

# The Vanguard

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No. 11.

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

(CONCLUDED.)

At this time, we were in ignorance of the doctrines of the Church. We obtained a biography of St. Ignatius de Loyola, and read with the deepest interest of the wisdom and purity of the man and of the Order he founded. And while we were yet so ignorant of the dogmas of the Church, that we even did not know the number of its sacraments, we were blessed by the appearance of another spirit, calling himself Francis Xavier.

The first subject treated of in the instructions of this spirit was Baptism. We, as Spiritualists, fully believed that a healing circle properly formed, of pure members rightly affiliated to each other, had the power to magnetize water, and give to it that life which restores physical health. This belief of ours was taken as an analogue, and we were assured that the Church being a Divine circle, instituted by God in Christ, has the power to communicate through its order, a Divine and saving grace to water; that the baptism of infants, through this grace, is effected in affiliating them to the visible and invisible church.

(It is probably "effectual in affiliating them to" a low order of spirits, corresponding to the class of slavish minds, too lazy or too fearful to their own thinking, who constitute the bulk of the churches here. The former class—those in the spirit world—constitute "the invisible church," that we hear so much about. That showy gew-gaws and outwardly imposing ceremonies, often constitute the links of a chain binding together the vassals of Tradition and Authority in both spheres, is more than likely.)

He spoke to us of the disorder, sin, and suffering in the world, and its cause; of the necessity of an infusion of Divinity into humanity for its redemption; of the Immaculate Conception of the Holy Virgin Mary, as the final step in the preparation made by the Divine grace, for the Divine Incarnation; of the Birth, Life, Death, and Resurrection of our Lord Jesus Christ for man's salvation; of the formation of the Holy Catholic Church as a true Society, fed by the Divine Life in the Holy Sacraments: of its oneness, universality, and infallibility as the true Order of Divine Progression under the guidance of the Holy Spirit; of the Real Presence of the Divine Substance in the Eucharist; of Confession and Penance as the Divine Circulation in this mystical body of the Church of Christ, necessary to restore its diseased members to a healthy life; of all the Sacraments as component parts of a system, so inconceivably beautiful that it could only be Divine.

(O, the ineffable "beauty" of white sheets, thumb-screws, stakes, and other instruments of torture, used by "holy fathers," to convert stubborn heretics and infidels to the "one faith!")

As this Holy Church, prepared for through ages of Patriarchs and Prophets, and culminating in the Immaculate Conception and birth of the blessed Virgin Mary; beginning in the Divine manifestation in Jesus Christ; continuing in the Holy Order of Apostles, Bishops, Priests, Saints, and Martyrs; working on through centuries, living from the life of God, upheld by a miraculous power, guided and comforted by the Holy Spirit; with the testimony of miracles in every age;—this glorious Church and its sublime mysteries was brought to us as the Divinely established Unity for which we were seeking; the true and living way for the redemption of humanity; as the Society of the Communion of Saints on the earth and in Heaven.

With these sublime teachings came an influence which melted all who heard them. (We can understand the "melting" influence on such heretics as live on fat pork, as the compounds of their bodies would, by the application of fire, be converted into liquid grease.) God's grace seemed to be infused into our hearts; we bowed humbly to this sweet influence, and Faith was born in our souls.

The doctrine of the Incarnation was given to us in connection with that of the Immaculate Conception. It was said that man could not be redeemed but by the Divine birth into humanity; while this could only be accomplished by the Immaculate Conception of the Holy Virgin, whose mother, it was said to us, by abundant grace, gave birth to the pure, sinless, and ever blessed mother of God our Savior.

So impressed were we with this beautiful realization of sacred love, free from sensuality and sin, that we felt that it would repay a life of suffering, if we could give to the world the idea of a religious order of chaste birth, in honor of the Immaculate Conception.

(Was the Virgin Mary's mother "immaculately conceived," too? And if so, how about her grandmother? etc.)

When we had accepted the beautiful and holy doctrine of the Immaculate Conception, and bowed in adoring reverence to the sublime mystery of the Divine Incarnation, and given our faith to the Holy Catholic Church as the Divinely organized Society, in, through, and by which God could redeem the humanity to which he had united himself for that end,—we were taught further of the Mysteries and Sacraments: Of Confirmation, or the strengthening and perfecting of the spiritual life, begun in bap-

tism; of the Sustentation of all the members of the Holy Society, by the life and body of Christ, who not only took upon him humanity once, but every day enters into the bodies and souls of believers in the Holy Sacrament of the Eucharist, in which by the Divine power, exerted through the order of the Church, the sensible bread is transformed into the real presence of God in Christ, and so made meet to nourish and build us up in the Divine life, as natural bread builds up also by a daily miracle, the physical life of man; and we were taught that it was no more impossible for God to change bread into his Divine substance, than to change the dust of the earth into a living sentient man, by the Holy Spirit of his creative power.

We were instructed in regard to the Sacrament of Penance, which restores us to the order of the Divine life when we have lost it by transgression; of Extreme Unction, by which the soul is brought into that communion with God through his Church, in the moment of its great agony, which shall facilitate its birth into the Spiritual life, and take away the sting of death, and the victory of the grave; of Holy Order, by which blessings are communicated to, and perpetuated in the Church, and the Sacrament of HOLY MATRIMONY (!!!) in which the Church blesses the union of two souls in the divine life, from which souls may be born for life and happiness instead of death and misery.

