

THE SPIRITUAL REPUBLIC.

\$3.00 A YEAR IN ADVANCE.]

DEVOTED TO RADICAL REFORM.

[SINGLE COPIES TEN CENTS.

PUBLISHED BY
CENTRAL PUBLISHING HOUSE. }

CHICAGO, JUNE 29, 1867.

VOL. I.—NO. 26.

FULLY YOUR MISSION.

BY MRS. GATES.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boat away.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley,
While the multitude go by;
You can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready to command;
If you cannot toward the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple
Sitting at the Savior's feet.

If you cannot in the harvest
Garner up the richest sheaf,
Many a grain both ripe and golden
Will the careless reaper leave;
Go and glean among the briers,
Growing rank against the wall,
For it may be that the shadow
Hides the heaviest wheat of all.

If you cannot in the conflict
Prove yourself a soldier true—
If, where fire and smoke are thickest,
There's no work for you to do;
When the battle-field is silent,
You can go with silent tread,
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting,
For some greater work to do;
Fortune is a lazy goddess—
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

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.

THE HARMONIAL PHILOSOPHY.

BY THOMAS H. HOWARD.

From the first instant of recorded time the world has been enslaved by doctrines. Society has always sought to torture truths into systems. Conflicting theories have ensanguined the world. No age or people has ever thought of doubting that some system of religion discovered or undiscovered, was the true one; that some scheme of "salvation" was indispensable to happiness eternal. And only now are men learning that happiness is a law of God, immutable, inviolate, unavoidable, the indispensable destiny of mind; that all elements and all conditions are fitted to only that end; that they cannot destroy this law, nor destroy themselves, but can only destroy the harmony of their relation to it; that to be in right relations to God's laws is to be good and happy, and to be in wrong relations to them, constitutes all sin and produces all suffering; that man can never inspire God, but can inspire himself only. These are some of the simple and sublime teachings of the so-called Harmonial Philosophy.

The Spiritualism with which these truths are associated is not acceptable to ecclesiasticism, nor to society at large; it belongs to minds, here and in the Spiritual country, who are regardless of the prevalence of opinions, unheeding alike the boldness of fanaticism and the timidity of fear; who are not a class, but who stand out from all classes, who claim that science is the sole foundation of all true theology, who are infidel to all creeds, venerate no past, respect no idolatries, oppose all organizations, and de-

nounce all systems; they believe that classes and organizations, of whatever kind, and for whatever objects, are conspiracies against all the human brotherhood outside of such class or such organization, and that the accomplishment of the good which such classes and organizations vainly seek, is devolved by the divine law upon each individual mind through its own precepts, its own example and its own labors. They condemn opinion because such authority leads mind to accept a name in place of a demonstration, and to forego the use and exercise of its own powers, by which alone conviction is to be attained. They denounce creeds and systems, because truths cannot be combined into creeds and systems, every truth in its relation to, and its bearing upon every mind differing in the exact degree to which those minds differ. Let me be understood. The sunshine, in its relation to those who behold it, has the same bearing, whatever differences exist in the conformation of the mind of such beholders. But the sunshine is a fact upon the plane of the external senses, and not a truth addressed to the understanding. Of it we are all conscious alike; but a truth in the philosophic sense belongs to the arcana of nature, and is always demonstrable and never self-evident. In this sense the Harmonial Philosophy seeks the adaptation of truths into harmonious unity, that all may be seen to move as the stars move, in beautiful and joyful constellations, yet each being a world in itself, and standing in its own peculiar relations to all other worlds. The phenomena of effects, of which man is one, in this world of effects which he occupies in his progress to the worlds of causation, is the proper study of the philosopher and theologian. He can only comprehend a principle by a scientific investigation into the causes of such visible effects as its operation produces; and inasmuch as there is no principle or law in nature or of God which does not immediately bear upon man's Spiritual *proprium*, which does not directly concern his soul, and affect to a greater or less degree his proximity to, or remoteness from, God, it is difficult to comprehend in the light of intelligence, but perhaps easy in view of existing conditions, that Harmonialists and the advocates of psychical science generally, should be consistently denounced by all professors of religion, who are not at liberty to investigate the doctrines of which it is their sole occupation to preach.

The Harmonialists, therefore, or Progressives, are those who investigate, who incur the responsibility of having and enjoying their own convictions of truth, who concede no power to numbers, no weight to opinions, and who determine each for himself their relations to God. Their idea of nature comprehends not only the visible universe, but millions of universes, external and Spiritual, which their *infidelity* conceives are pervaded by the perpetual living presence of the Infinite Father; they fix no limits to the magnificence or extent of God's creation, or to the infinitude of God's love, but only perceive the limits of their own capacity to comprehend and enjoy. In this capacity, though finite, they find the likeness of Infinity, the faculty of growth and expansion, believing that such growth and expansion involve their immediate happiness in the Spiritual world, while they depend upon their exemption from false conditions in this.

All philosophers in their day are thought to be monsters, because they look into, and afterward deny, what mankind believed without looking into. Everything is what it is, by reason of the point or condition from which it is seen. The world seems no less monstrous to the philosopher than the philosopher seems to the world; and as the world becomes slowly and by degrees enveloped in the light of any new philosophy, it forgets the point of its early occupation, and looks back upon itself as the true monster which the philosopher saw. Those who now deny Spiritualism, in the face of all the recorded testimony of the last twenty years, and, indeed, often in the face of demonstration itself, are more mad than all the monsters which all the philosophies have produced, and so they will seem to themselves, without any recognition of their identities, when they arrive at the standpoint from which, at this very moment, millions of Spiritualists look on them. Many will first get such retrospective glimpses from the Happy Land—that beautiful country which is open to all, where every child of humanity will find "salvation" without propitiation from the Old Churches, and "regeneration" without intromission from the New.

But we must not confound the Harmonial Philosophy with all the philosophies of Spiritualism. Every speculation, demonstrable or not, is popularly called philosophy. The term is used to signify theories engendered by mere hostility to received opinions; it is used out of its meaning,

often in ignorance and sometimes in derision. But by Harmonial Philosophy is simply meant the perfect and perpetual harmony of all the works of God in nature, and the necessity of harmony with the Divine Laws imposed upon every mind as the condition of its happiness. To confound this, with the "conglomerate" philosophies of individual minds, would be to explode its harmonial proportions; for when individuals separately proceed to investigate phenomena, each for himself, under conditions never precisely the same, and according to opportunities never equally favorable, the results would vary accordingly, and each would amount to demonstration only to that mind by whom it was procured. It is these contradictions that have enabled those who deny God in the Spiritual manifestations, to build so long upon unreconciled differences in details, and to erect Satanic theories above the deductions of reason and the evidences of common sense.

It cannot be supposed that the opening of the Spiritual into the natural world will afford the same tangible proof of conditions there that the external senses derive of conditions here; were such a thing possible, the harmony existing between these worlds would be destroyed; the eternal laws of order would be subverted. By the Spiritual senses alone can things existing in the Spiritual world be absolutely known; and the exercise of these senses while in the body is, at best, imperfect, and always dependent upon difficult conditions. The most reliable means of investigation are afforded by the simplest and least pretending mediums. In proportion as the medium is accessible to interior intromission, he is subject to psychological impressions, and when so influenced, all he conveys is certainly false, and probably ridiculous—as in the case of *Thomas L. Harris*. The simple rapper, without obsession or intromission in the exercise of his external senses, and of his normal intelligence, is the most reliable agent of Spiritual communications. Tests under such circumstances may be had, but rarely under any other. The facts of Spiritualism are proper subjects of spirit inquiry, but its philosophical theories are best left to our own reason, influx and intuitions.

The new humanity which awaits the world is only that better condition which the law of growth or progression is rapidly imposing upon the human mind. Intelligence has arrived at that point of development where it perceives that the forces which impel men to good are of the Spiritual, and not the human world. It discerns that the Spiritual light breaking upon the earth will make it impossible for men to grope in evil. However they may desire the dark, they must meet the light, and however they may love their idols, they will be forced to see God. The human mind has imperceptibly progressed to that plane where it is receptive of the tangible evidences of immortality. These no longer fanaticise its unbelief and inspire the cry for immolation; and immortality is showering its magnificent realities down into the new receptacles where they will forever abide. These realities will gradually dispel the appearances by which men are enticed into wrong, and then sin will perish, as it has begun to do, day by day, year by year and age by age, until the darkest dwelling-places of humanity will be refulgent in the light of a serene and ever-cloudless heaven.

Thus have millions of ages traced their progressive advances in the physical annals of our world. When Moses climbed Sinai and met God, as he deemed, at its fiery top, the earth was nearly as old as it is now; its concrete mentality opened then the pages of its diary, and the recorded centuries since are as a day to the receding eyes of its unrecorded centuries before. Men have measured all things by the standards of their own minds till they are now open to that knowledge which has ever awaited them, and by which they are enabled to measure all things by infinitude. Why hath heaven been so long deferred? Do not the angels answer? Yes. Thousands who through death, the redeemer, have passed from mental darkness into the broad light of perpetual day, thrill with an ecstasy newly felt in heaven as they are permitted at last to unfold to our understanding the simple cause of this hope deferred. Conditions were needful. Men could not receive. Moses on Sinai could not expand into the philosophy which required its untold centuries of growth, its countless heroisms, its multitudes of martyrs, its fierce antagonisms, its divine reconciliations, its human history. These are now accomplished. The fires are lighted on a thousand hills; the conflagration descends into the dark places, and is consuming with fierce impetuosity the mental rubbish of the human world. The work goes on rapidly to its past progress, yet slowly to our perceptions and more slowly to our impatience. Its old centuries are the new years, but we want them days. The light yet makes many shadows, and antagonisms still grope

from their abyss in troops of warring spectres, redolent of bad odors. Yet all are doomed. The free soul may climb to the blue overhead, and look upon the jarring discords without solicitude concerning man, or doubt concerning God. The sources of evil, its certain mortality and its approaching end, are mapped out to the Spiritual sight, and all who wish, have eyes to see.

Systems, opinions, idolatries, creeds, organizations must go, as they are going, into cemeteries for the dead; the world needs no other funerals. When they are fitly buried individualism will do the work of redemption; every man will be his own society, devoted to the common good. When all the mysteries that have sanctified past ages shall have given them recesses to the light, men will walk in, in multitudes, and wonder how whole centuries can have regarded such emptiness with awe. But the knowledge and the ignorant are yet contending. As wisdom loves to open all secrets to its perception, and derives its light from truth, so ignorance loves to surround the unknown with mystery, and derives its light from miracles. But when truth shines, the mysterious departs and the miracles cease. Thus we approach the end,—not the end of progress, for its course is everlasting, but the end of evil, misery, ignorance, discord, or the thing by whatever name called which is the adverse of good. Beyond that end lies the future of harmony, through which happiness will be discreted into progressive degrees proportioned to development; and human wrong and human suffering will have passed into the receptacle of dead systems and obsolete organizations.

How simple, how majestic, how glorious are the methods by which the divine alchemy transmutes all human dross into liquid streams that overflow the soul with harmonies, and mingle into concord with all natural voices and all sweet delights! One prescience furnishes humanity with the key which unlocks the way to this grand, universal, eternal jubilee—the certainty of immortality. In that consciousness the soul widens into sympathy with all common things, and seeks for the principle of perpetuity in every butterfly and drooping jonquil; opens to the ever pleading presence of the diviner sympathies, and receives within its mental and affectional embraces God's gracious gifts on every side, hymning inward thanksgivings, foregoing outward resentments, seeking in all men and all things only the heavenly and divine, and finding these in the most earthly and human.

This certainty of immortality which crowns the earth with glory, fills all space with intelligence, and peoples all the stars with grand humanity, is a divine tribute to man from the angelic world, imparted by Spiritualism, not theology; that Spiritualism which all the theologies disown, but to which the doors of every tabernacle are open where theology keeps no guard, for which humanity everywhere holds up the gaping soul-vessels that theology has not already filled; that glorious Spiritualism whose impartations are as waters of life, and are out-flowing into a theology that shall become the divine science of humanity, knowing no proscriptions, creating no bells, building no temples for priestly ceremonies, teaching no veneration but of truth, abjuring all external worship, projecting daily into the outward world its interior truths, and in the cathedral solemnities of its inmost soul-life, where angels shall ever awaken the divine harmonies, finding God.

New Orleans.

For The Spiritual Republic.

WHO IS AT WORK?

BY A. B. J.

EDITORS SPIRITUAL REPUBLIC: Our city has a large number of benevolent institutions, as you may be aware, conducted mostly by advocates of "Evangelical" Theology. There are many earnest good souls among them, however, who believe "faith without works is dead," and so engage in the work of raising humanity to a higher condition physically and morally, whilst they labor at the same time to instill their peculiar dogmas into the recipient mind. I only wish we could count more Spiritualists among the practical workers. I was led yesterday to visit the "Home for Little Wanderers," corner of Tenth and Shippen sts., located close to the region of Bedford and Baker streets, the "five points" of our city, and was so much gratified with what I learned that I have concluded to send a little account of the institution to you. Its aims are to rescue orphans, or suffering children by furnishing bathing, food, shelter, clothing and instruction to such as will come, and to provide homes for such as need them.

In a circular issued by the superintendent, he says, "It turns no homeless, hungry, or neglected child from its door, does not go in debt and is sustained by free-will offerings" by those interested in its object. Circulars are issued to the families of those whom it is designed to benefit, in kind language offering to "wash, clothe, and feed and teach their children," and if they wish, "to provide good homes for them." The first thing is a bath, "Cleanliness being next akin to godliness." It seemed to me so much like a truly Christ-like institution that I was deeply interested; and when I went out into their fine play-ground and saw so many twenty or more children enjoying themselves at play—

swinging, reading, etc., and the bright faces of the little ones as they pressed up to the gentle-hearted man who was showing me the place, putting their little hands in his with that confiding, loving look that spoke volumes for the *Spiritual Magnetism* of the place as well as for what the institution was doing for them, my grateful feelings welled up in thankfulness, that the "good Samaritans" had not all left our money getting world. Mr. Phillips who is the superintendent of the institution is an evangelical minister, and has been active in the Howard st. Mission in N. Y. City—but he is showing "his faith by his works," and however much he may believe in a Hell hereafter is doing what he can to save little children from the Hell here, which to me is the best part of his labor.

Now, Messrs. Editors, when will our rich Spiritualists (and we have such) start some practical work for reform in this way?—not now I fear. Well the best they can do, will be to aid those who are at work. Perhaps, this may lead some who are able to think of what may be done by a little money and influence properly exerted. We have many who are mere Spiritists—believers that Spirits communicate—a philosophical fact which has as much influence in their life as the knowledge that twice two is four—equally true to them, only the first fact is a little more curious. They want to know if dogs have souls, how they can make the most money, where gold is to be found, and to get answers to abstruse, metaphysical enquiries, to gratify their curiosity or acquisitiveness—but as to any enlargement of their moral nature, any opening up of their sympathies for their brother man, any expression of the great law of kindness, "doing as they would be done by," their belief is as worthless to them as the most fashionable attender of the most fashionable of our churches. Have you such an institution in Chicago? I should be glad if you did not need one, but the fact that yours is a large city is rather *prima facie* evidence against that conclusion.

