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VOL. II.

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 Pyramid, 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 Dædalus,
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 Roak 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 soulborn 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 revealings. 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 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 hights 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, it's 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 o'erarched 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,

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 hights 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 adverturous spirit penetrates the vail 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 an 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, phenominal, psychologic, psychometric, philosophical and harmonial, recognizing the necessity for wise and careful discrimination, lest the apparent be mis. taken for the real. It seeks controversy mon all subjects directly or indirectly bearing upon the well being of humanity; realizing the fact, that only this is knowledge obtained of the solutions of the problems of human destiny, working alike mau's finite and infinite possibilities.

Science and philosophy are in accord with the central ideas of spiritualism, and this fact is coiving 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 mistery 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 Spiritualist 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 panopied 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 sa cred 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 messengerchanting 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 motled 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 grand ure 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 sovreignty 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; only 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 evolvings 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 cir cling 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 a crees of God's unchanging laws. List songs, inviting aspiration to lift her wo light, more wisdom to guide aright the tion of the soul. As Spiritualists let us fullness of expression. Let us lift our thanksgiving to God, for the effulgent diday; for the light now illuminating life to bountifully scatters its benefactions crowns life with the certainty of a glor

Brothers and sisters: let us be stron ful; let us act with decision and dire inaugurate yet brighter spiritual dawn watchword of this new Spiritual B prints her edicts upon the inner scroll on the brow of nature, and upon the b where eternal truth translates the 1 And Spiritualists who are representati religion; who are the heralds of prog of human duty, and human destiny, b country to country, from world to millions now in spiritual darkness, m splendent glory of the spiritual noon anniversaries, these soul-axpanding, ions, inspire us to spiritual endeavor us in our efforts to attain the high purpose to teach and to live the Gospel day to day. The world only asks for ness and beneficence of this spiritual ity to study, to investigate and to en quired to make us a world of practic ualists. Indeed opportunity to attain in all relations and departments of lif demand. Opportunity is one of the u manity. Frequently it is only opport man peer of another. True, often, powers and equal advantages will not cessful ultimates; because one, by 1 makes better application of his power. ference in success found its root in the tunity. Genius, when coupled with makes opportunities. It burns with tensifies expression, that, lightning stars, thrills with its passion the thought; while talent may watch, wa end of time for opportunity to build f

In humtle life there is such an about

faculties unemployed, just from lack vest them. The man who is compell morn until latent night to buy food fo well use, nor develop his higher fa whose fingers must ply the needle from night to save her from prostitution, co ist, nor even the woman, in her nat their roots are perfect, cannot grow sunlight. Human beings, though in ; faculties, cannot use them without stance crushes, imprisons, and w from so many gifted souls in this stru where there are heroes battling for libe where brave spirits struggling again uplift life and its duties to higher desti struggling to release themselves from spiritual boncage. It was opportu Washington Father of his country. with a glorious providence in it, that e coln to be the liberator of a race, the and so dearly enshrined him in the hea only of America, but of all lands, lo opportunity that marked so many nan monuments of the world, and made in or and of love. And oh! ye earnest and on, uncompensated; remember, that, in life's "beautiful hereafter," crush of human hopes and endeavors v when life can choose and claim its ov enjoy their full fruition. This is the of Spiritualism gives to the soul, str and darkness of materialism; strugglin er altitude in the scale of a proggess outlook into the unfathomable depths Oh! ye spirits, who guide and guard unfold to he gaze of these seeking knowledge, and the truth they need. mysteries of the inner world, whence life in the "beantiful beyond." Unfold ual being, whereon are written the uni Supreme Infinite. Unfold the record ages, where the primal truths of God a ever sing their salutations to the ne the hidden stars; their silent meaning splendors; their trancendent spiritual; its! thus enlighten and illuminate the it of the world; touch the heart-str humanity; thrill love's answering co the charity-angels within us; inspire th lift the human into the atmosphere when another anniversary re-unites us and truth, we shall feel ourselves yet spiritual scope and purpose; yet deep dom of experience and intuition; yet willingness to dare and to do; feeling on the mountain-sides of progress; ye of the spiritual noontide; yet truer in stronger in our integrity to truth and r Oh. Spiritualists! we appeal to you, peautiful religion, and in presense of sengers which fill the air with waves we appeal to you to redeem yoursel

and slavery. Stand in the ; in the dignity of your womanves from the thralldom of false ouventionalisms. Turn from the nown future; face its grand possimest in your labors of the preent. sajesty and might, and walk forth at repared to meet the contests of the vening close, return triumphant over ing your banners with victory inscribfold. Go, panoplied in the strength of deavors, and God and angels will defend

as progressive Spiritualists, stand under he New, waving her ensigns from earth's and battlements, proclaiming to lands afar dings of immortality. Remember the clarogress sings out the death-knell of the Old, he glad birth and promise of the New, and sting pulse of life to nobler, braver throbbings. sing our songs of the New, and songs of the gorning stars re-echo the anthems of creation's g the mountains kissed the sky, and their crowngave greeting to the valleys, inviting nature's 1 benediction at the dawning hour-when the ty was being born, and light thrilled earth and ms of the beautiful, and loving rapture made e invocations and thanksgiving, as life and soul o the glorions inspiration of the New, and victonorning song of life.

Press on, press on, ye brave and true, On till the dawning of the New; When liberty, with clarion voice, Shall waken worlds to glad rejoice; When freedom with her praiseful soogs, Shall cancel all of slavery's wrongs, And echo through immensity Their own eternal victory. Press on until those truths are born, Life promised at the early morn; Faint not, nor weary by the way, But gather courage day by day. What though you tread the tangled thorn,)r brave the world's malignant sorn. What though the Pilates crucify, or dangers, darkly multiply! s life not worthy all the cost? is not more gained than can le lost? Is immortality a dream, and truth a transient, fleeting beam, As sunshine on the silver stream? Will hope, and truth, and love but seem lright angels of the summer hours, Vinged for Heaven's immortal lowers? lo! God is love and life is real! ligh and holy each ideal, herished by the human soul. hen on, press on to nobler goal; eed not the world's unkindest from; If now the cross, ere long the crown." and in your manhood, and your pide, ad unto God your life confide; ng songs to liberty and love. own all the days with deeds well dote. ever from the right thy purpose bend ust, and be truthful to the end.

IMMENSITY.

