

THE SPIRITUAL REPUBLIC.

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LITERARY DEPARTMENT.

"All things are engaged in writing their own history. The air is full of sounds, the sky of tokens; the ground is all memoranda and signatures and every object covered with hints, which speak to the intelligent."

For the Spiritual Republic.

Addressed to a Wedding Wreath.

BY D. J. B.

Flowers that gladden earth's bleak shore,
Flowers that perfume evermore
The clime where poets meet,
From all profaneness free, Melod's sacred glen—
Flowers that earthly lovers twine
For absent ones, while dancing robes ring
Th' eternal chorus of the laughing spring,
Wreath anew for Hymen's shrine;
For high within the hearts of women and of men
Love's thrilling pulses beat!
In the sighing waving, moon-lit sea
Mirrored is her Form of Harmony!

Mirrored in the empyrean high,
Angels gilding all her sky,
Love's star eternal glows—
And thence, undimmed by painful doubt, of earthly ken,
Upon breezes borne by dove-plumed wing,
Painted by True Love's all trusting heart
With errless pencil of her errless art,
Mounts the incense of her offering;
For deep within the hearts of women and of men
Love's dual river flows—
Wreaths of evergreen, on either lea,
Mirroring their Immortality!
Hopedale, (Vine Cottage,) Mass., Feb. 1867.

Entered according to Act of Congress, in the Clerk's Office of the District Court of the United States, for the Northern District of Illinois, on January 5th, 1867, by Mrs. C. F. Corbin.

A WOMAN'S SECRET.

BY MRS. C. F. CORBIN.

CHAPTER XXIV—(CONTINUED.)

He wasn't in a hurry, so he sat down and began to talk with the woman. The doctor hadn't spent fifty years prying into the causes of things without finding out the reason that women are usually more talkative than men. With their fine nervous organisms and sensitive feelings, and with the constant strain, and wear and tear, to which the peculiarities of their life subject their delicate susceptibilities; they would die if they hadn't a vent for the nervousness and irritation engendered. The doctor knew very well that a good talk would do Mrs. Moss good; and knowing all the burdens which she had to bear in these days, he considered it a professional duty to stop and give her a chance to have it.

"How is Theodore getting along," asked the doctor.

"Theodore is doing first rate," said his mother proudly. "There ain't a better boy in the county if I do say it. He's a regular stayer for business. He's up every morning at daybreak, makes the fire, gets the kettle on before I get up, has his breakfast by sunrise, and is off. He takes good care of his money, too. He has been a rough boy, and maybe he haint got quite so smooth an outside, yet, as some on 'em, but he's true blue for all that."

"I am glad to hear it," said the doctor, "glad to hear it. I've always thought well of Theodore ever since he went to the fair for me. He did well then, did—well. I hope he will always do as well."

"If there didn't nothing trouble me more than Theodore," said Mrs. Moss, "I shouldn't have much to worry about. But here's Moses; he is twice the care the boy is."

"Moses is some sick, but I hope he'll be around again in a week or two. He is pretty peevish, and I expect is some care; but he's going to get over it; going—to get—over—it"

"Yes, and then the first thing he'll do will be to go right back to that tavern and fill himself up again. Doctor, you know I ain't one of the complaining kind. I never have been. But—you know."

"Yes, I know, I know," with that pensive inflection which gave the words a thousand-fold more meaning than they possessed of themselves. "I suppose I know something what it is to live with a man that drinks. You've borne your burden so far, Rachel; you ain't a going to break down now, are you?"

"No," said Rachel, a dry, choking sob in her voice. "I ain't a going to break down. I ain't so strong as I used to be before I had all this brood of children, but I shall hold

out a while longer yet. But I wish every drop of liquor in the world was burnt up."

"You are over tired now, Rachel. As you say, you ain't so strong as you used to be. After a few years you'll feel better than you do just now. It's the turning point with you. You'll get beyond that, and then you'll get settled again. You must remember that, and not give way too much. As for the liquor, the liquor ain't to blame. Liquor is good enough in its place; good for medicine, good in cases of great fatigue or unusual exposure. It's the men that are to blame. The liquor ain't to blame, but some men are awfully depraved in the use of it. I've seen women that were pretty hard drinkers, but it ain't natural to them. They are fine-grained and they can't stand it. They burn out too fast. But men will drink if their animal passions crave drink, and all the Maine laws in the world won't stop 'em. People have got to stop fighting the liquor, and fight the brutal natures of the men instead. Moses ought to go to meeting; he ought to read the papers more. If Theodore would subscribe for some good political paper for a year, and you would read it aloud to him—the children have got out of the way now, so you can—it would keep him away from the tavern, more than the Maine law. Kind o' court him up again, Rachel. Make him feel that he don't want to go anywhere, where you can't go too. Women can do that; they know how; God made 'em the way he did on purpose for the business. Kind o' court him up a little, now that you are getting old together, and Moses will see better days than he has ever seen. Never'll be so strong again, but he'll be a better man."

"Above all, Rachel, don't you get discouraged. When a woman gets discouraged, the house goes to ruin, sure enough."

There were tears in Rachel's eyes, and she wiped her hands out of the dishwater and stepped forward and shook hands with the doctor.

"Doctor," she said, "I'll remember every word of this, and it shall all be done. Seems as if I never got to any sore pinch in my life, but what you stood ready to help me out. I can't pay you for it, but God will."

The doctor dropped his head and left the house without another word; but very deep down in his heart some tender feeling for a moment stirred.

"I'm a dry old stick," he said, to himself. "Not much use in the world, in a general way, but I do—believe—there are two—or—three—old—women that set by me, and would miss me if I was gone."

Then the doctor sitting behind the old gray, the reins hanging loose in his hands, and riding away over the wind-swept hills, meditated and wondered. Meditated more, and wondered less than he had five-and-thirty years ago, when he had first ridden about from one to another of these low, gray farm houses, but still meditated and wondered. The doctor said to himself

"When a female bird is sitting on her eggs, the male bird goes abroad in search of food for her, and coming home sits on a twig hard by the nest, and sings his best song. When a woman is having her children and bringing them up, her husband, when his day's work is done, as like as any way, goes to a tavern or a worse place, to get rid of his time. She can't cultivate her mind, and he wont, and their old age is likely to be a pretty barren one. If men hadn't got such a notion of shutting women out of all kinds of business in which they are themselves engaged, it would be better for them in my opinion. It ain't profitable for men to be alone now, more than it was in the garden. If they are alone in their business they grow selfish, and crabbed, and dishonest, they run wild with speculation, and very likely in the end turn out defaulters. If they are alone in their places of recreation, they sink from ale-houses and billiard-saloons to houses whose steps, true enough, lay hold on hell."

"The Lord—knew—just—what—kind—of an animal—he had made—when he said, 'It—ain't—good—for man—to be alone.'"

CHAPTER XXV.

THE FIRST LAW OF COURTSHIP.

Mr. Gladstone was not conscious of any particular change in his intellectual convictions, resulting from that evening's conversation, and yet in a way which he scarcely recognized there was a certain expansion of his views, and a letting in of light upon some dingy, cobwebbed corners of his mind which was very salutary.

He had always felt a peculiar and tender reverence for good women; but it had never occurred to him that a broad and thorough intellectual training would add very

much to their worth. He had rather thought of it as something which women did not need; were above, he might have said, had no woman challenged his combativeness by asserting that fact before him. And, as I said, he was not conscious of any change in his opinions now; but a single, practical result told the story. From that time forth, he never again thought of Lillian Meredith as his wife.

But Miss Riddlehuber? He hadn't quite settled his doubts yet, as to whether that lady was capable of a strong and pure affection.

Meantime a little incident occurred. At the close of a hot June day, Rebecca called at the office to return a parcel of papers. A little weariness, a good deal of lassitude, consequent upon the sudden coming of summer, gave a droop to her eyelids and a pliancy to her form, which had a certain tender grace of their own, and which caught at once Mr. Gladstone's eye.

"Have you anything more for me?" she asked.

He hesitated a moment, looking at her with honest eyes of sympathy and kindness.

"No," he said, "not this evening. There was a little matter, but you look too tired. Here, take these flowers. A lady brought them to me; but they are wasting their sweetness on my masculine robustness. I think they will revive you."

The kind tones touched a tender place in Rebecca's heart, and she looked up to him with eyes full of gratitude and appreciation.

"Thank you," she said, frankly, and then her eyes dropped.

That sudden suffusion of her face with light, had been a revelation to Mr. Gladstone; and he was fastening his eyes upon it in a way which called the color to her cheek. He held out his hand to her to say good bye, and the light trembling touch of her's lingered in his memory, a twin token to his eyes' soft shining, for many an hour afterwards.

"That was true feeling, tenderly expressed," he said, "I would like to win that look into her face again."

Rebecca was a little provoked at herself as she walked home. "How dared he be so gentle," she said to herself, "and yet it was only courteous. And I am so foolish as to be touched by it and—I don't know—but I am afraid to show it, too. I must be more cautious in future."

It is a curious study to watch how simply and certainly two hearts, naturally akin, if all adventitious barriers are removed, will find each other out.

Mr. Gladstone called on Miss Riddlehuber that very evening. He had no thought, as he walked down the flowery lane which led to the parsonage, but he should find her just as fascinating as ever. She was, in truth, looking very sweetly; but the peculiar charm of her manner had somehow vanished. Her tones were just as melodious as ever, but his heart-strings did not once thrill under her sorcery. He had the taste of true honey on his tongue and no counterfeit sweetness could deceive him now.

When he bade her good evening, there was not a trace in his manner of that impression on which she had built so many hopes. He bowed his adieux and walked away as coolly as he might have, from the banker's desk where he had just deposited his day's overplus.

Miss Riddlehuber felt it, and said to herself, "It is, then, a flirtation." Ten minutes later she observed to Mrs. Evans, "Elise, dear, how many days does rural etiquette allow us, before returning Mrs. Linscott's visit?"

"It is quite optional with us," said Mrs. Evans, "to go or not. It is twelve or fifteen miles to Jericho."

"Ah!" said Miss Riddlehuber, a little regretfully.

"But then if you would like, we may go all the same."

"I think not," said Miss Riddlehuber. "It would be taking too much trouble. Elise, is Mr. Evans going to have a pic-nic for the Sabbath School, at the Fourth of July?"

"It would be delightful. I'll propose it to him at once."

"Oh! not from me. I thought country people always did celebrate that anniversary in some such way."

The Sabbath School pic-nic was settled upon, and Mr. Linscott was invited to be present and deliver the address. Miss Riddlehuber, you see, was an industrious creature, and wasted no time in vain regrets.

Meantime Mr. Gladstone was pursuing that resolve of his to win back the tender look into Rebecca's face. He had no serious ulterior intention in the matter. He did not speculate about her; his dreams were confined to the single point of recalling her face as she looked up, with tender beaming eyes, to thank him for the flowers. Yet as he met her from day to day, there was an insidious tenderness and delicacy in his manner toward her, which he had not often brought to bear upon any other woman. His voice softened

when he addressed her; his look grew tenderer when it rested upon her, as it often did, till the color involuntarily deepened on her cheek; and his very fingers dropped caresses as they touched the dainty manuscripts which she brought him.

In all the world I think there is not a more selfish animal than a man when he takes this kind of light, inconsequent fancy for a woman. A coquette, even, is less despicable, because when the weak practices upon the strong, we confess to a kind of retributive justice, but when the strong takes advantage of the weak, there is meanness added to wrong doing. The man knows—do not ask me how—a thousand and one tender arts of which she is innocent, and he uses them all without scruple to entrap her into some manifestation of feeling, and then when he has found how her face lights up with the love-smile on it—that is all he wanted to know. He trims his sail to other breezes and is off, leaving her to lay the spirits he has raised as best she may.

Abraham Gladstone was not a man to do this thing in any other than a thoughtless way. Yet, if you had asked him at that stage of the acquaintance, what were his intentions toward Rebecca, he would have answered you at once and honestly, that he had no intentions, none whatever. If Rebecca had yielded to his advances, as nine out of ten untried women would have done; opening her heart as naturally and as purely to his smiles as a flower opens to the sun, he would have some day been a little shocked, and then her fate would have hung upon a thread. If he had had nothing better to do at that moment, and the fates had been propitious, he might have made genuine love to her; otherwise he would have kissed his finger-tips and said good-bye to her so airily, that she would have loved him for the grace of his departure, if for nothing more.

But Rebecca, whatever her personal feeling may have been, had very good reasons for not encouraging Mr. Gladstone's demonstrativeness. The more he grew appreciative, the more she grew coy, till at last Mr. Gladstone became very sensible that while she ever accepted his kindness most graciously, there was a certain line which he could never pass without suddenly letting in upon himself a very chilling draft.

And yet he once had seen the way straight down to her heart. Mr. Gladstone began to feel as if the happiness of his life-time depended upon his catching again that star-beam and following it to its source. From calling at Mr. Darrell's on business, it came to his calling for pleasure; instead of bringing always law papers, he brought sometimes literary papers, till Mrs. Darrell, with a woman's quick perceptions, saw plainly that he had commenced to lay regular siege to Rebecca's heart. But between the two women a singular confidence existed. Since the night of their long conversation concerning Rebecca's history—a conversation which, however free it had been concerning general outlines, had included no details of name or place—not a word had been spoken on the subject, except, perhaps, an indirect allusion now and then. Rebecca was not a woman who could be talkative about her own experiences, whether they were sad or joyful. The deepest feelings of her heart ever concealed themselves, and Mrs. Darrell, with true respect and noble trust, took with love whatever her friend offered, and asked for nothing more. Therefore, though she had an intense interest to know Rebecca's feelings, she never, by word or deed, alluded to the circumstance of Mr. Gladstone's attentions, or remarked his coming as if it were at all out of the common way.

And Rebecca herself? She had had, as we know, a little prejudice against Mr. Gladstone, during her early acquaintance with him; and this, when she had first agreed to act as his copyist, it had been her firm and rather perverse determination to retain. But somehow during the first week of her engagement, this had imperceptibly vanished, till now not a vestige of it remained. He was an honest man, a courteous and refined gentleman. She respected him thoroughly. So much before her fears were startled. When he surprised her with his kindness, her woman's heart gave a little flutter, but she said to it, "Be still, fond thing; you are dead and have no right to be stirring in your deep-made grave." She took out the invisible weeds which she had worn years ago, and draped herself with them, and Mr. Gladstone felt them. When Mr. Gladstone commenced to visit her as a suitor, she knew it very well, but she said, in scorn of her old self, "my heart waken to the tread of a lover again? It is absurd." But it just then occurred to her how differently she had felt, when she knew, by that unerring insight which the bitter experiences of the past had taught her, that Mr. Linscott had leanings toward her. Then she had said, and with calm pulses, too, that she should never marry. Now, alas!

I think at this stage, she must have had a good cry. I don't know how a woman, so tried and perplexed, could maintain her outward equilibrium and composure as she did, without that secret relief. And even then, she had not quite strength to put her heel upon this new tenderness and crush it, as something within her told her she ought; but just went on day after day, taking up, when Mr. Gladstone's back was quite turned, the mantle his presence had dropped, and feeding on it in secret. Yet all the time persuading herself—this weak, fond woman—that she was not

going to allow him to address her, or herself to feel any tenderness for him.

In this life, who can tell what is fate and what is free-will? How much we do for ourselves, and how much the power that ordains our lot, does for us? Blessed thought that our lives and His are so closely interwoven that only Infinite Wisdom can mark the dividing line.

Wyndham possessed unusual facilities for pic-nicking. Within easy access of the town, but still sufficiently remote for solitude and freedom, a tiny lake, blue as the sky, lay nestled among the meditative hills. Ancient woodlands, stretched down the neighboring hill-slopes, and peeped over the very brim into the shining mirror below, a vanity of which ancient trees are not the sole example among ancient things. Here birds sang and squirrels chattered, quite undisturbed, except that occasionally during the summer, social parties were formed at the village, who drove out in great waggons and spent the day in a frolic under the green boughs of the venerable maples and hickories. At last public liberality bestirred itself, and cleared up an acre or so underbrush, and laid a platform for dancing, and built a small rostrum for the accommodation of the American Eagle, or his representatives on the Fourth of July, and thereafter the pic-nic ground became as much a public institution as the Bank or the Meeting-house.

Thither, on this Fourth of July, which we are about to celebrate, the Sabbath school of Wyndham, accompanied by the grave and reverend seigniors of the town, and the scarcely less grave and reverend juniors, for in Yankee towns it is the young people who lead, you know, repaired in dignified, yet jocund procession, to mingle recreation with historic memories and grandiloquent prophecies.

A great many people manage to enjoy themselves in the world, but none that I know of, with such a solemn, responsible sense of the fact, as New Englanders.

A pic-nic in New England, at which religion and politics, and temperance and that highly necessary and important espionage of public morals which the irreverent call scandal were not the chief and prominent interests maintained, would be an anomaly. Make sure of these things, then slip in your little amusements, here and there, as you find occasion. You have then an entertainment which may or may not prove a recreation and a pleasure, but which, at all events, upholds the reputation of your town for morals.

The day of this especial pic-nic was fair and fine as could be desired. A cloudless sky, a warm, though not oppressive sun, and a quiet breeze curling, but not crisping the shimmering surface of the pond. The grove cool and fresh as purest dew, and balmy air could make it, but purged now of any dampness by the fervent sun, blossomed out suddenly at a certain hour of the mid-day with some scores of grave, puritanical little folks, mostly in white muslin with green wreaths and pink roses on their hats, while a dignified and orderly assemblage of their elders kept due watch and ward over them; they in their turn being well kept and guarded by two or three clergymen in solemn sable, and no end of deacons in black coats, and faces of most business-like length and importance.

There was a prayer by the Rev. Mark Evans; then a hymn, then an address to the Sabbath school by the Rev. Jeremiah Linscott; such a stirring, bracing, well-seasoned discourse as it was eminently fitted to impress upon the minds of those small sinners the amount of evil there was in the world, and which it would be their solemn duty when they should have grown into the stature and places of their progenitors and present guardians, to root out, to castigate, to extirpate utterly from the face of the earth. The responsibility of the temporal and eternal welfare of unnumbered thousands of their fellow-men was laid upon their young shoulders, and if they took any good of the strawberries and cream, and gingerbread and sponge cakes, which came after, it must have been the fault of tough consciences, and not of the Rev. Jeremiah Linscott's oratory. The school master then read the Declaration of Independence, after which Mr. Gladstone represented the politics of the day in a rather more hopeful and less overpowering strain, and after him were to follow hymns and still other speeches; one by a celebrated temperance lecturer, being a marked feature of the day.

But at the close of his address, Mr. Gladstone descended from the platform, and making his way to Rebecca, who stood on the edge of the crowd, drew her hand into his arm and said gaily:

"I'm done with duty for to-day. Let's get away from this crowd and stroll off into the woods. I'll promise you a whole handful of wild flowers before we get back."

Rebecca hesitated a moment; but his manner was earnest and the woods looked very cool and inviting, and she finally yielded.

"I wonder if I shall offend you," said Mr. Gladstone, "by giving free ventilation to my opinion of Mr. Linscott?"

Rebecca smiled; and he, taking that for his answer, went on.

"As a man, he is all very well; a good citizen, and I'd vote for him for High Sheriff, as soon as any man I know of. But as a minister of the Gospel of Love, as a spiritual leader and guide, to us poor sinners, sunk as we are already

in the grossness of materialism, that does seem to me too much of a joke."

"But Mr. Linscott has a great many good points, especially when you consider the kind of people he is set over; and we cannot expect all the virtues and graces, you know, for six hundred a year."

"Oh, you may ease your conscience that way if you like, but I prefer to own to the gossip, and then speak the truth. I do protest against any man who hasn't the glimmer of a spark of spiritual insight or illumination, but who is, if possible, harder and more material than his neighbors, setting himself up for a spiritual guide. I don't believe God ever called such a man as Mr. Linscott to the pulpit; a man so materialistic in his views, so full of old traditions, so perfectly incapable of any broad, progressive views of truth; and I do think that he hinders the good work of Christianizing the world more than he helps it. If ever I feel like taking the field against all creeds and dogmas and restricted forms of belief whatever, it is after I have listened to him for an hour, pelting his audience with old dry husks of doctrine, and never once giving them a grain of anything that could by any means be made nutritious to the human soul."

"When you feel in that way, Mr. Gladstone, you should go back to the simple power and beauty of Christ's teachings: the wheat fields, the lilies, the fowls of the air, the flocks of the fields, the expanse of the sea, the purity of the mountains; these will soften and heal your pugilistic propensities and lift you into a region entirely above and transcending them."

"Yes, I know it, my friend, I know it. But why don't the church present these things more; the quiet, simple truths, the beautiful and impressive sacraments, and leave out the dogmas. We poor hunted, sin-chased men would get set free from our tempters a great deal quicker. My friend, do you know that I have leanings toward the Roman Church on that very account?"

Rebecca smiled. "The Church of God," she said, "mine eye seeth it now, its firm and huge foundations laid deep in the Judaic heart, among the iron and the granite of the old Roman and Gothic worlds. Its walls rising broad and vast through the middle age, columned with the figures of saints and apostles, and cemented with the blood of martyrs; its grand over-arching roof, spring light but firm and sparkling from the civilization of to-day; its dome, ah, its dome! no eye hath seen that miracle of glory. It dwelleth yet in the heavens, in the vision of the Great Architect who buildeth slowly through all time, but in the fullness of the ages it shall descend, glowing and perfect to crown the whole—a fitting coronal."

Mr. Gladstone was looking into her face, his eye kindling with the enthusiasm caught from hers. They were sitting upon a great ledge which overlooked the water, green mosses under their feet, swaying boughs over their heads. A silence deepened between them, as eloquent as it was dangerous.

"Rebecca," said Mr. Gladstone, at length, "I've been reading Faust recently, and really, Mrs. Darrell's criticisms have opened my eyes to new meanings in it. I yield a good deal of my former prejudice; or rather I begin to see the heart and meaning of the old woman-worship in a new light."

