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"All thiors 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 oldset covered with hints, which speak to the intelligent."

MY CREED.

I hold that Christian grace abounds Where charity is seen; that when We climb to heaven, 'tis on the rounds

I hold all else, named piety. A solfish scheme, a vain pretense; Where center is not—can there be Circumference?

This I will hold, and dare Affirm where'er my rhyme may go, Whatever things be sweet or fair, Love makes them so.

Whether it be the lullables That charm to rost the nursling bird, Or that sweet confidence of sight And blushes made without a word,

Whether the dazzling and the flush Of softly sumptuous garden bowers, Or by some cabin door, or bush Of ragged flowers,

'Tis not the wide phylactery, Nor stubborn fast, nor stated prayers, That make us saints; we judge the tree By what it boars.

And when a man can live apart From works on theologic trust, I know the blood about his heart Is dry as dust .- Alice Cury.

For The Spiritual Republic.

MISS OGILVIE'S ENGAGEMENT.

A STORY OF SOCIETY. MY MRS. C. F. CORBIN.

For several weeks La Grange painted industrously and saw little of society. His sister laughed and called it his thirty days mourning for Miss Oglivie. In fact like many an other woman's jest, the shaft flew nearer the mark than she knew. He was not exactly grieving for Laura's fate; he had settled it long ago that that was an affair of her own, since her immolation was voluntary; but he was carefully cherishing and following out the new ideas to which the event had given rise, with perhaps now and then a regret that a piece of workmanship so perfect in some of its parts should be so deplorably deficient in others. And that was the chief point of his study. What was the defect which had brought about this strange shipwreck, not only of his baif formed hopes, but worse-of her entire nature. The conclusions of Hartmann would recur to him. If she had followed the leadings either of her heart or her conscience she would never have drifted upon this vile snag. There was something then in human nature, higher, purer, more authoritative than mere intellect, brilliant and god like though that might be. Or, to go deeper, was it in the triple accord of the whole being that the true authority was to be found. Either view supposed a religion for the soul. And again as human souls are so often brought to do, by the adverse circumstances of life, and as La Grange had done a thousand times before, seemingly in vain, his spirit cried almost with despairing voice, " What is truth ?"

In his perplexity he had recourse to Hartmann but he could only repeat the old counsels, with the supplementary

"Go on La Grange, persevere to the end. When a man's feet have trodden as far as yours have the labrynth of human reasoning, there is no other way for him than to seek a clue. There is no kind Ariadne to put it into your hand, you must find it yourself and so work out your own salvation-with fear and trembling, man, with fear and trembling. It is serious business, this of finding the clue to life. But remember one thing, in the maze as in the open field, in the night time of your soul as well as its day, there is always God, and that right near you."

So La Grange painted and pondered, aye and prayed. For there are no deeper prayers than those which ascend from the heart of a strong man in his carnest half despairing search after truth. He is powerless as an untaught child to direct those prayers, and alas, for him, the unquestioning faith of the little child is no longer his. His strong yearnlugs, his dumb aspirations drift off helplessly into the dark, and the vagueness; but I think our God has appointed angels, whose radiant forms he cannot see, though some times in his distress he hears the pitiful flutterings of their wings, and who safely and sllently bear away each agonizing prayer and lay it at the foot of the Father's throne.

Going home from his studio one day, La Grange found the household in a state of unwonted confusion.

"." What is it," he asked. "Has anything happened?"
"I am so glad you have come," said his sister, appearing

from the nursery. "We need you very much. Melanle has fallen and injured herself severely. You can help to lift her on the bed." Mr. Ten Broeck has not come home yet, and Jasper has gone for a physician."

