

"REVIVAL" IN CANTON, ILL.

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mind's action. It seems to gather from the eternal world
its substance, and calls down angels and ministering spirits
from realms above to cooperate with it. Why all this, it may
look "progressive" or "life" to some.

perhaps what there has been no progress, but a serious retrograde
is not to be made to back off.
In our own community where many were wont to boast of
progression a "revival meeting" has been going for nearly two
weeks with marked success. This is considered very
unusually good; but it is not so generally received by
who look upon Orthodoxy as a safe plan in human advancement.
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The Vanguard

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SKETCHES OF TRAVEL IN N. Y. & PENN.

I hail the Vanguard once more from its new home. A few items of travel may not be out of place.

The Penn. Central R. R. passes through some most beautiful scenery, particularly that between the mouth of the "blue Juniata" and Harrisburg. The ridges of mountains stand like close platoons, with here-and-there a break through which the rivers pass. The Susquehanna is here about a mile wide, and exceedingly shallow, with a rough, rocky bed, over which the water passes with its continual "mountain song." So romantic does the scene become, that it seems as if a hundred mountain streams had joined hands, and side-by-side were dancing down the broad, mountain-sheltered valley. Four long bridges cross the river in the space of nine miles, from Dauphin to Harrisburg. With a score of spans, each nearly three-hundred feet long, these works of art present a very imposing appearance in the general landscape.

Spiritualism is quite below par in Harrisburg; there are two or three circles held privately, and a hall is rented for Sunday lectures and circles; but the press and pulpit, as usual, show no favor. No other reform feeling has any root—or rather, any visible top—there, as yet. But a growing toleration is perceptible.

The country between Harrisburg and Philadelphia is naturally very fertile and well cultivated, Lancaster and Chester taking the palm. In the vicinity of Norristown are several good Spiritualists, but not much other reform activity. Spiritualism and reform in the Quaker City is peculiar to the idiocracy of the place. To that which is forced upon them as a living fact, they will, with much formality and deference to "position and respectability," yield assent, taking special care not to admit anything with it not suitably christened. Hedges, of Cincinnati, gave them some sharp hints at one of their meetings; but, as Quakers are accustomed to plainness of speech, its effect was almost imperceptible. A prospectus has been issued for publishing a new paper devoted to Spiritualism and Education. The prospective editor, with whom I had some conversation, took some

pains to define his position—He would urge the claims of a "solid education," didn't understand socialism, and had "no compromises to make with free love, intemperance, or slavery!"—Here, in a nutshell, is the reform of Philadelphia. The principal occupation of the people all around this part of Penn., is "making money and going to meeting."

A boat ride from Philadelphia to New York, is quite pleasant in pleasant weather; otherwise one feels a "leettle" better on land. New York is just like itself—all the time a little complete world into which you cannot be "born," unless you watch for a chance when somebody goes out. I say goes out, for nearly all who leave New York, are crowded out, leaving not room for your little finger to find something to do. New York is an old veteran in Spiritualism, as everybody knows; its father, grand-father, and I know not how far the genealogy extends—when we hunt up haunted houses, ghosts, and witches for heirlooms. New York, PAR EXCELLENCE, is obliged to bring forth a little of every thing that humanity offers, so no one is surprised at anything there now.

The scenery on the Hudson river I do not think equal to that in Pennsylvania.

Spiritualism in Troy was asleep, like every other progressive element, though Ambler, the medium, was endeavoring to arouse them. At Albany it was a little better. But winter is the best time. Every one must work SO hard during summer to procure a shelter against Jack Frost, that little else is done.

We heard of a quaint sort of church member in Mishawaka, Ind., who had become so loose and liberal in his sentiments, it was a marvel the ministers did not church him. He kept, however, a kind of preachers' tavern, and on being asked why they were so lenient as to allow him to remain in the church, he replied, that they dare not turn him out; if they did, "THE CUSSES WOULD STARVE FOR THE WANT OF SPONGING QUARTERS"—[Clarion.

Those who talk much often reply to you less than those who silently and thoughtfully listen.

“REVIVAL” IN CANTON, ILL.

Messrs. Editors:—You ask for accounts of “progress;” and perhaps when there has been no progress, but a serious retrogression, it may not be amiss to speak of it.

In our own community where many were wont to boast of Progression, a “revival meeting” has been raging for more than two weeks, with marked success. This is considered WELL and VERY WELL by some; but it is not so favorably received by those who look upon Orthodoxy as a clog upon human advancement.

It was a sad sight to see young men, late of vigorous intellect on their knees in the tobacco juice, and to hear them shouting or rather bellowing for hours at the top of their voices, “Come near, Lord Jesus,” while all around was confusion worse confounded! Talk of “Insanity!” Where could it be seen in greater power?