BY PANDALLION.

seern the secrets of the soul, or count the e hidden deep? Who can travers the starry the bound of infinite space? Who can fly f time, and count the moments d eternity? I know the lord and in my hands he has s of heaven and I can open the gates of Lell ; ne righteous and turn sinners into forments ? rs thy presumption so high? Truth shall

for The Spiritue Republic.

ighteousness says, "To me alone are all these I reward the righteous and punish the transcate not my power into the hands of weak 1. I rule the heavens and the earths and am persons. I dwell not in habitations made r seek the praises of kings, cowards and flatek, humble and merciful are my children and em. In their hearts have I set up my taberthe mansion of pride, the temples of priests of tyrants." Then humble yourselves ye preals and bow down in humility before the Al-Ureator and ruler of the universe.

MAKE HOME HAPPY.

ect with every parent should be to make test spot for his children on earth. Whatthe way of furnishing books, pictures, or dren, strengthens their love of hone, and it memories. The following thought from Important one:

ad to see more parents understard, that ioney judiciously to improve and adorn grounds around it, they are ineffect pay. premium to stay at home, as much as but when they spend money unfecessaand jewelry for their children they are mium to spend their time away from hose places where they can attract the nake the most display."

educate a man is to unfold his faculties, I full use of his powers, and especially t is first to train the intellect, to give , and to instruct him in the process-by juired. It is to train him to soundness ch him to weigh evidence, and to guard 1 sources of error. It is to give him a e, which will keep his faculties in action to aid him in the study of the outward m into the physical sciences so that he principles of his trade or business, and rehend the phenomena which are conore his eyes. It is to make him acquaintture, to give him that most important ent, self-comprehension.

ays in speaking of John Brown: "How en creep into nameless graves; while two forget themselves into immortal

ORIGINAL ESSAYS

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

For The Spiritual Republic

MONEY, VS. MAN.

BY H. H. MARSH.

A late number of the New York Journal of Commerce contains an article striving to show the absurdity of the present labor movement in itself, and especially in view of the business stagnation now settling down upon the country. Not satisfied in displaying what it fancies to be the laborer's falacies, it goes out of the way to attack the laborers themselves, in which the following significant language is used:

"We hinted the other day that the solution of this labor question is to be found in the melancholly fact that the laborer in this country must learn to live in a more economical fashion. He must do without many of those luxuries he has hitherto enjoyed. He cannot help it, nor will any contrivance of the philanthropic enable him to avoid the result. The burden of increased taxation on the laborer will cut off from one who has no accumulated means, those expensive comforts he has enjoyed in common with the wealthy. Plain food, plain dress, and no surplus for superfluities will be the rule he cannot violate, and he will henceforth, in the distinction of classes, resemble his fellow laborer in other countries heretofore less favored than ours. This law he cannot repeal nor violate with impunity; but its due observance will be the saddest lesson ever learned in this Western world."

The writer of the above says, "A few days since we hinted," but now leads us to infer that he has grown strong enough to say, that the laboring classes must live in a more economical fashion, which unequivocally means that their wages and few comforts must be essentially diminished. He distinctly announces that they must surrender the little of luxury Republican institutions thus far have enabled them to obtain; must forego those expensive articles of use heretofore enjoyed in common with the wealthy. And this because of the burdens of increased taxation which the producer must pay, that the non-producer may riot in wealth and debauch himself with luxury. For this reason the laborer is informed that in future he must be content with existence instead of life. That because non-productive capital demands it, he is to submit to unjust though legalized machinery, which takes from him without any recompense from twenty to fifty per cent. of his earnings. Still, in addition to taxation and poverty is to be attached the degradation of caste inferiority. Why, if we have the liberty left to enquire-why is this dastardly assault made upon our industrial population? Why are we thus plainly told that the distance between the producer and the mere consumer of products must rapidly widen, that the creator of wealth must receive only so much of his earnings as to barely sustain the physical of his existence, while the capitalist racks his brain to invent new ways of expending a tythe of his bloated profits? Has capital already measured strength with the producer? Has it concluded that the time has arrived when it can enforce such demands? Are these sentences uttered with the belief that such tactics will keep the mudsills in place, or that they will accept the position of serfs at the bidding of these self-constituted masters? According to what principle of democracy is the laborer to be ill paid, fed, clothed and housed, when he earns not only his own poor pay, food and clothing, but the good and extravagant as well? According to what code of justice, benevolence and religion do capitalists assume to say how great a proportion of the results of his toil he may receive, especially while loudly asserting in the same breath that he deserves but a meagre, squalid and insignificant support? Upon what authority do they say that the rule of the oppressor cannot be violated, but that in the future of America the condition of freemen and freedmen must be the same as that the dark ages allotted his European fellow, who is absolutely chained by accumulated centuries of feudal and aristocratic misrule? Working-men, this is the feast prepared, and of which you are commanded to partake. No alternative is presented. To become equally degraded with the paupers of England, Ireland and Italy is the peremptory demand. The edict is here pronounced that even a small share of respectability shall no longer attach to labor, but that it shall all be transplanted to the barren, unnatural soil of a monied oligarchy.

With much knowledge of the effrontry pertaining to exclusiveness, we did not suppose that it had ripened up to the point of publicly declaring its right to the life-blood of the laborer; but we thank it for giving expression to its secret thought, for the diabolical honesty which in a straightforward manner divulges its motives and methods.

"Forewarned is forearmed."

In publicly throwing out this challenge to measure strength with honest toilers, you may arouse to desperation the powers of an under-estimated foe.

When you say the law which sustains classes and castes is an irreparable one, which cannot be violated, you arouse a combativeness that will repeal and violate it.

When you declare that its observance will be the saddest lesson ever learned in this Western world, the whole army of American workmen hurl back the assertion in your teeth. and defy you to teach it.

If you presist in arraying money against manhood, the sad expression may rest upon the face of capital; the habiliments of mourning may cover other forms than that of labor. The industrial classes of the United States to-day are in the worst possible mood to be taunted with their poverty. They have enough of both educattion and manhood to be keenly alive to its pangs, as well as its disqualifications. Having just emerged from a war which freed the negro, think you they are powerless to free themselves? Think you that men, who for the sake of national unity, dared to sacrifice a million lives, will bow down before and be crushed by a monied despotism?

Yours is the cause requiring caution. Take heed lest your prophecy find its fulfillment in the destruction of American aristocracy, destitute of true education, refinement, thought, genius or inspiration-of everything except the ability to absorb and swallow.

The saying was never truer than now, that, " whom the Gods would destroy they first make mad.'

