are but the embodiment of the people's thoughts. The Greeks made superior laws because they were superior to other nations. Clothes do not make men; men make clothes.

But "superior laws are derived from the bible." Are they? Did Lycurgus derive his laws from the bible? Did Confucius search the bible, before giving to the Chinese his excellent code of morals? You surely know little of history, to risk such an assertion as that. One of the excellent laws of the bible is, "Thou shalt not suffer a witch to live." And under the influence of it, thousands of innocent human beings have been tortured and murdered. Another excellent law teaches the Jews to buy bondmen and bondmaids of the heathen around them, and keep them in bondage forever. Obedience to this "superior law" gives the United States at this time, a proud pre-eminence over many nations!

My idea of God, could not have been derived from the bible, for the bible does not teach my ideas. The bible-God is an ignorant, cruel, revengeful tyrant. There is hardly a crime of which he is innocent. A more contradictory being never was imagined. The wild Indian, who never heard a word of the bible, has infinitely nobler conceptions of the Deity, than many of the bible writers.

Allow me to ask you a few questions in reply to yours. What elevated the Greeks and Romans above all other nations? What enabled the arts and sciences to flourish among them, when the rest of the world was sunk in barbarism? What is the reason that the Chinese are so much in advance of the natives of New Holland? Does the bible make the difference? And if not, then nations can advance before others, without the bible. How is it that the leading Abolitionists, Woman's Rights advocates, Land Reformers, Socialists, Spiritualists, and reformers generally are what you call "free thinkers," and do not regard the bible as authority? Does Reform lead to a rejection of the bible authority, or a rejection of bible authority lead to Reform? Take which horn you please! either is fatal to your notions.

You ask what infidelity has done. Infidelity is unbelief, and of course, does nothing; it does not profess to do anything. What does your unbelief in the Koran do? Those whom you call Infidels, however, are doing the most that is being done to elevate and bless the world. They are establishing "missions" all over this land, and they have hopes of converting the orthodox professors eventually to rationality and manhood.

If we had been blessed with no other forefathers than the bigoted Puritans who whipped and hung the Quakers, our "free institutions and liberal government" would have been nowhere. You may thank the "Infidels" for them.

W. DENTON.

NATURE VS. EDUCATION.

Any theory of Education, to be rational, must be based upon the laws of Man's development. Down to the present time, the estimated powers of Education may be inferred from the popular idea that "education forms the common mind;" that nine parts in ten are what they are by their education;" that the teacher is "to educate every child above the reach of vice and crime."*

Taking this doctrine as the popular basis, let us see how far it is compatible with the "facts in the case."

Suppose we consider 10,000 children taken at large, who commenced their education in 1830 at the age of five years. Each possessed a distinctive individuality of character and organization. All were subject to the same educational system and stimuli. At the outset, some possessed greater and others less

aptitude for any particular science or study. Some were continuously dull in Mathematics, who were, perhaps, skilful in Drawing, or impressive in Elocution. Others were very awkward in these, but brilliant and facile in Mathematics. Some were quite intractable, obstinate and slow, while others were gentle, pliable and rapidly progressive. Every known idiosyncrasy of human character was manifested among them.

Now, what were the effects of ten years' Common-school education? Each still possesses his or her peculiar aptitudes, tastes, dispositions, and general characteristic differences. Perhaps 3,000 of them continued five years longer in academical studies—many of these latter afterwards going through a four years' collegiate course, and a few, in addition to all these, two to five years studying law, medicine or theology. Omitting those whose education sent them directly to the grave, what are the respective callings, characters, conditions and circumstances of the remainder? Probably every avocation and condition of human life is represented among them. They have retained their distinctive, constitutional individualities. Whoever saw the boy of five, saw the miniature man of 30; and a good delineator of human character and its consequent destiny, on one year's acquaintance, at most, could have foretold very nearly the present condition of every one of the 10,000.

These circumstances indicate that hereditary causes, or nature, "form the common mind;" that in ten parts, nine are nature and one education.

Some of the children in 1830 were gentle, honest, and loving; they are now such: some were "little, ignorant rascals," who could very adroitly cheat, pilfer and deceive; and twenty years of college training has just made them "great, educated rascals," who will perform bank-swindling operations, cheat widows and orphans out of their homes, sell their brothers and sisters into slavery, speculate largely in land, and other necessaries of life, &c., &c. Many are in the legal and medical professions, from whose "inner" life the veil must not be raised without holding your moral nose. Not a few occupy the pulpits of the "tall steeple" houses — fine specimens of "EDUCATIONAL" righteousness! How many are just stepping into the grave of a drunkard, a glutton or a libertine, we may not presume to state,

If twenty-five years has not sufficed to educate these people any farther than this "out of the reach of vice and crime," how long will it require?

