

THE SPIRITUAL REPUBLIC.

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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."

"OLD TIMES."

BY B. F. TAYLOR.

There's a beautiful song on the slumbrous air,
That drifts through the valley of dreams;
It comes from a clime where the roses were;
And a tuneful heart and bright brown hair
That waved in the morning beams.

Soft eyes of azure and eyes of brown;
And snow-white forehead are there;
A glimmering cross and a glittering crown,
A thorny bed and a couch of down,
Lost hopes, and leaflets of prayer.

A breath of Spring in the breezy woods,
Sweet wafts from the quivering pines—
Blue violet eyes beneath green hoods,
A bubble of brooklets, a scent of buds,
Bird warbles and clambering vines.

A rosy wreath and a dimpled hand,
A ring and a plighted vow—
Three golden links of a broken band,
A tiny track on the snow white sand,
A tear and a sinless brow.

There's tincture of grief in the beautiful song
That sobs on the slumbrous air,
And loneliness, felt in the festive throng,
Sinks down on the soul as it trembles along
From a clime where the roses were.

We heard it first at the dawn of day,
And it mingled with matin chimes,
But years have distanced the beautiful lay,
And its melody floweth from far away,
And we tell it now, Old Times.

For The Spiritual Republic.

SPIRITUALISTS' DECLARATION OF PRINCIPLES.

BY J. J. EDWARDS, M. D.

In the SPIRITUAL REPUBLIC the standing quotation heading the first page, reads thus:

"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."

How many are intelligent enough to apply this grand philosophy? Christ in his teachings constantly reiterated the phrase "He that hath ears to hear, let him hear." He was then appealing to the intelligent few. Then, before then, and now, esoteric teaching was, and is, reserved for the initiated few, and exoteric, or rough information, had been meted out to the ignorant masses.

As yet, these "writings" are a sealed book to all but the esoteric few. It is the destiny of the present age to open up this book to the exoteric masses, and thus put the final seal upon Republican progress; for an ignorant mass must always succumb to an intelligent few.

As yet these esoteric teachings have been mostly confined to the rich. They were conveyed in dead languages, or mystified by the use of technical terms and phrases derived from the dead languages, and published in costly folios, or taught in such expensive colleges and universities, that none but the rich could obtain them or afford the long time and much money necessary for learning the classic languages, so called, which was a necessary preliminary to the study of this esoteric knowledge, so far as that knowledge has yet gone.

All this has been part of God's great scheme of progress, and was as necessary then as it is now necessary that the mass may know all that has hitherto been confined to the few. Steam, electricity, and the progress of science, have thrown down this barrier.

These cosmical, or world's "writings" must be read and expounded to the masses. There must be one grand series of lectures showing each of the pages of this great "Book of Nature," astronomical, geological, geographical and physiological chapters, showing the wonders of the universal law of progressive development as exhibited in the universe, the world and man.

When this is done, the masses will know that all things work upon one universal law of development; that all existences are parts of progress, and that unchangeable laws which also govern this change itself, make everything a

necessary condition which no human or other power can alter. They, it, all, are "clay in the hands of the potter"—the Omnipotent, Omniscient, Omnipresent Power.

And these teachings must be accompanied by such diagrams, maps and apparatus as will make them intelligible to every degree of age and intellect; and either free to all, or at such a price as all can pay.

When this is done, the foundation stone will be laid for a "Spiritual Republic," and without such a foundation, such a Republic can never be attained.

The way is now prepared for the second part of this communication. In the SPIRITUAL REPUBLIC the editorial page is headed with that comprehensive "Declaration of Principles," which was uttered at the National Assembly of Spiritualists, and reads thus:

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

The Spiritualism of to-day is not the Spiritualism of the fanatic or bigot. All is progression, and, as is said in an editorial of May 11th, quoting from Bishop Jame's address to the Methodist Conference: "You cannot reach people by such sermons as were preached ten years ago." So the old modes of teaching Spiritualism will no longer be effective.

Upon the foundation which has been designated in the first part of this communication, you must go on building your superstructure until the Spiritualism which has resulted from the gradual development of all nature's attributes crowns the whole.

As the universe, as the world, and as man develops and progresses, as science opens up to man his relation to all existence, and his particular attributes to each other, so will the views of his Spiritual nature enlarge and beautify, and a new era of hope and happiness be unfolded to him.

But, although man's Spiritual nature is his highest development, still it can only rise proportionately as the other—the physical, the mental, the moral and the social—elements of his nature are developed as a substratum, and as an accompanying growth of the Spiritual. A debased physical condition, an ignorant mental, or a perverted moral, or an unhappy social condition, can never be conjoined with a high Spiritual development, despite the ignorant teachings of those who preach "ten year old" sermons.

There must be a series of lectures to the masses, first, upon

THE PHILOSOPHY OF SPIRITUALISM.

Showing how the human being is progressively developed; by what laws he "thinks and feels and has his being." The phenomena of physical manifestations, and of Spiritual manifestations must be analyzed and compared. Modern science must be brought to bear to find the relation of physical and Spiritual man to nerve force, odyllic force and Spiritual condition. The facts of ancient and modern manifestations must be analyzed and compared; put into tabular, chronologic form, analogously and comparatively with human progress generally, and the accompanying human and local geographical facts compared.

The general laws of man's physiology must be shown by diagrams and preparations, and thus prognostications drawn of his future progress.

THE RELIGION OF SPIRITUALISM

Must be shown to be in accordance with the laws of all other developments, and that it is the last and highest conception of the universal idea of worship; and further, that it is in accordance with the "New Philosophy" of the nineteenth century. It is a "ten year old" preaching, to teach that religion and science are antagonistic. The true road to the True Religion is along the tracks of science. The preacher and the teacher must no longer be separate beings.

The history of the progressive phases of religious development, and its exact relation to the improved physical and enlarged mental and social relations of the human family, will point incontrovertibly to the high Spiritual condition which is to mark the latter portion of the nineteenth century. As science is further developed, the human mind becomes both more exalted and more humbled; it has higher and nobler Spiritual aspirations, and is more humble before that God whose wondrous works are comparatively unknown until science lifts the veil.

THE HYGIENE OF SPIRITUALISM

must also be taught, both theoretically and practically. For how many years were all astronomical calculations made upon the belief that the earth was the center of the sun a satellite. And yet, although the facts were inverted,

the ancients made pretty close approximations when foretelling the astral movements, and in sailing their ships certainly they had to use artificial adjuncts—cycles and epicycles—still, they did their best in accordance with their knowledge of science as it was then developed to them—they could do no more.

As with Astronomy so with Therapeutics. Healing can only be exercised in the same degree as the properties and qualities of humanity are developed to us by the progress of knowledge. When the physical conditions are the prevailing aspect, then physical remedies are indicated; but when, ultimately, the aspect is mainly Spiritual, then Spiritual treatment will be used—and in the transition state a mixed one.

The past history of religion is also the history of Therapeutics, for in the early times the priest and the mediciner were one. When there was little knowledge, and, consequently much superstition, fetiches and charms, incantations and prayers, were relied upon to heal, and the use of heat and water were only looked upon as adjuncts in the cure.

When Christ, his disciples and others, eighteen centuries since, used the hands for the cure of diseases, it was looked upon as a charm, as a miracle, and as such fell into disuse for many centuries, except in a few, comparatively, isolated cases; and it was not until the last few years that science had developed the facts by which it could be proved that the slightest touch or breath produced a measureable impression upon the human organism; that it was, indeed, a magneto-electric operation.

The masses of the people must be taught the differences and the uses of magnetism, electricity, galvanism and odylism. This would appear to be an overwhelming undertaking, but when all the dead-weights of the dead language technicalities are removed, and it shall be practically taught in accordance with the improved modes of object-teaching, such a power will be given into the hands of the multitude, instead of being confined to the few, that we shall soon see great strides in hygienic progress. And not only that, but the knowledge of the elements of this God-given power being in the possession of greater numbers, we shall make many more discoveries of the uses of this, as yet, little known power, great and magnificent as are the operations that science has applied it to during the last few years. Doubtless, ere long, it will be the principal source of heat, light and motion, as well as of health.

Man is a compound being, and in all cases and phases must receive compound treatment. His diet, his clothing, his location are as much a part of Therapeutics as any other curative means. Christ, who was, doubtless, a member of the society of Essenes—the then principal recipients of the advanced knowledge of those times—we see by the record, occasionally used medicaments as well as magnetism. In many cases water treatment was, and will be, as essential as manipulations.