Well, what will be the result? Briefly this: for a time, the preacher will be better supported, prayer meetings more largely attended, men will look more grave on Sundays, and, I think, drive harder bargains through the week, intellectual development scouted and ignored, certain individuals will be thought of with a shudder; and then all will return nearly to the place occupied before.

Yet, never will the effect of these scenes be lost upon these individuals. Throughout their entire lives will they “experience” a constant strife between their highest natures, (often mistaken for the Devil,) and a cramped, sectarian bias. If they reach earth’s terminus, death, “in the faith,” then all their instruction leads them to believe that the promised corner lot, golden crown, sceptre, and throne, are ever at hand. What wonder, then, that some at that time can shout “glory!”

On the contrary: if by Reason’s aid they should lay aside the hobgoblin fears of early training, then, when the mind grows feeble and clouded, turning back upon the past life, what wonder if “sins of omission” seem mountain high, and that awful furnace blazes in full sight! Then a terrible “death-bed testimony” is added to the list already obtained. These “testimonies” should be received with much allowance. Mahomedans, Brahmins, and Boudhists have as many such testimonies as have Christians. If such evidence be received, then every “ism” and Pagan rite can be abundantly substantiated.

How are these “panics” to be avoided? Let each one consider his plan.

W. W. BURSON.

IS MAN IMMORTAL?

(From the Western World, DeKalb, Ill.)

Our ministers may preach ‘Repentance’ until doomsday—may baptize, pray, and sing, and go thro’ with all the rituals of church service, yet these will fall like water upon an oily surface, unless it be demonstrated by science that MAN IS IMMORTAL

The great secret of the success of the twelve apostles was, they affirmed they had seen a man, Jesus, whom they knew personally, that he died, and rose again, and they saw him. But the man of the present age says, ‘the testimony on the past, of those persons who lived 1800 years ago, is no proof to me; for reputable persons, as reputable in the present as the apostles were in that age, have testified that they have seen their friends who have died. But you tell us that is a vain delusion, a work of the devil, an ingenious hoax; and now,’ continue these deistical objectors, ‘if our ministers refuse to believe the sworn testimony of men, and women of all ages and classes, natives of our own country, how can they expect us to believe the stories of a few Asiatic fishermen?’

As the child demands food, because its nature is adapted to receive it, so the soul demands an endless life because its nature is adapted to immortality; and if adapted to immortality and is yet mortal nature is just as much a liar as she would be should she adapt man to see, and no where prepare light for his vision. But nature never is a liar—it does no superfluous work. Man possesses a faculty whose

office is to look into the future, and lay plans for the mind’s action. It seems to gather from the eternal world its subsistence, and calls down angels and ministering spirits from realms above to accelerate our enjoyment. Its gospels, “prepare for a life to come.” Why all this, if man be not immortal?

Man’s mind does not get its growth during its earth-life; if it be not destined to live in the future, when will it finish its growth? Man longs to live hereafter; he calculates to live, because his entire nature affirms that he can never die. This, to all persons is a true evidence of their immortal nature; it is an evidence that comes not from priests, nor books, nor science, nor even from bibles; it is direct inspiration, revealed on the deep heart of every soul, making it feel and know that is immortal.

Study to “know thyself;” and then BE thyself, is true doctrine. If we always live up to this doctrine, we will never doubt the truthfulness of our nature; for to many, the future life is opened up, ere the soul wings its flight from its earthly shell to realms of bliss.

It looks into the future and sees its bright destiny; and realizes, as it were, the glorious unfoldings of its undying nature. Are these all vain delusions? Is analogy, so true in other things, untrue in these respects? Is man adapted to a life in which he can never live? Does the reign of common sense extend into the entire realm of nature, save the immortal soul of man? Were man’s faculties a vain creation?

EXTRACTS FROM CORRESPONDENCE.

From G. Leak, Waynesville, O.

“I think the cause is advancing here. We expect Mrs. Hannah Thomas soon to speak in the trance state; some of the orthodox threaten tar and feathers. It is their death-struggle; for ‘whom the gods will destroy, they first make mad.’ Having been an orthodox preacher eight years, I know something of its fruits; and having been a free thinker for the last five years, I know some of the blessings of free thought. As the slave cannot know the blessing of freedom, so cannot the orthodox know the blessing of God’s free people.”

From Thos. Lindsay, Findlay, O.

“Send me the ‘Magic Staff’ of A. J. Davis. I have read his ‘Great Harmonia.’ I was a member of a Methodist church at the the time; but you may be sure I am not one now.”

From R. J. Garette, Symmes’ Corners, O.

“I like the independent spirit of your paper very much; and though I might differ with you on some points, I yet feel that it is liberal, and shall sustain it.”