It seemed that Frank, a sturdy boy of six, had been playing on the staircase in a totally forbidden way, using the hand rail as a horse and conveying himself from top to bottom of it with most edifying speed. At last, incautiously losing his hold, he slipped off upon the floor giving himself a rude bump, which naturally occasioned a loud outery. Melanie, hearing the sound from a room above, hastened to the rescue, and in her alarm tripped upon the stair and fell from top to bottom of it. The noise brought Mrs. Ten Brocck to the scene, Frankle's injury which set the wheels in motion.

proved slight, but Melante's was more serious. At first they thought it only a sprain, and with Mrs. Ten Broeck's assistance, the poor girl had actually dragged herself up the stairs, and as far as the flursery. There she suddenly fainted, and Mrs. Ten Broeck had dispatched the waiter for a physician, while, with the help of the chambermaid, she administered restoratives to Melanie who was just opening her eyes as La Grange appeared upon the stage of action. He stooped and attempted carefully to raise her in his arms, but the pain of moving the injured limb distorted her features, and she begged him to wait. "I think" she sald, " the bone must be broken. It seems to be utterly helpless." The physician had by this time arrived. He at once pronounced it a serious case of fracture, and with La Grange's help, the suffering girl was removed to a more comfortably position, and the latter retired to the parlor. Melanie's patient, uncomplaining face followed him. He was sitting in an arm chair opposite the garden door which stood open, and he seemed to see distinctly the slight figure of the young girl gliding with its wavy, graceful motions down the path, stooping here and there to inhale the fragrance of an opening blossom, or to tie up a drooping spray. The golden evening sunlight enveloped her as a halo, and he recalled the impression which the whole scene had made upon his mind when he had viewed it in the original. Melanie had seemed to him then like some modest woodflower, wanting perhaps in brilliant colors, and even in the regal dignity of the garden-queen, but pencilled all over with the exquisite traceries which are only wrought in the silence and twilight of the forests, and breathing a perfume as delicate and pure as the breath of an infant. He had thought then that God must love Melanie; that if he had if Father's heart for any, it was for one so modest, so unobtrusive, yet so gentle. But he thought of her now, lying in agony upon the low nursery bed, half suppressed moans escaping her parted lips, her hair dishevelled, her brow fevered, her whole frame racked with pain, and wondered why the Father's care had not protected her from this sad accident, which threatened, for a time at least, to mar the beauty and usefulness of her life. And then came the old feeling that perhaps after all, not-

withstanding the yearnings of the human heart, which ever asserted God, there was no God-at least no Father, only an indifferent far off creator, who viewed the thousand moving atoms of earth, as mere dull sparks cast off at hazard by the never ceasing evolutions of his restless being, and tending onward by a law of nature, through various chances and changes, and for a temporary period, to the inevitable night and chaos which awaited them. His soul sickened at the thought. Were the glimmering hopes, the deathless aspirations, the fainting, homesick yearnings of the soul, after all, mere mockeries? Who should solve the question for him? Who should take him by the hand as one takes a child astray, and gently lead him to the bosom of the Father? Not creeds 'nor churches, nor men who made long professions of faith. He had worn out all these with his seeking long ago. Their hollowness, their pretensions, their hypocricy disgusted him. It had never been his fate to look into one faithful, carnest heart, in which dwelt a pure Christ-like love, a love that knew no bounds of sin, of suffering over which it might not flow; which knew no night of gloom which it had not power to illumine, no mystery deep and dangerous which it could not at least trust fervently as an unrevealed pagelof the Father's will. No such tender and deep experience had been his. Yet in the homesickness of his soul for truth, he would have gladly encountered the whirlwind, the tempest, the avenging bolt of heaven, so that when the sky cleared, he might have seen in it the Father's face.

Poor Melanie, he thought, it was an unheroic way of losing a limb, merely to trip infa casual manner and while performing a simple act of duty. It was one of those dull, distressing, common-place agonies which admit of no refinements of consolation, no enthusiastic buoying up of the spirit by self-congratulations or the applause of friends. It was simply an ugly, painful fracture of a useful limb; a ruthless blow of chance by which all the machinery of her life was instantly stilled and its products so necessary, not only to herself but others, at once cut off. How would she

"Louis," said Mrs. Ten Broeck to him a few days after the accident, "I am in distress about Melanic. It is impossible that she should be moved; indeed there is no other place where she could be made comfortable, and the warm weather is coming on rapidly, and I must get the children into the country. What can I do?"

