

The Vanguard

VOL. I.

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No. 12.

THE GOSPEL HERALD.

SUPPRESSION OF COMMUNICATIONS.

EDS. VANGUARD:—Since the discussion in this place, between Mr. Denton and Mr. McKinney, a number of newspaper articles have appeared relative thereto. Foremost in the line of publication, has been the "Gospel Herald," of course, the organ of the Christian Church.

Perhaps it may not be uninteresting to the readers of the Vanguard, not cognizant of the fact, that a discussion of nineteen evening's duration, was held in this place last Winter, between the parties above named, on the divinity of the bible. Those who have heard Mr. Denton speak, will readily conclude that the bible would not appear of much account as a sacred book, after thirty-eight speeches from him, on that subject. Such were the force of his arguments on that occasion, that he not only proved the bible to be of human origin, but very clearly demonstrated that the greater portion of the same was very poor material at that. A short time after the conclusion of this discussion, an article appeared in the "Gospel Herald," over the signature of D. F. Ladley, purporting to give "The Result" of the controversy.

The statements therein contained being a base libel upon Mr. Denton, as well as calculated to give the public an erroneous impression with regard to the facts in the case, I took the opportunity to rectify the matter through the same medium, showing in my communication, that inasmuch as Mr. Ladley was not present during any part of the discussion, (as he admits,) his opinion and statements were not only unreliable from being founded upon hearsay, but untrue.

After the elapse of a few weeks from the publication of my reply in the "Herald," Mr. Lynn makes his debut under "That Discussion," which was intended, undoubtedly, as an indirect answer to my article, in which he makes a labored effort to justify the position of Elder Ladley, winding up by styling me a "rabid, wild-fire infidel," which remark was undoubtedly a great relief to his venomous spirit.

The false statements made by Mr. Lynn, were corrected in an article by Mr. Taber, which was duly forwarded to the editor of the "Herald;" but lo! it has never made its appearance. Suppression No. 1. Again, order and harmony is restored, and time moves on her ponderous wheels for about the space of eight weeks, when again the "Gospel Herald" brings to its zealous readers, a communication nearly three columns in length, bearing the very significant title—"Mr. A. S. Davis versus Elder D. F. Ladley." Zounds! How do you suppose a man must feel to be

brought so conspicuously before the public? I read the article, and as the plantation melody runs—

"Every word and every line
Was Dandy Jim from Caroline;"

That is to say, my name appears in the spistle, one score and four times. It is truly a literary curiosity. The article has the signature of John A. Layton, but inasmuch as that gentleman is not a writer, the people here are unanimous in charging its authorship upon another who should have had more modesty than to have said so much concerning himself. Said article evinces an attempt to partially evade the real writer's style, but this not only makes the communication appear the more ridiculous, but makes the fraud apparent.

It is replete with expressions like the following: "Mr. Denton and his clique;" "Come now, no dodging here;" "Want it now?" "O, go away, sir;" "O, yes, you are sum;" "What shall we call him?" (speaking of Mr. Denton,)—"a monkey, an ape, or a porpoise?" "Doff your hat;" "Very modest men," (speaking of Mr. Denton and myself;) "Davis & Co.," etc., etc.

So far as the scurrility of the aforesaid communication is concerned, (and that composed the greater portion of it,) I passed the same with usual indifference, but other portions containing allegations and statements calculated to do me injustice, if allowed to pass unnoticed, called forth the article hereto appended, which was sent to "Bro. Maple," the editor of the "Herald."

"Bredren in de Lor," (as the colored divine would say,) what do you suppose has been the fate of my "dearly beloved epistle?" Gag law again, and suppression No 2. This is the practice of a paper in a land of republicanism, professing to be an exponent of the "faith once delivered to the saints!" Deliver us from the exercise of such faith, and hasten the time for the redemption and liberation of the Church!

For the Gospel Herald.

To JOHN A. LAYTON.

DEAR SIR:—After the expiration of about eight weeks from the publication of my former article, you have awakened to hostility, and come out with an elaborate defense of Elder Ladley.

The editor of the Herald having kindly allowed my first communication to appear in the columns of his journal, will undoubtedly permit a brief review of your lengthy epistle, for the purpose more particularly of correcting a few misrepresentations therein contained.

It is true, sir, that I am an advocate of freedom of speech,

freedom of the press, freedom of thought, without restraint or qualification; believing that "the cause of truth is best promoted by free inquiry." This, sir, for a number of years, has been both my theory and practice, and I challenge any within the circle of my acquaintance, to confront me with language, or refer me to a single act, inconsistent with the foregoing statement. It is a fact that when Mr. Lynn arose to address the Board, a few in the audience signified their disapprobation by stamping and hissing, which certainly was a reprehensible act, and well merits your condemnation. Certain it was that I was desirous of giving Mr. Lynn a hearing, (although speaking out of order,) and inasmuch as I neither stamped nor hissed, you do me injustice in endeavoring to hold me responsible for the misconduct of others. The hissing and stamping was indicative of impatience on the part of the more inconsiderate of the audience, who were anxious to have the discussion resumed, the time having already passed for the opening disputant. For such, however, I have no apology to offer.

