

THE SPIRITUAL REPUBLIC.

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DEVOTED TO RADICAL REFORM.

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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.

MAY LONGINGS.

BY FRANK A. MARSH.

O tempting May of sunset bloom!
I would that thou wert here,
With gardens filled with sweet perfume,
To give our spirits cheer.
Bright leaflets bound about thy head,
A chain of silver light
Wreathed round thy neck of rosy red,
To charm the star-lit night.
Far o'er the earth's cold, glistening cheek,
On forest, hill and pine,
Lamenting winds blow cold and bleak
From winter's sparkling clime.
But soon the storms will take their flight,
And flowers on sod and limb
Will bloom in yellow, red and white
Beside the brooklets rim.
Oh, may the fairest roses rest
A-smiling on their stems!
The pleasant land with green be dress'd.
As bright as emerald gems.
And by the brook that babbles by
The clover bloom in red,
To cheer the earth and bending sky,
The chilly winds instead.

AN ESSAY

BY H. H. MARSH

Read before the Chicago Free Conference, at Crosby's Music Hall, Sunday, May 10th 1867.

It is surprising how soon those styling themselves reformers are able to forget reform, and crystallize around any little advance movement they may have helped to rescue from obscurity or elevate into prominence.

That those accepting the proposition, that progress is nature's unerring law, should desire to make permanent rests, seems as strange as that he who has improved a single part of a machine, upon the construction of which much of the best mechanical talent of centuries has been concentrated, should imagine that he has reached perfection, or that his comprehension should amount to a thorough generalization of the laws, entering into the most economical expenditure of forces. Yet this condition is one as common as it is inexplicable. Unlike the traveller whose every step is a transient rest, we in the march of civilization are disposed to consider the last one so near a finality as to be but the smallest distance from absolute truth.

These thoughts were provoked into words by an attack made in this place by several parties upon a most liberal editorial entitled, "The Radical Wings," in a late number of the SPIRITUAL REPUBLIC; as also upon its articles in general, which were charged as being devoted with few exceptions to the investigation of social science problems, to the neglect of Spiritualism. What instigated this attack I care not to inquire. If it was jealousy of practical, social movements, its animus is to be pitied. If it was incapacity to comprehend the questions which underlie and make them up, then more the pity for the advocates of that philosophy who cannot see the natural results of their own propositions. Perhaps this tendency to crucify the offspring of our newly accepted truths, is one of the greatest proofs of our mental weakness, of our utter want of capacity to comprehend the infinite. This is said in no spirit of bitterness, but to deplore the conclusive evidence which proves that modern Spiritualists are as blind to the effects of their own teachings, as were even the disciples of Martin Luther or any of the other Protestant reformers. These did not see that while striking giant blows at the Romish Church, they were toppling the foundations of Protestantism as well. If we destroy more than we intend, it is equally true "that we build better than we know." The editorial in question took the broad position, that Spiritualism, like all other forces, has its conservative and radical sides; and that the radical, or practical, will here, as everywhere, overcome the nominal, theoretical half-faith, forever unproductive of results; that Universalism, Unitarianism, and Spiritualism are not, and cannot possibly become ultimates; but that the latter, like the former, is but a mere stepping-stone in the great highway of progress: that it is, in its pres-

ent phases, but a momentary resting place in the pathway leading toward the realization of human brotherhood: and that its errors, which are many, must as certainly be swept away, as those of Judaism, or any other religious conception. Like oft-recurring sunrise, now, after the long night of the dark ages, the beams of morning begin to streak across the horizon of the coming day, and we partially see what the inspired have, to some degree, always seen—the relations existing between spirit and matter; between the angelic life and the angel nature for a time incarnated in man. But here we fain would stop, and like easily pleased children, absorbed more by superficial phenomena than their underlying principles, waste our time in comparatively useless speculations, rather than grasp the practical power forming the subsoil of this display, and compel both to the highest of human uses. A few persons in this coming dawn discern more than sunrise. In it they see vegetable and animal life; attractions, repulsions, evaporations, storms, heats, frosts, and the stimulator of all those forces which go to make up ceaseless living change instead of dead inertia. In it they see the scientific co-operation of all forces, which scorns the idea of independent individualized action. In it they recognize another advent of the Christ principle of association—of the very Christ himself, whose former apostles intuitively over-leaped, at a single bound the field of metaphysical disquisitions, to embrace a practical Christianity. What they dimly saw, they tried to practice; no matter if the trial was premature, it still is a better evidence of their sincerity, than are the results of our barren philosophy. A few who mean human equality are now blamed by phenomenologists for looking through the telescope of faith in the direction of a partial socialism.

Christ's immediate followers at once accepted the conditions of absolute communism. They not only believed but were permeated with the idea that the good of the social body could not be subserved, except by rendering full justice to each one of its component parts. They really believed that if they left any to suffer, that by reflex action the misery thus negatively permitted must attach itself to those who falsely flattered themselves that theirs was a condition of financial prosperity.

Thus they believed, and acted in strict accordance with their belief, until the tide of competitive barbarism on every side began to neutralize the associative idea, and Christianity sunk back into the old savage individualism.

The same benevolent impulse, assisted by science and material progress, is again beginning to gain a better and surer foothold. This time intellect strengthens the labor of love, while the highest inspiration of the age seizes upon association as the only hope of continued progress. Without it none of the great enterprises of the age would for one moment be possible—what would be sheer impossibility to the individual, becomes the toy of great companies. In England, Cobden, and Bright, and Mill, hail it as the harbinger of "Peace on earth, and good will to men." Here, in America, Cary, years ago, proclaimed that the absurdity then called social science, based upon the principle of get-what-you-can, and keep-what-you-get, is antagonism and war, deadly strife combined with countless oppressions.

A host of followers are almost ready to bear aloft his trailing banner, with many bright, new stars added to its folds; and to defend it at any and all hazards. They perceive that individualism is selfish and devilish; that it is the plain and easy road to every kind of satanic deeds; also, that all civilization is the result of social arrangement; that the more tightly man is bound by the societary compact to all other men, the greater are his individual uses. The spirit world has constantly proclaimed this; yet, when a few write or talk of putting it into practice, are willing to associate with all liberalists, without regard to sect or name, to develop the Christ principle on earth, then they are assailed from within the reform ranks as specialists, and, if they happen to be Spiritualists, are branded as backsliding ones. While advocating a course of procedure sure to result in the greatest amount of education and Spirituality, they are accused of neglecting the Spiritualistic dogma.

If Spiritualism does not mean the renovation of all political and social life, as well as religious belief, what is the benefit to us that we believe more or less than our fathers? Belief is nothing unless it outworks itself into acts. Agitation, political, social or religious, is of no avail, unless it better man's physical condition. Perfect Spiritual perceptions are not the outgrowth of imperfect physical life. Spiritual pleadings, as means to divert attention from material wants and abuses, are about to be entombed with kindred paganisms.

Social Science will soon be acknowledged, what it is in

fact, the generalization, the recapitulation of all science. It bears the same relations to the isolated sciences, that the whole brain does to one of its organs. Have we in the realm of our education, astronomy, chemistry and geology? Does it embrace mathematics, morals, religion and government? Social Science is not one, nor a part of these, but comprehends them all, weaves them all into a unit, perfect and indivisible.

What is claimed for phenomenal Spiritualism is a speck on the ocean of thought, one star in the illimitable firmament. The effort to confine a journal and its readers to the mere facts of this intercourse, is as narrow and sectarian as ever were the peculiar doctrines of the Popes, of Whitfield or of Calvin. Sectarianism has forever been the perception of single truths, or a few imperfect ideas unconnected with other natural perceptions lacking the utilities of scientific adaptations. Spiritualism is no exception to this rule.

An eternal singing, according to the programme of an orthodox heaven, would not be a greater folly, than to make a perpetual study of Spiritual manifestations.

Man is made up of a great variety of faculties. If he exercise but one, or a few, he becomes weak and sickly; but if each is properly cultivated, he becomes in all respects a giant.