"I don't know indeed" said La Grange musingly, "How about her aunt?" Can she not come here with the children and take care of the house while you are gone?"

"Perhaps; but that involves keeping the house open. which, as Mr. Ten Brocck will spend the summer traveling, I had not proposed to do. I hardly think it safe, besides, to leave a woman alone, in charge, under the circumstances."

" It is a difficult thing to manage," said La Grange, still pondering. "I see but one way in which I can make myself useful in the matter. I suppose I might remain in town, and in that case you would have no objection to keeping the house open?"

'Certainly not, but of course no one could expect that of you. I really do wish I knew what to do."

Mrs. Ten Broeck left the room and as she passed out, I think La Grange's good angel must have glided in. Certain it is that at that moment a train of reflection awoke in his mind such as seldom visits the brain of a well-to-do single gentleman fond of his ease, unless invoked by some unusual circumstance. Adversity, compulsion, the necessity of cheering himself in some moment of heavy despondency or unusual sacrifice, might have brought about such a state of mind; but as none of these circumstances existed, I think it must have been a good angel who toucked the spring

'I wonder," thought La Grange, " when I ever did a pully unselfish thing; when I ever sacrificed any pleasure of 19 own, without hope or anticipation of reward. They say uch things are sometimes done; nay the philosophers are and of asserting that in such a course of action, true plesure may be found. It is but one summer in a life-time, andt have spent some at least in a worse way. I'll try it. A stpld pospect, truly; but then it is worth something to knot if the philosophers are right. I have often said I was villing to suffer for Truth's sake. Of course I meant to geto the stake, to be despoiled of all my property, to be slandred and reviled. To be pent up in this hot, duli town a whic summer with no certainty of reward, even in a philosphical way, is a different thing. I think I'll leave it

to charge. Heads I win."

He nrust his hand into his pocket and drew forth an ancier copper. He smiled.

"Jet the thing. It is a very plain, common-place, unfo-mant! matter. We'll have no shining ore to bedazzle us in he matter." Balancing it upon his finger, he gave it a tos which sent it spinning in the air with a thousand glddy revolutions, from which it fell at last upon the harth rug at his feet. He looked earnestly down; a classic wreath of oak leaves lay upturned to his view

" Acrown in prospect," he said, laughing, " Well, I'll be true temy bargain." "Marianne," to his sister who, was just enterly the room, "T've decided to stay in town this summer. You can bring the aunt and the children and take your own departure as soon as you please."

"Watta strange freak !" she said. " Are you in earnest ?" "Never more so. It's just a whim. I may die sometime and I should like then to have done one thing I was'nt

Afte a little more bantering it was settled. Marianne expressed her sense of relief, and Mr. Ten Brocck prophesied a romentic denonement, and, all around, the matter was treater as a good joke.

Yet a Grange felt that it was more than a joke. Somehow, h a vague and unacknowledged way, he hoped great things from this summer.

One sultry August day La Grange stopped on his way home'to dine, and, as had been his frequent custom of late, purchased a fine bouquet for Melanie. He had seen Hartmann that morning, and Hartmann had been, as usual,

"If he had said," as a French writer asserts, "the Passion was the apopue of the Middle Age, the burden of the great opie, which we of the later day are enacting, is the Resurrection. Everywhere a new spiritual life is being transfused through the old and worn out forms of the past. In Church as well as State, the change is plainly visible, and he who overlooks the fact in casting the horroscope of the age, will find himself not only a wrong interpreter of passing events, but a false prophet of the future. Ascension morning followed hard after. Already prophet eyes from templed heights strain themselves to catch glimpses of the reddening dawn; already, over the hill-tops, the first faint streaks of day are visible, but out of the valleys great banks of darkness and of mist have yet to be swept. God speed the time.