With reference to my decision whilst chairman "pro tem," it matters not if I did give an opinion that the negative had the closing, (referring to the present evening,) inasmuch as it was contrary to an express agreement previously made, (of which then I had not been informed,) that the affirmative should close. If you deny this, you impeach the chairman, (Dr. Cheney,) who decided that this was the arrangement on the part of the Board.

Again; you make quite an ado over my definitions of "infidelity" and "blasphemy," founding your argument upon Webster and Worcester. Well, neighbor Layton, I suppose the authority you cite, would make yourself an infidel, for it says that infidel means unbelief, and as you do not believe as I do, therefore, you are an infidel.

Webster says in his revised edition, (which is now before me,) that an infidel is a "free thinker;" hence, as all claim to be free thinkers, all must be infidels according to this signification.

You say that "infidelity admits no opinion as reliable, unless it is formed by actually seeing and hearing that upon which the opinion may be formed." It cannot be denied but that some are more incredulous than others; but it is a mistaken idea that incredulity is a peculiar characteristic of any certain class, but is dependent wholly upon phrenological conditions.

If infidelity is to be defined unbelief, this only implies the absence of evidence to establish a given proposition satisfactorily to the mind, irrespective of its nature, and the unbelief must remain until counterbalanced by affirmative evidence. For example: Prof. McKinney says he does not believe in modern Spiritualism, because he has not the evidence to establish the truthfulness of the system. So say many others; but there are thousands equally incredulous, who have the evidence, and doubt not the existence of spirit manifestations.

Belief is not a matter which can be governed by the will, but depends entirely upon the connection of the understanding; and a person can no more readily believe upon insufficient evidence, than he can remain in scepticism, where there is a superabundance of testimony. This is a law of mind, and no religious tenets can affect it.

I still maintain that Elder Ladley could not form a reliable opinion upon hearsay, and that, too, upon an ex parte statement. Your attempt, friend Layton, to judge such an opinion, is in contravention to well-established rules of evidence.

I have thus far noticed the substance of your article, and with regard to the balance, I have but a few words to offer. My criticism upon "the result," I felt in duty bound to make, believing that the writer used unbecoming language, when speaking in reference to Mr. Denton, and think the Elder will concur upon mature consideration. It was a wide departure from that golden rule which all should obey. I entertain no ill will toward Mr. Ladley, believing that he only gave expression to a deep-rooted prejudice which was but the result of his peculiar religious education, which causes men to look upon every reform movement as an innovation, and as antagonistic to the well-being of the human family.

What I said with regard to the result and the gentlemanly conduct of Mr. Denton, was my opinion honestly expressed, and I have no disposition to war with any one for entertaining an adverse opinion. Again: I have not called in question any man's moral honesty, nor have I charged Elder Ladley with writing falsehoods. He gave his opinion upon information; I gave mine upon first-hand arguments. After obtaining his information at second-hand, he presumed to give the public the result, and a demur to this was interposed upon the ground that "hearsay evidence is uniformly held incompetent to establish any specific fact which, in its nature, is susceptible of being proved by witnesses who can speak from their own knowledge."

With reference to any statement I have made, as affecting my

veracity, I am willing to take the responsibility, believing what I have hitherto said, will receive the corroboration of a respectable minority at least.

In conclusion, allow me to say that your communication is subject to some degree of criticism, as the style is quite exceptional. I regret that you could not have displayed a more commendable spirit, and given us something displaying less antagonism. The freedom of the press is a glorious privilege, but you should ever remember that the Constitution makes us "responsible for the abuse of the right."

A. S. DAVIS.

Yellow Springs, O.

ASSOCIATION UNDENIABLY SUCCESSFUL.

From Andrew Rickel, Pink Prairie, Ill.

I have visited the Swedish Community (or Bishop's Hill Colony,) about a week ago, and I never enjoyed more pleasure and satisfaction than I did in that short visit. I have found the Community very prosperous and all the people in excellent health. The addition in population was not very great last year; but still they number at the present time, full eight hundred souls, and the increase in wealth within the past year, must amount to several hundred thousand dollars, at least so I am told. Some outsiders estimate the value of their property at over a million of dollars. To describe all their unitary dwellings, mills, shops, warehouses, bank, printing office, dairies, barns, etc., etc., would take more time and pains than I feel at present willing or capable of giving. I only gave them a short visit, and not with the intention of collecting statistics. I shall, however, visit them again in a short time, and then I will give you a tolerable description of the whole affair.