"I think," said Rebecca, "I was never fully impressed with the character of Margaret, until I saw it in opera. I am, or was perhaps, peculiarly susceptible to musical impressions; but the first time I saw Faust, I sat entranced—not with the music; other operas far surpass it in vocal and orchestral effects; but just with the character of that pure-hearted, simple-minded German maiden; its divine power, its fatal human weakness; the one set all astray, as the power of woman mostly is in this world; the other in the direct line of her swift oncoming fate. There was a naturalness, and a terrible about it which utterly overcame me."

They wandered off, then, into a discursive chat which grew to have its more or less personal side; a comparison of tastes, and likings, and impressions, which deepened their mutual acquaintance, and disclosed a harmony that was in itself a snare.

Coming back to the pic-nic ground, they found the tables spread, and the usual busy, buzzing groups, surrounding them.

Seating Rebecca in the shade of a great oak, at a little distance from the tables, Mr. Gladstone procured refreshments, and the two were discussing them with the usual chat.

"How well the grounds are looking, and people seem to be enjoying themselves hugely. For a pic-nic gotten up on so short notice, it is, I think, a decided success."

"Mrs. Evans gives out," said Rebecca, "that we owe all this pleasure to Miss Riddel's love of children and interest in Sabbath schools."

The remark was pointed by a sly glance of amusement across the tables, where Mr. Linscott was devoting himself to the young lady in question with his usual energy.

Mr. Gladstone was quietly appreciative.

"Behold the malice of women," said he, "shining as steel, and as a needle point and as piercing. I wonder if

when he addressed her; his look grew tenderer when it rested upon her, as it often did, till the color involuntarily deepened on her cheek; and his very fingers dropped caresses as they touched the dainty manuscripts which she brought him.

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And yet he once had seen the way straight down to her heart. Mr. Gladstone began to feel as if the happiness of his life-time depended upon his catching again that star-beam and following it to its source. From calling at Mr. Darrell's on business, it came to his calling for pleasure; instead of bringing always law papers, he brought sometimes literary papers, till Mrs. Darrell, with a woman's quick perceptions, saw plainly that he had commenced to lay regular siege to Rebecca's heart. But between the two women a singular confidence existed. Since the night of their long conversation concerning Rebecca's history—a conversation which, however free it had been concerning general outlines, had included no details of name or place—not a word had been spoken on the subject, except, perhaps, an indirect allusion now and then. Rebecca was not a woman who could be talkative about her own experiences, whether they were sad or joyful. The deepest feelings of her heart ever concealed themselves, and Mrs. Darrell, with true respect and noble trust, took with love whatever her friend offered, and asked for nothing more. Therefore, though she had an intense interest to know Rebecca's feelings, she never, by word or deed, alluded to the circumstance of Mr. Gladstone's attentions, or remarked his coming as if it were at all out of the common way.

And Rebecca herself? She had had, as we know, a little prejudice against Mr. Gladstone, during her early acquaintance with him; and this, when she had first agreed to act as his copyist, it had been her firm and rather perverse determination to retain. But somehow during the first week of her engagement, this had imperceptibly vanished, till now not a vestige of it remained. He was an honest man, a courteous and refined gentleman. She respected him thoroughly. So much before her fears were startled. When he surprised her with his kindness, her woman's heart gave a little flutter, but she said to it, "Be still, fond thing; you are dead and have no right to be stirring in your deep-made grave." She took out the invisible weeds which she had worn years ago, and draped herself with them, and Mr. Gladstone felt them. When Mr. Gladstone commenced to visit her as a suitor, she knew it very well, but she said, in scorn of her old self, "my heart waken to the tread of a lover again? It is absurd." But it just then occurred to her how differently she had felt, when she knew, by that unerring insight which the bitter experiences of the past had taught her, that Mr. Linscott had leanings toward her. Then she had said, and with calm pulses, too, that she should never marry. Now, alas!

I think at this stage, she must have had a good cry. I don't know how a woman, so tried and perplexed, could maintain her outward equilibrium and composure as she did, without that secret relief. And even then, she had not quite strength to put her heel upon this new tenderness and crush it, as something within her told her she ought; but just went on day after day, taking up, when Mr. Gladstone's back was quite turned, the manna his presence had dropped, and feeding on it in secret. Yet all the time persuading herself—this weak, fond woman—that she was not

going to allow him to address her, or herself to feel any tenderness for him.

In this life, who can tell what is fate and what is free-will? How much we do for ourselves, and how much the power that ordains our lot, does for us? Blessed thought that our lives and His are so closely interwoven that only Infinite Wisdom can mark the dividing line.

Wyndham possessed unusual facilities for pic-nicking. Within easy access of the town, but still sufficiently remote for solitude and freedom, a tiny lake, blue as the sky, lay nestled among the meditative hills. Ancient woodlands, stretched down the neighboring hill-slopes, and peeped over the very brim into the shining mirror below, a vanity of which ancient trees are not the sole example among ancient things. Here birds sang and squirrels chattered, quite undisturbed, except that occasionally during the summer, social parties were formed at the village, who drove out in great waggons and spent the day in a frolic under the green boughs of the venerable maples and hickories. At last public liberality bestirred itself, and cleared up an acre or so underbrush, and laid a platform for dancing, and built a small rostrum for the accommodation of the American Eagle, or his representatives on the Fourth of July, and thereafter the pic-nic ground became as much a public institution as the Bank or the Meeting-house.

Thither, on this Fourth of July, which we are about to celebrate, the Sabbath school of Wyndham, accompanied by the grave and reverend seigniors of the town, and the scarcely less grave and reverend juniors, for in Yankee towns it is the young people who lead, you know, repaired in dignified, yet jocund procession, to mingle recreation with historic memories and grandiloquent prophecies.

A great many people manage to enjoy themselves in the world, but none that I know of, with such a solemn, responsible sense of the fact, as New Englanders.

A pic-nic in New England, at which religion and politics, and temperance and that highly necessary and important espionage of public morals which the irreverent call scandal were not the chief and prominent interests maintained, would be an anomaly. Make sure of these things, then slip in your little amusements, here and there, as you find occasion. You have then an entertainment which may or may not prove a recreation and a pleasure, but which, at all events, upholds the reputation of your town for morals.

The day of this especial pic-nic was fair and fine as could be desired. A cloudless sky, a warm, though not oppressive sun, and a quiet breeze curling, but not crisping the shimmering surface of the pond. The grove cool and fresh as purest dew, and balmy air could make it, but purged now of any dampness by the fervent sun, blossomed out suddenly at a certain hour of the mid-day with some scores of grave, puritanical little folks, mostly in white muslin with green wreaths and pink roses on their hats, while a dignified and orderly assemblage of their elders kept due watch and ward over them; they in their turn being well kept and guarded by two or three clergymen in solemn sable, and no end of deacons in black coats, and faces of most business-like length and importance.

There was a prayer by the Rev. Mark Evans; then a hymn, then an address to the Sabbath school by the Rev. Jeremiah Linscott; such a stirring, bracing, well-seasoned discourse as it was eminently fitted to impress upon the minds of those small sinners the amount of evil there was in the world, and which it would be their solemn duty when they should have grown into the stature and places of their progenitors and present guardians, to root out, to castigate, to extirpate utterly from the face of the earth. The responsibility of the temporal and eternal welfare of unnumbered thousands of their fellow-men was laid upon their young shoulders, and if they took any good of the strawberries and cream, and gingerbread and sponge cakes, which came after, it must have been the fault of tough consciences, and not of the Rev. Jeremiah Linscott's oratory. The school master then read the Declaration of Independence, after which Mr. Gladstone represented the politics of the day in a rather more hopeful and less overpowering strain, and after him were to follow hymns and still other speeches; one by a celebrated temperance lecturer, being a marked feature of the day.

But at the close of his address, Mr. Gladstone descended from the platform, and making his way to Rebecca, who stood on the edge of the crowd, drew her hand into his arm and said gaily:

"I'm done with duty for to-day. Let's get away from this crowd and stroll off into the woods. I'll promise you a whole handful of wild flowers before we get back."

Rebecca hesitated a moment; but his manner was earnest and the woods looked very cool and inviting, and she finally yielded.

"I wonder if I shall offend you," said Mr. Gladstone, "by giving free ventilation to my opinion of Mr. Linscott?"

Rebecca smiled; and he, taking that for his answer, went on.

"As a man, he is all very well; a good citizen, and I'd vote for him for High Sheriff, as soon as any man I know of. But as a minister of the Gospel of Love, as a spiritual leader and guide, to us poor sinners, sunk as we are already

in the grossness of materialism, that does seem to me too much of a joke."

"But Mr. Linscott has a great many good points, especially when you consider the kind of people he is set over; and we cannot expect all the virtues and graces, you know, for six hundred a year."

"Oh, you may ease your conscience that way if you like, but I prefer to own to the gossip, and then speak the truth. I do protest against any man who hasn't the glimmer of a spark of spiritual insight or illumination, but who is, if possible, harder and more material than his neighbors, setting himself up for a spiritual guide. I don't believe God ever called such a man as Mr. Linscott to the pulpit; a man so materialistic in his views, so full of old traditions, so perfectly incapable of any broad, progressive views of truth; and I do think that he hinders the good work of Christianizing the world more than he helps it. If ever I feel like taking the field against all creeds and dogmas and restricted forms of belief whatever, it is after I have listened to him for an hour, pelting his audience with old dry husks of doctrine, and never once giving them a grain of anything that could by any means be made nutritious to the human soul."

"When you feel in that way, Mr. Gladstone, you should go back to the simple power and beauty of Christ's teachings: the wheat fields, the lilies, the fowls of the air, the flocks of the fields, the expanse of the sea, the purity of the mountains; these will soften and heal your pugilistic propensities and lift you into a region entirely above and transcending them."

"Yes, I know it, my friend, I know it. But why don't the church present these things more; the quiet, simple truths, the beautiful and impressive sacraments, and leave out the dogmas. We poor hunted, sin-chased men would get set free from our tempters a great deal quicker. My friend, do you know that I have leanings toward the Roman Church on that very account?"

Rebecca smiled. "The Church of God," she said, "mine eye seeth it now, its firm and huge foundations laid deep in the Judaic heart, among the iron and the granite of the old Roman and Gothic worlds. Its walls rising broad and vast through the middle age, columned with the figures of saints and apostles, and cemented with the blood of martyrs; its grand over-arching roof, spring light but firm and sparkling from the civilization of to-day; its dome, ah, its dome! no eye hath seen that miracle of glory. It dwelleth yet in the heavens, in the vision of the Great Architect who buildeth slowly through all time, but in the fullness of the ages it shall descend, glowing and perfect to crown the whole—a fitting coronal."

Mr. Gladstone was looking into her face, his eye kindling with the enthusiasm caught from hers. They were sitting upon a great ledge which overlooked the water, green mosses under their feet, swaying boughs over their heads. A silence deepened between them, as eloquent as it was dangerous.

"Rebecca," said Mr. Gladstone, at length, "I've been reading Faust recently, and really, Mrs. Darrell's criticisms have opened my eyes to new meanings in it. I yield a good deal of my former prejudice; or rather I begin to see the heart and meaning of the old woman-worship in a new light."

"I think," said Rebecca, "I was never fully impressed with the character of Margaret, until I saw it in opera. I am, or was perhaps, peculiarly susceptible to musical impressions; but the first time I saw Faust, I sat entranced—not with the music; other operas far surpass it in vocal and orchestral effects; but just with the character of that pure-hearted, simple-minded German maiden; its divine power, its fatal human weakness; the one set all astray, as the power of woman mostly is in this world; the other in the direct line of her swift oncoming fate. There was a naturalness, and a terribleness about it which utterly overcame me."

They wandered off, then, into a discursive chat which grew to have its more or less personal side; a comparison of tastes, and likings, and impressions, which deepened their mutual acquaintance, and disclosed a harmony that was in itself a snare.

Coming back to the pic-nic ground, they found the tables spread, and the usual busy, buzzing groups, surrounding them.

Seating Rebecca in the shade of a great oak, at a little distance from the tables, Mr. Gladstone procured refreshments, and the two were discussing them with the usual chat.

"How well the grounds are looking, and people seem to be enjoying themselves hugely. For a pic-nic gotten up on so short notice, it is, I think, a decided success."

"Mrs. Evans gives out," said Rebecca, "that we owe all this pleasure to Miss Riddlehuber's love of children and interest in Sabbath schools."

The remark was pointed by a sly glance of amusement across the tables, where Mr. Linscott was devoting himself to the young lady in question with his usual energy.

Mr. Gladstone was quietly appreciative.

"Behold the malice of women," said he, "shining as steel, fine as a needle point and as piercing. I wonder if

Mrs. Darrell will put that quality of women into her book?"

"I disown the malice," said Rebecca, "simply these ways in which good society trains up its virtuous daughters and the innocent little transparencies of fiction by which they strive to make art conceal art, amuse me. Besides you forget that I have an interest in Mr. Linscott."

"Ah! yes. Shall I confess to you that I once was quite seriously attracted by Miss Ridlehuber. She is a fine girl, Miss Rebecca, spite of that dainty bit of detraction."

"Mr. Gladstone, we shall quarrel in five minutes, if you continue your accusations. I don't deny Miss Ridlehuber's virtues. Only—"

"Only you are woman. To tell the truth I am delighting myself with finding that, spite of the rather decided leaning which you manifest, towards which Mr. Linscott would certainly call 'strong-mindedness,' you yet have not soared altogether above the dear, charming, human foibles of the sex. You may prove the women all angels a thousand times over if you please, so that you leave them at last—women."

Mr. Gladstone was in his best spirits, and there was something in his tones and the glance of his eyes, or else, who knows, something in her own heart, which made Rebecca fix her eyes upon the ground, while a dainty color crept up her cheek.

In that little pause, the words of a group of young ladies who were standing on the other side of the tree, came distinctly to their ears.

"How devoted Mr. Gladstone is to that Miss March. It grows to look serious."

"Oh!" said Miss Lillie Meredith, with that fine cool scorn which women manage so well,

"Oh! he is only flirting. I know Mr. Gladstone very well, and he would never think of marrying—her."

Mr. Gladstone looked up at Rebecca with simply a smile at this weighty pronouncement concerning his intentions, and was shocked to see her change color most painfully, while her eyes were filled with a look of anguish which he could not at all comprehend. Before he could speak, however, Mr. Darrell passed them, and Rebecca, with a bow to Mr. Gladstone, took his arm and walked away.

"It is no wonder," he said to himself, "that she should have been wounded by that abominable speech. I'll see her again by and by, and make it right with her."

With that, he joined a group of ladies near him, and helped them to keep up the light, nonsensical chat of the hour, waiting till Mr. Linscott should release Miss Ridlehuber, so that he might have a moment with her himself.

But Mr. Linscott was very much in earnest. No sooner had Miss Ridlehuber finished her dish of strawberries and cream, than he begged her to walk with him along the beach, with which request she very gracefully complied.

"How sweetly this bright company lights up these solemn old woods," said Miss Ridlehuber. "I can fancy how wild and deserted the place will seem to-morrow, when we are all gone."

"Ah! yes," said Mr. Linscott, with a peculiarly tender significance of tone, which had an odd effect when one thought of his sharp, business face, and his stiff, white neck-cloth.

"Ah! yes. My dear Miss Ridlehuber, the presence of woman refines the most savage wilderness, in a way which we coarser beings of the male sex can admire, but never account for. Imagine for a moment that this party was composed entirely of men, and how instantly the scene would lose its enchantment."

Miss Ridlehuber looked her appreciation, but replied, in a modest, deprecatory tone,

"Part of that effect is, I think, owing to the more graceful and brightly colored dress of woman. Gentlemen make themselves—shall I say it—hideous, by the fashion of their garments."

"Ah! my dear young lady, the garments correspond but too well with the creatures that wear them. Men are too generally 'of the earth, earthy.' Woman was created to be our solace, our refuge, our guiding star, our sweet remembrancer of heaven, in this cold and selfish world. It is well she wears her honors meekly, for if she chose to flaunt them in our faces, we should be compelled to yield her that supremacy which now she so beautifully deprecates."

"Oh! the modesty of women is their chief ornament, I think. The apostle expresses it so beautifully in that passage concerning 'the ornament of a meek and quiet spirit.'"

Let us take notice that Miss Ridlehuber, at that moment, was a marvel of frizzes, and braids, and danglers, and "gold and pearls, and costly array," she having already caught the secret of Mr. Linscott's weakness for a dazzling, effective style of dress.

"Yes, women owe much to Christianity; or, perhaps I ought rather to say, that the relation subsisting between the two is a most tender and beautiful one. Every minister knows that his most appreciative listeners are among the women of his congregation; and I have administered the Lord's supper more than once when, I am grieved and pained to say, the women were so much in the preponderance, that I could scarcely blame a scoffer who once remarked that there were hardly men enough present to distribute the elements to the women."

"The weakness of women impels them to cling to some strong religious support, while men, in their conscious strength and self-sufficiency, are less leaning."

"Ah, Miss Ridlehuber, only men are conscious how deceitful is that appearance of strength and self-sufficiency; how the heart of man even longs for a sure and safe refuge in the love of gentle woman; how much of the strength that conquers the world, in fact, has its spring in the tender and faithful heart of the household angel. More precious far than all the empty plaudits of the world, are the smiles of joy and tears of sympathy of such an one."

Miss Ridlehuber was walking with downcast eyes. She leaned a little more tremblingly upon Mr. Linscott's arm; and, thus encouraged, the momentous question was speedily murmured in her ear,

"Azarian, my heart and life are very lonely. Can you bless me with your love? Will you be the divinity of my home; my dearly loved and tenderly cherished wife?"

It would be cruel to record, *verbatim*, the reply of so modest and shrinking a creature as Miss Ridlehuber. It is sufficient to say that it was a very gently spoken, and a very pleasing one.

The reader will remember another conversation of Mr. Linscott with a woman toward whom he was tenderly attracted. The little queries naturally suggest themselves, in which was he most truthful? In which most manly?

Alas! alas! for the aspirations of such men as Mr. Linscott. Since the world began, there never was devised but one way of making love.

Love is blind, you say. Ah! yes; but he is divine, and the gods know all without seeing.

CHAPTER XXVI.

JOEL'S SECRET.

One showery August evening, just as Mr. Gladstone was preparing to leave his office, the door was cautiously opened, and Joel entered, looking a little sheepish, and casting a furtive glance into every corner of the room.

"Good evenin', sir," said Joel. "Alone, be ye. Glad on't; I've got something particular to say."

"Ah! indeed," said Mr. Gladstone. "Is it professional, Joel?"

"I speck so. Leastwise, you can tell that better'n I can. Taint no quarrel, Mr. Gladstone; taint no quarrel. You know I never quarrel; I go in agin quarrelin'."

"Yes, Joel, I'm aware that you are a man of peace."

"Yes, sir; nor I don't want to stir up no quarrel. I've had it on my mind a good while to tell you; but, ye see, I didn't want to make no fuss. I asked Nancy about it, (ye see, Nancy was a kind o' knowing to it, as I may say,) but she advised me to hold my tongue. 'Taint likely there'll any good come of it,' says she, 'cept it's a quarrel, and you may get yerself into a scrape. You'd better hold yer tongue, Joel.' You know Nancy's one of the faint-hearted sort, anyhow. But there's my Lucretia, she's of a different stripe. When I told her about it, pretty soon after we was married, says she, right off, 'Joel, do you go straight to Mr. Gladstone, and tell him all about it. It won't make no fuss, 'thout there's something wrong, and then there ought to be a fuss made. Lord, I should like to know,' says she, 'how we could live in this world if somebody didn't make a fuss, and keep making a fuss, too, about all the time. As for getting yourself into trouble,' says she, 'don't you be afeared. You haint been a doin' nothin' that the law can take hold of,' says she. That's the difference in women, ye see. Well, I've been a meanin' to get over here 'n tell ye, for a good while, but I've been kind o' busy, and I never hev till now."

"Very well," said Mr. Gladstone, "I'm quite ready to hear it. You haven't told me, yet, what it's about."

"Well, I'm just comin' to that," said Joel, luminously.

(To be continued.)

LIGHT FOR THE SICK.—There are very few persons, even among those whose business it is to watch over and care for the sick, who appreciate the importance of light. To the invalid who is confined to his room, there is nothing which will conduce more to his recovery, save an abundance of pure air, than a plentiful supply of the life-giving light of the sun. The common custom of keeping the sick confined in dark rooms, where the direct rays of the sun are never allowed to enter, is suicidal. The invalid should have the lightest room in the house—one, if possible, wherein the direct rays of the sun shall enter from sunrise to sunset. Plants which grow in the shade are always pale, weak and sickly looking; but remove these same plants into the sunlight, and they will regain their natural, healthy color, and become strong and vigorous. It is the same with the human plant. If it has become weak and diseased by being confined in dark rooms, breathing impure air, or from other violations of the health laws, by removing those conditions, surrounding it with pure air, bathing it in sunlight, and supplying other necessary conditions, it will regain its normal condition of health and vigor, if it has a sufficient amount of vitality left to bring about the change.—*Herald of Health.*

ORIGINAL ESSAYS

"There is no other authority than that of thought; existence itself is known only by thought, and, for myself, I am, only because I think. All truth exists for me only upon this ground, that it becomes evident to me in the free exercise of my thought."

For The Spiritual Republic.

Prophecy.

BY G. W. FIELD.

In past ages of ignorance, mankind has generally recognized powers, forces and manifestations outside of the operations of nature's laws; hence, the supernatural and the miraculous lie at the foundation of popular theological superstructures; but all such errors are fleeing before the light of science and philosophy. These, by unfolding the laws of nature, and illustrating the harmony of the universe, have furnished a key by which to unlock and explain all phenomena, however wonderful they may appear, and the miracles of former ages, have thereby generally become only the well understood scientific phenomena of the present.

So likewise has it been with the "gift of prophecy," so generally recognized in the past history of our race as supernatural and miraculous. The intelligent minds of the present day, rejecting these silly conceits and childish ideas, are endeavoring to furnish in the place thereof, a philosophical explanation of the same. They are in fact generally beginning to recognize the truth that "all external effects must of necessity be the outbirths of internal principles; * * * all outer manifestations * * * the ultimate results of the operations of invisible causes."