WM. A. STEERE.

* Hine's Political and Social Economy, Part ii, pages 137, 139.

BOARDING IN NEW ORLEANS.

Did you ever board? You never did! Oh, then, you know nothing of the repose of life compared with the vexation and toils of housekeeping. It is so pleasant to board! You can come and go just when you like—nothing to think about; and then it is so cheap! We only pay \$21 per week, and you see what a pleasant room we have! Not too large, no fear of losing one's self in it; I could n't whip a cat in it. But, you know, we do n't need a large room; in would be colder, if larger, and we cannot have a fire!

"But you have so little fresh air!"

Oh, that is no matter! it is not healthy to breath night air; and, besides, if it is cold, we can go into the parlor — plenty of company, and they are very quiet — not many of them gifted with a beautiful flow of language! Then, if your husband has made you a present of a beautiful book, and you think you will go in the parlor to read it, should you leave the room for a few moments, and shall accidentally be so thoughtless as to leave the book on a chair, you may be certain that you will be spared the trouble of reading any more in that book for an hour or two; for it will be handed round among the boarders, for due inspection and profit, before you get it again; and, when you do receive it, you will be sure to find that it has been used as a writing me-

dium for two lovers. Of course they will apologize, telling you that they did not know that the book belonged to you; but should you be foolish enough to repeat the experiment, it will generally produce the same results.

I am very sorry you do not appreciate the blessings of a boarding house!

It is so delightful to get up of a cold morning, and find that Bridget has only left you one towel! Your skin has a pleasant feeling of moistness about it that morning! The sheets and pillow-cases are only on the bed two or three weeks! Of course they do n't get dirty in that time!

Then the table — how nice it looks! And, the best of it is, you have had no trouble about it. How tempting the eatables look! almost tempting enough to make one wish one was always hungry. Suppose we look into the kitchen. Why, what makes you start back so?—call this place DIRTY? Why, I can get to the stove, only I might ruin my dress! The dirt is only about an inch thick on the table, and that, multiplied by three, will give the average all round.

The cook black? No, indeed! she is a white woman — only she has not bathed lately; she is kept so busy that she hardly has time to think she lives, for thinking about the things to be cooked, and cooking them.

I will give you one piece of advice. If you think of boarding here, be sure and never give anything to the landlady to get cooked for you. Poor thing! she has such a bad memory that she knows not what she does with a thing, five minutes after it is given her. As she is a widow, I suppose she is thinking of the lost and gone, and so of the present takes no heed!

ATHALIE.

LOVE.

Who can tell its power? Look at the maiden, how her eyes sparkle, and her mouth waters, (as the old saying is,) as she exclaims: "O, how I love boiled cabbage!" Can any one fathom the depth of such love? Should think it was almost beyond human conception. She is not the only one who harbors the tender passion for such eatables. A great many love—O, how they love!—pickles, tea and coffee; they never help to give them the dyspepsia—at least they think so—as love is blind, that must be the reason they cannot perceive their injurious effects. The same class generally love tight dresses, thin shoes, and little bonnets ribbons, and all kinds of fancy things. They love balls, where they dance until midnight, hate to get up early in the morning, but love to lie in bed until nine or ten o'clock. Such persons love novels, could never find time to read useful books; no, for their brains might grow too large and crack the cranium. It would never do to run the risk of such an awful catastrophe. I suppose Dame Nature has wisely ordered things: or else, how could the vile, filthy, and debasing cigar find lovers, as it most assuredly does? Your would-be man adores, loves, almost worships the contemptible thing; he kisses and embraces it from morn till night.

Would not a woman feel flattered if he was to bestow the remainder of his love on her? Would she not be blessed above the mass? How she would be envied by her fair compeers, for, having such a love of a puppy for a husband!

ATHALIE.

☞ In reference to Dr. and Mrs. Nichols' late gyration, the N. W. Excelsior has the following:—

We congratulate the Jesuits upon this accession to, and the Spiritualists upon this secession from, their ranks. The move is doubtless a good one for us, and seems to be made in the right direction.

[For the Vanguard.]

COMMUNICATION FROM THE SPIRIT
OF T. L. NICHOLS!

MARY M. GRAUSELL, CINCINNATI, MEDIUM.

After many abortive attempts and much difficulty, I have, at length, succeeded in controlling this medium; and, through her, now desire to place myself in a true light before those friends who have doubtless been shocked by what they suppose my recalcance to truth and duty.