I intend here, however, to give you a correct view of their ideas in regard to Marriage and Celibacy, as there have been some erroneous and scandalous reports circulated about them.— It is a well-known fact that the whole Swedish Community are emigrants, within the last eleven years, from Sweden, and were formerly members of the Lutheran Church, but have seceded from that church, and now they consider themselves free from any and all ecclesiastical powers, and claim the bible as their only guide; and they believe that Christ and St. Paul advised and practiced celibacy; and, furthermore, they think that ministers of the Gospel were not commissioned to solemnize marriage, and, therefore, they (the Swedish priests,) abstain from doing it. But they in no wise, forbid it to be done by magistrates. They consider celibacy as the highest state of purity: coition only for propagation, the next; and the ordinary way of the world, the lowest. They give, however, freedom to all the members of the Community, to live according to their own opinion and the dictates of their own conscience in these matters, as also in religious, and bind none to any fixed dogmas; and they also believe in the doctrine of progression; for they believe that they made a good step in progress when they left the Lutheran Church and became practical Socialists; and they believe they may make many more steps in progress, and yet learn a great deal.

For my own part, I esteem the people of the Bishop's Hill Colony, or Swedish Community, very highly, in many respects. They have the reputation of being an honest, industrious, inoffensive, peaceable, and trust-worthy people. They now keep up an English school nearly all the year round, and don't keep up the Swedish language by schools. There was an addition, last Winter, of four or five American families from the Hopedale Community in Mass. These may be a great benefit to the Community, for they are intelligent reformers and Spiritualists.

I would advise all those who believe in community life or Socialism, to visit Bishop's Hill Colony, if they can conveniently, if they want to see a practical demonstration of the benefits of Association.

There were three or four seceding members that caused all the trouble last Winter, which is now all satisfactorily settled, and the prospect now is that there soon will be a large accession to their numbers from the Hopedale Community and other sources.

ORTHODOX JUSTICE.—The Buffalo Commercial Advertiser, whose presiding pope is Dr. Foote, (one of the toe-joint fraternity, we presume,) having published a garbled report of one of H. C. Wright's lectures, and shortly afterwards a slanderous article, misrepresenting his views, refused to publish a correct report—admitted to be so by the Junior Editor, Dr. Hunt—or an answer to the abusive and slanderous charges made against Mr. W. Nothing else was to be expected; but "by their fruits ye shall know them."

PRACTICAL REFORM.

HARMONY AND INHARMONY.

BY L. H. BIGAREL.

The dream of harmony on the plane which humanity now stands, is a delusion from which we need to rid ourselves as soon as possible. Those who fondly hope to realize their highly wrought, æsthetic ideals of a beautiful and blissful life amid existing social disorder and discord, will one day have occasion to correct their misconceptions of the real state of things around them. These off-shoots of humanity which grow with such vigor and luxuriance, must reach a period in growth when the energies which have been expended in assimilation, will be required to solidify their structures into a hard and enduring fiber such as use may require. All healthy growths for resistance to the agencies of destruction and decay, are necessarily slow. The giant oak of the forest, requires hundreds of years to develop the large, majestic tree; but when full grown and firmly rooted, the war of the elements and the changing hand of time scarcely make their mark upon it, and every influence brought to bear upon it is as the beating of the angry waves against the huge, projecting rocks of the coast; and still it stands a living memento of the past, till ripe old age and decay bring it down to the ground. So mighty men who figure in the world, are slow to mature. This brings to mind the remarks of Mr. Fowler, the Phrenologist, in a recent lecture, in which he illustrated the beautiful law of Progress in Nature, in the varied phases of inorganic to organic life—the mineral, vegetable and animal kingdoms—and thence its application to Man, the epitome of all below him, showing by the same law, the intermediate steps by which he is brought from a low plane of existence, into the high and noble attitude of a moral intelligence. I felt the potency of the truth he uttered, and it would be well for us to always bear in mind, the sublime philosophy upon which the operations of immutable law are based.

In the lower stages of individual existence, the soul's power is but partially developed, and its manifestations correspondingly material and crude. Its sphere is mostly vegetative, self-perpetuating, and combative. It gives activity to the lower organs of the human brain; and, hence we have the phases of a low society. In the higher activities of mind, in which the intellect and moral sentiments exert a controlling and directing influence, we shall find the basis of a higher society. Our highest ideas of a better and purer life, will then find their realization according to a law or system of things. All truth is but the expression of a high law pertaining to a high order or system—the embodiment of a perfect whole. As immutability or change must constantly occur, so new truths will be eternally evolved, and the mind of man susceptible of higher perceptions.

Viewing the prevailing system of things that now is, from this stand-point, we must perceive the bearings of Science on the Interests of the Race. Man must, from apparent results, solve the great cause which controls all, and fix in himself the idea of system; and this is the means by which we are to know ourselves; and when we understand ourselves, we shall be in a true position to comprehend that which relates to our well-being.

Existing inharmony, then, can find no remedy but in the advancement and purification of humanity, each individual disintegrated and placed on a basis of manly independence and self-reliance—which is Freedom to work for the highest good of each and all. This is individual emancipation.

ABSTRACTED.

A letter from Buffalo, for a Psychometric delineation, has been unaccountably taken from its place. It was accompanied by a note from a subscriber; but as both names are forgotten, we find it necessary to make this announcement, that the deficiency may be supplied.

THE HARMONY OF CHRIST'S TEACHINGS.

Religious zealots call Christ an infallible teacher. They say that his teachings are harmonious. By way of illustrating the untruthfulness of the latter, and the reason why we disbelieve the former, we call attention to the following passage from the bible:—

In Matthew 5th chapter and 44th verse, Christ says: "Love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you."