I have been moved to present some views on the subject of prophecy, because of the qualification made by the author of Nature's Divine Revelations, in his exposition of the philosophy of the same; and particularly to his affirmation, in treating of that subject, that certain occurrences, and events are outside of the operation of any general principles in nature, and not the subjects of truthful prophecy, do I desire to express my dissent, and to furnish some evidence and arguments to the contrary.

The author says: "To prophesy or foretell truly an event, the person must be in communion with the original design of the Divine Creator, and with the laws which are fulfilling design. The mind in correctly apprehending these is enabled to foretell occurrences throughout eternity." * * * "It is impossible for any mind to be enlightened from the higher spheres concerning incidental, external circumstances; for all incidental and external circumstances are evanescent and changeable, connected with no design, produced by no interior cause, and governed by no general principles. Hence they are alike unknown to the expanded powers of mind existing in higher spheres, and to the uninformed minds of the present state of existence. To definitely foretell war, an accident, or any incidental circumstance, is positively an impossibility. * * * It is impossible for any being, either in this, or higher spheres, to proclaim the particular circumstances of an event, with the absolute certainty of their occurrence."

There is undoubtedly much in the foregoing quotation that evinces the clearest, as well as most comprehensive insight into the philosophy of prophecy; and yet it seems to me the limitations and exceptions to the general rule or law therein contained, are wholly unfounded. Now, what are those "incidental and external circumstances," "connected with no design," and "governed by no general principles," that "to definitely foretell," is "positively an impossibility?" What are those accidents that do not result from "original design," or the operation of some physical, psychical, or other law? Does not the same law of prophecy apply to all future events, and the difficulty, if any, of truthful prophecy of those termed casualties and accidents, lie only in the inability of the prescient mind to comprehend the complicated causes, and the principles that operate to produce them? Are not all events legitimate results of certain more or less remote, complicated, and modified causes, that may be comprehended by the finite mind? Are there any such events as accidents, strictly speaking, as understood by the author of Nature's Divine Revelations, that is, events or "particular circumstances of events," produced by no interior cause, governed by no general principles, and subject to no general law?

My attention has been more particularly directed in this channel by the singular physical, visual, and psychological experiences of an intimate acquaintance, Mr. E. S. Newman, who has been, I have reason to believe, for many years the involuntary medium of much truthful prophecy. A brief account of these experiences may be interesting and instructive for the singular phenomena they exhibit, as well as the solution they may afford to the foregoing interrogatories.

Ever since he was a child of eight years old, he has been almost weekly an involuntary subject of the trance state, in which it is evident, he many times has previsions of future events, and "incidental and external circumstances," and accidents, which the author, above referred to, affirms that "to definitely foretell is positively an impossibility."

The involuntary trance into which he enters is usually induced after he retires to bed at night. As he approaches

that quiet and passive condition of body and mind, where "tired nature's sweet restorer" may "steep his senses in forgetfulness," suddenly and involuntarily he is entranced; and instantly caught up into the second sphere. At other times he enters that state while in a profound natural slumber. As he uniformly resists this influence, almost the only cases of this kind have occurred under these circumstances; and owing to the excessive secretiveness and caution of Mr. N., but few persons, until recently, have been made acquainted with these experiences.

In either case he seems freed from his physical body, wandering at times amid scenes of indescribable beauty, and with familiar friends who have passed on from this sphere of action. After entering the trance he usually sees his own prostrate physical body, then the room, the house, the yard, the neighborhood, and then the whole country, successively appear, all brightly illuminated; although to the physical eyes the whole may be enveloped in impenetrable darkness. Then the spiritual vision may embrace more distant and unfamiliar objects, and finally pictures of future events.

From many cases of prophetic visions related to me by him, I select the following as illustrating their general character:

Sometime about the year 1845, in the month of June, he sailed "before the mast" in the brig *Anna Maria*, from Boston to Baltimore with merchandise; but principally for a return cargo of ship timber. While at Baltimore, being entranced in the usual way, he had a prevision of the destruction of the brig in a gale, on her return trip, with all the "particular circumstances of the event;" including the character, and general course of the gale, the cutting away of the masts and spars, the foundering of the vessel, the loss of certain persons of the crew, the clinging of others to the masts and spars during the gale, the final rescue of these by a ship (*Trachin*, of *Plymouth*), bound to Liverpool, their final transfer after two days (on the *Trachin*) to a ship bound for New York, and their arrival there in safety. This prevision occurred more than three weeks before the events therein seen transpired; and was at the time communicated to his cousin, then a companion with him on this voyage, and who in consequence, endeavored to prevail on him not to return on the brig; and was afterwards the subject of conversation by them and their friends and families who were acquainted with the facts. The vision was fulfilled in every particular.

The most usual prophetic knowledge obtained in this way is that of the decease of persons; even where the event occurs in a sudden and accidental manner. Numerous cases of this kind have occurred within the last five years, where the previsions have been made known to myself and others, who were familiar with all the circumstances connected therewith, and also with their fulfillment.

The following cases will illustrate their general character. In the Spring of 1866, he had, while in a trance, a prevision of the death of two citizens at a certain time, and the funeral of both on the same day. This was made known to me and others, who had knowledge also of its literal fulfillment about ten days thereafter.

In the summer following, being entranced, he had a prevision of the death of an acquaintance—a young man in good health—and also of the time at which it would occur, which was in about two weeks. The time of the occurrence of an event being indicated to him in his visions by his spiritual friends, through methods well understood by him, but the particulars of which I will not occupy the space to relate. A short time before the expiration of the time above referred to, he had another prevision in which the particular and immediate cause of the event was indicated. This was as follows: Being entranced, his spirit sister—his usual guide on such occasions—conducted him to the side of a beautiful river, where, among many other things, he saw this young acquaintance floating on its bosom, a short distance above a dam or falls in the same. Moving down with the current he was plunged over the falls, and disappeared finally from view, beneath the foaming waters. This, in connection with the former vision, in relation to the same event, led him to infer the death of the individual by drowning; and which occurred in this way at the time predicted.

For the fact of the prophecy in this case, I depend upon Mr. N. himself, and a mutual friend to whom he related it, and who communicated it to me, previous to its fulfillment; the time and manner of his death was known to me. There was no external circumstance to indicate such an event; the young man lived some distance from the scene of his death; his usual business did not require him at that place; nor had his presence there been long anticipated by him or his employer; in fact to all of his friends and acquaintances who were familiar with the circumstances (and viewed them from the ordinary plane), it was unquestionably an accident of the most unusual character.

It is evident that Mr. N. is only an instrument through which more illuminated and unfolded intelligences of "higher spheres" communicate this prophetic knowledge. Those intelligences immediately operating may be the mere media of others more exalted, and so on, upward and onward, through an endless chain to the great fountain of the

Infinite, where "communion with original design" is probably more complete.

A different mode of communicating to him prophetic information, and especially warnings, seems to be sometimes, though rarely adopted, as shown by the following case: In the year 1855, he was in the mining country in Nevada, from whence he started, in January, to visit some friends in Sacramento. He arrived, on his way, at Maysville on Friday evening, where he waited the departure of a small steamboat on the next morning for Sacramento, some eighty miles distant. The next morning, having purchased a passage ticket, he went on board; but he had scarcely done so, before his body was beaten and shaken in a most violent manner by some unseen influence; his ears rang with unpleasant sounds, and he was thereby rendered most uncomfortable in body and mind. Suspecting from this and some former experiences, that it was intended as a warning of danger, he left the boat, when these manifestations ceased. Remaining on land but a short time, he returned, when these manifestations also returned with still greater force; when being satisfied it was intended as a warning of danger connected with the boat, he finally left the same, although he was anxious to meet his friends in Sacramento that day, as they were expecting him, and although there was no other means of conveyance until the next Monday morning, to which time, however, he waited, and then took stage for the place of destination. On arriving there he learned that an explosion of the boiler of the boat had taken place on her trip on Saturday, resulting in her entire destruction, as well as of nearly every passenger on board—only one escaping uninjured.

In the light of the experiences herein recorded, who can say there are "no beings either in this or higher spheres" able "to proclaim the particular circumstances of an event with the absolute certainty of their occurrence?" Who can dogmatically affirm that any effects or future events, however complicated by producing causes, are not within the prophetic range of the penetrative, comprehensive, and philosophical beings of higher spheres, and that these do not, in the methods indicated in the above cases, impart their celestial knowledge to the inhabitants of earth?

To the Infinite mind, there can be no hidden future events, casualties or accidents. And it seems to me, that as surely as any future circumstance may be predicted by the finite mind, all future events may be by the sufficiently exalted.

The "gift of prophecy" must be the result of a proper comprehension of causes, and the general principles controlling cause and effect, the cases differing only in the degrees of complication; it is but the tracing of causes to their legitimate effects; a recognition of the maxim that "whatever is, is right" in its interior meaning and significance, which is but the affirmation of the law of Divine Order, that whatever effect is produced in the physical, psychical, or social departments must be the legitimate result of certain proximate or remote causes. And the moment we recognize this universal law of relations between cause and effect, in all the departments of the universe, that moment we should recognize the law of prophecy, that reaches to the minutest details of "incidental and external circumstances," however "evanescent and changeable" the causes may appear to the superficial mind.

To the highly exalted mind, that can survey all the various causes, and comprehend the laws operating on the physical and mental organization of a person, to affect health, and to prolong or shorten life in the ordinary course of things to predict truthfully the precise period and the manner of the decease of such person, may be comparatively an easy task; and it only requires a higher illumination and prescience to perceive the causes and principles, which contribute to produce the most unusual and accidental circumstances and events.

To the intelligent Spiritualist the source of prophecy in these cases, cannot be a matter of doubt. He views the disenthralled spirit as advanced by the change termed death, to a higher plane, where it is still interested in the welfare of friends here; where it can more fully commune with survey and comprehend causes, and trace them to their ultimate expressions, and legitimate effects; and through various means, where conditions render it possible, communicate this knowledge to those remaining on this lower sphere.

Anamosa, Iowa, Feb., 1867.

For The Spiritual Republic.

Psychometric Reading of Hon. Thaddeus Stevens.

BY ABBY M. LAFLIN FERREE.

Man's soul, when it beats with humanity, is not bound by narrow creeds or social laws. It fills immensity, and when we touch it we feel its universal love and greatness, and see man only in his work and mission.

Thaddeus Stevens, a colossal statue, *fired with life!* He breathes and liberty moves!

A nation of thirty millions awaken out of their sleep and see that the way to conquer is to give to the weak their rights! A joyful pean arises out of that darkness and gloom which was on us as a people before we saw—our king! In him a leader, a precursor, a more than President; a man, a true

man, grown up out of the iron hills and mountains of Pennsylvania. (Her people giants in the land; that blessed land of William Penn, which is not alone in claiming him.)

We see you, dear uncle Thaddeus, (for that brings you nearer our hearts and homes, in the title, the name of relationship, a name of endearment and love,) a man of the people. A man! What more can be said of you? You love those who trust their interests in your hands. Good, brave, true man, in spirit I bend to you, asking the God, the good in all things and peoples, to give you room and hearing. For the gods are with thee, Thaddeus Stevens.

Shall I read to you what my spirit saw around you? I saw Liberty, with a shield and scroll, and on it written, "Brave worker of the greatest Republic that ever sun shone upon, read this," presenting the scroll. "The nation will be divided! Stevens! you must lead the van, the strongest party. Call it by no name; but this is for Liberty. Struggles, more struggles, come over the land, and if you speak out what is in you, (thoughts go before deeds,) blood will not be spilled, for the reins will be taken out of that *mad-dened driver's* hands, and a better will be placed in the chair of State, who will not crush out the life, the interests, of a free people."

Dear uncle, let the bold thoughts that well up so full within thy noble heart burst out in fiery invective, if need be, like the molten iron before the casting. You have the power, the hands, the implements within thy reach; for, are the people not alive to this traitor's doings?

Work, work; give out the boldest, the bitterest, to foes—the best that can be given to freemen. Denounce that man, Andrew Johnson, for he is strangling the *young infant Liberty*. A worse than Herod is he, and you well see his sins, his crimes.

Let me say one word of the good man gone, though present in our halls of legislation in memory, Abraham Lincoln. Act as he would, if he were you, but do better. Act all the good God put in you, working hard, forgetting all things, life, death or resurrection, in the greater good of country. Adieu, I am done, but not before I give a blessing. When many years have come and gone, and you with them, the memory of what you was to our country will bring down blessings from the yet unborn, now wrapped in the womb of time, but who will ask from all those who frame their laws, what right had they to give us such laws? if they are not good; but, if good, then honor to those of blessed memory full of good works and deeds. Die! did I say? They never die who live for humanity; hence you, Thaddeus Stevens, are immortal, and with the heroes and gods we will place your name, side by side with the long calendar of saints of the nineteenth century. So adieu. I hate to leave off speaking of you. Thy countrywoman is loth to put aside thy name, it has a charm within it. Shall I write it? No, not in this. Adieu, adieu. *Thy country is thy motto, what you live for.*

Washington, D. C., Jan. 20, 1867.

For The Spiritual Republic.

Fragments—No. 1.

BY MARY A. WHITAKER.

MINISTRY OF THE BEAUTIFUL.

Eliza Meteyard, in one of her touching and interesting stories, relates the history of an old china tea-pot, and the wondrous changes wrought in a very disorderly household by its ministering presence and silent monitions.

No ordinary specimen of earthenware was this missionary to the poor and lowly, but a delicate, fragile piece of porcelain, moulded into one of those exquisite forms, that speak at once to the eye and heart, and wearing upon its surface designs whose grouping and coloring were sermons, writ in flowers, to the rude inmates of that uncivilized home.

An accidental meeting with a young girl, who was brought face to face with the harsh world by the death of her natural protectors, and who offered that precious relic for sale, made Mrs. Gray the possessor of it. A benevolent impulse prompted the purchase, and only an afterthought hinted what a pretty ornament it would be.

Mrs. Gray was a sewing woman, and had a number of girls in her employ, all slovenly and careless in their habits, like herself, thinking of little else than their work, and the money it enabled them to earn.

One evening the old brown tea-pot, which had been their table companion for many years, was broken. To save the time that would be taken by going out to obtain another, the good lady, with grave importance, placed before her astonished workwomen her much prized treasure.

The first lesson it taught was gentleness; for such a delicate object must be handled very tenderly; then it was noticed that the tray on which it stood was shabby and crooked, so a new one took its place; anon, the table looked so dirty it must be cleaned; bye and bye, it appeared the cups and saucers were cracked and worn; the spoons needed polishing; in short, every day brought some fresh discovery of unfitness in the surroundings, till at last a general cleansing and renovating of the house took place, and the once careless, slatternly women were transformed into models of neatness and order. As they looked into each other's faces, they saw something that made them loving and hap-

py; their manners grew refined, and the monotony of their labor was relieved by the awakening of higher faculties which had lain so long dormant.

True, a dear household angel had been there, for Mrs. Gray had adopted the young girl, who was the original owner of the tea-pot. In after years it was returned to her, as a wedding gift—but we must not tell the whole story, though a sweet episode of love strongly tempts us to do so. Our purpose is to get at the heart of this too often neglected ministry of the beautiful.

We admit the refining and elevating power of art, when it is embodied in a marvelous picture or statue, or in some grand manifestation of architectural skill. The time has passed, we trust, when Genius was compelled to walk hand in hand with Poverty, unappreciated and unrewarded, receiving a stone for bread, and only recognized by the tardy verdict of posterity.

God be thanked for the Artists! Revealers of His eternal gospel of beauty—opening to us that spirit realm of light and loveliness, whose gates we could not unlock—mediators between the seen and the unseen—interpreters of the deep mysteries of nature's heart, and the deeper, diviner mysteries of human life—how glorious is their work when consecrated to its highest uses.

Do we reverence as we ought these inspired teachers in our midst? Do we not confine our studies of religion too exclusively within the sphere of Theology and Philosophy?

But to our subject. Leaving the higher departments of art, let us consider how a love of the beautiful may become an educator in our daily life, a refiner of our nature, a means of elevation and happiness.

The history of the old china tea-pot is significant. We are all more or less impressed by our surroundings. What a sense of peace is ours, when we enter one of these homes, (would there were more of them,) where a pure, strong heart, a liberal, refined taste, a cultivated intellect, a sacred purpose, are the ruling influences. No friction of opposing wills, no rudeness, no cold indifference find entrance there. It is perhaps but a simple cottage, sparsely and cheaply furnished, not an expensive article to be seen, yet we mentally exclaim, "How lovely!" and, as we make a closer examination, we find out the cause of the serene joy we experience—we begin to comprehend that a mind filled with beauty has presided over the arrangement of the furnishings, has toned and contrasted colors with rare skill, seeking with earnest devotion to infuse a home-charm into every object. That white Parian vase, holding a few delicate flowers, is a gem of purest grace. How cheering is the effect of those richly tinted autumn leaves, carefully pressed, and blushing within their pretty framework! What inspiration comes to us from the few choice engravings that adorn the walls! Then, we may perchance, get a stray peep into a neat, cleanly kitchen, and sleeping rooms, with couches draped in snowy whiteness, seeing in all these things the value of an enthusiastic love of the beautiful and pure.

All who have a real interest in children, know the healthy influence of beautiful objects on the opening minds of the young. The wise teacher will have his collection of pictures, and plaster casts, and perhaps a cabinet of minerals and shells, knowing that these often do more to awaken thought, and develop genuine feeling, than any formal lessons he can give. He loses no opportunity of making his pupils familiar with the scenery of the outward world, turning over for them, one by one, the pictorial pages of the great volume of nature, glowing with immortal light, and filled with divinest instruction. Colors and forms are there studied by analysis and combination, and original ideas called into use and made practical; the child so trained carries into after life a motive power that raises him above low pursuits and pleasures, guiding through the darkness of many a dreary passage of his pilgrimage. A love of the beautiful, thus cultivated, is a sure preventive of despondency; it keeps the heart-springs fresh; it unfolds rich thoughts, affections and aspirations; without it, the golden gifts of fortune are worthless, a curse rather than a blessing.

The "poorest poor" at times almost forget their poverty if to the material help extended to them, we add some little gift of beauty that costs nothing—a flower, a plant, a leaf, gathered in some spot consecrated by memories of virtue and heroism, and offered with gentle words of sympathy. Think not ye, who dispense liberally the material benefits of life, that the gifts of the spirit are needless. "God has fashioned the hearts of men alike," and nothing is more strengthening and encouraging to noble minds under the crushing weight of poverty, when compelled to become the recipients of favors, than some delicate recognition of a kindred nature, some token, that though poor, they are not separated by misfortune from the most refined sympathies of life.

Who, having watched the sickly window-plant, tended by the hands of a poor child or half-starved needlewoman, in some dark alley of a great city, can doubt the innate love of beauty in the soul? Alas! for our blindness and hardness of heart, that would not read the lesson. Do we care to read it even now?

In the far future are signs of a better day, when man, rising from the conditions which have so long degraded him, will own in every human being a brother or a sister, when

the selfish instincts will no longer reign supreme, but justice, wisdom and love, a blessed trinity, will so govern and order the interests of society, that no one member can suffer, unheeded and uncared for.

Then will be realized a universal worship of the beautiful. None will monopolize the great works of artistic genius, for they must become accessible to all. They will be demanded for our houses of worship, lecture halls, schools, colleges and galleries of art, owned by the people, created for the people, because needed and valued, and comprehended by them. And the true artist, instead of being dependent upon the exclusive patronage of the rich, will take his appointed place as an educator, a religious teacher to a progressive and spiritualized humanity.

So, while working for the elevation and advancement of society, through its combined material interests, forget not the mission of the beautiful. Welcome its beneficent and holy ministry in the home, in the school, and in all the common walks of life. Individual culture, individual refinement, individual consecration to the highest service of God and man, must accompany the more external work of association, or failure will be the result of all our efforts.

Worship the beautiful in thought and deed,
Scorn not earth's symbols, for by them alone,
Can we approach the mystic spirit-home,
Where beauty from mortality is freed.

For The Spiritual Republic.

Regret.

BY DR. E. CASE.

My soul is very sad to-night,
For thou art far from me,
And there is none to love me now
As my fond soul loves thee!
I sit and think of hours gone by,
The hours when first we met,
And wish that they could come again,
Or that I could forget.

I see thee now as first I saw,
A-thing all tenderness,
Whose loving heart and gentle wings
Revealed all blessedness.
I could have hugged all wretchedness
To feel that thou wert mine,
And felt thee shed upon my path
A light I deemed divine!

I would, and yet I dare not speak
My wandering love to thee;
My soul was chained a prisoner,
And thou a mystery.
Chained! Ah no! it sprang to thee
And clung in speechless thought,
While thou, in silence, checked thy words,
And saw or felt it not.

Yet now when life has parted us,
The veil is drawn aside,
As if to mock us with the love—
The truth 'twas then denied;
And thrown upon a stormy sea
With league on league apart,
We feel that silent misery,
An almost breaking heart.

Oh, for the wings an eagle has,
To mount and cleave my way
Unto thy home where'er it be,
Where'er the pathway lay!
I'd fold my pinion by thy side
And ask no other rest
Than that thy soul would fondly give
To lean upon thy breast.

Lafayette, Ind., Dec. 29, 1866.

For the Spiritual Republic.

Prayer.

As the question as to the utility of public vocal prayer has been introduced into the columns of THE SPIRITUAL REPUBLIC, through the same medium I will give publicity to a few thoughts upon the subject. The correspondent who takes exception to this form of worship is well known to the readers of Spiritualistic literature. Judging him by a small work of his, entitled "The Bible: is it of Divine Origin, Authority, and Influence?" in dealing with his objections, it would be irrelevant to make lengthy citations from that book to confute any theory of his. It is always desirable to encounter an antagonist from his own standpoint. It is presumable the writer would be inclined to judge of the matter under consideration from the standpoint of a Naturalist. To this we will not object.

Doubtless, he accepts the science of Phrenology in the main, especially in the classification of the human faculties. Among the classified faculties of this science is Spirituality and Veneration, usually styled the religious faculties. We have as good natural evidence of the existence of these inherent traits as we have of the existence of benevolence, firmness, philoprogenitiveness, or amativeness. The ablest teachers and expounders of the laws of physiology and psychology lay it down as an axiom, there is not a single superfluous human faculty, every faculty having its proper action or functions.

