

# THE SPIRITUAL REPUBLIC

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## LITERARY DEPARTMENT.

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

### THE SEA.

I heard or seemed to hear the chiding sea  
Say, Pilgrim, why so late and so slow to come?  
Am I not always here, thy summer home?  
Is not my voice thy music, morn and eve?  
My breath thy healthful climate in the heats,  
My touch thy antidote, my bay thy bath?  
Was ever building like my terraces?  
Was ever couch magnificent as mine?  
Lie on the warm rock-ledges, and there learn  
A little but suffices like a town.  
I make your sculptured architecture vain,  
Vain beside mine. I drive my wedges home,  
And carve the coast-wise mountain into caves.  
Lo! here is Rome, and Nineveh and Thebes,  
Karnak, and Pynmid, and Giant's Stairs,  
Half-piled or prostrate and my newest slab  
Older than all thy race.

Behold the sea,  
The opaline, the plentiful and strong,  
Yet beautiful as is the rose in June,  
Fresh as the trickling rainbow in July;  
Sea full of food, and nourisher of kinds,  
Purger of earth, and medicine of men;  
Creating a sweet climate by my breath,  
Washing out harms and griefs from memory  
And, in my mathematic ebb and flow,  
Giving a hint of that which changes not.

Rich are the sea-gods; who give gifts but they—  
They grope the sea for pearls, but more than pearls;  
They pluck Force, thence, and give it to the wise,  
For every wave is wealth to Daedalus,  
Wealth to the cunning artist who can work  
This matchless strength. Where shall we find, O waves,  
A load your Atlas shoulders cannot lift?

I with my hammer pounding evermore  
The rocky coast, smite Andes in the dust,  
Strewing my bed, and, in another age,  
Rebuild a continent of better men.  
Then I unbar the doors; my paths lead out  
The exodus of nations; I disperse  
Men to all shores that front the hoary main.

I too have arts and sorceries;  
Illusion dwells forever with the wave.  
I know what spells are laid. Leave me to deal  
With credulous and imaginative man;  
For, though he scoop my water in his palm,  
A few rods off he deems it gems and clouds.  
Planting strange fruit and sunshine on the shore,  
I make some coast alluring, some lone isle,  
To distant men, who must go there or die.

—Emerson's "May-Day."

## ORATION.

BY MISS ELVIRA WHEELOCK.

Delivered before the First Spiritual Society of Rock Island, Illinois, at their First Anniversary, May 28th, 1867.

FRIENDS: When first the invitation was extended me to speak upon this occasion, I was disposed to decline, simply because I felt my unfitness to give satisfaction. It is a new position for me to occupy, and one that demands an appreciation of the needs of the moment, as well as the capacity to enter, heart and soul, into the spirit of the occasion. This I can do in my own undemonstrative way, but have not yet become accustomed to this new life before the public sufficiently to feel confidence in my ability to act with that spirit and purpose the moment or the occasion may demand, nor to feel myself prepared to answer unexpected calls, nor to meet with self-possession unlooked-for surprises; and, as this was an unexpected call—one I felt myself unprepared to respond to—my first impulse was to decline; but, upon second thought, I realized the necessity of acting with decision, promptness and willingness, upon all occasions when the services of a speaker were in requisition, and that moment resolved to shrink no longer from assuming new responsibilities. And, though I may fail to fully answer the requirements of the occasion, still my spirit is strong, and willing to do to the best of my ability whatever a progressive public may demand of me.

The occasion which calls us together to-day is one of interest, and not without a deeper significance than appears when viewed simply from its social side. There are moral and spiritual aspects, which challenge the attention of all searchers after truth and wisdom. As Spiritualists, we meet together to-day to celebrate the anniversary of a spiritual event—spiritual, because of its significance. Beautiful the ministrations of these spiritual unions; beautiful this communion of soul with soul, this blending of life, thought and affection; beautiful this outpouring of the spiritual waters, this manifestation of the Divinity within. Life is refreshed and sustained anew—is stronger to resolve, to endeavor and to endure—is self-reliant, self-sustained, and brave to accomplish, through noble purpose and soul-born conviction. Beautiful the philosophy of life and the immutability of law, when spiritually interpreted; beautiful the manifestations of external life, when spiritually understood. Then, as Spiritualists who rejoice in a truer knowledge of principles, and a more correct application of their laws to life; who rejoice in the possession of such Spiritual insight as enables us to be the first to perceive principles, and the first to announce and demonstrate them; who rejoice in the certainty of an immortal existence, and a practical demonstration of this fact, by established and positive communions of embodied and disembodied spirits, through a beautiful law, as simple and perfect in its adaptations to human life, and its moral, religious and spiritual needs, as the simple laws by which we telegraph our messages from friend to friend. As Spiritualists, who rejoice

in a knowledge of these sublime truths, we meet together to-day, I repeat, to celebrate the anniversary of a spiritual event; and, in doing this, let us come together unitedly, with love, truth and fraternity for our pass-words into the vestibule of the real heavens—into the sacred sanctuary of the soul's inner temple. Let us cast aside all feelings of animosity, nor indulge in any unkind personalities, even in thought, but feel ourselves united in one bond of brotherhood, loving God, humanity and truth. Let us consecrate the hours to kindly interchange of thought—to an expression of spiritual experiences, and of spiritual revelations. Let us unfold the better part of us—kindle anew the flame of love—warm the heart to quicker beating—thrill the soul to spiritual hopes, aspirations and trusts—inspire new faith, loftier resolves, and, finally, echo the harmonies of life in the great waves of melody, which shall re-echo throughout the circling rounds of being. We come together, to-day, to love each other—to appreciate, to benefit, and to bless. We come to give expression to the throbbing life of our souls; we come to forgive, to render to each other the kindness of our hearts. The angel Charity is in our midst, and she folds her arms tenderly around us, binding all in the brotherhood of love. This is the moral, and spiritual significance of this anniversary occasion. Nor is this all. These anniversaries also give data to points or periods from whence we take new outlooks into life, or designate the highs we attain in the scale of a progressive life. They measure the advance we make in spiritual knowledge, and the progress in spiritual culture and development. They are typical of Nature in her beautiful correspondence. Every morning is a glorious anniversary of the first morning of creation. The golden splendor of every noontide celebrates the anniversary of earth's first noonday. Every night, with its solemn grandeur and deep spiritual reflections, is anniversary of the first night that ever robed earth in mournful mystery. Every spring-time, with its singing-birds, its fragrant buds, its wild-wood flowers, with its shadows, showers and sunshine, and all its countless expressions of re-created life is glorious anniversary of the earliest spring-time earth ever knew. Every summer, with its wealth of warmth, of roses and of foliage; every autumn, with its fruits, its harvests and its beautiful abundance; every winter with harsh blasts, bitter frosts and unrelenting cold, celebrates the anniversary of Nature's primal year, when the seasons first had birth, gloriously beautiful and bountiful. And though each day repeats itself; each morning breaks with the same grand chorus of earth and sky; each night overarched by the same silent, solemn, yet ever-watchful stars, illumined by the same constellated glories; though, every season is a repetition of the last, the same unity and variety, the same oneness of love and harmony of parts; still there are constant and successive changes producing new and higher forms of life, of expression, of manifestation and methods of unfoldment. Such is the Law of progress. And though, perhaps, one year from this time we may celebrate another anniversary of the spiritual event we praise to-day, still the elements of change will have re-wrought their ruin; will have torn down old standards in the political, religious and social world; will have laid the cornerstones and basic pillars for yet more buildings; will have divided households; will have formed homes around new hearth-stones. Death will have transplanted human flowers into the Paradise of the skies, when the Spirit World will be yet nearer than to-day. Progress will have been made; events grown more imposing; life and all its ultimates will be invested with deeper meaning, and sublimer purpose. Revelations in science, art and philosophy will startle the mind to fresh investigation; study, inquiry, and daring research among the sacred relics of old religious institutions, will convince the world of its need for something new, of its need for a religion, vital and living with Spirituality.

Thus from year to year, from anniversary to anniversary, we note the progress of events. We see the expansion and exaltations of human minds and aspirations. We glance into the valleys where we stood, but yesterday, in the midst of ignorance and superstition. We view the mountain tops of progress, where we stand to-day, taking a grand overlook of life's depths and distances. We see dimly the far off highs from whence to-morrow we will announce yet loftier truths, and sketch the outline of uncreated worlds. Thus we forever move, responsive to the throbbings of the infinite eternities.

In fact, Spiritualism is the only religion which thoroughly embodies the principles of progress. Every other names its finite limitations, outside of which infinite thought and reason dare not penetrate, lest they become involved in doubt and skepticism.

Spiritualism has no limitations. The adventurous spirit penetrates the veil of futurity and incorporates in itself the mighty truth of the universe. Spiritualism is bold in its search for new light and new truth. It fearlessly announces its principles, nor shrinks from any questioning, but on the contrary challenges investigation upon all its points and principles. Believing firmly in the final victory of truth. Is willing to be tested, questioned and analyzed in all its phases, phenomenal, psychologic, psychometric, philosophical and harmonical, recognizing the necessity for wise and careful discrimination, lest the apparent be mistaken for the real. It seeks controversy upon all subjects directly or indirectly bearing upon the well being of humanity; realizing the fact, that only thus is knowledge obtained of the solutions of the problems of human destiny, working alike man's finite and infinite possibilities.