Philadelphia, May, 1867.

For The Spiritual Republic.

WHO ARE THE ADVOCATES OF TYRANNY?

BY G. B. McLAUGHLIN.

This is a question asked by John Gage, of Vineland, New Jersey, in THE SPIRITUAL REPUBLIC of May 25th. He takes exception to the gentle admonition given in a former number of the paper, namely: "Let the advocates of tyranny beware."

In speaking of capital and labor being one and the same thing in harmony with each other, he overlooks the fact that the capitalist and the laborer are not one and the same, in harmony with each other. It is true that capital is simply labor hoarded or stored up; but the interests of the capitalist who has accumulated labor and the workman who produces labor are diametrically opposed; and between the two there is an eternal warfare, whether "incited to war" and "provoked to tyrannize over each other" in your columns, or not.

In order to understand and answer this question properly, it is well to enquire: What is tyranny? In looking over the world we behold a vast amount of suffering and misery among men, and it is generally believed that a certain something called evil is the cause of all the trouble. And what is evil? There is an ever active principle, an inherent attribute of life or spirit, called force or power, without which, life itself could not exist. Progression being a law of nature, there is a tendency in everything to grow, to multiply, to increase; hence, the universal desire in man for power, more power. He hoards up the mighty dollar, hoping thereby to increase his strength; in fact, he does enable himself to control his fellow man thereby. The orderly use and ultimate of power is Unity, Harmony, Happiness. That which is known as evil, is simply a misdirection, misuse, misapplication or abuse of this element in life. The power of the locomotive, without the wisdom and direction of an engineer, may be the agent of death and destruction. So the power of mind, when perverted or not directed by wisdom and intelligence in harmony with existing conditions, becomes evil and ends in suffering, death and destruction. Tyranny is universally admitted to be the abuse of power—the employment of force by intelligent beings to enslave, to oppress, to injure, to wrong, or in any way take unjust or unfair advantage of other intelligences.

The chief cause of all the suffering and unhappiness that prevails among men, is the abuse or misapplication of power. It is often exerted when the persons tyrannizing are unconscious of their falling, and when those tyrannized over are entirely unconscious of being in thralldom. Everywhere between man and man, brother and sister, parent and child, friend and friend, this monster can insinuate itself and destroy the order, harmony, and happiness that should exist. Tyranny is the opposite of liberality, the opposite of universal toleration, the opposite of the Golden Rule given by an ancient philosopher—"Whatsoever ye would not have others do to you, do not so to them; but do to others as ye would have them do to you." This rule embraces the highest, the purest morals of which man has yet conceived, and is the key to liberty, justice and charity.

But where is the man or the woman who makes this precept the rule of his or her life, or does not in one form or another impose on other persons? There are many forms of tyranny: The slave-breeder, the slave-driver and the slave-owner is ever doing to others that which he would not have done to himself. The tradesman who drives a good bargain by taking advantage of the ignorance or necessities of his fellow man, either in swapping jackknives or speculating in flour, does that which he would not have done to himself. He who requires of others that which he would not be willing to give, is a tyrant. He who claims privileges for himself which he is not willing all others should have, is a tyrant. The man who assumes the right to make laws for himself and country, and is not willing woman shall do the same for herself, is a tyrant. The political tyrant or aristocrat who thinks it has been divinely appointed that he shall rule, whether he rule a nation or his sister at the ballot box, oppresses the unfortunate all the same. The tyrant king who puts his victim to the torture in a wholesale manner, does not really inflict so much pain and suffering as the domestic tyrant does on his defenseless wife and children. The wealthy tyrant who thinks it his right and privilege to appropriate to himself by the use of his cunning, craft and superior intellect, the earnings of others, whether he be the slave-driver, the banker, the speculator or the tradesman, he oppresses the unfortunate poor all the same. Though the slave-holding tyrant puts his victims to the torture in a cruel manner, he does not really inflict so much pain and suffering as the owners of machinery, seven thirties, stocks, houses and lands do on the unfortunate, tolling millions. Even Spiritualists, professed philanthropists and lovers of freedom are frequently the most tyrannical in disposition. The emancipated slaves in this vicinity say that in their dealings with the world they generally find those who were in favor of freeing the negro much more unjust in their treatment of them than those are who wished to keep them in bondage; that the pro-slavery man would give them what they could eat for their labor, but the abolitionist would starve them and skin them, too, if they could "make money" by the operation. It has been said that negro slavery is "the sum of all villainies;" but those who have a clear perception of principles know negro slavery to be the legitimate fruit of man's perverted self-love, and on a par with all other forms of villainy. A man is no worse for being a slave-holder than he is for being a stock-holder or bond-holder; it is the abuse of power that makes it hurtful, and not its use; it is the opportunities to injure others that the selfish man has, that makes him destructive. Put the tyrant king on the tailor's bench, and he would be as harmless as any one. Place a harmless "mud-sill" at the head of State, and he may "swing round the circle" in a most fearful and terrible manner.

The passions, appetites and tempers; rum, tobacco and custom, are tyrants to which men and women yield a willing obedience, and it seems quite a tedious process to deliver them from such thralldom. Many cannot realize that they are either slaves or tyrants. Strong minds often tyrannize over the thoughts and affections of weaker ones, and cause them much suffering, and they do not know how. The oppressed cannot breathe freely in the presence of their tyrants, and they know not why it is they feel so oppressed and unable to express themselves freely. This kind of tyranny is manifested everywhere among all classes. Each seems to think his own ideas are about right, of great importance, at least, and to fancy it his province to bring others to his way of thinking; sets himself up to censure and control the rest of mankind, and allow no one's opinions to have weight but his own. Hence, we see so many domineering, dictatorial talkers, and so few listeners. When a liberal, mild and persuasive voice would make itself heard among men, they will not listen or notice what is said. They think there is no value in such words because they are so mildly and gently spoken. When a man arrogates to himself the privilege of talking and forcing his thoughts upon others, and at the same time refuses to listen or consider what others may have to say, he violates the great law of liberty and justice.

As a nation, we, Americans, have proclaimed to the world that all men are equal by nature, and have the inalienable right to life, liberty and the pursuit of happiness; but in our actions we contradict the assertion, and completely ignore the principle. We have purged ourselves of that abomination called negro slavery, it is true; not because it was in accordance with human rights, but because there was no other alternative but this; amputation or death; freedom for the negro, or death to the nation. Man, as a general thing, does not acknowledge by his actions that his brother man has the same rights and privileges as he claims for himself, but is ever on the lookout for opportunities to take advantage of circumstances by which he may be enabled to compel others to administer to his own selfish desires, ambition, lusts and appetites. In this manner the strong, intellectual and influential portion of mankind manage to rule and oppress the many—the weaker portion. They make laws and form governments which are virtually infernal machines with which the few plunder and enslave

the many, and it has been the business of capital to enslave labor, the business of trade to rob work of its earnings, till the laboring classes find themselves so sorely oppressed that it is too intolerable to be borne.

When men and women willingly foster and maintain such a system of things, the inevitable effect of which is to degrade and demoralize us, to put money into the hands of the few at the expense of the many, they are most assuredly advocates of tyranny.

Can Brother John Gage show us the man or the woman who does not willingly obey or practice some of the above named forms of tyranny. If he knows any who do, then his question is answered. If any render a willing obedience to any form of tyranny, the logical inference is, they are advocates of the same, their declarations to the contrary, notwithstanding.

The complex question of capital, work and trade, has puzzled the wisest heads for many years, and just at this time the more sensitive and philanthropic minds are seriously considering measures for the emancipation of the laboring classes from the fetters that capital has thrown around them, and for their elevation in the social system. Among the movements for bettering their conditions we find "trades unions," "strikes" for higher wages and the reduction of the hours of labor while the amount of wages shall be the same. It is plain that these experiments cannot have the desired effect, for capital or trade will fix the prices of produce according to the amount of wages paid in producing them; so what the laborer gains in time or wages, he loses in increased prices. But far more hopeful movements may be found in union stores and Co-operative Movements, like the Rochdale Association of England; and more hopeful still are experiments like those of the Shakers and the Oneida Communists. If such movements as these be so hopeful, it may be asked why do not the laboring classes all enter into some such movement at once. This is a very important question; the answer, however, is simple and plain, and it embraces the reason of the vast amount of trouble and confusion in the world. All see the spirit of tyranny or injustice so manifest in every one with whom they come in contact, that they cannot trust any one; besides, generally, each feels the tyrants disposition so strong in himself that he could not be satisfied with an equitable share of the privileges and comforts of life. These movements, however hopeful as they may appear, are by no means perfect. They are not free from tyranny—the elements of destruction; they have it only in a less degree, and inasmuch as they fail to satisfy the highest aspirations of the soul for liberty and justice, they cannot live.

Men are crying "Peace, Peace." We are having Peace conventions and Peace Societies, but the true principle seems to be lost sight of. There can be no peace without liberty—freedom in its broadest and fullest sense. There can be no true liberty without justice, for freedom without justice is infernalism—tyranny. There can be no justice without wisdom or truth. There can be no wisdom without love. This is the grand Trinity of Divine attributes: Love, Wisdom and Justice," which resolves itself into the Golden Rule.

Each man is an individual entity, with his own peculiar feelings, tastes and dispositions, and no others can put themselves in his place and judge for him; he must be free—free in thought, in feeling, in purpose, in action. Limited only by the equal rights of others, he must choose for himself the way in which he would go, and no one should attempt to control him.

In conclusion, may we not repeat the gentle admonition: "Let the advocates of tyranny beware," whether they be rich or poor. Until they become more liberal and less disposed to tyrannize over each other; until each shall be able to freely accord to each the fullest liberty, let them not complain of monopolies, of high prices, of war, of blood and carnage—the legitimate fruits of their own doings. Yea, let them beware, for a crisis is coming in their midst that they little dream of now.

Cumberland, Md., June, 1867.

THE HORSE AND STAG.

A horse and stag were grazing together on the prairie, when to their terror, they perceived the grass to be on fire, and the flames approaching rapidly.

"What shall we do," said the stag, "to escape being roasted alive?"

"For my part," said the horse, "I know of but one way to escape; we must meet the danger boldly."

So saying, he rushed at the top of his speed toward the advancing flames, and a single bound placed him beyond danger.

The stag in mortal fear, fled in the opposite direction, and the flames overtaking him, he miserably perished.

The horse, afterwards returning, found the body of his friend stretched out upon the blackened plain, and pausing beside it, thus moralized:

"Alas! my friend, your fleetness of foot proved your ruin, since you had not courage to move in the right direction

How much better boldly to face danger, than to flee, panic-stricken at its approach. Fear kills, while assurance is safety.—Paul Peregrine.

For The Spiritual Republic.

LOST AND SAVED.

BY AMANDA T. JONES.

Alone on the mountain's side,
The red sun seeks his lair,
And brown leaves past me ride
On the waves of the mocking air;
Like sinful souls unshriven,
Ashamed or afraid to pray,
They are whirled from their native heaven,
And utterly cast away.

O just! that hither I roam
To this desolate hill's rude breast,
Having no kindred or home,
Finding no refuge or rest.
For I am the guiltiest woman
That ever to ruin went;
Not a law divine or human
Has circled my soul unrent.

Was I pure one day?—so long
Are the dreary years between,
That fountain and zephyr and song—
Ah! What do the sweet words mean?
It may be the sunlight bathed me
Once, under the laughing dawn,
But so has the lightning scathed me,
All sense of gladness is gone.

O, love of my mother dear,
Mighty to shelter and save,
Gone, gone this many a year,
Fast locked in the wintry grave!
And I left alone to perish—
Poor heart, rejoicing in hope—
Had no one to shelter or cherish,
Nor strength with the spoiler to cope.

Or ever the spring had fled,
He found me in girlish grace. . . .
Ah, woe! 'tis the face of the dead—
Where, where can I hide from the face! . . .
There were sighs like the southwind's breathing,
But certain to blister and blast;
There were silken promises wreathing
The knife that would sever at last.

But the love—engendering hate—
Tell me, ye winds of heaven,
Was ever a love so great
To a soul so niggardly given?
When the tempest of blame assailed me,
When scorn came down like frost,
Then the soul of the tempter failed me,
And I was alone—and lost.

Alone . . . with the wildered brain
And the broken heart's unrest;
With the mighty throes of pain
And the child upon my breast;
For while toward death time bore me,
Utterly lost and defiled,
A great wave of anguish rolled o'er me,
And left me the lily—my child.

Flung back on the hitherward shore,
Strengthened by love, I arose,
Willing to carry once more
The heart-crushing load of my woes.
Then humble (God knows it) and mournful,
With tears of repentance I plead
Of Christian and Publican scornful
For license to toil for my bread.

O the sneer and the hateful stare,
And the silence of daughter and dame!
No mercy, no place anywhere,
But idleness, hunger and shame.
My darling grew wan in the morning,
And crimson with fever at night;
In her wild eye was written the warning—
My bud was beginning to blight.

But Christmas Eve, it came—
Of old so merry and sweet—
My hearthstone gave no flame,
My table bore no meat.
I left my lily a-sleeping
(How strange was her tranquil smile!)
To stifle my heart's wild weeping,
And pray in the church awhile.

The church, with green it was decked;
The music thundered aloft,
Until by its passion wrecked,
It died in a tremor soft.
The priest, with rubric and psalter,
Knelt under the cedar boughs,
And there by the sacred altar
He uttered his nuptial vows.

Was it for this I gave
To the friend my roses red? . . .
Go back, go back to the grave,
Thou taunting face of the dead! . . .
That night while the moon did clamber
The waves of the heaving tide,
I climbed to the bridal chamber
And smote him—so that he died.

I bel with a laughing eye,
For his bride slept sweet and well,
And his lips gave out no cry

As his soul rushed forth—to hell.
My room, it was dark and chilly,
But madness had made me bold.
I lifted my child—my lily—
And ah! she was icy cold.

O, death! O, vengeance dire!
O, stillness of heart and breath!
O, flame of consuming fire!
O, agony worse than death!
What were the end if I tarried?
Hunger would stab and slay;
And so through the night I carried
The dead, white thing away.

Or else they had made it a bed,
Saying the while, "'Tis well
That the child of shame is dead;
We will ring no funeral bell.
Not a sorrowing mourner grieves it,
Or over its coffin prays;
For the mother is glad and leaves it
To follow her wicked ways."

But alone on the mountain side
I laid my babe to sleep;
White ghosts did round me glide,
And I dared not wail or weep.
But a long, long kiss I gave her—
My darling, my sweet, my all.
The snow came down to grave her,
And the wild winds wove her pall.

Afar o'er the frozen ground
I travelled, taunted and lone,
Till a slough of sin I found
In a city overgrown;
A slough of sin and cursing,
Of loathing and hatred dire,
Each day the last rehearsing,
But bringing the dark doom nigher.

In bitter and black despair,
This life of the lost I led,
Till I lifted my voice in prayer,
And, praying, arose and fled.
Haunted and mad I hastened,
Fainting, and out of breath,
Till the gall of remorse I tasted,
Once more on the mountain of death.