To see spirits, or to hear them communicate, all goes for nothing, if these do not bring us into practical relations with principles. Nonsense, vulgarity, or profanity, if spoken by them, are no less sources of vileness, than if produced in the underground dens of such Sodoms as New York and Chicago. What better is the Spiritual Philosophy than Romish or Protestant Spirituality, if it is not in every way to make us better men and women than results from their teachings? If it is not to aid us in revolutionizing the standards of religion, morals, governments?

No movement of the past, that did not take hold upon material forces, was ever worth the record of the historian. The ideal of the oriental civilization has always been a dreamy, misty, vague appreciation of undefined myths; hence with them, progress was impossible, as stagnation was inevitable. If we are to receive the new dispensation only as a sentiment, as means to self-gratification or power, then away with it as decidedly as any other form of selfishness. That any should receive it as an end is to be regretted. Nothing is useful, except as means to higher uses. Whatever is accepted, as an ultimate, becomes the engine of sectarianism, of ignorance, of persecution. Spirits predict the spread of the apostolic order, as shadowed in the brotherly love of co-operation. Shall our enemies, as is too often the case, be those of our own household? Shall Spiritism be mistaken for Spirituality, selfishness for Love, or license for Liberty? Shall it ever be said of us, as Christ said to the Jews, "I came to my own, and my own received me not, therefore turn I unto the Gentiles?" Is it possible that Spiritualism, after disintegrating the churches, will refuse to advance to the music of its own teachings? If so, then its mission is of all the most ephemeral, and better builders will rebuild upon our Babel foundation.

This embryo of radical revolution is no pastime, but is full of the most decisive and solemn meanings. The world has long dreamed of, sighed for, a millennium. Association is now beginning to be grasped by the intellect; when it is also espoused by the heart, then will that prophetic time be here. The second coming of Christ is no fable, no idle prediction; his principles must be infused into the world's acts. Away with any religion which is only a bald theory, which will not marry the highest comprehended science, that is not self-denying, or that is afraid to hitch its forces to political contests. If Spiritism had attained to Spirituality, there would be no shrinking from the right, through fear of its cost. Spirituality itself, up to this time, has been to a great extent a failure, because it has disdained to associate with each and all of nature's mental and physical forces. So far as it has been individualized, its earth-life has had all the weakness of a primitive cell, the incapacity of the savage. Marry to the mental and material, make a unit of what has heretofore been fragmentary, and our highest ideals will have a universal, world-wide representation. Common sense and science will live when all "isms" shall have passed away. The Christ principle, "Love one another," when practically applied, will govern the world, when selfish, isolated individualism shall have been gathered to the sepulcher of its savage fathers, who were too ignorant to know that unity is strength, or that love is prosperity.

Insult not another for his want of the talent you possess; he may have talents which you want.

For The Spiritual Republic.

FLESH DIET.

BY SETH PAINE.

If there was no "Board of Health" in Chicago, for stupid unthinking people to go to; and if there was a "BOARD" of almost any kind that knew what any board ought to know, to tell the people what a "board of health" ought to tell them, and what they ought to know themselves, and probably do, as well as the "board" knows, and what every man, woman, and child six years old and over, should know and shall yet know, viz.: that there is no greater source of ill health—cholera, scrofula, and every form of disease which afflicts mankind, than is the habit we have of eating the flesh of animals, especially the hog. Flesh diet is positively prohibited in the Bible and I can find no sanction for its use there any more than I can of slavery. Yet for money, slave-holders have always a priesthood base enough to find, for their master's "capital," plenty of evidence in the Book of Books to sustain and quiet them in whipping Uncle Tom to death: in buying and selling babies and whipping women for Christ's sake—Christ, to them, meaning money.

Any one who will look at the last two verses but one, of the first of Genesis, will find it all in a nutshell. It will be there found that the beast and fowl and creeping thing in which there is animal life, has rights as clearly defined as the rights of man, in this very matter of diet. He will find that man, as an animal, has no more right to eat any other animal, than to eat a baby, or a man or woman. He has no more right to kill an animal for food than to kill himself for others to eat, or kill his own child to eat himself.

What the Bible affirms, Physiology confirms. The writer was from thirty years of age to forty, without tasting flesh food of any description,—excluding fish as well as flesh and fowl. And to-day he thinks it just as necessary of eat opium, chew or smoke tobacco, drink whiskey or jager beer as to eat flesh—neither of which he does, or ever will. He is younger in every possible way now, than he was at thirty years of age.

Man is a spirit; and, if he wakes to consciousness of the fact, he will let go his animal nature quickly, and no longer require a Chicago Board of Health to tell him that such beef,—meaning dead oxen and dead cows; and pork—meaning dead hogs—as is sold in the Chicago markets, is mainly of cattle and hogs which are so injured in bringing them to Chicago, that they are unfit to send to New York or further east than Chicago, being cattle and hogs trodden down in the cars on the way here, full of fever and other disease.

The handwriting on the wall does not require a Daniel to interpret that Rinderpest, which has swept off whole herds and destroyed millions of dollars worth in England alone; Trichina, which has brought to the death-bed, in the most revolting and terrible agony, so many hog eaters in Germany and in this country; hog cholera, by which whole counties have been swept of swine; to say nothing of measles and scrofula, so universal that hardly can be found a sound man, woman, or child, not more or less affected. All these are their own interpreters, and cry aloud to mankind everywhere: "Flesh diet, and murdering your fellow animals, are weighed in the balance and found wanting."

The only way to avoid disease from flesh diet, is the same as to avoid the effects of whisky, opium, etc.—let it alone. As Moses said about the swine, Of their flesh shall ye not eat, and their carcass shall ye not touch; they shall be unclean unto you.

The only record of Christ's action as to hogs is, that, as soon as he got sight of them, the devil went into the hogs, and that they "ran violently down a steep hill and were choked in the sea."

As the record runs, the swine feeders, feeling as our men on 'Change most likely would, besought Jesus to depart out of their cousts, as he was interfering with their hog business.

It will be remembered that the Jews, who owned these hogs, were not swine eaters, but raised them to sell to others, it being forbidden by God to Jews.

The Jews claimed—as men of capital do—to be a peculiar people, and that, therefore, they had the right to do to others just the opposite of what they would have others do to them.

As things have turned, the Jews have proved a peculiar people. They have the credit, as a nation, of being more like men of capital than any on earth. There is this difference, however: our men of "capital" not only buy and sell, as the Jews did, but actually eat hogs. Hence, perhaps the origin of the saying—"They are meaner than the Jews."

Let butchery be done away, as it will surely be, and then comes the solution of several expensive questions in Chicago. One is the intolerable stench of a river reeking with animal matter from the slaughter-houses; and another, the horrible stench wafted from Bridgeport by every southern summer wind.

It is better to make one's self acceptable than to make one's self important.

LOST TREASURE FOUND.

BY W. H. C. HOSMER.

Forms are walking, voices talking,
Sounds by other ears unheard;
Loved ones greet me, dear ones meet me,
And my soul is wildly stirred.
Not illusion, nor confusion
Of a maddened brain I feel;
God has crowned them, I have found them,
And I long to share their weal.

She that bore me stands before me,
Luminous her features fine;
Pictures painted of the sainted,
Wear expression less divine.
Holds my Charley, pleasant parley,
With each blood-mark washed away;
Trills my daughter, sweet airs taught her
On the hills of endless day.

Nearer, nearer glides one dearer
Than immortal hope to me;
The charmed greeting of our meeting
Only eyes of angels see.
Soft caressing, like a blessing,
Hands of velvet press my head.
Son and brother, Father, Mother,
God be thanked! ye are not dead.

On their faces are the traces
Of the spoiler seen no more;
Brows are whiter, eyes are brighter
Than in mortal form they bore.
Earth-life ended, they have wended
Hither their mysterious way.
Heart-ache leaves me, nothing grieves me,
For the lost are found to-day.

SOCIAL AND POLITICAL REFORM.