There is no doubt in the writer's mind, that the drug treatment, the water-cure, manipulations, the movement-cure and the electro-magnetic treatment, are merely various means of creating one or another of the modes of electric action, and that the "New Philosophy" of the last few years will soon prove this, and enable us scientifically to direct our treatment with greater accuracy, according to the particular circumstances of each case.

Man is as yet only just emerging from barbarism—great, in his ignorance, as he prides himself to be. If "three score years and ten" be the allotted time of man's existence here, why then, these barbarians kill nine-tenth of the human race before their time. The Republican Spiritualist's mission, it would appear, is to lead the van, and to show how, by improved educational and social arrangements, man can be sufficiently developed to bide his allotted time here, as well as to be better fitted for the time to come. If the Spiritualists are not developed, as a body, for this, then it is not their mission; but whether they are or are not, the progress of events will soon determine, for they, or some other organization will be pushed forward to fulfill God's laws of progression by the inevitable force of necessity.

THE SOCIOLOGY OF SPIRITUALISM

Is what concerns man in his sojourn here. Spiritualism without Socialism is but a Barmecide's Feast. When that great and good man, Robert Owen, of New Lanark, made the so-called civilized world vibrate in its length and breadth, twenty or thirty years ago with Socialism, he failed in his ultimate, practical efforts—as the writer now knows—because he ignored one of the main elementary conditions

of human nature, that is, the Spiritualistic. And those persons who consider that Spiritualism can be made the leading principle of the world, separate and apart from Socialism, will find nothing but bitter disappointment. Will they not learn from past history? Have they not yet learned that when Poor Laws were established, that is, when the Spiritual and the social principles were divorced—the Pope's dominions trembled under him; that he retains his seat at the present time with the greatest difficulty, and that his power is fast crumbling away?

The rights of labor must soon be as sacred as the rights of free thought, and free speech. Do these sectarians suppose that the emancipation of the West India blacks, of the negroes of our Southern States, of the serfs of Russia, and of the slaves of Brazil, were accidental circumstances falling out by chance? They have yet to learn that there is no chance; that coming events cast their shadows before; and that although they may hold on to their sectional Spiritual belief, and to their individual dollar, the progress of machinery and intelligence will soon emancipate the producer from the thralldom of capital and interest.

The teachings of Christ—the Essenian and the son of the carpenter—were in advance of his times. Let us compare his two texts with the two which are the standing texts of the "SPIRITUAL REPUBLIC." In Matthew XXII. 37-40 it is written thus:

37. "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. "This is the first and great commandment."

The first text of the SPIRITUAL REPUBLIC is identical in spirit. It must be repeated here, it will bear repetition.

"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."

When we read and understand God's "writings"—the "Bible" of Science—we are worshiping God with "all our hearts, and all our souls, and all our minds." An ignorant man cannot worship. He may fear, and hope, and venerate, and so may, and do, the lower animals. But when we see God in his works, and read his "writings" by the light of science, then we worship, and with such exalted feelings that we become God-like ourselves.

The second text of Christ is contained in the two verses following those above quoted. The two texts are Christ's "Declaration of Principles."

39. "And the second is like unto it, Thou shalt love thy neighbor as thyself.

40. "On these two commandments hang all the laws and the prophets."

The second quotation from The SPIRITUAL REPUBLIC must be here again repeated. And why not? Christ's words are repeated, or rather parroted, millions of times, although not felt, or comprehended, once in each million.

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

Again these second sections exhibit identity in spirit. It is a spirit common to all lovers of humanity. Horace, shortly before Christ taught, wrote, "I am a man. I think nothing which pertains to humanity is foreign to me." It was the outgushing of love from the heart of a so-called heathen.

How can a man "love his brother as himself" while he holds the anti-Christian—the Mosaic—doctrine that man forms himself to be what he is; and can alter his feelings, his belief, and his actions at will? How can a man "love his neighbor as himself" while, if a producer, he sees the capitalist rolling in wealth, and, perchance, in dull times, his own children dying of cold and hunger? Or how can the capitalist "love his neighbor," when he considers himself robbed if he have to put his hand in his purse and part with some of his dollars to save these little ones from starving, although, perhaps, he might expend those dollars in luxuries for his own children which would still further enervate and debilitate them? The priests have told them that kings, and nobles, and rulers were to be bowed to, and obeyed. The rich were taught to believe that they were of a superior race, and that the poor were not "men and brothers," but merely made to labor, that the rich might live in luxury and idleness. How could the poor man love his poor neighbor, for his neighbor was likely to compete with him in his labor, and get the wages upon which he depended to feed his little ones.

Until within the last few years labor could not produce enough, with all the then available skill, to provide necessary comforts for all; therefore, that the few should live in luxury the many had to live upon an almost starving pittance. The rulers and the capitalists manipulated the currency, and aided by the priests thus kept the masses in slavery.

But the true Christianizers have arrived at last. Thanks to Watt, Caxton, Arkwright Stephenson and the host of mechanical and scientific master minds of the last fifty years. The producers, by the aid of machinery and science applied to agriculture and manufactures, can now produce more than the comforts and luxuries of all the inhabitants of the civilized world would require. It required two millenniums instead of one to inaugurate the commencement of Practical Christianity.

At the present time, the only limit put to productions is by the jugglery of the capitalists in allowing no more to be produced than suits to give them the largest interest upon their capital. The laws of capital being so arranged by the rulers generally, that when more articles have been produced than they consider is beneficial to their currency monopoly, they stop the labors of the producers, and thus the very abundance brings starvation; and those who produce it, although some of these very products would feed and clothe them, must go cold and hungry in the midst of this abundance which they have themselves produced, that their master, the capitalist, may put more money in his chest, and thus increase still further his means of oppression.

Are the Spiritualists prepared to solve the question of equitable production and distribution? It must shortly be solved by them or others. The working masses, when they make their strikes for an increase of wages, it would appear, are only governed by their instincts; they do not see that they are now struggling for a larger share of the increased amount of productions which the recent growth of machinery and science has enabled them to produce. The strife now is whether this increase shall be divided between the employers, the capitalists and the landlords, or whether the laborer shall be an equitable participator in the profits.

Unless the movement be developed into a systematic protection of labor, the capitalists will even more divide them, break up their now strong phalanx, and devour them in detail. The capitalists are united, experienced and cunning.

The Republican Spiritualists should at once prepare the way to establish factories and, perhaps, fisheries and mines upon associate principles; but not upon the idea that every man is to be his own master from the beginning. "Order is heaven's first law," and few are yet far enough progressed to be a "law unto themselves."

LIFE ASPIRATIONS.

BY MRS. EMMA SCARR LEDSHAM.

CHILDHOOD.

Oh! Oh! what a world is this!
What a beautiful, wonderful place!
And they say it round like a marble is,
And rolls on nothing in space!

And the great, white moon turns summersaults too,
Though she looks so grave and still:
And the stars follow suit in their play-ground blue
And tumble with right good will.

Oh! I can't understand though hard I've tried,
'Tis the greatest puzzle I've found,
Why things don't fall off from the under side,
If this world of ours be round.

And how they measure the miles in space,
And the size of the planets vast,
Oh, Knowledge will lead me a pretty chase,
But I mean to win her at last.

The moon soars up through the darksome night,
(What a glorious kite she'd make!)
And I see a star, like a dew-drop bright,
Close following in her wake.

O moon, my hopes soar higher than you,
And my dreams are far more bright.
Come Manhood and give me the power to view
The things now beyond my sight.

YOUTH.

Now, hurra, hurra for pleasure!
Fun and freedom without measure;
Joy lead on, thou art a treasure
Growing dearer every day;
My dull college-life is ended,
Learning's book-wealth is expended,
And by tutors unattended
Henceforth I'll pursue my way.

Lofty sky with rose hues glowing,
Warm June winds around me blowing,
Mighty river grandly flowing,
Towering rock and waterfall,
Sunbeams 'mong the blossoms tangled,
Earth with stately flowers bespangled,
Sweet bird voices never jangled,
How I love, enjoy you all!

Nature, let my ardent spirit
Thy true majesty inherit,
That I soon may justly merit
Human love and human praise;
Great good thoughts within me glowing,
Great good deeds would fain be sowing,
To be ready for the mowing
In the coming autumn day.

MANHOOD.

Now I stand on fame's high summit
Where the eagles only dwell,
Gazing on the sun that o'er me
Swingeth like a burnished bell;

Listening to the stormy plaudits
Of the crowd beneath my feet,—
Earth is won, and Time is conquered,
Thus my triumph is complete.

"Warrior, statesman, scholar, poet,
Great in all, forever reign
In the nation's heart and story."

Loudly rings the grand refrain.

World, O, world, why idolize me
When I nothing care for thee?
Get the back, my hopes are centered
In the far Eternity.