This is the language of large benevolence, and the characteristic spirit of a truly generous and noble mind.

The author, however, stultifies himself and his teachings, in uttering these passages:—

"Whosoever, therefore, shall confess me before men, him will I confess before my Father which is in Heaven. Think not I am come to send peace on earth. I came not to send peace, but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matthew x: 32-36.

We are forced to believe from these contrarieties, that Christ was a being moved by his passions, like ourselves, occasionally exhibiting extreme selfishness.

He denounced the "publicans" and "sinners" for the very faults he himself was guilty of; aye, even threatened to bar the gates of Heaven against such as should "deny him," or, in other words, be ashamed to own him. Who but can see the utter selfishness of such principles? Are we not exhorted in the language of Christ, in another place, to do as we would be done by? Then what inconsistency to utter such maledictions as above quoted?

It is nonsense to assert that the author of these sentences, so widely different as heaven and hell, was the most perfect being, even the Son of God. The Christ of the bible, in our conception, was a sort of amphibious moralist, many of whose followers act as his representatives by preaching the golden rule and persecuting "Infidels." c. w. r.

A portion of the supposed contradiction is easily explained.—The inevitable PRIMARY effect of promulgating any important truths interfering with existing political, social, or religious standards is to cause precisely such discord and war as Jesus predicted would take place as the result of his teachings. This has been the case more or less, with all reforms; and in proportion to the degree of radicalism in any reform, will be the degree of opposition that it will receive.

As to Matt. x: 32, 33, the sense is too obscure to sustain any very distinct conclusions, eighteen centuries afterwards, on such fragmentary reports.

A FABLE

FOR THOSE WHO WANT EVERY BODY TO BE LIKE THEM.

The animals of the world once met for discussion; the subject was Man.

"I do not think much of him," said the eagle, "for with all his boasted power, he cannot fly. He sometimes rises in a silken bag to the clouds, it is true, but he has no power of guiding himself when there, and must soon return to earth again."

"Why, as to that," said the codfish, who was present as a representative from the waters, "I do not think any less of him on that account; but the poor mortal cannot swim under water more than a minute or two, nor swim from the land, to which the sea confines him, more than a few yards. What a helpless being is man!"

"I should think better of him, if he had a trunk," said the elephant; "but when he wishes to pick anything from the ground, he must stoop to reach it."

"He might be beautiful if he had a hump on his back," said the dromedary. "Two, you mean," said the camel, interrupting him; "he might then be tolerated in decent society."

"I do not think a hump would add much to his beauty," brayed the ass; "but if his ears were about six inches longer, it would much improve his personal appearance."

At this stage, your reporter was compelled to leave, and what farther transpired, he is unable to say.

Vanguard.

SATURDAY, MAY 23, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

THE POLICY OF THE PRIESTHOOD.

From the first dawn of Reform movements, the policy of orthodox religionists in regard to them has been singularly uniform—that is, to let the "come-outers" do all the heavy pioneer work, and then place themselves, or their priests, at the head of the movement when its speedy success is certain.

Towards the close of the last century, a movement was made in England to extend the benefits of the simplest school education to the poorer classes, who, previously had been kept in complete ignorance. This was, of course, vehemently opposed by the clergy and their adherents; but soon secured a foot-hold, in spite of them. Foiled in crushing, they determined to control it. Rival schools were started, in connection with the State Church, wherein spelling and arithmetic were liberally spiced with creeds and catechisms, which, however, seemed to deteriorate the quality of the general education conveyed, as the other schools were, in that respect, superior.

The Total abstinence movement, at its outset, was also vigorously denounced in England, (and, to some extent, here,) as unscriptural and infidel. But it was soon found that it was too firmly rooted to be hooted down; and—presto! the scene was changed! the priests and orthodox laity all at once became zealous temperance men. The former became chaplains in the various Temperance orders: the meetings were opened and closed with prayer, and soon became as sleepy and "solemncholy" as conventicles and churches. Having fought stoutly against it as long as any chance of crushing it remained, they concluded discretion to be the better part of valor, and wisely determined to lead a movement which they found it impossible to suppress.

An "uncircumcised Philistine" named GARRISON had the audacity, some twenty years since, to denounce chattel slavery as being inconsistent with the first principles of liberty and justice, no matter by whom sanctioned! He was even sufficiently audacious to ask for a church in the old, puritan city of Boston in which to hold anti-slavery meetings! Of course, such a thing was not to be thought of! No Christian (?) minister was so unorthodox, fool-hardy or unfashionable as to lose his influence and SALARY, for the sake of a few "niggers!" Let their black bodies rot in the rice swamps or die under the overseer's lash in the cotton fields! They had nothing to do with it; theirs was the higher (and more remunerative) business of saving the souls of the merchants of Boston, whether they had any or not!