"Thrice is he armed who hath his quarrel just—
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted."

THE EIGHT HOUR DISSIPATION.

A DIALOGUE FOR THE TIMES.

BY B. J. BUTTS.

The question whether a reduction of hours and dissipation are synonymous terms, may be illustrated by the following dialogue.

A Mr. Doubtful was traveling on foot at a distance from his extensive farm, and is represented as thus accosting his former hired man, who is sitting on the piazza of a neat little house by the way:

"Halloo! Mr. Hopeful, what are you doing here at nine o'clock in the morning?"

"Dissipating," said the man on the piazza.

"Ah! I am sorry for that; but it is just as I expected. You were a steady man when you worked for me."

"But I work for myself now, Mr. Doubtful."

"Yes; you look like it—sitting here reading the papers, as if you was the boss himself. Out last night at a ball, I suppose."

"Oh, no, Mr. Doubtful! I can't keep the run of balls since I have become an eight-hour man; nor patronize the liquor saloon."

"Ah, well! Reading novels, then, I expect. What paper is that—the Ledger?"

"No; this is the *Daily Evening Voice*, published in Boston."

"The daily what?—the Daily Vice, did you say? I thought we had weekly vices enough, without any dailies. A daily novel, I suppose you mean; I reckoned there would be one out by this time."

"Well, it is rather novel, Mr. Doubtful, but scarcely more novel, or a more able friend of the people than the SPIRITUAL REPUBLIC, of Chicago. Ain't you a Christian Spiritualist?"

"I don't go for mixing Spiritual with earthly things, Mr. Hopeful. What books are those on the settee?—Scott's Novels, or Dicken's, I imagine?" continued the inquisitor.

"Oh, No!" replied Mr. Hopeful; that is the 'Science of Society'; that is 'A Reduction of Hours, an Increase of Wages,' in twelve lectures; that is 'Mill on Liberty' and that is the 'Social Science Review.'

"Gracious Peter!" exclaimed Mr. Doubtful. "Then they don't allow novel-reading here?"

"Yes, indeed! We have any quantity of novels here; but then, I don't read them much. The fact is, that since I have stopped working ten hours a day, I can't find time to devote to 'light literature.'"

"But you find time to sit here all the forenoon, I should judge."

"That is true, Mr. Doubtful, but I was up at 5 o'clock this morning, and mowed six acres before breakfast."

"Zounds! Well, of course that is a whopper, anyhow, for it used to take you ten hours to mow one acre, when you worked for me."

"But you forgot that I work for myself, now, which makes a difference."

"Yes, I know it makes a difference where a man works

by the job, and wants to get through; but I work for myself and hire, too, and I don't mow half an acre a day."

"But you don't mow by steam, Mr. Doubtful, which is another item of difference."

"Steam! Oh! then you are working for a great farmer who employs machinery."

"No, not so very great. Wouldn't you like to walk over the premises?"

"Well, I don't know but I would, seeing you have plenty of leisure. But what sort of contrivance was that which I saw by the road as I came past the carpenter's shop?"

"That? That is a second hand mowing machine."

"Ah! Then that is what you mowed your six acres with."

"No, not exactly. I have got out an improvement on that machine; I laid it aside because I couldn't afford to use it."

"Indeed! Then that was a dead loss to the owner himself."

"Oh, no, not necessarily. That wouldn't be a bad machine for you, Mr. Doubtful, as you seem to be rather behind the times; you can have it for half-price, and it will save you a great deal of expense in the end."

"Yes, but it would throw my old hands out of employ, and I always said that would be a cruel thing for men who have stood by me so long, and are so poor." (?)

"And yet, you did not shed tears when I left you, Mr. Doubtful."

"No. Well, you know we couldn't have a hired man talking eight hours to the help—especially in haying-time, when showers are coming up. Things must be attended to in season."

"That is true; and so you must excuse me, Mr. Doubtful. The hay I mowed this morning must be raked up."

"Yes, I see; it looks lowery; it must take you some time to rake up six acres."

"O no! I and my boys can do it in a few minutes."

"Gracious! Then you have got a raking-machine, too," exclaimed the old farmer. "But where is your boss, Mr. Hopeful?"

"He is the man you are addressing, Mr. Doubtful."

"Ah! indeed; that's curious. Then you own this little place. How did that come?"

"That came by invention, Mr. Doubtful."

"Oh yes; I see. Then you left me to contrive?"

"Oh, not at all. I contrived to leave you."

"Yes; well, but you invented these machines yourself, I suppose—and sell 'em?"

"That's the general understanding, whenever a farmer is in want of one."

"Well," said the old employer, doubtfully, "I've a mind to try that second-hand one; that is, if you can wait a spell for pay."

"All right, Mr. Doubtful; you can try it, and if you don't like it, you may bring it back. But you will need a rake also."

"Ah! yes; well, I may; one expense brings another."

"And saves another, too, Mr. Doubtful."

"Well, I'll think on't. But it will turn lots of my help out of business; that's clear."

"Oh no; you needn't waste your sympathy in that way. I am in need of more help to build these machines, and you may send on your most expert men. But they must be law-abiding citizens, and must work but eight hours a day, unless they work for themselves. Once out of the long-hour harness, I am bound to keep out."

"But I've got men from another State, who wouldn't serve you at all if they couldn't serve ten hours."

"Very well; we have started a Reading-Room in this place, and, after their eight hours' labor, they may serve two hours in reading, 'as if they were the boss himself;' and I will pay them for ten hours."

"Ah! there is the rub, Mr. Hopeful. How can you do that and compete?"

"How? Easily enough. By sale of my second-hand mowing-machines."

And so Mr. Doubtful departed, quite well convinced that his former hired man was as free from dissipation, and had about as good possession of his mental faculties, as his former employer.

Hopedale, Mass.

SNARLING.—The way not to be healthy or happy, is to keep up an incessant snarling. If you want to grow lean, cadaverous and unlovely, excite yourself continually about matters you know nothing about. Accuse other people of wrong doing incessantly, and you will find but little time to see any wrong in yourself. We wish here and now to inform all men of irritable dispositions, that they will live longer if they only keep cool. If such men want to die, we have nothing to say; snarling will kill about as quick as anything we know of.

Amos Lawrence said, when asked for advice—"Young man, base all your actions upon a principle; preserve your integrity of character, and in doing this never reckon the cost."

VOICES FROM THE PEOPLE.

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

FROM G. B. STEBBINS.

EDITORS SPIRITUAL REPUBLIC: I have just read the questions of Truman Beeman to Seth Paine, in regard to the exact meaning of his statements touching a woman's right to choose the father of her child. Mr. Paine is the person who could best answer those questions. The editorial reply may be a statement of his views, or may not, but I must say frankly, I cannot accept it. I am dealing with the character and tendency of the views of marriage and divorce expressed in that article, not with motives or intentions.

Suppose we go back to a time when there might have been but one pair on this wide earth; of course they married themselves, for there were none to act with, to consult, or to be affected by their action, and if they separated, it was their own work for the same reason. But in time, the earth's inhabitants increased and stood in varied relations to each other. For the common good it became necessary they should make known these relations, and systematize public plans for the use, disposal and transfer of the products of their industry; hence, grew up laws for the regulation and record of commercial transactions, the marriage relation, &c., &c.

These laws were far from perfect, but were the outgrowth of multiplied relations and intercourse. Let the civilized world seek, for a single year, to carry on its beneficent work of the interchange of commodities, the keeping up the duties and relations of employers and employed, and all else involving concert of action and mutual justice, without some recording, defining and public statement of these affairs, and there would be "confusion worse confounded."

The common sense of the human race will save us from such disaster; but instead, we shall reform these needed regulations, and fit them better to the common weal. Marriage is the most important of all human relations, not only to the married pair, but, through its consequences and influences, to society at large. In its highest sense, it is a sacrament of kindred souls; but souls and bodies are linked together in this life, and the impulses of the one control the functions of the other.