There is Love, and Truth, and Virtue,
Peace, Content and Happiness,
Things we dream of here, but know not,
There our yearning souls shall bless.

I will follow, thee, Ambition,
Lead on quickly, I would fly
To the regions of the sinless,
To my home beyond the sky.

OLD AGE.

O, my children, my kindred, draw near,
That no word from my weak lips be lost,
For the call of the angel I hear,
And Death's river by me must be crossed—
Death's river by me must be crossed
Ere the light of the morning appear.

You all stand round in silence and tears,
While I in my gladness would sing
Of the melting of Time's frosty years,
In the beautiful sunlight of Spring—
In the glorious sunlight of Spring
That illumines the happier spheres.

Joy, joy! I may now put away
This age crumbling ruin of earth,
This body, long given to decay,
And prepare for a loftier birth—
A higher, a holier birth,
Into regions where Truth holds her away.

With the eyes of my soul I discern
The loved ones who entered before,
Through the mystical gate of the sky,
The gardens that I shall explore—
That I shall with rapture explore;
O soul, loose thee quickly and fly!

Fly, fly to the beautiful arms
That are stretched to enfold thee in bliss,
To the love that all evil disarms,
To the spheres whose superlative charms
Are barely foreshadowed in this—
Are scarcely conceived of in this.

Painesville, O., June, 1867.

"SHUT HER OUT."

BY MRS. C. H. DALL.

In receiving lately a letter from a distinguished French author—Madame Sirault—I was struck by the following sentence: "Every career from which woman is steadily repulsed by men, is by this fact alone, marked with the seal of death. The very repulse stigmatizes it. Man may not be conscious of what he does, but the career which is too vile for a woman to enter, has outlived all chance of reform and must perish with its abuses."

And, heroic as this statement may seem to you, it is a simple statement of fact. Can man demand of woman a higher purity, a more ideal Christian grace than the letter of Scripture, than the Spirit of Christ demands of man himself? "Be ye, therefore perfect, as your Father in heaven is also perfect." That was the clear command laid upon the simple fishermen, upon Luke, the physician, and Matthew the publican, as well as upon Martha and Mary. The world's eyes are slowly opening to the need of a pure life in men, and it helps to show men what they ought to be, when women knock at the doors of their workshops and insist on entering.

"What," says the soldier, "must my sister follow me to the field, to take this blood-stained hand; to see me decked in the spoils of fallen men; or hunting unprotected women till they fall senseless on the bodies of those they loved?"

"Shut her out!" cries the minister of state, "Shall my sister see these hands, dripping with blood-money, bribed by a slave power, or a party interest, signing papers that condemn children yet unborn to the miseries of hopeless war?"

"Shut her out!" cries the advocate, "I am preparing to defend this man for luring helpless innocence to the brink of hell, for building up a fortune on dollars wrung from starving women, for putting a bullet through his brother, because he did not live a life purer than his own."

"Turn her out!" cries the judge, "She heard that railroad company offer me a bribe. She caught a whisper just now from the husband of yonder outraged woman. She will hear the liquor dealers counsel. Turn her out!"

"Turn her out!" says the physician, "Shall she hear me jeer at what she deems holy? Would you have her grow shameless also?"

"Turn her out!" cries the priest, last of all, "Polemics and theology have no charms for her. She will rather ask, why not rather do justice, and love mercy. Turn her out."

"Turn her out," and in the shudder which creeps over him while he speaks, man sees not only how tender, and strong is his love for the sister that hung on the same maternal bosom, but he sees also what the gospel without and the gospel within demands of the son no less than the daughter of God. *The College, the Market, and the Court*

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."

SOCIAL RECONSTRUCTION.—NO. 4.

BY J. R. INGALLS.

Among the many obstacles to an equitable system of co-operation, and to social well-being, there have been enumerated the influences of the family, lack of education, disorganization of labor, involving poverty of production, &c. If, however, we follow each of these influences back, we shall find that they have their origin in the class prerogative which law and custom still award to selfish greed and lust of power. The family, for instance, is belligerently selfish, because only by being so can it maintain its position and secure its members against the aggressive competition caused by the unequal laws and barbarous rules of commerce, which award wealth in possession, but plunder it in production.

With education it is still the same. Men are educated with reference to using their strongest powers to secure advantages over the weak and ignorant. Wealth gives unlimited leisure and means of education; poverty denies both. To educate men out of selfishness, it is necessary to take away the stimulants to avarice on the one hand, and discouragements to labor on the other. With respect to organizing labor, the same principle applies. If we are to continue the present system of distribution, holding out to greed the promise of the highest rewards, and punishing the laborious with poverty, care and shame, then we have labor too much organized already, and we should hail the present or even worse anarchy of labor as the most hopeful indication of progress. It has been said that the production of this country averages only thirty-four cents to each person per day; and this is given as a reason why so many are poor. This is not the true reason. Even with this small sum, if the poor were provident and the rich just; or rather, if distribution were equal, and that amount were expended in a wise and careful manner, none would suffer absolute want. But when distribution is of a nature that allows one man to receive and spend the share of one thousand, it is plain, I should think, to the stupidest brain, that the thousand must experience want and poverty, no matter how meagre or how great the average production. If a lack of organization of industry was truly the cause, then in England, where the average production is nearly double that of this country, and where many industries are far better organized than here, there should be a corresponding disproportion of poverty. But what is the fact? Why, England is the very country brought forward as illustrative of the evils of our present social and commercial system. No. Unless we begin with adopting an equitable system of distribution, we shall only increase the disparity between rich and poor, the more we organize labor and increase production. And any scheme of organization which does not come out square on this prime question, will only prove "a snare and a delusion" to working-men and women. This prime question settled, the rest will regulate itself. When it is known that honest effort only can in any case receive compensation, and that the laborer is secure forevermore in the product of his industry, then there will be no difficulty in forming industrial armies, and wielding the combined force of society against any obstacle to human progress and happiness. I like the quadrille better than the military squad as an illustration of what organization and system can do; the ball-room better than the battle-field. The quadrille is formed not by forced consent, but with voluntary eagerness. To the sound of music it passes through successive maneuvers and changes. There is no lack of inducement for each to do his part well; there is no crowding out of place in a well conducted ball-room, for each has equal right and opportunity. It is because of this, that there is no surfeit of pleasure, and no poverty of enjoyment brought together in painful contrast. Once in a rude village inn, I was present at what was called a ball. In it places were held by a sort of "feudal tenure," that is, the parties (or rather, the gentlemen) first in place had the right to name their successors. As there were more dancers than places, of course some had to stand and look on and take their chance through various kinds of intrigue and chicanery of getting a place at all; thus the quiet and well disposed parties obtained little or no opportunity for the pastime, while the rude and unprincipled had it all their own way. This, thought I, is but a picture of human society, which now offers every encouragement to the selfish and vicious, and every discouragement to the well meaning and industrious. The strong and unfeeling control the disposition of wealth, while the weak and yielding are crowded to the wall and stripped of every right.

I feel called upon to repeat these things because movements are proposed professedly in the name of humanity, and in the interest of labor, which are non-committal, except in a general way upon this vital question; yet proposing stock dividends, profits to capital, rent or usury in a more or less disguised form. Now if it is yet doubtful whether complete conservation of capital and ownership of the

product by the producer is not the true relation between capital and labor then let us discuss the question till we have found the truth. If there is any error in the position it can be pointed out with mathematical certainty. Do not then let associationists ignore it through hope of "roping in" some capitalists who would not willingly and knowingly give assistance to a genuine movement to change our barbaric system of commerce, and our industrial feudalism to a rule of right, and to fraternal co-operation.

With this point definitely settled, we shall find no difficulty in arranging the details of organization. When each individual is certain that no wrong can be done him, he will be more anxious for the general good than now for his own. The strife of individuals will cease, and co-operation everywhere result. Each one will warm with desire to realize the combined order. Family pride and exclusiveness will then be changed to zeal in the cause of humanity, and even patriotism will expand to a degree that is world-wide.

It is not, then, family, or form of education, or poverty of production, which causes the distraction of our social system; but inherent injustice in our system of distribution, corruption in officials, dishonesty in exchanges, robbery of the poor and weak. These are not the faults of human nature, or the crime of individuals or classes, but they result as a necessary consequence of our retaining the laws of trade and property which were adapted only to the rude people and most barbarous ages of the world. Potentially, our system of land tenure, interest, rent and system of wages paid labor is the same as the slavery of ancient Greece and Rome, and, indeed, of our own system of chattel slavery we think ourselves so fortunate in having abolished in the present decade.