Somehow Hartmann's doctrines had a strange effect upon La Grange. They were not always strikingly original; not always impressively stated. At times his speech seemed fantastic, and even absurd; but the peculiar tones of his voice had a way of lingering in La Grange's ear. The resonant ring of his words dwelt with him and awakened trains of ideas which led him off into vast and unexplored regions of thought. To be sure these wanderlogs were not always very satisfactory. It somehow seemed to him, as Hartmann had expressed it, like wandering through a labyrinth to which he possessed no clue. Ofcentimes he had thought if he could but straighten out this mass of confused reasoning and put it into some shapely and intelligible form the result would be valuable and atisfying. But—the cine, the index !

He was so lost in his thoughts that day, at his solitary dinner, that he had quite forgotten the bouquet for Melanie, till with the desgert came in some fine fresh fruit, which he had sent home that morning. "Ah!" he said to Miss Agnes, the maiden aunt who officiated as nurse and housekeeper, "this was designed in part for Melanic. I hope she has enjoyed it."

"No," said Miss Agnes, "I did not know that such was your intention. She will be very thankful, no doubt."

"By the way," said La Grange, "She must be getting well enough by this time to be lonely. Will you let me look at her after dinner?"

Miss Agnes' pale, quiet face lighted up with a faint smile. "Certainly, sir. She is dressed and lying on the lounge, and, as you say, seems to be very lonely at times. I am sure she will be delighted with your kindness."

"Very well then, I think I will present my bouquet in person. Please tell her that I shall knock at her door for admission directly."

La Grange had not seen Melanie since the day of the accident except that on one occasion, as he had been passing through the hall, he had paused in the open door of the nursery and taken a glimpse of her pale face as she lay in bed supported by pillows. He had spoken kindly to her then, but she had seemed so weak and weary that he had had no heart thereafter to intrude upon her retreat.

To-day, however, he found things quite different. was much stronger, and expressed her gratitude for his kindness, in the matter of fruit and flowers, in glowing terms. "And this," she said, "is the best of all; that you should come to cheer with pleasant speech an otherwise lonely and tedious half-hour. Aunt Agnes is very good, but she has so many cares, that she cannot always be as entertaining as one could wish, and the children weary me with their prattle?"

La Grange expressed his pleasure at being able to conribute in any way to her enjoyment, and asked,

" How have you been able to keep up your spirits during this long incarceration?"

" At first it was difficult, but a little faith goes a great way towards keeping one in spirits, and then everybody has been so kind to me."

La Grange caught at the straw. "Faith?" he said. faith in what ?"

"Why, faith in God's providence. That is about all that one can have faith in, in this world."

"And does that never fall you, Melanie?" he asked. Now it has always seemed to me a grand oversight upon the part of Providence, this accident of yours. . Have you faith that it will prove otherwise ?"

"Yes," she replied, musingly. "I could not have, at first. It all seemed very dark, and then I thought of the words of Jesus. 'Not a sparrow falleth to the ground without your Father's notice.' And as I get stronger I feel more than ever certain that though I cannot see it, even this sad dispensation is somehow for my good. Have you not this sort of falth, sir ?"

"No, Melanie; I wish I had. I would do almost anything for you, if you could teach it to me, but I suppose the time for that is past. My mother had faith, and so had when I was a child, but I know few men who possess the

"And yet it seems to me that cultivated men, men who have so many more means of learning of the wisdom and goodness of God's plans in the creation and preservation of the race, ought to be, of all God's creatures, the most trusting. Why, es an artist, sir, one who studies nature and strives to learn all her secrets, how can you be faithless ?"

La Grange thought of Hartmann, "I have another friend," he said, "who talks just so, but I don't see the point of his reasonings."

Melanie grew earnest. Inspired by admiration and gratitude, the spirit of the teacher took possession of her. Her eye lighted, and she addressed herself to the task before her with all her powers.