However much it may pain the editors of the Journal of Commerce, usurers, stock-gamblers, importers, who, to increase their gains, would sacrifice the bodies and souls of all laborers, I will venture the prediction that within the next ten years working-men and women will as absolutely rule this country as monied interests do to-day; that they will consolidate themselves into a great political party, which will know no defeat, which will fill, from its members.

all offices of trust, from constable to Congressmen and President. The new party will legislate in the interests of man instead of money; so that man shall earn money, money nothing, until a political, educational and moral power shall arise, beside which all purely financial or trade consideration will be as weak as ropes of sand. Then will these slave drivers who now crack their whips over the heads of a nation's laborers, as Toombs and Yancy did over their black chattels, be in so hopeless a minority as to be beyond the chance of a future resurrection. Time will obliterate their memories, or engrave their names upon the tablets of perpetual contempt.

A civilization of love will look back and wonder how it was ever possible for men to exist in such practical relations of hate, as those which make the history of the middle of the 19th century.

For The Spiritual Republic.

DEAL JUSTLY BY THE INDIANS.

BY MRS. EMMA SCARR LEDSHAM.

" Exterminate the savages! send forth Your mighty hunters, and your dogs of war, Send them from East and West, from South and North. From every state that claims to be a star In the Republic's Banner-near or far."

This is the fiat, which, of late, was cast In vengeance from a Christian nation's heart, Aglow with Christian passions! and aghast Stands Justice, and from Mercy's blue eyes start Great tears, while Peace makes ready to depart.

O, men of blood! O, slaves of tyranny, Who gird on Gideon's all destroying sword, Know that the wrongs you heap upon the free, Wild sons of Nature, shall be your reward, For, I am Retribution, saith the Lord.

What have they done, those red men of the woods, That you should hunt them with unreasoning hate, And send your armies, like o'erwhelming floods, To sweep them through the world's last, lonely gate Into the misty future's untried state?

Look at their homes a hundred years ago, And look, O interlopers, at them now! Driven, still driven backward, by a foe Too powerful to resist, they no more know Their ancient hunting grounds the skies below.

You say these are improved; that wide spread fields Of ripening grains, and orchards bending down 'Neath luscious fruits, which cultivation vields, Are better far than swampy lands, o'ergrown With thickets, or the forest's gloomy frown.

That your great populous cities, rearing high Their glittering domes and spires, are better than The deer-skin tents, that congregated lie A little while in amity, and then Are lost, e'en from the memories of men.

But tastes can differ, and the red-skinned race, That once were scattered o'er this mighty land, Loved in God's works His glorious thoughts to trace, And marvelled most where Ocean tameless, grand, Rolls his unceasing music o'er the sand.

They saw more grandeur in the huge rocks, piled In picturesque confusion on the coast, They saw more beauty in their caverns wild, And fearful passes, than your towns can boast In architecture, wrought at fabulous cost.

They saw more glory in the changing skies, Where sunbeams leap to earth through cloudy bars, Where the sweet pilgrim morn, with downcast eyes, Walks nightly through a wilderness of stars, Than in your many arts brought from afar.

And so your vast improvements all are lost On Nature's natural offspring. Ignorant, But proud and independent, they have tossed Their arms aloft, and prayed that God would grant Them vengeance 'gainst the wily emigrant,

Who, coming hither, played upon their trust, And want of knowledge, and with smiling face. Bought their free lands for baubles, gone to dust Long years ago; till, forced from place to place. No home receives the remnants of their race.

And modern grievances their aid have lent To fill this people's veins with rancorous heat; The unworthy tools, employed by Government To deal with them at times, have used deceit, And made our friendship seem a lie and cheat.

What wonder then if they break out in wrath, And right their heaped up wrongs by dint of arms? What wonder if they throw across the path Of Progress, obstacles, and ring alarms In peaceful ears which thrill with dread of harm.

Go, see to it that Justice first be done To every one and compensation made For all the unjust past. Let us atone For our short comings, ere we seek to wade Through blood to conquest in the next decade.

Invite their aged chiefs and honored braves To meet you, where the calumet may be Passed round in friendliness, and while waves Fron Light's pure fount break over you, agree To guard, as yours, their rights and liberty,

And keep your promise sacred, that your God May kndly bless and prosper all you do: And when, sometime, along Life's dusty road You need a friend's assistance, firm and true, The Indan shall be that friend to you. Painesville, Ohio

For The Spiritual Republic.

NEANT SPIRIT LIFE.

BY SUSIE WRIGHT, M. D.

Those who have with feelings of despair and intense agony witnessed the losing hold of tiny life from earthforms, precious a individual existence, and resigned the darling charge to ther and invisible hands, alone know how the soul goes out n longing for knowledge concerning infant spirit life and levelopment.

On the swift wings of the will I have often made my way to the homes of trose fledglings and been transported by their joyousness and dazzled by their heavenly beauty. With their radiantly beautiful guardian they glide merrily along the banks of flowing rivers, gathering shells and flowers, and prattling mer'ly of all they see and hear, much as the little ones we have with us. Yet there is a bounding spring, a joyous elasticity in all their movements, a free sweetness of manner, a hrilling sense of loving appreciation, that is new and besutiful.

On the entering of those scraphs into the bright abodes of the higher life, some loving maternal heart constituting herself their guardian, tenderly embraces and lovingly caresses them and bears them gently to her home. But think not, O, mother, that your influence as a mother is now superceded. Ah! no. Swiftly along the mystic wire of sympathy, and by the eternal law of spirit alliance, is borne your mother-love, and longing and prayer, which reaches and envelops your child as an angel of light, rousing its little spirit and often bearing it back again to earth on a stream of mother-love to the mother-form where it silently and sweetly allies itself to the hearts of the household. Thus it grows into a loving knowledge of her who gave it existence and of the darlings of her home. Oh! my soul has been moved to subdued emotions of thankfulness inexpressible in beholding those tiny subtile links that bind the families of this, to the higher life. The soothing touch of wee ethereal hands calms and rests the weary spirit of mothers, comforts troubled fathers, quiets impatient sisters, and quells the passion of brothers; so beautifully and gently do they bend above as and lovingly and positively bear us nearer the source of all good. Could the naturalness and permanency of the homes, the beauty and gracefulness of the forms, the truthfulness and reality of the lives of those beautious ethereal beings be realized by parents, there would be no more agonizing cries of, "Oh! give me back my child." No more longings to feast physical eyes upon those delicate, glowing features, or painful yearnings for their sweet yielding forms to rest in earthly arms. The perfectness of their lives and the unity of their existence would be soul satisfying, no links being severed, only lengthened, the pure longing aspirations of parents tending, shielding and nurturing the growing life above them, while it in turn is gently dropping pearls of sweet love and sparkling gems of tender charity into the deep well of their inner beings. Thus a constant, ceaseless flow of spiritual love and light constitutes the unbroken family and binds indissolubly different, distant dwelling places.