Perhaps as much can be done to advance the real interests of mankind by agitating these questions politically as any other way. The readiness with which politicians have entertained the eight hour system, seems to give promise that whatever intelligent working-men will concentrate their efforts upon can be carried through our Legislatures. Still, I think a movement to organize and combine various industries, particularly agriculture and horticulture, would be attended with success, and productive of vast benefit to the world by showing practically how it can be done. It has been said that the order of labor organization is, 1st, production, 2d, exchange, 3rd, distribution. The truth is that the last completes the series, and the first two are anarchic, because not able to be ultimated. We have some systems of labor, and also of exchange, however poor, but none of distribution. The only approach to it, is what may be called "working on shares;" but, as this is based on the same principle of interest and rent, which I have shown to be destructive to all rights of labor and even of life to the laborer, this can scarcely be claimed even as an approximation. Now in any wisely arranged work, as in nature, "the end is before the beginning;" so, when distribution is determined on a just and scientific basis, production and exchange cannot fail to arrange themselves in harmonious order and sequence. It is thus in all human action. The motive exists, then the purpose formed, then action arises and means are employed. The farmer plants and tends his crop that he may reap and enjoy the fruits. Even the wages which the hireling is promised is held out as a motive to action to help produce for another. Distribution, then, is the main-spring of all industry; exchange is, or should be, but a method of perfecting and completing distribution. Production, though first in the material order, is last in the essential conception, and is in itself of no account or consideration, except as it results in distribution. The indifference of mankind to useful or productive labor, the repugnance of intelligent and polished natures to its drudgery, can only be explained on the ground that production and distribution are dis severed. When by system we distribute the results of labor, there will be no lack of laborers or of system in their operations. The uniform dress and martial drill, and all the appliances and devices for raising enthusiasm, will come along in due time, if needed, but until we are ready to plant ourselves upon some principle of natural right and enlightened justice, they will be of little avail. At least, we must determine upon some ground which does not involve an ignorance of the simplest rules of mathematics.

I consider this the prime problem of sociology. Where the general good moves to action, we can scarce go wrong, especially with free toleration and criticisms of opinion; but to attempt a movement without this basis principle determined, is to invite certain disaster and failure, and to assist, rather than check, the rapacious operations of capitalists and speculators.

Whether to have all "live under the same roof or pronounce the same shibboleth," may be safely left to the growing wisdom of the order, and would be no criterion by which I should determine "success." If, however, any one can refer me to any community, associated village or township where distribution has been reduced to an approximation—to a certainty, then I will gladly acknowledge the same. At present, I know of none except some communities of Shakers, etc., where there is any security against the land-lord, the money-lord, or the fore-staller; where

rent interest and stock dividends do not take the first and chief share, leaving to productive industry, to say the least, an uncertain quantity.

The rule that *cost* is to be the *limit of price*, determines nothing, since to the cost will have to be added the rent, interest, or other exaction of capital, which the producer will be bound to pay from his *price*, while these barbaric customs and laws prevail. But in association, this might be remedied. By co-operation, debts or tenantry could be avoided as well as the paying or taking of usance.

If there is still not sufficient strength of purpose to inaugurate a movement which shall aim to establish first of all a just distribution, we had better "wait a little longer" and continue to operate upon the public conscience, than attempt speculations which are sure to fail of any social result, however they may make fortune for some.

To be successful, we must at least have the merit of starting right, and of holding to a declaration of truth as well as independence.

For The Spiritual Republic.

ON EQUAL RIGHTS.

To unreflecting minds it may appear strange to hear truth spoken in regard to our national affairs. We were taught in early life that our country was the land of freedom and equal rights, neither of which were true; for our government, or rather, those who have had the management of it for many years previous to the election of Abraham Lincoln, have endeavored as much as possible to establish the feudal system on our land. I believe even from its earliest settlement this was intended, and, in order to effect it, large grants of land were bestowed on favored individuals by European monarchs, who had as much right to it as the man in the moon or the great Orang of the Gorrillas of Africa. By this means large estates were divided among a few land-lords for the purpose of keeping tenants or slaves upon. Since our Independence, our own government has followed on in this unnatural, unnecessary, unconstitutional and mischievous course. It has continued to sell and donate to the rich until there is none left for the poor. Now what equal right have the poor, homeless laboring classes with the rich, monopolizing men who own our country? None. There are no equal rights in America nor in any other civilized nation. The degradation of the many, and the elevation of the few, has ever been the object of all so-called christian nations. Had a general elevation of man been the desired object, it might have been easily effected. Had every man been allowed to enjoy the rights that God and nature gave him, we had been spared the lamentable scene that now presents itself to our view; poverty and vice would have scarcely been known, and the mental, moral and physical qualities of men might have been elevated far above our present standard. But riches on the one hand, and poverty on the other, have equally debased man until our land is filled with vice and misery. The rich revel in pride and extravagance, the poor in poverty and misery, both of which are the cause of vice. The rich set a bad example, and the poor strive to follow. Riches and poverty will degrade a nation and destroy equality. There can be no equality between master and slave, nor rich and poor. The rich despise the poor, and it is as natural for the poor to hate the rich as it is for the reptile to bite the foot that crushes it; for the poor are crushed by the rich. Were there none rich, there would be but few poor.

But unfortunately christian governments have ever thus striven to establish riches and poverty,—riches for the few and poverty for the many. When I say christian countries, I do not mean a country where true christianity prevails, but I mean countries that are merely nominal christian—christian by name, but anti-christian in practice—such as Europe and the civilized parts of America, where mammon reigns, and the almighty dollar is adored above all other gods. True christianity would now, as in the days of the apostles, have given us equal rights, and none would have monopolized the earth that they might render millions homeless, and drive them into vice by poverty and starvation; and yet, how many millions are annually driven to vice by starvation whilst the rich banquet on the fruits of toiling wretchedness!

Now if our land is to be a land of freedom and equal rights, then let every man, woman and child have an equal right to the ground that God bestowed upon us, and not allow our government, without any constitutional authority, to sell to speculators nor donate to railroad companies. Then, and not till then, will our nation have equal rights.

PANDALLION.

In the time of Socrates, the fifth century before our era, the three standard branches of education among the Athenians were grammar, gymnastic training, and music. To make the finished gentleman, a knowledge of poetry was also required.

Whatever multiplies the ties that bind man to man makes him better and happier.

THE SPIRITUAL REPUBLIC.

CHICAGO, JUNE 22, 1867.

PUBLISHED BY THE CENTRAL PUBLISHING HOUSE,
Office, 84, 86 and 88 Dearborn Street."No question of general human well-being is foreign to the spirit,
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.

HOW FAR.

The incidents and events of life are born after a period of gestation commensurate with their character. Up from these customs arise, first, unformed, as a mist, flexible and questionable, until finally, by concretion, they become a stay or a stumbling-block, helping or hindering the progress of the race. Customs thus evolved circumstantially, deriving their character from human conditions, have their time of use, and if perpetuated beyond their own time, stand opaquely between persons and principles.

All revolutions, peaceful or bloody, are, directly or indirectly, the result of Spiritual evolution, over-reaching the limits of custom, and demanding recognition outside. As is the stability of the custom, so will be the intensity of action in the revolution, for the custom *must* be disintegrated.

A person's adherence to custom *per se* is proportioned to his dependence upon temporal things, guys or props. Many, however, confound the observance of customs with Order, and class as disorderly those who partially ignore them. The two, in fact, have no kinship. True Order as often requires the rejection as the observance of stipulated rules. Peace and Progress, then, result not from conformity to customs alone, but from the adaptation of customs to discovered principles and Spiritual needs as well. And we affirm that the adoption of new manners, and the rejection of old ones, are the inevitable sequence of progress; the question being, how far shall old customs be respected in use.

It is our conviction that customs should be dealt with, comparatively, as shadows, not as entities; and that therefore every pivotal Idea, through its methods of evolution, should quickly ultimate conventional changes, and that the commencement of the new should be the acknowledged limit of the old.

The neutralization of the Christian movement was evidently effected by the continuation of Jewish and Pagan customs, and every sub-movement in christianity, though inaugurated by an impulse of universal spirit, subsided within the limits of pre-existing customs, and thus became in turn, only another sect. The great Spiritual Movement in which we are engaged, though an advance on all others, may well be considered in connection with history. We want to make the most of it for the world; and consequently to avoid just those customs which have made the least of other movements. The Children's Progressive Lyceum is an example of radical reform. Measured conventionally it is a new creation, and a fit representative of the new order of things. Only those who know to what extent it has been opposed—with what prejudice its gymnastic exercises, marching, etc. have been met, can appreciate fully the importance of its complete triumph thus far. Its self-propelling energies evince the wisdom of its structure for the present, and we trust its Spirit will never be subject to the cramps of custom. It is progressive; let it ever be progressive.