When we had been taught these dogmas; when these sacred mysteries had been explained and illustrated to us, with such clearness of demonstration or such power of grace, that we were constrained to believe, we had not yet read any books of Catholic doctrine. I said, all this I can believe—all this seems true and beautiful; but it cannot be the doctrine of the so-called Catholic Church. I had given my faith to a Church of God, but I could not yet believe it was the Roman Catholic Church. We were directed to procure the authorized books of Catholic doctrine. We did so, and became satisfied of the identity of the doctrines taught us, and those held by the Roman Catholic Church. We also wrote to a Catholic layman, and afterwards to a Jesuit Priest, sending them an account of our experience. Both assured us that every item thus communicated to us, was of Catholic faith.

(Which only proves that the spirits communicating, were acquainted with the dogmas of that church.)

We were now instructed by our Spiritual Father, whom we believe to be no other than the blessed St. Francis Xavier, to seek the grace of baptism and the oral direction of the Church. This we did by going to Cincinnati, and on the 29th of March, receiving the Sacrament of Baptism at the hands of Father Oakley, Rector of St. Xavier's College. We went to Cincinnati rather than to a priest of our own vicinity, because of an affection and preference which the circumstances of our conversion had given us for the members of the Society of Jesus, and because we desired to submit all the facts in our case to the best and highest authority in the Church, within our reach.

I have thus given an outline—faithful, though imperfect—of our experience, and the manner in which we have been prepared, and led, and guided into the true church. Our holy father, the blessed St. Francis Xavier, to whom, under the divine permission, we owe our conversion, and all the peace and hope it has brought us, has told us that "the Church, visible and invisible, are one." "This Church," said our excellent director, Father Oakley, "is my good Mother; she wishes to do me no harm, but good always." So far, we have found in her only kindness, charity, noble generosity, and a divine freedom: in return for which we give her our loving obedience.

(But wait, friends, until that church HAS THE POWER, and you, or any other of its members, think to take the "freedom" to renounce her dogmas, and you will find the said kindness and freedom to consist in a choice between lying or roasting—recantation or the stake, or else being flayed alive, as was Ugo Bassi, quite recently by that "holy father" Bedini, who holds a very high position in the Papedom. Think how "kind" and "generous" this church was to the Waldenses and Albigenses, when whole provinces were laid waste, and hundreds of thousands tortured and butchered, under the authority of a papal Bull. This can be proved by Catholic Historians; and so can hundreds of similar barbarities. It may be said that these things belong to the past, not to the present, but, as the infallibility, unchangeableness and inerrability of the church, are among its leading tenets, all consistent Roman Catholics must endorse these atrocities. Persecution is an avowed principle of that church, and

is practised at the present day, whenever and wherever circumstances permit. Several persons were shot, a few years since, in the streets of Montreal, returning from Gavazzi's lectures; but, though the murderers were known, they escaped unpunished, as it is a well-known fact in Lower Canada, that no Romanist juror will agree to convict of murder, when the victim is a Protestant, the murderer a Catholic, and religion has anything to do with it. In Quebec, about the same time, Gavazzi was attacked in the lecture room, and only saved his life by his personal courage.)

The Holy Catholic Church exercises great care over her children to protect them from error, delusion, and, as far as she has power, all evils. She wisely wishes to guard them from the dangers of disorderly Spiritual manifestations. Every Spiritualist knows that they are, to a great extent, unprofitable or injurious.

At the same time, every Spiritualist should know that this Catholic Church has been, for eighteen hundred years, the scene of a constant succession of miraculous interpositions and Spiritual manifestations. The lives of the Saints are full of such marvels, as well attested as any of the present day. The life of St. Francis Xavier, while a missionary in India, was one continuous scene of miracles. We read in Catholic books of a Saint who made raps in his coffin at every consecration of the Host; of the consecrated wafer flying of itself to the mouths of communicants; of Saints in ecstasies of prayer being lifted up from the ground without visible support; of innumerable miracles of healing. The wonders of Spiritualism are all old stories in the Church, where the communion of Saints, or the intercourse between the visible and invisible worlds, has existed from the beginning.

(Well, what of it! The power of producing physical demonstrations is by no means an evidence of the high moral or intellectual character of the spirit producing them, but rather the reverse. As to the healing power, there are few, even of the most degraded, on this side of Jordan, who would not do their best for the sick, apart from pecuniary inducements to the contrary.—There are plenty of good nurses, and some good physicians, not remarkable for intellectual brilliancy in other respects. We have no reason to believe that it is otherwise in the spirit world. The facts adduced in this connection, therefore, prove nothing to the point, that is, admitting them to be facts, which is, at times, rather doubtful, the evidence being indirect and otherwise suspicious. Protestants have, however, given their opponents great advantage by denying them altogether, instead of trying to explain them on rational principles.)

May it not be that the Almighty has permitted similar manifestations out of the Church, to awaken people to the great fact of Spiritual existence, and then to be the means, as in our case, of bringing them into the fold of his Church, which is truly spiritual and full of Divine miraculous manifestations?

Dear friends, such is our faith and hope. We pray that you may be led, as we have been, right onward. May you be brought to purity of thought and life; to the renunciation of all selfish and debasing lusts; to seek for the highest truth and good that Almighty God may send to you, also holy teachers, and lead you into the true Order of his everlasting life.