"There is no seeming there." All is real-real, active, moving, growing life. By guardians and guardians of groups, are those little ones lovingly and wisely taught on a plan similar to the late one instituted in our schools known as "object teaching." Plants and flowers, and birds and fishes and shells, and brilliant pebbles in flowing streams, and bubbling water in beautiful springs, are made the semblance of principles which enlarge the understanding and quicken the comprehension, giving knowledge and wisdom easily and naturally.

With airy bounding tread they climb the gently sloping hills and wander joyously through beautiful groves, or rest sweetly on the banks of shining streams, freely and gaily laving dimpled ethereal feet in the silvery, sparkling water. They prattle, and sing, and dance, and play, and love, and live as it is impossible for the children of earth to do.

Their little pulses bound with a free, exultant joyonsness altogether unknown to those educated under the crushing pressure of conventionalism. Let the yearning parental heart be assured that the possibilties of their dalings are only enlarged; that nothing is lost to them by the early transition, and you will realize in the coming life that all those steps of agony and pain have only brought you nearer the throbbing heart of perfect good.

Carmel, Ind.

SOCIAL AND POLITICAL REFORM.

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

UNIVERSAL SUFFRAGE IN KANSAS.

Kansas, the pioneer State of the Union in all questions of human rights and political progress, is agitated upon the question of impartial suffrage without distinction of sex, as opposed to the voting of the male sex only. Kansas has got hold of the abominable heresy that "sauce for the gander is sauce for the goose," and all gander-rights are being swept by the board. Heretofore, the right of voting has been held to be pure "gander sauce," ever since the Salic Franks, under Clovis, invaded Gaul in the fifth century, and enacted that no woman should own land or sit upon the throne of the Salians.

Two thousand years before Christ, Queen Semiramis had ruled the Empire and commanded the armies of Assyria, extending her conquests throughout the Oriental world; but of this the barbarian authors of the Salie law knew no more than they knew of metaphysics. Nor cared they that Zenobia, as "Queen of the East," had successfully defended her Empire against the armies of Rome, or that the Cleopatras had been found as worthy as the Pharaohs or the Ptolemys to sway the sceptre in Egypt. Among the Greeks and Romans it is doubtless true that women were never admitted to the sovereignty, whether the sovereignty were lodged in a reigning family or in an aristocratic citizenship. But among the modern nations of Europe, wherever the Salic law has not prevailed, women have been regarded as fit to wield the sovereignty of a great nation as men. England has had no brighter reigns than those of Elizabeth and Victoria. Russia none which advanced the glory of the Empire more than did that of Catharine. Austria has had no more prosperous ruler or popular sovereign than when under the Empress Maria Theresa. Although Prussia has never had a woman for sovereign, we believe this is not because of any constitutional provision to the contrary, but because the reigning families have always been supplied with male heirs. We are indebted to a female sovereign, Isabella of Spain, who reigned jointly with Ferdinand, for the discovery of America by Columbus. The dominions of Spain are at present under a female sovereign. Although France is specially governed by the Salie law, which excludes women from the throne, the present Empress has only less influence than the Emperor, and the like was true of the Empress Josephine, relatively to the first Napoleon. Denmark does not exclude women from the throne, nor, we believe, does Portugal. Oriental nations very generally do. Even the Pontifical chair has once been graced by a woman, a circumstance which would go further than any theological argument toward reconciling the Protestant world to the duty of kissing Her Holiness' toe. From this survey it is plain that in monarchical countries, whose power vests by divine right, the precedents are in favor of admitting women to the sovereignty. But even in Governments where woman has no recognized political power, her real where woman has no recognized political power, her real power has often been greater than that of those men who filled the throne. This has led to the aphorism, more true Denmark does not exclude women from the throne, nor, we filled the throne. This has led to the aphorism, more true

than most, that "when men are on the throne, women

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. If 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 governmet, 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 Republies be less generous than monarchies, and exclude from all participation in political power a sex on whose members monarchical constitutions frequently confer all political

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, simon-pure, unadulterated "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 crinolines, 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 rowdyism, 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 he 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 unparalled 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 out door 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 neces-

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 truth: 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, al-

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 poisen 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 mirmities;

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 untiring evotion to those principles which underlie them.

WHITTIER in the Atlantic pays a beauitful troute 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 brothes,
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 fee Sometimes in advanc of fate—

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

A maxim is the exact and noble expossion of an important and indisputable truth. Sound maxims are the germs of good; strongly imprinted in the mmory, 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 destinctively 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: "Rema, 1564," showing where and when the instrument was made. I amused myself with examining and playing on the spinet 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 be had composed in memory of her, and that he (the musician) would then usually play a 'safaband' 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 wakened 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 Bibliatheque 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 Lis dream he had never even heard of the so-called "spirit manifesta tions" 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 prooff of sombody'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. Alteric 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 conclousness 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 quotrain 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 takey 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:

"'Mo; le Roy Henry trois octroy cette espinett,
A Baltazarini, mon gay musicien,
Mais sis dit mal sone, ou bien [ma] moult simplette,
Lors, pour mon souvenir dans l'estoy garde bien."

This parchment, which your correspondent has seen and copied, has a nall-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

The music was not by the keys at all, however, but by some invisible power sweeping the strings with wonderful skill; not once were the keys touched.

After a lew 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 excells 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 Christain 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 bestroyer, 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 omnicient 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, ides. or genius of the great Spiritual Movement."

TO POSTMASTERS.

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

TO OUR PATRONS.

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

In changing the direction, the old as well as the new address should

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 every-

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 for willing concurrence in the change and continued hearty support of the paper. Vol. I. of THE SPIRITUAL REPUBLIC, just closed, has been sent to you at a loss of some thousands of dollars to the Publishers, and though our subscription list is gradually increasing it was evident that a continued loss could not be sustained without putting the life of THE REPUBLIC absolutely in jeopardy.

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, and by it SECURE THE CONTINUANCE OF THE SPIR-ITUAL REPUBLIC BY AN ABSOLUTE GUARANTEE FOR ONE YEAR. This gives an opportunity for a fair trial of its merits and uses; and if it receives as fully as heretofore the support of Radical Reformers its future success, as one of the leading journals of reform in the country, becomes absolutely certain.

On this ground we ask your careful attention to the interest of The Spiritual Republic, as an independent journal "Devoted to Radical Reform;" and we trust that it will command your earnest endeavor in its behalf.