In our lecturers department we are more diverse and less creative. Many of the old customs are used if not finally adopted. Public, oral prayer, more thoroughly forbidden by this new dispensation than by Jesus, if possible, is practiced by some, we are sorry to say, avowedly as an expedient, and by others as a habit. [An ex-clergyman not long since, in our hearing, offered as an excuse for praying before his audience that he had become so accustomed to praying before proceeding with his discourse that it was a necessity to him. That is, he wasn't strong enough to adopt a custom of his own in his new position, so brought the old one over with him.] The order of the "ministry," with peculiar functions attached, worked up to recognition in law, is being adopted by Spiritualist Societies as their custom without even questioning its origin or whether it is consistent with our fundamental purposes.

By what course of reason or consistency do our lecturers

"solemnize marriage?" Is marriage a sacrament or a civil compact? If a sacrament, why require the legal form of ordination or "certificate" from the legal society? If a civil compact, by what logic has a "Minister of the Gospel" any dealing in the case? Catholics hold marriage to be sacramental. The laws of the land provide for marriage as a civil contract. The Protestant "Minister of the Gospel" mixes the two in inextricable confusion, and the Spiritualists are adopting the ceremonial mixture as though it was the concentered wisdom of heaven.

If we admit that marriage is sacramental, we want no legal authority, strictly speaking, empowering us to marry. If it is civil, it belongs to the magistrate, whose business is with law; and a "Minister of the Gospel" can just as consistently acknowledge Deeds as "solemnize marriage." If we are going into that sort of "dicker," why not have every lecturer empowered as a "Notary Public," and do a "land office business?"

Seriously, we deem the marriage contract as civil and only civil. The sacredness of marriage beyond that, neither priest, lecturer, or magistrate can add to or take from; and we are for ignoring the custom of marrying by "Ministers of the Gospel" altogether, and turning the legal formula into its proper channels.

Spiritualists are avowedly for radical reform. Social reform is fundamental as compared with all other, and the great obstacle to social reform to-day is the complicated, mystical, half priest and half magistrate combination under the name of marriage. Spiritualists ignore Church and State complications in theology. Why should they not ignore it as fully in the social order? They do not, but are adopting it, and the Rev. Mrs. or Mr. — seems eager to perpetuate the priestly custom of "solemnizing marriage."

We are opposed to this custom, 1st because in the nature of things it is illegitimate; it is an added function to the church—an assumed power. 2nd, it throws over the marriage relation a veil of mystery—prohibited as all church mysteries are, until there is no department of life of which all people are so ignorant. There are few fathers or mothers who broach this subject to their sons or daughters, while all other subjects are open to investigation, and instruction thereon. The first step towards intelligence and reform in this direction is to reject the mystical rite, reject the custom, give the subject to the law and magistrate, and there enter upon such reform measures as are needed for the times.

Many other things we might say concerning the perpetuation of the customs of the old dispensation, but space at present forbids. We will suggest, however, that any custom not approved by reason and common sense, should not be adopted by Spiritualists, and especially by lecturers, whose public usages are liable to be perpetuated by their successors. The less we encumber ourselves with old customs, the faster we shall proceed on our way to the establishment of a better order in society.

WISCONSIN STATE CONVENTION.

We have just returned from Beloit, Wis., where the State Spiritual Association has been in session for three days, viz.: the 14th, 15th and 16th inst.

We met there the active and foremost Spiritualists of the State, besides several from other States, all of whom seemed fired with most earnest desires for the furtherance of the Spiritual Movement.

Among the lecturers present, were J. S. Loveland, Mrs. S. E. Warner, Miss Elvira Wheelock, Mr. A. J. Fishback, Mrs. Jennie Hildebrand, Mr. J. Baker and Dr. E. Sprague, of N. Y., John Hutchinson, of the original Hutchinson singers, accompanied by Henry, his son, and Mr. Watson, formerly of the Continentals, furnished music for the occasion, which, together with songs from Miss Morgan and others, rendered the meeting one of peculiar interest.

We have never before had the pleasure of attending a Convention where there was such a deep, irresistible, practical purpose expressed, and supported by an unwavering harmony of feeling. Among the subjects discussed, were Universal Suffrage, Labor Reform, Dress Reform, Temperance, etc., etc.; showing that in the opinion of the Wisconsin Spiritual Association, Spiritualism means radical earthly reform as well as uniting the Spiritual world with this, and enjoying its inspirations.

The resolutions, to be published in the report of proceedings, will show more fully than we can here, the characteristic spirit of the meeting, when it is understood that they were considered, not as a mere formality, but as vitally related to the welfare of humanity.

The sessions were held in the Free Church, owned by the Spiritualists, during Friday and Saturday; but on Sunday morning, those interested, betook themselves in true picnic fashion, to a pleasant grove that had been finely fitted up for the occasion, about a half mile from the city, and there during the day listened to the speaking and singing. Added to the thoughts that were uttered, was the simple grandeur of nature with its innumerable suggestions, and to the songs of the Hutchinsons, the songs of the birds—fit companionship for such a time and occasion. Our hearts swelled with gladness, and we realized more than ever before, what a prison-house a city is, what a cell is an office

in a city, and what dryness there is to human thought and life unrefreshed by pure air and animating scenery.

The sessions of the Convention closed in the evening with a concert by the Hutchinsons, who by their stirring, impressive, charming songs, seemed to crown our efforts with melody, and inspire us for our continued exertions in life.

But a concert Sunday evening! Ah! that was too bad. It is admissible to sing a song, then have a speech before another song is sung; but, to have a dozen songs sung in succession on Sunday evening, can't be borne by pious people; and although many persons came from the churches and peeped through the blinds, listened to the music, and made some disturbance without interfering at all with the sacredness of the day, yet it was deemed necessary to enter a complaint against the ungodly Spiritualists, and send a constable to inform the Woman who attended at the door that prosecution would be commenced on Monday morning. We don't know the result of the threat, further than that it disturbed no one against whom it was made; and we suspect the cowards will never carry it into execution.

One of the favorable incidents of this Convention was the appointment of a Committee to call a State meeting for the organization of a State Equal Rights Association, to carry on the campaign for Universal Suffrage, now being agitated throughout the State, an act having passed the Legislature last winter, and awaits a second passage before being submitted to the people. We hope to see a good work in this direction; and if the Spiritualists of Wisconsin put their resolutions into practice, as we know they intend to do, and are capable of doing, it will not be long before new methods of living will make it possible for men and women to do unto others as they would have others do unto them.

We shall not soon forget the grand good time we had at Beloit, nor will the people of Wisconsin forget the beautiful hospitality provided them by the Beloit friends; and we hope that other States will move to as good a work in their State Associations.

DIRECTORS' MEETING.

There will be a meeting of the Board of Directors of the Central Publishing House at the business office of the Association, in the city of Chicago, on Thursday, June 27th, at 1 o'clock P. M.

By order of the undersigned Directors:

| | |
|-----------------|----------------|
| E. W. AUSTIN, | JOHN W. SMITH, |
| HIRAM ROGERS, | S. H. TODD, |
| D. R. HUGHES, | S. K. REED, |
| C. C. NEERAMER, | SETH STOWELL, |
| JNO. C. BUNDY. | |

MRS. EMMA HARDINGE.

WHEREAS, Mrs. Emma Hardinge gratuitously tendered her services to deliver a Lyceum Lecture for the benefit of the Religious Society of Progressive Spiritualists of Cincinnati, therefore,

Resolved, That we the Executive Board in behalf of said society, tender our heartfelt thanks for the able lecture on "Scenes in the far West, or Life among the Gold Diggings," delivered in Melodian Hall, in this city, Wednesday evening, May 29th.

Resolved, That the Lecture was one of those literary efforts that should be preserved as one of the gems in Spiritual extempore oratory.

Resolved, That the Secretary forward a copy of the resolutions to the SPIRITUAL REPUBLIC and BANNER OF LIGHT for publication.

A. W. PUGH, Sec'y.

Cincinnati, June, 15, 1867.

PERSONAL.

Dr. J. P. Bryant will visit Portland, Oregon, in July, and remain in that region for some time. About the first of October, he will sail for New York, and can then be addressed as usual at 58 Clinton st.

It is stated that Fred. Douglass, accompanied by other equally able colored orators, is about to make a canvass of the South.

Miss Josephine Lapham of Woodstock, Ohio, has been licensed to preach by the Winchester Association of Universalists of that State. She is a graduate of Antioch College, and was a classmate of Olympia Brown.

Moses Hull lectures in Rochester, Minn., during the month of July.