Science and philosophy are in accord with the central ideas of Spiritualism, and this fact is convincing proof of its adaptation to the needs of the present. The religions of the past were adapted to the growth and development of their respective periods. There is always this fitness between existing institutions and systems of religion, and the people whose spiritual wants they minister to. But

those old systems offer no spiritual food to the hungering millions of to-day. They are dead forms, without life, without spirit, without inspiration; and were it not for the advent of Spiritualism, the world to-day would be more thoroughly skeptical than at any previous time in its history—it would be more wholly without God's religion and love. Why? Because this is an age of reason and investigation; minds compare questions; analyze and seek to understand causes; they look to the meaning of the symbol, and to the motive of the action; they define the dividing lines between the real and the assumed—the true and the false; they trace correspondence and spiritual affinities between religions and reform—between liberty and law.

A religion based upon faith, or upon traditions of the past, no longer satisfies. Common sense and philosophy now demand demonstrations. Intuition awakes from its long, deep slumbers, and reveals to the sense of the soul the transcendent glories of its own interior life; then come foregleams of life's possibilities—foregleams of life's truest exaltation. Man to-day demands truth unadulterated with any of the falsities of old systems, and religions. He demands positive knowledge of the laws controlling the universe of mind and spirit; is not contented to remain ignorant of spiritual mystery and manifestations. If there is more light, he demands it. If there is truth that he should know, he reaches out for it, nor fears conflict with evil, with falsehood, or with any opposing influence. He is strong in the integrity of a well defined purpose.

In the majesty of this glorious strength, I trust we stand to-day, my friends, feeling ourselves imbued with the true spirit of a progressive religion; feeling ourselves Spiritualists in something more than name; feeling ourselves faithful representatives of the religion we should aim to embody in our daily life and conduct; Spiritualists in purpose and principle; Spiritualists in fact, practical and purposeful in the cause of truth and human progress. Let us stand upon the rock of stern convictions, and wherever that leads, follow, though reputation is imperiled, and life endangered; descend with fearlessness into the pits of degradation populated with the purpose of unfettering human souls; enter the haunts of vice and crime, resolved to redeem the lost and wandering.

Let us, in the light and love of this glorious anniversary, consecrate our energies to this noblest work in behalf of sin-suffering humanity. Let us, in the solemn sacredness of truth, under the divine guardianship of these angel hosts that crowd this room in communion with the angels of our own souls; let us, in presence of all these, under the blue archery of God's universal temple, enter into sacred compact to live in accord with the teachings of our beautiful spiritual religion. Let us strive to do this in the name of God, humanity and religion. Let us love truth for its own dear sake—Truth, royal and regal as the stars whose constellated glories robe the night in silver splendor, and clothe all hours in solemn awe. Truth, regnant as morning, opens each glorious day with salutations of praise and thankfulness. She walks the fields with stately grace, holding high converse with the stars. She treads the valley glooms, meadow floors, in sweet communion with streams, and all of Nature's voiceless messenger—chanting of God's universal love. She sings her songs in sunlight, or in shadow; at morning, at noontide, or at evening hour; in valleys, or on hilltops. Everywhere Nature's solemn presence inspires to holy utterance; whether silent or voiceful. She prints her lessons upon every living thing; upon solid rock and mottled marble: upon every imaginable form, animate or inanimate. Their glory beams from stars, orbs, and central suns; reflects light into the dark corners of this dark earth; into ocean's treasure-spread floor; upon every wavelet of the sea, and into the soul of all life. She robes earth in everchanging, yet unchanging beauty; she thrills the sky with the stern grandeur of her purpose, and suspended worlds re-echo her commands. The grand, crowned mountains, uplift her to their bold brave brows, and her eloquence thrills to joy the circling rounds above. Night is vocal with her presence; day commanding with her majestic soul. Nowhere is there contradiction; nowhere inharmony in nature's grand oratorio. No false transcript of thy life or truth, in the vast universe of nature. Science demonstrates thee peerless in thy integrity. Facts, weighty and significant, imprint their evidence upon the walls of earth and time. Philosophy, with higher sense, souls out subjective truths; these, too, are epics of the Great Eternal, mingled with mysteries of the celestial spheres. Law, potential with infinite purpose, and positive in its authority, asserts the sovereignty of truth throughout the illimitable bounds of being. Oh, man! teach thy soul to love truth as Nature loves it; as spirit loves it; as God loves it; for only through such love can we enter the inner court of the spiritual heavens; can we through such love can we establish holiest spiritual communion, like conversings of white-robed angels, on the beautiful shores of the Morning Land; only through such love for truth and equal faithfulness thereto, can we ever attain to spiritual clearness of vision and perfection of eternal principles. Earnestness is a grand characteristic, and always belongs to a truthful nature; that is, to a soul with strong convictions, and unwavering in its integrity to those convictions. What more beautiful than the earnestness of Nature? There's purpose, power and positiveness in all her evolings and unfoldings. Everything in her universe is vital and active. She is instinct and living with earnest spiritual purpose; is rich in creative power; ever renewing, recreating, reproducing; and man a microcosm of Nature, must embody the same outworking, unfolding, developing, creating element, only intensified with a deeper spirituality. He possesses the same positive and negative forces which impel the energies of being to those divine activities which move life onward and upward, as the circling rounds of the everlasting ages constantly evoke deeper, and more potential principles, and unfold diviner per-

fections and possibilities. Oh! life is beautiful. Nature, responds in sweet accents of God's unchanging laws. It sings, inviting aspiration to lift her veil; more wisdom to guide aright the motion of the soul. As Spiritualists let us fullness of expression. Let us lift our thanksgiving to God, for the effulgent day; for the light now illuminating life; so bountifully scatters its benefactions, crowns life with the certainty of a glorious future.

Brothers and sisters: let us be strong; let us act with decision and direct inaugurate yet brighter spiritual dawns. Watchword of this new Spiritual Republic is her edicts upon the inner scroll: on the brow of nature, and upon the banner where eternal truth translates the life. And Spiritualists who are representatives of religion; who are the heralds of progress of human duty, and human destiny, be country to country, from world to world; nations now in spiritual darkness, the splendid glory of the spiritual noontide anniversaries, these soul-expanding, liberating, inspire us to spiritual endeavor. In our efforts to attain the high purpose to teach and to live the Gospel day to day. The world only asks for the presence and beneficence of this spirituality to study, to investigate and to endeavor to make us a world of practical Spiritualists. Indeed opportunity to attain in all relations and departments of life demand. Opportunity is one of the universal. Frequently it is only opportunity man peer of another. True, often, powers and equal advantages will not make better application of his powers; therefore in success found its root in the opportunity. Genius, when coupled with makes opportunities. It burns with untensified expression, that, lightning stars, thrills with its passion the thought; while talent may watch, wait, end of time for opportunity to build.

In humble life there is such an abundance of opportunity, opportunities, opportunities unemploy'd, just from lack of vest them. The man who is compelled morn until latent night to buy food for well use, nor develop his higher faculties whose fingers must ply the needle from night to save her from prostitution, child, nor even the woman, in her natural roots are perfect, cannot grow by sunlight. Human beings, though in their faculties, cannot use them without distance crushes, imprisons, and withdraws from so many gifted souls in this struggle where there are heroes battling for liberty where brave spirits struggling again uplift life and its duties to higher destiny struggling to release themselves from spiritual bondage. It was opportunity Washington Father of his country, with a glorious providence in it, that he could be the liberator of a race, the and so dearly enshrined him in the hearts only of America, but of all lands, to opportunity that marked so many monuments of the world, and made in or of love. And oh! ye earnest, and on, uncompensated; remember, that, in life's "beautiful hereafter," the crush of human hopes and endeavors when life can choose and claim its own enjoy their full fruition. This is the of Spiritualism gives to the soul, strength and darkness of materialism; struggling in altitude in the scale of a progressive outlook into the unfathomable depths. Oh! ye spirits, who guide and guard to unfold to the gaze of those seeking knowledge, and the truth they need, mysteries of the inner world, whence life in the "beautiful beyond." Unfoldal being, wherein are written the un-supreme infinite. Unfold the record ages, where the primal truths of God are ever sing their salutations to the ne the hidden stars; their silent meanings splendors; their transcendent spiritual gifts thus enlighten and illuminate the it of the world; touch the heart-str humanity; thrill love's answering to the charity-angels within us; inspire to lift the human into the atmosphere when another anniversary re-unites us, and truth, we shall feel ourselves yet in spiritual scope and purpose; yet deepdom of experience and intuition; yet willingness to dare and to do; feeling on the mountain-sides of progress; yet of the spiritual noontide; yet truer in stronger in our integrity to truth and re-

Oh, Spiritualists! we appeal to you, beautiful religion, and in presence of sengers which fill the air with waves we appeal to you to redeem yourself



govern; when women are on the throne, men govern." A volume might be filled with the history of woman's influence over government in its highest and most intricate domains, in actual legislation, administration and diplomacy. In monarchical countries women are not excluded from the sole and absolute sovereignty; nay, more, if the most powerful nations of Europe have prospered most under the reign of women, and these, too, not women chosen by the people for their special qualifications for government, but women upon whom the mantle of sovereignty fell by the accident of birth, it would seem that the republican State of Kansas might easily survive the effects of admitting a few thousand women to share the sovereignty of the people with the "lords of creation" in that progressive State. We happen to know a few Kansas women, and every one of them is as competent to vote as Victoria, Britain's noblest and best sovereign, is to reign over England. Why should Republics be less generous than monarchies, and exclude from all participation in political power a sex on whose members monarchical constitutions frequently confer all political power?