From S. F. Walker, Rabbit Creek, Sierra County, California.

“Spiritual papers find their way even into these far-off mountain wilds. There are three mediums in this vicinity, and a fair proportion of the inhabitants are Spiritualists.”

“FREE SPEECH” IN TEXAS. — A paper called the FREE PRESS, published at Quitman, Texas, has been suppressed. A pro-slavery mob voted to destroy the office, and gave Winton Banks and Mr. Lemon, the editors, twenty-four hours in which to leave the place. The press was demolished, and the editor fled. The paper advocated the substitution of free for slave labor in Texas, as best for its material interests, but made no opposition to slavery as wrong in principle.

A writer in the Spiritual Telegraph thinks that the extinction of the Indian races of North America would be seriously detrimental to the progress of Spiritualism, inasmuch as Indian spirits are of more service than others in various spiritual manifestations, particularly in controlling mediums for physical tests.

Health is the greatest of all bodily pleasures, but the least thought of.

THE REVIEWER REVIEWED.

CONTINUED.

You say that the reason why Jesus told his disciples not to go in the way of the Gentiles, was either "because God saw that it was necessary and proper that the gospel of Christ should first be offered to believers in him, who had departed from the law and gone astray, or he wished to restore the people among whom he had always intended the true church should spring forth."

But does this mend the matter? It is to make God "narrow souled" as well as Jesus. You represent the Father of all as giving his particular benefits to a few pampered, ungrateful favorites, who have been his Josephs for ages, while millions, who are equally his, must wait till these ingrates cast behind them heaven's most precious boon before they can receive the slightest favor.

But where is the proof that "God saw" this or that as you state? Have you been in the council chamber of the Eternal, and made your self acquainted with his secret designs? Orthodox ministers have perhaps told you so; but I should ask them the same question that I ask you. Jesus himself, according to Matthew, expressly declares "I am not sent but unto the lost sheep of the house of Israel," and his language evidently implies that these were the only persons to whom he was sent, and this is the reason he gives to his disciples for not permitting them to go in the way of Gentiles, nor into a city of the Samaritans. As he became older, and found that the Jews rejected him, and as his Jewish prejudices gradually melted in the light of his increasing intelligence, he turned to the Gentiles.

"When he says, 'it is not meet to take the children's bread, and cast it to the dogs,' it is evidently to develop the woman's faith."

So you say; and I have no doubt it is evident to you, for you look at Jesus through an orthodox medium, which exaggerates his virtues, and does not permit a view of his failings.

If Jesus desired to develop her faith, he might have done it in a more genteel manner; and to remove any bad impression resting on her mind, or that of the spectators, he might have informed them of what you inform us—that he did it to increase her faith; but he does no such thing. The woman's wit, rather than Jesus' compassion appears to have saved the daughter; for he says, "FOR THIS SAYING GO THY WAY; THE DEVIL IS GONE OUT OF THY DAUGHTER."—Mark, vii, 29.

You ask if there is not enough of everlasting truth in the Bible to save me and all who desire to be saved? What do you mean by 'saved'? One meaning of it is, to deliver from everlasting destruction; this I never was in danger of; so the Bible truths could not save me that way. Another meaning of it is, to deliver from sin; but there is hardly an action in the catalogue of crime, that the Bible does not sanction, either directly or indirectly; so that if I practise the virtues it teaches, I must first decide in my own mind what is vicious and what is virtuous, before I go to the Bible for instruction; and then, in this respect it is no better than the Koran or the writings of Confucius.

'Save' means also to deliver from calamity; but even you will not teach that the Bible can deliver us from ALL calamity. Will it save men from drowning, lightning, fire, pestilence and disease?

Will it save men from ignorance and the calamities consequent upon it? No man is so blind as to dream it. Instead of saving men from ignorance, it perpetuates it, by offering rewards to faith, and threatening unbelievers with damnation.

You tell us that the word of God was given to convince man of his fallen condition. Then it was given to convince man of a falsehood, for man is in an elevated condition instead of a fallen, as all true history and science demonstrate. Go back historically, and you stride into the realms of ignorance, brutality, lust unbridled and revenge unchecked. Go back geologically, and you find the early types of the race, (the Adams,) with low, retreating foreheads and prognathous jaws. No, no! tell us no

more that fable of the fall; if man fell at all, he fell upwards, as he is falling now.

It was "to raise him out of that condition, and make him what God desired him to be, or in other words give him a rule of moral conduct." Of course, if man never was in that condition, he never could be raised out of it; and if he had been, a strange way, certainly it would be to raise him out of it! Tell him that he is all bad; made so by God; that he cannot do any good thing; that God has made a devil to lead him to do evil, and yet if he is not good he will be burned forever! A strange rule of conduct, too, that teaches him slavery and freedom, temperance and drunkenness, theft and honesty, polygamy, monogamy, no-gamy, industry and idleness, every vice and every virtue! If God intended it for any such purpose, he certainly missed the mark sadly!