Without veneration and spirituality there is little inclination to go through the forms of worship; when these organs are large, in obedience to their promptings the possessor is quite likely to engage in outward forms of worship. Every well organized and evenly balanced person instinctively inclines to a belief in a Supreme Being. Next follows prayer and praise to that being as instinctively as the mother lavishes affection by outward expression upon her infant child. This is human nature acting out its inherent tendencies. No matter if we have exceptions to this general rule; so we have to all rules. If a person has not enough of philoprogenitiveness to know what natural affection is for one's own child, it is not infernal there is no such human function, or, if there is, there is no use for it. There are very intelligent people, who know nothing experimentally of the promptings of some of the human faculties, because these faculties are so imperfectly developed in them. If one has a respectable intellect, but so feeble a development of amativeness that there is no attraction towards the opposite sex, it would be folly to deny the existence of amativeness and its proper functions.

The human race is a religious race, because the inherent characteristics of our kind prove it incontestably. This is the tendency with the high and the low, the civilized and the uncivilized, the learned and unlearned; no matter whether the conceptions of a Supreme Being are perfect or imperfect, there stands the fact in bold relief.

Is it out of place for this innate tendency to worship to have an outward expression in religious assemblies? In other words, should we studiously refrain invariably from public prayer? Suppose we cannot benefit the Infinite Presence by such acts, may we not occasionally utter a prayer in public to our own benefit and that of others? Why entirely suppress this tendency any more than any other innate tendency? Why should not an intellectual man discard the idea of music because he may not be a connoisseur in that science? George Combe had no aptitude for mathematics, yet every well developed person does, and the faculty should be nourished by all means though some can never make proficient in that science. Intuition, or the spiritual faculties lead the individual to a recognition of a Supreme Being, and the worship of that being follows as a natural tendency. Many of earth's purest and noblest souls have found relief and exquisite pleasure in prayer; but if there is no innate faculty to be thus gratified, no such pleasure would have been experienced.

One thing is true: the most finished scholar and powerful orator could not gather an audience around him fifty-two Sundays in a year, and that for a succession of years, as a pulpit orator of ordinary abilities will, who relies upon the forms of worship to impart interest to his services. Is it not well to recognize the existence of a Supreme Being, for convenience sake we call God? Hypothetically, at least, is not the conclusion the most reasonable that the fountain source of all things is intelligent, the parent source of all intelligence? I am not addicted to Bibliolatry, I am willing to rest the merits of this question on the apparent needs and revelations of human nature alone. Worship is imperfect, and the religious faculties are liable to abuse, like any other faculties. But I would as soon recommend the disuse of food because some people make a gluttonous use of it. Even Jesus must have prayed publicly in uttering the "Lord's Prayer," as we term it; so it must have been in the utterance of the prayer recorded in John's Gospel, or these prayers would not have been reported as they were.

Spiritualism we believe to be a demonstrable truth. The well informed Spiritualist is sure that finite spirits exist independent of the grosser forms of matter; from thence it is not so difficult to conclude the existence of the Great Parent Mind that seeth all things, that knoweth all things. Abner Kneeland, in his pantheistic creed, could not accept the existence of an intelligent God in the theistic sense, because there could be no sense where there are no organs of sense. Spiritualism has utterly exploded his materialism on this head.

I have read A. J. Davis carefully and extensively, and can say there are many excellent features in the so-called Harmonial Philosophy. But, to my apprehension, his philosophy makes no provision for the natural exercise of the religious faculties. To me, here is the defect of his system, in a sense analogous to the defect of Shakerism in making no provision for the legitimate use of the reproductive powers. To facilitate the final triumph of Shakerism, instead of the masculine and feminine gender the neuter gender should have been substituted.

Life is made up of forms and ceremonies. We cannot proceed a step among our kind without their use. Man is defective enough, yet the different forms of worship, imperfect as they may be, like the culture of music, have aided him much in a spiritual sense. I believe the more spiritual minded among Spirituallists will acquiesce in these views. Even now I believe the most popular and efficient trance mediums go through with the forms of prayer conformably with common usage. Even Auguste Comte, the Positivist and reputed Atheist, adopted a ritual instituting a certain form of worship. Theodore Parker should be considered

by most people sufficiently latitudinarian, yet, in the most convincing manner, he has proved the existence of the religious element in man. Read Ralph Cudworth's "Intellectual System of the Universe" and "Parker's Discourse of Religion," and it will be perceived a plausible plea may be framed for external worship. We have an affectional nature which seeks its outlets, or objects upon which to lavish its wealth. I do not know but there may be a theory of progress which holds at last this trait will find sufficient activity by being pent up in the bosom of the individual without an outward expression! We most of us feel an instinctive desire for amusements of some sort, while that amusement satisfies these longings best, where we engage in certain pastimes with others, unbend ourselves, giving a good, hearty outward expression to an exuberance of feeling. Life is made up of diversity, not of uniform sameness in some one particular direction. And the wise man of Israel was not so far out of the way when he said, among other things, there is "a time to weep, a time to laugh, a time to mourn, and a time to dance;" to which might have been added, a time to pray.

Every theist need not necessarily be an anthropomorphist. And if the doctrine, "whatever is, is right," be true, considering the world-wide practice of public prayer, perhaps this practice, among other things, is right too. Would-be reformers are often driven ahead with the idea that all which partakes of the past in the least must be obliterated. But in rooting up the tares, it is well not to root up the wheat also. The world might be worse than it is; and I most solemnly believe that it is better than it would have been were it not for outward forms of worship. The nominal church is in a state of decadence. In a great measure its former charge must be resigned to other hands. And now, gentlemen, Reformers and Progressives, I can assure you that you are taking a sin-sick world upon your hands; and before the patient is perfectly healed of all maladies, you, even, will be put to your wits' ends in devising and applying the proper remedies. To be sure, the church has not done its work very perfectly, yet it deserves some praise amidst all the censures and reproaches that are heaped upon it.

Forms and ceremonies are indispensable in every human department, and in this age of *egotism* and self-sufficiency it will do no harm to recognize the existence of Almighty God, as Him who holds human destiny in His hands; not only cultivating an inward devotional feeling, but at proper times engaging in outward forms of worship as a means of elevating the souls of those who participate therein to higher conditions. Phenomenal Spiritualism furnishes food for the intellectual man; but those of a wide range of thought will not heedlessly overlook the religious susceptibilities and wants of the human family.

"If the whole body were an eye, where were the hearing; if the whole were hearing where were the smelling. * * * * But now are they many members, yet but one body."

CLERICUS.

For The Spiritual Republic.

True Heroism—What can Women DO?

BY W. B. BILLINGS.

No one with heart attuned to the good and true, whose pulse beats responsive to every earnest effort for the elevation of *woman*, can fail to read, without a glow of kindling enthusiasm, the beautiful, touching and most instructive story now appearing every week in the *REPUBLIC*, called "A Woman's Secret," with the timely and judicious editorial thoughts and suggestions, which occasionally serve as a most fitting accompaniment.

Criticism is disarmed, and becomes helpless under the spell of an enthusiastic admiration at the nobility of purpose, the true catholic spirit, the genuine *heart-work*, Mrs. Corbin has infused into her story. What the "secret" is, becomes of the least possible consequence, but as to what grand results the noble heroism of "Rebecca" will attain, aided, and so faithfully sustained, by the patient, tender, loving and large-hearted Mrs. Darrell, completely absorbs and carries us away a willing captive.

I do not feel disposed to criticize, or seek to differ from those who feel it their duty to agitate or advocate the question of "Woman's Rights." "Let every one be persuaded in his own mind" as to what is his line of duty on this subject, as in everything else, is my motto; but every *practical illustration* which goes to show to the world, in some way or another, what can be done, or to give a *practical illustration* of what woman can do, will do more to convince the world of the necessity and the *practicability* of some radical changes in the status and condition of *woman*, than pages of essays, or scores of lectures on "Woman's Rights." We are more in need of *examples* than precepts, living works than red hot theories.

There is a lady in this city who has become a most successful *Dentist*, the only woman, I believe, who, *as yet*, has graduated for the profession of dentistry.

Miss L. B. Hobbs, the lady I refer to, frequently has letters of inquiry, from persons in different parts of the country, asking for advice, and such details of her experience as she can give them.

The subjoined is the substance of a reply to one of these

letters of inquiry, which I think cannot fail to be of interest to the readers of the *SPIRITUAL REPUBLIC*. The logic and touching eloquence of such achievements speak to the heart and soul with a power and pathos which no words equal. Let every woman who reads it ponder well the lesson it teaches, and then say,

"Let us, then, be up and doing,

With a heart for any fate;

Still achieving, still pursuing,

Learn to labor and to wait."

"I scarcely know what to write you. We are so differently constituted, that what seems hard and almost insurmountable to one, is easy to another. The greatest trials I have had to endure were encountered in getting an opportunity to learn.

"Seven years of honorable practice on my part has removed from the minds of the profession, (and especially of the better class,) the prevailing idea that ladies are not competent for the profession.

"I have been very successful, and have not had any very severe trials since I learned my profession, and had one year's practice.

"Like all young operators, I was incompetent, and required practice to make myself reliant. Naturally I am very diffident, and, of course, in meeting so many strangers, seemed hard at first; but as I became more familiar with business, I was more successful.

"I do not think, as far as I have been able to learn, that I have had more to contend with than the majority of practitioners who are obliged to depend on their own efforts.

"As for physical strength, I have never felt the need of it in performing the duties of my profession, though I am far from being a strong, muscular woman, but am considered by most persons rather frail. My success in this direction has been owing to a strong nerve-power, which is under excellent control. While I never tremble or flinch from any operation, however painful, I am fortunate in obtaining not a little credit for gentleness from the timid and nervous.

"I see no reason why any woman, if she has moral courage enough to lay aside the fashions of the day, and the requisite amount of perseverance, may not become a fair practitioner.

"Many, no doubt, think I must, of necessity, care little for the criticism of the word, but this is a mistake. This is my weak point; but I took a careful survey of the whole field, studied well and thoroughly the subject, and drew from the result of the experience of all the professional ladies I could hear of or learn about, such instruction as seemed to me based on common sense.

"Instead of making a great fuss about not having my 'right,' I quietly fitted myself, as best I could, by private instruction. Of course I could not go to college until I had earned enough to defray the expenses of doing so. This I did by working at my profession; and when I had shown the profession that I was worthy of their notice, I had it, and entered college without a dissenting voice from 'Professor' or pupil; a much better course, it seems to me, than to be blazoned abroad as a 'strong-minded woman.'

"I was loved and respected by the students as a sister, and by the professors as a lady. I was careful not to disgust them by appearing in the dissecting room, when I could not do so without showing them that I was destitute of all feminine modesty; but in every place where I could go without losing my self-respect, I was both respected and protected by one and all. Such, in my opinion, will always be the result, if ladies but take the proper course in entering any of the various professions.

"To answer your question in regard to dress, I will say do not wear the 'bloomer costume,' neither do I need a 'page' to carry my skirts.

"As to advising about entering this or any other profession, I do not know what to say, as so much depends upon both the individual and surrounding circumstances. I do not suppose I should have chosen a profession if I had had a good home; but, since ten years of age, I have had to support myself, and God only knows what suffering that too often brings to a sensitive woman. I could see nothing ahead but toil and trial. I have made the experiment, and God has crowned my efforts with abundant success.

"Should you see fit to make the effort, I pray God to bless your efforts, and trust you will be successful. If I have not written definitely enough, please feel at perfect liberty to ask any questions you wish, and I will give you all the information in my power."

"Yours affectionately,
"93 Washington Street, Chicago."

L. B. HOBBS.

Weak voices are occasioned by debility, and where this is the case it can only be overcome by strengthening the muscular system and improving the general health. Vocal gymnastics—oratory, loud reading, singing, shouting, etc., in the fresh air are valuable aids to vocal culture, and should be practiced regularly. Long sitting, bad air, disuse of the throat and lungs in talking, dyspepsia, bad teeth, debility and want of exercise, are fatal to good voices, and we should studiously guard against them.

PHYSIOLOGY.

For The Spiritual Republic.

Physiological Incest.

J. P. COWLES, M. D., TO R. T. TRALL, M. D.

DEAR SIR: In the January number of the *Gospel of Health*, I find an article bearing the above title, being a criticism upon positions taken by myself upon the effects of certain temperamental conditions in parents upon children.

The system of human temperaments adopted by Prof. W. Byrd Powell, M. D., (whom you incorrectly quote A. W. Powell,) and their effects upon offspring, I have after several years observation and study, come to regard as correct.

That my article contained in the *RELIGIO-PHILOSOPHICAL JOURNAL* was a "laudation" of his "notions" is a mistaken idea of yours, I was only advocating principles which observation has convinced me are correct.

I have in my possession, unpublished manuscript of Prof. Powell, giving a history of his discovery, which, when published, will present incontrovertible evidence, in the shape of stubborn facts, bearing upon this question. In this history, he closes with the following language:

"I called upon forty-nine families, and upon generalizing the facts they furnished, I found that five-sevenths of the conjugal parties had been progenitally unfortunate. I could now resist no longer the inference to which my first experiment forced me, viz.: The scrofulous diathesis, originates in physiologically sound conditions of parents, when there is physiological similitude between parties to a marriage.

"Since making this discovery, I have had twenty-one years of additional observation, and yet I have met with no fact that militates in any way against my final conclusion as above expressed.

"Anthropologically considered, the fact is very remarkable, that the cause of the scrofulous diathesis is a frequent cause of conjugal sterility, also of blindness, deafness, deformities, monstrosities, imbecility, and a predisposition to insanity."

In my practice as a physician, I have observed that the children of some families die, if they get sick, and among these are those who have been reared according to the most approved modes of hygiene, and treated thus by me when sick; (for being favorable to all reform I have examined thoroughly nearly all your published medical literature, as well as that of other authors of your school, and adopted many of your ideas into practice;) while the children of other families who are placed under the most unfavorable conditions for sound health, when sick, will live, even in spite of the physician.

Before placing myself under Prof. Powell's immediate instruction, I investigated this subject several years, and became satisfied that it was worthy my consideration; and when I went to him, I took with me, photographs of several parents, with the history of whose children I was familiar, determining to put him to the test by indicating results upon children of certain combinations of temperaments in parents, and from these, he failed in no instance to indicate the true condition of the children, even to telling at what age those died who had died, and usually of what diseases. From these, and a host of other evidences, I became convinced that his system was founded in truth.

Now, in the face of these facts, if you can satisfactorily explain to me two other facts, I will yield the whole question. Why is it that children, youth and those of mature age who observe generally all the means of health according to your own system, and in whom there can be found no trace of hereditary disease, yet are feeble and die prematurely, while others, who place themselves continually under the most unfavorable conditions to health, live to a ripe old age, in good general health?

That a host of such cases are to be found, you have only to refer to your own observations. If you deny their existence, I can furnish you with as many as will satisfy the most exacting.

I "assume" nothing in this investigation, neither did Prof. Powell; I only draw conclusions from facts.

You complain that I do not tell what temperament is. I confess, this is not an easy task; for words, and names, are often arbitrary and occult in their signification. But if you were to ask me, What is a tree? I should know of no better way to reply, than to describe a tree. Prof. Powell described the temperaments in his book; in some respects, however, imperfectly, and I intend to do the same as soon as I have made sufficient observations. But you have told us what temperament is. You say:

"A temperament means nothing more nor less than a predominance of some one of the vital tissues."

Vital is living, and tissues are parts, which form the various organs of the body. According to this assertion, if membrane, areolar, filamentous, cellular, sclerous or accidental tissue is in excess, we must have a temperament bearing these names. What kind of a temperament would an areolar, a sclerous, accidental or any other of the many tissues be? and how could it be determined? And then, in your estimation, there is no such thing as a compound temperament; yet, the tissues are compounded. Blood, bile,

nor lymph, are tissue. Let the reader judge whose opinions are the "ne plus ultra of nonsense."

Your own words condemn you. You know not the first letters in the alphabet of the human temperaments. Consistency would dictate that before you attempt to criticise a system, or its influence, you understand it, lest you be found walking in the same path you have so loudly condemned in others, that of opposing before properly investigating.

I have for many years been interested in, and given encouragement to health reform movements, as many of our most efficient co-workers well know, and would not by any means place the least obstruction in the way of such movements; but while you and others are laboring to form and reform, I too will labor for the same purpose; but the heft of my labor shall be to teach how to correctly form, and in so far as I am successful, I remove the necessity of reform, and as I discover a great evil in physiological incest, temperamentally considered, I propose to assume the responsibility of exposing it. But, while these influences are well established, I do not claim that all evils are attributable to these causes; but according to my observations, seventy per cent. of marriages, which are physiologically legal according to this system, have sound viable children; while the same percentage of marriages, which are physiologically illegal, are unfortunate no matter what may be the health or habits of the parents in either case.

Dr. J. C. Jackson, has very wisely said: "That in order to have sound health, we must place ourselves in proper relations to life," and I know of no higher element in this principle, than the influence governing the laws of reproduction; and as the old idea of sound parents producing sound children has been found, in a host of cases, to have most signally failed, it is our business to look about for other causes; and facts show that temperament has its influence.

McGrawville, Jan. 5, 1867.

For The Spiritual Republic.

On Drugs.

BY W. P.

There may be more connection between the prevalence of Spiritualism and the rejection of drugs, than would appear on first view; for aiming to elevate the body through the spirit, all that vitiates the former should be discarded. If drugs don't poison and degrade the body, then, as the modern phrase goes, there is no use in talking.

In this article we ask especial attention to one important fact in this subject, viz.: That drugs do not act on the system, as has been falsely assumed, but the system has to act on them. The drug is inorganic, and, of course, lifeless; being without power to act on anything, strictly speaking. In its nature it is a foe to the gastric juice, to the lining of the stomach, and indeed to every part of the body, and under a benevolent law of self-defence, all the energies of the body are summoned to expel the drug. The same process intervenes as when an irritating mote falls into the eye. Tears flow, and the lid increases its motion to wash it out. The same remedial law begins to work when a sliver enters the finger. First, it swells, and then matters, softens, breaks and flows, to remove the "thorn in the flesh." All enemies in the stomach meet with the same belligerent reception. They are opposed, and if not too bad, cast out, before they kill. The numerous kinds of tonics owe all their notoriety to this principle. Being, as we have said, inorganic and dead in themselves, they can carry no healing balm to the system. On the contrary, the energies of the system are severely, and too often ruinously, taxed to force them out. In this rally of the vital powers the poor patient is deceived into the idea that the tonic is doing it all. He passes the chill because his physical energies find a more dangerous foe to fight than the malaria, inducing the disease. The first swarm of flies seem, delusively, to have been scared off, but a much worse one has taken their place. The poison of the quinine has not even neutralized the malaria of the sufferer—but, like the second edition of the evil spirits repossessing the poor man mentioned in the Gospel—the tonic and the malaria combined—make his last case far worse than the first.

That this is so, may be seen by all observers, not only in a majority of ague cases, but well nigh universally do the chills return in seven, fourteen, or twenty-one days after broken by tonics. This is enough to prove to all common sense that there has been no cure. But for the flimsy excuses assigned by drug quackery over these failures, the eyes of the people would sooner open on this serious cheat. They would settle down, in these or in other cases, on the maxim, "By their fruits ye shall know them." But the poor relapsed patient is told that he has exposed himself, or overdone himself, or ate too much, and so on. In this way the miserable failure is concealed from the poor sufferer to the latest possible moment.

In other more dangerous diseases the practice and its results are yet more destructive. Should the patient survive his combination of enemies, and become convalescent, the relapse into which he is liable every day to fall is about certain to destroy him.

Such relapses never come from nature, but nearly always

from the sad effects of drugs. Could these poisons remove the cause of the disease, and purify the system, sudden relapses were impossible. By a second course of bad living, the cause of the old distemper may in time be recontracted, but not suddenly, unless from an over gorge of some indigestible food, cramp, colic, or cholera morbus ensue.

Now if persons desire first to keep well, and failing in this, next, to get well, we will suggest to them a few simple rules:

1. Breathe the purest air you can get, night and day; ventilate freely your sleeping chamber, and lie on a mattress—not feathers—with light cover.

2. Give your person, from head to foot, a thorough washing in cold water each morning on rising, rubbing and drying till you feel warm.

3. Exercise for one hour, at some useful labor, before taking breakfast.

4. Eat but two or at most three dishes at a time. Tea, coffee, pork in all its forms, hot bread, mince pies, and the like, should be put out of all question and use. Baked potatoes, cracked wheat, plain pure bread of unbolted flour, unpolluted with lard, yeast or saleratus, pure syrups, and fruit, are articles of food on which no one will sicken. If meat must be used, let it be mutton, or of some wild animal, and but once per day, or, if you please, *week*. Be sure to avoid hearty suppers, for you can't sleep and digest hard food at the same time.

Should you lose your health, you can recover it by the same means you should have used to preserve it; return at once to the simple laws of health; cleanse your skin by bathing and packing in wet sheets. Give your stomach rest, and the recuperative laws of your system will restore you.

Dr. Trall's Encyclopedia, or some other good work on Hygiene, will save you much expense, much suffering, and most likely, from death itself.

ANGEL MINISTRY.

"And angels came and ministered unto him."

"These Signs Shall Follow Them that Believe."

E. P. Belshe, of Quincy, Ill., sends the following question, soliciting an answer:

"Do Spiritualists hold that such signs as are spoken of in Mark 16, 17, should characterize the faith of the true believers in Christ?"

We say, yes, most emphatically. Time and space would fail us to enumerate the evidence of the truth to which our correspondent alludes, corroborating the ministry of angels. Is it not obvious to the observer of phenomena, that an unseen force, which is often called "soul," "mind," "spirit," translates, molds and controls the material elements? This we denominate causation. Organizations and manifestations are, in fact, "signs" of spirit.

Belief here is based upon natural law, and this involves a divine truth, and truth involves a saving faith. Can there be an orderly or Christian faith without this understanding, made practical, of the relation of the spiritual with the physical?