In the republic of letters, women rise by force of pure genius and industry to the highest positions. Mrs. Harriet Beecher Stowe has exercised a more powerful influence against slavery than any member of either House of Congress. It seems a slight boon to allow women to vote when they exercise the higher prerogative of controlling our votes. Miss Harriet Martineau wrote a history of England, which, through its influence upon the editors of journals in this country, has controlled thousands of votes in favor of free trade. We strongly condemn Miss Martineau's conclusions on the free trade question, and deny their applicability to this country, but to exclude such a woman from voting, were she resident here, would be very absurd when we allow all the free trade editors and readers whom she has led by the nose to vote. Is the pupil above his master? But the champions of male suffrage are too polite to admit that they oppose impartial suffrage on the ground that women are not sufficiently intelligent to vote. They aver that the real, genuine, simple, pure, unadorned "fine lady" of their acquaintance does not want to vote. They should carry their gallantry a little farther, and remember that it is the privilege of ladies to wait till they are asked. We venture to say that if the right of suffrage should be extended to women in our own polite and elegant Chicago, the aggregate vote of the city would be exactly doubled at the first election held afterward.

In Kansas, women, though equally precious, are not quite so plenty, but we could safely promise a full turn out of erminettes, chignons, and short dresses, and an immensely increased Republican majority. We'll risk their declining when they're asked. We think we might safely agree to eat every lady in the State of Kansas, or any other State, except one that would absolutely preclude her going abroad, who would refuse to vote because she thought herself too fine. At least we should make the commencement. In fact, there is nothing about a poll or place of voting that tends toward rowdiness, except the absence of women. All places of business or amusement from which women are absent,—the drinking saloon, prize-ring, cock-pits, gold rooms, and brokers' boards,—tend toward violence and mob law for that very reason. A polling place would be as gay and polite as a picnic if women constituted half the voters. A nominating convention would be as serene as a convention for supplying the Fijians with warming-pans if ladies were present. But we need hardly wait before extending the suffrage, until either men or women are as amiable toward their own as toward the other sex.

Perhaps the most difficult task devolving on the advocates of Womanhood Suffrage is, not to prove its abstract justice, nor its safety, but its pressing necessity. We felt that if a whole race at the South were deprived of the ballot, oppression would ensue, because there was no unity of interest between the voting and non-voting class. The same argument does not apply with equal force to women. There is a general and almost perfect unity of interest between the two sexes. The husband, father and son vote as much with regard to the interest of the wife, daughter and mother as with regard to their own. As regards the State, the family is one, and if permitted to vote, its members would happily nearly always vote one way. The wife would vote as her husband votes. If so, the extension of the privilege would change no results. Majorities and parties would be the same. Womanhood Suffrage would have at least the recommendation, with timid minds, of being as safe as the present mode. But this is not wholly true. There are scores of questions of moral and social reform upon which the laws as to the two sexes are unequal, and will never be made impartial until the sex most interested shall have a vote. We have laws which persecute the seduced and abandoned woman, but none which punish her betrayer. We appropriate public moneys to the higher education of men, but seldom or never to perfecting the education of women. We make the learned professions easily accessible to men, by the action of our State Legislatures, but we nearly or quite close them against women. We punish women for prostitution, but never men. We facilitate the holding of property and management of business by men, but embarrass the same efforts by women. We give men entire charge of the subject of education, though many of our most successful teachers are women. It remains to be seen whether, underlying the abstract question of woman's right to vote, there would be found to be lurking great reforms of evils which now fester in the body politic, and are a very stench in the public nostrils. But we are glad the people of Kansas and Wisconsin have led off in the practical discussion of this question, and are not surprised to learn that in Kansas many of the leading journals and politicians have pronounced in its favor, and that it appears to have a prospect of success. In all questions of extension of the suffrage, it must be borne in mind that the voters themselves do not vote for measures, and do not nominate officers, but only vote the ticket of one or the other of two political parties, who in convention adopt policies and nominate men. The worst thing a woman could possibly do would be to vote for the wrong party, and most men have done that at some time in their lives. What's the harm, then?—Chicago Republican.

"It is man's right and privilege that each one should worship what he thinks proper; nor can the religion of another injure or profit him. Neither is it a part of religion to compel its adoption, since this should be spontaneous, not forced, as even sacrifices are asked only of the cheerful giver."—(Tertullian.)

### THE FOURTH OF JULY.

BY M. L. HOLBROOK, M. D.

On the Fourth of July, 1776, just ninety-one years ago, was published to the world a state paper of then unparalleled importance, and destined, so far as the work of human intellect can be, to be immortal. This paper is known to every American as the Declaration of Independence. Its author was born to wealth, was a diligent student, and perfectly temperate in his mode of life. Of a calm and philosophic spirit, a master of his passions, devoted to rural life, a good horseman, fond of the study of natural history and of outdoor pursuits, he was almost necessarily a friend of freedom of thought and a hater of any thing that tended to dwarf the human intellect or curb the progressive tendency of the times. Without the aid of a single book, and with hardly a suggestion from a single mind, Thomas Jefferson drafted a paper which gave the bugle-sound and the call to arms to secure American independence. It is not necessary for us to trace out the result of that document, nor the workings of free institutions during those ninety-one years. It is enough to know that while they have not *always* been what the most devoted patriot could desire, they have, at least, been exceedingly favorable to progress. It is doubtful if the founders of our Government expected as much as has been achieved. It is well, then, to celebrate the Fourth of July, and on that day to renew our love and devotion to our country. But would it not be well if, instead of spending it, as is too often the case, in dissipation, in idle carousing, in gluttony and drunkenness, we should devote a portion of it to framing a new Declaration of Independence for ourselves? In very many respects the human mind and body is as much enthralled to day with bad habits, as it was then with unjust laws. The Declaration of 1776 was what was needed for that day, and it is greatly admired by a grateful people; but a new Declaration, something like the following, would be applicable at the present day:

Whereas, in the course of human events it becomes necessary for man to break off the bad habits which have enslaved him, that he may become independent and entitled to the respect of mankind, regard for his neighbors and friends requires that he should proclaim the reasons for this course.

Bad modes of living have waged cruel warfare against human life. They have shortened its length; they have deteriorated its quality; they have prevented the full and complete development of a very large majority of all born; they have filled the world with invalids, idiots, the insane, idle, sensual, vulgar and intemperate, and yet they have blinded our eyes to the fact, so that we still continue to practice them;

Now, therefore, we hold these truths to be self-evident: that man was formed for virtue, and not vice; for health, and not sickness; for length of days, and not premature death; for happiness, and not misery;

Therefore, conscious of the rectitude of our intentions, and with the help of the Supreme Ruler of the world, we do hereby publish and declare that we will no longer be held in dominion by our passions, appetites and propensities; but by our reason and better judgment instead;

And furthermore, we do declare that we will secure for ourselves and for our children the right to as complete a development of both our bodies and minds as it is possible to acquire in the present condition of society;

We demand for all, whether in schools, churches, workshops or homes, abundance of fresh air and sunshine;

We demand abundance of wholesome food and drink for our tables;

We demand that artificial stimulants, such as tobacco, alcohol, wine, beer and ale, shall not be kept for sale to tempt those who are unable to govern their appetites, or those who are ignorant of their injurious effects;

We demand that our schools shall furnish educational facilities for physical culture, that our children may not grow up with wise heads set on fragile bodies;

We demand that doctors shall not poison us with deadly drugs when we are sick, but teach us the laws of health and how to keep well, and that we will pay them for keeping us strong rather than for curing our infirmities;

We demand that women shall be entitled to the same opportunities given to men for acquiring an education; and in addition we demand that woman shall cease from artificial habits, tight lacing, social dissipation, useless lives, and that she shall devote herself to the true duties of womanhood;

We demand that men and women shall seek to prepare themselves for the duties of life, and shall not frivolously fritter away their energies on useless accomplishments;

We demand that parents shall train their children to habits of industry, frugality and temperance;

We demand that farmers shall cease raising hogs and tobacco, and that manufacturers shall make no more wine, cigars or alcohol for any except chemical or mechanical purposes.

And furthermore, in order to secure these demands, through which only we can acquire true freedom and independence, we pledge to the world unfailing devotion to those principles which underlie them.

WHITTIER in the *Atlantic* pays a beautiful tribute to the late Geo. L. Stearns. We quote:

He forgot his own soul for others,  
Himself to his neighbor lending;  
He found the Lord in his suffering brother,  
And not in the clouds descending.

So the bed was sweet to die on,  
Whence he saw the doors wide swung  
Against whose bolted iron  
The strength of his life was flung.

And he saw ere his eye was darkened  
The sheaves of the harvest-bringing,  
And knew while his ear yet harkened  
The voice of the reapers singing.

Ah well! the world is discreet:  
There are plenty to pause and wait  
But here was a man who set his feet  
Sometimes in advance of fate—

Piicked off the old bark when the mer  
Was slow to renew it,  
And put to the Lord's work the ship  
When saints failed to do it.

A maxim is the exact and noble expression of an important and indisputable truth. Sound maxims are the germs of good; strongly imprinted in the memory, they nourish the will.

### ANGEL MINISTRY.

"And angels came and ministered unto him."

BACH'S RECENT DREAM.

The following has been kindly sent us by Rufus King Brown, M. D., of New York, for which he hereby receives our hearty thanks.—[Eds.]