You say the revelation of nature is equally dark and mysterious. If so, then the greater necessity for the Bible, the complement of nature, to be otherwise. The Bible is to teach us what nature cannot; for if nature can teach us all without it, where is its utility? Then the Bible should be plain and consistent; but instead of that, it is dark, mysterious and contradictory; and where it is plain, its plainness descends to vulgarity, or it is too childish to be of any utility.

"Paul wrote of some things out of human skill, or even Divine, to make perfectly intelligible to uninspired men. But this shows his epistles were more than the work of man." You certainly did not read over the above quotation after you wrote it, or your pen would have passed through it. Pray, of what possible use could these writings of Paul be, which it is out of human, yea, and even Divine skill, to make perfectly intelligible? A singular law book that, which neither man nor God can make us understand! And this unintelligibility is a proof that Paul's writings were more than the work of man!

Now, I am going to prove to you that my writings are more than the work of man.

Anthropomorphous scintillations, notwithstanding the opposition of orthodox saurians of the infinitesimal age of the antediluvian equinox, who slept perennially by the regulence of the resplendent brilliancy of the neophytic counsels of the dark ages, are henceforth children of the regeneration.

I defy any mortal, assisted by all the Gods that mortals ever dreamed of, to make the above "perfectly intelligible to an uninspired man;" consequently, by your reasoning, my epistles are more than the work of man.

You think much of the prophetic writings is plain. Will you tell me which? I deny that there is such a thing as a clear, plain prophecy in the Bible, in the true acceptance of the term. I have made it my business to look for these, and I have yet to see the first. W. D.

ORTHODOX TOLERATION.—A CHANCE FOR CHEAP VILLAGE LOTS.

The following is from Aaron Frost, Newhaven, Preston P. O., Hamilton co., O.

"I should be glad, if I could, to send you \$50; but I cannot get enough here to live on, and must, therefore, leave home this winter to obtain work. My infidelity has destroyed my business here; and the United Brethren have destroyed my influence, and broken themselves up. May your little sheet continue to spread the truth until every sectarian institution is blotted from this fair globe. I now realize the truth of John the Revelator's idea, that "no man should buy or sell, but those who had the mark of the beast on the forehead, or the number of his name." But I cannot hold my peace, though free expression may lead me to prison and to death.

I want to sell out here, and join some progressive society. I have 5 lots of land, (making one acre,) and a house and shop in the centre of this little village. I would sell for \$600, and be glad to leave this bigotted place—I will give \$25 to any man who will send me a customer for my property."

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, DECEMBER 25, 1857—

TERMS.—One copy one year, \$1, in advance. 5 copies to one P. O., \$4; for three months, 25 cts; 10 copies to one P. O., \$2. Postage stamps received in payment. Address, Richmond, Ind.

SHIN-PLASTERS, SECULAR AND SECTARIAN.

Swedenborg and other Spiritual writers say that every thing material has its correspondence and origin in the spiritual. If this is not a universal principle, it is certainly true to a great extent. It may, then, be far from unprofitable to ascertain the spiritual origin and correspondence of SHIN-PLASTERS.

There are few, if any, social or material evils that cannot be traced, with greater or less distinctness, to those mischievous perversions of our spiritual nature which, in various forms have existed in almost every age and country. Shin-plasters are no exceptions to this rule.

An early historical record of priestly shin-plasters, (or something substantially the same,) consists of a practice prevalent among the Druids, (ancient priests of Britain, and other portions of Europe,) of borrowing hard cash on the strength of "promises to pay" on the "other side of Jordan." We have no authentic record that such promises were redeemed; it is rather to be feared that in our skeptical generation such stock would not command a high premium, though on the whole, perhaps, as satisfactory a security as many bill-holders have at the present day.

An extended view of this subject would show that all systems of priestcraft, past, present and future, are so many shin-plaster establishments on a large scale. Some of them are well covered up, others very clumsy contrivances; but a moderate amount of overhauling will reveal the SHIN-PLASTER at bottom, none having any specie or collateral security whatever.

Let us examine a few of them.

First, there is the Popish shin-plaster which runs substantially as follows:

In consideration of \$—— paid the church in the person of Revd. Patrick O'Reilly, the payer, Larry O'Flannigan, is absolved from the six months in purgatory which would otherwise be his just punishment for stealing from his neighbor's wood pile.

Of course Patrick, on arrival at the other side of Jordan finds that the said purgatory is one of the "tricks upon travellers," got up by priests to get a heavy toll out of him, especially just before passing the bridge; here his hard cash was paid for nothing; and ten times the amount he paid would not take off the stain on his soul consequent on the perpetration of a wrong act. Such is the Roman Catholic shin-plaster.