The mocking blast is wild,
A-stripping the leaves away,
And the bones of my beautiful child
Are white in the falling day.
Silence and death beside me,
Madness and grief within,
I call on the rocks to hide me
And crush out the demon of sin.

Go back thou cruel face—
Thou perjured lover of old!
Alone in this desolate place
Let me wait for the death-snow cold.
For God will be judge between us,
Judging woman and man as well;
We shall see if His love will screen us
From the seven-fold fires of hell!

O, love of my mother dear!
O, smile of a beautiful face!
O, singing voice in my ear!
O, plentiful dews of grace!
Maddened and unforgiven,
I came to the hill to-night;—
Am I dreaming a dream of heaven?
Or why is my robe so white?

SINGULAR OCCURRENCE.—A rather curious incident occurred recently at Freinwald, a favorite watering-place about forty miles North of Berlin. The church was to have a large new bell, and all the inhabitants had assembled to celebrate the occasion and to watch the progress of its suspension. A band, moreover, was stationed in the steeple to give it a musical reception. The appointed hour for the ceremony arrived, but not the bell. The spectators watched for three long hours, but the principle actor in the piece did not make his appearance. At last, at 12 o'clock, their patience was at an end, and the musicians descended from their lofty orchestra. The last man was hardly in safety when the steeple was struck by lightning and set on fire, and the old bell fell, a mass of glowing metal, within a few hours of the time appointed for the suspension of a successor. The accidental, or rather providential delay of the new bell thus saved many lives. It is most probable that the old bell purposely attracted the electricity from a feeling of jealousy at the honors paid to the new one; in short, it was a case of *felo de se*.

PORSON being once at a dinner party, when the conversation turned upon Captain Cook and his celebrated voyages round the world. An ignorant person, in order to contribute his mite toward the social intercourse, asked him, "Pray, was Cook killed on his first voyage?" "I believe he was," answered Porson, "though he did not mind it much, but immediately entered on a second."

A multitude of affections enlarges the heart.

VOICES FROM THE PEOPLE.

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

For The Spiritual Republic.

WHAT IS DISEASE?

BY R. T. TRALL, M. D.

As this is an important question to all, and a question of life and death to many, I must ask the indulgence of the readers of the SPIRITUAL REPUBLIC while I make one more effort to make myself understood; for if Dr. Leroy Sunderland so totally mistakes the theory which I have tried to explain, I fear that others may be more or less in the same dilemma. I will not perplex the question nor fatigue your readers by criticising the criticisms, or play upon words, which constitutes the gist of Dr. Sunderland's article of June 1st; but proceed at once to notice the only points which really touch the merits of the question in issue.

Dr. Sunderland introduces the authority of Webster's Dictionary to prove that curative, healthful, and remedial mean one and the same thing. To my mind his quotation proves just the contrary. Let us see:

"Curative—Tending to cure.

"Healthful—Serving to promote health.

"Remedial—Intended for the removal of an evil."

Now tending, and *intending* are very different ideas. A tendency is that which conduces to a given result. An intention or effort to remove something that is in the way of such result, may tend to the result or to the contrary. To illustrate: A person falls into the river and swims towards the shore. The effort is remedial; he wishes to reach the land to save his life; to recover his normal position. And if he swims judiciously,—makes just the right motions,—he will succeed. But if he struggles injudiciously, if he raises up his arms instead of keeping them under water, his body will sink, and he will drown. In the former case there was a tendency to salvation by the act of swimming; in the latter case the effort was *intended* to save, but being made in the wrong manner did not *tend* to save.

So it is in disease precisely. The vital actions which constitute the various processes of disease are *intended* for the removal of evils (poisons, impurities, etc.) from the body. If the actions succeed in removing them without being so violent as to disorganize the structures, the "remedial effort" tends to cure. If not it tends to kill.

Healthful, as defined by Webster, differs in meaning from both curative and remedial. Food, air, etc. water are healthful, because they are the things, or materials, or conditions, by which the vital organism maintains the normal play of all the functions, which is health.

But I will try to make this matter still plainer. We will suppose that Dr. Sunderland swallows just four times as much bread and apples as his stomach can digest. Now, bread and apples are good food and therefore healthful. But the stomach is overloaded, and bread and apples become causes of disease, not because they are in nature unhealthful, but because they are abnormal in quantity. Now comes disease, "remedial effort, vital action in relation to things abnormal. The patient vomits, vomiting (which is a remedial effort) is "intended for the removal of an evil," which evil is the "load on the stomach." If the load is easily ejected the effort is curative. But if, in the act of vomiting (as has happened) the stomach and bowels should be lacerated and the patient die, the effort would be *killative* instead of "tending to cure," although the intention was curative. Dr. Sunderland states, and reiterates the statement, that I "amended" my definition of disease. I did nothing of the sort. I simply employed different words to express (not amend) the same idea.

Dr. Sunderland seems to think that I contradict myself and confirm his theory when I say that disease is unbalanced action. Another carelessness, Doctor! I call disease, unbalanced *action*, you call it too much or too little action.

If you had said to much and too little, you would have hit the mark exactly. You may see at first view little or no difference whether the disjunctive or the conjunctive conjunction is employed. But I assure you it is *all difference*.

It is just the difference between truth and error. And for this reason. When vital action is abnormally increased in one or more directions, it is invariably and correspondingly decreased in other directions. A preternatural increase of all the vital actions at the same time is impossible. Defective nutrition is a mere incident of disease—a symptom or effect. Diminished action of *all* the vital functions would not be disease, though it would be feebleness.

Sickness is an action, not a condition. And in conclusion, I challenge Dr. Sunderland to name any disease in the nosology, and give its symptoms, which symptoms will not be the evidence of unbalanced vital action.

For The Spiritual Republic.

CRIME.

The New York papers are making daily note of all the murders they can hear of, without seeming to know that this is the very way to foster a spirit of crime.

Better would it be, if, like Jesus, they would only bless

and elevate human thought, and let crime seem so distant as to be feared and shunned like the fabled Hell.

WALTER.

FROM A WOMAN.

EDITORS SPIRITUAL REPUBLIC: Allow me space in your very valuable paper to say a few words in regard to that most damnable notion that ever emanated from the human brain—the base of the brain at that—the license law for prostitution. It is proposed that through the license and the weekly attendance of the M. D.'s, brothels can be kept pure and healthy for the nightly visits of the wealthy aristocratic gentlemen of the city, without danger of carrying disease and suffering to their poor, innocent wives at home.

My God! Has it come to this? Is this one of the great reforms of the nineteenth century? Only think for one moment of those poor, degraded beings forced into this low life—either by starvation or the base falsehoods of man. Each unfortunate being is an angel as dear to our Heavenly Father as the pious aristocrats who are sinking their manhood in crushing all health and happiness out of those poor, degraded sisters.

I have heretofore been indifferent in regard to voting, but I am so no longer. Give woman the ballot, and I hope and trust it will be used to elevate, not degrade, humanity.

I have always felt that intemperance was the great evil of our country, but with all the suffering and sorrow of intemperance, I had rather my sons and brothers would spend their time and money at the grog-shops than in patronizing those licensed hells, where womanhood is crushed out and man cursed. Do any of those gentlemen who originated this infamous law have mothers, sisters, wives or daughters? If so, do they help to keep up the required number in these institutions? O, my brothers, is this the protection you give Woman—the last best gift from God to Man?

I hope abler pens than mine will enlist in this cause and agitate—*agitate* until a change for the better is effected.

Monmouth, Ill.

PROGRESSIVE LYCEUM.

[The following clipped from the BANNER OF LIGHT, so fairly represents our Lyceum, its work and prospects, that we gladly reprint it. We will say in this connection that the Literary Circle is now preparing for a series of dramatic entertainments at its regular meeting from which we hope to realize instruction culture and entertainment.—Eds.]

There is no movement at the present time that I watch with so much interest as the Progressive Lyceum. Although now only a Sunday school, I hope the time not far distant when our week-day schools may be organized on the same principle. Under the present system of education we cannot expect children to possess either healthy minds or bodies. Crowded together as they are for six hours of each day, in a room badly ventilated, stooping over desks and allowed only a short time for physical exercise, can any one wonder that there are so many little graves in our cemeteries, and so few healthy men and women?

I watch with pleasure the progress of the "missionary work" being performed by A. J. and Mary F. Davis. I hope the friends of the Lyceum movement are ready for the work, and that every Lyceum, as a body, as well as every individual interested, will render that assistance to these worthy leaders which is so necessary for the success of any great enterprise.

During my stay in this city I have several times visited the Progressive Lyceum. Its sessions are held in Crosby's Music Hall, the finest hall in the city. When entering the hall, on my first visit, I observed a fine piano on the stand. In answer to my question, Does this piano belong to the Lyceum? I was informed that it had been bought by the Lyceum and nearly paid for within a year. The greater part of the money for the piano has been contributed by the "Literary Circle," whose members are chiefly young persons from "Liberty" and "Excelsior" Groups.

The Literary Circle was organized about a year ago. It holds its regular meetings once in two weeks at private houses, at which the members go through various literary exercises, such as speaking, reading essays and selections, and occasionally introduce a good play. After the literary exercises are concluded a dance or a good game is sometimes proposed and entered into with considerable spirit.

The "Literary Circle" has held weekly sociables during the winter and spring, for the benefit of the "Lyceum," the proceeds of which have been applied to the payment of the piano. I was astonished, when visiting the "Lyceum" for the first time, to see the amount of work that is performed by the officers and leaders, and how perfect the system is by which the work is divided so equally that no one appears weary or exhausted.

I was more than ever impressed with the idea that the persons interested in this movement are in earnest, and intend to make it a practical work, when I heard notices given of "Leaders' meeting," "Singing School for children," "Literary Circle" and "Sociable," each to occupy one evening of the week, and the Conductor's call for a collection to aid in clothing the members not otherwise provided

for. I was told that a collection is taken once in two weeks for this purpose, placed in the hands of a committee of ladies, whose business it is to expend the money thus received for such articles of clothing that may be needed, to see that they are properly made and that the children appear in the Lyceum clean and tidy.

Now one word to the Chicago Lyceum, in closing. Prosecute the good work already begun with vigor. Do not let it stop with begging old clothes or making new for poor children, but work on steadily till you can build up a week-day school with that for Sunday, where both rich and poor may find a home and enjoy the blessing of a good education.

A. A. BARRETT.

Chicago, Ill., May, 1867.

FROM H. GREEN.

EDITOR SPIRITUAL REPUBLIC: With your permission, we would avail ourselves of a small space in the columns of your paper, for the purpose of adding an item to the vast accumulation of evidence, tending to demonstrate the faculty of Clairvoyance in the human mind, and also the ability of Spirits to manifest their presence, and identify their personality, to their earthly friends.

The writer, having been for several months in a very feeble state of health, has been stopping with a brother-in-law, S. R. Cole, at 236½ State street, Chicago.

On Friday, the 14th inst., we called, in company with Mr. and Mrs. Cole, on Miss Lowry, a Clairvoyant physician, who is occupying rooms with them, for the purpose of having a clairvoyant examination.

Miss Lowry, without any preliminary interrogatories, proceeded and gave us a full and complete diagnosis of our physical diseases and conditions, definitely and accurately describing each particular symptom; and, also, giving an accurate description of our mental conditions as resulting from bodily ailments; and which are, in some respects, peculiar, and were known to none but ourselves.

After completing this examination, she described a spirit, who claimed to be a physician and an old acquaintance, and whom we recognized as one who had given us many evidences of his skill while in the body. He wished to prescribe for us now. After giving the prescription, the clairvoyant returned to her normal condition.

Mr. Cole then asked if there was any spirit who would communicate with him. Miss Lowry was immediately influenced and answered, "Yes," and then described a spirit whom Mr. and Mrs. Cole and myself all recognized as an old acquaintance and intimate friend, and who was a marked character, physically and mentally. Mrs. Cole inquired if it was A. H. W. Cook; to which Miss Lowry replied, "Yes, and he expresses great satisfaction at being recognized. After he had given us many satisfactory proofs of his identity, Mr. Cole asked if he could tell us anything about the manner of his death. The clairvoyant said, "Yes, he shows me a wound in the side, and now he turns his back towards me, and I see a bullet-hole between the shoulders, and which passes directly through the chest, and must have caused instant death."

The facts were these, and they must have been wholly unknown to Miss Lowry:

A few years before the war, Mr. Cook settled in the central part of the State of Missouri. On the breaking out of the rebellion, he joined the Union army, and was attached to Gen. Lyon's command; went out with a small party on a foraging expedition; was surprised by a force, and, after being wounded in the side, surrendered. After he had surrendered, he was asked his name, and, on giving it, he was immediately shot by some one behind him; the ball striking him in the back between the shoulders, and he fell from his horse dead.

With these demonstrations of Miss Lowry's clairvoyant and spiritual faculties, we take pleasure in recommending her to the patronage of the afflicted, and also to those who may be seeking for evidences of immortality through similar tests; believing that she cannot fail to give general satisfaction.

Chicago, 1867.

WEST BRIDGEWATER, MASS.

The ancient church and parish of this town, formed in 1651, has recently given a unanimous invitation to Rev. J. G. Forman, to become its pastor. In 1849, 1850, and 1851, he was the minister of this church, and two sermons which he preached and printed against the Fugitive Slave Law, and in favor of the supremacy of the Divine Law, as a rule of conduct, gave offence to a portion of his congregation, on which account he resigned; and now, after an absence of fifteen years, he is recalled to the same parish. Recently the parish has come into possession of a fund of \$20,000, for the support of Unitarian or Liberal Christian preaching, by the will of the late Capt. Benjamin B. Howard, a native of the place, whose ancestors were among the first settlers of the town.

The parish is composed of Unitarians and Universalists, but retains its ancient name of the First Congregational Church and Parish of West Bridgewater. Its action in recalling a former pastor, under the circumstances mentioned, indicates the great change that has come over the sentiments of the people upon the subject of slavery, and is alike creditable to minister and people.

For The Spiritual Republic.

MY HOUSE IS OLD.

BY T. H. HOWARD.

My house is old—its eaves are fall'n away,
And all its roof and rafters shake above.
My house was new—it seems the other day—
Built by my Father—wholly from His love.
'Twas built at first of earth's divinest clay,
But sin crept inward and corroded all.
I do not know, and could not tell to-day,
Whether my house will stand, or if 'twill fall.

My house is old—I weary with its cares;
Its comeliness and strength are gone away.
When it was new, like stalwart oak that bares
Its branches stormward, it defied decay.
My Father dwelt in it—yet, as man dares,
I soiled its unstained casements—wasted all;
And now I know not—I am unawares
Whether my house will stand, or if 'twill fall.

My house is old—I have unbidden brought
Its strength to sterner, mightier tests than years;
Passions and poisoned chivalries have wrought
Ruin and war, like arm'd charioteers.
But peace hath come into my house unsought—
My soul leaps gladly answering to its call;
And yet I know not—I have had no thought
Whether my house will stand, or if 'twill fall.