Let not our friends think that we care no more for their welfare and for the welfare of mankind. It is more dear to us than ever; and though we do not expect to realize a social harmony, but in the way and manner of the divine appointment and in the order of his Church, we believe that in that divine order, more harmony and happiness can be found, than we, as Socialists, have ever imagined in our wildest dreams.

We have looked, sought and prayed for the true order of human redemption; and while we were yet afar off, our Father heard our prayer and sent us help. Through Protestantism and Infidelity, and the Pride of Science and Philosophy, we have been brought by a miraculous power; and we have knelt at the foot of the Cross. Here is rest—here is peace—here is consolation, and hope, and triumph. Here God works to redeem humanity; and it shall be redeemed.

"Here is rest." Yes, that is what attracts most of modern converts to Rome. They are too lazy, too stupid or too weary to do their own thinking. In the present case, having cultivated the intellectual and ideal faculties to the neglect of the physical and practical, having exhausted their energies in drawing aerial

castles of the Future instead of in doing the work that is before them for the Present—having expended their energies in CREATING imaginary difficulties, instead of removing REAL ones, they have, through the unhealthy passivity induced by such loss of vitality, become the tools of a class of spirits sufficiently energetic, cunning and unprincipled to take advantage of their unfortunate condition. Let those who would avoid their fate steer clear of impracticable theories and worse than useless asceticisms, EXERCISING all the faculties, but CRUSHING none, and aim more at the actual than metaphysical, the practical than the speculative.)

We have sought for Unity. Only in the Holy Catholic Church can it be found. Everywhere else is discord and division. We have sought a pure faith; we believe that it has been born in our hearts. We have sought the spirit of obedience and devotion. Its highest and noblest developments are to be found in the Holy Catholic Church; in her chaste priesthood, her holy religious orders, her martyr missionaries, and the millions of her faithful, in every nation, all partaking of the same sacraments, listening to the same ritual, embraced in the same communion.

Our work, as leaders of a Social movement, is at an end. It transcends human powers. The Church is God's appointed society, and through it humanity will be redeemed. We shall labor henceforth under her direction, among the humblest of her children, giving our time to healing the sick, instructing the ignorant, and such works of mercy and usefulness as may be pointed out to us. We have never desired to lead, but as duty called us; we are now only too happy to be led in our weakness, and guided in our ignorance, praying that the evil we have unwittingly done may be overruled for good, and that we may, by humble faithfulness in the future, atone for the mistakes of the past.

In becoming Roman Catholics, we neither abandon nor lose any good of our former life or faith; we abandon only evils, while we receive infinite gains. We give up nothing worth possessing, while we receive immeasurable riches. We leave a discord in which we were vainly trying to make a harmony, for a great harmony already established, and which will yet fill the whole earth. Judge not this Church, of which we have been profoundly ignorant, by the shams of churches about us. Judge her not even by the outward seeming which she sometimes presents to us. Judge her not by the lives even of many of her professed members. But judge her by her doctrines and discipline; her history through the progress of centuries, and her true spirit as evinced in the lives, and teachings, and works of the great army of her faithful children.

England has given to the admiration of the world one Florence Nightingale, while whole armies of sisters of Charity and sisters of Mercy, and thousands of noble Catholic ladies have most devoutly offered themselves to the martyrdom of plague, cholera, yellow fever, and all loathsome diseases, in the hospitals of every nation.

Place against this the gallows and stakes, the prisons and torture chambers of the Inquisition, the Thirty years' War in Germany, the innumerable wars, persecutions, massacres and murders everywhere caused and countenanced by this church, in order to crush all freedom in thought, word or act—balance against this sum of villainies a few hundreds or thousands now and then saved from disease, and there will be found an overwhelming debit due to Humanity by that church, of which it can never pay the millionth part. It should be borne in mind, too, that this church professing to be infallible and unchangeable, all persons joining it, by so doing, publicly proclaim their approval of all such doings, present past and future.

Sometimes a Protestant missionary, laboring in his barren work, has fallen a victim; but the whole earth has been sprinkled with the blood of Roman Catholic missionaries; while their converts may be counted by hundreds of thousands, while Protestantism, after years of fruitless labors, has abandoned the field. The more we examine the history of the Church, the more we see its work in the world, and the more shall we be satisfied that it is the one true Church of almighty God. You who have abandoned the false Churches of sectarianism, do not too hastily conclude that because these are evidently and demonstrably false, therefore none is true. There is, there can be, but one Church—but one Society, instituted and organized by God—but one true and living way. Seek for this, O friends; seek earnestly and honestly, and with your whole hearts, and you shall find

it. You may not be led in the same way that we have been.—You may not require such means. You may be less hard to convince—more open to the ordinary operations of Divine grace; but in whatever way, God grant that you may find "Peace in believing, and joy in the Holy Ghost." May God the Father, Son and Holy Spirit bless you. May our Holy Mother of Mercy and all the Saints give you their aid,—pray

Yours, as ever, for humanity,

T. L. NICHOLS,  
Yellow Springs, O., April 20, 1857. MARY S. G. NICHOLS.

(We are sorry to add that they have renounced Vegetarianism also, as it is evident from the preceding "Letter," that they have swallowed the "beast with seven heads and ten horns," including the latter appendages, the hoofs, hide, tallow, &c.—a piece of greediness unequalled, even by Esquimaux. Ed.)