Who, then, are the "true believers in Christ?" Those who with devout gratitude and positive assurance of fact accept what is written in the Bible respecting angelic supervision and manifestation, or those who, trammelled with popular fears and darkened by atheistic premises on which the fashionable church rests to-day, daringly deny the ocular demonstration of scriptural testimony? How can a thing be true in the Bible, and not be true in natural law? Has the law which, under the right conditions wrought miracles, so-called, in ancient days, changed in the nineteenth century? Has the present no improved phases of religious principles? "Is God dead?" By what means can a truth of Christ's time be an untruth now? Will the churchal skeptics tell us what moral advantage there is in accepting a statement of the Bible, whilst scorning the philosophical proof of its truthfulness?

There was a time in the early history of the Christian church, when it was in danger of making angelic ministry an idolatrous worship, so prolific was it with spiritual manifestations. It has reacted now to the other extreme—barred its doors against the angels, and become a worshiper of stocks in ecclesiastic trade. But the crisis is near when the dogmatic church will receive its death shock; and be reconstructed, with all the gifts and graces of the spirit, not only restored, but rendered more potent in healing the maladies of humanity produced by false teachings, inaugurating the practical work of a divine spirituality in government, and home, and business, as the "kingdom of heaven on earth."

Second Adventist Thwarted by his Spirit Wife.

We have received from our esteemed correspondent, Elijah Pound, of Chippewa Falls, Wisconsin, a very interesting communication, regarding some tests of spirit presence, which came under his own observation. Personally knowing him to be a man of undoubted integrity, we take pleasure in placing this account of his experiences before our readers.

About seven years ago, a neighbor of our correspondent was translated to a higher life. Her husband, a Second Adventist, believing in accordance with the doctrines of his sect, in the material resurrection after the long sleep of ages, thought, of course, that all communion with the departed had ceased.

But the presence of the devoted wife and mother, still anxious for the welfare of her loved ones, was manifested in a remarkable manner. Mrs. Pound, who is evidently very mediumistic, was awakened one night by a firm clasp around her wrist. Upon inquiring who grasped her so tightly, she was informed by interior impressions that it was Marilla, the friend whose mortal remains had been laid in the grave a few days before, and who wished the medium to persuade "Fred," (calling her husband by his familiar name,) not to go to any expense on her grave, as he would need his money to clothe and educate his children. When Mrs. Pound said, "she did not think he would expend money in ornamenting the grave," the spirit insisted that he was doing it, and so a promise was exacted to change his purpose, if possible.

"Next morning," we quote from the narrative, "when Fred was at breakfast with us, my wife told him of Marilla's visit, and the message she had left for him. He abruptly rose from the table, and hastening to his boarding house, brought thence a letter, which he had written the night previous, at the very time Marilla came to us. In that letter he had given directions for a costly gravestone. No one else knew of his intentions, for he had kept them a profound secret.

"When we asked our friend what he thought of this strange circumstance, he replied, 'Oh, it is the devil; Marilla lies in yonder grave.' As he left the house, he told us he should still send the order for the gravestone. My wife suggested that Marilla had said she would thwart his plans, and he admitted that he had sent three letters to further the execution of his purpose, and all of them had failed to reach their destination."

This is the simple narration of an honest, reliable man. We commend it to the judgment of our readers. *

For The Spiritual Republic.

Spirit Writing Without Aid of Human Hands.

MESSRS. EDITORS: I wish you to publish the following remarkable manifestations of spirit power which took place at my house on the afternoon of the 19th inst. On the evening of the 18th, Mrs. Julia M. Friend came to make us a visit, and while engaged in conversation, Mrs. Friend was suddenly entranced, and what purported to be the spirit of an Indian woman named Starlight took possession and conversed upon different subjects and then said to me:

"There are many spirits around you; one is named Trask he says he wants you to go into your other room to-morrow, and take a book and a clean piece of white paper, and lay it upon the book without any pencil; the medium shall hold one side of the book and you the other under the table, and he will come and write upon it."

Accordingly, about one o'clock, P. M., of the 19th, we took a school atlas and a half sheet of paper which was carefully examined by the medium, myself, and two others of the family, and we were all convinced that there was no mark or scratch upon it. The medium and myself were seated at the table, the medium holding the book with her left hand and raising her right hand above the table; the others left the room. We soon began to feel an influence operating upon both of us, but most strongly upon the medium. We sat about fifteen minutes, when the book was pushed to me and I received it from under the table and found the following communication written in apparent pencil marks. Any one wishing to see the original can do so by calling at my house.

"MY DEAR FRIEND: Invisible but not without power. I hasten to you with joy that cannot find expression. Let your light shine that it shall be seen of men, that they may see your good works and glorify your Father who art in heaven. He has given his angels charge concerning thee in their hands they shall bear thee up, and thy feet shall not be dashed against a stone. J. P. TRASK."

After the writing I had a long conversation with him, and among other things he said he would inform me how the writing was done. He said "We have power to extract elements from you, which, when combined with atmospheric substances, produce it; it is not confined to one color but may be in several colors.

I hope my friends who do not believe in spirit manifestations will tell us how this was performed. We know positively it was done by some unseen power.

THOMAS HASKELL.

West Gloucester, Mass., Feb. 21, 1867.

ONE SERMON ON SUNDAY.—Mr. Beecher said to his congregation recently, that he had often advised members of his church to attend service only once on Sunday. "One sermon," said he, "if it is fit to hear at all, is as much as the generality of persons can profit by. By remaining at home in the evening they were often saved from Sabbath-breaking, and had a chance to become acquainted with their families."

THE SPIRITUAL REPUBLIC.

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"No question of general human well-being is foreign to the spirit,
idea, or genius of the great Spiritual Movement."

TO POSTMASTERS.

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TO OUR PATRONS.

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THE CURE OF EVIL.

We have shown that evil, as a positive principle or element, has no existence. Evil is good essentially. It is by perversion, inversion or subversion that the good of one sphere or plane of being becomes the sin—the bad of another. When animalism is transposed, and essays the rule of the intellectual and spiritual nature of man, it becomes the evil—the devil of religious creeds. When any one earthly passion is, by hereditary transmission, or ignorant culture, stimulated to more than usual strength, the whole human economy is out of order. The machinery is deranged. The passion is all right in itself, but it is too strong—it cheats other parts of the economy of their just proportion of the essential life force, and the man as a whole is sick. Too little power in any function must equally derange the workings of the complex being we call man. But, in all this, we discover no principle of badness. We find different classes of needs, in the same being, but all legitimate, warring with each other. There is lack of adjustment, but there is not a single attribute of them all, that can be spared—nothing but what is true and good on its own plane of manifestation.

This evil, then, of position or inharmony, is not primarily the result of wrong or bad working of the economy, but it results from the natural workings of the same in the way of progress. Man can but grow. The animal child must become the intellectual man.

The intellectual manhood cannot prevent the birth of the spiritual consciousness. Man must come to feel the compulsory restraints of the moral sense. Nor can he stifle the aspirations for a divine and noble manhood. None of these things are called evil, and yet, there would be no evil, if they had no being. Their birth is the proximate cause of sin, for they begin the war with the animal man. That, from its nature, resists, and we term that resistance the sin of the world. Man's spiritual progress is thus the cause of evil. To be sure, were not man ignorant, the terribleness of the conflict might be avoided in a measure, but he is, and the way to wisdom is paved with thorns and flooded with blood and tears. In this vast amount of suffering, superficial observers and shallow thinkers see a terrible defect, or a terrible fall. These multitudinous ills are to them the evidences of a fearful wickedness, or a malicious devil, or both. They indicate neither one, nor the other, but they do show that the progress of man involves necessarily pain, sin and sorrow. However, these are incidental to certain stages of that progress, and are destined to grow less and less until we reach the long looked for period of peace and joy. The illuminated mind, seeing the entire result of all this mighty turmoil of mighty powers, in the perfected bliss of the harmonious Summer Land, cannot be much blamed when it declares that every being and every power is good.

The philosopher is of necessity an Optimist, and would not dare to make a world on any different principle than the one embodied in ours.

But we are to point out the cure of evil or inharmony. From our prior reasonings, we can easily see what constitutes the essential elements of cure—it is simply the adjustment of the different powers and functions of the human economy as it is in the earthly life; for beyond it the discord cannot go. But it is by all means desirable to secure peace here, for if the earthly powers hold control in this life, the soul is born into the Summer Land weak and feeble. It is a sort of premature birth, and the soul needs great care and

nursing. Its joys are small and meagre, and its regrets may be severe and poignant. Many spirits will, in a certain sense, be like a man of eighty compelled to attend school with children of six and eight.

We have said that the process of cure is embodied in the term education. But it must be the education of the entire man; and it must include the use, not abuse, or disuse of any function of soul or body. Neither the epicurean or monastic method can be allowed in an integral system of culture. The evils of repression are too apparent and monstrous to allow of repetition or countenance. Nor can we, on the other hand, with all the lights of science and history before us, abandon ourselves to the blind impulses of spontaneous passion, under the plea that it is natural and, therefore, right; for, though we admit its rightness, when judged from the animal plane, yet we affirm the higher rightness of the soul's claim of supremacy.

The question then occurs, is there no ground of accord—is there a necessity for eternal war? The unfolded reason of to-day declares that the long sought ground of adjustment is found. That a system of culture, which calls into activity ALL the powers of every department of human nature, in the appropriate order of their evolution, will constitute such an entire newness, that strife would be an impossibility. But to accomplish this work, man must be understood. No faculty must be ignored, or overlooked. The relations of man to time, the special relation of earthly life to the life in the Summer Land, must be thoroughly comprehended, before we are prepared to commence the work of true education.

We have mastered these lessons, and are ready for the application. Communion with the immortals, full of love, in accord with wisdom; comprehension of the principles of evolution or progress, and harmony with the growing beauty of the Summer Land, embrace the essentials of our future life.

Education, then, implies the development in the mind of the child and man of these impersonal principles, not as a theory, but as the practice of our earthly life. We must make a new society—a new school. Trade, in every department, and all grades of social life must be made new, as they are our real schools of education, and, as they may be made, will be continually building up the kingdom of heaven within us.

Our present system of education has one set of principles for theory, and another for practice. It has love and justice for a creed, but robbery for its practice. Our creed, in the true system, must be practice. Our love and justice must be in daily life. The primer we put in the hands of our child must be the just and loving life we live before and with him. The teacher of the young must be the practice which they meet in all their associations. In other words, we must institute a mode of life, including everything pertaining to our earthly existence, which, in spirit and act, is a complete embodiment of those principles of love, justice, freedom and harmony that constitute the glory and joy of the future. We shall thus cure evil, for we shall surely and continually diminish the causes and occasions of conflict. We shall demonstrate to the reason of the world the possibility and excellence of harmony. We shall inaugurate a transforming power in the midst of the needy. We shall raise an eternal light in the midst of the darkness. Will we begin now, or wait till heaven, tired of our inaction, has called other and worthier laborers to perform the mighty, yet glorious task?

L.

MASSACHUSETTS SPIRITUALISTS' ASSOCIATION.

We have received a document, with the above heading, purporting to be a Preamble, Declaration of Principles and Constitution of a State Society of Spiritualists. So far as we can judge from the paper itself, it is the work of Massachusetts Spiritualists, duly assembled in Convention for that purpose, but if some of the persons whose names appear as officers, accepted and adopted this Preamble and following principles, they have made extraordinary changes since we last met them. We are not disposed to criticize mere forms of expression, but when a document comes before the world claiming to represent the views of some thousands of men and women; and also, to give an interpretation of Spiritualism, we cannot, if we would, neglect it, if it is radically unsound and wrong in statement.

The first clause of the Preamble reads: "Whereas, Christianity, in common with other so-called 'Revelations,' is neither homogeneous, normal, nor scientific, and has been the fruitful cause of assumptive supernaturalism, dogmatic theologies, and cruel legislation."

We object to each, and all of these assertions, and we are sure the majority of Spiritualists, not of the old Bay State only, but of the entire country will sustain our objection. That what is improperly termed Christianity, is open to the charges thus made, is allowed, but that is a vastly different thing from genuine Christianity. Whatever may be the controversies upon the question, Spiritualists in common with the progressive rationalists of the day, agree that the central principle of Christianity is the Fatherhood of God; and the brotherhood of man. This distinguishes it from all other forms of religion. Take this away, and

Christianity ceases to be at once—it becomes like all the other systems of religious forms and idea. This magnificent platform, laid down by Jesus and complemented by his sublime teachings of Divine impartiality, and requisitions for perfect love to each other, on the part of men, is most fully accepted by the Spiritual Dispensation. And, instead of admitting Judaic partialism and cruelty as a portion of Christianity, it rejects them entirely, and falls back upon its fundamental principles. And, in view of them, we ask proof that it "has been the fruitful cause of cruel legislation." Can that religion, which demands that one cheek shall be turned when the other is smitten; which requires you to forgive seventy times seven, when injured; to love your neighbor as yourself; and which in the very agonies of death, prays, "Father forgive them," cause, or even allow of "cruel legislation?" Jesus never taught any system of dogmatic theology.

But, let us pass from the Preamble to the "Declaration of Principles," and see whether they are an improvement of Christianity, or simply a statement of some of its fundamental teachings, for it would be a very amusing dilemma if our declarers of principles should find themselves, first denouncing, and then affirming the self same thing. The first "Principle" is thus worded: "The Spiritual Unity of Nature." Is this anything but Christianity? "God is all in all; God is a spirit," expresses all that can be meant by the first principle. Number two affirms, "The correlation, equality and universality of law." This is substantially embraced in the first, and can mean no more than that. The third declares, "The spirituality of the soul." This is one of the plainest doctrines of Christianity. The sixth principle asserts, "The eventual fraternization of nations." "The kingdoms of this world have become the kingdom of our Lord and his Christ;" "Where there is neither Jew nor Greek, Barbarian nor Scythian, bond nor free, but all are one in Christ," are the grand affirmations of the same fact by Christianity.

But the fourth and fifth principles are somewhat unique in their terminology, and we are not quite sure that we perfectly understand them. The fifth declares, "The humanity of progress." We have been accustomed to consider progression as the law or method of evolution, applying to all departments of universal being, and we can't conceive the meaning of this fifth principle. Had it declared, the "Progress of Humanity," we could have understood it, and should have found it, like all the others quoted, a simple reiteration of Christian teachings.

The fourth principle, however, stumbles us more than the last. Thus it reads: "The equality of the sexes, and the moral integrality of sexism." "The equality of the sexes," is understandable, and we find nothing but what accords with Christ in that, but the "moral integrality of sexism," is a puzzle for us.

Ladies and gentleman of the Association, what do you mean by it? "Sexism" is a term we can't find in Webster, and you haven't defined it. What sort of an *ism* is it? Is it an *ism* of theory, or practice? How does it differ from other *isms* concerning sex?

Do you mean by this new term, the use of the sexual functions? If so, do you mean the monogamic marriage of the N. T., or the composite one of the Bible Communists, or that rather indefinite looseness termed free love! If the authors or author of this luminous phrase, has some recondite meaning concealed in the words, "moral integrality of sexism," we opine it is one which means nothing at all new, or else it conceals what those who adopted it neither understood or approve. Gentlemen, please use plain words, which express just what you mean, and what the people can understand. We very much expect to find a cat under this mealy covering, if indeed there be not a toad squat at the ear of Eve, which only needs the point of Ithuriel's spear to develop the skulking fiend in all his ugliness. We are the more inclined to this opinion by finding so much which is so susceptible of a double sense. In the first clause of the preamble we find the term "Revelations," in quotation marks, and we have not the slightest doubt that the writer specially intended thereby to designate the great work of our brother A. J. Davis, Nature's Divine Revelations. Do the Spiritualists of Massachusetts wish to say to the world, that Davis' revelations are "neither homogeneous, normal, nor scientific, and have been the fruitful cause of assumptive supernaturalism, dogmatic theology and cruel legislation?" But this they do say, in their preamble. We are satisfied they have said what they do not mean, and have been duped into saying it by the craft of some one to whom they committed the work of remodeling their constitution, and who, while denouncing Christianity, had no more consistency and fairness than to straitway affirm what he had denounced. We will only add at present, the hope that the Massachusetts Spiritualists Association will send out an interpretation of their new language, so that they may be understood. L.

SPIRITUAL MEETINGS.—The Children's Progressive Lyceum meets at Crosby's Music Hall every Sunday at 10.30 A. M.

Conference at 1 o'clock P. M.

Lecture in the evening, at half-past seven.

ANNIVERSARY OF THE CHICAGO LYCEUM.

On Tuesday evening, February 26th, the Children's Progressive Lyceum of Chicago held its First Anniversary Festival, at which the members exemplified, to the great gratification of friends and strangers, the beauties and benefits of the Lyceum system of education. The exercises of the occasion consisted of those usually performed on Sunday, the purpose of which being to show to strangers our plan of operation, and to our friends, the progress of the year. Some have remarked that the continued repetition of the Lyceum programme would become irksome to the children, but could they have witnessed the zest, (which has not flagged for a Sunday during the year,) with which the singing, silver chain reading, gymnastics and marching were entered into on Tuesday evening, they would surely have dismissed the conjecture as wholly unsupported.

All persons were truly encouraged by the evidences of progress and the prospects for future growth guaranteed by the present vitality, unity and harmony of feeling which characterizes our Chicago branch of the great Lyceum Movement.

A very pleasant feature of the entertainment was the redemption of "rewards of merit," with presents to members holding them; the value of the presents corresponding to the number of tickets, or the amount of "Lyceum currency" held by any one. The members were marched in groups by the Conductor's stand, and received their gifts from the hands of the Guardian of Groups, every member receiving a present.

After all had returned to their seats, Mr. Charles Bowron, of Liberty Group, went upon the stand, and in a very pleasing manner, in behalf of the Lyceum, presented Dr. S. J. Avery, Conductor, with a beautiful gold watch chain, and Mrs. C. A. Dye, Guardian of Groups, with a valuable silver cake basket. This was, to the receivers, an unexpected testimonial of the high esteem in which they are held by all who have learned and labored with them during the past year. Truly, the Conductor and Guardian of our Lyceum are rare examples of "patience and perseverance," and we rejoice in their success and the appreciation of the same by all associated with them.

The Lyceum exercises were concluded by a grand Banner March, after which the hall was cleared and there was dancing.

The Chicago Times, of Wednesday, contained the following kind reference to the Lyceum and the entertainment:

"The Children's Progressive Lyceum gave their first annual exhibition last evening, at Crosby's Music Hall. The exercises were of a very pleasing and satisfactory nature, and evinced an unusual degree of mental and physical culture among the children. There was a large attendance of parents and invited guests, and after the exercises had terminated dancing was indulged in by old and young."

We congratulate the officers, members and friends of the Lyceum altogether in their success. They command the respect of the public, and are really felt as a power. Careful perseverance will secure to them in the future great opportunities for usefulness, for through the Lyceum Movement some of the greatest reforms of the age are to be effected.

The music for the occasion was furnished by the Germania Band, led by Mr. Henry DeClerque. It was very excellent, and helped to make many hearts beat more joyously. A year ago the Chicago Lyceum commenced amid doubts and opposition. It commences its second year with firm convictions, aggressive tendencies, and self-poise. We bespeak for it great success during the present year.

BITTEN BY A "RATTLESNAKE!"

Miles Grant, the Eastern Generalissimo of the Second Adventists, and editor of the *World's Crisis*, of Boston, Mass., who has so many times been disappointed in finding that Christ does not come bodily to burn the world over, and give those saints monopolizing possession, has lately been bitten by what he calls a "Rattlesnake" alias the Constitution of the Wisconsin State Spiritual Association. He sounds the alarm upon the watch-tower, that "the Spiritualists are sparing no effort to get control over the political, social and religious institutions of this country, and, indeed, of the whole world."

He says we "reject the Bible." No, sir. We accept with devout gratitude whatever of truth and moral beauty is therein revealed. He is grieved over the proposition to have a "progressive world religion." Miles is stubborn, and if he will have a "cubby house" for "us four and no more," nobody will object, for our "world religion" allows every one the right to "work out his own salvation." He fears the result of a social system when every man is to be his "own law giver and judge." But this is Bible, brother—for it speaks of a time when a man is to be a "law unto himself."

Bro. Grant cannot see the consistency of an inward law ruling man. We doubt its full efficacy when applied before man is conditioned to exemplify it. Until then, government is necessary; but when all there is of good in government human and divine is developed in man, is he not his own "law giver and judge?" "I will put my laws in their

minds and write them in their hearts;" what does that mean, Sir Knight of Soul Destruction?

He is mistaken, again, when he accuses us of rejecting the "laws of the Lord." It is the laws we are seeking, not creeds, not the "letter that killeth;" and it is by obedience to them that we hope to aid in building the "heavenly kingdom."

J. S. LOVELAND.

EDITORS REPUBLIC: At a social gathering of members of the Religio-Philosophical Society and friends of this place, held on the evening of the 11th inst., the following resolutions were passed, together with one to the effect that they should be sent to you for publication. Without the justification of apology I must ask excuse for delaying to forward them in time for last week's issue:

WHEREAS, The respective relations, for a time existing between J. S. Loveland and this society, as speaker and hearers, have, for the present terminated, be it

Resolved, That we feel it due to ourselves, as well as Mr. Loveland, that we should make some expression of thanks to him for the many excellent discourses he has addressed to us during his short stay in our vicinity.

Resolved, That such expression, hereby to be considered as made unlike too many of its kind, is not to be construed as a merely complimentary form, and used only to make graceful disposition of the occasion of parting with him, rather, however, as but slightly significant of gratitude entertained for the glimpses he has afforded us of the possibilities of our nature, and the awakening in our minds of thoughts which, if acted upon in accordance with their promptings, cannot fail to make us wiser, better and happier.

Resolved, That through his succinct and logical presentation, of views we are enabled to recognize the outlines of a philosophy which is as it seems to us an improvement upon those in common acceptance as accounting for the great fact of existence, inasmuch as it is more universal in its application, and in character more conciliatory, rational, comprehensive and charitable.

Resolved, That we are pleased to testify that Mr. L.'s theory with respect to liberality finds illustration in his practice, and we here express our appreciation of the exercise of this characteristic in his generous contribution toward the establishment among us of a library upon which we may draw for information and stimulus to thought. Also, that the illustration mentioned is not confined to pecuniary benevolence, but is found in a general good example, which we cannot fail to notice, as tempered with illiberal feeling toward none, but continued kindness and good will for all.