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, to the end that Free Thought and Equal Human Rights may become established. Upon such a basis alone, we feel that the New Dispensation, inaugurated by the great Spiritual Movement in which we are engaged, can be best and most fully served. We shall devoteourselves accordingly and confidently ask the willing, earnest assistance of our brothers and sisters in the world.

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 whence she went to Boston, and there, without money enough to take rooms at a hotel, she bought some crackers, and to rest herself sat down upon the steps leadings to the State House, and ate them. Whilst there seated, her eyes rested upon the statues of Franklin and Webster. And as she meditated, "a voice said to her: 'Edmonia be true to your instincts, and some day you shall fashion such as these." ' Startled and incredulous, she went away, but day after day returned to the enchanted spot to hear the voice, for the "statues seemed to voice themselves, and say * Edmonia, be true to yourself and you shall fashion such as we." " " An indescribable and charming influence stole over her. She felt herself under a magical and irresistible influence; felt that perhaps she had talents; and, if so, she ought to utilize them."

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, from which employment she gradually advanced to her present position of an honored artist.

This experience of Miss Lewis is the repeated story of genius ever, where. 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, and we can but call attention to its probable nature.

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 embodyment of genius in any manner, the sensitive soul thrills in response to the presentations made to it, and its leading finest qualities seem to wake to consciousness and assert themselves; and on that instant the divine admonition from within, and from corresponding truth without is: "Be true to thyself and thou shalt succeed." All human beings may not have experienced the thrills of joy, the enlargement of views, the intensification of power that comes in such a moment; but the loftiest success, the most complete victories of genius all have their mainspring in this divine contact and awakening, and we should say, life without them is commonplace and full of weary toilings.

This indicates "the royal road to knowledge," for, let the faculties of human nature be fully awakened, and im-

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. Nor is the source of advantage exhausted here. Every true human heart is in sympathy with the whole world of hearts; and from without as well as from within, there comes evertimely support. So crude of perception are we in this life that we do not always mentally recognize the fires of genius that burn around us, or the dim sparks that await the kindling circumstance; but the saints above us do. The dear departed who forget not the lowly nor turn away from the needy, conspire to illuminate the path of every weary mortal, and leave no melody unheard. From the honest, simple heart, from the abode of latent genius, from the yearning aspiring soul of Edmonia Lewis it was not far to angel sympathies, nor the secret workings of that divine order whose very method lifts up to the good and true. So "Be true to thyself" was voiced not from the statues alone, speaking to a corresponding genius within; not from the inner consciousness alone answering back the truthful admonition from all true human hearts, from angels, full of sympathy and beneficent purpose, and from the concuring divine order of things.

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 everlrsting "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 listning to the inner melodies and suggestions of thy being, which, interpreted are the epitomized harmonies of the universe and the whispered wisdon of the divine order. Every true artist is a child of nature. His or her education comes by inspiration; what, in manner, is possible with the artist is also possible with the farmer or mechanic, with the scientist or philosopher, for the facts of the universe are not opposed to correct theories of reception or application of the same.

May we not all listen more and more to the "voice?" And may it not be that if we trustingly and wisely follow its sugestions, 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 descendent. 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 centra 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 wou'd 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 or der 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

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 unmistakeable showing of all marriages 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 Spiritaulism 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 prosper-

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.

Resolve 1, That annual appointment and record as delegates from regularly organized local societies shall alone 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 trese 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 delib erations 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 oclock 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. Danskin, 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. Pest, California. M. O. Mott, Treas., Vermont. Dr. J. A.Rowland, Sec'y, Dist. Columbia. Mrs. Littl Barney Sayles, Assistant Sec'y, Conn. J. S. Lovdand,

LYCEUM ENTERTAINMENT.

The Chicago Children's Progressive Lyceum gave their first Musical and Literary Entertainment at Crosby's Music Hall on Suncy afternoon, June 30th. As we stated in our notice of the ame, it was the first of a series, and owing to the excessive, hot weather of the preceeding two weeks, the preparatins were comparatively incomplete. Nevertheless, the matter and manner of the entertainment were received with omplete satisfaction by all present; and the Lyceum offiers and members received many congratulations for their uccess.

We see in thes Sunday exhibitions the means of much success for the Leeum, not only in real culture, but pecuniarily, as well; nd, judging from this first effort, the future will bring sone rich treats to the public. We advise all to look out forthe Lyceum Sunday entertainments.

SPRITUAL MEETINGS.

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

The Children's Pogressive Lyceum holds its sessions in the same Hall, at 1030 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 wranging ; 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 trav. elers 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

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 one 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

The New York Era of June 22d, contains a full biographical sketch of Andrew J. Graham, the renouned 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 Argyle.

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

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 SPIRITU-AL 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 RE-PUBLIC 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 harmonial 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 for m. The grand stand is to be 780 feet long and capable of seating 15,000 persons. There will be 700 stalls for horses and

NOTICES AND REVIEWS.

OLIVER OPPIC'S MAGASINE, "OUR BOYS AND GIRLS," for July 4th, 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 Mysterlous House;" a marked declamation, and the usual variety of Rebusses, Enigmas, Charades, &c. This number comes with a beautiful cover, printed in color, and is elegantly illustrated. Published by Lee & Shepherd, 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 chorns, words by A. J. Hayden, music by W. A. Ogden, 30 cents; "Charming Anna Bell," song and chorus, words by Mrs. S. B. Herrick, 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, Ith, at one dollar a year. We greet this paper as another enterprise in the right directon. 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 at tractions, 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. 13 Laight 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 Benard's Essay on Hegel's æsthetics; the Monadology of Leibnitz; Flehte's Critique of the Kantian System; Schopenhauer's Doctrine of the Will; Interpretative Criticism upon Goethe's Withelm Meister, by Rosenkrantz. Besides these, original articles upon the significance of Faust; Michhael 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 promulga ed in

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 2308, St. Louis, Mo.

EDITORIAL NOTES AND CLIPPINGS.

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

The Spiritualists of Clyde, Ohio, are earnestly at work. They have a fine Childrens' 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-"Gail Hamilton"-has nearly completed a volume of sketches of Western life, which is soon to be published by Ticknor &

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 dollors per hundred, twenty-five dollars per thousand, at their office, S7 Park Row, New York, Room I7.

The Boston Investigator says: A young man in New York, who had stolen \$3,000 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 zermon" 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 .- Messes. Robt. Jones, Joseph Conner, W. Meredith, Samuel. Howes, J. Graham, J. Taylor, J. Ole-MR. WILLIAM PLASTOW, See'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 depleting, by changes of countenance, the different passions which are went to agitate by turns 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 maldens would go up in joyful procession to ballot for justice and freedom; when elections would be like the holy feasts of the Jews at Jesusalem."