My house is old—hath stood through many storms;
'Tis covered now with mosses thick and grey;
Of late, through all its windows, Heaven warms
Its bleak, cold rooms, and art I put away.
Heaven sends to it its own celestial forms
Who walk its corridors and spacious halls;
And yet I know not, 'mid earth's spiteful storms,
Whether my house will stand, or if 'twill fall.

My house is old—but one, more new and grand,
Is built, and is awaiting its decay,
Which hath no stain or touch of mortal hand
Built by my Father, too—but not of clay;
For He hath built it in the Better Land,
For sin nor storms reach ever there at all;
And so I know my house to-day will stand;
And so I know to-morrow it will fall.

New Orleans.

MONEY.

BY SETH FAINE.

We have selected the above caption for a few thoughts, because, more than any and all things else, money lies closest cuddled at the base, and nearest to the dome of any human intellect. Nothing on earth is done except for money. No love is so deep seated; none whose roots reach out so far; none which so thoroughly defies truth in every possible form; none whose fortifications are at once the strongest and weakest, on which bristle, at every point, its countless bayonets, "like quills of the fretted porcupine." Everybody is after money. The religious man is no less greedy, but often more so than his less pious neighbor. The Shylock character is written as deeply across the brow of a Yankee banker—church member though he be—as it is on that of any Jew in the land.

If there is a Spiritualist anywhere whose *ism* of "signs from heaven," or of "voices from the Summer Land" is the fore-front of his religious faith, he is just as deep in the mud of money love as any Heathen, Jew, Mahometan, or Christian.

If the love of money—so universal, so deep seated, so wide spread, which as readily vaults itself into heaven as it descends to hell, which, like the roaring lion, is on the track of every living thing—most and worst of all on the track of man, if this love, as Paul said, "is the root of all evil," then it is high time we were digging down below its deepest roots that the intellectual, moral and physical upas of the ages may wither and die. From occupying the highest place in the eternal round and daily life of men, it should be hurled to the bottomless pit of everlasting death; and all tongues, all peoples, all kindreds, all nations, all men and women, angels and archangels, should say amen.

If there be a God in man, and if the God in man is the highest form of God known to men, then let us serve man, and no longer serve money. But if money is the highest God we know; if God be Baal, then let us serve him.

Then what is money? What is its mission? Has its mission ended? Will its death be the Phoenix from whose ashes shall come forth the everlasting life of man?

Let us say then at the outset, that money is a representative, a shadow, a mere objective reflex of the outward or animal things of all life. It has no value in, and of itself—none whatever. Some people may say that gold is money, and that, therefore, money is value, for there is value in gold. We deny the premises, and say gold is not money, nor is money gold. Gold is a commodity, as much so as potatoes, or iron, wheat or houses. Gold has been used as a medium to represent value. It is so used still, where war for human rights has not yet been fought, as it has been here in the United States. Here, where war has been fought by one race for, and not against another race; here, where the

white man took up arms, and before laying them down, laid down a million lives, and sank ten thousand millions of hard earned values to make it possible that black men might rise from slavery to manhood; here is the only place or country where civilized people have thrown off the nightmare of ages, and who can say there is no longer need of gold for currency; we have greenbacks, infinitely preferable in every point and shade of view.

Then let us banish from our thoughts the idea forever that gold is money, but look at it only as a medium—used as we formerly used the stage-coach until the railroad came to give us a better thing—a mere representative, a shadow, and a very costly shadow, too, of what the world calls real value. The sooner this delusion, that gold is money, is banished and we accept the situation, as war has kindly given it to us, the better for our people and the rest of mankind.

A people like ours, great and brave enough to lay down their own life that liberty may come to an inferior race, are brave and intellectual enough to continue the use of greenbacks until something better can be done, but never will return to gold either as value or a standard of value. We have established a nation based on human equality, and now invite all nations to our republican form as the best and most stable government on earth.

We should no more be controlled by other nations as to currency than in regard to the ballot box. Our currency is the objective expression of a nation's faith based on the real values produced by the labor and genius of its people. Be it ours to maintain the republican form of a better currency, and to show all other nations that not only is our mode of government best for a great and free people, but that that is the best currency which is best adapted to facilitate all exchange of values.

Just so long as mankind are in a state of competition; so long as they do not acknowledge the divine law of human brotherhood, and bring their daily actions into harmony therewith, so long will money or currency be needed. No longer.

The time will come when nations shall learn war no more. The time we believe near at hand when the earth and the fullness thereof will be dedicated by men now selfish to high and holy purposes for the sole benefit of mankind.

The time will come when the primitive church order will be restored, and when men will dedicate all they have to the general good; when no one will call anything his own, but all things shall be held in common; when there shall be no such relations as rich and poor, high and low, bond and free, master and servant, employer and employed. May God, angels and all good men hasten on the glorious day.

If, then, as we have seen, money is but the shadow or the mere representative of material values, and our love for material values is greater than our love for man, need it be wondered that Paul said truly, "the love of money is the root of all evil."

Man is a spirit. All there is of him unfit for worms and death, is the immortal soul which defies all changes; outlives the stars; outshines all suns; is greater than all universes; and shall survive all works of matter and the final crash of worlds.

In contrast with the immortal man, all outward things of earth should vanish from his sight. But what is the fact? The spirit of man is scarcely recognized as an entity, even among the most advanced Spiritualists, and no where else on earth. Everybody is all absorbed in things pertaining to mere outward life. The real gold of immortal being—the real gem of which the body is but the mere casket—is wholly neglected; its still, small but unerring voice is hushed or unheard in the busy hum of daily life which is all devoted to laying up treasures on earth, where moth and rust and thieves are all the time eating, corrupting and breaking through to steal.

What shall it profit a man if he gain the whole world and lose the consciousness of his own immortality? Yet this is just what's the matter, and this is why

"Man's inhumanity to man
Makes countless thousands mourn."

If this love of outer things has sponged up all love for, and even all consciousness of inner life, and if this dwelling wholly in outward substance brings "weeping, wailing and gnashing of teeth," what else than the hell on earth—everywhere manifest—could be expected when the love of money—the merest shadow of this outward nothing—should be the all absorbing, the most intensified passion of man?

Then let us

"Be like that old Apostle,
Be like the heroic Paul;
If a free thought seek expression,
Speak it boldly, speak it all."

"The love of money is the root of all evil." It is the highest love of man, and being the merest shadow of the shade of the spirit of man—the mere burr of which the shell is but the covering of the real meat of the chestnut—how could it otherwise than lead to moral insanity all over the world?

So intense is man's worship at the shrine of shadows—so intent is he on chasing after this will-o'-wisp of money, that no one in the daily round of life brings a single action into harmony with the soul—no, not one on this planet.

Terrible, painful confession! Not less true than terrible.

What wonder that the Nazarene should exclaim, in his agonizing hours, "Turn ye, turn ye, for why will ye die?" "Oh, Jerusalem, Jerusalem, how often would I have gathered you as a hen her chickens. Now your house is left unto you desolate."

Who wonders that the employers of Chicago, blinded by their love of money, are so savage against their employes? Why need we wonder that the *Tribune*, grown rich in "shadows," should serve its master, "Capital," by calling those men "strikers," whom their employers turned out of doors because they asked to be partially released from brutalizing toil, and that they might be permitted each day to work eight hours for eight hours' pay?

We deny to "shadows" anything which belongs alone to substance. We deny that, in contrast, the material substance of earth is entitled to any homage from man's immortal nature; and if the substance is not, what shall be said of shadows? If money is but a shadow, and material substance is but the mere shell of outward life—the mere objectives of the spirit of man—then we deny the right to the body of tribute from the soul.

We utterly ignore the claim of "capital" to any rights whatever. We deny the right of money to claim, or of labor to pay it, interest, worship or usury in any shape. We repudiate the claim of bankers, capitalists, money lenders, stock and bond holders, to any interest or dividend whatever. We deny the claim of the holders of any evidence of debt to enforce from labor any further contributions to a fund which renders laziness so popular.

From the Co-operator.

GATHERING OF CROWNED HEADS.

What means this gathering of tyrants at Paris? What new love for Louis Napoleon has seized the breast of the Russian Autocrat, or any other of the rulers who keep vast armies to eat out the people's substance and who employ them as other men do fighting cocks, for their profit and amusement?

So long as Louis Napoleon was strong, and so long as the people were ignorant of the waning fortunes of all despots, nobody went to see him. Each crowned head had all he could do at home to keep down rebellion and preserve the "balance of power"—that is keep what territory, and possessions each had, and occasionally swallow up the little fish, or parcel out small kingdoms between the larger ones—Poland, Hungary, Ireland, &c.

But king-craft sees in Europe, what slave-lords in the South saw when Lincoln was elected; and what Belshazzar saw, before them, when his knees trembled at the "Hand-writing on the wall." They are weighed in the balances of Manhood and found wanting in every essential element.

As Pilate and Herod were made friends when they feared Jesus would usurp their places and hurl them from power, so these kings, emperors, dukes and devils generally, whose blood, and that of their ancestors, has flowed through scoundrels ever since the flood—are met to consider whether the voice of the people which has crossed the ocean from Free America, and which is gathering strength in Europe, cropping out from beneath the smouldering fires of ages of wrong and oppression—is or is not the voice of God.

It is Napoleon's weakness—his utter failure in Mexico to plant his tool Maximilian on the throne of the Montezumas, and the boldness with which he is attacked in his own Chamber of Deputies, that makes these other despots gather around him, for well they know that as totters the throne of the last, and much the least, of the two Napoleons—so trembles every other throne of Europe. Hence this gathering for mutual counsel as to the last combination to stave off the inevitable coming of the people and of the final establishment in all Europe of republican institutions.

While Napoleon was strong at home he could command all Europe and was master of the situation. But now none at home are so poor as to do him reverence.

This brings him sympathy from birds of his feather; for they read their own, in the fate of Louis Napoleon.

1867 is the calendar year of the ages. Every where the signs are of the people's redemption from ignorance. As the clouds of ignorance roll away comes the clear sunshine, which these hoary knaves fear. Darkness in the popular mind, is the only fallow ground in which the seeds of king-craft can ever hope to take root. They love darkness rather than light, because their deeds are evil—only evil, and that continually.

The overthrow of the Slaveholders' Rebellion was the last link in their breaking chain which afforded them any hope.

So long as the worst tyranny on earth could shelter itself behind the Declaration of American Independence, so long were the hearts of tyrants every where else comforted.

Now, America shows an unbroken front. Presidents may be murdered; others, who fill the place of martyrs, may prove like Judas; but the people live to witness

A wreck of matter
And crush of worlds.

The people are rising above all mere considerations of color, birthplace, or sex; and God's image every where is asserting its divine right to reign.

MISCELLANEOUS

From the Co-operator.

WHAT IS CO-OPERATION?

There are as many plans and ways of co-operation as there are relations among men. Strictly speaking, any act in which two or more persons are engaged, or to which they are parties, is co-operation. The relation of master and slave, is a species of co-operation. From this degree, up to anything short of actual brotherhood, or communistic relations in property, all are phases of co-operation.

We shall, no doubt, some day—God speed the day!—carry the principles of spirit life into our property relation with each other. Then, all mankind will acknowledge that to own property, as against a fellow man, is as untruthful as to hold a slave in bondage.

The degrees expressed in co-operation are various, as the men who engage in it are more or less developed out of the miasmatic slough of money-making at the expense of human brotherhood.

Take for illustration the two plans proposed and now active in the respective works over which preside P. W. Gates and R. T. Crane.

In his plan, Gates seems to realize there is at least some manhood in man: something which even an employer is bound to respect. Crane, on the contrary, instead of drawing from his own heart, as Gates has done to some extent, has gone across the Atlantic; hunted up a mixture of English aristocracy and English pauperism, in which the machine a man runs is, in the employer's eye, greater than the man himself, and copied from that, his basis of co-operation.

No pyramid of tyranny, from base to dome, was ever more complete than Crane's English plan.

We are sorry that friend Crane should have felt obliged to go to a land of pauper labor, where *man* cannot vote, but where *money* does, to get a plan for his future dealings with American citizens on American soil. Every line of it reveals a hardness of heart truly brutal.

We repeat our sorrow that the first efforts at co-operation, by so large and profitable a concern as Mr. Crane confesses his is, and especially for the credit of Chicago, should bear so strongly the ear marks of the love of money, and of the very large preference given to lathes and planers over an immortal man, child of the same God and, of course, a very near relation to brother Crane.

We hope that his heart may soften, as he comes nearer to his men, and that Mr. Crane may yet see cause to change his programme, giving his poor workmen at least a show of manhood.

How poorly does Crane's plan compare with that of Mr. Gates. The latter provides that whether the company make or lose, each stockholder shall be paid the average wages of Chicago, and shall have five per cent. added to his wages through the year, and be paid the same in stock of the company. And also the following, being section 19 of the by-laws of the company, adopted this month:

SEC. 19. When one hundred or more persons shall have become stockholders and signed these By-laws a suitable room will be furnished by the company for a Library and Reading Room, for the benefit of the members, where they can spend their leisure hours for social and intellectual improvement, and in addition the company will expend five hundred dollars towards the furnishing of a Library.

This is at least a recognition of man as a sentient being, not a mere machine. Had we no other mirror for manhood than the one held up to his workmen by Mr. Crane, we certainly should suppose he was dealing with chattels personal and not with men.

From the Co-operator.

THE FIRST LAST, AND LAST FIRST.

For ages woman has been trodden down under the iron heel and despotism of her male counterpart. Her place, as declared in the Holy Scriptures, is by the side of, not above or below, man. The female man has an equal right with the male in any true relation of life. None other than a true relation should be occupied by either.

Wherever is a place, or a duty, unfit for woman, there man has no right or business to be.

The order of nature is wholly inverted as to true social relations. There is no salvation but by Christ, or spirit life. The animal nature of man has usurped the place of the spiritual, and hence, man, being more pon-

derous than woman, on the outer or animal plane of life, has grown conceited, from his very ponderosity, as Goliath did towards David, and has assumed power of dictation, woman's desire being unto her husband, and he does, most emphatically, "rule over her," as the Bible says. All laws are made by man, and woman has ever been denied the simple expression of her opinion in places where men are allowed to vote, or express their opinions.

Our constitution, both state and national, is a burning criticism as well as damning sarcasm on its own preamble, as it is more so on the Declaration of American Independence. It starts off with, "We the people," and then, Goliath-like, turns half of all mankind out as not of the "people." Are not women people? If not people, who and what else are they? "We, the people, do ordain and establish this constitution;" so runs the preamble. The preamble sets forth the general principles of the constitution to follow. It is the premises. What follows should be in logical harmony with the premises. As well hope for correct results on a merchant's or banker's ledger when the first principle of mathematics is departed from.

After the preamble follows this: All "free" "white" "male" people may vote, if over twenty-one and if born on this side of a certain pond or goose pasture.

Now put the two together: "We the people," that is all of us, "do ordain and establish that all of us who are free, all who are white,—how white?—and all male people may have certain rights which those not free, not white, and females may not have." What respect would such a constitution command? None whatever from anybody; and what is more, it ought not to; yet such is our practical relation to-day, and the farce has become so transparent, as to shock all common sense.