Resolved, That wherever, from time to time, our friend may be, he is assured of our pleasant remembrance and friendly regard, and we hope at some date no way distant to renew the acquaintance so auspiciously began.

D. R. STEVENS, Sec. R. P. S.

Monmouth, Ill., Feb. 24th, 1867.

FREE LIBRARIES.

One of the most important objects to be kept in view by the friends of Progress, is the enlightenment of the people. In some particulars, the religious world leads in the education of the people. It is willing they should be educated up to a certain point, provided it can be the educator, and sift everything through its theological sieve. It is more than willing men shall read, if they select only those books which the priesthood has composed or manipulated. But they are not willing that a certain class of books should be generally circulated among the people. What are called infidel writings are tabooed. The clergy do not dare to say, you shall not read them, to the people, but they descant on the danger, they treat coldly and suspiciously those who dare thus to read, and often, with their most bigoted followers, burn what they cannot answer. There is a vast body of most important literature which they will never publish, as there are many important books they will never allow in general libraries, if they can keep them out. This creates a necessity for liberals everywhere, to form free libraries, where such books can be gathered; and the people have the opportunity to read. Friends, form yourselves into a library association, gather together what books you have, raise what money you can to purchase more. Then invite all to come in on equitable terms, and read them, who wish so to do. You will grow thereby, and build up the cause of truth.

EDITORS' NOTICE.

We published some weeks since an article from J. S. Loveland, on the question "Are there Evil Spirits," since which time we have received an abundance of essays, criticisms, etc. We have selected and published those which seemed to cover the ground occupied by all. Unless some thing new appears we shall publish nothing more on the subject for the present, though we, of course, leave the question open for discussion.

"A WOMAN'S SECRET"

Chapter XXVII shows "How Mrs. Moss paid the doctor;" and illustrates the apostolic example, "Silver and gold have I none, but such as I have give I unto thee."

Chapter XXVIII, "A Man's Love," shows what disposition Rebecca made of "A Woman's Secret," in the face of an offer of marriage from the man she loved.

Miss Clara Burton, styled "the Florence Nightingale of the Army of the Potomac," delivered a lecture at Crosby's Opera House on Friday evening, March 1st, on "Work and Incidents of Army Life." The lecture was largely attended and listened to with great satisfaction.

HOME TALENT.

A movement in the right direction has been made by the First Society of Spiritualists in Chicago. Instead of depending exclusively upon hired speakers, it has been thought advisable to call out the talent of those friends, who while earnestly aiding to support the efforts of others, have not often sought to express themselves before a public assembly.

We little suspect what latent power lies in the souls of many unassuming men and women, whose self-appreciation is of so delicate a character, that nothing short of the most urgent claims of duty, and the assurance that the influence of their words is really needed, would ever induce them to assume the position of teachers when they have so long been learners.

It was a happy resolution that led the members of the "First Society" to adopt, as a rule of action, the development of the mental resources in its possession; and the result has proved the wisdom of such action. Already they have been favored with lectures of a very high order, from Seth Paine, Ira Porter, H. H. Marsh, and others, whose practical labors for the welfare of humanity add weight to their instructions, and give them a claim upon the reverential attention of all lovers of truth and progress.

Some of our regular speakers have added much interest to the new movement, by voluntary lectures, given "without money and without price," in a generous spirit of co-operation. Among these, we mention Mrs. H. F. M. Brown, F. L. Wadsworth, and J. S. Loveland.

This Society has risen out of the trance state into vigorous practical work, and will not support mere theorizing. Reform is its motto.

And indeed it is a reform. Every mind in possession of rich thoughts, and well digested truths, will be welcomed as a divinely appointed instructor; and so, mutually imparting and receiving the gifts of the Spirit, the friends who meet together will be united in closer fellowship, every humane purpose and effort being thus strengthened, and rendered more enduring.

The time has arrived when the discussion of religious and reformatory questions, instead of being monopolized by a class of persons set apart for that work, may be entered upon by every intelligent individual who has well matured ideas, and is able to express them clearly and impressively.

Another improvement is the meeting of the Lyceum in the morning, when full attention can be paid to its interests. A free Conference following the Lyceum Session, and only one lecture per Sunday—that in the evening at 7:30. Many questions of vital interest are introduced, and discussed by the friends present at the Conference, in a social and informal manner. Discussion develops truth as the concussion of the steel with the flint does the spark; while the spirit of brotherhood prevailing, the heart is set on fire for reform.

Success to the First Society of Spiritualists of Chicago. Blessings on the faithful men and women who labor and sacrifice for its prosperity. Blessings a thousand fold upon the "lamb of the flock," who gathered together in their beautiful Lyceum, under the fostering care of experienced minds, inspired with love of good to mankind, "make our lives so happy and our hearts so glad."

Parties wishing to correspond with the First Society of Spiritualists, can address F. L. Wadsworth, Pres., or J. W. Bowron, Sec., Drawer 6325, Chicago.

PERSONAL.

Mr. E. Whipple has just closed a very interesting course of lectures on Geology at Sturgis, Mich. He goes soon to Ohio to spend some time in the lecturing field.

Mrs. E. A. Kingsbury is lecturing very successfully upon Impartial Suffrage in Western New York.

Mrs. M. S. Townsend is to speak in Providence, R. I., all of this month. We are glad to learn that she has been very successful the past two months at Philadelphia and Washington, D. C.

J. S. Loveland will lecture in Sturgis, Mich., during March.

Mrs. Emma Hardinge is in St. Louis, where she remains lecturing during March and April, and can be addressed care of A. Miltenberger. Mrs. Hardinge has procured the copy of Redman's "Mystic Hour," called for some weeks since. She will be glad to receive any facts or incidents of personal life bearing upon Spiritualism in America, of which she is engaged in writing a history.

We are sorry to announce that Mrs. Hardinge will not lecture in Chicago as has been anticipated, her departure to Europe in July making it necessary to withdraw the engagement.

CARD FROM G. W. RICE.—Owing to sickness which has unfitted me for further labors at present, I have been compelled to return home without fulfilling some of my engagements in Iowa and Wisconsin. I hope the societies which have engaged me to lecture, will wait patiently for my recovery, and then I will supply them if desired.

Brodhead, Wis., Feb. 27th, 1867.

NOTICES AND REVIEWS.

JOAN OF ARC: A biography translated from the French by Sarah M. Grimke. Published by Adams & Co., 21 Bromfield street, Boston, 1867. Price, \$1, post paid. For sale at this office.

We have perused the above named work, and find it one of deep and pleasing import. It is a careful presentation of the career of one of the most wonderfully gifted personages in the world's history, and especially does it present and illustrate the power and relationship of the human soul in its lofty attitude of genius.

Joan of Arc was a humble peasant girl, and yet the redeemer and savior of France. She stepped from domestic duties to the successful command of armies, and all because her soul was open to the "divine promptings," because she heeded the "voices" that called her to act, quickly and in the name of justice. The preface truly says, "She seems to have been a being by herself—a woman in all gentleness, tender yearnings and fortitude sublime; a man in intellect, heroic daring and loftiest aspirations; a warrior attaining the highest military honors, and wearing them with utmost humility. She towers above all others in the greatness of her achievements, the rounded completeness of her character, and in her superhuman sway alike over the mightiest and meanest of her realm. * * * Her inspiration was a summons from God reverberating through a whole people and concentrating its power in the exaltation and agony of a single soul."

We heartily commend this book to our readers, because it is instructive, exalting in its character, and withal, so modestly and charmingly written, that no one can read it without a real benefit; especially will those who appreciate the workings and wonders of the inner life, find it a rich expression of the soul's possibilities.

THE OLIVE WREATH is one of the organs of the Odd Fellows in the West. It is published by W. J. Chaplin of this city. It is a beautifully printed and ably edited monthly. In addition to those articles which directly bear upon the condition and progress of the order, we have read, with much satisfaction, the article on "Ancient Secret Associations." The original article on Channing contains a forcible and beautiful statement of the rare powers and virtues of that most excellent man.

THE ATLANTIC, for March, is on our table, containing, as usual, a choice variety of readable articles. "The Guardian Angel" is continued, and, in the present number, is intensely interesting and suggestive. The principles of our philosophy are clearly set forth in the well told story.

OUR YOUNG FOLKS is as charming as ever, and we have concluded that if those who are pleased and profited by it belong to the young folks' department, we must be reckoned in as one of the company. We had marked some of its articles for special notice, but some young or old person has borrowed it, on their own responsibility, and we can only say, buy and read it.

THE PHRENOLOGICAL JOURNAL, for March, is received. Though not a receiver of the common notions of phrenology, yet, any one will find therein a vast amount of the most important information, not only upon physiological matters, but nearly the whole range of practical life is discussed in its pages.

THE EMPTY SLEEVE.—This is the title of a new steel engraving by Buttre. We believe nothing more is necessary to raise the public expectation to the highest degree, than the bare mention of the fact that it was drawn by Miss Adelaide R. Sawyer, whose fine creative genius gave us that superb picture, "The Better Land." It is another of her sublime ideal conceptions, and evinces that same high order of artistic skill which invests "The Better Land" with almost a "living soul," and has made it the most popular engraving in America. In "The Empty Sleeve" we see the war-worn soldier whose heroic bravery and devotion to his country has cost him a manly right arm; just returned to his own loved cottage, he takes his little one upon his knees; with childish curiosity, the little innocent takes the empty sleeve, and looks wonderingly for the lost arm. The shade of sadness which at this moment passes over the fine countenance of the father cannot fail to touch the heart of every beholder. It is just one of those pictures which please every one at first sight. J. A. Stoddard & Co., 102 Washington street, have the exclusive control of both works, and are offering fine opportunities to canvassers throughout the West.

PROGRESS OF EVENTS.

The following, from the *Columbia (Pa.) Spy*, shows that the good work is going on through the unseen agency of the heavens. Workers are called into the field from all classes of society. The wisdom of this sphere is not consulted, though not outraged in the work of the higher:

"We learn that several Spiritual meetings have been held in Columbia and vicinity, by Miss Josephine Orr, a celebrated medium—daughter of Dr. Orr, of Chester county. It is said the meetings have been of a very interesting nature, and those who have been in attendance were highly pleased with the developments brought forth."

The report received by the Southern Relief Society of the destitution in South Carolina is appalling. The distress reaches over the State, and not fewer than 100,000 are now without food to last them a week.

It is stated that the sales of H. Claffin & Co., the dry goods dealers, for the year 1866, reached the immense sum of seventy-two millions of dollars!

The currency question was voted on in the House last Friday. A bill was finally passed to redeem the compound interest notes by an issue of greenbacks. The vote was yeas, 95; nays, 65. It consists of but one section, which is as follows:

"Be it enacted, That the Secretary of the Treasury be and is hereby authorized and directed to redeem compound interest notes with the accrued interest, and to issue therefor United States legal tender notes without interest, not exceeding in amount \$100,000,000."

The Legislature of Tennessee has passed the bill conferring the right of suffrage on the colored men, and it is now a law. Tennessee is ahead of Connecticut in this respect.

The Minnesota Legislature has amended the State Constitution by striking out the word "white." A proposition for similar amendment is now before the Missouri Legislature.

Kansas has taken the lead in granting the right of suffrage to women, as far as the Legislature is concerned. The Senate has just adopted the House joint resolution to amend the State Constitution by striking out the words "white" and "male," with an amendment making intelligence the basis of suffrage. It won't be many years before other States will do the same.

Gov. Andrew lately proved that though the death penalty was the policy of nations, it was not their administrative system. In France not more than one-half of the condemned are ever executed. In Prussia scarcely one-tenth. In Austria ninety-five in one hundred have now their sentence commuted to life-imprisonment. In Portugal the last execution occurred ten years ago. In Switzerland the gallows is nearly unknown. In Tuscany the punishment is abolished by law! In 1865 the Italian Minister of Justice declared for its abolition throughout Italy. There have been no executions in Bavaria for four years past.

The Sultan of Turkey has officially informed the leading Powers of Europe that he has decided to call together an assembly of the representatives of all religious creeds in the Empire for the purpose of adopting measures for the more effectual execution of the provisions of the Firman of 1856.

EDITORIAL NOTES.

Our good sister A. C. Wilhelm, has been dissipating the darkness which broods over our Canadian cousins. The London (C. W.) *Free Press* says she lectured "before large audiences," who listened to her "with considerable attention." "Her style is somewhat labored and impressive; at times very eloquent."

S. C. Hayford proposes to come West next July, on a lecturing tour. Destitute societies will do well to engage him in proper season. We shall welcome all the faithful workers to our prairie cities and villages. Come endued with the spirit of an apostle. Bro. Hayford's address is Girard avenue R. R. depot, Philadelphia, Pa., care of C. Mallory.

Mrs. Lepper, of Anoka, Minn., as we learn from a reliable correspondent, is giving in that far removed region convincing tests of angel ministry. Her mediumship is the result of retired and self-cultivating spirituality.

The Children's Progressive Lyceum of Charleston, Mass., gave an exhibition on Tuesday evening, Feb. 19th. Nearly one hundred members were present, the hall was crowded. The entertainment was enlivened by speeches and singing, and closed with a pleasant social dance.

The remaining portion of Table Rock at Niagara Falls has fallen.

French savants offer a reward of 20,000 francs for the best essay on the "regeneration of the bone." They declare amputation can be superseded by the creation of new bone.

The amount subscribed for a money testimonial to Wm. Lloyd Garrison, in honor of his "long and unselfish consecration to freedom," reaches over \$20,000.

Mazzini has written a letter to Mr. Maurice, in which he gives his views on the suffrage question.

"It seems to me," he says, "that the question of the vote ought to be treated by somebody from the hitherto neglected point of view of educational duty. The idea of right, as democracy has borrowed it from the eighteenth century, is incomplete, and comprehends only one of the terms of the human problem, the individual. The collective life of mankind is left aside. In an absolute way there is no right. Right arises only from the fulfillment of a duty. Life is an aim, an embodied law of progressive development to be fulfilled. Moral, intellectual, physical qualities or faculties have been given to man; they may be developed all as far as possible. Thence what I call the educational duty, a duty belonging to all, to the individual when he

can fulfill it, to the State or national *collatce vives*, when the individual cannot. And it is only through compulsory universal education, or by giving that vote, that the State can promote education."

EQUIPMENTS AND FURNITURE FOR LYCEUMS.—Elisha Waters, of Troy, one of the Leaders in the flourishing Lyceum there, is a sincere lover of children; and he is a tried and true friend of the cause of humanity and progression. He has a large business establishment just suited to the manufacture of Lyceum Equipments. He turns out the target staffs, and the sticks for all the flags. Then he paints and varnishes them all beautifully in red, blue and black walnut, to suit the three different lengths required, and then prints both the targets and flags in finest style, and fastens them on their appropriate staffs ready for immediate use in Lyceums. Badges for officers, leaders and members, he also has manufactured out of the best silk ribbons and velvets, with their proper ornaments and appropriate discs, and puts them in good handsome paper boxes, properly labeled, all fitted in a portable tray in the "Banner Chest," which he also makes and prepares according to an improved plan fixed upon by himself and Bro. Davis. In this indispensable chest, which can be sent with all equipments complete within it, by express to any part of the world, Bro. Waters also puts in the Lyceum Manual in any quantities and at publisher's lowest prices, and thus little time is lost and much expense saved when it is desirable to organize a Lyceum.

Officers of Lyceums, and lecturers and others who want equipments to establish this beautiful school, may address Elisha Waters, No. 303 River street, Troy, N. Y.

MECHANICAL DEVOTIONS.

Prayer is aspiration of soul for a better life. If silent or vocal, it is all the same in principle. The expression of the soul's needs is indeed beautiful and sanctifying to the outer senses, whether in public or private, whenever it is the humble, sincere offering of gratitude to heaven and love of its truth; but when it is an attempt at patronizing Deity, or eloquent adulations, or fawning devotions to excite the mind into a frenzied feeling, it is simply disgusting, repulsive to common sense, degrading in moral influence.

Let there be prayer of thought, of love, of words, of deeds; but, in the name of the Father we all worship, let us not give countenance to this oft repeated pious cant, this "fashionable circle at prayer," which presumes that God needs something of us to keep him complacent.

In a recent number of the *New York Independent*, we find a severely just criticism on the cold formalities and abuses of religious devotion, characterizing the Fulton Street Prayer-meeting:

"Certain devout men, with wintry locks and white cravats, are the faithful habitués of this prayer-meeting, sound to the core, and Orthodox to the hub. These often chafe and writhe under some free utterance of a right royal truth-lover, whom they dare not dispute, but will hit with a side-fling or else pray him down. Too often these stand in the way and take up the time of others whose fresher speech and warmer experiences would profit more.

* * * * *

"When this prayer-meeting was started, in 1857, on the verge of the great revival, it was a spontaneity, a consentaneous outburst of life from the pent-up souls of God's traveling people. But, becoming an institution, and thus made a fixity, it may become a formality, and men may exalt and honor the instrumentality too much. There are signs of this. Petitions come from ever so far away to this prayer-meeting, and spiritual potencies are so freely accorded to it, that it is deemed by many as a specially God-favored gathering, where the spirit's energies concentrate—a kind of divine force in itself, rather than a mere agency. It is visited and addressed as if it were a huge hub of the great spiritual wheel, to which the church at large is the periphery and the requests for prayer the many spokes radiating to this center. Some of those requests seem to imply that all faith and all prayer have lost their power elsewhere; and that here, of a surety, if anywhere, God may be invoked without failure."

Speaking of the sinful woman whom Jesus forgave, saying, "Go and sin no more," and of the reverent manner in which the story is read by the presiding minister, the *Independent* adds:

"Would any of these worthy women or devout men gather up their garments and shrink back should such a woman sit by and touch them here? We do not know, we hope not; but we sometimes fear that the Pharisaic 'stand by, I am holier than thou' spirit is not dead yet."

HULL'S MONTHLY CLARION.

Moses Hull having sold his subscription list to us, we are sending out specimen copies of the *SPIRITUAL REPUBLIC* to all his subscribers, hoping they will forward their names in support of it. It is agreed that those of his subscribers who have paid in advance for volume two of the *Clarion* are to receive the *REPUBLIC* until such indebtedness is cancelled. Bro. Hull is one of our efficient agents, and is working manfully for the cause. "In union there is strength."

REQUEST.

So great have been the calls for the *SPIRITUAL REPUBLIC*, to complete the volume, that No. 1 is exhausted. We earnestly ask our friends to hunt up duplicates of this number for the accommodation of new subscribers, and forward the same to this office at our expense.

VOICES FROM THE PEOPLE.

"Let every man have due liberty to speak an honest mind in every land."

Letter from Henry T. Child, M. D.

It is very gratifying to see the beautiful freedom and range of thought which characterizes the REPUBLIC. Bro. Loveland has quietly presented his views against the idea of Evil Spirits, and instead of stirring up a storm of indignation, as it would in some circles, it makes only a ripple on the smooth lake of Spiritualism, and we are led to examine the subject anew. One of the fundamental teachings of modern Spiritualism is, that the interior soul or spirit, which is, as Bro. Loveland says, as incorruptible as God himself, has in the interior life a physical body, which is invariably represented by all spirits to be an exact counterpart of the physical body, which it drops as a shell upon the shores of time.

Now, if our brother has found any physical bodies here that are perfect, he has been more successful than I have, for, in nearly fifty years' search and labor, I have neither found, nor been able to form such a physical body. And as it is very clear that all that we call evil here, is the result of the imperfect organs through which the soul and mind are obliged to act, it is very certain that, with similarly imperfect organs, to express itself, the soul in the after life will commit similar errors. They may not be so gross in character, but will be similar in kind.

So much for theory; now for a few facts, and I cannot allow any person's negative testimony to invalidate these.

Having been accustomed to see and converse with spirits for many years, I have had the most positive testimony that they always retain their peculiarities, even those which we term evil, and which do produce suffering long after they have laid aside the mortal tenement. With this positive knowledge, the assertion that there are no evil spirits has no more weight with me, than would the one that there is no evil or inharmony in this life. But I intended writing another subject, on evil if you choose.

Spiritualism has suffered more from the weaknesses and fanaticisms of its professed friends than anything else. Ignorant men and women, with their conceit inflated, have proclaimed themselves messiahs and prophets, and with a vacuity unrivalled, have put forth their predictions time after time.

I protest against this loose system of prediction, as demoralizing in its tendency. A favorite theme of these would-be prophets is, that war, famine, pestilence, or some other dire calamity is to befall humanity. I have been watching these predictions for many years, and have no hesitation in saying that almost all of them are failures. But when persons predict anything, they are, to a certain extent, committed in favor of, or at least must feel gratified in being able to repeat the old woman's saying, "Did not I tell you so?"

The last grand humbug in the way of prophecy, that has fallen under my notice, was made by a certain Dr. Rutley, a clever Englishman, (who has evidently mistaken his calling, when he thinks he has been anointed to prophecy,) and one Professor Smith; fortunate name this. I would sooner attempt to identify a spirit out of the form than a man by the name of Smith. Their prediction, which lies before me in printed documents, which have been widely disseminated, would indicate death and desolation, war and bloodshed to this entire nation. It has, at least, one merit—the time is fixed, so that there can be no question about that—the 16th and 17th of February, were to be the days in which this terrible work was to be begun. And I have been kindly notified, both by letter and in person, for I have seen the veritable prophets, "not to let the Spiritualists meet on Sunday evening, the 17th inst., as the attack is to be made upon the people in their places of worship, when they are unarmed."

But being like some persons spoken of in the old indictments, "not having the fear of God, (the God of war,) and being instigated by the devil" of peace, I failed to keep the people from meeting—and a very large meeting it was, so much so that many were unable to obtain an entrance and hear Bro. Peebles, who, by the way, is preaching very acceptably to the largest audiences that any of our male speakers have drawn together.

Furthermore, I was notified, by these same prophets, "to procure a good piece of fire arms, and one hundred rounds of ammunition for every man in the house;" being only a Child, I did not do this, but told those brothers that I had read a communication given by a medium that I thought much more reliable, "He that taketh the sword shall perish by the sword."