## A LAY OF THE HEART.

O, I love beauty. I love all things beautiful—landscapes, woods, grand, old mountains, the conquerless ocean, the glowing sky, and the wheeling orbs in the far beyond—yes, the calm, high, solemn, eternal stars! I like the great, sublime, free; I worship power, will, fate; I believe in Napoleon! And he believed "in his star," and I believe in mine! That "star" is goodness, development, purity, perfectness; and then—Freedom! I love a soul so good, great, holy, he MAY be free! I love one who is too high, too noble, to do wrong; and who, then, needs no fetters! So I love self-hood, individuality, the perfect ego, unfolded in harmony with all else—the universal, the infinite! And then I love Freedom—our own in harmony with that of all others—every freedom, and the equal freedom of the race. And if the race has not yet got along far enough to enjoy freedom with me, then I beckon and woo it to make haste and stand with me: albeit, I shall then not be there, but far up higher yet! And then once more, my heart sings, Freedom, Freedom!

My HEART sings! But the holiest thing about that heart, is its Love! I leave out now its aspiration; its aim of the ages; its deep, deathless prayer for angelness! Otherwise, all the beautiful, glorious, worthy in that heart, is this same yearning love of its nature! And then, ever and forevermore, with the lay of the lark, and the carol of the redbreast, goes up this loud shout of my heart—love, love, love! give me love; and let me love; let me gush out as wild and spontaneous as water from the hill sides, as songs from the opening mouths of those same sweet-throated warblers; as zephyrs that play over our mountain brow at even and morn! Let my love be free! Let me love whom I will, as I will, and when I will; for never I love but only as I must—and the must of such a heart is holy! Fear to check such a gush of heaven! Fear to bid, No! to that which in me, is the all and only of—Free Love!

I can never do harm. Love that is love, (at least my love,) is an everlasting prayer—"May you be happy; may you be good; may you be holy! I love you to make you all these. And O, may you be PURE, too. I love you to make you pure. May you grow up to be angel. I love you to make you so—and you the while help make me so!" No, no; I can never do harm.

This is all the Free Love I recommend. What is lower than this I tolerate and defend—defend as the right of those living it. But for myself, and all those I can win to me, THIS shall be our glorious life forever!

O, a song, a song—sing a song to this herald of the New Day; sing a song to this redeemer of the world! A song to this pure, great, white-winged angel, Love! It comes of heaven; and it comes to bring heaven. Heaven is in my heart—grow to this same blessed life, and live in heaven too. Heaven and angel are only the name of my—Free Love!

JOSEPH TREAT.  
Berlin Heights, O., Sunday Eve, April 12th.

(It is our opinion that the "Lay of the Heart" ought to have been placed among the advertisements for congenial relations, but as our good brother has given no orders respecting it, we have not done so.

We have bright hopes of Joseph, notwithstanding his "No God hobby," when he is talking of "angels," "heaven," "forevermore," and "eternal." These prove that he is much farther progressed in the good old road of orthodoxy than W. D., for he only talks of the "Old theology and the New.")

Dr. Brigham, one of the ablest writers on that subject, thinks want of sleep a leading cause of Insanity. Statistics prove it.

# Vanguard.

SATURDAY, MAY 16, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

## THE FLYING LEAP.

It appears conclusively by the "Letter" which we have republished, that a mere *ipse dixit* of a few communicating spirits who chanced to be special favorites, is all the evidence Dr. and Mrs. N. have adduced to account for their recent change. They say—

"We have not been willing to visit mediums, or to receive communications as verities, except from three mediums." "From the beginning of Mrs. N's 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 endorsed by her guardian spirit."

By thus limiting their acquaintance to a small number of persons, either in or out of the form, people might be brought to believe anything. The want of travelling facilities has been, and, to a less extent, still is the main prop of all superstition and bigotry. As "many run to and fro, knowledge greatly increases," and one's views become enlarged and liberalized—one's prejudices diminished—by varied intercourse and travel. But so far as people choose to surround themselves with a sort of Chinese Wall, excluding diversities of opinion from reaching them, external facilities of travel and intercourse will, of course, be of little account. This is precisely what our friends have done, according to what purports to be their own statement.

There is another concurring cause which probably had considerable effect on Mrs. N. In her organization there is a good deal of the fanciful and the ideal, perhaps too much for a healthy balance. Around every thing to which she is attracted, she throws a halo of beauty and perfection. There is much that is beautiful in the faith which she has embraced, not found in the austere hideousness of "Evangelical" churchianity, or the pioneer-like rough-and-readiness of new faiths, that have not yet had time to become shapely. Romanism has various superficial phases to attract various minds, the base of all being despotism. To the artistic, ideal phase her mind was attracted, and, henceforward, everything connected with that church was seen by her through a mental kaleidoscope. As long, therefore, as she continues a Romanist, she is not likely to have the least idea of the repulsive features of that church.

As to the Dr., he is VIRTUALLY, if not ACTUALLY, possessed by Jesuit spirits; and, if not in the spirit world, is practically non-existent.