But though Garrison was unable to get a church, he did get a Hall from the Infidels—the only place he could obtain. Small and slow, however, was their advance for some years; well-paid divines, both at the North and South, proved it Scriptural and Christian-like to take people's labor for nothing and whip them to death besides. Not until Garrison's party was numerous, compared to what it had been, did a sprinkling of orthodox "fanatics" start an opposition anti-slavery society, to take the conduct and credit of the movement out of the hands of its "Infidel" originator, and vilify him at home and abroad!

Years passed on: as the movement gathered strength, the proportions of orthodox in its ranks increased; but even as recent as 1854, no pulpit in Boston but that of the arch-heretic, Theodore Parker, dared offer a prayer for the fugitive! About that time, however, it became evident that the tide of popularity was rapidly setting the other way, and the Northern clergymen generally began to realize that they must manage to get on the other tack, or they would "lose their influence," (and salaries.) The motion to repeal the Nebraska-Kansas act furnished a convenient pretext for declaring their adhesion to the popular side; and,

since then, the northern churches have generally ceased to oppose the movement, and most of them want to share the credit of it, now that its worst difficulties have been met and overcome by "Infidels." Yet still the American churches are admitted on all sides to be the main bulwarks of American slavery, which is quite natural, seeing that they believe an "Almighty slaveholder" to rule the universe.

The policy of the priesthood has been (and will be) similar in regard to the Woman's Rights movement. An important measure in favor of Woman's Rights, introduced by Robert Dale Owen, was, some years since, carried in the Indiana House of Representatives. A clerical member moved to reconsider the vote, on the ground that it was unscriptural. It was reconsidered and rejected. But for the influence of a priest in the Legislature, Indiana would have been for years past a Woman's Rights State; and, but for church influence everywhere, equal rights and equal laws would soon be universal.

Once more, in the lapse of years, this movement is almost on the verge of success. The policy of the priesthood, internally the same, is externally changing, that they and their followers may reap where they have not sown, and receive the credit of a coming triumph which they have done their utmost to make a defeat. In that State where a priest, in years gone by, defeated in the Legislature a bill legally equalizing the sexes, a priest has recently been requested to close a Woman's Rights Convention with prayer, and, but for an accident, would have done so!

We do not regret such things; on the contrary, we hail them as milestones on the road of progress. We like to see our orthodox brethren working for humanity, even with the chains of an obsolete theology hampering them at every movement, rather than to see them idle; but we decidedly protest against their endeavoring to silence and crush the very class of minds to whom such movements owe their origin and success—every movement that has yet benefitted the race, having originated OUTSIDE of then existing political or ecclesiastical organizations, these being, in themselves, necessarily conservative, and only susceptible of improvement by "PRESSURE FROM WITHOUT."

A. C.

NOTES FROM THE LECTURING FIELD.

FRIENDS OF PROGRESS:—As the Wintry world, long cold, dead and repulsive is leaping into genial life and beauty, so the mental Winter is breaking up, the icebergs of conservatism are melting, the verdureless trees are bursting into bud, and all give the promise of a glorious Summer, to be succeeded by no Fall.

Since leaving Dayton, about a month ago, I have lectured in Cincinnati, Somerville, Camden, Salem, and New Albany. Everywhere a deep interest has been manifested in the subject of religious reform, the sleepy have been awakened, the cold and sluggish quickened, and many careless ones led to attend to their personal salvation, since there is no more benefit to be derived from the death of Christ than from that of Socrates, who died hundreds of years before him.

At Cincinnati, I was much pleased to see a very pleasant Hall, well situated, with a piano and a choir that added much to the interest of our meetings. There is a sufficient number of progressive minds in Cincinnati to shake foggyism to its center, but as yet they feel not their own strength. When the young Hercules that is now lying in his cradle, shall stand upon his feet, and exert his brawny arms, woe to the hydra of Orthodoxy!

I found an intelligent, wide-awake community at Camden, Preble county; was much pleased with my visit to that locality, and hope to repeat it before long. They are a reading, thinking people, and consequently not far from the kingdom. They are anxious to have a visit from some good, reliable, physical medium, so that they may know the certainty of the wonderful things they hear. This is also the case with Salem and New Albany in this State. Any satisfactory medium would do well to visit these places.

Salem is a thriving little town, about thirty miles north-west of Louisville. I gave five lectures in the Court House, which were well attended, and we had what the Methodists would call a revival. I sold a number of useful books such as I am now carrying with me—Combe's Constitution of Man, Combe's Physiology, Apocryphal New Testament, Paine's Age of Reason, Lectures on the Bible, etc. Every good book sold, is seed sown. I was delighted with the neighborhood of Salem, the green valleys and blooming peach trees, the woody hills hallowed during the lapse of ages, with caves from which issue springs of the purest water, larger than I ever saw, made it exceedingly attractive to me. I could have spent a month, wandering through its stalactite grottoes, climbing its hills, bathing in its streams, and collecting its beautiful fossils that abound almost everywhere.

Reformers who are looking for a locality, would do well to pay it a visit. The soil is not very rich, but a better fruit country is hardly to be found, and land can be bought, I am informed, from three to twenty dollars an acre within six or seven miles of Salem.