Shall persons marry with no public recognition of the fact? Is not such recognition demanded by universal justice? Is it not right that society should know who are married and who are parents of the children in the homes of this world? There can be only an affirmative answer to these questions. In this State, persons can marry themselves in the presence of witnesses; elsewhere, more may be asked; but everywhere is the definite, public recognition of the fact. This is not legal tyranny, but wisdom, justice, and all legiance to what is best and purest in us, demand such recognition.

If the common sense of the world asks that agreements touching labor or the transfer or transit of property be kept inviolate until annulled in some way which shall be well enough understood to answer the ends of order and justice, far more must it be that this most important contract shall never be violated by the assumption of other marital relations without any definite and public statement of the fact; hence, whatever the law of divorce, or if parties have the same freedom to separate as to marry, there must be some public statement of such separation to meet the demands of justice, order and purity.

It is true that, in its deepest sense, marriage would not and could not ask for divorce; but in the realization of that divine ideal, in the most perfect future we can think of on earth, the wedded pair in the beauty of their love and the breadth of their wisdom, would say to the world "know us as husband and wife." The great want is light, which shall lead all to love both wisely and well, and save domestic trial; but, from low ideals, from want of mutual knowledge, from crime or weakness come these sad failures in this great reaching out for wedded love. Let us be clear in statement. The ceremony or declaration made at the wedding hour, is all we can know of the spirit or intent of the parties. They say they are married, and society takes them logically, at their word, and justly holds close to the fact. If the marriage prove a delusion it is sad indeed, for them; but when they decide to dissolve it, society claims, with equal justice, that the fact of such dissolution be made known.

I do not raise the question as to the causes for divorce, but simply say: let it be open to the sun, not done in that darkness which guilt seeks, and from which purity turns away.

I conclude that marriage must be publicly known and the parties must keep from all marital relations with others so long as their contract is before the world, and that divorce must be just as publicly known. All marriage and divorce laws, differing as they may in other respects, agree in this demand for publicity, which is not tyrannical, but just and should be sustained by all true men and women.

I welcomed THE REPUBLIC, as did many others, with the hope we should have breadth of view, earnestness of purpose, and clearness of moral perception and statement.

It has done well, but if it is to advocate theories and practices which will put promiscuous mating and doubtful parentage in place of that higher purity and wisdom we need, its light will become darkness, and its path downward.

ROCHESTER, N. Y., May 5th.

REMARKS BY SETH PAINE.

If G. B. Stebbins is a Spiritualist and he is speaking from a Spiritual stand-point, then why does he cite the world and its ways as a model of excellence? Is Spirit knowledge to Mr. Stebbins nothing, or is it everything? If everything, then let him exclude the law of animalism and keep it in the background. If nothing, then let him cease teaching that thing, and indorsing orthodoxy in the next breath. His whole point is whether marriage shall be made public or not, and in what way. He says the law—what law?—has for ages sanctioned this. Has not the same "law" sanctioned slavery—crucified and hung John Brown? Does not the same law he is appealing to, license in Chicago three thousand grog-shops and tolerate houses of ill fame to match them all? The very breath of his argument, if such it may be called, is tainted with lust, by which I mean mere outward or animal life.

EDITORS NOTE: The difference between Mr. Paine and Mr. Stebbins seems to be this: Mr. Paine ignores entirely the law by which the surface of things is regulated, as between men. Mr. Stebbins recognizes the law, if measured and administered by common sense. Mr. Paine recognizes the law of force, whether of State or national authority, oppression and wrong, as inseparable. Mr. Stebbins thinks equal liberty and greater purity would result from an acknowledged societal regulation of marriage. Mr. Paine does not.

For our own part, we deem the present law regulating marriage, as absolutely arbitrary, having no actual foundation in principle, nor recognizing the natures of men and women. Society everywhere, silently or otherwise, demands reform in this direction, and the utter lack of integrity, in legislation as well as in private life, glaringly apparent, testifies that there is great wrong somewhere.

While we thus affirm that we have no confidence in the present marriage system as enforced, it does not follow that all system must be ignored, and that riot and unbridled passion would follow.

We are for liberty and order, neither of which exists or can exist in society as it is, law confined. It follows then that we are for social reform; peaceably, quietly, wisely if possible; if not thus possible, then we welcome the inevitable revolution, that will for a time defy peace, quietness and order.

We are fully impressed with the sacredness of marriage, and the social responsibility assumed therein. We believe that the universal prostitution practiced in and out of present legal marriage, utterly ignoring its sacredness, is society's greatest curse, and we question whether the present system, or no system, would cause the most misery.

Now what do we ask? 1st, we ask liberty commensurate with the individual and social responsibility involved in marriage. 2d we ask order, and such human regulatory measures as will not conflict with Spiritual growth by chaining a live spirit to a dead compact. There is no objection to a requirement that every marriage or divorce be made public, providing it be not more than a person's life is worth to be known as divorced; providing a crushing stigma be not forced upon a person for doing an act of unquestionable right.

We do not understand that this is advocating "promiscuous mating or doubtful parentage, in place of that higher purity and wisdom that we need," but rather, seeking to prevent the promiscuity and lust which now thrive, by making it possible for the higher and nobler convictions of men and women to find expression. If we are wrong, we are ready to be instructed in the better way. Something must be done, is being done, and it will be far better for those who have thought on this subject to speak out, utter their freest thought, than to wait for the tempest to burst in its fury. A skillful operator can direct a given quantity of electricity, but he cannot manage a thunder storm, nor control a tornado; no more can human wisdom control social revolution, when once inaugurated, among people uninformed or careless of causes and consequences.

GOD AND IMMORTALITY VS. IF.—Think of standing on the hill-top in the breezy morn, and watching while the curtain of the mists is rolled away, leaving the landscape open to your sight, and there asking yourself, "Is there a God behind these glorious scenes?" and being forced to answer "there is, if Moses wrote the Pentateuch." Think of going out at night under the stars, and saying as you watch their ordered pomp; "There is a God, there must be, if the Fourth Gospel is the work of the disciple John." Or imagine yourself standing over a little baby's grave, your own little baby's, if you can bear the thought, and crying out, "My child still lives, if Jesus broke from the embraces of the tomb!" In all these cases what an inverted pyramid your faith would be. It would be Atlas with the world upon his shoulders; the weight of all the weightiest questions in the universe poising itself upon an if.—J. W. Chadwick in June Radical.

For The Spiritual Republic.

AN EVENING WITH HENRY SLADE.

BY EMMA TUTTLE.

Premising that this is not a "puff," being written without the request or knowledge of the gentleman whose name is in my caption, I wish to relate a few incidents which may be interesting to those who turn to philosophical demonstration for proof of the truth of Spiritualism.

At present our physical mediums are closely scrutinized and unhesitatingly tested. We have been duped too many times to lay caution aside and trust implicitly to human honesty. Where we dreamt it reigned, we look to find only an usurper on the throne, and a disordered kingdom. Truth goes about naked, while Falsehood flaunts in her stolen drapery; and, knowing this, honest Spiritualists everywhere have resolved not to be deceived by appearances.

The circle of Spiritualists which Mr. Slade met in the parlors of Maj. J. E. Marsh, of Milan, O., were not of the most sanguine stamp; and, furthermore, they had "done" H. M. Fay not many weeks ago, and were, perhaps, less so on that account.

A circle of probably ten was formed around an ordinary-sized dining-table, and all the manifestations were done in a strong light. I was seated next to the medium, and had every opportunity to examine every move.

First came the raps, on the chair of the medium, the table, the slate. A pencil was placed on the slate, from which Mr. Slade broke a small piece—not much larger than a small shot, and placed it on the slate, removing the large pencil. With his right hand he held the slate directly under and against the leaf of the table, and "Good Evening" was written on the upper side of the slate; or, to be more explicit, the writing was performed between the upper side of the slate and the table, when they were held closely together, and the hand of the medium was in sight. A skeptic suggested that perhaps the writing was done on the under side of the slate, and then it was turned over when taken out. This was not the case, as I observed particularly, and the slate was taken out as you would take out a drawer, and was not turned. Besides the manner of writing, the names written were good tests of themselves.