"Why," she said, "this bouquet which I hold in my hand is a whole Gospel to an unbellever. I feel grateful to you that you should have thought of my wants and ministered to them, but how should I feel if, instead of merely stopping at a corner and expending a shilling, you had made each separate one of these lovely blossoms, tinted these rose-buds so delicately, folded their leaves with such artistic skill, traced exquisite designs upon these violets, added the snowy purity and the delicious fragrance to the tuberoses, wrought day time and night time on hillside and in valley, in the forest and garden, to plant the germs of all these beautiful things, and then created for them au especial faculty in the mind of man by which they might be appreciated. Would not wonder, and gratitude, and love be the due for such services? And knowing that it was, at least in a secondary point of view-for I believe that God makes these things primarily because his great beautyloving nature could not exist without them; but second arily, they are for man's enjoyment and cultivation-may I not well exclaim with Jesus : 'If God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not also care for you, oh, ye of little faith.' And this is only one of a thousand of nature's teachings. Every page in her great volume is written all over with just such lessons."

"Aye, but man seems the exception. There is little beauty, little love, little to inspire trust and faith in the arrangement of human affairs."

"Ah, my dear friend," said Melanie, with all the impressement of her French nature, "learn first your alphabet before you attempt to read the motions of the stars. Be like a little child, humble, and learn first how God manages his lower creatures. Fill your heart with faith and love and adoration from these simple lessons which you can understand, and then you will be in the right mood to solve the greater riddles of existence. Then you will have learned how, out of black soil, the refuse and residuum of nature, and in an atmosphere of darkness. God chooses to develop the germs that by and by shall shoot through the soil and blossom in the free air and golden sunlight. Learn the rudimentary principles of God's dealings first, before you criticise his later applications."

A faint light was breaking into La Grange's mind. It was as if a star-ray were to shoot through the clouds and darkness which envelope chaos.

" I shall come to see you again," he said. "Perhaps you will let me read to you sometimes during these sultry evenings, and I shall want to take my pay therefor in hearing you talk."

Melanie was delighted, and thanked him fervently for his kindness. "You see," she said, "I have not trusted God in vain for relief from this tiresome monotony."

The next morning La Grange painted little. A feverish Impatience Lad taken possession of him. He longed to question his newly constituted Mentor. A thousand objections and criticisms upon her style of reasoning presented themselves to his mind, and long before the usual honr, he left his studio and went home to select the books from the library from which he intended to read to her. He by no means forgot the bonquet, and he felt, with a thrill, as he ran his eye over the collection in making his purchase, that the flowers appeared to him, as they had never done before, the alphabet of a celestial language, the exponents of a speech purer and more heavenly than any framed by mortals." They were, as Melanle had said, "a whole Gospel," fresh from the hand of God, with no thought or medium h'p of man interpored.

He found Melanie lying upon the lounge with a little table spread before her on which was arranged a collection

of rare and beautiful shells made of her music pupils "I am glad you are come at no mine, with had brought to obser he bester. squing and the res demand in the called any me this rare treat, and no doubt not our explain many things, which I do not understand it the orders convolutions and peruliar beauty and greet of their shells. I know very little about them, it is but, but swengthens my faith to see here God cares for his mental continues and fills the secret careers of the su and the defente places of the earth

Some how La Grange floged to be critical in this atmosphere of talth and love, and entertained his little friend with with life and beauty. concluding and notice all is hard free warm with the reflection of her devotion. He west back to the library and got other books in place of these celd, dry, metaphysical ones which he had selected, and the twilight came on before he had finished reading to her of the poetry and

" Melanie," he said as he closed the book and waited for hearity of creation. the twilight to fold its dusky wing about them, "I want to ask you a question; it may seen at incresive one. If it much the latch of any secret chamber of your heart, warm me away and I will not repeat the respect. Do you not ded in your secret being, any dissellation with your present lot-so far below that which you are capable of enjoying; so unworthy of your higher powers; so unproductive of the applause of men!

Her soft eyes were suffused with mist and her voice took a tender tone.