"Just so," says the zealous orthodox Protestant: "you're right for once, Mr. Infidel Spirit-rapper. Them's my sentiments, Romanism is undoubtedly a shin-plaster system."

But wait a while, friend, until we give the general formula of shin-plasters issued by the Protestant orthodox Spiritual Banks.

This is to certify that in consideration of bolting our creed without making a wry face, and paying \$40 per annum cash for pew-rent, besides a fair share of ministers' salaries, and a liberal

contribution to the fund for evangelizing Timbuctoo, the bearer Obadiah Stubbs, is entitled to a first-class through ticket to Paradise free of extra charge, instead of being pitchforked amidst fire and brimstone, as he otherwise would be for an indefinite period after the judgment day. N. B.—No extra charge for tuition in Harp Music, on condition of assisting eternally at the concert around the throne, and all the natural consequences of sin-escapable by a death-bed repentance, on the terms hereinbefore mentioned, and in consideration of some one having been crucified 19 centuries ago who was innocent, whom we claim to be God himself.

Promises, theories, and creeds instead of performance, facts, and deeds constitute the stock in trade of these Spiritual shin-plaster banks and brokers. As the Spiritual faith, so the material condition. Shin-plaster banks giving paper promises for gold and silver are as plenty as church organizations and their branches, who give in exchange for the priceless gem of a true spiritual development, barren creeds, a traditional faith, and paper promises of golden thrones in the life to come, which even if as real as they are utterly baseless, would but poorly compensate for the loss of that true manhood which is crushed under these priestly Juggernauts.

Would you abolish material shin-plaster banks and brokers? These dry up those spiritual banks and brokers that infest not only every city, but every neighborhood with their forged, fraudulent, and fictitious THROUGH TICKETS TO PARADISE!!!

ALFRED CRIDGE.

LOCAL FREE PASSES.

Up to a recent period, the local press has been morally gagged by the churches. Heretofore, the utterance of an unorthodox sentiment by a paper depending for its subsistence on local patronage has been the unavoidable precursor to capital punishment, through suspension of the means of existence on account of sectarian hostility.

But a change is rapidly taking place in this respect.—On our exchange list, are four papers of this kind; we hope there are more like them. Of these, three are published in Northern Illinois, and one in Michigan. Two contain favorable notices of A. J. Davis' lectures. Another published in the same section; (The Western World, De Kalb,) contains an able article on immortality, from which extracts will be found on another page.

Such incidents are alike conclusive and gratifying. Inasmuch as no local paper can live, which utters sentiments in direct opposition to those of a majority of its subscribers, the appearance of notices and articles such as those to which we have alluded, proves either that a large portion of the people in these localities have altogether outgrown orthodox ideas on such subjects, or that (what is much the same thing in the end,) they are sufficiently tolerant to allow free discussion on such topics in their local papers.

These incidents, trifling as they may seem, are the scattering rays of light heralding the day of next freedom.

The editors of local papers have a great work to do.—Let those of liberal sentiments edit no papers in which they cannot express them; and such papers as they do conduct will soon, by their intrinsic superiority arising from their greater freedom of speech, outdo the temporizing, sycophantic prints that think to live by a canting subserviency to Puritan preachers and popular prejudices.

MEDIUMS: THEIR POSITION AND USE.

HOW shall the life beyond the grave be realized to the many, as well as to the few?

By the cultivation of the intuitive faculties, the spirit in the body learns to communicate with that world of spirits of which it is an integral part—thus forming a link between the spiritual and the material, the inward and the outward, the life which is and that higher life which is to be. Thus "heaven is opened" to our developed intuitional natures; not a far-off, imaginary heaven, but one that is ever present and realized; not a traditional dogma, but a living faith—aye, a positive KNOWLEDGE.

The person thus developed may become a MEDIUM through which others not thus susceptible can receive demonstrations of spirit existence, and gradually realize (at first by means of their outward senses,) that a spiritual nature exists WITHIN them, more real because more permanent, than things taken cognizance of by the external vision.

"The things seen are temporal, but those not seen are eternal."—PAUL.

The Spiritualist alone can realize this sublime truth.—

With him it is not merely a traditional, nominal BELIEF, but always a LIVING faith, and often a positive KNOWLEDGE. While physical science clearly demonstrates that every thing visible is changeable and perishable, spiritual science, with its all-reaching eye and resistless power, equally makes manifest that there is, in each individual, an imperishable essence which must live for ever.