Susie M. Johnson has been lecturing in Havana, Ill., since the first of May. During July she will speak at Rock Island. Miss Johnson is doing a good work, and gaining many steadfast friends in the West.

J. S. Loveland closes his engagement at Beloit, Wis., this month; thence he goes to Geneva, Ohio, and on East to spend a short time, after which he will return West and continue his good work.

Wm. Loyd Garrison, our pioneer in the cause of emancipation, who is now in England, is to be honored with a public dinner, at London. By a fitting arrangement, Hon. John Bright, the popular leader of the English Reform party, and the steadfast friend of America, is to preside.

The trials of life are the tests which ascertain how much gold there is in us.

SOCIAL SCIENCE.

NEW YORK, June 1, 1867.

The Undersigned, interested in SOCIAL SCIENCE, take the initiative in inviting those who are similarly interested, to meet in the city of NEW YORK on the 4th of July next, for the purpose of devising and adopting measures which shall secure the regular and systematic study of this great branch of human knowledge, promote its development and aid in establishing it as a POSITIVE SCIENCE.

Believing Social Science to be the most important of the Sciences, as its function is to explain the true or normal Organization of human society, and in so doing, the means of human happiness and elevation, we deem it of great moment that the best minds of our country should be interested in its study, and their aid obtained in elaborating and popularizing it. A creation of the nineteenth century, and still in its infancy, the Science will require the ablest intellect of the age to perfect it, and to place it on a basis that shall command universal recognition and assent.

It is the desire and intention of those who call the meeting, to avoid, to as great an extent as is possible with present mental habits and proclivities, all individual theorizing and speculation; all expression of personal opinions and assumption of facts; and to accept and advocate those theories and doctrines only which are deduced from, and can be verified by, Laws and PRINCIPLES that exist in nature: that is, in the works of creation around us, where their mathematical exactness and their infallibility are demonstrated by the sublime order and harmony to which they give rise.

As a basis of discussion, it is proposed to consider the practicability of attaining the following among other ends.

1. Of founding a SCHOOL OF SOCIAL SCIENCE, which shall be universal in its character, based on laws and principles that can be demonstrated to be true, and independent of all individual opinions and theories, as the science of Astronomy is independent of the astronomers engaged in its study.

2. Of establishing a Center for the School in some one of our large cities, and of organizing Branches in those parts of the country where an interest in the Science exists.

3. Of deciding what *fundamental Principles* of the Science have already been discovered, and can be accepted as a basis and starting point for future labors.

4. Of demonstrating to advanced minds everywhere that a POSITIVE SOCIAL SCIENCE can, and is to be, evolved, which will guide the human mind rightly in the discovery of the means of social progress and improvement.

5. Of clearing up, with the aid of such a Science, the conflicting theories, embraced under the general name of SOCIALISM, which is the precursor of a positive Social Science, as astrology was of astronomy, or alchemy of chemistry.

6. Of determining whether any, and if so what, organic changes in the constitution of the existing Social Order can, with the aid which Social Science in its present state of development affords, be affected

The place of meeting will be made known through the daily Papers, or by application to any of the undersigned

We suggest to the Friends of the Science in Europe to hold a similar Convention in some one of their capitals (if practicable before the close of the Great Exposition), and lend their aid to the work of elaboration. By this means, unity and universality can be given to the study of this new and most important Science.

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|-------------------|-----------------|
| HORACE GREELY, | A. BRISBANE, |
| THOMAS J. DURANT, | O. MACDANIEL, |
| JOSIAH WARREN, | E. P. GRANT, |
| F. L. WADSWORTH, | JOHN ORVIS, |
| H. H. MARSH, | ED. HOWLAND, |
| JOHN SARTEN, | D. S. OLIPHANT. |

PICNIC.

The First Religio Philosophical Society of Hillsdale county, will hold their first annual Festival at Clear Lake, St. Ben county, Indiana, Saturday and Sunday, June 29th and 30th.

TWO DAY'S MEETING.

There will be a two day's meeting held at Rockford, Kent county, Mich., on Saturday and Sunday, the 6th and 7th of July next. Services to commence at 10 o'clock A. M. The friends of free thought are invited to attend.

By order of the Executive Committee. WM. HICKS,
Clerk.

Let us only think of achieving the present day well; and when to-morrow shall have arrived, it will be called to-day, and then we shall think of it.

Ambition is pitiless; every merit that it cannot use is contemptible in its eyes.

Vice stings us, even in our pleasures; but virtue consoles us, even in our pains.

NOTICES AND REVIEWS.

NEW MUSIC.—We have received from the well known publishers, Root & Cady, 67 Washington street, the following music:

- "We are Travelling on Together," by W. T. Heath, 30 cents;
- "Baby's Gone to Sleep," words by W. D. Smith, music by J. R. Murrey, 30 cents;
- "We'll have to get the Stile," Dallas Bondman, 30 cents;
- "We're Waiting for Father," James Harrison, 30 cents;
- "Jennie Lyle," Geo. F. Root, 30 cents;
- "Pining for the Old Fireside," T. Martin Towne, 30 cents;
- "Since the Day I Signed the Pledge," Frank Howard, 30 cents;
- "They Tell Me Thou art Sleeping, Rosabell," J. R. Murrey, 30 cents;
- "Let us Forget the Past," W. C. Baker, 30 cents;
- "Let me Go," F. W. Root, 30 cents;
- "Lend a Kind Helping Hand to the Poor," Frank Howard, 35 cents;
- "There's Music in my Heart, Love," T. Martin Towne, 35 cents;
- "Sally Ann's Away," words by "Spoons," music by "Keep Shady," 30 cents;
- "The Guerdon of Love," James Harrison, 40 cents;
- "Linden Bowers, or Emma May," James Harrison, 40 cents;
- "Ruck Waltz," Miss Lenora Rothgerber, 25 cents;
- "D. C. Mazurka," F. W. Root, 75 cents.

THE COLLEGE, THE MARKET, AND THE COURT.—By Mrs. Caroline H. Dall. Boston, Lee & Shepard,—Chicago, S. C. Griggs & Co.

Mrs. Dall was one of the earliest and most earnest advocates of the claims of women. She commenced her labor at a time when to lift the voice or pen in behalf of equal rights for the sex, was to encounter the detestation of that society which her birth, her education, her talents fitted her to adorn, the ridicule and contempt of the press, and the proscriptive anathemas of the church. Against these combined influences it both required energy and capacity, to succeed, and that Mrs. Dall's early efforts, her "Woman's Right to Labor," and The Rights of Woman under the Law" meet an earnest recognition from the public is sufficient proof of their value. In the work before us, these volumes, the contents of which were originally prepared and delivered as lectures, are reprinted together with a similar series upon the education of women, and a review of the progress made in Reform as directed toward the amelioration of the condition of the sex during the past ten years.

Altogether the book furnishes a collection of most valuable facts, concerning the Woman's Rights movement. It is the result of fifteen years of industrious labor and research. The author has availed herself of an extensive correspondence both in this country and in Europe, to make it as complete and exhaustive as possible. The book supplies a want which all speakers and writers upon the subject have keenly felt, in so thorough a manner as to leave little to be desired—while the original matter commends itself forcibly to the investigator.

The chapter entitled "Christain Demand and Public Opinion," "Death or Dishonor," "Verify your Credentials," are especially worthy of commendation. In "The Opening of the Gates," we could wish that the author had laid even more stress than she has done upon the necessity of a corps of enlightened and efficient domestic assistants, and of such a change in public opinion as should make the service of women in "Women's Sphere" both reputable and profitable. That this change will be wrought when the natural vocation of women—home-making and child-rearing—shall be felt to be the vocation most essential to the progressive development of the race, there cannot be a doubt; but it will not come through asking, as our author, in common with nearly all the earlier writers on women, has asked, "What propriety is there in assuming in advance that the sphere which married life opens has a stronger hold on one sex than on the other?"

EDITORIAL NOTES.

The *Voice of the West*, a Second Advent journal, has discovered that Spiritualism is a "failure." Will the *Voice* wait until Gabriel blows his horn before it computes failures? Because Adventism fails to "come to time," according to its would be prophetic "reckonings," it seeks to find pleasant parallels in Spiritualism. Keep cool twenty years and we'll count failures with you then, Mr. *Voice*; probably Gabriel won't trouble us before that amount of time has passed.

Homer Brown, of Hamilton, Ill., wants to know how Dr. Trall's Hygeiana, in Ohio, is getting along.

He says also that he has a tract of land near Hamilton on which he would like to see a community or neighborhood settled, to which he will afford most favorable opportunities.