As Spiritualists, we owe it to humanity, to the spirits and to God, to treat these weak brothers with all kindness; but at the same time, to recommend them to seek to know that Spiritualism is a divine reality; and while it teaches grand and beautiful lessons of the future, it comes to instruct us in the practical realities of life, and all that tends to elevate humanity; not by appeals to their fears or their marvelousness, but by that soul-growth that brings man into harmony with himself and with all nature.

Philadelphia, February, 1867.

From Sarah R. Ferris.

EDITORS SPIRITUAL REPUBLIC: I have read your papers of this present year, which I think surpass any that I have ever seen, in regard to progress and reform and true science.

I would like to awaken public opinion to the great necessity for female physicians to attend upon their own sex, especially in obstetrics, (except in extreme cases, which seldom occur when left to a natural course,) and female diseases. The ancient biblical customs should never have given place to male attendants. I consider midwifery, and the treatment of female diseases by men, an outrage upon all female delicacy and holy purity.

Ignorant, silly women are often led astray by practitioners, who impose upon the upright and substantial part of the community by pretending that very many of their vulgar practices are necessary and beneficial, which I have learned by being with the sick, doctoring hydropathically, and letting nature take its course. I do not use a particle of medicine, and my motto has been, and is, that whatever will make a well person sick, will make a sick one worse. I have treated many hundred cases of different diseases, and have never lost but one, and have never known a water cure baby to die. I think if medicine (what I call medicine are substances that will injure a well person,) was necessary for healing, it would have been ordered in the Bible; but in the physical law, as in many parts of the New Testament, the use of water, pure water, was ordered for healing, and even leprosy, the worst disease to which the human system is subject, was cured with water, (2 Kings.) Naaman, the leper, was commanded to go wash and be clean; read Lev. 11: 44, 45, also 14, 15; Ex. 23, 25; Deut. 7: 15, "and ye shall have neither sickness or disease." The use of medicine was only introduced three or four hundred years B. C., by Æsculapius; and now very few people, comparatively, know that there is a naturally physical law which must be obeyed to ensure health. They think, in case of ailment or disease, they cannot get well without medicine.

I was reading, a few days since, what the celebrated French physician and physiologist, "Magendie," said at one time, in one of his lectures: "Gentlemen: Medicine is a humbug. I know it is called a science. Science, indeed! It is nothing like science. Doctors are mere empirics when they are not charlatans. You have done me the honor to come here to my lectures; I tell you frankly I know nothing about medicine, and I don't know anybody who does know anything about it. Who can tell me how to cure the headache, or the gout, or diseases of the heart? Nobody. Oh! you say the doctors cure people. I grant people are cured; but how are they cured? Nature does the cure, not medicine," etc.

I must acknowledge there are few female physicians at the present day competent for healing, as they cannot get a livelihood, they are so seldom employed and so poorly paid.

When men become as pure and virtuous as they would have their mothers, sisters, wives and daughters, and try to lead the erring in the paths of rectitude, then, and not till then, will this be a world of holiness.

You have my daily prayers for your success in promulgating universal truth, till the day of millennial glory shall burst forth with noontide brightness throughout this habitable globe.

Ionia, Mich., Feb. 10, 1867.

[We heartily endorse the proposition of our correspondent to encourage the education of young ladies to be female physicians. Let the women speak, and defend their rights in THE SPIRITUAL REPUBLIC. Agitate the great question earnestly, and reform will surely follow.] *

From Mrs. Lucy L. Cox.

A few years ago, when the *Herald of Progress* announced its intention of suspension, we received the news with deep regret, too deep for words to fathom or express, not unaccompanied with tears and aching heart-throbs; we had welcomed its weekly visits to our home as the harbinger of good to our immortal race—as the pulverizer of evils of antique origin—as a fearless investigator of truth—as the promulgator of the true religion which has its foundation in the oracles of Father God and Mother Nature—the watch-word of which is, Eternal Progress, onward, upward toward the realm of the Infinite, whose knowledge and wisdom are unbounded, and whose love permeates and encircles all, from the lowest granite to the highest seraphim.

We mused in silence upon the fraternal parting of brother and sister Davis as they retired from the editorial chair. A holy calm came o'er us, and a voice said, "It is well." They are needed in another field of action. The seed is sown; it will not lose its value while slumbering in the soil. "It will spring up and bear fruit an hundred fold."

Those words are verified. And now in the dawning of the morn, another light has arisen to bless mankind in their wanderings—yearnings—longings—strivings and searchings "for the good we comprehend not," and for the lack of, we languish.

The RELIGIO-PHILOSOPHICAL ASSOCIATION is as a "city set upon a hill where light cannot be hid." The creedal world,

with its associated powers, will try in vain to extinguish the light which emanates therefrom. As your banner is unfurled under title of THE SPIRITUAL REPUBLIC, each number becomes not only rays of light penetrating into the dark recesses of the mind, enlightening the soul hitherto darkened by ignorance; but it is actually a "consuming fire," consuming the errors and follies of the past and present, separating the dross from and polishing the pure gold. May its weekly visits continue to hearts and heads seeking for knowledge until the true Spiritual Republic is established in the homes of the people.

Ripon, Wis., Feb. 15, 1867.

Gleanings from Correspondence.

R. B. HANNAY,

of Brownsville, O., advocates the policy of forming a Reform Association, for settlement among the mountains of the tropics. He recommends Central America as being eligible, but the great Island of New Guinea, which, with its adjacent islands, has a sea coast of 6,000 miles, has probably greater natural advantages than any other portion of the earth's surface, and could contain within itself more than all the population of North America, with ease, and might be settled with Spiritualists at some future day.

FROM MRS. LYDIA H. BAKER.

At present we are so engrossed with our religious and political horoscope, that we have no space for reflection upon the physical, so that it may come upon us as a thief in the night.

The political is wreathed in the dark and sulphurous smoke of a coming fiery doom, through which the much injured race of Ham must pass a more desolating ordeal than has ever fallen to their lot, on this or any other continent; but, poor fellows, they are socially bound to the race of Japhet, and cannot suffer alone, and so it becomes the party in power to take heed to their actions.

Lancaster, Texas, Feb. 2.

An old subscriber, renewing his subscription, appends the following to his business note:

THE SPIRITUAL REPUBLIC.

The humble, undaunted sheet

In defiance of dogmas dares to speak;

With Truth all radiant in every line,

It surely must live as a thing divine.

G. F. P.

FROM SARAH G. CROSBY.

I shall do what I can to aid in the circulation of the REPUBLIC, because it comes nearer my ideal than any paper the Spiritualists have before published; and, even if I were not a Spiritualist, I think I could but acknowledge its literary merit.

Albion, Me., Feb. 20.

FROM MRS. KATE PARKER.

The children all welcome Mrs. Brown to the editorial chair. We are all alive to the fact that the LITTLE BOUTIQUE is the most able, instructive and interesting paper for children now published, with enough fun in it to raise a laugh.

THE SPIRITUAL REPUBLIC is commending itself to all freedom-loving men and women. I am working for the political emancipation of women, and as I pass from house to house with a bill, asking an amendment to the constitution, I find that agitation is arousing woman to a true idea of her status.

Marengo, Ill.

FROM D. A. CORSON.

THE SPIRITUAL REPUBLIC stands upon the walls of Zion, with the clear ringing tones of a clarion, and men and women are springing to their feet from the apathetic sleep of the past, to re-echo the progressive spirit of the age. The three-fold cord of slavery twined by aristocracy has been sundered. Give us the elective franchise now, without regard to sex or color, and another step is gained in the upward movement. Woman must stand an equal. "If the day's work is scant, why call it scant? Affect no compromise, and in that we have nobly striven at least. Deal with us nobly, women though we be; and honor us with truth, if not praise." Poor degraded child of humanity, angels look with pity and sorrow on you; though the immaculate whiteness of your soul is trailing in the dust, the prayers and ministrations of God's angels shall lead you home purified, a ministering spirit to some fallen brother. So shall the chain of sympathy be burnished by the power of Christian love.

Glenbeulah, Feb. 13, 1867.

FROM JENNIE M. HARPER.

I would ask for no greater boon of fate than to be able to place a copy of THE SPIRITUAL REPUBLIC in the hands of every person in the world, and with it give a disposition to read and understand. I would be richer than the Opera man.

Pine Island Minn.

For The Spiritual Republic.

The Old Cradle.

BY MRS. C. A. K. POORE.

'Neath the mouldering roof where the dim shadows lay,
Where the soft sunbeams but fitfully play,
And the bat, undisturbed, wheels his purposeless flight
In a silence as deep as the hush of the night,
Stands—no rich gem of art with its workmanship rare,
But a dingy old cradle, unpainted and bare,
With its scarred, battered sides, time-worn and dust-strewn,
It seems to our vision a thing useless and lone.

For little we know of the hopes and the fears
Garnered therein in the dim distance of years,
When the frail childish forms the soft pillows pressed,
And a loved mother's lullaby soothed them to rest,
And our mortal ears, with their dull, muffled strings,
Catch not the light rustle of angelic wings;
We see not the bright forms of that radiant band,
And the old cradle rocked by a vanished hand.

SCIENCE AND ART.

"A principle in Science is a rule in Art."

For The Spiritual Republic.

Phrenology.

BY HUDSON TUTTLE.

If we except mesmerism, no other subject of the present day has served the charlatan so well, or been as thoroughly made use of, as phrenology. It is the fate of the new to be thus prostituted, but phrenology appears admirably adapted to the necessities of successful humbuggery. There is something enticing to the popular mind in the ability to read a person's character from his head. It is like witchcraft, and the mysterious is always bound to succeed. It was at once seized by a swarm of "lecturers," who, after reading "Fowler's Self Instructor," felt fully qualified to teach the ignorant the "true philosophy of mind." The educational qualifications of the majority reminded one of the negro lecturer, who traveled through the North, making speeches, to raise money to get a common school education. They all rested the demonstration of their doctrines on the correct delineation of character. The lecture was followed by the audience sending three or more victims on the stand.

Human nature is the same, in its fundamental elements, in all men. It varies only in specialties. Hence, a general delineation of character is equally true for all. Physiognomy at once speaks the special traits, and one happy hit is quite sufficient to appease the audience. The crisis of the humbug is the delineation.

But do not understand me as wholly condemning phrenology. As recorded in its books, it is a myth, without the least claim as a science, but it started in a truth. Gall, Spurzheim, and Combe, were undoubtedly vigorous, honest thinkers, but like all who seized one idea, or group of ideas, they extended their truth too far, until it became error. These statements are not assertions without proof. They rest on the firm basis of anatomy.

It is pleasing to map out the surface of the cranium, name and number its organs, and by combining them delineate the character with the certainty of chemical analysis, and it is hard to know that this is but a dream, from which stern and uncompromising facts awaken us. If we allow the brain to be thus divided, the skull of varying and indeterminate thickness interposes to prevent a correct knowledge of its development being obtained. The *frontal sinus* completely conceals the "perceptives," and the temporal muscles the organs manifested through the temporal bones. If a skull be examined, it will be observed, that often the bone is, as it were, eaten away on the inside sufficient to increase the size of the underlying organ two or more degrees, and yet not the least indication of the fact shown on the outside.

Then there is the vexed subject of "temperaments," about which there is no agreement, because there can be no agreement about that which is only a name. The activity of the brain depends on the temperaments, and these are indeterminate. A small, active brain, is worth more than a large, sluggish one, as a one-horse power engine with steam at forty pounds, is more capable than a ten-horse power engine with steam at five pounds. The latter would just move, and little power could be obtained from it, while the first would be energetic, working up to its entire capabilities.

The structure of the brain substance has an equally important function. Analysis more than hints that the intensity of thought depends on the presence of phosphorus in the brain, and that thought actually uses up this phosphorus is proved by the secretions in which it reappears after the cerebral activity, having passed through a change to which thought-activity seems to stand correlated, as power, to the destruction of the coal in the furnace of the engine.

These are the elements of uncertainty, even admitting the mapping of the brain to be true:

1. Its relative development cannot be determined.
2. Its activity can only be guessed at.
3. Its organic structure is wholly indeterminate.

Until all these elements can be illuminated, phrenology

cannot lay claim to the name of science. From their very nature they must elude human investigation, the skull cannot be measured, the activity and structure of the brain determined.

But is the mapping correct? Fowler has made, as it were, an outline, while Buchanan has filled to a most confusing and confounding degree. This making "health," "disease," etc., faculties of the mind, instead of conditions, are results Gall never dreamed of.

What is absolutely known and received by scientists of the functions of the brain? That the brain is the organ of thought, the lower and back portion manifests the passions, the frontal the intellect, the top the moral feelings, and the cerebellum has the control of the muscular system. Scientific men have one and all discarded phrenology, as taught by Gall, and his school. They have received this much and no more. For much they have unweariedly, by experiment, observation, and vivisection, proved. When these sections of the brain are subdivided into an indeterminate number of organs, the existence of which is only a theory that cannot be proved, they discard it. "From prejudice," it has been said; not in the least. They receive all that they can receive, all that is proved; they reject only the vague border land of hypothesis.

Intelligence does not depend on size of brain alone. I have now in mind three examples of large square high foreheads, containing brains, but half witted. I have noticed this conformation attending the *non compos*, as well as the typical idiotic form. If we look to comparative anatomy we find that size of brain is not the cause of man's superiority to animals. The human brain is not larger, absolutely or relatively to the body, than that of some animals. The large aquatic mammals, as the whale, dolphin, swordfish, and the elephant among land animals, have brains weighing from two to three pounds. The small American monkeys, the *Sapajou*, *Sai* and *Saimiri* have brains larger, in proportion to the weight of their bodies, than man. If the brain of man be estimated as proportioned to the body as one to thirty-six, the *Sapajou* is as one to thirteen, the *Sai* as one to twenty-four, and the *Saimiri* as one to twenty-five. (*Wagner, Vogt, lectures.*) Not in size, but it gains in depth and number of convolutions, and no animal approaches him in the extent of *brain surface*. It is claimed by the map makers that the convolutions correspond to the organs. This is incorrect, for although a general plan is followed by the convolutions, they are by no means permanent, nor are they the same on both sides, as will be seen by a moment's inspection of Wagner's magnificent illustrations.

The power of the brain depends on its extent of surface. To obtain the greatest extent, the surface is convoluted, not regularly, but as though the brain substance was placed in a loose sack and forced into the box formed of the skull. The sack must fold to become enclosed, but it never folds twice alike. It is thus very clear that the convolutions do not represent faculties. Their depth varies in individuals and is proportioned, as found by *post mortem* examinations, to mental power, but that depth can in no manner be determined in the living body.

Phrenology has utterly failed to supply the system of metaphysics it proposed, which was to overthrow all predecessors, and in place of their endless word-wrangle give us a clear insight into the workings of the mind. Accidentally it has performed a great work in cutting loose from the past a large class of honest thinkers and setting them in the right direction. The doctrine, flowing from correct physiological knowledge, that mind depends on organization, that we think as we are organized to think, has a breadth, power, and moral force which is incalculable. This much is certainly gained, not by phrenology, but physiology, that the manifestation of thought depends on the brain, and this knowledge sweeps the darling dogmas of free-will and moral accountability to oblivion.

[REMARKS.—Will our good brother Tuttle permit a kind criticism? We agree with him in many particulars respecting the inadequacy of Phrenology to unveil all the mysteries of our being; but what does he mean by denying "moral accountability?" We put questions in candor, not in any carping spirit, looking seriously to our position to note its moral tendencies. Start from either premises, that mind is the result of organization, or organization the result of mind, accountability must follow. What if it be sternly true that a defective organization has a corresponding defective mental manifestation, does it destroy the moral accountability which such and all owe to principle? Does not humanity owe to posterity, perfect organisms, making its sad specimens lessons of warning to improve the type by obedience to natural law? But spirit is the organizer; change, therefore, the condition of spirit, and it happily molds the whole man in better attributes. It has been demonstrated that by the culture of the mental and moral faculties the passions may become the instruments of divine purpose and character. Hence there is hope for all. Is there not a moral accountability resting upon the individual, and upon society as protector, for the full accomplishment of such change? Is there not an unerring standard of justice? and is not man obligated to be balanced by it in all his forces? Is not the parent morally accountable to chil-

dren, and children to parent, and husband to wife, and wife to husband? Are we not accountable in business and in government? Is there not a Higher Law? Are we not accountable to see that it is fully obeyed? We think it is useless to reason against our innate senses of right and wrong. In all our relations of life, we find at every step, at every thought, at every action, a solemn accountability to law, constraining and directing even by the pains of its abuses for higher uses and joys.]

PROGRESSIVE CONVENTIONS.

"A Progressive Convention is the mouth-piece of mental liberty. In the absence of freedom of Speech all our other rights are in jeopardy. Free Conventions are to America what tides and waves are to the ocean."

Convention of Friends of Progress, at Blue Anchor, N. J.

A Convention of the Friends of Progress was held, on the 21st of February, 1867, at Blue Anchor, Camden county, N. J. Dr. George Haskell was chosen Chairman, and John Orvis, Secretary.

Mr. John Murray Spear submitted the following questions for consideration, viz:

1. What benefits may be reasonably expected to flow from the Children's Progressive Lyceums instituted by Andrew Jackson Davis?
2. Has the time arrived to modelize a Home and College of Industry?
3. What advantages has this place for such an institution?
4. Would it be desirable to publish, in full, what is proposed to be done by the Blue Anchor Land Improvement Company?
5. What are the present and prospective needs of the Company?
6. Shall missionaries be encouraged to give addresses on Education, Homes and Industrial Associations?
7. What encouragement should be given to union and co-operation?

W. A. Baldwin, Esq., moved the acceptance of the foregoing questions for consideration, and that they be taken up, *serialim*, for discussion.

Mr. Spear remarked that he had had opportunity to see the organization of one of these Lyceums by Mr. and Mrs. A. J. Davis, and to watch its development from Sunday to Sunday for some weeks, and he was struck with the interest manifested by both children and teachers, and also by parents, in the instructions and exercises. He saw that, while the children were the more immediate pupils, the parents were scarcely less taught by what was said and done. He saw in these Lyceums, as he thought, the germ of a new and a harmonious system of education. He said Mr. Davis himself took a similar view of the Lyceum. He saw that they ought to lead to the Industrial College.

Mr. Baldwin thought there was a necessity for the Lyceum, felt by both parents and children, as a substitute for the ordinary Sunday School, and as a protection to children against the prejudicial teachings thereof, and also as a needed antidote to the spirit of sectarianism contained in school books. He felt a deep interest in the success of the Progressive Lyceums, and he spoke from experience, for he had once been connected with a Lyceum; and he was certain, from the interest children take in the teachings and exercises, that they answered a want of their natures. Indeed, the Lyceum indicated the true method of education, as it combined physical, mental and moral culture. It not only developed the body, but it called out the thinking powers, as well as that of a happy way of communicating thoughts. The Lyceum leads naturally to the debating society, the musical school, and a preparation for the practical duties of life. He thought the Progressive Lyceum would ultimate in the Industrial College, with its professorships of agriculture and mechanics. Education would be, then, practical and integral. He inquired whether an Industrial College could be made self-supporting? If it could be, he should feel a deep interest in gathering in the children of poverty, thereby enabling them to be fitted for usefulness and happiness. An Industrial College, rightly managed, would furnish a more interesting system of instruction than it is possible to give in any of the existing schools.

Mr. T. W. Taylor thought it desirable, in view of the probability that the Lyceum may lead to the Industrial College, that there should be a good variety of employments established, in order to afford adequate means of educating children in harmony with their different aptitudes.

Dr. Haskell remarked that a variety of agricultural, mechanical and manufacturing employment was indispensable to an Industrial College.

Mr. Spear said it was Mr. Davis's idea that there should be, not only the Sunday Lyceum, but also the Normal School, to train the Lyceum teachers; and thought one could easily see how desirable such a development of the Lyceum system would be.

Mr. J. M. Peables felt a very deep interest in the institution of the Lyceums, as it was the germ of an improved

system of education; not only for children, but also for adults.

Mr. Orvis remarked that he saw in the Children's Progressive Lyceum, not only the germ of the Industrial College, as indicated by the several preceding speakers, but also the organization of attractive industry, as indicated by Fourier, by what he denominated the little industrial hordes. The Lyceum was the drill-room, where children would be instructed in concerted and rhythmical movements; but the true field of action would be found ultimately on the domain of the associated township or joint stock farm; just as the armory of a military regiment was the place where the soldier might learn the manual of military drill, while the camp and the battle-field were where the real military service was done. As in the Lyceum, the children are formed into groups, with a leader for each group, and each pupil and leader is arrayed in appropriate uniform, or distinguished by badges, and all are taught to go through the prescribed drill, and to march in measure to music, with banners waving; so it would be with the little hordes in the Industrial College, or the associated township. Their marches would be to and from their fields of labor, and all labor would be performed in concert. Thus labor would not only be useful and attractive, but would contribute to the highest culture of the whole being. The Progressive Lyceum seemed also to grow out of the recognition of the child's right to a better education than existing institutions offer him. Fourier was the first social teacher to insist on the rights of children. He claimed for every child the right of care and nurture during infancy, and to an education in harmony with his natural aptitudes, and to agreeable and remunerative employments. His system would charge the child with the cost of his education and subsistence, and credits him with all his earnings. Thus he had a motive to industry, economy and self-respect, and was impelled by every just incentive to the practice of honor, integrity and virtue. Mr. Orvis concluded by mentioning that Fourier's last written word was *resurgam*, (I shall rise again,) and the speaker seemed to see, in the Children's Progressive Lyceum, that declaration fulfilled; not in a personal resurrection, but the resurrection of his teaching into institutions which he sought to found. It seemed as if there is to be an effort to do for production what has, heretofore, been done for destruction. Organization, method, honor, glory, charm, are to be thrown over industry and the beneficent arts, and thus the age of harmony be led in.

Mrs. W. A. Baldwin spoke of the importance of recognizing the property rights of children, as well as their other rights; and said she had, for some time, paid her little girl a trifling sum per week, which she spent in ways to suit herself. It had the effect of stimulating to industry, faithfulness and economy, and taught the child the uses of money, and gave her a notion of what it costs to have what one wants.