"I will tell you bulk," she said, "what I have never expressed before. I believe ambition is common to all youthful hearts. I used to feel such applications as your hints suggest; but one day long ago, I real, how, when the great cathedrals were builded, there were nightly masters of art who formed the plans, and supermarked the rearing of the walls and the columns, and others who decorated the walls and supplied the statues and the figures in relief. These mer all had their names trungeted abr and handed down to later generations; but there were others, humble, pious men who climbed to some fit, incressible reak of the mountain structure, and there where only the stars could witness it, the winds chant anthens for it, and the clouds stanging kiss it, they wrought painfully month after month, year after year, the choicest designs which their genius

Resider, you see at once to what all this grew. With antune the family returned to the horse, Melanie resumed her duties, and La Grange found these delightful re-unions, which had been his chief pleasure during the past few weeks, broken up. He was disatisfied, the old restleasness and unbelief were fast vanishing but a new tormenfor had risen in their place.

could furnish, and dedicated them to our Lord. When

their work was done, they went away and no man knew

their names. And these, it seemed to me, were best beloved

af all by God. Since then I have been content."

One October afternoon he invited Melanie out to ride. The country was charming; the twilght, gilded by the rising of the ever glorious, burvest mom, be witching; and they Ingered smid the shadows till as they returned to town the night was already coming on. On their bonneward route they were compelled to passe for a moment before the crowded entrance of an Open House whose, bril-Santly Illuminated front made the night brighter than the La Grange surveyed the throng and in a carriage near them chanced to see Mrs. Spratt, the bride of a month, splerolidly robed for the evening's entertainment. She was lanking in another direction, but the lated features disguised with cosmetics, the eyes brillian with the fires of an unnatural excitement, and the expression of coldness and sown upon her feature told their own doquent story.

"Melanie," he said, "do you see that lady opposite? I sace fancied her divine; almost believed that I loved her; but she sacrificed her womanhood to the insatiate cravings of her intellect and her ambition. One grain of your temfaith, my Melanie, would have saved her from her fearful doom."

He looked down into the sweet, young face that was regarding with mingled aversion and pity her opposite neighber and thought of Hartmann's words, "Don't grieve too. much for the Ogilvie. You'll do better, infinitely better, one of these days," and his heart acknowledged him for a true prophet.

ERIESON ON THE BARY.—The small despot asks so Hir le that all nature and reason are on his side. His ignorance s more charming than all knowledge, and his little sins more bewitching than any virtue. All day, between his. three or four sleeps, he coss like a pigeom-house, sputters and spures, and puts on his face of importance; and when be fasts, the little Pharisec falls not to sound his trumpet before him. Out of block, thread, spools, cards, and checkers, he will build his pyramid with the gravity of Palladio. With an accessic apparates of whistle and ratthe he explores the laws of sound. But chiefly, like his senior countrymen, the young American stocket new and speller modes of transportation. Mistracting the cunning of his small legs, he wishes to ride on the necks and shoulters of all tesh. The small enchanter nothing can with stand-no scalarity of age, no gravity of character; uncies, munts, comices, granderes, grandames—all fall an easy. prof; he conforms to nobody, all conform to him; all caper and make mouths, and babble and chirron to him. On the strongest shoulders he rides and pulls the hair of

Dr. Knapp says that just at that point where punishment couses to be salutary to the person who endures it, just at that point it becomes an evidence of the Ignorance and imperfection of the being by whom it is inflicted.

surgied beads.

There are moral disorders which at times spread like epidemical maladies through towns, and countries, and

Consider how few things are worthy of anger, and you will wonder that any but fools should be in wrath-

There is very little charity or benevolence in a deed, if the door thinks there is a great deal.

Distain not your inferior in the gifts of fortune, for he may be your superior in the gifts of the mint.

For the Spiritual Republic

MAXIMILIAN.

BY SMALL LALLES.

Once a picture of a face, Made me dream of fines things Than dwell long about a place Where sweet morey voice her face. And the air with discord rings.

Such refinement rested there. As is not at home with sin : If the feet tripped in a snare. Angels wept and bawed in prayer. And God took his fallen in.

Sweet brows been for genns and crewns. (Is it folly so to speak? Yes, to you who struck him down, With an unflegiving frown: I am foolish, dared and weak.)

What a curse they were to thee! What a crown of thecus was thins! In secement misery, For 'snother's ageny, Firm lips drank the lethal wins.