I lectured twice yesterday in this town, which is about the size of Dayton. In the morning, there were not many present, but in the evening, a good attendance.

I shall remain here till next Monday, and then return, leaving my visit to the far West, to another time. I have so many calls in Ohio, that I feel I must return and attend to them.

W. D.
New Albany, Ind., May 12th.

HOOPS.

"How abominable are those hoops!" "What will not the ladies wear?" etc., etc. These and such like expressions we hear constantly. Well, we have listened to one side of the question long enough, and now we would speak a good word for hoops—yes, hoops that were worn in the days of Queen Mary—"bloody Mary!"—hoops, that the Lord is going take away from the ladies, among other superfluities! (Isaiah, iii, 18.) But, to the point.

1. Every woman will not wear short dresses—only very few.
2. Every woman (with the exception of Shaker women, who ignore adorning the person, and are consequently straight up and down, like a stick of wood,) does not like to look like a skeleton; and, hence, to make dresses stand out, various methods are adopted, such as heavy-quilted petticoats, corded skirts, &c. I know many delicate women, who wear five or six petticoats to accomplish this.

Of course, I do not say this is right; but we have to look at things as they are, not as they should be; and again—we have to take the best remedy that WILL BE ADOPTED—not that which is INTRINSICALLY the best; otherwise, the bloomer should, by all means, be preferred.

But, because the Bloomer will not, for some time, be adopted to any extent, is nothing to be done? Are women to continue to kill themselves by heavy petticoats hanging from delicate waists, and we to howl out of existence a useful fashion, merely because, to the superficial observer, it is ridiculous? By no means.

But—women—if you lack courage to wear the Bloomer, then, for the sake of your own health and that of your unborn children, buy some gutta-percha or cane, run it into one of your petticoats, button it on to a waist, and you need only wear two light petticoats, instead of five or six heavy ones; and you will feel free—almost as free as in the Bloomer. I have tried it, and find the ease and freedom unequalled, except by the short dress.

We may talk Woman's Rights, and preach Woman's elevation until doomsday, and, until there is a reform in dress, very little will be accomplished. There are few women whose waists are not smaller than they need be; and, until hoops were introduced, scarcely one but was loaded down with heavy skirts. I was talking with a lady a short time since, in reference to the

laws of health, &c. She said, "I am very unhealthy—indeed, am a poor diseased thing; I have children too fast." There was another cause. She remained over-night; in the morning I saw her dress. On her slight, fragile form she hung two heavy, quilted skirts, one flannel petticoat and three white muslin do! No wonder that she was a "poor, diseased thing." No doubt, bearing children fast kills its thousands annually; but this abominable fashion of making women PARK-HORSES (excuse the expression) for carrying dry-goods, kills its TENS of thousands, in the same time and locality. Yes, today there are MILLIONS of enervated forms, millions of women suffering with falling of the womb and other diseases known only to females, in consequence of this outrageous custom.

Long robes may be typical of woman's trammelled condition; but, if she cannot be induced to remove them altogether, let us rejoice that she will adopt something that will hold them a respectful distance from her person, without shocking established usages or her own modesty, even if the latter be FALSE.

Shall we see our sisters die, and never raise a helping hand? No! The Bloomer has been canvassed well: it will not take; hoops, on the contrary, not only WILL, but DO take; they are woman's saviors. Yes! let men ridicule them as they will, if women will but continue to wear them in spite of fashion, their health and strength will improve; then something will yet be accomplished for Woman. HEALTH lies at the foundation of her elevation; without it, she will ever be a TOY—a CIPHER—a SHAM!

A. D. C.

P. S.—Of course, I do not recommend hoops as large as a BALLOON!

MR. STONE'S BIOLOGICAL LECTURES.

This gentleman has been remarkably successful in his biological experiments. We have attended several of his lectures. To give an adequate idea of the striking and amusing details of his experiments, would be impossible in any description, even had we the requisite space to do so. It may be sufficient to remark in general terms, that he has the power to make his subjects—who are selected miscellaneously from the audience—see and believe anything he chooses, every thing, however ridiculous, being to them for the time, as real as their own existence. The stories about enchanters, etc., that amused us in our childhood, are rendered realities by this wonderful science—we were going to say, "sober" realities; but the irresistible bursts of laughter which are constantly produced by the ludicrous nature of the scenes enacted, render the word "sober" inappropriate. "Laugh and grow fat" is a sound physiological axiom, and whoever wishes to practice it, should not omit to attend Mr. Stone's lectures.

After seeing such palpable demonstrations of the power of mind over matter, as Mr. S. furnishes, few need be skeptical or difficult to convince in reference to the phenomena of Spiritualism. We hope that on this ground, our Spiritualist friends elsewhere, will not fail to liberally sustain Mr. S., or any other competent operator who does not pamper to popular notions in reference to Spiritualism.