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 "sanguinary 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 LIGHT 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 weliare 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 Sedgwick 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. Peters martyrdom and St. Paui's canonization of the twentyfive 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 Williamantic, Conn., have sent the following petition to the Legislature: "The petition of the undersigned, citizens of the State of Connecticut, respectfully showeth, 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 carnestly pray your honorable body to crase 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 immediatly dispatched to Mexico for the remains of

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 subscrib-

VOICES FROM THE PEOPLE, "Lot 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 Lendon Spiritual Magazine, Judge Edmonds assures the world that, "For centuries past, the great curse | pon-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 selfishishly 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 five 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 meckness 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

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

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 boasted eleven millions of Spiritualists could not have been; if they were, would not dure 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 dure 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 priesteraft, 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, an 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 GEORGIANA 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 falth and hope, that ; spite of great oblequy, has, in a few years, drawn so man thousand into cordial religious fellowship outside of

The light that streamed down from above and kinds this irresistible movement, was ignored and despised these very churches, and is so ignored and despised to-d It is not sufficient that you are allowed in secret to entain your all-sustaining faith without open ridicule in Liberal church to which you are invited; you need the ing sympathy of those who have been baptized with same spiritual fire. When people ask these questions, t almply don't know what they are talking about. Talk thorough cold mterialist about the power of love, as e pared 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 t factions-of our far-reaching and clear-seeing faith, ar sees in it only an innocent, -or dangerous, -temporar

Unitarianism and Universalism were protests of the tional faculties against the heathenish dogmes that h long kept the intellect and moral sense of pan int state of bewilderment. Right thinking helps righ fe and right acting follows, so that incalculable good refrom this movement. But, being a purely intellectual than a spiritual growth, it never laid hold of the pe heart. It sought in vain to attract the people. To the seemed cold and formal. Unitarianism commanded re as an earnes!, benevolent and literary society. The lect came first, though. It held up a high standard o lectual culture, and was inevitably a stranger to the 1 It could not answer any of the popular needs. It spirit; "When you are educated up to some resp standard, we can affiliate with you." To the I whose darling child had passed from her sight, no e ing assurance of its whereabouts or condition could b To the true husband beside the body of his true wi tarianism afforded meagre testimony. What compa could Unitarianism offer to the loving but unma growold with unsatisfied hearts?

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

The light, to-day so clearly reflected from the B

cites to charity; to broad, general cultivation, all previous motive. The stumbling of some, w are at first glared by the strong rays, does not i 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 sa they contain is 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 not faith in the prepared cond popular mind, and meanwhile the evils gro Would any "Liberal" journal have ventured Mrs. Corbin's effective story? Even the "left w have hesitated to endorse so "pronounced" a l had carved a path for itself.

For The Spli

RANDOM THOUGHTS CONCERNIL CONVENTION AT BELOIT BY JANE SEINER.

Those who heard the report of the Conventic read last Sunday, will agree with me, when I difficult task. The first in the field has gener chance; there are, however, individual cl glimpses of the outer, and the inner life, whi in a different light. It was a great source of 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 thoug contact, hand with hand in the common be ship, than through any medium of ideas ! and women become more genial and symj drawn near to each other. Old prejudices s we are surprised to find so much barmony

differences are of little moment; and as I lo that assembly who had come from the East, the North, and the South each to contribute! gence to that Convention, and as one fami another was called to the Rostrum, or in c ing their soul-stirring appeals, and noble humanity, I could not but inwardly exclu is good to be here!" As the bright suns the dark unsightly places of earth, as we and beautiful, so does the genial influence a of mind penetrate and subdue those cold ste had no aspirations for higher and more be ife. All were strangers to us but one, Mrs but she was a world in herself, the batte all happy influences within our reach. I thou Burns when he said, "a fellow feeling mal kind." As to the more matter of fact bu lutions that were passed, of course I had The ordination business interested me the b pleased to see it had opponents-I though in its discussion might have been devoted ant questions, I have no sympathy for it 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 practitials 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 unwomanl 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 thinking wore the reform dress were really fitted ! ad in every sense of the term ; and nee care and attention; and as one lady said, ont of a conveyance with the greatest venience when I remembered all the

been subject to; still I have a leaninger the flowing robes—
not the sweeping train. There is a sedium to which serialble people may resort which can be useful as it is beautiful. I do not like to encroach upon my brother man; bis
respect and sympathy are necessary to my happluess. I like
the distinction of the two in dress, and that each retain his
or her individuality—woman as woman, and man as man,
walking side by side and assisting each other; man looking
up to woman for love and rediscuent, and she to him for
the strength and herolsm of mashood. There seems to be
as much striving for effect in the reform dress as in the
other, and I think with far less reducement and beauty.
The Lyceum movement I thought very important. There
lies the best foundation for a great and glorious nature.
That far range of thought which is inculcated in our Lyceums will make a stronghold for our philosophy, a great
and mighty Temple, wherein all beaty, intelligence and

coums will make a stronghold for our philosophy, a great and mighty Temple, wherelo all beaty, intelligence and freedom must dwell. When once this God given principle is awakened it can never sleep; and children communicate-ideas readily, so that the seed is conigually falling, sometimes it may be one cold barren place, thenon warm genial soil where it takes root and grows. The light of truth and knowledge cannot be darkened or bid. On, and on it journeys through all time and space.

The co-operative measures I am less familiar with. I have no doubt in a business point of view, it is all they claim it to be—wherever there is a combination of effort in the right direction individual good must follow—but as regards our domestic relations I do not belejve in combined effort.

right direction individual good must follow—but as regards our domestic relations I do not believe in combined effort. Home is a temple, devoted and consecrated to the interests of those who form its circle—its interests and associations are all sacred, and a stranger intermeddleth not, ina-much as he can have no conception of its beauty and holiness. You who were not present at the Convention can have no idea as to my feelings when that Sabbath evening drew to a close. Each one would go bis different way. The last day was the brightest and the best; all within and all without ministered to its heavy.

day was the brightest and the best; all within and all without ministered to its beauty.

Here I would refer you to J. S. Loveland's beautiful address. If he never touched kindred subjects before, he did then, and ob, so nobly! It seemed as though all the light of truth, and all the inspiration of heaven was centered in his ideas. I think any of you who may chance to read it hereafter in the report will bear me out in saying it is certainly a masterly production, one of his best and happiest efforts. From my son! I thanked him.