EDITORS SPIRITUAL REPUBLIC: Some time since, there appeared, printed from the correspondent in Paris of an influential journal in this city, a highly curious account of a distinctively spiritual event—*i. e.*, an event not to be explained by any theory of ordinary operations of mind,—no account of which has yet appeared in any journal devoted to the philosophy of Spiritualism. This has somewhat surprised me, for no event of which I have read any description, seems to me to afford a better and more direct proof of spiritual intervention, than this. I believe it will greatly interest your readers, and for this reason transmit it to you. I copy the account from the point where, the relator having reached M. Bach's parlor in quest of his narration of the occurrence, describes the Spinnet, which holds so prominent a place in the experiences.

"The Spinnet is to the modern piano what the black and bitter sloe is to the golden 'Magnum Bonum,' or lucious 'Green Gage' of modern gardening. It is the small, weak, modest beginning of the long series of 'improvements,' which have resulted in the glorious scope and tonality of Grand pianos. It consists of a box, about a metre and a half in length, rather more than half a metre wide, and without legs, so that it was portable, like a violin, enclosed in a case. When played upon, the spinnet, was placed upon a table, or on the old-fashioned stand, shaped like an X, and called after that letter. The greater part of the box is occupied by the wires, very small and weak in comparison with those of a modern piano, but disposed in the same way. In the front of the spinnet is a key-board, containing four octaves, identical with those of a piano in point of musical sequence, and the white and black keys arranged in the same order, but of smaller dimensions. These keys, when played upon, move a set of wooden sticks, about the size of a finger, the tops of which are furnished with metal points that strike the corresponding wires.

My contemplation of the particular spinnet which has now become so famous was interrupted by the entrance of its owner, who, being made acquainted with the object of my visit, assured me of his perfect readiness to inform me of all the circumstances of the affair. I must premise that M. Bach, great-grandson of Christian Bach, one of the sons of the immortal Sebastian Bach, is himself between sixty and seventy years of age, in delicate health, but in full possession of all his mental faculties, a busy composer, and highly esteemed by all his brother artists, both as a musician and as a thoroughly upright, honest, and amiable man. He is very well known in this city, having come hither when very young, received his musical education at the Conservatoire, and resided here ever since, engaged as a composer and teacher of music. "My son Louis picked up this instrument," said M. Bach, "at a bric-a-brac shop. Knowing my liking for curiosities of the kind, he at once presented it to me. Being, as you see, of remarkable beauty and finish, and in so unusual a state of preservation, this acquisition afforded me very lively satisfaction. I wished to learn something of its history, but the dealer from whom Louis had bought it could only tell him that it had just been brought from Italy, by the person from whom he had purchased it, shortly before. I spent most of the day in examining my new treasure, and, at last, having, as I thought, ferreted into every part of it, I discovered the inscription: 'Roma, 1564,' showing where and when the instrument was made. I amused myself with examining and playing on the spinnet during the evening, and went to bed with my thoughts still running on my new acquisition. During my sleep I dreamed—as you have seen it stated in the journals—that a foreigner, elegantly dressed in the costume of the French court in the middle of the sixteenth century, with the pointed hat, slashed garments, broad-toed shoes, and numerous ribbons of that day, came towards me, bowing and smiling, and told me that the spinnet now in my possession had formerly belonged to him, having been presented to him by his master, King Henry III., whose favorite musician he was; that the King had been greatly in love with the beautiful Princess Marie of Cleves, Marquise d'Isly, whom he had first seen at a hunt, and wished to marry her, but that this lady had died in a cloister; that the King used often to sing a song he had composed in memory of her, and that he (the musician) would then usually play a 'saraband' he had composed, to amuse the King in these moments of sadness; that the man in the dream had then sung and played the song and the saraband on the spinnet, and that he had awakened in tears, touched by the pathos of the song." In short, M. Bach repeated the whole story, as your readers may remember it, vouching for the truth of the published account in every particular, even in the finding, to his unbounded amazement, of the copy of the two airs and the words, which he saw lying upon his bed when he opened his eyes next morning.

This mysterious production, which M. Bach showed me, is written on the blank half of a sheet of music paper, on the other half of which he had been engaged, the day before, in writing down something that he was in the midst of composing. The notes are written like those now in use, but the clefs are different, so that it has been necessary to transpose the song and the saraband (both of which have been published into those in ordinary use. The words of the song, like the notation, are written very small, with extreme neatness and delicacy, apparently in pencil, and many of the letters are formed with the exploded "Gothic tails" in use in the time of Henry III.

The historic particulars, since discovered by M. Bach and his friends, show that an Italian musician, named Baldazzarini, or Baltazarini (for the name is variously spelt,) was in great favor with Henri III., and also that the young Princess of Cleves, whom the King fell in love with at a hunt, was shut up by the ambitious and unscrupulous queen-mother in a convent, where she was believed to have died of poison. The old and rare *Journal de l'Etoile*, a sort of gazette then published, and now to be seen at the Bibliothéque Imperiale, adds that the king went to the convent and demanded to see the corpse of his lady-love, but that the abbess refused to let him do so, alleging that "decomposition had begun," but, in reality, it was thought, because she feared that the traces of poison would be discovered.

But the strangest part of this strange story is still to come. M. Bach assures me that, at the period of his dream, he had never even heard of the so-called "spirit manifestations" of modern times, and that, being utterly unable to account for the page of written music found on his bed, he was immensely perplexed, agitated, and troubled by the occurrence. "The dream alone," said M. Bach, "would have struck me as a very remarkable one; but, still, I should have regarded it as a dream, and should not have been made uneasy about it. But what was I to think of the tangible, visible proof of somebody's having been really there, afforded by the presence of this written music, this actual copy of the verses I had heard in my dream?" He spoke of the occurrence to his friends, who mentioned it again to all their acquaintances; and a host of literary men, artists, and others came to see him and to hear the surprising recital from his own lips. Alferic Second published a full account of the occurrence in the *Grand Journal*, from whose pages it was copied far and wide. And as, among the numerous visitors attracted by the strange story, came several firm believers in the developments of modern "spiritualism," M. Bach soon arrived at the conclusion that the occurrence in question was of this nature.

"About a month after my dream," continued M. Bach, "I had a violent headache and a nervous trembling of my hand that I could not account for. I felt ill and uneasy. Suddenly, having heard of 'writing mediums,' the thought struck me, 'perhaps Baltazarini is wishing to make me write!' I can't imagine what put the idea into my head; but I took a pencil and held it on a sheet of paper. I lost my consciousness at once, and my hand wrote a verse of four lines saying that the King had given the spinnet to Baldazzarini. The turn of this verse being obscure, my hand then wrote as follows: 'King Henri, my master, who gave me the spinnet you possess, had written a quatrain on a piece of parchment, which he had nailed inside the case, and sent to me. Some years afterwards, having to take a journey, and fearing—as I took the spinnet with me to play on—that the parchment might be torn off and lost, I took it off, and, that I might not lose it, I put it into a little hiding-place to the left of the key-board, where it is still.'"

"As at that time my spinnet had been lent to the Retrospective Museum in the Palace of Industry, I could not ascertain whether this was true or not. But as soon as the spinnet was brought back to me, my son and I searched carefully for this parchment, but could see nothing of it. At last, having taken it almost to pieces, we found a niche under the hammers so small that we could not get at it without taking out several of them; and there, hidden under the dust and cobwebs of three hundred years, we found a piece of parchment, blackened by time, thirty centimetres long, seven and a half wide, on which, when we had cleaned it, we found the verse alluded to, and running thus:

"Moy le Roy Henry trois octroy cette spinnet,  
A Baltazarini, mon gay musicien,  
Mals sis dit mal sone, ou bien [ma] mout simplette,  
Lors, pour mon souvenir dans l'estoy garde bien."

This parchment, which your correspondent has seen and copied, has a nail-hole in each corner; it is also pierced all around with a multitude of very small holes, which seem to show that it has been nailed all round with very fine nails. The writing and signature are exactly similar to those of Henry III. in authentic documents, and there can be no doubt that the piece is authentic, however obtained.

"No one could imagine," continued M. Bach, "the meaning of the word *ma* surrounded by a line, as you see. But one day my hand was again moved involuntarily, and these words were written: 'Amico mio,' the king joked about my accent in the verse he sent with the spinnet. I always said *ma* instead of *mais*."

For the Spiritual Republic.

### MUSICAL MANIFESTATIONS.

BY G. B. STEBBINS.

At the home of J. M. Chaplin, Hartland, Niagara Co., New York, I witnessed a musical manifestation of singular beauty, a few days since. Miss Brooks, of Buffalo, was the medium.

Some seven or eight persons sat in a circle, in a darkened room, with joined hands. Miss Brooks sat near the end of the piano, near the circle, and the piano-keys were turned toward the wall.

The music was not by the keys at all, however, but by some invisible power sweeping the strings with wonderful skill; nor once were the keys touched.

After a few songs to get the needed concord, there came the faint sound of sweet melody filling the air; then the music of the winds strangely like the rustle of the orchard leaves outside, as the evening breeze stirred them, yet far more musical. A variety of music, mostly low and of such sort as seemed to float and thrill through the room, followed, and at last came "The Shipwreck," the roar of waves, their heavy beating against the ship's sides, the cracking of masts, the crash of bulwarks, the screams of sailors, all most startling, and marked by a skill and power wondrous indeed.