But as, in the present state of social disorder, a great majority are too much occupied with "the cares of this world" to allow the "good seed to come up" in spontaneous luxuriance, or, in other words, are too much worried about "getting a living" to LIVE—too much immersed in a struggle for material necessities and bodily wants to acquire and retain that calmness and impressibility to spiritual influences accompanying a full development and free play of the intuitive faculties, tests of spirit existence are given them through mediums. As the placid lake reflects the objects on its shores better than the stormy ocean, so do those who unite the apparently opposite qualities of calmness and impressibility, have much more accurate perceptions of things spiritual than those whose natures are roughened and excited by the turmoil of an incomplete, transitional social system.

Light is none the less real, though it may be less clear, for being reflected, and is decidedly better than no light at all. As in the absence of the sun, the soft rays of the moon lighten the path of the benighted traveller, so the weary wanderer in social labyrinths and rudimentary disorder, can be cheered on his toilsome journey through the present life by tidings from "the better land."

When the earth becomes attuned to the harmonies of a higher life, mediums will be less required; for ALL, 'from the least to the greatest,' will hold direct communion with those gone before; but as the first glimmerings of dawn herald the approach of day, so do the present spiritual communications through a few, betoken the not-distant period when the inner vision of ALL shall be opened.

ALFRED CRIDGE.

Senator Douglas is said to have lost heavily in the current revulsion, having been engaged in extensive time speculation in the Western lands.—[Ex. ("Saved him right!"]

NOTES FROM THE LECTURING FIELD

Ogden, Ind., Dec. 21, 1857.

Since Oct. 1, I have delivered sixty-five lectures on the Science of Man, considered physically, mentally and spiritually, generally to large congregations that have taken a deep interest in those subjects. At Greenwood, I found three preachers and three doctors of physic; but the people were so far enlightened as to take very little of the medicines of either preachers or doctors, accordingly they were healthy in body, and correct in their morals, making a good state of society; no liquor shops were there to drown the intellects of the young, but they were left free to use their faculties without abuse—accordingly were ready for that which would improve and elevate them in the scale of being. They not only turned out readily to the lectures, but took no offence; even church members would hear me, and own that I was right—which is not done in many places. May the people of Greenwood be blessed with more lectures, and continue to improve, until "all shall know the Lord, from the least so the greatest."

At Louisville, preachers, doctors, and liquor-dealers ruled, so that those who would have been men in God's image, were seen reeling in the streets, cursing, and swearing, and abusing every decent person. One doctor and a few reformers are all that saves them from Sodomizing. May the Lord send his servants there that have no families to support, so that they can afford to stay and preach free until they are made better.

When I close here, I will give a full report of Ogden, as I have a prospect of a religious discussion. It will probably be interesting to all. The next week, I return to Penn., where I shall be on through Jan.; thence in Feb. from Cincinnati to Logansport. Those who live on that road and wish me to lecture, will do well to make arrangements and notify me at the Vanguard office, and I will attend to all appointments as fast as I can, during Feb., March, and April.

J. M. BARNES.

BIBLEISTS DISOWNING THE BIBLE.—On opening our meeting in the Methodist Church of Niles, Mich., the editress read out of the Bible which lay on the pulpit, the first paragraphs of Acts, xii which gives the account of Peter's imprisonment, his release by the angel, his being led out of the city, the gates opening of their own accord, and the knocking off of his chains by the angels, etc. The reading of this narrative, we observed, rivetted the attention of the whole audience; and we saw two or three grave looking brethren, gazing at each other very ominously and, whispering with manifestations of wonder and surprise. On the following morning, we learned that these grave and enlightened individuals, were very devout Methodist brethren, and persisted in charging Mrs. Clark with having patched up a bogus Spiritual story, and passed it off as Bible. Great was their astonishment on having the chapter pointed out, and read over again, word for word, as Mrs. Clark read it.—[Clarion.]

A "CHRISTIAN DOGGERY."—A man in Lockport, N. Y., has opened a "Christian Doggery." He states, in explanation of this singular heading, that he has opened a shop for the dispensation of a "little wine," and other kinds of spirits, "for the stomach's sake," and that, as he wished to make it a Christian shop, and wished to accommodate Christian customers, he would take for pay, considering the hard times, all kinds of religious books, tracts, etc.—DAYTON EMPIRE.

It is glorious to conceive a grand thought, but far more glorious to act it out in one's life.

REFORM LECTURES IN RICHMOND.

Hard times compel us to work all daylight every day, Sundays included, and a considerable portion of the night nearly every other day of the week. We were, therefore, unable to attend all the speaking in Warner Hall on Sunday, Dec. 20. In the evening, however, we contrived to be present, and were well repaid.