In conclusion—all that I have said, or may say in reference to them is in sorrow, not in anger. I believe them to HAVE BEEN sincere and earnest in their former opinions, and to be so still, so far as they can be supposed to retain their identity, in a church which admits of little or no individuality. What has been said is not against THEM, but against their present PRINCIPLES.

They have given me, and thousands more, thoughts that I would not barter for worlds—principles which I would not renounce for a Universe. For what they have done, let their MEMOIRS be honored; the evil was not meant as such. Though inferior motives may have had some share in influencing ONE of them, their main object has ever been to benefit the race.

May they find in the faith which they have embraced, the rest they seek!

A. C.

"REQUIESCENT IN PACE!"

## WOMAN'S RIGHTS CONVENTION IN RICHMOND, IND.

This Convention commenced its meetings at the appointed hour, on Thursday morning, May 7. Many of the speakers from other places, did not attend. Three only were present, viz: Mrs. Underhill, Mrs. Swift, and myself. Mrs. Swift made some excellent remarks on Woman's Political Rights.

Mrs. U. (Ed. of a Temperance paper in Indianapolis,) who was President, made several short and forcible speeches in the course of the proceedings. She is an earnest woman, and an honor to the cause. Mrs. Thomas, of the LITV, was the moving spirit, and is evidently whole-souled in that direction. She spoke often, earnestly, and pointedly, and is certainly a noble and devoted worker for the emancipation of woman.

Quite a number of the women of Richmond are earnest advocates of Woman's Rights, and took quite an active part in conducting the meeting and in the discussion. It is to be regretted, however, that many of the orthodox supporters of the cause, who had previously taken an active part, abstained from doing so on the present occasion, and even absented themselves altogether from the meetings, because they objected to co-operation with (so-called) Infidels.

Some, who appeared desirous to conciliate both parties, yet were afraid Infidel views MIGHT be brought forward, feared for me to speak, though the number of speakers was so few, and the principal part of the time was taken up in discussion. But the audience, having been repeatedly informed that Mrs. Swift would address them on Woman's Political Rights, and her health being such as to prevent her from doing so, I offered to take her place and lecture on the subject on Friday evening. Several indirect and underhand contrivances, quite in keeping with the usual tactics of orthodoxy, were resorted to, in order to prevent my speaking otherwise than in discussion, and induce me to withdraw of my own accord. One lady (who is an energetic advocate of Dress reform and denouncer of "street-sweepers,") seriously advised me not to stand so near the edge of the platform, as the audience could see above my gaiters (O, horrible to relate!) ONE INCH!

On the afternoon previous to the evening session, Mrs. Thomas announced herself as "delegated to do a piece of dirty work;" viz: to request me, if I lectured at all, to be "very, VERY short indeed," and that at the close of the discussion, as the people did not like lectures, &c., &c.

At the afternoon meeting the President announced that Mrs. Swift being indisposed, "another person" would give an address on Woman's Political Rights, that evening. I then rose up and stated that it would be on Woman's CIVIL and Political Rights.

Evening came; the Hall was crowded to excess. Some business matters were disposed of, and the discussion was about to commence, when there was a loud and general call for me to speak. I spoke at some length. I remarked that when I came there to lecture on Theology, I should state and defend my religious opinions: but that, of course, it would be out of place to introduce them on the present occasion; that I hoped none would be so cowardly as to refuse to hear me on Woman's Rights, because of my belief or disbelief in this or that religious creed. After the lecture, an animated and interesting discussion was resumed. Several legal gentlemen were present, and from them we learned that the laws of Indiana with regard to Woman, are superior to those of any other State.

It was decided to continue the meeting on Saturday, for the discussion of Woman's Political Rights.

At the close of the Convention, notwithstanding the care that had been manifested to exclude all religious opinions—notwithstanding that it had been earnestly and repeatedly asserted that the Woman's Rights platform was broad enough to admit persons of ALL creeds and opinions on religion; and though we (the "Infidels,") from a sense of propriety and respect for the opin-

Dr. Nichols has permanently relinquished the Yellow-Springs Water-cure, which is now occupied by Dr. Owens, late of Cincinnati, formerly of Granville, O.

ions of others, kept ours out of view, yet a motion was made that the Rev. Mr. S—— be requested to close the meeting with prayer. Conduct so like orthodox trickery, was of course, treated with the contempt it deserved. There was a general rush toward the door.

Mrs. Thomas afterwards stated that Mr. S. "MADE A REQUEST" to pray. Why was not this stated in the first place, instead of resorting to the underhand expedient above mentioned? How necessary it is that we should be open and truthful in all respects! Deception always recoils on its perpetrators.

The "man of God" had no sooner raised his hands to pray, and put his phiz exactly in trim, than a cry of fire! (a real fire,) dismissed the audience SINE DIE. I suppose that was a mysterious Providence, and that God has come over to our side of the question!

Apart from this incident, the Convention was no doubt beneficial. The discussion was of great advantage, both to advocates and opponents. Seven or eight legal gentlemen, including two judges, were present; and all expressed themselves for the RIGHTS of woman, even the right of franchise, though one or two thought it INEXPEDIENT that the latter right should be exercised at present.