It is usually by means of Biology that spirits daguerreotype on the inner vision of the seeing medium such ideas and information as they desire to convey. In this manner, in all probability, were the Revelations received of the apostle of Patmos, Swedenborg and many other mediums. By mistaking the appearances thus produced for substantial realities, Swedenborg and others have promulgated many incorrect ideas as vital truths derived from their own observations.—An appreciation of the facts of Biology enables us to account for such things without admitting the infallibility of the revelation on the one hand, or impeaching the honesty or sanity of the mediums on the other.

Mr. Stone's last entertainment in Dayton will be given on Saturday May 23rd

A. C.

The greatest thinkers are yet the least known. The greatest causes work out silently their mighty effects. The brawling mountain torrent, child of a summer shower, calls upon a world to watch its progress, while the giant river, fed by a thousand streams, moves on in silent majesty to the ocean.

W. D.

FOWLER'S LECTURES TO FEMALES.

I attended his Lecture to women, yesterday; it was not what I expected. He told many important truths, but left too many untold. He was very hard on lazy women: now, if women are, as a general thing, lazier than men, there is a CAUSE for it, which he did not give. He did not tell WHY the maiden loses her bloom and the elasticity of her step— WHY her laughing, merry face is changed to a long, pale and anxious one. He attempted to explain it by saying that it was generally in having the first child, well, perhaps she does not break until then, but the principal reason is in Sexual abuse, of which he said nothing. Men, to be sure, (he said) were a little violent sometimes; but wives should reciprocate; they were too cold.

That was the most he said against rapes committed on women under the guise of marriage. Had he told the truth, he might have done infinite good. He might have nerved the wife to resist injustice, and assert her dignity as a human being, and not suffer in silence and pain, thinking that she ought to submit, as a matter of duty.

All women are fit for, in his opinion, is to bear children; that is what they were made for, and the more they had, the more honor was due them. Cheering doctrine this, to the woman who is being killed by having children too fast!

He said that women could conceive while suckling; but had not a word to tell how deep a wrong would thus be committed on herself, the child at the breast and the babe unborn!

To conclude — Mr. Fowler's manner of examining the ladies who went forward to the platform, proved that he believed what he said — "Women, you were made for the express purpose of bearing children." (So they are, AS WOMEN, and it was in the capacity he addressed them. A. C.)

Much praise is due to the Fowlers as pioneers in physiological and kindred reforms; but while the world has been progressing, they have remained stationary. Ideas now brought forward are not a step in advance of their teachings seven years ago.

ATHALIE.

(It is probable that "Athalie" has partially mistaken Mr. Fowler's position. He is one of those who, in their eagerness not to fire short of the mark, often overshoots it. In his eagerness to say AS MUCH as he means, he sometimes says MORE, exaggerating rather than falling short. Wishing to impress his audience with the importance of Maternity, he tells them that they are made for nothing else. His published views, however, in reference to these questions, prove that he did not intend to convey the idea in its wide sense, by any means; but that, AS A WOMAN, that is her chief function.

There is probably more truth than poetry in his remarks on the "reciprocity" question. His "Lecture to Men" was an able exposition of the evils attendant on amative excess, and abounded in PRACTICABLE remedies rather than moonshine theories.— It may SOUND very nice and poetical to represent Woman as the main sufferer and Man the tyrant; but there is no doubt that the SENSE is, that were heavy skirts and petticoats disused, a rational dress adopted, and were women to cultivate their physical health, instead of following fashion, and trembling at the nod of "Mrs. Grundy," that the increase of vitality and health among females thus resulting, would powerfully tend to equalize supply and demand in the sexual relation. A. C.)

SOCIAL DEMOCRACY.—I have received an explanation from John Patterson for insertion in the Vanguard, explaining that never having received the sixty-two names sent by Wm. Denton, for the Social Democracy, it was no fault or responsibility of his that they were not published. As we are collecting names for a new list to be published probably next Fall, it will be of less consequence. Mr. P's letter would have been published in full, but it has mysteriously disappeared. Probably, as in railway accidents, "nobody is to blame." A. C.

Extracts from Correspondence.

From J. A. Rutherford, Honey Grove, Texas:

"I am a constant reader of the SOCIAL REVOLUTIONIST. That paper will make those who read it think.

Well, among other things, I saw a notice of the "Vanguard!" Thinks I, that name implies a kind of going ahead in some grand army—wish I knew WHICH of the grand armies, that under Major-General God, or the army under Brigadier-General Devil.— So now I want to see the "Vanguard," and then, I imagine, I can determine the character of the army that follows."

From Abram Duvall, Rural, O.:

"Suckers, Political and religious, are quaking with fear, lest they will be left to their own labor for support. All our organized societies are calculated to make but suckers and serfs.— 'Then,' one will say, 'how can we have reform, without these combined associations?' I will say, that, according to my notion, they had better be left behind. I stepped out of them all, some ten or twelve years since, and have no desire to return to bondage. My idea is for each to reform one, and let that one be SELF. If that is well done, the right start has been made. The first step is to "be thyself," live on and of thyself, depend on thyself or all thyself for all thy support, physical and mental, by gathering food and raiment for body and mind from the wide-spread domain on which the great Father and fountain of life has placed us. Let all realize and practice the duty to maintain themselves by their own labor, without bartering physical for mental labor, or mental for physical, and there would soon be abundance for all. Then there would be no religious and political nabobs, paupers, pensioners or serfs; but all would be MEN and WOMEN."