The concert in the evening was so appropriate to our feelings; all seemed to be participators in its soothing influence. The singing of the Hutchissons is so in harmony with nature, feeling flows through every note, all of which cords so aweetly with our inner life-those under currents that

cords so sweetly with our inner life—those under currents that make a world for themselves, apart from every day life.

If the face is any index of the mind, and it surely is, we had a beautiful manifestation in the elder Hutchinson, of

the feeling that wells out in meledy, sed speaking into soul in tones that our language has so idea of. I have sometimes thought this would be the language of the soul

hereafter.

I shall often look back upon those bright June hours spent at Beloit. They have left a lasting impression on my memory; and whether my last days are passed on this, or the other side of the Atlantic, I shall always remember

PROGRESSIVE CONVENTIONS.

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

THE CONVENTION AT BLUE ANCHOR, NEW JERSEY.

EDITORS SCIRITUAL REPUBLIC: Is there "balm in Gil-ead? But, first and foremost, is there a Gilead, laid apart and mapped out for the production of said blessed balm— the moral medicine and salvation of Humanity? Is there, secured, "ONE SPOT ON EARTH," that is "consecrated to the principles and institutions which the Angel-World is striving to inaugurate—where men and women shall work with and for, instead of against each other—where Justice may build her Shrines—Science her Temples—Harmony her Habitations ; Humanity her Homes, and the true Spiritual Re-

Ar- our highest and holiest aspirations for physical peace Ar- our highest and hollest aspirations for physical peace and p n n normal education, and harmonial human-hood, under wells of Progressive Humanitarianism, forcer to be checked, and awamped? Is even this, our free heart-gushing in capital-lettered progressive nomes and adjectives, extravagant—visionary—"high-fainting"? Had we not better relapse at once into captions cynicism; or, man-of-the-world-like,," pooh-pooh" in the giddy maze and sordid interest of "Trade," "Commerce," and "Business" antagonisms, the best of our aspirational natures? Or, shall we conjoin Aspiration and Experience, Experiment and Common Sense, Sentiment and Science, Love and Wisdom, Common Sense, sentiment and Science, Love and wiscom, in the bands of holy wedlock, and lay the foundation of practical harmony, under the reiterated promptings and sanctions of the Argel-World, but in full accordance with our own individual intuitions and reasonings, on a "material basis," somewhere on the broad bosom of Mother Earth?

Ye noble, martyrized, but angel-blessed and ever-san uine pioneers of Humane Co-operation in Chicago! We bless you-we honor you-we accord you all due worthship bless yon—we honor you—we accord you all due worldship—shepherd visit ante as ye are to the manger-eradle of the holy Jeans of these Latter-Days! But, led by the ever night-beaming Star of Associative Progress, may not some of these "Kings of the East" also nucleise here around the re-newborn Babe, and offer him, not elemosynary charity, but as terrestrial for celestial blessings, of the gold thus, and frankinsense of their sympathy, energy, labor,

We attended the above Convention, due notice of which had appeared in your and other progressive papers. Its sessions extended over six days—from the 12th to the 17th inst., inclusive.

The speakers were "thorough" in Inlent and energy; the

audiences respectable in number, varied in klosyneracies, but select in enlightened Radicalism; and all inspired with the one dominant idea of "Excelsior"—nyward ever!

We were by turns baptized with the spirit-saim of Sister Spear's suggestive addresses—the scientific fervor of Sister Dr. Harman's hygicale lectures—the soul-making of Sister Lewis', of Cleveland, self-sacrificial appeals—and the awact-ly-sad screnity of Sister Lewis', of Detroit, poun-recitation.

We were practically edified by the caim, logical, but bonhomme lecturettes of Brother Henry C. Wright—irresiatibly inspired to action by the fervent, apostolic interances of Brother Orvis—and peculiarly gratified by the patriarchal preachments of Brother Spear. Our ideality, still never losing sight of the practicalities of every-day life, was fairly fascinated by the Orphic harangues of Dr. H. T. Childs;—our practicability, still never losing hold of the inner ideal, was faily won over by the sirring elecution of Dr. White, of Philadelphia;—our love of severe analysis, and of the elucidation of first principles and fundamental laws, was keenly but yet pleasurably exercised by the economic discourses of Brother Ingalis; and our partiality for honest, plain speaking met with full fruition in the whole-hearted declamations of Brother Hacker, etc., etc.

Our home talent was amply represented by the whole-souled, thrillingly sympathetic orations and poesy of our sister-resident, Jennie S. Upton, the Poetess and Cecilia of the Convention; by the inspirational, oracular, Cassandra-

souled, thrillingly sympathetic orations and poesy of our sister-resident, Jennie S. Upton, the Poetess and Cecilia of the Convention; by the inspirational, oracular, Cassandralike appeals and warnings of Sister C. A. Robbins, of Hammonton; by the practical, granite-principled suggestions and declarations of Brother and President Haskel; by the classically-chaste, sedately-philosophical enuociations of Brother Milo A. Townsend; and by the "humor humane" and sparkling wittieisms of Brother Taylor.

Our conferences, where we did not smoke the pipe of peace, but where we daily did exchange greetings of love and sentiments of progress, and imbibed with soil avidity the spirit-wine of progressive magnetisms, orations, poesy, and musle, took place, partly in the temporary hall, and partly on the velvety greensward beneath the glorious old gigantic and wide spreading oak-trees back of the hotel. Our recreations, during the intervals, comprised social intercourse, family visiting, rambling through the green-woods and glades—and especially through the "vistaed coridors" of the magnificent "Pine Grove" of the domain—extensively patronizing the extensive strawberry grounds, and "prospecting" the settlement generally.

the magnitude of the extensive strawberry grounds, and "prospecting" the settlement generally.

The sensational "event" of the gathering was the marriage-union, on the platform of the Convention, during its Sunday morning session, "in the face of the sum—in the eye of light—and in the sight of all," of two progressive young spirits, the late Miss C— being the beautiful and accomplished bride, and Captain G—, the gentlemanly veteran and here of eleven engagements in the service of fatherland, the bridegroom. Brother Baldwin performed the short but impressive "ceremony," and delivered the matrimonial oration in his usually splendid style; and Sister Upton most feelingly and elequently recited an original epithalamial address—above all poetical praise—to the newly-wedded couple. wedded couple.

"None but the brave deserve the fair."

Happy pair! May heaven and earth long continue to bless your auspicious union—may spirit lone be the culmination of your affections—and may all this be but a sweet prelude to eternal companionship in the Heavens!