Wm. J. Young, of Boise City, Idaho Territory, informs us that there is much interest in Spiritualism in that place, with good prospects for the organization of a society. Mr. Young and his wife, formerly Mrs. Carrie Filkins Bush, well known in the West some years ago as a temperance lecturer, offer their services as lecturers on Spiritual reform. Address Boise City, Idaho.

H. R. Newton writing to us, says for some years he has held himself aloof from Spiritualism because it appeared to propose no real practical measures of progress; but since of late it takes the attitude of a working power, he has severed himself from the old system of soul-saving, and goes in for world-saving.

PROGRESS OF EVENTS.

Dr. A. G. Parker a short time since delivered a course of four lectures at Tipton, Ill., which together with his practice as a physician so exasperated the "city fathers" that they issued the following bull:

Sec. 1. Be it enacted by the Mayor and Town Council of the town of Tipton, That all transient or traveling doctors or physicians plying their vocation in the town of Tipton, whether in hotels, private houses or on the streets, whether advertising or not, or using medicines prepared by themselves or others, or professing to cure disease by any application whatever, shall first procure from the Mayor of said town a license therefor.

Sec. 2d. The Mayor of said town is hereby authorized to issue the license named in the 1st section hereof, upon the payment to him, for the use of the city, the sum of five dollars for each and every period of twenty-four hours or fractional part thereof that such doctor or physician proposes to stay in the town, and if such person should prolong his stay for the purpose aforesaid beyond the time for which such license was issued, then upon prepayment at the same rate a new license shall be issued for such farther time as the applicant shall then pay for at the rate aforesaid.

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This example of morality (?) is supported by the signature of S. S. Smith, Recorder, and "his honor" the Mayor of a village of thirteen hundred inhabitants. May all the saints attend him, and may his accidency Andrew Johnson call him to a seat at his right hand. He would no doubt serve him well. We call on all the churches to sustain "his honor" by a season of special prayer.

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SOCIAL SCIENCE.

NEW YORK, June 1, 1867.

The Undersigned, interested in SOCIAL SCIENCE, take the initiative in inviting those who are similarly interested, to meet in the city of NEW YORK on the 4th of July next, for the purpose of devising and adopting measures which shall secure the regular and systematic study of this great branch of human knowledge, promote its development and aid in establishing it as a POSITIVE SCIENCE.

Believing Social Science to be the most important of the Sciences, as its function is to explain the true or normal Organization of human society, and in so doing, the means of human happiness and elevation, we deem it of great moment that the best minds of our country should be interested in its study, and their aid obtained in elaborating and popularizing it. A creation of the nineteenth century, and still in its infancy, the Science will require the ablest intellect of the age to perfect it, and to place it on a basis that shall command universal recognition and assent.

It is the desire and intention of those who call the meeting, to avoid, to as great an extent as is possible with present mental habits and proclivities, all individual theorizing and speculation; all expression of personal opinions and assumption of facts; and to accept and advocate those theories and doctrines only which are deduced from, and can be verified by, Laws and PRINCIPLES that exist in nature: that is, in the works of creation around us, where their mathematical exactness and their infallibility are demonstrated by the sublime order and harmony to which they give rise.

As a basis of discussion, it is proposed to consider the practicability of attaining the following among other ends.

1. Of founding a SCHOOL OF SOCIAL SCIENCE, which shall be universal in its character, based on laws and principles that can be demonstrated to be true, and independent of all individual opinions and theories, as the science of Astronomy is independent of the astronomers engaged in its study.

2. Of establishing a Center for the School in some one of our large cities, and of organizing Branches in those parts of the country where an interest in the Science exists.

3. Of deciding what *fundamental Principles* of the Science have already been discovered, and can be accepted as a basis and starting point for future labors.

4. Of demonstrating to advanced minds everywhere that a POSITIVE SOCIAL SCIENCE can, and is to be, evolved, which will guide the human mind rightly in the discovery of the means of social progress and improvement.

5. Of clearing up, with the aid of such a Science, the conflicting theories, embraced under the general name of SOCIALISM, which is the precursor of a positive Social Science, as astrology was of astronomy, or alchemy of chemistry.

6. Of determining whether any, and if so what, organic changes in the constitution of the existing Social Order can, with the aid which Social Science in its present state of development affords, be affected

The place of meeting will be made known through the daily Papers, or by application to any of the undersigned

We suggest to the Friends of the Science in Europe to hold a similar Convention in some one of their capitals (if practicable before the close of the Great Exposition), and lend their aid to the work of elaboration. By this means, unity and universality can be given to the study of this new and most important Science.

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|-------------------|-----------------|
| HORACE GREELY, | A. BRISBANE, |
| THOMAS J. DURANT, | O. MACDANIEL, |
| JOSIAH WARREN, | E. P. GRANT, |
| F. L. WADSWORTH, | JOHN ORVIS, |
| H. H. MARSH, | ED. HOWLAND, |
| JOHN SARTEN, | D. S. OLIPHANT. |

PICNIC.

The First Religio Philosophical Society of Hillsdale county, will hold their first annual Festival at Clear Lake, St. ben county, Indiana, Saturday and Sunday, June 29th and 30th.

TWO DAY'S MEETING.

There will be a two day's meeting held at Rockford, Kent county, Mich., on Saturday and Sunday, the 6th and 7th of July next. Services to commence at 10 o'clock A. M. The friends of free thought are invited to attend.

By order of the Executive Committee. WM. HICKS,
Clerk.

Let us only think of achieving the present day well; and when to-morrow shall have arrived, it will be called to-day, and then we shall think of it.

Ambition is pitiless; every merit that it cannot use is contemptible in its eyes.

Vice stings us, even in our pleasures; but virtue consoles us, even in our pains.

NOTICES AND REVIEWS.

NEW MUSIC.—We have received from the well known publishers, Root & Cady, 67 Washington street, the following music:

"We are Travelling on Together," by W. T. Heath, 30 cents; "Baby's Gone to Sleep," words by W. D. Smith, music by J. R. Murrey, 30 cents; "We'll have to get the Stile," Dallas Bondman, 30 cents; "We're Waiting for Father," James Harris, 30 cents; "Jennie Lyle," Geo. F. Root, 30 cents; "Pining for the Old Fireside," T. Martin Towne, 30 cents; "Since the Day I Signed the Pledge," Frank Howard, 30 cents; "They Tell Me Thou art Sleeping, Rosabell," J. R. Murrey, 30 cents; "Let us Forget the Past," W. C. Baker, 30 cents; "Let me Go," F. W. Root, 30 cents; "Lend a Kind Helping Hand to the Poor," Frank Howard, 35 cents; "There's Music in my Heart, Love," T. Martin Towne, 35 cents; "Sally Ann's Away," words by "Spoons," music by "Keep Shady," 30 cents; "The Guerdon of Love," James Harrison, 40 cents; "Linden Bowers, or Emma May," James Harrison, 40 cents; "Ruck Waltz," Miss Lenora Rothgerber, 25 cents; "D. C. Mazurka," F. W. Root, 75 cents.

THE COLLEGE, THE MARKET, AND THE COURT.—By Mrs. Caroline H. Dall. Boston, Lee & Shepard,—Chicago, S. C. Griggs & Co.

Mrs. Dall was one of the earliest and most earnest advocates of the claims of women. She commenced her labor at a time when to lift the voice or pen in behalf of equal rights for the sex, was to encounter the detestation of that society which her birth, her education, her talents fitted her to adorn, the ridicule and contempt of the press, and the proscriptive anathemas of the church. Against these combined influences it both required energy and capacity, to succeed, and that Mrs. Dall's early efforts, her "Woman's Right to Labor," and The Rights of Woman under the Law" meet an earnest recognition from the public is sufficient proof of their value. In the work before us, these volumes, the contents of which were originally prepared and delivered as lectures, are reprinted together with a similar series upon the education of women, and a review of the progress made in Reform as directed toward the amelioration of the condition of the sex during the past ten years.

Altogether the book furnishes a collection of most valuable facts, concerning the Woman's Rights movement. It is the result of fifteen years of industrious labor and research. The author has availed herself of an extensive correspondence both in this country and in Europe, to make it as complete and exhaustive as possible. The book supplies a want which all speakers and writers upon the subject have keenly felt, in so thorough a manner as to leave little to be desired—while the original matter commends itself forcibly to the investigator.

The chapter entitled "Christain Demand and Public Opinion," "Death or Dishonor," "Verify your Credentials," are especially worthy of commendation. In "The Opening of the Gates," we could wish that the author had laid even more stress than she has done upon the necessity of a corps of enlightened and efficient domestic assistants, and of such a change in public opinion as should make the service of women in "Women's Sphere" both reputable and profitable. That this change will be wrought when the natural vocation of women—home-making and child-rearing—shall be felt to be the vocation most essential to the progressive development of the race, there cannot be a doubt; but it will not come through asking, as our author, in common with nearly all the earlier writers on women, has asked, "What propriety is there in assuming in advance that the sphere which married life opens has a stronger hold on one sex than on the other?"