At times it seemed that the iron strings must be torn in pieces by the force of the blows.

The circumstances were such as to make collusion or fraud impossible; and were it used, the question still comes up, "Whence the skill, such as few of the best players could equal, and the rich beauty which excels them all?"

I think it must be set down as one of the proofs of the intercourse and influence of those "not lost, but gone before;" and surely one of those proofs of a highly artistic and most touching character. By those who know Miss Brooks best, her transparent sincerity would be held as above the possibility of pretence or deceit from her.

A SAYING OF ROBERT DALE OWEN.—At the late Convention of Free Religionists, held in Boston at Horticultural Hall, Mr. Owen said:—

"The Christian world has been blighted with false teachings and false views on the subject of death. Death is life's best friend, through whose agency life is ennobled and perfected. To death, at the close of a life well spent, man owes paradise. But Orthodoxy has taught that death is a fell destroyer, and men go about the street in constant fear of it on account of such teachings. It has been called 'the primeval curse;' yet under omniscient goodness nothing so universal as death ever was or ever can be essentially an evil."

If you are looking at a picture, you try to give it the advantage of a good light. Be as courteous to your fellow-beings as you are to a picture.

THE SPIRITUAL REPUBLIC.

CHICAGO, JULY 12, 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 OUR PATRONS

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

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

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

A WORD TO OUR PATRONS.

Dear Friends and Readers of the Spiritual Republic everywhere:

We send you our journal commencing the Second Volume, in quarto form and slightly reduced in quantity of matter. In doing this we rely upon your good judgment and devotion to the cause it advocates...

Feeling the need of a journal of its kind, and receiving from all quarters abundant evidence that it is doing a great good work, we have devised this change as a measure of economy...

On this ground we ask your careful attention to the interest of THE SPIRITUAL REPUBLIC, as an independent journal "Devoted to Radical Reform."

Co-laborers in the great reform movements of the age, let us in times like these stand firmly on the ground of practical Brotherhood, loving our human kind more than money, and human interests more than those of sect or party...

THE PROMPTER.

We notice in a late number of the New Covenant a very pleasant sketch of the life of Edmonia Lewis, the negro girl who has opened an artist's studio at Rome. Edmonia was born in New York State, was educated at Oberlin, Ohio...

From this moment her visible career as an artist commenced. Her individual powers took form in purpose, and in the most simple ways she commenced moulding busts...

This experience of Miss Lewis is the repeated story of genius everywhere. This "voice within," the "voice" that seemed to speak from the statues, urging her to be "true to her instincts," "true to herself," has ever been the prompter to success...

Every human being is possessed of untold latent possibilities. The aim of life is to evolve the enshrined powers, and give them expression in use; and so related to all forms and all life is the spirit of man or woman, that to be in the presence of grandeur, the forms of beauty or the embodiment of genius in any manner, the sensitive soul thrills in response to the presentations made to it...

pelled to attainment, and the subjective workings of the soul result in progress beyond all human computations. Had Miss Lewis chosen the profession of art, and mechanically put herself under tuition to attain its mastery, it is probable that the ten years of study, without this divine prompting from within, would not have qualified her as well as two years of observation and practice with it...

But most practically for our consideration we call attention to the "voice" and the awakening consciousness of worth. They are subjectively heard and felt. They are the result of an inner faculty and possibility; and however much we may associate with the grand and beautiful; however much angels may call us or seek no direct us; however much the infinite harmonies may congregate in our behalf; unless there is an inner awakening and thenceforth a cultivation of the innermost parts of our being corresponding to the designed uses, all passes for nothing, comparatively.

This present age can understand better than any preceding one, the operations of the inner, or Spiritual life. We have some bold examples of growth to exalted manhood and womanhood without the ordinary routine of acquiring education; and the everlasting "voice" as prelude and accompanying monitor is, "Be true to thyself," "Be true to thy instinct." Not in egotism, not by asserting self, but by reverently listening to the inner melodies and suggestions of thy being, which, interpreted are the epitomized harmonies of the universe and the whispered wisdom of the divine order. Every true artist is a child of nature.

May we not all listen more and more to the "voice"? And may it not be that if we trustingly and wisely follow its suggestions, we shall more directly attain the true relations and uses of life? Unhampered instinct always points to the Right, as surely as the needle to the pole, and it says: "Be true to thyself," "Honesty is the best policy."

WANTS TO MARRY.

We have received an epistle from Texas written by a man who assures us that he is of good blood—a descendant, from the best families of South Carolina. He is principal of an educational "institute" and evinces considerable culture as far as the construction and appearance of his letter shows. He wants to marry. He is a specimen; and, perhaps unwittingly, though in an extravagant manner, sets forth the characteristics of his kind. He has heard of Spiritualism, and at once sets off for it for the purpose of getting him a wife, with the promise that if he can be furnished with "a literary woman of the first water, then I and her also (!) will be converts to the cause and do all we can for Spiritualism!" We presume the fellow would agree to become a member of any church and, before hand, pledge "her also," for the same consideration. Behold the evident purpose with which he turns towards Spiritualism! If it will supply his selfish, personal desires first, then he will work for it. In the next paragraph following the above quotation he says, "I am a philanthropist." So is the man who loans money to the poor, as an accommodation, at ten per cent interest in advance, just as much. Behold his estimate of Woman! he pledges her to certain views and work after marriage! Suppose she shouldn't consent to do his bidding? But he says, "The grounds upon which I would conclude my bargain with her are those laid down in the New Testament;" the stipulations of Paul, we presume, by which obedience to the husband is commanded. Per contra he says, "if her educational and literary qualities suited, though I am a southern man, I would take her even if she were a rank radical and abolitionist. Her religious principles also would make no difference if she would agree with me on the subjects of education and progression, and would assist me in teaching school at least half of her time; be mistress of my household, grace my school by her name and dignity, then she should be queen of my heart, and the empress of my soul."

THEN! If she'll serve him! Oh, what wouldn't this principal of an "Institute," this southern gentleman promise to her who would serve him.

Hear him again, "She shall have no menial work to do; her meals shall all be served her, and her room kept in order and she shall be otherwise waited upon!" As though anything could be more menial and despicable than to serve such a person in such a way. One more item. The fellow is a preacher, he says, "I am a Bibleite. I preach weekly from the Bible. She must compose well, so as to write some of my letters when I am overcharged with business, and help me sometimes in preparing my notes for my Sunday discourse."

We characterize this man as a "specimen," and "extravagant." The whole affair put in black and white looks very ridiculous, will to him no doubt; but after all it is only an unmistakable showing of all marriage contracted for a selfish end, whether for a home, a servant, or for an estate. All that makes this picture hideous is in any one of its kind. Without using more space we commend it as a subject for consideration among Men and Women. It is the rule by which too many women are sought, and shows the animus that, sometimes at least, inclines people to Spiritualism and to the Church, as well.

The whole thing is false on its very face. It is an inversion. It leads to sorrow, and nothing but sorrow to the man as well as to the woman on whatever subject concerned. We hope to see the time when Spiritualism will be

sought for what it is, not for the selfish, devilish uses that may be made of it; and when men and women will be known, will be sought because they are Men and Women, not because, perchance, they can be reduced to slaves or made menial tools of.

OUR COMMON INTERESTS.

The present condition and prospects of THE SPIRITUAL REPUBLIC, which are exactly stated in our leader, invite the hearty co-operation of all Spiritualists and Reformers throughout the country; and we hereby ask that our readers and friends who have so far warmly supported us, make an effort to extend our circulation and usefulness by sending, each, one new subscriber or more. Should this be done it will not only enable us to send THE REPUBLIC as it is, but to enhance its value by extra labor bestowed upon it.

Every man and woman should know that there is no money made in publishing reform journals. We do not know of one, of the size of THE REPUBLIC, that has not sunk thousands of dollars, and smaller ones in proportion. Their publication, then, is a work of good will toward the world, and as such becomes a common interest among all earnest men and women. In this light we meet our friends and confidently ask that they devote some time and attention to THE REPUBLIC as here suggested. Our combined effort will give it a basis for certain, long continued existence and prosperity.

FOURTH NATIONAL CONVENTION.

To the Spiritualists and Progressive Reformers of the World: At the Third National Convention of Spiritualists, held at Providence, by adjournment from the 21st to the 25th of August, it was

Resolved, That this Convention and its successors be and hereby are declared to be a permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next annual Convention, and their successors are elected.

Resolved, That the objects of this Convention shall be the spreading of the true facts and philosophy of Spiritualism, by sending out and supporting lecturers, fostering schools and Children's Lyceums, and circulating Spiritual literature among the people.

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold annual National Conventions of delegates from local organizations at such times and places as the President, Vice Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose.

Resolved, That annual appointment and record as delegates from regularly organized local societies shall constitute membership in the National Organization of Spiritualists.

Resolved, That until otherwise ordered, each local organization of Spiritualists or Progressive Reformers shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members, and that each State organization shall be entitled to as many delegates as the State is entitled to representatives in the Congress of the United States.

Resolved, That in adopting these articles this Convention has no power or wish to prescribe a creed, or in any way fetter the belief or limit the freedom of any individual mind, but that we declare our object to be the discovery of truth and its practical application to the affairs and interests of human life, and that we recognize everything that tends to the enfranchisement, development and true welfare of human beings as embraced within the range of the Spiritual Philosophy and the purpose of this National Organization.