The accordeon was played while Mr. Slade only held on to the wood at the bottom of the instrument. "Sweet Home" was executed so tenderly that it seemed more touching than ever before to me. Now, it is possible to produce sound with the instrument by shaking it about; but you all know a tune could not be played with no visible hands on the keys, unless by immortal fingers.

My handkerchief was lying in my lap, from which place I had just missed it, when the medium jumped and said, nervously, "Something went up my pant-leg. Take it away!—what is it?" A gentleman present assisted him to get out the foreigner, when it was found to be the handkerchief I had just missed. A laugh, of course, followed this feat. Some one present wished the thing repeated, and the handkerchief was taken as far as the medium's foot, when he protested that it should not be repeated, and the spirits desisted. Other things of interest occurred, but I have already said enough to make you know that there are genuine physical manifestations yet produced, and in the light, so that eyes may see, notwithstanding we have had the sorrow of learning that some we had blindly trusted were trickster, if partial mediums.

May the angels aid and bless our mediums as they are true or false to our Divinity, Truth, and our dear Henry Slade with the rest.

THE religious impulse of the time seems to be to throw away whip, and sword, and banner, even. No more long processions. No more great "Captains of Salvation." God has finished with us as babes. He will no longer hold us up but is withdrawing all outward supports. He does not now seem to say, "This is my beloved son;" but "These are my beloved principles, my well-considered laws." It leaves us in bewilderment for the time being. It puts us on hard fare. But it is the fresh start of the race for greater power and nobility.—Radical.

THE most any man has to do is to utter his convictions. These will bring what they are worth. If much obloquy, that is as good as anything else. It has even been pronounced a 'blessing.' It can be made such by good temper and patience.

ENTHUSIASM for a person has no such grand control of a man as has enthusiasm for an idea. The masters have all been led by ideas, the disciples by persons. The master 'takes a bee line for the cross,'—the disciple forsakes him.

TO PROTECT SHEEP FROM DOGS.—If sheep are kept in the same lot with cows or fat cattle, no dog will disturb them. As soon as the dogs approach the sheep, they run to the cattle, who drive off the dogs. A farmer for thirty years in Shelby county, by adopting this plan, never lost a sheep by dogs, although in the same night the same dogs killed sheep on farms north and south of him.—Exchange.

THE SPIRITUAL REPUBLIC.

CHICAGO, JUNE 15, 1867.

PUBLISHED BY THE CENTRAL PUBLISHING HOUSE,
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idea, or genius of the great Spiritual Movement."

TO POSTMASTERS.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each \$3.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

TO OUR PATRONS.

Persons sending post office orders, drafts, etc., are requested to make them payable to CENTRAL PUBLISHING HOUSE.

In changing the direction, the *old* as well as the *new* address should be given.

In renewing subscriptions the date of expiration should be given. On subscribing for the *REPUBLIC*, state the number of the paper at which you wish to commence.

OUR AFFAIRS.

Our readers were informed last week of the derangement of our affairs in this Institution, and no doubt witnessed palpable evidence of the same in the condition of the *REPUBLIC*. The heat of friction has somewhat subsided, but we are not yet recuperated sufficiently to appear in full, as heretofore; therefore we deemed it best to issue, for the time, eight, instead of sixteen pages of matter. We present this, not as an end, but an expedient necessary for the time being, and shall at the earliest possible moment announce our return to the regular order of things again.

We regret this interruption, as one almost always does the turmoil of the world, but we confidently ask the indulgence and co-operation of our readers, trusting that more good will come from the revolution in which we are engaged than harm from the delays and annoyances incident there to. If we do not print as many words, we hope to give an equal amount of gold distilled to finer proportions.

By the way, our affairs bring to our minds freshly and with renewed vigor our unswerving conviction that *any* degree of wrong or injustice is sure to breed revolution, if left to take root in the affairs of men. The logic of *essentials* will express itself in the outgrowths of the same. We've always had a man-ish composition room. No woman could enter there with the intention of working. She was kept out by *rule*, not our rule, but by Union rule, which was permitted, and if permitted encouraged. Why permitted, do you ask? On our part for the same reason that Abolitionists "permitted" slavery, under protest; because we inherited it from our predecessors and were obliged to endure what we couldn't cure in a day or a week. We made haste slowly and met "compensation" face to face at last, as we expected to. Sometimes we query, as to the measure of wrong to be compensated by the infliction of death. Our nation harbored injustice many years. Behold the infliction, not yet fully passed, and it will not pass until the line of injustice is measured back to the establishment of the simple right that should have been when the government was founded. If our nation lives it will be because justice and liberty can be wrought out of it, and secured to men and women; and no half-measure will put off the eternal requisition of God. The Government, and the people are under mortgage seal to do right, and foreclosure is more sure than if the deed were held by Shylock.

Our hope and trust are always inspired by this great security in the Constitution of Things; for, come what will we see the way to some greater good.

There never has been a time, in this era, when the methods of living and doing were so severely questioned and tested, as now. The moral sense revolts against all forms of wrong, until politics, theology and society in all of their relations, are under conviction, and "What shall I do to be saved," is the common cry. Of course there's but one means of salvation, viz.: DO THE RIGHT. Oh! there's the rub; and yet it is the only remedy in the heavens above, or on the earth beneath. Politics, now a means to frame iniquity into law, and prevent justice and the simple ways of wisdom, must be shorn of its duplicity, knavish use, and made indeed the "Science of Government"—*must*, we say; and the eternal decree of progress is, "Woe to him who says it shall not be." Commerce and labor systems must co-operate with brain and muscle in the establishment of simple and exact justice, and just as sure as there is Principle in the nature of things, destruction awaits those who resist and cleave to the present competitive system. Society, now a conglomeration of disjointed parts bound together as by bands of iron, must be unbound, given room to feel itself and be felt, even though the proprieties be offended; and, following this, there must be growth from within; combinations made from interior promptings, not from external calculations alone. And religion prostituted to theology, must be enlivened to a holy desire that shall lift us up, and concen-

trate all our energies to the accomplishment of divine use.

Now we know that these are general sayings, but we know, too, that they can be reduced to specific proportions and applications; and the things above all others required to accomplish this are, 1st, less pride in the stability of outer things; 2nd, more devotion to the inner life; 3rd, less self-consciousness; and 4th, more pleasant, cheerful yielding, not to wrong, but to the rights and manners of others. Upon these four points pivots very much of the weal or woe of human nature; therefore, it will be better for all if they square themselves, not with the usages, customs and present methods of society, but with the eternal requirements of the Higher Law by which we are related, first, to the whole, second, to the parts, and last and least to ourselves.

Well, dear readers, we shall construct our outer means with all possible haste, promising that as we build we shall know only persons, not men or women, and we hope that in thus building we shall be able to do much more, in time, than as though we had run in the rut made by competition, and secured only by urging self-interest against the world.

FREE RELIGIOUS ASSOCIATION.

On the 30th ult. the Conference of Free Religionists held its sessions in Horticultural Hall, Boston, Mass., as per call previously issued. The meeting was organized by the choice of Rev. O. B. Frothingham, of New York, as President, and Miss. Caroline Severance as Secretary.

Rev. Henry Blanchard, of Brooklyn, N. Y., formerly a Universalist, Mrs. Lucretia Mott, of Philadelphia, Pa., of the Quaker Society, Hon. Robert Dale Owen, Spiritualist, Rev. John Weiss, Unitarian, Mr. Francis E. Abbott, Col. T. W. Higginson, Ralph Waldo Emerson, Oliver Johnson and others addressed the audience on subjects embracing the interests of free thought in Religion. At the afternoon session the following form for association was presented by a committee appointed for that purpose:

1. This Association shall be called the Free Religious Association—its objects being to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit; and to this end all persons interested in these objects are cordially invited to its membership.

2. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relation to other associations. Any person desiring to co-operate with the association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote; provided, that those thus entitled may at any time confer the privilege of voting upon the whole assembly on questions not pertaining to the management of business.

3. The officers of the Association shall be a President, three Vice Presidents, a Secretary and Assistant Secretary, a Treasurer and six Directors, who, together, shall constitute an Executive Committee, entrusted with all the business and interests of the Association in the interim of its meetings. These officers shall be chosen by ballot at the annual meetings of the Association, and shall hold their offices for one year or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between two annual meetings.

4. The annual meeting of the Association shall be held in the city of Boston on Thursday of what is known as "Anniversary Week," at such place and with such sessions as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment at such times and places as may seem to them desirable.

5. These articles may be amended at any annual meeting of the Association by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

These articles were discussed by Rev. Mr. Conner, Rev. A. B. Olcott, Mrs. Lucretia Mott and Mr. F. B. Sanborn, after which they were adopted unanimously.

The following Board of Officers were elected for the ensuing year: President, Rev. O. B. Frothingham; Vice Presidents, Robert Dale Owen, Isaac Ames, Lucretia Mott; Secretary, Rev. W. J. Potter; Assistant Secretary, Rev. Rowland Connor; Treasurer, Richard P. Hallowell; Directors, Isaac M. Wise, Frank B. Sanborn, Edward C. Towne, Charles K. Whipple, Mrs. Ednah D. Cheney and Miss Hannah Stevenson.

TROY LYCEUM.

The Troy, N. Y. Lyceum gave an exhibition on Wednesday eve, 5th inst. The *Troy Times* of the 6th says: "The entertainment given last evening for the anniversary exercises of the Children's Progressive Lyceum, at the Griswold Opera House, was largely attended, and passed off to the entire satisfaction of all present. The grand opening march was one of the finest spectacles ever witnessed upon the stage in Troy; and the tableaux revealed a master hand in conception, the blending of colors, &c. It would be invidious to particularize where everything connected with the entertainment was so admirably carried out. Our Lyceum friends may well feel proud over the results of their first exhibition."

The poor man's purse may be empty, but he has as much gold in the sunset, and as much silver in the moon, as the millionaire.

THE SPIRITUALISTS' CONVENTION.

In answer to the call issued by Dr. Gardner, the Spiritualists held a Two Days' Convention in the Meionaon, Boston, Mass., on Thursday and Friday, May 30th and 31st. The meeting organized by the choice of Andrew T. Foss as President; Rufus Elmer, of Springfield, Mrs. Sarah A. Byrns, East Cambridge and Isaac C. Ray, of New Bedford, Vice Presidents; L. B. Wilson and Geo. A. Bacon, Secretaries; John Wetherbee, Treasurer.

The hall was crowded day and evening, and, we are assured, the proceedings were characterized by complete harmony, and deep, earnest feeling.

Among the speakers present were A. J. Davis, Miss Lizzie Eaton, J. M. Peebles and R. T. Hallock.

Prominent among the subjects for discussion was the Free Religious movement reported elsewhere. Robert Dale Owen having delivered a discourse setting forth the facts and philosophy of Spiritualism, before the Free Religious Association, was followed by Rev. John Weiss, who rejected in toto the statements of Mr. Owen. This very naturally elicited comment, and though we have no full statement of the case, we infer that there was little, if any, unity of action between the Radicals and the Spiritualists as a body.

GOD AND ANGELS WITH US.

We know our readers will congratulate us, as we certainly can them most heartily, that God and good angels have come to our aid, and that at the latest hour, when it seemed darkest, the sun has burst upon us in meridian splendor.

We have made arrangements to insure promptness to the hour in the future issues of the *REPUBLIC*. We are in the full tide of successful experiment in our Co-operative Printing business, and are placed beyond doubt, in the future, where no combinations or "strikes" can affect us. We have fought the good fight, and have kept the faith.

Wisdom's battle is begun,
No arm shall furl our banner
Till the victory is won.

PERSONAL.

Mrs. Ernestine L. Rose and Susan B. Anthony, delivered Woman's Rights addresses before the Spiritual Society at Dodworth Hall, on Sunday morning, June 2d.

Lucy Stone and H. B. Blackwell have returned from Kansas, where they delivered forty-five addresses each in a campaign of forty days. They met everywhere crowded and very enthusiastic audiences, and return confident that both Manhood and Womanhood suffrage will be triumphantly guaranteed in Kansas at the November election.

J. G. Fish, the able lecturer on the Spiritual Philosophy, has removed to Hamonton, N. J., where he can be addressed by those who desire his services.

G. B. Stebbins, of Rochester, will speak in the church at Gasport, N. Y., on Sunday, June 16th, at half past ten A. M.; and at two o'clock P. M., in the Christian Church at Orangeport, about a mile and a half from the former place.

Miss Sarah A. Southworth, the young and gifted authoress, passed to the higher life, very suddenly, from her father's residence in Quincy, Mass., on Thursday forenoon, May 30th. Miss Southworth was a finely developed medium, and a firm believer in Spiritual Philosophy.

Dr. E. Sprague, of Schenectaday, N. Y., who has been West in Kansas, Nebraska, and Illinois for some months called at our office this week on his way to Wisconsin. He reports a great deal of interest in Spiritualism and free thought generally.

John Stewart Mill has moved, as an amendment to the Suffrage Bill before the English Parliament, that the word "man" be omitted and that "person" be inserted, thus making no distinction of sex. Mr. Mill in a long and very able speech argued the right of woman to the ballot, equally with man. There are many members of Parliament in favor of the amendment, and it is thought that it will prevail.

Henry R. Freeman of Milwaukee will sail for Europe this month. Mr. Freeman is an Englishman by birth, and returns, after a residence of many years in this country, to visit the friends and the scenes of his early life. He was one of the early pioneers of Spiritualism in Wisconsin, and has, perhaps, devoted more time and means to its advancement than any other man in the state, and still he is full of enthusiasm, willing to give of his means or apply his energy for its success. Mr. Freeman goes to Europe only for a visit, and we bespeak for him a hearty welcome by the English Spiritualists, and a pleasant sojourn with them.

Dr. O. W. Holmes receives a severe castigation at the hands of the *Boston Recorder*, which declares that his course towards the Orthodox clergy in his new novel, *The Guardian Angel*, is intending "to destroy the confidence of the younger members of their flocks in their sincerity, and thus weakening their influence for good."

Efficiency does not depend solely on capacity, but in part also upon energy.

NOTICES AND REVIEWS.

THE MAGIC STAFF, by A. J. Davis. Published by Bela Marsh, Boston, 1867. Price, \$1.75. Postage, 25 cents. For sale by the publisher, and at this office.

The eighth edition of this wonderful and very interesting book has just been issued. We doubt if there is another work extant that so plainly illustrates, by events and actual proveable experiences, the workings of one's inner life, as does the Magic Staff. It is a faithful record of Mr. Davis' wonderful life, from destitute, ignorant childhood to wise, far-seeing, useful manhood, a process of education as pleasant and cheering, as it was, and is, unusual. In the perusal of this work, persons may see the possibilities of human nature, and gather means for new and grander inspirations than have heretofore blessed them. As one life may be to another, helping it, so this book is to the careful, thoughtful reader.

THE JOURNAL OF SPECULATIVE PHILOSOPHY.—Vol. I., No. 1 is before us; edited by Wm. T. Harris, St. Louis, Mo. Box 2,598. Price, \$2 per volume of four numbers each. Not less than one volume, nor more than two, will appear during the year. It is intended as a vehicle of translations and original articles that will best promote the interests of Speculative Philosophy.

The present number contains a Review of Herbert Spencer, an "Introduction to Fichte's Science of Knowledge," "Bernard's Essay on Hegel's Aesthetics," "Raphael's Transfiguration," "Introduction to Philosophy," "Seed Life," "Schopenhauer on Immortality," "Goethe's Theory on Colors," etc., etc.