The CO-OPERATOR will assume no premises which it will not follow to their logical sequence. Therefore, in the very outset of our enterprise, we place at the printers cases as compositors first a woman—and, by her side, a man—reversing the general rule of outer life—thinking it nothing but fair play, for a while at least,—just to see how it will seem—that the "first shall be last and the last first."

From the Co-operator.

ILLUSTRATIONS.

We have made arrangements with some of the best engravers in the country for cuts illustrating the two systems of CO-OPERATION and competition, and the Co-operator will from day to day have such cuts, diagrams and representations of the old decaying, and the new rising, system, as shall show that not only is the kingdom of Manhood about to supercede that of Priestcraft, Kingcraft, "capital," usury, &c. but that the Day of Judgment is upon us.

Now is the day that was spoken of by Jesus, when he said "Be ye therefore ready for in such an hour as ye think not the SON of MAN cometh." Look out then for the Illustrated CO-OPERATOR.

We commence in this number by showing, below, the contrast between the systems of right and wrong. Community and republican ownership, on the one hand, and competition, social strife, dilapidation, tenantry, landlordism, jealousy, revenge, intoxication, prostitution, theft, manslaughter, murder, and Hell on the other hand. Great God, what a contrast!

We shall have cuts soon, illustrating the appearance of those who, "for a pretence," make long prayers, devouring, all the time, widows houses, and, most of the time, widows themselves. Of course we shall not be personal; We shall only show up a system of wrong doing which, like slavery, has produced such moral insanity—almost idiocy—as to make us a "nation of murderers."—[See Rev. Dr. Eddy, editor of *Northwestern Christian Advocate*, and one of the greatest of orthodox authorities, who makes and proves the statement, in that

large paper, in a half-page article on "slaughtering babies."]

We shall also illustrate scenes in the "Summer Land," drawn from Bible history and from the works of the modern scholar, and great Seer, Emanuel Sewenborg.

We shall illustrate the two systems of religion, one of which requires belief in salvation by some one *outside* of ourselves, and the other that all persons must work out *their own* salvation.

We shall illustrate in contrasts: health and sickness; temperance and intemperance; virtue and vice; peace and war; fasting and gluttony, and so on to the end of the chapter, if there is an end.

WANTED! WANTED!!

Writers of the ablest character as editors, local and general,—correspondents, foreign and domestic; male and female writers of fact, and not of fiction; earnest men and women who care more for human welfare than for the loaves and fishes, who would give more for a worlds redemption than for a dinner, who are ready to seek *first*, not *second*, the kingdom of MAN, and to take the chances as to the "flesh pots of Egypt."

Such writers will find immediate response to letters of inquiry, enclosing stamp for return letter, and will find employment at once, here and elsewhere wanted, as fast as the right persons are found.

All men and women thus employed will be required to give evidence of their fitness from the stand point of ability, self sacrifice, and of being wholly devoted to human good.

They must be men and women who are baptized with, and who are under the influence of, the principle of righteousness. Men and women who, by their past life, have shown fidelity to the standards of faith set up for their hearts worship. Men and women who mean what they say, and say what they mean.

We do not care what has been the form of their past religions, social or political faith. All we ask is that they shall have been true and ably true, to their own uttered sentiment. Such we can grasp by the hand as brothers and sisters, wherever and whatever they have been. We want those who have profound faith in God, or good as manifest in man.

Address,

SETH PAINE,
Box, 6325, Chicago, Ill.

From the Co-operator.

PUBLIC BATHS.

I shall soon, very soon, establish in Chicago under the superintendence of the Grand Army of THE SPIRITUAL REPUBLIC, now organizing in this city, a place for public bathing in which all can have a chance equal to the best now in existence, for the sum of five cents each.

The heat of summer is upon us. Cholera stares us in the face! Our river is already an unbearable stench, and nothing but repentance by baptism will save our city.

While others are wrangling about whether the salvation of *souls* depends upon the form of "sprinkle, pour or plunge," I shall show that cleanliness is the only way to drive devils, in whatever form of disease, from human bodies.

Sprinkle, if you will, pour if you can, or

plunge if you must; I go with you in all ways in which water can be used to clean up and purify.

Get the devils out, is my design, and I don't stand on the order of their going.

Look out then for THE CO-OPERATOR, and for the grand system of baths about to be established in Chicago. Let every man and woman open heart and purse-strings and help on our enterprise.

From the Co-operator.

EIGHTEEN HUNDRED SIXTY-SEVEN AND ITS FRUIT.

What means this great product of fruit which makes the earth everywhere to almost groan under its weight; this wonderful 1867! this calendar year of the ages! of which all prophets have so clearly foretold?

What means this coming grain crop, only equalled by its twin-sister, fruit? It means that murder shall cease from off the face of the earth. It means that rinderpest, trichina, hog cholera, black-leg, measles, scrofula and all kindred diseases, born of eating dead animals, shall have an end. That man shall no longer be the victim of ignorance and crime. That he shall return to the farinaceous diet given him by inspiration before the fall, as recorded in the first chapter of Genesis, at the close of the sixth day of creation.

Yes, more than these are meant in the signs which hang out their fruit and grain banners on the outer wall of the whole world, this grand old year of time. So great is the coming crop that it will be far beyond the reach of monopoly against human good. All the capital in the universe is not great enough to take this crop so far from human mouths but what the price will be low.

Bless the Lord, oh my Soul! Let every thing that hath breath, praise the Lord for this great bounty which comes to bless the people, and to curse those who would rather see the Devil and Thomas Walker coming, than such a crop of fruit and grain as this year is producing.

Strawberries are so plenty that monopoly is next to impossible, and will be quite, when our plans of co-operation are fully carried out.

I shall establish all over this city depots where strawberries and all other fruits will be retailed at wholesale prices. Let speculators get their epitaphs written.

From the Co-operator.

THE SHERMAN HOUSE.

This splendid building is a credit to the men who dressed and carved its marble fronts; who wrought its decorations; who made its bricks and mortar; who reared its stately walls; who planned its architecture and gave it shape; who conceived the enterprise and urged it forward to completion; and to Chicago which can feel justly proud of a hotel at least the equal of any in the country.

The Sherman House affords palatial accommodation to four hundred guests, and is said to be well kept. I have been in Chicago thirty-four years, and when I first came, Frank Sherman was my milk-man; yet he has never invited me as an old settler, or otherwise, to a seat at its table. I can therefore only speak from hear-say of the manner in which it is conducted.

My object in introducing the Sherman

House now, is simply to show how, by co-operation, such a house can be built, owned and occupied by one hundred men, with \$2000 each, and have first-class accommodations for four persons each.

The same amount of money to each, under the present system of isolated, antagonistic and individual homesteads, would hardly buy a lot in Kilgubben, and, after buying the lot, would do very little more than build a shanty besides.

Let every man and woman give this startling contrast a sober second thought, and say whether they will longer help to victimize others, or be themselves the victims of a social system fraught with such terrible and unnecessary results. Sherman is rich, and owns the house himself. Every man who helped him build it, is probably poor, as most working men are. Not because they lack industry or economy, for many poor men have both, but because the system of competition, like all war, often, if not always, disregards justice, allows all to enter the field as gladiators, and the man who gets to be general, as Sherman has, of course gets all the glory and the lion's share of profit.

Co-operation would have made Sherman the friend of his men, and have given them an equal share, each with himself, in the house which now bears his name only, and which gives him a perpetual income while they get nothing.

From the Co-operator.

GOVERNOR OGLESBY.

If there is a man in this grand old State whom we love better than almost any other, that man is Richard J. otherwise known as Dick Oglesby—a fit successor for the immortal Dick Yates, the man who carried Illinois to the highest pinnacle of glory in the war for liberty in which nearly 200,000 from the Prairie State wore the uniform of the "Boys in Blue."

Hooker could rise above the "clouds" and lead his hosts to victory. Grant could "fight it out on one line if it took all summer." and now we wreath for each a garland of immortality.

Prodigious as were these heroes in the last and greatest of all the wars; numerous as were those who stood peers with Grant and Hooker, and who proudly and rightly wear the "stars," yet none have shown the moral heroism of the brave General, the wise Statesman, and the incorruptible man, Richard J. Oglesby, Governor of Illinois.

There have been men found in all ages of the world, ready to face death at the point of the bayonet and at the cannons mouth. There have lived on this earth those who had power over disease, come in whatsoever form it might. There has been a Moses to lead his people from slavery to Canaan's fair and happy land; a David to face his Goliath; a Sampson whose source of strength none but a woman could find; a Daniel who dared do right in the face of Lions. But where, out of Illinois; and in whom, but Richard J. Oglesby, has cropped out the moral bravery to arrest the tide of legislative swindling which has brought State and National "law" into contempt almost beyond his Ithreal probe, and sunk lower than can be reached by Gabriel's trumpet, the omnibus system of trifling with, and bartering away, the rights of a too confiding people.

Hereafter, while Oglesby wields the veto

power, let all tricksters and scoundrels beware, who would steal the livery of law to serve them in their base and unholy purposes.

God bless Governor Oglesby and all the good people of Illinois: but may He damn the system of legislation, so long practiced by knaves and cheats, who would barter for gold—yes for greenbacks—their own mother's virtue.

God forbid that another legislature should sink so low as did our last: sooner let every regular, and each lobby member feel the lightning stroke of every freemans ballot in the State; and let them not only be kept from Springfield hereafter, but let their memories be "drawn and quartered," and buried out of sight and hearing forever and ever, amen.

From the Co-operator.

GEN. SHERMAN AND THE INDIANS!

Shame, endless shame on this government, that it cannot and does not solve this Indian question without annihilation of the Red Man.

A nation great enough to land at Plymouth Rock, settle at Jamestown, write the Declaration of Independence, fight the battles of the Revolution, the war of 1812, and last, but greatest of all, the war for the rights of black men and the principles of universal liberty, but yet not great enough to absorb without the thought of exterminating, the last remnant of a once noble race, made ignoble by the vices of white men, is, after all, not much of a nation.

Every western wind brings some fresh report of the ferocity with which our long course of outrage has filled the mind of these children of the forest wilds. Let the sun hide its head which shone on the day we were first called a christian nation, until we can take these Indian tribes by a brothers hand and make them feel our power for good, and not for evil.

Instead of Sherman the warrior, with the prowess of his great wake through the land of sweet potatoes, to the great Atlantic sea, backed by bayonets and cannon balls, let men and women be sent to these Indians, who are filled with love, not hate. Let them go armed with self-sacrifice, and not to conclude treaties of trickery and fraud whereby the domain claimed by the red man shall be transferred, for a few gew gaws, to a set of callous speculators whose estimate of Man is much lower than it is of money, and whose use of wealth, is to oppress white, black and red men, with equal heartlessness.

For all this wrong and outrage to the Indian, shall be meted out yet to this nation, the fate of the South for oppression of the negro.

Well might Jefferson exclaim, "there is no attribute of God which can take sides with us in such a contest."

I will myself undertake, with the permission and aid of this government, to stay the most ferocious of Indian tribes, get him voluntarily to bury the tomahawk and give back the scalping knife to the grave of forgetfulness.

Give me this privilege, and no midnight scream of mothers slain who shriek in vain, for their infants threatened life, while the frightened form of the flying child is struck down by the bloody knife, shall ever again pierce the air of our western wilds.

All we lack is the spirit of humanity, and of that we lack everything.

THE SPIRITUAL REPUBLIC.

CHICAGO, JUNE 29, 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.

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ONWARD.

This number of THE REPUBLIC completes the first Volume, the half-measure of the year, and under the circumstances we deem it proper to add a few words to what we have said concerning "our affairs." We refer our readers to our "Greeting" in No. 1. It was the voice of our heart speaking through our head, and its sentiments and statements are still bidding with us, rendered more certain and dear by our experience of six short months. We have not deviated from the line of our purpose, whether or not we have filled the measure of our anticipations. We are seldom over-sanguine. To us this world is no play-house, and we never in thought preclude the possibility of incidents. So to succeed or fail in mere quantity, or bulk, or by the measure of the senses is of the least consequence to us. We accepted THE REPUBLIC "with feelings of reserve," knowing that its way was rugged; and at the close of its first volume we rejoice that we accepted it; for thanks to associate editors, and many kind helpers, while it has touched the earth and bathed in common sense, it has reached the heights of philosophy and sentiment.

We ought not now to feel it a necessity to inform our readers and friends that our purpose is unshaken—that our course is Onward, and our real prospects for doing good better than they have ever been before; but the condition of our house during this month, in which we have been engaged in "reform at home" has given grounds for some to surmise, and pretense for others to affirm, that THE REPUBLIC would be necessarily discontinued. Much to the disappointment of those who have sought to destroy it, and equally, we doubt not, to the pleasure of those who love truth regardless of its sectarian trimmings, we hereby announce that THE REPUBLIC will not be discontinued, but that on the contrary, circumstantially, its brighter prospects are being born. Could our readers know what we have been doing, and why we have been in some commotion, and irregular during the month, they would see success in the bare fact of the issue of THE REPUBLIC in any form, and rejoice in the work that is being done.

Of our conflict with the Printer's Union you know somewhat. It was not like discharging twenty men and filling their places by others readily, making a mere ripple on the surface; it was a work defensive and offensive. It was a move against organized oppression; a move for the rights of industry for woman as well as man, and against caste exclusion. It was a volcano succeeded by storm with loud and long subterranean mutterings. It was an uncivil war with the Printer's Union intriguing, bribing, threatening and hating on one side, and that the most honorable of the two, and the jealous, clanish enemies of THE REPUBLIC on the other. As for the Union, so far our victory over it is complete. We have overcome its barriers at every point, and the "right of woman to labor" is vindicated by her occupying the cases where men used to stand in our composition room. As for the enemies of THE REPUBLIC, among whom may be mentioned S. S. Jones and Mrs. A. H. Robinson, E. V. Wilson, S. H. Todd, and Henry Van Dorn, we can only say, we pity them, and would that some good angel would remove from them the mists that prevent them from taking broader and more healthy views of the world, and inspire them with loftier purposes in life. They have our sympathy, but really should not expect us to contract our deeds and words to their conceptions and manners.

Once for all then, our motto is ONWARD, firmly always; pleasantly, smoothly if we can, sternly and with conflict if we must, to the end that the wants of the age may, as far as possible, be met, the needed practical measures in reform be sustained, and the unsectarian spirit of the times cheered on to unchallenged existence and exercise.

We shall commence the Second Volume of THE SPIRITUAL REPUBLIC with unabated resolution, with such changes in manner as may seem best, and continue it as heretofore,

devoted to Radical Reform, independent of all sect, knowing only those Human Equal Rights, as pertaining to society, that arise from the Fatherhood of God and the Brotherhood of Man.

CHICAGO AND THE REPUBLIC.