EDITORIAL NOTES.

The *Voice of the West*, a Second Advent journal, has discovered that Spiritualism is a "failure." Will the *Voice* wait until Gabriel blows his horn before it computes failures? Because Adventism fails to "come to time," according to its would be prophetic "reckonings," it seeks to find pleasant parallels in Spiritualism. Keep cool twenty years and we'll count failures with you then, Mr. *Voice*; probably Gabriel won't trouble us before that amount of time has passed.

Homer Brown, of Hamilton, Ill., wants to know how Dr. Trall's Hygeiana, in Ohio, is getting along.

He says also that he has a tract of land near Hamilton on which he would like to see a community or neighborhood settled, to which he will afford most favorable opportunities.

Wm. J. Young, of Boise City, Idaho Territory, informs us that there is much interest in Spiritualism in that place, with good prospects for the organization of a society. Mr. Young and his wife, formerly Mrs. Carrie Filkins Bush, well known in the West some years ago as a temperance lecturer, offer their services as lecturers on Spiritual reform. Address Boise City, Idaho.

H. R. Newton writing to us, says for some years he has held himself aloof from Spiritualism because it appeared to propose no real practical measures of progress; but since of late it takes the attitude of a working power, he has severed himself from the old system of soul-saving, and goes in for world-saving.

PROGRESS OF EVENTS.

Dr. A. G. Parker a short time since delivered a course of four lectures at Tipton, Ill., which together with his practice as a physician so exasperated the "city fathers" that they issued the following bull:

Sec. 1. Be it enacted by the Mayor and Town Council of the town of Tipton, That all transient or traveling doctors or physicians plying their vocation in the town of Tipton, whether in hotels, private houses or on the streets, whether advertising or not, or using medicines prepared by themselves or others, or professing to cure disease by any application whatever, shall first procure from the Mayor of said town a license therefor.

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PROGRESSIVE FRIENDS.

EDITORS SPIRITUAL REPUBLIC: The yearly meeting of "Progressive Friends" at Longwood, Pa., has just closed, and as it is largely a live gathering of the energetic and Spiritually advanced minds of the country, it is worthy of notice among Spiritualists,—as you are aware, perhaps, it is an off-shoot from the liberal branch of the society of Friends (sometimes called "Hixite") who could not find sufficient scope for the exercise of some of its fundamental principles, such as their testimonies against slavery, intemperance, &c., within the pale of that organization. It is now in its yearly capacity the nucleus around which reformers cluster from various sects and creeds. Temperance, universal suffrage, dress reform, the labor question, the freedman, reconstruction and everything, having for its object the good, present and prospective, of mankind, all have their advocates here, and many of them most able. The great cause of anti-slavery in the past, has kept them a live people, and it is to be hoped there are yet many vital reforms to be affected which will so claim their support as to keep them in active effort before the world. It is but a "little leaven," but many large souls have been influenced to great usefulness by the people.

Robert Collyer, of your city, Messrs. Spalding, of Cambridge, Mass., Newell, of Germantown, Pa., and Galvin, of Brookfield, Mass., (all Unitarian ministers) that old and tried peace advocate and anti-slavery worker, H. C. Wright, Lucretia Mott, of Philadelphia, and Thomas Garrett, of Wilmington, Del., the faithful abolitionist, Alfred Love, of Philadelphia, the consistent advocate of the peace movement, and many others equally worthy of note whom I have not space to name, were active contributors to the feast of intellectual good things served up on the occasion. The platform is a free one—truly so, as there is no creed to be a stumbling block. Thus, a gentleman whose name has escaped me, avowed his disbelief in christianity, but was listened to as patiently and respectfully as though his views were more consonant with the majority of the meeting. An Episcopal clergyman present advocated the paying of the ministry for preaching views to which the Friends have not yet progressed, (?) though many appear ready for it. Unitarian clergyman did the same, very naturally, though all professed that it was only as teachers, and not as expounders of dogmas, as the utmost freedom of thought was conceded to the people. Spiritualists were represented also, and many of the Friends are believers in our beautiful philosophy. Quite an interest was manifested by some of the clergymen in this subject, and I think some will take away ideas that may blossom into fruit in the Spiritual field. Spiritualism, religion, war, temperance and reconstruction were considered, and various "testimonies" were adopted as evidencing the sense of the meeting on these subjects, which will be, doubtless, given to the people in the usual pamphlet form, of past years. The principle of "non-resistance" was ably advocated and defended by Alfred Love and H. C. Wright, and even their opponents admitted the desirableness of such a state of things as the universal practice of this beautiful law of love would bring about; but they lacked faith in the power of moral principle unless backed by physical force.

But my letter is getting too long. I can only say "it was good to be there," and I came away thankful to the kind friends for their generous hospitality, extended with liberal hand to all, in the way of food, shelter and kindly greetings, and grateful for the opportunity of renewing and vitalizing my inner life. Your friend,
A. B. J.
Philadelphia, June 10, 1867.

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.

So long ago as 1861, the Rev. A. T. Pratt, missionary of the American Board, writing to Mr. Willcox, says: "I have now had one of your machines for six months, and am ready to thank you for introducing them to the public—it is the only machine whose working is so sure and simple that I could venture to introduce it in Syria."

Persons wishing to consult a reliable clairvoyant physician, can do so by inclosing lock of hair with name and age, accompanied by two dollars, on receipt of which a written diagnosis with cost of treatment will be returned. Address, Dr. H. SLADE, Jackson, Mich.

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 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 M., 1 to 5 P. M., and 7 to 9 P. M. 3-10-1f

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

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. C. G. CLARK & Co., New Haven, Conn. Fuller, Finch & Fuller, Chicago, General Agents. 3-3-1y

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, Woodstock, Vt., care of Thomas Middleton.

Joseph Baker, Janesville, Wis., will attend to calls for lectures on Progressive Reforms.

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

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.

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

A. T. Foss. Permanent address, Manchester, N. H.

Dr. H. P. Fairfield will answer calls to lecture, address Drawer 2,179, Quincy, Ill.

S. J. Finney lectures in Troy, N. Y., until further notice. Address accordingly.

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

Mrs. Hardinge lectures during June in Worcester. Address care of Mrs. Martha Jacobs, Worcester Mass., or care of Mrs. J. M. Jackson, 406 East Fifty-first street, New York City. Mrs. Hardinge can make no more Sabbath engagements.

S. C. Hayford will answer calls to lecture and organize Children's Lyceums, if desired. Address, Coopersville, N. Y.

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

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.

Susie M. Johnson lectures in Havana, Ill., during June; Rock Island, Ill., during July. 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 Beloit, Wis., during June. Address accordingly.

Dr. Leo Miller will answer calls to lecture Sundays within a reasonable distance of Chicago. Address, P. O. box 2326, 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.

Mr. Frank Reed, lecturer, Breedsville, Mich.

J. T. Rouse, Normal Speaker. Address, box 281, Beaver Dam, 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.

Lois Waisbrooker can be addressed at Forestville, Fillmore county, Minn., care of A. B. Register, till further notice.

N. Frank White will lecture 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 Rockford, Ill., the 2d, 9th, 23d and 30th of June; in Richland Center, during July; in Rochester, Minn., during August. Will answer calls to lecture week evenings in vicinity of Sunday appointments. Address as above, or box 14, Berlin, Wis.

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

Miss Elvira Wheelock, normal speaker, Janesville, Wis.

E. V. Wilson. Address Babcock's Grove, Ill.

E. Whipple will speak in Cincinnati the five Sundays in June. Address, Clyde, O.

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

Mrs. A. Wilhelm, M. D., can be addressed during June, care of H. Stagg, St. Louis, Mo.

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

A. C. Woodruff, Battle Creek, Mich., will make engagements to speak Sunday and week day evenings.

Mr. and Mrs. Wm. J. Young will answer calls to lecture in the vicinity of their home in Boise City, Idaho Territory.

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

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 Churchhill. 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. Holsington, 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 Biss 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.
Francis 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. E. Association. Address, Box 607, Washington, D. C.

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SAVE YOUR

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nd as illustrated by Jesus, who came to seek
 nd save the lost consciousness of the human
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 outer life, where there is weeping and wailing
 nd gnashing of teeth.

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 ought to be done, and which is now done so
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 they can have places to lay their heads, without
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wherein shall be ground grain alone for *MAN*,
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