Had thine been an bumbler bead, With no autente of gold, Holy blood had not been shed, And the sul words, " Me is dead," In such utter shame been told.

Ah, Juarez! He is dead. But thy fallen come no more! If his fate had woke the dead, Then could nought of blame be said liero, and on the holier shore.

Black Revenge is satisfied. Pride has got bor feathers on ; Vengeance to young Power allied. Cries her triumph far and wide, Till a young face wild and war,

Startles from oblivious dreams Pallfof great unshapen pain. Learning in the far-fetched screams, Striking her like crushing beams, "Maximilian is slain!"

" Poor Carlotta!" on his bongue. Last before the truth of death Dving heart, so secely wrong, " Poor Carbotta," angels sung, So sob nations in a breath.

Would the victor in his might, With his compared at his first Could but say with Christ's delight "I forgive. Go do the Right! Death is God's and life is sweet."

ORIGINAL ESSAYS

* There is no other authority than that of thought; existence itself Is known only by thought, and, nor myself, I am, only because I think. All truth exists for me only usen this ground, that it becomes evident to me in the free exercise of my thought.

For The Spiritual Republic.

Capital and Labor -No. 1.

BY J. S. LOVELAND.

No one needs a definition of labor, though there are some whose experimental acquaintance therewith is very slight; but there is not quite so clear a comprehension as to the meaning of the term capital.

Without entering upon any discussion respecting the various senses in which it is sometime, incorrectly used, we shall employ it here only in the sense of the accumulated products of labor. We do not consider land or human muscle per as as being legitimately entitled to the appellation of capital; but the unused, surplus products of labor. whether in the form of houses, factories, machinery or farm improvements, etc., constitute real capital. Money is capital only in a secondary sense. When it is a genuine representative of real capital, as above defined, it becomes capital in that secondary sense. But when it becomes, as in the case of our currency, a representative of debt, a mortgage upon the real capital of the nation, and a lien upon its present and future labor, it is removed still another step from being entitled to be called, or treated as, capital. Still, money is regarded as capital, whatever its character, because of its being the conceded representative of all values. And, with these definitions and explanations, we admit it into the statements we may make upon capital. Nothing could more forcibly demonstrate that there is a

fundamental mistake in the culture of our civilization, than the relative positions occupied by capital and labor in the popular conscionsness. Labor is deprecated as a degradation, as repulsive, while the products of labor, or, as we might say, the crystalization of labor, in the form of capital, is sought with a real almost maniscal, and regarded with a devotion infinitely transcending the maddest enthusiasm of the most fanatical religionist. The dandy, fop and the brainless belle, roll by the day-laboring drudge, with inexpressible contempt, without the faintest shadow of suspicion that the silks and jewels, the wines and luxuries of their palace home are but the distilled essence of aching muscles and tired sculs. Much less do they suspect that their position, in the light of absolute justice, is on a par with the fleas and bugs which feast upon the life-blood of those same laborers by night, in the the filth of their miserable hovels, called homes. But they are all alike, mere parasites, feasting on the life of the toiling mass. But the popular estimate calls the first two gentleman and lady, and the latter are the "mud-silis" of society-"the rabble." The man who has acquired possession of capital, no matter how, is a man of respectability; he is one of "the solid men of Boston," or of any other place; is an "influential man," whether he has any considerable amount of brains, or not. Stolen, robbed, acquired or inherited wealth confers upon the holder power, prestige and honor in the common consciousness, while labor, though never so faithfully done, places man in a lower stratum of society. Why is this? Why should the effect be exalted above the cause? Why should the recipient be esteemed, and the giver degraded? The capitalist is the recipient of goods carried by others, not himself. He seizes, controls, uses, hourds or squanders, as suits himself, the secondulated, unpaid laborof the many; and this, in the popular consciousness, is the patent of republican nobility; and all are anxious to be thus noble, to sit upon a seat formed of the toil of others. Here, then, is a deep-scated cancer, an eating canker in the very life-center of civilization. Its cure is a more than Herculean