If by "combined associations," the writer alludes to unitary dwellings, and other co-operative measures for economizing labor, he is perhaps mistaken in some of his conclusions. The isolated household prevents the growth of self-hood, by rendering our earthly life one long struggle for inferior physical comfort. It has been demonstrated, both by theory and practice, that at least three-fourths of domestic labor is thrown away in the isolated household, as compared with the unitary. The result of the mothers being thus made mere drudges, is that children are brought into the world under very unsuitable conditions, and not properly trained after their arrival; for the everlasting "house-work" takes up too much of the mother's time to admit of her giving proper attention to herself and children. The latter are, therefore, certain, in the majority of cases, to become more or less stupid, stunted, ignorant and brutal—fit tools for "suckers" to use; in exceptional cases, the parents may be rich enough (from other people's labor) to hire "serfs" to do their work, in which case the children may be enabled to aspire to the dignity of being "suckers" themselves!

So far as Associations crush the free growth of the individual, they are pernicious: for that reason so many have failed; but the Socialists of to-day have found out that leak, and understand perfectly that freedom and spontaneity are the first elements of success in any such movements, and that these conditions can be best attained in co-operative organizations. A. C.

A friend at New Harmony, Indiana, writes:—

This place contains about seven hundred inhabitants. It has more intelligence and liberal sentiment than any other place of its size, I ever lived in. At this place, Robert Owen made his great social experiment, about thirty years ago. The scheme was thought an entire failure, but I am satisfied that the moral seed then sown, has not all perished. The influence of that movement is even now strongly felt in this community.

We liberals have a meeting every Sunday night, where all kinds of subjects are discussed, except party politics. There are generally a dozen women and twice as many men in attendance.

Since Time, said Goethe, is not a person we can overtake when he is past, let us honor him with mirth and cheerfulness of heart while he is passing.

"Make yourself a sheep, and the wolves will eat you."—
PROVERB.

Poetry.

WINTER IS DEAD.

BY WM. DENTON.

Winter is dead,
Gone to his bed,
And slumbering vi'lets bloom o'er his head.

Long was his reign;
Noble and swain,
For many months prayed for deliv'rance in vain.

Spring, young and sweet,
Would the king greet;
He fell, a cold corpse, at the young maiden's feet.

Green was his shroud,
Wept the young cloud,
While winds spoke their griefs to the heavens aloud.

Lonely and dim,
Buried we him,
Where blue birds are chanting his funeral hymn.

"THE POET'S MIND."

DANIEL O'SULLIVAN, of Alleghany City, Pa., who has reversed the Nichols' order of procedure, in regard to his religious faith, having from a R. Catholic become a Spiritualist, thinks that the "Poet's Mind," after performing sundry exploits, both useful and ornamental,—

"Should then descend to Hell's abyss
Among the ever-damned!
Forsooth, it may not be amiss
To tell how it was planned!

Should tell, in language plain and bold,
To the benighted rabble,
How many souls 't was made to hold,
Besides the sable devil."

A surveyor might, perhaps, be better adapted for such business, unless Mr. O'S. intends to insinuate that it is all imaginary, and fears to say so, lest the sapient jurymen of his place of abode who pronounced Mc Cracken insane for believing in Mesmerism and Spiritualism, might do the same kind office for him, on the ground of his disbelief in the orthodox hell. We are glad to hear that he is still at large.

A. C.

LECTURING APPOINTMENTS.

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

Dr. LYONS, of Bellefontaine, will deliver a course of five or six lectures on Spiritualism, &c., in Dayton, commencing on Sunday, May 24th. He will speak in Muncie, Ind., on Saturday and Sunday, May 30th and 31. He will also examine and prescribe for chronic diseases, under spirit direction.

MISS M. A. AMPHLETT has just returned from a six months tour in Indiana, Illinois and Wisconsin, where she has

had good success as a lecturer on the Spiritual Philosophy. She will lecture in the National Hall, Vine Street, Cincinnati, on Sunday, the 24th, and may be addressed in that city, until further notice.

MR. A. CRIDGE will deliver an address at Cottage Grove, Ind., on Sunday, May 31st. Subject—"How?"

MRS. ANNE DENTON CRIDGE, if circumstances permit, will, on the same day, and the same locality give an address on the subject of "Practical measures for the Elevation of Woman."

CONGENIAL RELATIONS.

A gentleman 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 physic, 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, on 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.

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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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As a means of ascertaining character with a view to the formation of matrimonial or business relations, this method will be found invaluable.

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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 possess who have walked by my side all their lives."

From Levi S. Cooler, 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 separate envelope, not written on, or unnecessarily handled. The writing should be kept as far as possible from contact with other letters or persons; and it better adapted for the purpose it recently written.

Terms.—delineation of character alone, one dollar; if accompanied by description of disease, \$1.50; the latter without the character, one dollar. Examination of two persons, to ascertain conjugal adaptations, three dollars.

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