Mr. J. M. Barnes commenced by a brief but comprehensive synopsis of the true idea of a "change of heart." He said that in the infancy of existence the lower animal functions were the main seats of activity, alimentiveness and combativeness predominating. So in the lower order of human beings these animal appetites governed. Even the religion of such was entirely animal. The God of the Jews was said to be pleased by the incense of smoking bulls and rams. The orthodox God of our day was probably similarly gratified by the odor arising from pork beans and tobacco-juice which must mingle largely with the adoration of many of our most orthodox christians.

But properly speaking, the new birth—the change of heart—was the subjugation of the animal appetites to the intellectual and spiritual faculties. When these portions of our organization are adequately developed, people would feel no need of written guides. They would look within themselves for a rule of conduct.

Isaiah said "all flesh is as grass; the grass withereth, the flower fadeth, but the word of the Lord shall stand forever." Now it is matter of record in the Bible itself that just previous to this all the written books of the law had been destroyed, and, therefore, he could not have alluded to any portion of the book he held in his hand, (the Bible "Word of the Lord," then was no book at all, but it was the laws of our organization written in our inmost being that in reality constituted that word which it was impossible to obliterate or destroy.

Dr. Anderson lectured on Prophecy. The word translated Prophecy, means something uttered through another, and did not necessarily imply PREDICTION, though divines commonly assume that it did. The Hebrew books of Prophecy were written as poetry — full of allegories and comparisons, rather than intended to be taken literally. But in translating them, being viewed as the word of God, the Hebrew poetry became English matter-of-fact in the Bible of King James; hence, a vast deal of misconception and consequent mischief had arisen.

The lecturer then proceeded to criticise several portions of Ezekiel and other prophetic writers commonly brought forward by orthodox theologians to prove that Jesus of Nazareth was the Messiah or Shiloh spoken of by those prophets. By comparison with passages in the New Testament, Dr. Anderson proved to the satisfaction of any intelligent and impartial mind, that these prophecies did not and could not apply to Christ in the least degree. He stated that he did not know of one of the prophecies that amounted to anything as a prediction of future events. He had studied the subject at a Divinity school and elsewhere, and he felt a reluctance in tearing down that which he had been taught to venerate; but, sentiment must give way to truth, and the evil their misconceptions had caused, pointed to the duty of endeavoring to remove them.

NEW CASTINE AGAIN.

It appears by letters received from that not-to-be-disheartened friend of progress, Fred. Michael, of New Castine, Darke co., O., that J. M. Barnes' annotations touching his recent sojourn in that classic locality, flowing with rum and whiskey, have produced a beneficial result; as even those potent beverages do not possess the power of stifling conscience altogether. The following extracts show the effect of the shot:

"Your article was not inserted in the Greenville Democrat, but that in the Vanguard had the desired effect; it canted the U. B. preacher completely by the heels. I received the paper, and of course had to show it to the inhabitants of the place, and it went the round; for it is the first time the place was advertised, and, though the preacher had moved from the place before the paper came out, it was the conversation for some time. But luckily he had a call to town about the time; every one was talking about the advertisement; he entered the P. O. when the postmaster was telling it to a crowd, as might have been for his reception, and he had to stand and take it. It is doing him some good."

In a former letter he remarks as follows:

"You have caused the natives of this place and Manchester to wonder with amazement; you have caused them to think somewhat for themselves. I feel confident you have done them a great good, and they will be able to appreciate it; after a few more such efforts are made. We should have missionaries sent to this neglected part of the universe. I hope there is a better time coming, when we can get houses without going to the orthodox sects for them. There is a spring-time coming on, when the open air can be used, and I want you and Denton to come this way, and do them all the good you can.

This is a call without money or price; get as many as you can to come to this place on the same conditions."

In reference to the last proposal, it may be observed that few REFORM lecturers are in a position to comply with this request, without doing injustice to themselves and others. Few do much more than pay their expenses, and a great many do not do that.

WOMANS RIGHTS IN INDIANA.

The LADIES TRIBUNE, of Indianapolis, will shortly be printed in an office where females are to be employed. In one of the printing offices at Fort Wayne, women have worked with success. In Peru there is a female who has been some years at the business, and has been employed as head of the mechanical department in an office where there are four or five men. She is said to be very efficient.

This makes (including the Vanguard,) three offices in this state in which females are, or will be employed. Let the attention of women be directed to this subject, and all difficulties will soon be obviated. Above all, let advocates of woman's rights PRACTICE what they preach, by sustaining such establishments as employ women, in preference to those who do not.

☞ We accidentally omitted to notice at the time of its reception the PHALANSTERIAN RECORD—a diminutive, but comprehensive record of the principles of Practical Socialism generally, and of the Fourier Phalanx in particular. It is conducted by A. Longley of the firm of Longley, bros., Cincinnati. Price only TEN CENTS per annum; published monthly.

No one who wishes to be well posted in the principles and practice of co-operative labor should omit to subscribe for this Periodical.