A. L. in "Notes on Spiritualism and Spiritualists in the United States," in the June number of the SPIRITUAL MAGAZINE, published in London, England. After reviewing "The new Bible," a production which we have not seen, but from his copious extracts and comments we judge to have originated with one Charles Pinkham, or some person of his characteristics, and remarking that its wonderful, and we may say extravagant and fanatical announcements, "appeared in Chicago, the capital of the great Northwest, a center of the most vigorous life of the United States," says:

"Well, Chicago can very well afford to allow free course to every human imagination and revelation, however preposterous. Its general life is too healthy and sound to be affected more than infinitesimally by delusions even veritably spiritual, let alone those of human phantasy; and its true spiritual life, rational, vigorous and full-proportioned, is too nobly represented to permit the fact of such a publication as that now referred to, or the propagation of its theory of government, to affect our judgment of the true place held by this rising city in Western civilization. THE SPIRITUAL REPUBLIC—happy name! itself the enshrinement of a nobler idea—also emanates from Chicago, and must be ranked as the ablest organ which the Spiritualists of America have yet produced. *The Religio-Philosophical Journal* was a respectable paper. I had the pleasure of making the acquaintance of its editor, and one or two of its staff when in Chicago. But the change to the SPIRITUAL REPUBLIC has been marked by a notable improvement in every respect; and the paper, if it continues to exhibit the same potency of thought, catholicity of sentiment and religious earnestness in its original articles, and similar admirable taste in its literary selections, cannot fail to exert a powerful and elevating influence wherever it is read. The theory of a spiritual Republic whose central idea is, "each for all and all for each;" wherein no aid of religious genius will be refused, but no genius, however godlike, will stand between the human and the Universal Spirit, assuming to say, "I am holier than thou," and proclaiming itself the only or supreme medium of God's gifts to the world, or that any dictum or dispensation through it is the sole means of access to the Infinite Father, but rather demonstrating its grandeur and holiness by self-abnegation and the acknowledgment of equality in brotherhood and sonship;—a spiritual Republic in which all offices are divine, and all potentially open to every individual, and filled only by fitness; in which there is no exclusive caste, and yet the natural hierarchy of souls necessarily and freely taking the places of service appropriate to speciality of constitution and culture, but not preventing, rather aiding, the development of others in every relation, so as to qualify for any position;—this is surely a theory more appropriate to the latitude and longitude of Chicago, more truly religious in itself, and more harmonious with the conception of the perfect Fatherhood of God and Brotherhood of Man. And this, if I mistake not, is the theory of the mass of Spiritualists in America, and in particular of the conductors of the newspaper whose name has suggested this statement. To illustrate at once the ability and aim of this weekly organ, I do not know that I can do better than conclude the present article by a quotation from an essay by J. S. Loveland, one of its most frequent contributors, some of whose writings have already appeared with much appreciation in the SPIRITUAL MAGAZINE:—

"We are satisfied that this is the opening period of a new era; and, it would seem, ought not to be oblivious to the importance of having true principles submitted at the outset. If our religion is to benefit man, it must be correctly unfolded. Positive falsehood in one or two important points will throw discredit over the whole subject, in the minds of thousands. Such untoward results must follow, unless the exhaustive thoroughness of which we have spoken be inexorably required. The tendency of all inspirational epochs is to a shallow philosophizing, because spiritual influences seem to promise the development of all truth without the necessity of that culture, which is gained only by patient and thorough study. A mental indolence is thereby induced, and, what is worse, an overweening egotism is cultivated, leading to a domineering, tyrannical selfishness. Small-minded persons, narrow and selfish in feeling and thought, because of their impressibility, become easily inflated, through flattery, with an overmastering feeling of self-importance. Theories, crude and false, are urged as the sublimated essence of wisdom, and it is deemed personally offensive, by these egotists, if their rhapsodies are not implicitly received. They become sour and morose, jealously watching the progress of others, and enviously seeking to do them injury. Others, of a more ardent and fanatical make up become the mouthpieces of God, Jesus, Paul, Franklin, or some class of very "high spirits," and propose very kindly to take the old world into their charge for keeping and appropriate rectification. They haven't the least objection to becoming "Patriarchs," or "Omniarchs," for the sake of the world! Does any one pretend to say that such moon-struck fancies are not the result of defective scientific and philosophical culture? And that a thorough knowledge of the facts and principles of Spiritualism would not have directed this mis-spent enthusiasm in a useful channel? And is it not a dear-bought wisdom, which takes years of the most earnest lives to learn what proper culture would have bestowed.

Not only have these years been thus lost, comparatively speaking, but they have served to cloud and hinder the very result at which they were aiming. But the reader, from his own knowledge and reasoning, can add any amount of illustrative argumentation on this point, for it is all around us and meets us everywhere.

"It preaches the important lesson we are here seeking to inculcate—the importance of thorough culture—the necessity of some more definite and positive efforts for the education of the people. The world needs a model educational system, one which includes the whole of life, embodying every legitimate pursuit and employment, as only different departments of the one grand system of a complete culture, and so graduated as to meet the successive changes of our earthly existence. This is the demand of this age, and it must be met; nay, it will be met. But who can meet it now, if the Spiritualists fail? They cannot fail, if true to their calling and the impulses of their high inspiration, and the basic teaching of their angel-visitants, all of which, from the very first, have been pointing along the pathway of radical and integral reform.

"Here, again, comes in our prior reasonings, for we are in danger of wasting our time and energies upon mere specialities, as temperance dress-reform, or some other, so as to entirely overlook the broader and deeper principles involved in making "all things new;" or we become so general as to ignore the particular entirely, and waste our own energies, and embezzle others' time, in wordy declamation upon the evils that are, and the reform that should be, while we do nothing but swell the tide of existing wrong and falsehood.

"Harmony between the philosophy and science or thorough culture, can alone change the present superficialism and discord into wise and orderly action. It is matter of profound gratulation that the signs of the times indicate progress in the right direction. The Great West in its commercial heart, is speaking the right word. THE SPIRITUAL REPUBLIC is modeled upon the idea of a composite unity, resulting from that universal eclecticism of thought, which combines, in orderly wholeness, philosophy and science, phenomena and principles; which sees in Spiritualism no narrow phase of partialistic sectism—no mere exceptional phenomenalism, for a party Shibboleth, but a sublime embodiment and unification of hitherto discordant and opposing methods of thought and life, which constitute a platform so broad and free that all genuine workers can meet and act in harmony thereon."

"As a vindication of true Spiritualism in Chicago and the Western hemisphere generally, and a counterpoise to the fanaticism and folly which too frequently assume the name, I know of nothing better than these weighty words. I have much else to say about Chicago, but must defer it to another opportunity.

THE GODS ARE WITH US.

Since writing the Leader, the first article on this page, which was a prophetic rendering of our future, drawn from our confidence in the fact that "ever the right comes uppermost," and that "the Gods help those who honestly help themselves," THE REPUBLIC has been on trial before an august Board of Directors. Its enemies were out in force; its chief enemies were summoned as special pleaders, in lawyer like style, against it, and by sufferance were allowed to relieve themselves of much animosity. THE REPUBLIC quailed not; and when the test vote came, by ayes and nays, the voice was certain and clear in favor of THE REPUBLIC, "that the prophesy might be fulfilled." So we reiterate: THE REPUBLIC WILL NOT BE DISCONTINUED, nor will it be intimidated from speaking the truth from the highest standards of the age.

We wish to say to our readers and the friends of human progress everywhere, that with this issue our irregularities in size and matter will cease, and our next number will show the "order of our going." Of the June numbers of THE REPUBLIC we have only to say: They are the work of a crisis in our affairs, which shows that circumstances rule men, as compared with other numbers showing that men rule circumstances by giving them direction. Trusting still in the triumphs of the highest truth, meekly asking the benediction of ascended children, women and men, their love to cheer and strengthen us, their wisdom to guide us, we move on to do the work that from time to time may be pointed out for us to do.

ANNIVERSARY AT STURGIS.

On Saturday and Sunday, 22d and 23d inst., the Harmonical Society of Sturgis held its ninth Anniversary of the dedication of the Free Church. These gatherings of the friends of human progress from Michigan and Indiana, and often from other States, have become like a feast in olden times, looked forward to with longings, and remembered with lively pleasure. Every succeeding year has brought its added interest by the birth of new questions; and it was earnestly said by the citizens at the close of the meetings on Sunday eve, "This has been the most harmonious and fruitful anniversary we have ever had." We could but think that the Sturgis Society and its anniversary gatherings were rightly founded and well conducted when every succeeding year was "best." The order is refreshingly unlike our line of Presidents for the past twenty years, with the honorable exception of those who died (?) in office.

On this occasion the several sessions were conducted with the usual order of Conferences, music, speeches, etc. The Conferences were unusually interesting, and by some good fortune minus the usually inevitable boor. The speeches were made by Mrs. H. F. M. Brown, A. A. Wheelock, F. L. Wadsworth and A. C. Woodruff.

Both in the Conferences and in the speeches, questions of real practical importance received earnest attention; and

those most practical, relating most to human interest and welfare, were of all others the most intently listened to, showing the tendency of our most valuable women and men. The question receiving the most attention was that of Universal Suffrage, especially as it relates to Woman.

Mrs. Brown delivered an able address on the subject—we hardly think a speaker passed it by; and the assembly officially re-affirmed the Memorial of the Friends of Progress of New York, to the New York Constitutional Convention, praying for the elective franchise for Woman, and provided for its distribution among the members of the Michigan Constitutional Convention. There are few reform measures before the people that were not urged; and after all, no one seemed to think that Spiritualism was deserted, or that our co-workers in the Spirit World would desert us if we thought to do something to make the world better, instead of waiting for them to do it for us. We are happy to report the Sturgis friends among the foremost in reform, as usual, and if those who came from the country round about are a sample of the best the States afford, we have no room for fault-finding; for, with such people in the country, we cannot go back a great ways, if at all. On the contrary, we are encouraged every day, and feel that there never has been a time when so many men and women were ready to act in behalf of justice and correct living.

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. |

NOT EIGHT HOURS.

The BANNER OF LIGHT thus, in a neighborly manner, refers to our "inconveniences":

"The eight-hour system and strikes in Chicago have sadly inconvenienced our cotemporary, the SPIRITUAL REPUBLIC. We admire your grit, brother. Freedom is the watchword of to-day. Protect your individual rights at all hazards."

The Eight-Hour system has not in any way been the cause of our "strike," but the strike was, mostly, the cause of our irregularity. "Freedom the watchword of the day"! Aye, aye, we are in for it, and for individual rights, and social rights as well; but, neighbor, do you think it safe to try to put what you preach into practice? It is thought by some that when one practices reform, and exercises his own judgment conscientiously, he must be muzzled. We don't think so. Do you?

ILLINOIS STATE CONVENTION OF SPIRITUALISTS.

The undersigned, constituting the Executive Board whose duty it is to fix upon the time and place for holding the annual meeting of the Illinois State Convention of Spiritualists, and being desirous of calling such Convention at such time and place as shall give general satisfaction to the Spiritualists throughout the State, and especially to those where such Convention may be held, do hereby respectfully ask the friends residing in easily accessible and eligible localities for the holding of such Convention, taking into consideration the probable hospitality that would be extended to such delegates as might attend such annual meeting, to correspond with Milton T. Peters, Secretary, upon the subject without delay. The friends desiring the Convention to be held in their vicinity will please state distinctly to what extent hospitalities will be extended to delegates, and a general description of the hall, church or building that will be furnished for the use of the Convention. Address Milton T. Peters, secretary, Chicago, Ill.

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| S. S. JONES, Pres., | } Vice Pres., |
| GEORGE HASCALL, | |
| WARREN CHASE, | |
| E. O. SMITH, Treas., | |
| MILTON T. PETERS, Sec'y. | |

We transfer the above to our columns from our cotemporary, THE BANNER OF LIGHT, without invitation or permission. The President and Secretary above signed do not recognize THE SPIRITUAL REPUBLIC as a Spiritual paper. We wonder if we are really outside of Spiritualism by the fact of our advocating unsectarian fellowship in the religion of the world, universal radical reform in its work, and justice and equal rights in its method; and, in a word, by putting into practice what Spiritualism has taught for the past twenty years.

We do not believe we are, they do.

MUSICAL AND LITERARY.

The Children's Progressive Lyceum will give a Musical and Literary Entertainment at Crosby's Music Hall, on Sunday, June 30th, commencing at 3 o'clock, P. M. Admission 25 cents.

As we understand, this is the first of a series of entertainments to be offered to the public by this truly interesting and progressive body of children, women and men; and we feel assured that, though the first, it will be creditable to all engaged, and satisfactory to all who attend it.

We feel truly proud of our Lyceum, because it is the home of harmony, and the embodiment of real enterprise, which give it the promise of great future usefulness. We hope the Hall will be full of listeners on Sunday, that this new move for the benefit of the Lyceum and all concerned may be heartily encouraged. Let no one forget the Lyceum on Sunday next, nor fail to be on hand at 3 o'clock.

PROCEEDINGS OF THE WATERLOO YEARLY MEETING OF THE FRIENDS OF HUMAN PROGRESS.

On the last day of last month and the first and second days of this month the "Friends of Human Progress" assembled at the "Old Quaker Meeting-House," Waterloo, Seneca county, New York, to hold their annual meeting for the nineteenth time.

Giles B. Stebbins was appointed chairman; Amy Post and Dr. L. A. Strobbridge were selected as Vice Presidents; A. Hudson Reed and Phebe Dean were made Secretaries, and the following named persons were called upon to act as a Business Committee:

C. D. B. Mills, Wm. Barnes, Geo. W. Taylor, Nettie Barnes, Lucy N. Colman, Samuel J. May, Charles Lenox Remond.

The following resolutions were presented by the Business Committee, which, after being ably discussed, were unanimously adopted by the meeting.

Resolved, That our nation will not have become ready to do full justice to the negro, until, not only it secures to him by irreversible guaranties for all the future, his freedom, his right to the ballot and all educational and social privileges on terms of equality with the white citizens, but also takes and assures to every freedman in the South a liberal portion of that land, which, justly forfeited to its claimants by the late rebellion, the slave has for generations wrought upon and earned, and which now therefore in every consideration of propriety and equity is sacredly his.

Resolved, That in the late fearful calamities that have overtaken us as a people, purely the fruit and harvest of our partialities, injustice and oppression, we are solemnly admonished henceforth to build on the one sole foundation that is laid—on fraternity, equality and entire impartiality in our social and civil arrangements.

Resolved, That we call upon the Congress of the United States to submit, at the earliest day, to the people of the nation, an amendment to the Constitution, guaranteeing henceforth in all the States of the Union entire equality of civil rights and political privileges to all the citizens of the Republic, irrespective of race, color or sex.

In addition to the above resolutions the Business Committee presented to the meeting the following topics for discussion and consideration:

- Religion—its origin, meaning, etc.
- The Church—its organization.
- The State.
- Our Country.
- The Present Condition.
- The Opening Future.
- Claims of Woman.
- Relation of Labor to Capital.

A memorial to the State Constitutional Convention was read by Samuel J. May, which was unanimously accepted by the meeting, and Amy Post and Charles Lenox Remond were appointed a Committee to present the document to the Convention at Albany.

Sunday afternoon the meeting adjourned for one year, pervaded by the spirit, in view of the overflowing houses and the unanimity of the "assembled host," that the "world does indeed move."

A. HUDSON REED, } Secretaries.
PHEBE DEAN, }

June 3, 1867.