To the ladies of Blue Anchor especially—the kind sisters who sacrificed so much convenience, pleasure, and rest, in the interest of whole-hearted hospitality;—to all the brothers who, with means, or service, or both, cheerfully railled round the occasion;—to every beaming child who helped "sun the hearts of stranger-friends";—to each and all—thanks! May you never lack any needed sympathy, comfort, and assistance, wherever you may be!

We understand that a detailed account of the proceedings

of this unique and most interesting Convention, containing correct copies of all important resolutions, of general and correct copies of all important resolutions, of general and local interest, passed, and a full statement of the favorable financial and other conditions of this nucleus-movement for the normal amelioration of Man, Woman, and Child, is in preparation, and will appear at earliest convenience. Unforcescen little contingencies have hitherto prevented its appearance. Your correspondent, however, who, in conjunction with all the other visitors, nem. con., was so highly gratified and edified with the whole affair, could not rest, until he had thus, very hastly, sketched this brief preliminary.

We feel-we see-we know that this Movement,-so high ly and steadfastly angel-sanctioned,—so perfectly free from the canker of selfish speculation,—so righteously and mer-cifully appealing to our best humanitarian intuitions as to its already fully realized Friendly Neighborhood, and as to its projected ultimations of a Co-operative Village, a Unitary Home, a Labor Exchange, Hyglenic Institute, an Industrial College and a Lecturers' Retreat,—and so palpably ap-pealing to our common sense and practicability as to its com-bined excellencies of soil, climate, salubrity of atmosphere, pure, soft water, adaptation to varied and profitable industries, immediate proximity to the best markets on the conti nent, and at the same time to the great centres of intelligence and influence;—we say, we know that this Movement must and shall go on, as it has already fairly and auspiciously commenced, until the world shall be compelled to regard it as a full-lighted beacon on the bill-side of Human Progress and not as a candle bid under a bushel.

Candle hid under a oussel.

Yours for the Good and the Right,

T. C. E.

CONVENTION OF MEDIUMS AND SPEAKERS AT ROCHESTER, N. Y.

Agreeably to the adjournment and wish of the Conven tion of Mediums, etc., held at Batavia in April last, a Quar-terly Convention of Mediums and Speakers will be held at 8-hiltzers Hall, corner of North Clinton and Andrews sts., Rochester, Saturday and Sunday July 27th and 28th, commencing at 10 o'clock Saturday morning—at which time the Lecturing Committee of the Genesee Association of Spiritualists, are requested to meet for the selection of one or more itinerant lecturers for the fall and winter campaign.

more tilnerant lecturers for the fall and whiter campaign. Our Rocheşter friends tender their hospitalities to those who attend, and we extend a cordial invitation to all mediums and speakers who wish to unite in a harmonious gathering of this kind. Let us assemble in the city where the Infant, Spitualism was cradled less than twenty years ago to exchange congratulations upon its unprecedented growth, and take counsel with the angels in regard to its continuous unfoldment, and enjoy another of those most glorious Pentecé-lui seasons. With souls attuned to harmony, let us then convene and receive the rich heavenly blessing that awaits us.

J. W. SEAVER, Committee. Byron, July 5, 1867.

For The Spiritual Republic CONVENTION SONG. BLUE ANCHOR; OR THE SHIP OF PROGRESS:—

A VISION

cited and sung by Jennie S. Upton, assisted by the Anchorasions of the late Convention at Blue Anchor. N. J.

I.
Say! is it the May-flower that bursts on my eye? Say I is I the May-flower that bursts on my eye).

And are they the Pilgrium returned from on high,
Once more from their travails and perils all past?—
And is it by the Old Rock they've anchored at last?

II.
It is not the May-flower—this vessel of grace:—
They are not the Pilgrium—this far nobler Race;—
that list to their chorus from deck and from mast,
As their asure blue Anchor they joy fully cast?—
"Ridg genity, braye Progress! amid the groon pine."

"Ride gently, brave Progress! and the green pine
In this wee rustic beven of quiet divine:
Ti esterm—end the fight—and the fury are pust!
Ride gently, brave reself thou'rt anchored at hast!
IV.

"Ride gently, fair Progress!—our soul-dove had seanned
For Justice and Mercy this speck of 'dry land;'
Land he! our Ararat we spied from the mast;
Ride gently, fair xessel! we've anchored at last!
V

Y.

"Ride gently, blest Progress!—our dear Angel-kind,
Toe long had they wandered in sadness, to find
A 'Mission' on Earth for their sympathies vast;—
Ride gently, blest vessel! they've anchored at last!

VI. Ride gently, good Progress! the while we baptize This bright spot 'Arcuona'—the hope of the skies And upwards for blessings our eyes meekly cast On guile-less Humanity anchored at last!

On guine-iess furnantly anchored at last!

VII.

"Ride gently, gay Progress! for many a sun:But, here when thy mission celestial is done,
Swift—swift for some other port self-overcast!

There also in mercy thy anchor we'll east! VIII.

"Then ride awifuly, bright Progress! for Pilgrims are we!
But for Love, not for Greed, we dery Evil's sea!
'Love tempered with Wisdon' floats fair from our mast!—
O! the Wide World in Harmony'll anchor at last!"
IX.
The Vision is vanished!—but—was it in vain?
No! the Grand Truth is graven on my heart and my brain!
Hall! Brothers and Sisters!—we'll stand by the mast
Till the Wide World in Harmony'll anchor at last!

TWO DAYS' MEETING IN IOWA.

We whose names are hereunto subscribed, believe that Man is an immortal being destined to an endless career of happiness or misery as he acts in harmony or discord with the ruling powers of the universe. None are so happy but that they might be made more so. Much has been done to that they might be made more so. Much has been done to better the condition of the race, very much has to be done ere misery, ignorance, disease, poverty and crime will take their leave of carth! Co-operation under the guidance of wisdom has been the method by which all the good has been accomplished. Competition combined with ignorance and sellishness has been and is the cause of all the discord that afflicts men. Wisdom says through co-operation come unto me all ye that are weary, my paths are path of pleasanthees, my ways are ways of peace." We ask all that are interested to meet in a two days' convention, the first session to be held on Saturday the 18th of July, at State Center, the second on Sunday the 14th of July, at Bear Grove. Dr. Wheeloek and other speakers will be present. We desire all speakers that can be present to meet with us at State Center and Bear Grove. They are on the Iowa Division of the Northwestern Railroad, in Marshall county, Iowa. All persons from a distance will be enter-

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Mrs. A. C. Wilhelm, address Box 1174, Springfield, Ill, during July E. Whipple will speak in St. Louis, July 14th, 21st and 28th; in Clyde, O., Aug. 41h; in Geneva, O., Aug. 11th, 18th and 26th. Address Clyde, O.

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