In reference to the Fourier Phalanx enterprise, Alexander Longley writes, "We are weighing anchor, and hope to set sail soon." We wish them a safe and speedy voyage, and hope their experience of many of the members in failures, will ensure them success. In many (perhaps, in most) cases it is only through temporary failures that permanent success can be achieved.

Mrs. Cridge starts on Dec. 25th on a lecturing tour to Anderson, Chesterfield, Muncietown, Jay co., and elsewhere. See "Conventions, Lecturing Notices, etc."

☞ Come and see our stock of new books and select your Christmas and New-Years gifts therefrom. Several copies are on hand of Warren Chase's "Life-Line of the Lone one;" but they are rapidly disappearing.

We have now three females employed in this office, and have applications for two more. Let the TRUE friends of woman's rights send us in all the business they can, so that we may employ as many as possible.

All letters for J. M. Barnes, mailed during the month of January should be addressed to him at Platea, Erie co., Pennsylvania.

A fifty-dollar certificate on the Mercantile College, of Columbus, Ohio, for a complete course, will be sold at a liberal discount, by applying at this office.

CONVENTIONS; LECTURING NOTICES.

The Progressive Friends of Jay county, Indiana, will hold their quarterly meeting at West Grove meeting house, four miles north-east of Camden, commencing on New Year's day, at 10 A. M. J. H. MENDENHALL and others.

J. M. Barnes will lecture in Warner Hall, Richmond, on Sunday; Dec. 27th, at 2 and 7 P. M.

Mrs. Anne Denton Cridge lectures in Anderson, on Friday, Dec. 25th. She will speak at the monthly meeting of Progressive Friends, on Saturday and Sunday, Dec. 26th, and 27th, at Chesterfield; on Tuesday and Wednesday will lecture in Muncie; will attend the Progressive Friends' meeting at West Grove meeting-house, 4 miles N. E. of Camden Jay co., provided the friends in that locality send a conveyance to meet her at Winchester.

On her return, she will lecture at Winchester, and again at Anderson; also at any other places in the vicinity, at which the necessary arrangements are made.

Address care of J. W. Westerfield, Anderson, and R. H. Mong, Muncietown, or John Pucket, Winchester.

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(Many Progressive pieces are to be found in this collection.)

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[Editors who are willing to forward our cause will please publish the above, and send a marked copy to us.]

TO THE PUBLIC.

IT IS WELL KNOWN THAT THERE HAS BEEN ALMOST A UNIVERSAL DEMAND FOR A GOOD

LABOR-SAVING WASHING MACHINE.

And knowing, as I do, that T. A. Dugdale's Patent is the one that has been so long desired, I have been induced to manufacture them, and sell State and County Rights to Mechanics who wish to manufacture them, so that the public can get a Washing Machine for Twelve Dollars, which is positively worth Fifty dollars to any family who has washing to do; and I invite particular attention to the following fact:

Since I received the Machine from the Patentee, I have improved it at least 100 per cent, by enlarging the size; it will now wash double the quantity of clothes in the same time and with less than one half the labor, as I have attached a weight to balance the lever, so that it works almost as easy as a Scale Beam on a balance, and Boys or Girls ten or twelve years of age can work it.

When a Washing Machine is offered to the public, the questions almost invariably asked, are, Will it wash clean? Will it wash the collars and wristbands of shirts? I say positively, it will. In a word, it will do all that any person can ask of a hand Washing Machine to do, and it is the only hand Washing Machine in the United States that I know of, that will do the whole work, and dispense with the use of hand wash boards. It is on the wash board principle—the nearest the hand rubbing of any other Washing Machine that I know of. The pressure of rubbing is produced by the water in which the washing is done, and the Machine is not liable to get out of order. It is almost as durable as the Tub and Washboard, and is warranted not to injure the clothes, nor tear off buttons. Persons who have used the Machine, say that clothes will wear much longer than when washed by hand on the common wash board. One lady sent me word by her husband, that she could not express her satisfaction with the Machine, since I had added the improvement. She said it was good before, but is far better now, and for the truth of which, I refer you to T. N. Young, Grocery-keeper.

I am well aware that there is a large amount of prejudice to overcome in introducing a Washing Machine, but I am satisfied that it only requires a few trials to convince the most sceptical, that the Machine is right. Every one I am selling is clearing the way for others. I feel confident that its simplicity of construction, its durability, and ability to do the work, cannot fail to bring it into general use.

I know I have the Machine that will substantiate every word he has said, and if there is another hand Washing Machine in the United States that is better, or even as good, as T. A. Dugdale's Patent, I would like to know it and ascertain the fact. I challenge all the Patentees of hand Washing Machines and their Agents to a trial. I offer the following names for reference:

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