Resolved, That any person, not a delegate, may, by invitation of the Convention, its Business Committee or President, take part in its deliberations or discussions, but shall not thereby be entitled to vote.

In pursuance of the above, the undersigned members of the Executive Committee have decided to call the FOURTH NATIONAL CONVENTION to meet on Tuesday, the 3d day of September, 1867, at Brainard Hall in the city of Cleveland, state of Ohio, at 10 o'clock in the morning, and to continue in session from day to day until Friday the 6th of September. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

- NEWMAN WEEKS, Vermont, Chairman. M. A. Blanchard, Maine. Frank Chase, New Hampshire. Mrs. Sarah A. Horton, Vermont. Dr. H. F. Gardner, Massachusetts. L. K. Joslin, Rhode Island. G. W. Burnham, Conn. Leo Miller, New York. Mrs. Deborah Butler, New Jersey. W. A. Daskin, Maryland. J. C. Smith, Dist. Columbia. A. E. Macomber, Ohio. F. L. Wadsworth, Indiana. S. J. Finney, Michigan. Mrs. J. H. Stillman, M. D., Wisconsin. Henry Stagg, Missouri. Isaac Rehn, Penn. Warren Chase, Illinois. Thomas Garrett, Delaware. V. B. Post, California. M. O. Mott, Treas., Vermont. Dr. J. A. Rowland, Sec'y, Dist. Columbia. Mrs. Lila Barney Sayles, Assistant Sec'y, Conn. J. S. Lovdand, " " Conn.

LYCEUM ENTERTAINMENT.

The Chicago Children's Progressive Lyceum gave their first Musical and Literary Entertainment at Crosby's Music Hall on Sunday afternoon, June 30th. As we stated in our notice of the same, it was the first of a series, and owing to the excessively hot weather of the preceding two weeks, the preparations were comparatively incomplete. Nevertheless, the matter and manner of the entertainment were received with complete satisfaction by all present; and the Lyceum officers and members received many congratulations for their success.

We see in this Sunday exhibition the means of much success for the Lyceum, not only in real culture, but peculiarly, as well; and, judging from this first effort, the future will bring some rich treats to the public. We advise all to look out for the Lyceum Sunday entertainments.

SPIRITUAL MEETINGS.

Miss Elvira Wheelock, of Wisconsin, will lecture at Crosby's Music Hall Sunday evening, July 14th, at 7:45 o'clock. Miss Wheelock is a speaker of fine abilities, and we hope to see the Hall well filled. All are invited.

The Children's Progressive Lyceum holds its sessions in the same Hall, at 130 A. M., every Sunday.

PERSONAL.

John W. Forney, Clerk of the U. S. Senate, writing to the Philadelphia Press from England, speaks of the admirable order that guides and governs everything connected with the British railroads:

"Politeness on the part of the officials to the travelers is universal. There is no noise, no confusion, and no wrangling; and when I state that I have not heard an oath from a railroad agent or a cab-driver since I have been here, I say what I regret I cannot say of all the railroad subordinates in our own country. The safety and the comfort of the travelers seem to be the first consideration. When I remember how often I have seen a poor fellow snubbed and mortified by a rude conductor or clerk, on a car or at a hotel, when he ventured to ask a harmless question, I could wish at least one British institution transplanted to the United States."

Mr. A. C. Wilhelm M. D., can be addressed Box 1174, Springfield, Ill., during July.

Miss Louisa T. Whittier, who was recommended to the Spiritualists of Wisconsin by the State Association of Spiritualists at its late meeting at Beloit, Wis., as a person qualified to organize Children's Progressive Lyceums, and earnest in the work, has within the past two weeks organized a fine Lyceum at Evansville, Wis. We hope she will have a plenty of such work to do.

J. S. Loveland speaks in Geneva, Ohio, the 14th and 21st inst; thence he goes East, and can be addressed Boston, care of Bela Marsh, during August.

J. M. Peebles is lecturing at Sturgis, Mich., during this month.

The New York Era of June 22d, contains a full biographical sketch of Andrew J. Graham, the renowned American phonographer, with a history of his discoveries and labors in this beautiful art of short-hand writing. Every one interested in that study should have the sketch.

Ristori has arrived in Paris.

Wm. Lloyd Garrison is receiving the attention of friends in England. A public breakfast was tendered him a few days since at St. James' Hall, London, at which speeches were made by John Bright and the Duke of Argyll.

The Rev. Olympia Brown and Miss Bessie Bisbie have gone to Kansas to engage in the campaign in favor of woman's suffrage.

Sojourner Truth was in Rochester, a week since, with a squad of colored farm laborers from Virginia. She soon found situations for all of them, and received applications for many more.

J. O. Barrett, formerly an associate in this office, has removed to Sycamore, Ill., his former battle-ground, where he is engaged to speak during the summer months, and where all letters should be addressed. We wish him abundant success in his resumed, and we doubt not, improved relations with the society of that place. He is an earnest worker in the reform field.

Judge Swayne, of the United States Supreme Court, died on the 5th inst., of typhoid fever.

E. Whipple; of Clyde, Ohio, lectures in St. Louis, Mo., the 14th, 21st, and 28th inst.

Miss Lizzie Doten lectures in Bangor, Maine, during July.

MRS. CAROLINE FAIRFIELD CORBIN.

We shall commence in the next number of THE SPIRITUAL REPUBLIC, a capital story, entitled "Miss Ogilvie's Engagement" "A Story of Society," by Mrs. C. F. Corbin, who is so well known and so much admired as a writer. This story will be concluded in the third or fourth number of this volume, but following it in due time and form will appear other contributions from Mrs. Corbin's pen which will insure a lively interest in the literary department of THE REPUBLIC.

THE HOME CIRCLE.

We shall soon open a department in THE SPIRITUAL REPUBLIC characterized by the above title, in which will be discussed the interests of home and social life. Mrs. Corbin will contribute of her wealth of knowledge attained through experience and observation to this department, and we feel confident that it will be a source of unusual interest and value.

With the new make up of THE REPUBLIC, and its prospects we confidently send it out to the world to make its way by virtue of its inherent merits.

PROFESSOR HUGHES.

In the hurly burly of the last few weeks, having to fight enemies in front, and worse than enemies in the rear, our Musical Department has been overlooked entirely. But the calm which is always greatest after the storm has been most severe, has come at last, and music—divine child of the harmonical spheres—is once more by our side. This number finds Professor Hughes at his proper place, and our readers will all be as glad as we are happy.

LYCEUM PICNIC.

The Second Annual Excursion and Picnic of the Children's Progressive Lyceum of Chicago to Haas' Park, will take place on Monday, July 15, 1867. Good speakers have been engaged for the occasion. Singing by the Lyceum Quartette and by the children. An exhibition of the Wing Movements and free gymnastic exercises will be given by the members of the Lyceum.

First class music for dancing will be furnished by the Great Western Light Guard Band. Ice cream and other refreshments will be furnished on the ground at reasonable prices. Trains leave the Galena depot, North Wells street, at 8:30 A. M., stopping at Reuben street for the accommodation of passengers. Tickets 50 cents, children 25 cents.

ILLINOIS STATE FAIR.

The Illinois State Fair is to be held at Quincy, September 30th to October 5th. The grounds to be occupied, comprising eighty acres, adjoin the city and are to be connected with it by a horse railway. The buildings are to be of large size and well arranged. Especial attention has been given to the construction of the horse-track. It is one mile in length, and is the shape of a figure eight, which is said to be the best form. The grand stand is to be 750 feet long and capable of seating 15,000 persons. There will be 700 stalls for horses and aattle.

NOTICES AND REVIEWS.

OLIVER OPTIC'S MAGAZINE, "OUR BOYS AND GIRLS," for July 6th, which is the first number of the new volume, appears enlarged and improved. It contains a beautiful portrait of Oliver Optic, and the first two chapters of a new story by him—entitled "Breaking Away, or the Fortunes of a Student;" a story by Olive Logan; "Life in India," by a lady who was born and resided many years there; "Sea Things," by George S. Burleigh, the poet; "The Mysterious House;" a marked declamation, and the usual variety of Riddles, Enigmas, Charades, &c. This number comes with a beautiful cover, printed in color, and is elegantly illustrated. Published by Lee & Shepard, Boston, \$2.50 a year, \$1.25 for six months, single copies six cents. The publishers offer to send a copy free to any boy or girl who will write to them for it.

The following sheets of music have been laid on our table by Messrs. Lyon & Healy, Corner Clark and Washington streets:

"Our Spirit Friends," song and chorus, words by A. J. Hayden, music by W. A. Ogden, 30 cents; "Charming Anna Bell," song and chorus, words by Mrs. S. B. Herlick, music by L. B. Starkweather, 30 cents; "The Sounds of the Sea," Song and Chorus, by J. P. Webster, 40 cents. Our musical genius says Lyon & Healy know what good music is, and don't publish any other kind.

ANTI-MONOPOLIST.—We have received the first number of the Anti-Monopolist; a new monthly journal published and conducted by the Lake County Anti-Monopoly League, Waukegan, Ill., at one dollar a year. We greet this paper as another enterprise in the right direction. It proposes to be independent in politics, devoting itself wholly to the interests of the people, as indicated by its name. There is work enough to do in this direction, and we wish the Anti-Monopolist God-speed.

THE FRIEND, for July has reached us, and though usually neat and complete, impresses us with an added vigor. It is filled with matter worthy any publication in the land. This magazine is independent, with something of the real dash in it, yet full of religious warmth and enthusiasm. Published for \$2 a year, at 131 William street, New York.