The most powerful lever for the realization and proper use of these rights is a suitable education. Yet how few, comparatively, can be induced to perceive its importance! For instance — I delivered a short address at the Convention on this point, showing that Woman's wrongs commence with childhood, both her physical and mental training being inferior to that of the other sex; that when the body is weakened by constant violation of the laws of health, the mind becomes correspondingly enfeebled, and that dependence, instead of independence, is the inevitable condition of the sex, until this evil is remedied. Some of the ladies said that this "had nothing at all to do with Woman's Rights!" Agitation, however, is rapidly dissipating such crude and superficial views, and inducing people to ascertain the root of the evil.

When the women of France and its colonies have (and have had for ages) their civil rights in full, surely a government otherwise so superior, will not be much longer ranked, in this respect, with the governments of despotic and semi-barbarous countries.

I never had such faith as now in the success of this movement IN THIS GENERATION. Even now, the day begins to dawn. We have but to labor and wait, and the work will be accomplished within the life-time of many now in their prime.

A. D. C.

A SINGULAR FACT.—It is a singular fact that many orthodox people who would not, for all the world, lie for themselves or their neighbors, will, nevertheless, lie for their God and their religion. I have seen many examples of it. Can any one tell the reason? Is it because their God can only be supported by lying, and their religion by fraud? Or is it because they do not regard such things as wrong, when employed in a holy cause? The falsehoods told Sunday after Sunday in orthodox meeting-houses, and published in orthodox books, are "legion," and unsurpassed for magnitude. When will men learn to let a cause die, whose life can only be prolonged by falsehood and trickery?

W. D.

The Cincinnati Commercial says that Dr. N. assured them that he had "the best means of knowing" that the statements of the Vanguard, in reference to Mrs. N. causing discord in families, were "without foundation in fact." We know otherwise, and could give names, but that it would cause injury and pecuniary loss to those who never courted publicity.

## "THE SPIRITUAL AGE."

We are not disappointed in our anticipations respecting this periodical. The second number contains an able article on the relations of Physiology to Spiritualism. The writer takes the position that there is a perfect correspondence between the inner spiritual being and its external manifestations through the body—the grossness of the latter is an outward expression of the grossness of the former, and vice versa. Thus, in proportion as we become physically refined, our spiritual capacities will increase, until ultimately the spirit senses are set free, and our own spiritual nature as well as the spirit world is constantly open to our view.

"Communion with the spiritual world through the instrumentality of modern mediumship, although perhaps in order now, is yet in some sort, an abnormal way of communing with the higher spheres. This power in them is helped forward by artificial means, by the susceptibilities of their nature, by their peculiar temperaments and constitutions, by their associations and surroundings, and by various other appliances, which either prematurely force out this faculty, or subdue and subordinate their lower nature to such a degree as to set it free. But we can not think that in the divine economy it is not regulated by a universal law, which requires but the proper advanced conditions to make it universally operative. While we know spirits are around and near us; while we know the spiritual world is internal to the natural world, and connected with it by an inherent and vital affinity; while we know that we possess a spiritual organism and a whole set of spiritual senses, we are indubitably convinced that there is some reason why we can not see into and commune with the life there. There is a philosophy that explains it. Let us diligently address ourselves to ascertaining it."

The "Christian Spiritualist" has stopped. H. H. Day, the celebrated India-rubber manufacturer, says that for the last two years he has alone borne the expenses connected with this and other enterprises of the "Society for the diffusion of Spiritual knowledge, amounting to \$25,000. Speaking of this Society, it is observed—

"The same wisdom which guided its inception, has counselled it on its way, and now approves its suspension. When it commenced it was difficult for any man to retain his standing in society, if known to favor Spiritualism. Mediums were classed among fortune-tellers and mountebanks; those who visited their Circles, did it secretly.

The necessity for some measure that would stamp Spiritualism, with a religious character, and its votaries and laborers with intention to do good to their fellow men as a principal aim, was so apparent, that it was resolved to do something."

The above Society was the result. Its mission having been accomplished, it has ceased. Other instrumentalities supply its place, in some degree.

Nevertheless, the discontinuance of the Christian Spiritualist is to be regretted. It was in many respects, both in form and substance, a model paper—moderate but not time-serving, earnest but kindly, crouching to no churches or creeds, but recognizing the good in all.

The late editor, Mr. Munson, has opened an agency for the sale of liberal books and periodicals, at No. 2 Great Jones St., two doors east of 682 Broadway, N. Y.

A. C.

## FOWLER'S LECTURES.

Considering the indifference to all progressive movements—especially to anything like practical reform—so characteristic of the Day-tonians, this gentleman has drawn large audiences, and has probably done more to stir up the folks of this "Sleepy Hollow" to thinking point than any other lecturer has done for some time past. Very few, if any, are more efficient propagandists of the phases of reform he advocates, than this veteran Phrenologist and Physiologist.

Mr. G. W. Stone lectures here on Biology three evenings this week, commencing Thursday, the 14th. The lecture will be illustrated by experiments. Judging from what we heard and saw of the gentleman on the banks of the St. Lawrence, we may anticipate something decidedly interesting. Such lectures pave the way for a rational view of spiritual phenomena generally.

## JESUS AND MARRIAGE.

EDITORS OF THE VANGUARD:—DEAR FRIENDS:—As you invite correspondence pro and con, I commit to writing a few thoughts suggested by some paragraphs of Wm. Denton, on first column, page 34 of Vanguard.