Many of our friends are aware that during last Summer and Fall and Winter, we were in communication with the spirits of Francis Xavier and Ignatius Loyola. Through them we received many beautiful lessons of love and wisdom, harmonizing most remarkably with our highest intuitions and holiest aspirations. How little did we know the hellish plot that underlaid this fair and angelic seeming! The suspicions that their very names at first excited, were gradually allayed: we received them eventually with pleasure, and listened to their teachings with ever-deepening interest, until they obtained such control, that in their power, I was as helpless as the victim in the folds of the anacanda.

On the 15th Feb., 1857, while sitting in private circle, conversing, as usual, with our Jesuit friends, my spirit was suddenly ejected from the body by Loyola, who, with the true cunning of his order, had been seeking for months to accomplish the deed; and I have been doomed to the deadly anguish of beholding myself made the veriest tool of the most nefarious system of delusion ever attempted to be palmed upon mankind.

Nor is this all: Mrs. Nichols, believing me still to be the occupant of my former tenement, has been led, by what she supposes to be my arguments, to unite herself to a church whose superstitions and abominations are a disgrace to the civilized world.

Those acquainted with our past history, who have known me as the uncompromising advocate of Reform, the unflinching upholder of individuality and freedom in their widest and most unpopular sense, must know that, while retaining possession of my faculties, and the control of my mental and bodily powers, I never could pen such sentences as the following, contained in a letter published in the Catholic Telegraph and signed with my name, Loyola having control of my physical organism.

Who can believe that I ever addressed a Roman Catholic clerical despot as "Most Reverend Father in God?" or that while possessing a spark of manhood, I would ever write of a proud, usurping, tyrannical church, "In deep humility and contrition, we submit ourselves to the divine order; we accept what she teaches; and we repudiate and condemn what she condemns?"

Could I ever say of our writings, which have been a blessing to thousands, and are as much opposed to the spirit and teachings of Catholicism as heaven is to hell, that "whatever in our writings and lives has been contrary to the doctrines, morality, and discipline of the Holy Catholic Church, we wish to retract and undo, and, were it possible, atone for?"

What more unlikely than I should say of a church that has rested on the world's heart, like a deadly incubus for centuries, "It pleased God to bring us to a knowledge and acceptance of this Holy Church as the Divinely appointed means for the amelioration and final redemption of humanity!"

A band of spirits, whose sympathies have been aroused by my unfortunate condition, are at present engaged in endeavoring to cast out the arch-fiend who has taken possession of my body.—I trust they will succeed; for we have much yet to do for humanity; and neither the opposition of men, nor the nefarious cunning of evil spirits, shall be able to prevent its accomplishment.

STILL yours for freedom and truth,

T. L. NICHOLS.

REMARKS.

We are still "unequal to the occasion." It is impossible that an honest man, in his senses, occupying the position that Dr. N. has on reformatory subjects, and possessing a cultivated intellect of his calibre, could become a Roman Catholic. It is as impossible as for water to run up hill by the force of gravitation. The law of progression cannot be suspended, and admits of no such result. But, on the other hand, Ignatius Loyola baptized into the Church of Rome at Cincinnati, and keeping a water-cure at Yellow-Springs, in the nineteenth century, is a tough yarn!

We'll see about it next week.

A. C.

EXCHANGES.

LETTERS POLITICAL AND RELIGIOUS, is the title of a new liberal monthly, printed partly in phonetics, at Winooski Falls, Vt. Each number contains eight pages, 12mo. It is published at 30 cents per annum. It is no temporizer. The following extract from the prospectus, will give some idea of its principles.

"I shall write freely and earnestly, on any topic which suggests itself, on any custom or institution that seems to conflict with the most speedy development of man, both collectively and as an individual, as much as possible, avoiding personalities or delicate subjects."

One objectionable measure alluded to and advocated is, "compulsory education for all." I think there is a great deal too much of this COMPULSORY education in the world as it is. Reformers should seek to make it attractive and spontaneous, rather than compulsory. If we want SOULS instead of the mere FORMS of men and women, we must make "destinies proportioned to attractions."

THE TRUTH SEEKER is as radical, uncompromising, and original as ever. One of the principal writers in it has the audacity to say, that the Song of Solomon is indecent! Such blasphemy ought to receive the attention of the law without delay. It is to be feared, however, that remnants of the Blue Laws are almost out of date, and that such papers as the Truth Seeker will be suffered to go on unchecked by prisons and halters! This is no doubt a bad state of things, but as the Gag-laws are about done with, (out of Kansas and the South,) the Conservatives must make the best of it, and try to put down such things by reason, if they can reason on such subjects, which is rather doubtful.