THE HERALD OF HEALTH for July, beside its usual attractions, has a most elaborate article on "The Deaf and Dumb," referring particularly to the causes which produce this condition, and how they may be avoided; also what has been done and can be done to educate and ameliorate their condition. It will be found interesting and instructive to all classes of readers. The article was written by Dr. Harvey P. Peet, Principle of the Deaf and Dumb Asylum, Washington Heights, New York. Few persons have had equal opportunities for observation. This monthly will be sent for \$2 a year; 25 cents a number. Address Miller, Wood & Co., No. 15 Light street, New York.

THE JOURNAL OF SPECULATIVE PHILOSOPHY.—We have received the second number of this valuable work, intended as the vehicle of such translations, commentaries and original articles as will best promote the interests of Speculative Philosophy. It will be published in volumes of four numbers each. Not less than one volume, nor more than two, will appear during the year. Among the articles that the editor hopes to publish in the next two numbers, are—the remainder of Bonard's Essay on Hegel's aesthetics; the Monadology of Leibnitz; Fichte's Critique of the Kantian System; Schopenhauer's Doctrine of the Will; Interpretative Criticism upon Goethe's Wilhelm Meister, by Rosenkrantz. Besides these, original articles upon the significance of Faust; Michael Angelo's "Last Judgment;" several chapters of the Introduction to Philosophy; the Method of Science; Philosophy of Nature; Critical Expositions of some of the Systems pronounced in our time.

Terms of subscription: Two dollars per volume; single numbers, seventy-five cents. Subscriptions for the volume should be addressed to the Editor, Wm. T. Harris, Box 2328, St. Louis, Mo.

EDITORIAL NOTES AND CLIPPINGS.

In the first paragraph of the excellent article entitled "The Harmonical Philosophy," in No. 26 of the Republic, by Thomas H. Howard, in the sixteenth line, substitute the word "inspire" for "aspire." It is one of those perplexing perversions that will sometimes occur in type-setting, making a wise author say very foolish things without a fair chance for correction.

The Spiritualists of Clyde, Ohio, are earnestly at work. They have a fine Children's Lyceum recently organized, and are making arrangements to employ E. Whipple to lecture for them one-half of the time for a year.

See notice of Peck's Patent Milk Cooler, under head of "Business Notices." Those who know, say it is all it purports to be.

It is announced that Miss Mary A. Dodge—"Gall Hamilton"—has nearly completed a volume of sketches of Western life, which is soon to be published by Ticknor & Fields.

The Spiritualists of Corry, Pa., have organized Sunday meetings in that town under a legal charter, which is a gratifying sign that our friends in that section are fully alive to the faith that is in them. Mr. Charles Holt is to occupy the desk till further notice.

John Stuart Mill's able speech, upon suffrage for women, has been stereotyped by the Equal Rights Association, and may be had at five cents single copy, three dollars per hundred, twenty-five dollars per thousand, at their office, 37 Park Row, New York, Room 17.

The Boston Investigator says: A young man in New York, who had stolen \$5,000 from his employers, went to the theatre, and was so affected by the play that he gave himself up to the police.

Did the editor of the Investigator ever know of a "pulpit sermon" producing such an effect?

We have received an interesting report of the doings and prospects of the Liverpool Psychological Society, the purpose of which is declared to be: "to promote the study and spread the truths of Psychology, and to investigate, in particular, the facts and teachings embodied in the term 'Spiritualism,'" and, generally, all cognate subjects." The methods for attaining these objects are to be "Experiments, essays, readings, conversations, lectures, the circulation of Psychological and related literature, and such others as may from time to time be approved by the governing

body." The Society, though prosecuting its work under many difficulties, evinces some real vitality, and is hopeful for future results. Its present officers and committee are: Mr. James Wason, President; Mr. A. Leighton, Vice-President; George Wilson, Treasurer.

COMMITTEE.—Messrs. Robt. Jones, Joseph Conner, W. Meredith, Samuel. Howes, J. Graham, J. Taylor, J. Olements, W. Wall. MR. WILLIAM PLASTOW, Sec'y. 209, Scotland Road.

An exchange says: "There is a German perambulating in England, named Herr Ernst Schultz, who obtains a handsome living by making faces. At his exhibitions he amuses the audience by depicting, by changes of countenance, the different passions which are wont to agitate the human breast. More than this, he can at the same time represent with one side of his face excessive joy, and with the other side the deepest sorrow."

At the Equal Rights Convention in New York, Mrs. E. C. Stanton said: "With the coming of women into that higher sphere of influence would come the dawn of the new day when politics would be lifted up into the world of morals and religion; when the polling places would be beautiful temples surrounded by fountains and flowers and triumphal arches, through which young men and maidens would go up in joyful procession to ballot for justice and freedom; when elections would be like the holy feasts of the Jews at Jerusalem."

The Boston Investigator noticing the late episode in our affairs kindly says: "THE SPIRITUAL REPUBLIC came to us last week printed on a half sheet. If it is a sign of adverse fortune, we are sorry; for though we are not Spiritual, yet we like the paper for its liberal and progressive views, and hope it may have a sufficiency of 'Material aid and comfort' to render it prosperous and permanent."

We don't "give up the ship," friend Investigator. When a soldier goes into a "sanginary conflict" with a "clean dress," he is liable to get it soiled or torn, but if his life blood be not let, he is braver for the struggle. We have changed our form a little, but our blood is good yet.

M. A. S. of Worcester Mass., writing to the BANNER of LEAR says:—At the Spiritualist's National Convention in Providence last August, in conversation with some of the officers of the various Lyceums relative to their welfare and progress, a desire was very generally and freely expressed that the officers and leaders of this and surrounding States, and all others who are interested, hold a Convention for the purpose of associating our energies and a mutual interchange of thought and feeling. Is it not high time that such a Convention was called? Who will act in the matter?

PROGRESS OF EVENTS.

A few weeks since a man at Fort Sedgewick received one hundred lashes for selling or giving a bottle of whisky to a soldier. Such barbarism is a disgrace to our civilization.

Dispatches from Florence state that the Party of Action has made a first attempt to revolutionize Rome. The attempt failed, and forty out of the two hundred revolutionists were captured and imprisoned. But a beginning having once been made, we shall probably not have to wait long for other attempts. It can hardly be doubted that the revolutionary party in Rome is very strong, and that a day for the rising having once been appointed, thousands of volunteers from all parties of Italy would find it easy to cross the frontier and aid in the overthrow of the Temporal Power. The Party of Action, it is thought, is only kept back from a general attack upon the Papal dominions from fear that the Italian Government is at present resolved to interpose in behalf of the Pope and suppress every outbreak.

A late dispatch from Rome informs us that the religious ceremonies in celebration of the 1800th anniversary of St. Peter's martyrdom and St. Paul's canonization of the twenty-five Dutch, French and Spanish martyrs in Japan as saints, was one of the most gorgeous witnessed in the world since the days of King Solomon. The observances commenced with a general illumination of the city. Archbishops Spalding, of Baltimore; Kendrick, of St. Louis; Odin, of New Orleans; Purcell, of Cincinnati, and Bishop Wood, of Philadelphia, with twenty-two Bishops from other American dioceses in the British Territory and the Union, were present.

When the Pope received the American prelates and clergy at an audience, they presented him \$200,000 in gold coin; also a model of the American yacht Henrietta in silver. The yacht is laden below with gold pieces to the amount of \$50,000, contributed by the people of the Archepiscopal province of Cincinnati.

The colored citizens of Mobile have petitioned General Swayne for protection under the Civil Rights bill, which they claim is denied them. They also claim offices under the city government.

The Austrian Minister at Washington received a dispatch announcing that Maximilian was shot in pursuance of the sentence of the court-martial, on June 19th, at 7 o'clock in the morning. The news comes from an authoritative source by steamer and telegraph.

Gov. Bullock, of Massachusetts, has administered a fitting rebuke to the Selectmen of Pittsfield, by appointing as a Justice of the Peace a negro, whom they, on account of his color, rejected from the jury-box.

Susie A. Hutchinson, and seventy other women, of Williamamie, Conn., have sent the following petition to the Legislature: "The petition of the undersigned, citizens of the State of Connecticut, respectfully sheweth, that a large portion of our population have long endured direct taxation without representation, and feel that the time has arrived when the women of the State should be invested with all the privileges and immunities of the male citizens; therefore your petitioners earnestly pray your honorable body to erase from the Constitution of the State of Connecticut the word 'male.'"

A meeting was held at Crosby's Opera House on Sunday evening last, on the call of the evangelical clergymen of this city, to discuss the question of bringing about a more sacred observance of the Sabbath. Speeches were made and resolutions passed but no specific action commenced.

A dispatch from Vienna states that an Austrian fleet is to be immediately dispatched to Mexico for the remains of Maximilian.

Another Co-operative foundry has been organized in Troy N. Y., the association numbering about forty or fifty members and comprising some of the best men in the moulding fraternity. The amount of capital intended to start with is \$30,000—\$25,000 of which is already subscribed.

VOICES FROM THE PEOPLE.

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

For The Spiritual Republic.

JUDGE EDMONDS ON CREEDS.

BY LYMAN C. HOWE.