Jesus lived to be about thirty-three years of age, and never was married. Suppose men universally were to live to about thirty-three years of age, without being married, what would be the consequence? Well, some might get married after that; and if they were of the oak type of men, living slowly and long, the consequences might be beneficial. But, if they were of the short-lived class of men, it might not be so well, as then their families might be left to others to raise, which would be a consequence not desirable under present circumstances. Others of our unmarried thirty-three-years-old men might think it a little late in life to get married, or might not feel so disposed to do it, on other grounds, as they did when younger; and might, consequently, remain bachelors. Thus, the population of the world might lose in number, and the consequence MIGHT be to some extent, disastrous.

But again; suppose men universally were NEVER to marry.—Then, although the whole world might not exactly become a Shaker Community, I admit the consequences might be most disastrous, the world eventually a desolate land, without human inhabitants, etc.

But supposing men generally were to act on the principle upon which Jesus appears to have acted, which is A, if not THE grand point to be looked at; what THEN, would be the consequence? Blessed, salutary, glorious! For what was that principle but the subjugation of appetite and temporary enjoyment, to true use and the attainment of higher ultimate good?

What does Christ's language evidently deprecate but "adulterous lust," base desire? Not CHASTE contact, as contact becomes when directed by reason, goodness, and justice. Not true marriage, for he sanctioned by his presence and aid, a marriage, and his disciple Paul pronounces marriage "honorable," and its bed "undefiled." But LUST—a breach of sexual law, is, I presume, what Christ spoke against, and such only; and how much debasement, suffering, waste would be avoided, if such chastity as Christ's words suggest, were commonly prevalent? I pretend not to be posted up on the subject, but I think I may safely say that "sexual lust" is one of the greatest evils afflicting society; while, a garden of purity might bloom, where now is waste of rank and noisome weeds, had the principle of Christ a more general adoption.

Christ made himself an "eunuch" for the "kingdom of heaven's sake." Not that he was a woman-hater, for he had, it appears, several female associates — appears to have been quite at home in the company of the other sex, and esteemed by them. Neither had he any austere disregard of children, for he took them up in his arms and blessed them. Yet he refrained from marriage. Why? He refrained on the ground on which all men should refrain, if similarly called on, that he might accomplish greater good to himself and mankind in another way. Not desolation, but happiness is the result to the world of such self-denial; and if men generally were more active, now-a-days, in blessing what children are in "their borders," than in seeking to increase their number, it might not produce consequences at all "disastrous," but rather beneficial.

Jesus doubtless thought it was of more importance to himself and his country, that he should give himself to the work of a public teacher than that he should become a family man, the cares and responsibilities of being which might have interfered with his propagating those thoughts his soul contained, and which was more needed in his view, than his individual quota to the world's population. What tends to make "a land without inhabitants," more than intemperance, war, and ignorance? And he who gives

himself to abolish them, may do quite as much or more towards preventing the deprecated wilderness, than by becoming the means of a present addition to the world's numbers, and meanwhile leaving the evils named, unopposed. Such a principle being good, corresponding practice admits, *ÆTERIS PARIBUS*, of universal adoption.

Jesus was poor; it might not have been prudent in him to increase his responsibilities by marriage. If so, would not the principle which kept him single, do for general regard.

Jesus may have foreseen that his reformatory precept and practice would bring him into trouble—would cost him his life. Would it have been right in him to have entered married life, under such circumstances? If not, then the principle which kept him unmarried, if applied universally, would of course, work salutary results.

Yours, JOHN HALL.

Toronto, C. W., May 1, 1857.

## LETTER FROM COTTAGE GROVE.

(UNION COUNTY, IND.)

Friend Cridge—

You make some enquiries concerning our position and movements. There are small quantities of good land to be bought, with or without buildings, for \$50 to \$100 per acre. Several houses, with garden ground attached, can be bought or rented, on moderate terms. The Railroad is graded, bridges are building, and it is expected to open from Hamilton to Oxford, 8 miles east—if not to Liberty, 4 miles west, about the fourth of July. It opens a line from Hamilton to Indianapolis. We are in hopes of getting a station 1½ mile from here, at the post-office.

The land here is suitable to grow ANY THING which good land in this latitude can produce.

Unitary life is open to all who can live it. We are "Individual Sovereigns," and combine our operations according to attraction. We have, as yet no machinery, common bake-house or wash-house; but the room is not wanting for them. We have too little to do to need them much, at present.

The opportunities for forming a good community here are quite favorable. It is pleasant but level. There is a good MARKET ON THE GROUND, by runners from Cincinnati, Oxford, Liberty, &c. Good demand for all kinds of labor. We are receiving lumber for building a large Hall, 30 by 50, with store and other rooms below. We intend commencing it in August next. There is much mental and physical activity here—REAL LIFE—no drones. We divide the time between gardening, shoemaking, carpentry, tailoring, writing, discussion, music, dancing, &c. We have a good band of four instruments—piano, violin, flute and bass-viol. Bloomers are generally worn, and we all dress to suit our tastes.

For further particulars, come and see.

WM. A. STEERE.

I intend to do so, next week.

A. C.

## THINGS IN MUNCIE, IND.

R. H. Mong writes as follows:—

We have near two thousand inhabitants, having different religious views — Presbyterians, Methodists, Universalists, and Spiritualists. The Methodists have a beautiful church edifice, and the Presbyterians are making arrangements to build during summer and autumn. The Universalists and Spiritualists proclaim their doctrines from the pulpit erected in the Court room—the place where justice and mercy should always abound.