Milo A. Townsend said education, now, is one-sided, angular. It should be broad, round, take in the whole man; not only the intellectual, but the physical, moral and affectional nature should be taken into the account. The taste for the beautiful, the symmetrical, the harmonious, the musical, should be cultivated in early life. Every faculty should receive its due exercise and development. In short, education, instead of being one-sided, should be all-sided. It was unanimously agreed that the Children's Progressive Lyceum ought to be looked upon and encouraged, as the primary school of an integral and more harmonious system of education to succeed that which now obtains.

The second question was then called up.

Dr. Haskell said he felt the time had fully come when efforts should be made to establish Industrial Schools. It was time Spiritualism took the form of practical use. It had had its phenomenal and intellectual, or philosophical phases; it should now be felt as a reformatory power. The way had been prepared therefor.

Mr. Taylor thought, when he considered the influence of the present system of education upon those who had been its victims, that it had been a blessing to him to have been spared its inflictions. The time is come for something better.

Mr. Spear remarked that he once walked for an hour, with a professor in one of the New England colleges, about the ground and college buildings, and during that time he heard from students more vulgarity and obscene speech than he ever heard in any other hour of his life. The professor remarked that he deplored the fact, but it belonged to the false system of educating the sexes apart; and that, although he deplored the evils, they could not be remedied while that system continued.

Dr. Haskell had no hope for permanent improvement in education until the two sexes were educated together, and under the sustaining influence mutually exerted upon one another. Our colleges are hot-beds of vice.

Mr. Baldwin thought the great defect of our present system of education lies in the fact that no provision is made for physical development, and the cultivation of the affections. The intellect was stimulated at the cost of moral and physical health. The question as to whether

the time had come to modelize a Home and Industrial College, would be determined by an experiment.

Mr. Peebles thought the time had come for effort in that direction. The best way to teach a boy to swim was to put him in the water. The world had advanced in ten years. The war had been a great means of social progress.

The third question of the series was then called up, and Dr. Haskell stated the advantages offered by the Blue Anchor Land Improvement Company to be as follows:

The location was one of the most salubrious in the whole country; climate mild in winter, and equable in summer. The domain of the company is situated on the line of the Camden and Atlantic Railroad, near the great centers of industry, commerce and manufactures of the Atlantic seaboard, and has great facilities for markets. It is twenty-five miles by rail from Philadelphia, and thirty-five from Atlantic City, one of the largest watering places on the coast. It is about one hundred miles from New York, with direct railroad connection. Arrangements have been made with the Camden and Atlantic Railroad Company for a depot on the domain.

The Raritan and Delaware Bay Railroad, running direct to New York, near the land or estates of the company. The lands have a gently-rolling surface, and are well watered. The soil is a sandy loam, with a clay sub-soil, and abundant beds of muck, with marl beds within ten miles, marl from which can be delivered at the depot at \$1.15 per ton. There are 3,800 acres of land owned by the company, 200 of which are under improvement, the remainder being covered with pine and oak, valuable for the market either as lumber or wood.

At a moderate estimate, there are thought to be four millions of feet of pine and oak lumber standing, which, at \$15 per 1000 feet, is worth sixty thousand dollars; twenty-five thousand cords of wood, at \$1.50 per cord, equal to forty-five thousand dollars. Estimating the 200 acres of improved land and buildings at ten thousand dollars, and 3,500 acres not improved at thirty dollars per acre, making one hundred and five thousand dollars, and personal property three thousand dollars; making, in all, the sum of two hundred and thirteen thousand dollars as the value of the company's property; deducting ninety-five thousand dollars for cost of land improvements, interest and taxes to the time of last payment on the place, leaves one hundred and eighteen thousand dollars as net profit to the company. The company have reserved 300 acres of their land, and twenty per cent of their net profits, for the purposes of an Industrial College.

The foregoing estimate of the value of their property is the lowest that has ever been made by any one who has examined the same. It is usually estimated much higher.

The soil is better than the average of New Jersey land, and is admirably adapted to the wants of such a college, being equally suited to the purposes of general agriculture, and all the varieties of fruit culture.

The foregoing facts and considerations were mentioned as being rare advantages for founding the proposed Industrial College at Blue Anchor.

Mr. Peebles said he had been to other places in New Jersey, and considering the objects had in view, by the promoters of the Blue Anchor Land Improvement Co., he felt it was the spot to which the attention of Spiritualists should be directed. He expressed gratification from his visit to the place. These sentiments were unanimously concurred in. The next question was answered affirmatively, without discussion.

Question five was answered by a statement from Dr. Haskell, confirmed by others, that the present wants of the Company, were a sale of a sufficient amount of its stock to enable the Company to meet current expenses for the improvements, and pay some debts about falling due, and also to meet the next payment for land due in June next. The friends of the objects contemplated and of progress are invited to buy the Company's stock on the same terms with the original stockholders; and thus while they ensure the success of the scheme, share the profits of the same. Or, in case there are those who should prefer to buy their estates, and own them separately from the Company, an arrangement is made, whereby they may pay for their lands at once, and obtain a clear deed therefor, directly from the original owners of the estate, free from all contingencies of the Company's enterprise. These advantages, together with those of soil, climate, proximity to market, and the advantages offered for developing the diversified interests necessary to a prosperous community, it was unanimously agreed that the Blue Anchor Land Improvement Co. offers advantages for building up a thriving and progressive settlement, beyond those of any similar enterprise known to the members of the Convention.

It should be further stated that there are on the Company's lands, abundant clay, both for brick-making and earthenware, and land for glass-making; there being five glass factories in the near neighborhood. There is also a new saw-mill on the place, capable of turning out 5,000 to 10,000 feet of lumber per day; and two small, but good mill seats in the immediate neighborhood, suitable for manufacturing purposes.

The sixth question was briefly discussed, and affirmatively answered; and question seven was considered answered by the action of the Convention as above recorded.

The Convention, after agreeing to request the publication of its proceedings in THE SPIRITUAL REPUBLIC and BANNER OF LIGHT, adjourned.

GEO. HASKELL, *President*.

JNO. ORVIS, *Secretary*.

Peace Convention at Providence, R. I.

A Radical Peace Convention has just closed its sessions in this city. It held two days and evenings. The Friend's Meeting House was kindly and cheerfully opened to accommodate us. George Thompson, of England, and many others took a most earnest and active part in discussing the following resolutions:

Resolved, That man's right to life is self-evident and inalienable, and cannot be forfeited by any act of his, whether designed or perpetrated.

Resolved, That the life of man is more sacred and valuable than the life of a Church or a State, Nation or Kingdom, and that no Church nor Government on earth is worth the sacrifice of one man, woman or child to preserve it.

WHEREAS, Man is before or above his incidents.

WHEREAS, Institutions are for man and not man for institutions; and whereas man is never to be sacrificed to vindicate the authority of any book or constitution, or to preserve and perpetuate any religious or political creed or organization, therefore,

Resolved, That it is unwise and inexpedient to form creeds, constitutions and governments for the good of human beings, and then kill, slay and destroy men, women and children, to preserve and perpetuate them, or vindicate their sanctity; as unwise and inexpedient as it would be to buy a hat for the good of the head and knock out the brains to save the hat.

Resolved, That man's only sure defence against suffering wrong, is that which insures him against doing wrong; and that, as individuals and nations we are safe against injuries from others in proportion as we are without the will and the means to injure them.

Resolved, That the spirit which prompts to defense by arms and blood, is the great source from which comes all armed and bloody offence, and that as we are without the will and means of armed defence, so are we safe from the will and means of armed offence in others.

Resolved, That the spirit which prompts men to kill rather than die, is only a source of danger to others from us, and to us from others; while that spirit which prompts them to die rather than kill, is a sure protection to others against us, and to us against others.

WHEREAS, Man has no power to create, annul, or reverse moral obligations and duties; therefore,

Resolved, That whatever it is right to do with a military commission or license, it is right to do without it, and whatever it is wrong to do without such a commission or license, it is wrong to do with it.

WHEREAS, All military codes and systems assume, 1st. That man has discretionary powers over human life to destroy it for his own benefit, and to suit his own convenience; and 2d. That man has power to create, annul or reverse all moral obligations or duties, as in his view, his interests demand; therefore

Resolved, That all war and all preparation for war are essentially and unalterably wrong, and destructive of the best interests of mankind.

Resolved, That the profession of a warrior is that of a man-killer; and that we will do what we can to dissuade men from studying and practising a profession so full of blood, tears and woes.

Resolved, That if it is wrong and inhuman in one man to shell, sack and burn towns and cities, and lay waste a country for his benefit, it is wrong and inhuman for millions, acting as a State or nation to do these things for their benefit.

Resolved, That what is murder in one acting alone, is murder in millions acting together; and that any act that should characterize an individual as a robber or murderer should attach the same character to a State or nation, and all its agents.

Resolved, That reverence for human beings, is the only sure safeguard of human rights; that to assume the right to take life, to study and practice man-killing as a profession, and to teach a people that it is their right and duty to kill men, when, in their opinion they ought to die, must of necessity, destroy all reverence for life and liberty, and lead to rapine, anarchy and murder.

The second resolution, which affirms that "no government is worth the killing of one human being to preserve it," caused much debate. Is it true that the life of a man, woman or child, no matter what the color, character or condition, is of more value than the life of a Nation? Yes, it cannot be otherwise; a town, county, State, nation, kingdom or government may be destroyed without killing or injuring one human being. It might be for the safety and best interests of every human being in a nation to have the nation destroyed, as it might be for the benefit of the members of a banking, railway, political, ecclesiastical or military organization to have the organization itself destroyed. But more than a million of human lives have been destroyed to save this Republic? Yet, every one admits that the Republic exists solely for the good of human beings; and has no right to exist one hour except as it contributes to the elevation and happiness of all its citizens. The moment the enslavement or death of a human being becomes necessary to the existence of the Republic, that moment it ought to die. Man should never be sacrificed to his incidents. Never cut off the head to save the hat.

But I stop. If you can print this I should like to write again on the seventh resolution, about that underlying principle of all human governments that are based on man-killing, "the right to kill rather than die." If the life of man is more sacred and valuable than the life of a nation, what is patriotism?

HENRY C. WRIGHT.

Providence, R. I., Feb. 21, 1867.

Anna E. Dickinson has presented to the physician who attended her at Rockford, two beautifully chased solid silver medallion goblets, bearing the following inscription: "To Charles H. Richings, M. D., in remembrance of a life well saved; with grateful regard, from Anna E. Dickinson—1867."

MARRIAGES.

"By marriage we mean the union of souls—the joining of two life-streams for a stronger, diviner flow to the eternal sea."

At Bellefontaine, Ohio, by Dr. James Cooper, Mr. GIRARD G. W. VANHORN, of Delaware, Ohio, to Miss LYDIA E. CARR, of Wooster, Wayne Co., Ohio.

THE USHER.

"Death is but a kind and welcome servant who unlocks with noiseless hand life's flower-encircled door to show us those we love."

Departed to the Spirit Land on Sunday, Feb. 3d, 1867, Miss MARIA ADELAIDE, eldest daughter of G. B. and Malura Hickox, in the 20th year of her age.

The deceased, like some others, seems to have been born with faculties adapted to an early development of her moral and spiritual nature, and hence, though she passed from our sight in the very bloom of physical life, she doubtless had a riper maturity in Spiritual unfoldment than many who live to a much greater age.

The question whether Spiritualism "will do to die by," was beautifully answered in her case. She was brought up in the Spiritualistic faith, and, though she had a clear understanding of the doctrines of the orthodox churches, she frequently expressed her inability to perceive the justice or reasonableness of their claims.

During her entire sickness of that flattering though fatal disease, quick consumption, never a word of complaint was uttered, for the larger part of the time she was hopeful of returning health, but expressed her willingness to die should the counsels of a higher wisdom so decide.

But for some days previous to her departure, when it became evident that physical life must cease, she frequently expressed not only a willingness, but an anxiety for the time to arrive.

Some three days prior to her departure she imparted words of consolation to the older members of the family and of advice to the younger ones.

She was composed and expressed a firm faith that a happy and more glorious future awaited us all—that she was only going a little in advance of us, and that we should soon be again reunited in a better land.

Finally, after suffering the full demands of the law which binds the spirit to physical nature, on Sunday Feb. 3d, just as the sun reached midheaven, she cast her eyes around the circle of friends who had gathered around her, and said distinctly, "good bye, all," and sank immediately into a beautiful sleep, and they called her dead.

But while her body thus sleeps in an unconscious change, we believe her spirit is awake to the realities of a higher and more glorious life.

G. B. HICKOX.

Janesville, Wis., Feb. 10th, 1867.

Departed, Dec. 31st, 1866, DE FOREST W. STRAIGHT, of Laona Chautauqua Co., N. Y., aged 7 years, 9 months and 1 day.

He was a gem of rare development for his years, and the fond parents rejoice in the confidence of his continued growth in the Summer Home. Within a few weeks of his departure he made his presence known by clear tests, which strengthened and cheered the mourning friends.

Great Nature wept in our silent hearts

And the brooding heavens replied:

"The angels have plucked your priceless flower

To weave in the crown of an infant bower,

And wreathed with sweet promise the sacred hour,

When Little DeForest died."

LYMAN C. HOWE.

BUSINESS NOTICES.

BE CAREFUL.—Do not expose yourselves to the chilly March winds and the shaking weather which always heralds their approach. Keep your children warmly clad and close from exposure. For bad Coughs, sudden or obstinate Colds, Croup, and Sore Throat, use Coe's Cough Balsam.

If you have the Dyspepsia, or are troubled with food distressing you, rising and souring on your stomach, your bowels are out of order, you are bilious, constipated, and generally indisposed, use Coe's Dyspepsia Cure. It is the best medicine for stomach and bowel disorders in the world.

MY WIFE WILL HAVE NO OTHER.—Mr. Geo. A. Sanders, publisher of the Silver Lake Sun, Perry, N. Y., writes: "I bought a machine of you about five years since, when publishing a paper at Danville, N. Y. I sold that machine when I left Danville, and now want another. I have due-bills for two higher priced machines, but yours gave such perfect satisfaction that my wife will have no other kind. I want a machine at once."—[Letter to Willcox & Gibbs, S. M. Co., May 14, 1866.]

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur, of Milwaukee, Wis., has removed his office to 112 Mason street, one street north of the Post office. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured by magnetized paper. All that is required is a superscribed envelope and fifteen cents. Magnetized paper and consultation free to all who call at his office. Office hours from 10 to 12 A. M., 1 to 5 P. M., and 7 to 9 P. M.

POLAND'S MAGIC BILIOUS POWDERS.—These powders are a sure cure for liver complaint, and all bilious derangements. They never fail. Can be obtained at all drug stores, or by mail. Price 50 cents. G. G. CLARK & Co., New Haven, Conn. Fuller, Finch & Fuller, Chicago, General Agents.

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination, \$2. The money should accompany orders. 15-1f

Mrs. M. C. Jordan, Healing, Prophetic and Business medium, 133 Clark street, Room No. 9, Morrison's Building.

NOTICES OF MEETINGS.

ROCHESTER, N. Y.—The Religious Society of Progressive Spiritualists meets every Sunday evening in Black's Musical Institute, [Palmer's Hall,] Main street. Public Circle Thursday evening. Children's Progressive Lyceum meets at the same place every Sunday at 2:30 P. M.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Music Hall—entrance on State street. Hours of meeting at 7 1/2 P. M.

Children's Progressive Lyceum meets at the same hall every Sunday at 10:30 A. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2 1/2 P. M., for conference and addresses. Hall No. 130 Main street, third floor.

STURGIS, MICH.—Regular meetings of the "Harmonical Society" morning and evening in the "Free Church."

Children's Progressive Lyceum meets every Sunday at the same place at 12:30 P. M.

CINCINNATI.—The Spiritualists of Cincinnati, hold regular meetings on Sundays, at Metropolitan Hall, corner Walnut and Ninth streets at 11 A. M. and 7 1/2 P. M.

The Children's Progressive Lyceum, meets in the same hall, every Sunday at 9 1/2 A. M. Seats free.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" hold regular meetings every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2 1/2 o'clock.

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

FOND DU LAC, WIS.—Regular meetings at Moor's Hall, corner of Maine and Fourth sts., at 10:30 A. M., and 7 o'clock P. M.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum meets at the same Hall every Sunday afternoon at 2 1/2 o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 1/2 A. M. every Sunday.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Waybosset street, Sunday afternoons at 3 and evenings at 7 3/4 o'clock. Progressive Lyceum meets every Sunday forenoon, at 10 1/2 o'clock.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 1/2 P. M.

PHILADELPHIA, PA.—Meetings formerly held at Sansom street Hall are now held at Washington Hall, corner of Eighth and Sprung Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock—the lecture commencing at 11 1/2 A. M.; evening lecture at 7 1/2.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, Phoenix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall.

RICHMOND, IND.—The Friends of Progress hold meetings in Henry Hall every Sunday morning at 10:30 o'clock.

The Children's Progressive Lyceum meets in the same place at 2:30 P. M.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunay at 2 1/2 and 7 1/2 P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12 1/2 P. M.

WASHINGTON, D. C.—The Association of Spiritualists hold meetings and have addresses by able speakers, in Union League Hall, every Sunday at 11 A. M. and 7 1/2 P. M.

ST. LOUIS.—The First Society of Spiritualists hold their meeting in the (new) Polytechnic Hall, corner of Seventh and Chestnut streets, at 10 1/2 A. M. and 7 1/2 P. M. Children's Lyceum at 3 P. M. Myron Colony, Conductor.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for THE SPIRITUAL REPUBLIC.

J. Madison Allyn, trance and inspirational speaker. Address, Wood stock, Vt., care of Thomas Middleton.

C. Fannie Allyn, Inspirational Speaker. Address, Ludlow, Vt., till January 1st, 1867.

Mrs. Sarah A. Byrnes will speak in Mechanic' Hall, Charleston, Mass., during March; in Somers, Conn., during April.

S. M. Beck, inspirational and normal speaker. Address Rochester, Olmstead county, Minn.

M. C. Bent, inspirational speaker. Address Pardeeville, Wis.

J. P. Cowles, M. D., will answer calls to lecture upon scientific subjects, embracing Hygiene, Physiology, (cerebral and organic) announcing truths new to the scientific world and of great practical use. Address 22 Court street, Brooklyn, N. Y.

Mrs. Mary J. Colburn, inspirational speaker, will answer calls to lecture. Address Champlin, Hennepin, Co., Minn.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Brandon, Vt.

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill.

Mrs. A. P. M. Davis will answer calls to lecture. Address Box 1155, Bloomington, Ill.

Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston, Mass.

A. T. Foss lectures in Plymouth, Mass., during February; in Springfield, Mass., during March. Permanent address, Manchester, N. H.

H. P. Fairfield, trance speaker. Address drawer X, Berlin, Wis.

S. J. Finney lectures in Philadelphia, Penn., during March. Address accordingly, or Ann Arbor, Mich.

Mrs. Emma Harding can be addressed during March and April, care of A. Miltenberger, Esq., St. Louis, Mo.; in May, care of A. W. Pugh, Esq., Cincinnati, Ohio; also, care of Thos. Kenney, Esq., 50 Federal street, Boston, Mass.

Rev. S. C. Hayford will answer calls to lecture. Address, Girard avenue, R. R. Depot, Philadelphia, Pa., care of C. Mallory.

Lyman C. Howe, inspirational speaker. Address New Albion, Cattaraugus Co., N. Y.

Harvey A. Jones will answer calls to lecture on Sundays in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and the Reform questions of the day.

Moses Hull, 724 Jackson street, Milwaukee, Wis., will respond to calls to lecture, in any part of the United States.

Susie M. Johnson lectures in Cleveland, Ohio, during March; in Sturgis, Mich., in April. Address accordingly.

Mr. O. P. Kellogg speaks to the Friends of Progress at Monroe, O., the first Sunday, and at Andover the second Sunday of each month. Address, East Trumbull, Ohio.

J. S. Loveland lectures in Sturgis, Mich., during March. Address accordingly.

Dr. Leo Miller will answer calls to lecture Sundays within a reasonable distance of Chicago. Address, P. O. box 2325, Chicago, Ill.

A. L. E. Nash will answer calls to lecture and attend funerals, in Western New York. Address Rochester, N. Y.

Miss Sarah A. Nutt will speak in Lawrence, Kansas, one third; Topeka, one third, and Wyandotte one third of the time, for the present. Address as above.

Mrs. Kate Parker, Marengo, Ill., lectures on Spiritualism, and Political Equality for Woman.

L. Judd Pardee, Philadelphia, Pa.

Mrs. Lydia Ann Pearsall, Inspirational Speaker, Disco, Mich.

G. W. Rice, trance speaking medium, will answer calls to lecture Address, Brohead, Green county, Wis.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Selah Van Sickle, Green Bush, Mich., will answer calls to lecture in that vicinity.

Elijah Woodworth will lecture near Coldwater, in Branch Co., Mich., during January and February.

N. Frank White will lecture in Cincinnati, Ohio, during March and April; in Battle Creek, Mich., during May; in Oswego, N. Y., during June. Will answer calls to lecture week evenings in vicinity of Sunday appointments.

Mrs. S. E. Warner will lecture in Beloit, Wis., the Sundays of March and April. Address accordingly, or Box 14, Berlin, Wis.

N. S. Warner, trance speaker, will answer calls to lecture in Iowa. Address Woodbin, Harrison Co. Iowa.

E. Whipple. Address Sturgis, Mich.

E. V. Wilson speaks in Louisville, Ky., during March. Permanent address, Babcock's Grove, Ill.

E. Whipple will speak in Clyde, Ohio, March 10th; commence a course on Geology in Chagrin Falls, Ohio, March 6th; will speak in South Newberry, Ohio, Sunday, March 17th. Address, Sturgis, Mich.

Mrs. Alcinda Wilhelm, M.D., (Inspirational Speaker,) will lecture in the vicinity of Detroit, Mich., during March. Address, care of H. N. F. Lewis, Detroit.

A. A. Wheelock, trance and inspirational speaker, St. John's Mich.

Mrs. M. J. Wilcoxson will labor in New England, during April, May and June. Friends on the Springfield and Boston road, who wish to secure her services, please address immediately at Hammonton, Atlantic Co., N. J.

Mrs. Fannie Young, of Boston, will answer calls to lecture in the West this winter. Address 285 South Clark street, Chicago, Ill.

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