This journal contains sixty-four pages, usual magazine size, of neatly printed matter, and we doubt not will prove an acceptable visitor to the rooms of the thoughtful. Send to the editor 50 cents for a single copy, and peruse its contents carefully.

SENSE AND NONSENSE.—A new book by S. M. Landis, M. D., of Philadelphia, Pa. Handsomely bound in cloth, 600 pages. Price \$2. For sale at this office.

Contents:—Part I.—Sense and Nonsense in Relation to Body and Soul Doctrines. Part II.—Sense and Nonsense in Relation to Popular Civilization and Normal Naturalization. Part III.—Sense and Nonsense in Relation to Church and State. Part IV.—Sense and Nonsense in Relation to the Scientific Explanation and Inspiration of the "Holy Bible." Part V.—Sense and Nonsense in Relation to Diseases, Drugs, Medicines, Doctors, Preachers and Lawyers. Part VI.—Sense and Nonsense. Miscellany, and Full Contents of the Last Part.

This work is well written, the various statements of Sense and Nonsense being put in opposition, thus rendering the intention of the author unmistakable. In his own characteristic way, the author imparts much useful information on the several subjects treated.

EDITORIAL NOTES.

We learn that at the close of Mr. A. J. Fishback's discourse in Fond du Lac, Wis., a few Sundays since, a Catholic Priest stepped upon the platform to defend his Church from the arguments presented against it. He was handsomely replied to by Mrs. Jennie L. Hildebrand, a trance speaker of Fond du Lac, who showed that the Catholic Church was not, as claimed, the only way to salvation, or Catholic Priests the only true mediums.

A paper shell boat has been invented by Elisha Waters & Sons, paper box manufacturers, of Troy, N. Y. The boat is about thirty feet long and weighs forty pounds. Experiment has proved that it is perfectly safe, and in all practical respects better than wood. It is lighter, stronger, and costs less.

The manufacturers are already building other boats to order, and it is quite certain that paper boats will at once become the pets of boating clubs. We can't say how long before some "crazy" person will start from America in a paper boat and arrive in Europe perfectly "sane" to be feted and feasted for his genius, and daring. Perhaps, E. Waters & Sons, can tell.

G. T. Higley, writing from Ashland, Mass., says, a society corresponding with the suggestions of J. B. Harrison, in his late letter in the REPUBLIC, has been organized in that place. The society aims to secure addresses from every class of minds, not excepting the most conservative. These addresses are followed by discussions. A Reading Room has been opened and the foundation laid for a Free Library. Work in every practical direction is contemplated.

Dudley Willetts, of New Boston, Ill., writes us an encouraging letter on the prospects of the times for reform. He thinks the Northern capitalist now sustains precisely the same relation to the laborer, as the Southern capitalist did seven years ago. Another "firing on Sumpter" may result as disastrously.

We call the attention of persons wishing information concerning equipments for Children's Progressive Lyceums, to the advertisement of Elisha Waters & Sons, of Troy, N. Y.

Messrs. Waters are true friends of the Lyceum cause and will in every possible way assist those engaged in the good work.

PROGRESS OF EVENTS.

Senator Waite, of Sturgis, Mich., writes us that though there was little direct effort to secure Universal Suffrage before the meeting of the Constitutional Convention, yet there is ground for hope that the question will be submitted to the people. Petitions are being diligently circulated throughout the state and several of the leading journals, among which are the Detroit Advertiser and Tribune, Detroit Post, Kalamazoo Telegraph, Grand Rapids Eagle, Flint Globe, are fearlessly advocating the measure.

Friends, agitate, agitate. Better late than never. Michigan ought not to be behind in matters of so much consequence.

At the late Anniversary of the New England Anti-Slavery Society, Stephen S. Foster introduced a resolution, declaring the right of suffrage a natural right, to be exercised irrespective of sex as well as of color, and that, consequently, not only black men, but black women and white women were entitled to exercise it.

A correspondent, in the Anti-Slavery Standard, says: "This proposition expressed, without doubt, the settled belief of a very great majority in the Convention; but it was contested and voted down, after a long debate, on the ground of inappropriateness to an Anti-Slavery platform."

What is the trouble with the New England Anti-Slavery people? Do they propose to liberate slaves and then because some of them are women deny them means of self-protection? Is it improper to affirm natural rights to women in an Anti-Slavery Convention? Lightning ought to crystallize as soon as Abolitionists forsake Principle on the plea of propriety. We are ashamed of the above named transaction if correctly reported.

COL. E. D. TAYLOR & SON.

For over thirty years has our acquaintance with Col. Taylor been of the most intimate character. In every capacity he has proven an honorable, straight-forward man, filling public and private stations with credit to himself and fidelity to the people.

He is president of the Northern Illinois Coal Mining Company at La Salle, and with his son has the largest coal yard in this city.

We commend all our readers to their advertisement in another column, and can assure them of fair and liberal treatment.

STERLING P. ROUNDS.

For over a quarter of a century, S. P. Rounds, now of the firm of Rounds & James, has been the leading printer in Chicago. As his name indicates, he is a sterling man; and no better printer has ever seen daylight in the Northwest. Prompt, honest, honorable, he makes no contract not to be fulfilled, and everything he does has the impress of a master mind in his profession. Having at command the largest office in the city, the above qualifications indicate to our readers where to get the best kind of work done.

WM. H. EDDY.

Who has not heard of Horse Eddy? He is a most wonderful man. All the Eddys, whom we ever knew, are. But this Eddy beats all the Eddys in this world of eddies. Always on the whirl, he is rightly named—an eddy indeed. There is nothing he does not understand; nothing he cannot do. He buys everything under the sun, as our readers will see by his card in another column.

GROVE MEETING.

The First Spiritual Society of New Boston, will hold a three days convention, commencing Friday evening, June 28, 1867. There will be basket dinners Saturday and Sunday.

Good speakers and mediums will be present.

A general invitation is extended to all, and a good time expected.

New Boston is on the Mississippi river, sixty miles below Rock Island and twenty-five miles above the Oquaka junction C. B. & Q. R. R.

Friends who contemplate meeting with us, particularly lecturers and mediums are requested to correspond with the undersigned.

Friends arriving will repair to the Myers House, where the committee will meet and appoint them places.

By order of the Committee,
R. S. CRAMER, Cor. Sec.

TWO DAYS' MEETING AT STURGIS, MICH.

There will be a two days' meeting held at the Free Church in Sturgis, on Saturday and Sunday, the 22d and 23d days of June. Services to commence at nine o'clock A. M. The friends of free thought are invited to attend.

By order of the Executive Committee.

Read not books alone, but men; but above all read thyself.

Custom is the plague of wise men, and the idol of fools.

SPIRITUAL MEETINGS.

The Children's Progressive Lyceum holds its session at Crosby's Music Hall every Sunday, at 10:30 A. M. Free Conference in the same place at 1 P. M.

On Sunday evening, June 16th, Dr. Leo Miller will speak at Crosby's Music Hall. Seats free. All are invited.

It is proposed to engage Mr. Miller to lecture each Sunday evening in the above named place until further notice and all who are interested in the maintenance of these lectures are requested to be at the Conference Sunday P. M. and the meeting Sunday evening, that necessary arrangements may be made.

THE LITTLE BOQUET.

This excellent paper for children and young men and women, and Advocate of the Children's Progressive Lyceum, published semi-monthly, by the Central Publishing House, Chicago, Ill., at \$1 a year, deserves the attention and support of all liberal minded people, and especially of officers of the Lyceum. It is at present being issued at less than cost, and needs a large increase of subscribers. It is ably edited by Mrs. H. F. M. Brown, and whoever subscribes for it will find in it just what is needed for the times.

For The Spiritual Republic.

SOUL READING OF SETH PAINE BY JOHN M. SPEAR.

MRS. C. H. SPEAR, AMANUENSIS.