PERSONAL.

Mrs. Nellie Smith, of Sturgis, Mich., is at Clyde, Ohio, organizing a Children's Progressive Lyceum.

Mr. A. A. Wheelock has been lecturing in Southern Michigan and Northern Indiana for the past two months with good success. He proposes traveling further West, and will receive calls to lecture in Wisconsin and Illinois. Address Sturgis, Mich., for the present.

Robert Buchanan is soon to publish a new volume, entitled "North Coast Poems."

Andrew Johnson, of Tennessee, is on a visit to Boston and is receiving some attention from the Masons. His friend, Mr. Seward, of Auburn, N. Y., accompanies him.

A note informs us that Mrs. Emma F. Jay Bullene, now residing in New York, gave birth to a fine boy-baby on Saturday, June 22d. "Mother and child are doing well." May the mother realize her brightest mother-hopes, and the dear boy approach manhood happily, and execute its functions nobly.

Dr. W. K. Ripley, of Foxboro, Mass., will speak in Balston Spa, New York, during July.

Col. G. R. Giddings, son of the late Hon. Joshua R. Giddings, of Ohio, and Colonel of the 16th United States Infantry, died at Macon, Ga., on Monday last. He was commander of the Post at Savannah.

Hudson Tuttle is to lecture in St. Louis, Mo., during the month of Oct.

SPIRITUAL MEETINGS.

On Sunday evening, June 30th, at 7:45 o'clock, Dr. Leo Miller will lecture at Crosby's Music Hall.

The Children's Progressive Lyceum holds its sessions in the same Hall, at 10:30 A. M., every Sunday. All are cordially invited to the Lectures and Lyceum.

No Conference next Sunday.

THE NEXT NATIONAL CONVENTION OF SPIRITUALISTS.

TO THE EDITORS OF THE SPIRITUAL REPUBLIC: The question is being agitated in all quarters, Where and when will the next and Fourth National Convention of Spiritualists be held? There seems to be a general feeling that one of the central Western cities—Buffalo, Cleveland, or Cincinnati—would be a proper location. An invitation has been received from Cleveland, O., and, as many of the Executive Committee have given in their preference for that place, a call has been written for the Convention to assemble at Cleveland, and will be sent to each member of the Executive Committee for their signatures, if approved. When completed, the call will be published at once.

I would suggest the propriety of every State and local organization throughout the country appointing their delegates as early as possible, and forwarding their names to me at the earliest moment. I would also request that the friends in different localities (and especially the Vice Presidents who are members of the Executive Committee) make arrangements, as far as practicable, for the reduction of fare on all the railroads.

Friends, let us work together with heart and hand, in rolling on the great car of free thought and free investigation, knowing no sect or party, but ever cherishing a high and sacred love for God and Humanity.

Fraternally, yours,
NEWMAN WEEKS, Rutland, Vt.,
Chairman Executive Committee.

NOTICES AND REVIEWS.

OUR YOUNG FOLKS for July is an excellent number. "Round the World, Jo" is as chatty as ever. Gail Hamilton has well pictured "Both Sides," teaching meekness. J. T. Trowbridge relates a boy's adventure at Niagara Falls in his pleasing way, which, together with "The Lost Sister" and "Good Old Times," gives the young folks a rich treat.

THE ATLANTIC MONTHLY for July commences a new volume. "The Guardian Angel" continues in a manner which will not fail to vex the good old orthodox styles, and which is very interesting. Mazini, in "The Religious Side of the Italian Question," very clearly shows the difference between the old and new order of things, by declaring not only for the discontinuance of the temporal power of the pope, but for the utter abolition of Papacy. Other valuable articles render the July number a choice one.

EDITORIAL NOTES.

Rev. Dr. Curry, editor of the Methodist *Christian Advocate*, says the *Atlantic Monthly* is the organ of free-thinkers; the *New York Tribune* has always been anti-Christian; the *Nation* is edited by polite infidels; the *Times* is "reckless of truth, propriety, and decency," and the *Evening Post* has "Unitarian proclivities."

Surely these are "hard times" for Orthodoxy when men complain that among the best of our publications are found its opponents.

Twenty-five thousand pianos were made in the United States last year.

We call particular attention to Dr. Fahnestock's announcement that he will soon print a work on Artificial Somnambulism. His address is Baltimore, Md.

The proceedings of the First Anniversary of the American Equal Rights Association, (a neat pamphlet of eighty pages,) may now be had of Susan B. Anthony, 37 Park Row (room 17) New York. Price 25 cents.

PROGRESS OF EVENTS.

There is said to be trouble among the Mormons on account of the ordination of Brigham Young, Jr., as the successor of his father. The saints claim that the order of succession shall be derived from the Church not from the blood of Brigham.

The Philadelphia Common Council refused to pass a resolve extending a welcome to Andrew Johnson as he passed through that city on his way from Boston to Washington. The *New York Tribune* thinks this a "senseless act of discourtesy."

In the Michigan Constitutional Convention, petitions signed by 8,000 persons have been received, asking for a license system; while 1,900 petition for the retention of the present prohibitory system.

The *New York Tribune* says "It is not improbable that Maximilian has been two weeks in his grave. The advices from Mexico relative to his trial are conflicting. From one quarter we learn that the trial had been postponed till the 4th inst., while from others we have information that it was concluded on the night of the 3d inst., and the Emperor sentenced to be executed the following morning. It is to be hoped, for the sake of humanity, and in the interests of Republicanism in Mexico and elsewhere, that the first report is the correct one, and that moderate counsels may prevail and the Emperor's life be spared."

The trial of J. H. Surratt is proceeding at Washington.

In Dansville, N. Y., a girl nine years old lay in a comatose state, perfectly rigid and unconscious, for seven weeks, without food, and then recovered.

A number of Germans have organized an association in Newark, N. Y., with the design of establishing a co-operative provision store, for the benefit of those who choose to join them, each person to pay in \$10.

An Iowa exchange says it has tried the use of common salt in lamps and recommends it. Fill the lamp half full of salt, then fill it up with oil. The light will be greatly improved, and twenty-five per cent. saved in oil.

Some of the Adventists at Wilbraham, Mass., attest the sincerity of their belief in the speedy coming of the "kingdom" by neglecting to plough or sow their land or make any preparations for raising crops this season. [These lunatics are no doubt sincere and honest, which is more than can be said of all the leaders of this delusion.] *Investigator*.

The Woman Suffrage question has been brought before the New York Constitutional Convention at Albany by the introduction, by a Republican member, of the following resolution:

Resolved, That a committee of five be appointed by the Chair to report to the convention at as early a day as practicable whether, in their opinion, a provision should be incorporated in the Constitution authorizing the women of the State to exercise the elective franchise when they shall ask that right by a majority of all the votes given by citizen women over the age of twenty-one years at an election called for that purpose, at which the women alone shall have the right to vote.

The State Workingmen's Assembly met at Albany, New York, on the 25th inst. The President's address opposes any premature movement in connection with the eight-hour system, and favors a corresponding reduction of wages in accordance with the reduction of hours.

A resolution was introduced calling upon the President and Congress to put into practical operation the eight-hour law in all Government works and establishments. Also, calling on the National Labor Union, at its coming session, to reorganize the National Workingmen's party.

TAKEN WINGS.

BOYLSTON MARKET, BOSTON, June 18, 1867.

EDITORS SPIRITUAL REPUBLIC: In conformity with a vote of the Executive Committee of the Mass. Spiritualist Association, I forward the enclosed Resolutions, and respectfully request that you will give them an early insertion in THE SPIRITUAL REPUBLIC. Very truly and fraternally yours,

GEO. A. BACON, Cor. Sec'y.

WHEREAS, We miss from this meeting of the Executive Committee of the Massachusetts Spiritualist Association the bodily presence of our friend and associate, Miss Sarah A. Southworth, and hear the announcement of her departure from mortal conditions, we deem it right and fitting that we attempt to express our sentiments and emotions in view of that fact, and that such expression take the form of resolutions for publication and record.

Resolved, That although filled with sorrow that we may no longer enjoy the mortal presence, or be benefited by the life and labor in the body, of our dear sister, Sarah A. Southworth, we recognize in her physical dissolution and spiritual progress the manifestation of perfectly natural laws working in harmony with Infinite Wisdom and Eternal Love in the unending course of human life.

Resolved, That we give our sincere, heartfelt and tender spiritual sympathy to the relatives and personal friends of our beloved spirit sister; that their loss is ours, and we join in sentiment the deep regret of every member of the Association; that the great body of Spiritualists throughout the world should lose the advantages of the noble example and beautiful works of this woman and writer, whose labors and influence were a benefaction to all humanity.

Resolved, That recognizing the moral worth and harmonious development of our friend, we manifest our profound admiration for her character by emulating her example, seeking to incarnate in our lives the sublime principles which were the rule of her action; with the gentle graces which, making beautiful her whole life, endeared her to the hearts of all whose good fortune it was to come within her influence.

Resolved, To that end we invoke her presence, that the magnetism of her spirit may fall from the heavens in blessing upon our souls; that, as when in the body, she may continue to lead us through the paths of beauty to the fountains of purity and the temple of truth.

Resolved, That these resolutions be placed on record in the books of the Association, be published in the Spiritual papers of America, and that copies thereof be forwarded to the organizations of Spiritualists existing in Europe.

TWO DAYS' MEETING IN IOWA.

We whose names are hereunto subscribed, believe that Man is an immortal being destined to an endless career of happiness or misery as he acts in harmony or discord with the ruling powers of the universe. None are so happy but that they might be made more so. Much has been done to better the condition of the race, very much has to be done ere misery, ignorance, disease, poverty and crime will take their leave of earth! Co-operation under the guidance of wisdom has been the method by which all the good has been accomplished. Competition combined with ignorance and selfishness has been and is the cause of all the discord that afflicts men. Wisdom says through co-operation "come unto me all ye that are weary, my paths are paths of pleasantness, my ways are ways of peace." We ask all that are interested to meet in a two days' convention, the first session to be held on Saturday the 13th of July, at State Center, the second on Sunday the 14th of July, at Bear Grove. Dr. Wheelock and other speakers will be present. We desire all speakers that can be present to meet with us at State Center and Bear Grove. They are on the Iowa Division of the Northwestern Railroad, in Marshall county, Iowa. All persons from a distance will be entertained.

GEORGE WRIGHT,
MARY WRIGHT,
BENJAMIN BOWEN,
LEWIS PYLE,

WILLIAM W. MYERS,
MARY T. MYERS,
MARY BOWEN,
J. S. STOW.

TWO DAYS' 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.

PICNIC.

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

UNIVERSAL SUFFRAGE.

To the people of the State of Illinois:

We, the undersigned, convinced that our Republican form of Government is the best known to the world, are nevertheless fully aware that its principles have only the most limited application. They have existed in theory unsupported by practice.

Unchallenged, slavery has occupied the land in the name of Liberty. The declaration, that "all men are created equal," has been shunned, and, in legislation for woman, studiously ignored.

With the view of relieving this fundamental statement of human liberty from the charge of being a practical lie, and not less to affirm an abstract natural right, which is above all mere distinction of sex and color, and knows no aristocracy save that of intelligence and virtue, in addition to the universal franchise just secured to colored men by national legislation, we would recommend such a modification of our State Constitution as will admit woman, equally with man, to all the privileges of the Elective Franchise.

In direct ratio with the enlargement of woman's sphere, man has ever been elevated, society evolved, and government prospered.

Monarchies have conceded her fitness to rule, but Republics, thus far, have endeavored to frame perfect statutes without her aid. They have allowed her intuitive nature no political representation, hence ours is but the material half of a true government, lacking soul and inspiration. An idle spectator, she is compelled to see public affairs controlled, generally, by men of low instincts and vile habits, with no power to escape the effects of their decisions. Taxed, without representation, denied admission to many departments of education, and to the more lucrative employments, deprived of the guardianship of her children, her position is, in a very great degree, one of slavery—her grievances, far greater than those our Revolutionary ancestors so bravely fought to repel.

In these respects our boasted equality is an unmixed usurpation. Until woman shall attain equal power with man, in all the relations of life, it is as impossible for us to arrive at the symmetrical proportions of a real democracy, as it is for a part to comprehend the whole. On the contrary, when she is advanced to the full enjoyment of common rights, then will the political atmosphere be so purified of existing corruptions, that persons of exalted moral sentiments will be honored by election to office.

To all who would aid in attaining this grand object, we appeal, asking that you correspond with this committee, work vigilantly in your several localities, to form societies, create and increase public sentiment in this direction, circulate petitions, and cause to be enrolled so great a number of signatures for her enfranchisement, as shall carry the next Constitutional Convention of Illinois triumphantly in its behalf.

Robert Collyer,	H. H. Marsh,
Mrs. C. F. Corbin,	J. D. Tallmadge,
P. Daggy,	Mrs. H. F. M. Brown,
D. P. Livermore,	F. L. Wadsworth,
W. H. Ryder,	Mrs. Mary S. Curtis, M. D.,
Marvin H. Bovee,	Committee.

Address Mrs. H. F. M. Brown, Box 6325, Chicago, Ill.

GONE.

BY RALPH WALDO EMERSON.

The South wind brings
Life, sunshine and desire,
And on every mount and meadow
Breathes aromatic fire;
But over the dead he has no power,
The lost, the lost, he cannot restore;
And, looking over the hills, I mourn
The darling who shall not return.

Zions' Herald writes of Wendell Phillips's visit to the grave of Elijah P. Lovejoy: "A scene for an artist is this narrative. The death of Lovejoy was the birth of Phillips.

At a meeting held at Faneuil Hall, Dec. 8th, 1837, to denounce his massacre, on the petition of Dr. Channing, of which his father, Jonathan Phillips, was chairman, the young orator flashed his mighty sword. In response to insulting epithets from the Attorney-General of Massachusetts (the State is apt to be unfortunate in this class of officials) hurled at Lovejoy, the slaves, and the ministry; the unknown youth took the rostrum and commenced anew the battle in the East, that had just been lost in the West. Thirty years after, that warrior, covered thick with scars from the long, long conflict, stands at the grave of the real father of his faith and fame. The cause is victorious, and Alton invites him to the spot where she had murdered his progenitor. Some soul of genius will yet paint the scene."

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.

From the Co-operator.

THERE IS NO DEATH!

No not even physical death, in the common expression of that term. Death belongs only to animal life, and the moment the spirit is aroused to consciousness, it becomes like salt which has not lost its savor. Just the same process as that which salt uses to preserve meat, does spirit use to preserve bodies. Then to those who become absolutely conscious of spirit as an entity, such a consciousness as we now have of outward life, there will be to them no longer any death, and in due time this mortal will put on immortality. Then to those there will no longer be any marriage nor giving in marriage, on the outer or animal plane.

When this mortal shall thus have put on immortal life, death, in the common sense and common use of that term, will have no sting, and the grave, over them, no further victory. Those who shall be counted worthy to thus obtain in this life, will never seem to mortal eye, even, to undergo the common change called death, so far as known to science,—as I see by the *Scientific American*—this process requires just forty days of our time.

This is what is called this mortal putting on immortality.