Among the many encouraging facts stated in his letter to the London Spiritual Magazine, Judge Edmonds assures the world that, "For centuries past, the great curse upon Christianity has been Sectarianism;" and that "We were early taught, by the unseen intelligence guiding this movement (Spiritualism), to avoid this rock on which modern Christianity had become shipwrecked;" and then proceeds to show how the Spirit of this anti-sectarian religion worships in silence and unseen, amid the freezing forms and dogmatic ceremonies of creed-making churches! He informs us of men in high places—working side by side in the affairs of State, where all the light of truth should shine in utterance—who never exchange sentiments upon the grandest themes which challenge our meditations! And further, that even "Members of the same family were believers without its being known to each other." Again: "Our cardinal rule of action has been, build up no party, create no sect, cultivate no spirit of proselytism, make no parade of your faith, but let it enter your soul, and govern your life—not by selfishly withdrawing yourself from association with your fellow-men, and erecting something for your exclusive gratification, but by carrying the Spirit of God abroad with you in the world, help to leaven the whole mass with its influences." "While a few, who could find no other congenial place of worship, have united together in forming Societies, not one out of ten true believers ever attend their meetings." \* \* \* "And why should they?—as long as we would seek to build up no party nor sect, and crave no power over others, or among men?" "And he would miserably misjudge who would infer that this universally prevailing reticence is the product of fear."

While the spirit of his letter seems exceedingly meek and liberal, and the exalted good will towards all challenges our highest admiration, there are points which seem weak and unprogressive.

- 1st. All creeds are a curse.
2d. The cardinal doctrine of Spiritualism is opposition to all creeds that seek to fetter the soul.
3d. By mingling with our fellow-men, we are to carry the Spirit of God abroad with us to leaven the whole mass.
4th. We attend meetings to worship, and not one in ten true believers are found at the meetings where the soul is free and its right acknowledged!
5th. The object of meetings is to build up sects and parties, and, therefore, why should "true believers" go there?
6th. Reticence upon the subject is not a sign of fear, but an evidence of meekness devoid of the spirit of proselytism!
Now, since creeds have wrecked Christianity, we should labor to pulverize and subvert them. Since Spiritualism is opposed to all creed, should we give our influence and our cash to support its avowed enemies who live by creeds alone?

How are we to carry the Spirit of God abroad and leaven the whole mass, if we hide our light in the cold cloud of the sectarian churches? Of course we should mingle with our fellow-men, but we should not sanction sin by silence, nor moral suicide by seeming to swallow poison with them?

What true believer attends church to worship, in the common understanding of the term? What is there in the stale forms and monotonous sermons of the popular church to exalt our feelings or expand our natures? We have reason to think that one of the primary objects of the popular church is to build up party, and rule over the consciences of men. By silent adhesion to them we aid the destroyer's work. Therefore, why should true believers go there?

The object of Spiritual meetings is to pulverize creeds, suggest thought, exalt the affections, expose iniquity, and study the language of living Truth. Therefore, why should not the "true believer" go there?

I never attended a Spiritual meeting that did not weigh against sectarianism. Our free meetings are the voice of thunder against the tyranny of creeds. But for these, and the press that speaks to the million, and the "fifty thousand mediums" who do not hide their faith under a cloak of sectarian forms in a Protestant or Catholic church, and mock their light in the worship of men and images, the boasted eleven millions of Spiritualists could not have been; if they were, would not dare to speak! And, while a few may keep silence from the motives ascribed, I believe nine-tenths of those who do not speak of their faith dare not. From constant association with different classes for eight years, I derive the sure conviction that FEAR keeps them in silence. They speak freely to avowed believers, but blush and change the subject whenever strangers or other noncommittalists approach.

By withdrawing from the shadow of creeds, and uniting in a common effort for emancipation and growth, we do not act "selfishly." We open the book of life, which we are forbidden to read inside the "sacred walls" of church, and say to all: "Come and let us reason together." Let us study ourselves in the book of Nature; let us cast off the bondage of fear and the authority of priesthood, and invite the children of earth to join us—not by subscribing to a creed, or hushing the voice within them, but by freely mingling, discussing, and learning. We do "crave power among men,"—not to rule with a rod of iron, nor crush with the weapon of fear, nor to bind the thoughts or consciences of men—but to strike the fetters from all souls, to conquer iniquity everywhere, to expose falsehood and win men from its enchantments; to destroy idolatry, and rob tyrants of their rule; to awaken the souls that sleep in chains, and invite them out of the formal church to worship; to transform selfish priests into working philanthropists; to build Progressive Lyceums with the money that else had gone to pamper the Pope or feed his vicious hirelings; to educate the world in the great principles of Spiritualism, and lead the church and the world out of the wilderness of materialism and woe, by the pillar of glory lit by angel love now flashing in the clouds before us.

FROM GEORGINA B. KIRBY.

EDITORS SPIRITUAL REPUBLIC: The most excellent Brother Forman asks (virtually): "Why do Spiritualists desire other religious instruction and communion than is to be found in the already organized 'Liberal Churches'?" This is a remarkable question in face of the enthusiasm of love

—the enthusiasm of more than faith and hope, that, in spite of great obloquy, has, in a few years, drawn so many thousand into cordial religious fellowship outside of churches.

The light that streamed down from above and kindled this irresistible movement, was ignored and despised by these very churches, and is so ignored and despised to-day. It is not sufficient that you are allowed in secret to entertain your all-sustaining faith without open ridicule in the Liberal church to which you are invited; you need the sympathy of those who have been baptized with the same spiritual fire. When people ask these questions, simply don't know what they are talking about. Talk thorough cold materialist about the power of love, as compared with fear, for a governing power, and he thinks a weak visionary. In the same way, talk to a moral intellectual Unitarian about the joys—the immense factions—of our far-reaching and clear-seeing faith, as seen in it only an innocent,—or dangerous,—temporal illusion.

Unitarianism and Universalism were protests of the natural faculties against the heathenish dogmas that have long kept the intellect and moral sense of man in a state of bewilderment. Right thinking helps right feeling and right acting follows, so that incalculable good results from this movement. But, being a purely intellectual than a spiritual growth, it never laid hold of the people's heart. It sought in vain to attract the people. To the seemed cold and formal. Unitarianism commanded respect as an earnest, benevolent and literary society. The lect came first, though. It held up a high standard of lectual culture, and was inevitably a stranger to the It could not answer any of the popular needs. Its spirit: "When you are educated up to some respect standard, we can affiliate with you." To the whose darling child had passed from her sight, no ing assurance of its whereabouts or condition could b To the true husband beside the body of his true wife Unitarianism afforded meagre testimony. What compensation could Unitarianism offer to the loving but unma grown old with unsatisfied hearts?

No; this new, more vital, more plastic thought perception of the beneficent laws, operating hereafter—this joy in the certainty of enduring personal re cannot be ministered to by those who neither can nor appreciate the new situation.

The light, to-day so clearly reflected from the B cities to charity; to broad, general cultivation, all previous motive. The stumbling of some, w are at first glared by the strong rays, does not much. They will right themselves, and help to ers, if they really desire to know the truth.

If we could afford to give up our "meetings," equally afford to give up our journals. Do you say they contain trash? Suppose I grant it; can you find such soul-satisfying truth? Unit careful of its reputation, and does not probe so the core. It has no faith in the prepared cond popular mind, and meanwhile the evils grow Would any "Liberal" journal have ventured Mrs. Corbin's effective story? Even the "left w have hesitated to endorse so "pronounced" a had carved a path for itself.

For The Sp

RANDOM THOUGHTS CONCERNING CONVENTION AT BELOIT.

BY JANE SEINER.

Those who heard the report of the Convention read last Sunday, will agree with me, when I difficult task. The first in the field has been chance; there are, however, individual glimpses of the outer, and the inner life, wh in a different light. It was a great source to me, to come face to face with those whom only through their writings; and after the wore off, for some did not come up to m outward, how much more interesting I thou contact, hand with hand in the common bu ship, and then through any medium of ideas and women become more genial and sym drawn near to each other. Old prejudices s we are surprised to find so much harmony

Where there is one common object in v differences are of little moment; and as I lo that assembly who had come from the East, the North, and the South each to contribut gence to that Convention, and as one fam another was called to the Rostrum, or in e ing their soul-stirring appeals, and noble humanity, I could not but inwardly excl is good to be here!" As the bright suns the dark unsightly places of earth, as w and beautiful, so does the genial influence of mind penetrate and subdue those cold st had no aspirations for higher and more b life. All were strangers to us but one, Mrs but she was a world in herself, the batte all happy influences within our reach. I thow Burns when he said, "a fellow feeling mak kind." As to the more matter of fact bu lutions that were passed, of course I had

The ordination business interested me the pleased to see it had opponents—I thoug in its discussion might have been devoted ant questions, I have no sympathy for l ed to follow in the wake of the churches, a hindrance to the progress of mind. I however, to see some of its highest aims the impositions that are sometimes practi tials are not going to remedy the matt over the glasses as it were, and trust t ment.

The reform dress movement interest strongest claim was its usefulness; I do ever become popular, it is so unwoman amongst those present that had any claim worn by a Mrs. Stewart of Brodhead woman however, who would have looked a longer skirt. I could not help think wore the reform dress were really fitted ed in every sense of the term; and need care and attention; and as one lady said, "out of a conveyance with the greatest vidence when I remembered all



QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 3 P. M., for conference and addresses. Hall No. 130 Main street, third floor.

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Table listing various books for sale with columns for title, price, and postage. Includes titles like 'American Crisis', 'Answers to Ever recurring Questions', 'Apocryphal New Testament', etc.

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