We go on harmoniously. Reform is taking deep root. I know Spiritualism is truth, and truth must prevail. I am told that one arrogant old lawyer, who prays sometimes in one of our churches for the edification of God and that he may be heard of many, prayed after this wise, (not to give exactly his words):—"O, God, drive out from our midst, the devil and all his medi-

ums, and all who support them." Every one draws his own inferences. Some would say, this man would lead the van. I don't know what to think of it, but I feel very sure he could not have had reference to us Spiritualists, for we have no devil.

But all our brethren of the orthodox church are not so hostile; the most of them are taking it coolly. I hope that old Christian will see the error of his ways, and will pray for himself and the mediums, and let the righteous work out their own salvation.

We wish you to place Muncie on the list of Reform places.—We want the lecturers who travel West, to call and lecture for us. We should like to hear Warren Chase, A. D. Cridge, Mrs. Britt, L. A. Hine, Miss Jay, and others. Our march is onward and upward,

## Poetry.

### THE WORLD IS YOUNG.

BY W. DENTON.

The world is young, my brothers;  
We're all here in good time.  
Cease groaning, foolish preachers;  
The earth is in her prime.

Who saw the sun shine brighter?  
Who saw the moon more fair?  
Who knew Spring's breath more balmy,  
More sweet the fragrant air?

Still sing the flowing rivers;  
Still chant the rolling seas;  
And anthems rise to heaven,  
From budding forest trees.

In Nature's face, no wrinkle,  
No line upon her brow;  
When sang the stars of morning,  
Less fair was she than now.

Still lives the tree of Freedom;  
Its boughs bear fruit for all.  
Then perish ev'ry tyrant,  
Who would a soul enthrall.

We'll sing the bright, gay world, then,  
With beauty on its brow:  
No Adam saw as fair a globe,  
As blooms around us now.

### SPECIAL NOTICE.

WILLIAM DENTON will lecture in Waynesvilles on Tuesday, Wednesday, and Thursday evenings, 19th, 20th, and 21st of May. In Yellow Springs, Saturday and Sunday, 23d and 24th. In Mendon, Mercer county, and the neighborhood, from the 25th to the 31st. Winchester, Indiana, Monday, June 1st. Selma, Delaware county, Tuesday, June 2d. Muncie, Wednesday, June 3d. He will be in Dayton on the 5th, and attend a two days meeting at Winchester, Preble county, on Saturday and Sunday, 6th and 7th of June, to which all friends of Reform are particularly invited.

### PAYMENTS.

25 cents each—Mrs. M C H, E. Middlebury, Vt.; Miss H Y, Franklin Grove, Ill.; J H T, Wisconsin; J P, Hudson O.; G P, Braintree, Vt.

50 cents—N H, Canton, Ill.

\$1 each—J W, Winchester, O.; Dr. L, Bellefontaine; Mrs N, Richmond, T F H, New Dublin; G W H, Winchester, Ind.; J N L, Farmington, Ill.; R M L, London, C. H F, Madison, Texas.

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A genethman of fortune, residing in a healthy climate, out of the U. S., requires a confiding, intelligent and systematic person, about 40 years of age, to act as general superintendant of his household establishment. She will not be expected to associate with the domestics, will be treated in every respect as one of the family, and have no mistress over her. Salary not so much an object as a suitable person.

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.

"I intend to keep posted in the social movements, and co-operate with some of them as soon as expedient. I should like to be situated among congenial minds, and labor where I could do the most good I have taught school, and practiced phisic, both of which I dislike, on the popular plane."

Address—Ernest Hamilton, Vanguard office, Dayton.

WANTED—A female bosom friend and companion, who will divide my sorrows and double my joys.—Age, from thirty to forty, one who has never married, a strict vegetarian, using no tea, coffee, or other stimulants or narcotics, industrious in her habits, and of progressive principles. My age is forty eight. For farther particulars, address J. W., box 181, Alton, Ill.

A mechanic of industrious habits and progressive principles, having a wife and family, wishes to find a location where he can garden a large portion of the time and have congenial society. Address:—Joseph Hewitt, Alton, Ill.

☞ 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.

☞ 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.

☞ 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.

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From N. H. Swain, Columbus, O. March 21.

"I am constrained, from the result of your examination, to admit that you are in possession of that which seems to me nearer to absolute knowledge of me than those persons who have walked by my side all their lives."

From Levi S. Cooley, Georgetown, D. C. March 20.

"The Psychometric examination is, as far as I am capable of judging, quite satisfactory."

From Thomas Colby, Haverhill, Mass. March 10.

"Your description of my character has been astonishingly correct."

From Thomas M. Fish, Henry, Marshall county, Ill. Feb. 25.

"Some days since, the character came. It is rather a remarkable thing—true in all its minutiae."

From Wm. L. Johnson, Exeter, N. H. April 8.

"Please give me a reading of the enclosed envelope. The other was very satisfactory."

**CONDITIONS.**—The letter to be examined, if not sent by the writer, should be enclosed in a SEALED envelope, not written on, or unnecessarily handled. The writing should be kept as far as possible from contact with other letters or persons; and is better adapted for the purpose if recently written.

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