The moment we commence drawing from the center, or spirit of our being, that moment the body begins to undergo the process of salvation by spirit, as flesh of all animals killed, may be saved by salt.

Salt having lost its saving power, is like spirit which has lost its consciousness, it will not save meat, and the meat goes on in its process of decomposition, so death comes to the body, and the grave yawns for its millions of victims.

On all this planet there is not one man or woman who can say in their soul, soul I am acquainted with you; I can *touch, taste, feel* and *smell* you as I can now my body or any of its members.

From the Co-operator.

PLAN OF ORGANIZATION.

Most of the many hundred letters we are receiving, enquire what is my plan of organization for stores, publishing houses &c.

In general terms I will state that the plan is to establish all kinds of business in this city, to be conducted by men and women, under a general head, with a secretary over each department, and subordinates adequate to all wants.

There will be wanted several hundreds, perhaps, many thousands, of men, women and children this year, and, probably, within the next ninety days.

Where a person is imbued with the principle of manhood, as before money always, no other qualification will be necessary to fit them for some niche in this new temple of co-operation but industry, good habits and a willingness to enlist for all time in the glorious work of carrying the principle of absolute righteousness into every transaction of every day life.

Of course the more knowledge one has of kinds and qualities as well as of the value of goods, the better. But it is not absolutely requisite that persons should have ever done such work before. I repeat; the first requisite of all, is complete and entire devotion to human good, not money. Next, industrious habits, integrity and tolerable education, especially in arithmetic.

With a company of such persons, under the management of competent and unselfish men and women, who are enlisted for life, there can be, and will be, no such thing as fail.

Provision is making for Unitary Homes in which all persons will dwell who are engaged in any branch of the co-operative movement, and all co-workers will be supplied with every thing needed for shelter, food and clothing.

The printing business will soon be arranged, and then I shall devote myself to the other movements in their proper order.

After the lodging department is complete, the restaurant will be put under way, and then will follow the store.

From the list of persons writing, whose names are recorded, there will be selected such as seem best adapted, and they will be informed through THE DAILY CO-OPERATOR, or by letter. Then they can come at once here, and all will be ready for them to engage in the great work.

By all engaging on this basis, all working for the purpose of overturning competitive business life, and substituting therefor the divine plan of co-operation and love, there is no power can, and none should, prevent its success.

Let one and all be ready, for they are liable to be called at any hour.

THE CO-OPERATOR will be the organ of all co-operative movements on this and all other continents.

Send on the names then, and let us see how many are ready for the sacrifice.

Already are lodging houses and restaurants under way where board and lodging will not cost over two dollars, or at most, two dollars and fifty cents per week. All persons engaged in any of the departments of co-operation, will be admitted, and none others will.

Persons who are not ready to lay up treasure in heaven, or in the spirit of Man, and over whom the love of money has not lost its hold; in other words, those who are not ready to lay down competitive life, that they may have co-operative life and have it more abundantly, need hardly think of turning faces hitherward.

Of course hard work and sacrifice will be for some time, necessary; but great will be their reward in spirit. They will have a conscience void of offence towards God and Man.

Let every one ask what motive can be guiding the writer, which ought not to guide them.

Thousands volunteered in the late war and fought through, or died. For what? That others might have liberty. What hardships they endured, what sacrifices they made! The same spirit that conquered then, will conquer now.

When the conquest is made, those who wear the thorns of duty to-day, will have the diadem of royalty to-morrow.

SPIRITUAL DEMONSTRATIONS.

Each returning spring brings us countless millions of spiritual demonstrations, in every variety of beauty and splendor. If the visible glories of creation, the surpassing beauties of the earth, the sublime magnificence of the heavens, the gorgeous splendor of the sun, the incomprehensible human life of ours, the opening of the hand of munificence in the constant supply of our temporal wants—the still small voice answering to our purest and holiest aspirations—the satisfying of all absolute necessities and the full lavishment of luxuries—if these *spiritual manifestations* cannot convince the most skeptical of the existence of an All-wise and Beneficent Father then they would not believe, if one should arise from the dead to attest the truth of His being and perfections.—*Hiram Torrey*.

BUSINESS NOTICES.

ARTIFICIAL SOMNAMBULISM.—The undersigned proposes publishing by subscription his work upon Artificial Somnambulism and the Philosophy of Mind, of 250 pages, which will explain and describe all connected with the subject. Address Box 1222, Baltimore, Md. 26—3t WM. B. FAHNESTOCK.

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 prescribed 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-tf

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. Fuler, Finch & Fuller, Chicago, General Agents. 3-3-ly

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 on 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.

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.

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.

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.

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."

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.

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.

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.

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 1/4 o'clock. Progressive Lyceum meets every Sunday forenoon, at 10 1/2 o'clock.

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

PHILADELPHIA, PA.—Meetings formerly held at Sansom street Hall are now held at Washington Hall, corner of Eighth and 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.

P. M. 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 16th; Schroon, 23d; Potsdam Junction, 30th; Norfolk, July 7th; West Stockholm, 14th and 28th; Fort Jackson, July 21st, Aug. 4th. Permanent residence at 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. Butta. Address Hopedale, Mass.
Warren Chase. Address 544 Broadway, New York.
Henry T. Child, M. D., 624 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. Hoisington, lecturer. Address, Farmington, Wis.
Lyman C. Howe, trance speaker, Clear Creek, N. Y.
Charles A. Hayden. Address 22 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 Waibrooker 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, 24-21* Drawer 2179, Quincy, Ill.

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MISS L. R. LOWRY, Clairvoyant and Homoeopathic Physician, 300 1/2 State street, Chicago, Ill. Office Hours, 10 to 12 A. M. and 1 to 5 P. M.

D. N. HENDERSON, Clairvoyant Healing Medium will attend calls and take patients at his house at Talleyrand Keokuk Co., Iowa. 25-17

DR. AKELY, PHYSICIAN, 194 South Clark street, Chicago. 10-17

J. LOEWENDAHL, Magnetic Physician, Vineland, New Jersey. 10-17

MRS. NELLIE PINE, Clairvoyant Physician, has permanently located at New Albany, Ind. 22-2m* W. P. ANDERSON, Spirit Artist. Address P. O. Box 2521, New York City. 1-17

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All persons will be required to produce credentials of their integrity, unimpeachable moral character and industrious habits. The store will be conducted on

PRINCIPLE,

and therefore it will not be necessary that any person employed shall be able to make a lie appear to be truth, or truth a lie; but if good in mathematics in its simplest forms, sound in common honesty and industrious, with a will to help on the world's redemption from the present low state of commercial dishonesty, and willing to help demonstrate that the orthodox falsehood of man's inherent and natural depravity is without a shadow of foundation in fact, and that what is written on every merchant's ledger and engraved on every banker's heart, "there is no friendship in trade," is owing to the falsehood of a system of competition—which is but another name for war upon the rights and interests of everybody else, in order that one may gratify the most murderous selfishness—and not to anything wrong in the human heart.

It is proposed to demonstrate that honesty, as taught in the law—more honored in the breach than the observance—"Thou shalt love thy neighbor [not partially, but wholly] as thyself," is entirely practicable and imperative, as much so as the law of gravitation.

Unmarried persons, or those whose entire families—if in any way dependent one upon another—are capable, by having employment furnished and being fairly paid for, of self-support, will have the preference.

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THE LARGEST AMOUNT OF BUSINESS.

Persons having been engaged in competitive business, and who are tired and sick at heart with a system fraught with evil, and only evil; where fraud and trickery are the rule of every-day life and inseparable from each transaction; where the best feelings of our human natures are so blunted, that the very root of all evil—the love of money—lies in us deepest embedded of all; all such persons who have thus acquired what they think they need, and who now feel like consecrating all—themselves included—to a Co-operative Store movement, will be assigned to the respective departments in which they have been educated, whether it be

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which shall take flour and meal from the operative Mill, and make bread fit for man's eat, at one-half the price now charge bakeries—run for money—for bread and stuff which make the dog "return to his vomit" if by misfortune he can get nothing better

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where lying is unknown, and where richness shall exalt business life as it will that of a nation or anything else, by practice.

For information further, address, with stamp to pay return postage, for all will be answered

"CO-OPERATOR,"
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PROSPECTUS
OF
THE CO-OPERATOR.

WE have long felt the need of having an organ through which to express thoughts and ideas based on manhood, and not on money. This feeling has ripened into conviction, that the work of establishing such an organ must no longer be postponed. And now the voice of God, speaking through His representatives on earth—for the voice of the PEOPLE is the voice of God—bids us carry our conviction into practice. Our mind is made up. Our foundation is laid, and now is to come the superstructure.

The name for this organ shall be, "THE CO-OPERATOR." We have chosen this name because it exactly—more exactly than any other word in our language—expresses the scope and object of our thoughts and ideas. If there be one thing to admire more than anything else in the life and teaching of Jesus, it is, that he said what he meant and meant what he said. His words were like "apples of gold in pictures of silver," because each word was full of meaning. So is "Co-operation."

No man lives, or breathes, or has his being, without co-operation. He cannot even think, without using both sides of his brain. From brain he goes out to muscle; and if he ascend into heaven, or make his bed in hell, or take the wings of the morning and fly to the uttermost parts of the earth, every step is marked with the footprints of co-operation. All nature pulsates to this principle, and the grand anthem of Co-operation is its morning and evening song. This it is which paints the lily and gilds the finest gold. When the morning stars sang together, and all the sons shouted for joy, it was because that on that day was born in a manger—not a palace—the greatest of all CO-OPERATORS, of whose coming and character Moses and the prophets had so long been telling. His mission to MAN two thousand years ago, is ours to-day. He came to bring PEACE on earth and announce good will to men. It shall be ours to establish good will between men by co-operation, which is but the use of another term for peace. Competition is war. It matters not what weapons we use. It may be the bayonet or the ballot. It may be the sword or the pen. It may be education or ignorance. One and all, alike, when used in competition, are the weapons of war.

Competition blasts everything good, and fosters the growth of everything bad. It creates the relations, and renders possible the condition of riches and poverty. It makes man an idolater, and then compels him to fall down and worship the work of his own hands. It seizes the children created in the image of God, and transforms one into a slaveholder and the other into a slave; one into an employer and the other into an employé; one into a monarch and the other into a serf; one into an oppressor and the other into the oppressed. It makes one rich—rich even to misery, and the other poor—so poor that nothing but misery keeps him company. It creates hatred, and banishes love. Into the shady bowers of Eden it thrusts its snaky folds, renders every path slippery in which it crawls, and tempts

mankind to eat the forbidden fruit of antagonistic life, by assuring them they *shall not surely die.*

Man fell a victim to his yielding, as men will now, if they yield to the syren song of employers, and give up the death grapple between the Eight and Ten Hour laws. Stand firm. Never again enter your employers' walls, without the right acknowledged, that eight hours of labor shall be a day's work, and that by co-operation you shall be assured of a fair share of what you earn. Having done all, STAND!

As competition has destroyed the fair fabric of universal brotherhood and sapped the foundation of truth, love and charity, so will co-operation become the resurrection and the life of all that is good and beautiful.

Though the sins of competition have been as scarlet, they shall be made by co-operation whiter than wool.

We shall make "THE CO-OPERATOR" what its name indicates—a peace-maker. Its foundation stone is justice. We propose a complete and radical revolution in the practical relations of men. We shall place manhood upon the highest pedestal of existence, and shall say to everything which usurps his place, "Get thee behind me, Satan."

We propose to dignify muscle by giving a chance to brains. On the scale of justice, Moses reduced the days of muscular toil from seven to six. We insist on a reduction of hours from ten to eight. Before we can reach the mount of transfiguration, where Jesus was glorified, and where Moses and Elias came to meet him, we must climb to Pisgah's top, and be willing, as Moses was there, to at least establish justice.

When employers have taken their employés into partnership, and will permit them to decide what number of hours they will work in a day, as they are now permitted at the ballot box of an American citizen to decide who shall be the President of the United States, then they will have done but simple justice; and then we shall be ready to ask them to come up higher, where mercy and truth may meet together, and where righteousness and peace may kiss each other.

"THE CO-OPERATOR" will kindly, lovingly, and boldly, meet every issue as it arises, and discuss, in a fearless manner, all questions affecting the rights and interests of man, whether of white, black, or other color; whether male or female; whether rich or poor, monarch or serf, slaveholder or slave, employer or employed.

It will be our general purpose to use preventive rather than cure; but while striking for the highest good of all mankind, we shall not forget that the present hour is hedged about with difficulty, and that people must be taken where Competition has strewn its shipwrecked mariners—some on barren islands, some in the midst of arid deserts, some into palaces, others into hovels, some into churches, others into houses of prostitution. Some have been made thieves and robbers—others, their victims. Some have vast incomes, and others not enough to establish a safe communication between soul and body. Our object shall be to help all to higher and better conditions of life—to lead all to a common altar, where each shall have at heart the highest good of all.

Nor are we afflicted by a single doubt. We advance to the front of the great battle before us with entire hope of complete success. "Perfect love casteth out every fear." We believe in God, but none the less in man.

Ours is not the brief effort blown into being by the hurricane of the hour—though we believe there is a tide in the affairs of men. It may be easier to catch the public eye or ear in the midst of excitement, than when the waters are less stirred up. But "THE CO-OPERATOR" is born in a manger. It comes to the poor of this world as their redeemer. It expects the co-operation of everybody. It seeks to offend nobody. It will regard every man equally a brother; and though from misconception of our idea, some may grieve at the course pursued, we hope and believe that all will one day see and feel that our purpose is good, and that results justify us in the course we now propose.

People need to be brought into a better understanding of each other. It is the position and *system* of employer and employé, and not the men who are at fault, in their hearts. When co-operation is fairly established, kindly feeling and good will among men will be as universal as it now is the reverse.

The pangs of transformation must always be more or less painful. It is so in changing from slavery to freedom in the South. It will be attended with more or less difficulty, and will tax the patience of the employer as well as employé. We shall counsel patience as well as firmness, on the part of all. We regard co-operation as equally freighted with blessings to the man who works mostly with his muscle, and to him who directs its action.

Those who have possession of capital in machinery can no more do without his muscle, nor as well, as the workingman can without his former employer's brains. There is a great deal of *brains* among employés. If employers stand out, and will not co-operate, there is a point beyond which they may not and cannot go. The workingman here can do, and in many cases doubtless will do, what workingmen have done in Europe—form their own co-operative associations.

But we have no fears as to the result. Such men as went to the front in the late war, with northern ideas in their heads—and they were but a type of our people generally—will not wait for the desolations of war to help a settlement of this question of capital and labor. Courage, then, one and all, and let the work go forward.

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Instead of hunting through the haunts of vice and the gutters of ignorance, that we may find some poor unfortunate creature—victim of the present system of competitive life—some mere wreck stranded or thrown upon the rocks—lured from the paths of virtue by the hellish temptations of this modern Sodom, where our boasted civilization is confronted with 3,000 grog shops, and houses of prostitution to match them all—we shall, rather than drag such poor creatures from their dens, and hold them up to public gaze, go where industry and virtue dwells, and take our lessons from a truer and better life, holding up a thing of beauty, that we may create a joy forever.

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