Taking Mr. Paine's hand and passing into the trance condition, Mr. Spear said:

"This is a mind that passes with wonderful celerity from the abstract to the concrete. It hardly needs deliberation in the ordinary sense of that term, because it catches things by flashes, and when the flash has done its work there is, as it were, a sediment left, out of which there come practicalities. So what to some minds seem unlikely, if not quite impossible, to this mind is a verity. There is also an immense amount of the directive power. In a work broad enough with persons and opportunity enough, he can direct and lead on to victory. If he gets a little checked in his path, he feels disturbed for a time, but presently gets quiet, becomes balanced and presses on.

His mind is wonderfully consecutive; can connect event with event, narrative with narrative, principle with principle, method with method, and while others are thinking of doing, this gentleman does. It is necessarily what is called a mind of progress, stretching from the past into the extreme future, and that which is thought to be visionary to most persons may be reality to this mind.

If a storm is coming he can be, and has been forewarned of it, whether it appear in the natural, mental, or moral world, and he gets his loins prepared and girded up for the struggle before it comes.

The probability is that this is one of the sincerest minds that can be found; seeking in sincerity to do the right thing in the right time, and the best for parties all concerned. He likes to know of genealogy—the history of persons—where born, what they have done and what they contemplate doing.

He is a great admirer, almost a man worshiper, admires persons who can strike out an individual path differing from most others around. His philanthropy has no bounds—he would die, if need be, to save the life of a pig, because of the intensity of his love for all things that have life or useful properties.

He has many of the elements that belong to the Huguenots—the fire, firmness and zeal of that class.

As respects finance, currency and all that sort of thing, 'tis but play for this cast of mind.

He belongs to the true commonwealth. He wants all the world to come in to that commonwealth so that each man, woman and child, should have her or his proportion of the wealth of a time.

His power of expression is often marked, and he speaks and writes far beyond himself from an inspiration which flows to and through him.

There stands behind him a person, very tall, wears a buff vest, an olive brown coat with bright buttons—wears small clothes, white silk stockings, and shoes with large silver buckles. He has a small blue eye, marked penetrative powers, a pleasant, yet firm and determined countenance. He is influencing this gentleman to enter upon certain forms of labor which have not been made known to the public mind. He wants, as it were, to see things put together, very much as the lady puts her beads upon a string, link with link, and his mind is, therefore, being turned in that direction; and it is desired that he bear a name suited to the work opening before him—and he shall be called "The Combinationist," because of his combinative power which shall, as it were, weld people together, and they shall have a common interest.

He will ere long require a season of repose—need to be by himself, and impressions will come to him of direct steps to be taken to best do his work.

He needs the best of female influences to give him spirituality, and bring him into the most felicitous condition for the labors which are his.

A CARD.

To my many highly esteemed friends in the great West and Northwest, Greeting:

The Cause which you and I so much love, demands that I sojourn for a season, perhaps for the residue of my earth life in this city—Washington, D. C.. Many thanks and blessings for your great kindness to the pioneer while laboring for eight years among you. My P. O. Box is No. 607, or Room 45, Department of the Interior.

Still yours for Truth and Humanity,
JOHN MAYHEW.

BUSINESS NOTICES.

THE MACHINE FOR MISSIONARIES.—As everybody knows, there is but one Sewing Machine sufficiently simple and reliable for the use of Missionaries; and that is the Willcox & Gibbs.

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NOTICES OF MEETINGS.

NEW YORK.—The Society of Progressive Spiritualists has leased the Masonic Hall, a large and beautiful edifice, No. 114 East Thirteenth street, between Third and Fourth avenues, where they will hold meetings every Sunday, at 11 A. M. and 7 1/2 P. M., Dr. H. B. Storer, 370 Bowery, Secretary.

The Children's Progressive Lyceum will meet in the same hall every Sunday at 9 1/2 A. M., P. E. Farnsworth, Conductor, Mrs. H. W. Farnsworth, Guardian.

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.

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.

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

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 "Harmonial 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 Greenwood Hall, corner of Sixth and Vine 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.

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.

BROOKLYN, L. I.—The Spiritualists and Friends of Progress hold regular meetings in Cumberland Street Lecture Room, between Lafayette and DeKalb avenues, every Sunday at 3 and 7 1/2 P. M.

GALESBURG, ILL.—The Friends of Progress meet every Sunday at 11 A. M., and 7 1/2 P. M., in Olmsted's Hall, next building west of Galesburg House, third story.

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.

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.

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 1/2 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 Sanson street Hall are now held at Washington Hall, corner of Eighth and Spring 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.

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

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.

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.

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.

Dr. E. B. Holden, Inspirational speaker, will lecture in Moriah, N. Y., June 18th; Schroon, 23d; Potsdam Junction, 30th; Norfolk, July 7th; West Stockholm, 14th and 28th; Fort Jackson, July 21st, Aug. 4th. Permanent address, North Clarendon, Vt.

PUBLIC REGISTER.

We insert in this department the names of those whose address is an item of public interest.

- Rev. Orrin Abbott. Address Chicago, Ill.
- Rev. Adin Ballou, Hopedale, Mass.
- Mrs. H. F. M. Brown. Address drawer 6325 Chicago, Ill.
- B. J. Butts. Address Hopedale, Mass.
- Warren Chase. Address 544 Broadway, New York.
- Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.
- Prof. J. Edwin Churchill. Address Pontiac, Mich.
- Mrs. Eliza C. Clark. Address care of Banner of Light office.
- Dr. James Cooper, Bellefontaine, O.
- Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.
- Mrs. Laura Cuppy's address is San Francisco, Cal.
- Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.
- Mrs. A. P. Davis, 273 Tenth street, Louisville, Ky.
- Dr. E. C. Dunn. Address Rockford, Ill.
- Rev. James Francis. Address, Estherville, Emmet co., Iowa.
- Isaac P. Greenleaf. Address Lowell, Mass.
- N. S. Greenleaf. Address Lowell, Mass.
- S. C. Hayford. Bangor, Me.
- J. B. Harrison, Bloomington, Ill.
- W. H. Hoisington, lecturer. Address, Farmington, Wis.
- Lyman C. Howe, trance speaker, Clear Creek, N. Y.
- Charles A. Hayden. Address 92 Monroe street, Chicago.
- S. S. Jones, President Illinois State Association of Spiritualists. Address, Room 12, Methodist Church Block, Chicago, Ill.
- Mrs. Emma M. Martin, Inspirational speaker, Birmingham Michigan
- Dr. Leo Miller, box 2326, Chicago, Ill.
- Anna M. Middlebrook, Box 778, Bridgeport, Conn.
- J. L. Potter. Address, West Salem, Wis.
- Moses Hull. Address Hobart, Indiana.
- Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan
- Austin E. Simmons. Address Woodstock, Vt.
- Mrs. Fannie Davis Smith, Milford, Mass.
- N. B. Starr, of Cincinnati, spirit artist, can be addressed at 158 Blue Island avenue, Chicago.
- Hudson Tuttle, Berlin Heights, Ohio.
- A. B. Whiting, Albion, Mich.
- Henry C. Wright. Address care Bela Marsh, Boston.
- Lois Waisbrooker can be addressed at Union Lakes, [Rice Co., Minn., care of Mrs. L. A. F. Swain, till further notice.
- Frans H. Widstrand, Communist, Monticello, Minn.
- F. L. H. Willis. Address, P. O. box 39, Station D, New York City.

Dr. H. P. Fairfield will answer calls to lecture. Address Quincy, Ill., Drawer 2179.

Dr. John Mayhew, President of Washington Group No. 1, of Progressive Spiritualists, and Sec. of N. G. R. Association. Address, Box 607, Washington, D. C.

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DRS. H. P. FAIRFIELD and J. A. DAKIN. The most reliable and successful Clairvoyant Seeing and Magnetic Healing Physicians of our day, have opened an office in Quincy, Ill., where they will examine and prescribe for the removal of all diseases, by letter and a lock of hair. Terms one dollar and two three-cent stamps. Address Dr. H. P. FAIRFIELD, Drawer 2179, Quincy, Ill. [24-2t*

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And truth is governed by fixed law!
Alas! that Crows cry “crawl! crawl! crawl!” [17-6t

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