THE INVESTIGATOR is an able and veteran expositor of negative Truth, but usually flounders considerably to no purpose, when dealing with its positive forms. For instance, the hypothesis of trickery, as accounting for spiritual manifestations, which has long been exploded, so far as regards people of any intelligence, natural or acquired—a hypothesis which is not considered worth serious refutation, is gravely urged by a correspondent of this paper, as accounting for these phenomena. Another writer, "Celsus," makes a grand display of artillery on the same subject, and shows some ingenuity, but labors under the disadvantages of being totally ignorant both of the facts and principles of the spiritual phenomena. For instance, he says:

"We thus plainly see that what is falsely called man's desire for another life in another world, is only his desire for the continued existence of this life in this world; and he who imagines any such fancied belief has any reference to an existence after death, most grossly deceives himself. It is nothing more nor less than a simple hallucination or mental delusion, produced by the poison of superstition, of which Spiritualism is one of its violent paroxysms."

But every intelligent spiritualist believes that the future life is a CONTINUANCE of the present," so far as regards essential conditions, and not more different in regard to these than is constantly incurred in the earth-life, by a change of locality or social position.

He speaks, too, of the "dreadful SACRIFICE of dying," when every intelligent student of Physiology, knows that a natural death is painless.

This gentleman, too, who is evidently a Free Thinking Rip Van Winkle just awoke from a nap commenced in the early days of Gall, speaks of the "bogus science of Phrenology."

It is evident that "Celsus" is either grossly ignorant or deplorably dishonest. The Investigator, however, is theologically free, and is quite open to the other side, should any Spiritualist think proper to oppose, as Graves and others have done and are doing.

The editors of the paper profess to be open to conviction on this point, and are earnest, honest, self-sacrificing men who have suffered and will suffer for that which to them is true, without hope of reward, or fear of punishment. Their disposition in this respect, however, is not reciprocated by their negative brethren, as the paper, though it has been a quarter of a century in existence and ably conducted, receives but a limited support.—Negativism is a poor soil on which to plant earnestness.

The series of articles in the Social Revolutionist, on "The Entire Front of Reform," by John Patterson, contains essence of thought on practical subjects, and should be read by every earnest, PRACTICAL reformer.

FLIES.—Rubbing the wall with laurel oil, is said to be an effectual preventive against flies. The "Courier du Havre," in allusion to this, states that no fly will enter a room where a wreath of walnut leaves is hung.

☞ Mrs. KINGSBURY, a lecturer on Spiritualism, writes the editor of the UNIVERSE, that she will "soon probably be in Dayton, and from there leave for Cincinnati." The letter is dated, Columbus, April 14th.

Speaking of the manifestations at Wm. G. Van Sickle's spirit room, Kingston, Delaware Co., O., (the manifestations of which are similar to those at Koons'), she says that "Everything seems the work of refined as well as intelligent spirits."

Since writing the preceding paragraph, she has arrived; and will lecture at Phillips Hall, Friday evening, and Sunday morning and afternoon, at the usual hours.

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

☞ Mrs. Coan, the celebrated test medium, has been giving public tests in Central N. Y. with unprecedented success. We hope that, when she comes West, she will not omit to visit this place and Bellefontaine.

☞ Wm. Denton will lecture on Sunday, April 26th, at the National Hall, Cincinnati. Subject—"The Fables of the Bible."

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Address to care of A. Cridge, Vanguard office.

Having become well acquainted with Spiritualism in America, and having studied the principal works on the science, I often feel that I could do a deal of good in Europe, by returning thither, and translating them into German. A union with a congenial American lady, also a Spiritualist, might tend to further this purpose. I am by birth a Swiss, have been five years in America, have studied in many Universities in France and Germany. I am a medical man by profession, and at present a widower. The lady should be well educated, of mild temper and sound understanding, without children. It is also desirable that she should have some personal property, so that not being troubled with pecuniary cares, my whole time and attention could be devoted to the purpose above stated. Being by nature frugal and economical, she need not fear that her fortune would be wasted. Should she prefer not to remain in Europe, I would return with her to this country.

I am about 50 years of age, but very healthy and well formed. Respecting my character and spiritual faculties, it would be best to consult Mrs. A. D. Cridge, the Psychometer.

A spirited lady wishing to travel and see transatlantic life, would find this a favorable opportunity. If she could speak a little German, French or Italian, it would be agreeable to me. Address Victor Rohm, care of A. Cridge, Dayton, O.

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