work, for the patient tom love with its disease, and is never so proved and exalting as when it is displaying the felid icher which slowly runs its strength away and prepares for the terrible gangrene of death. Because, in the spasms of its inward anguish, our civilization reveals a sort of titanic strength, a demon energy, as in our civil war and our prosent financial system, shallow-pated, economic doctors cry out, "all is well;" and we rush on, heedless of the fearful crisis at hand. But our object is to diagnose this disease thoroughly, and to point out the only methods of cure. As hinted, it is dual in form; that is, it is both social and individual; consequently, its primary root is in human selfishness, though its great out-workings are seen in social conditions, and its ideal form is to be found in social maxims, customs, institutions and laws, which are but the expression of feelings and opinions. We are prepared, then, to take our first step; and, by a careful analysis, we find the bitter root of all this frightful perversion of truth, goodness and justice, in the practical assumption of the correlativeness, or equality of labor and copital; the capitalists or holder of labor's products being equally entitled to pay or reward for the unwasting use thereof, as the laborer for the wasting use of muscle and brain. Rent, interest for that which wastes or decays, is, of course, the simplest dictate of justice; that is, rent up to the limit of waste or wear. But to place capital, in its secondary signification of money-a mere representative-on a par with man, so that the capitalist multiplies himself, so far as the power of accumulation goes, just as many times as he can count off his six or seven thousand dollars, constitutes the terrible tallacy of our present social system. Every six thousand dollars is more than a man in power of accumulation. Probably three thousand is nearer the truth. Thus, the 05,000,000 dollars of Wm. B. Astor is equal in accomulative power to the labor of more than 30,000 men, and there is no question but that the surplus income of Astor is much larger than that of the average of 30,000 laborers. Thus, one man becomes equal to 30,000 of his fellows, in the power of possessing the products of human industry! All profits in trade, manufacturing, or anything, else be-

long in the category of interest, or rent, and all involve the p inciple of making the products of labor equal to the laborer or producer in the power of accumulation or distribution. We have reached thus the very core of the cancer, the citadel of the stronghold of human selfishness. It is unnecessary to pause here and show at length and in detail how the rate of rent, or interest, or profit, (for they are all the same) in every country, governs the relative amounts of the products of labor distributed to the producers and nonproducers, that is, the capitalist. Nor does it require argament to show that the largest amount goes to the capitalist, where the rate of interest is highest, and that there the accumulation of great estates is the most rapid. It is enough to say what we know, that the American producer or laborer does not receive fifty cents on the dollar of what he really earns, nor is it possible that he ever can, so long as the principle is admitted of rent for use of what does not waste, as fundamental in the working of our social compact. An idea more false and destructive could not be conceived. If fabled hell, with all its star-eyed angels, had sat in conclave for myriads of ages, it could not have produced a practice more cursed of justice, or opposed to human fraternity than that of usury or interest. It is a subtle poison circulating. in every artery and vein, coursing along every nerve, and penetrating every tissue of the social man, rendering it disdiseased and abhorrent in the conceptions of a genuine humanity. There can be no perfect health in the body politic until this parasitic fungus is entirely extirpated. All else is mere palliation. The social doctors may talk and write of the organization of labor, (and we are in favor of that) get up co-operative associations, pass eight-hour laws, etc., etc., all of which are right in themselves, but they will have no more effect to cure the real disease, than a tallowed rag applied to a scrofulous ulcer. They may serve to amuse those who are children in social science. Yea, they may, as we hope they will, bring together the earnest minds of the age, who, finally seeing the central evil, will unite for its extirpation. We therefore hid all such efforts God speed.

But we have a proposition to make to the working men and women of the country, and we trust it will receive a careful and thorough scrutiny. Let us hear the pros and cons. We owe, as a nation, between two and three billions of dollars. If to this be added the municipal debts, incurred for bounties and substitutes, the gross amount would be immensely augmented. This debt benefits the capitalists only; every dollar of it must be paid by the working man, when paid. It gives power to the capitalist as long as it exists, and will be the means whereby wealth will control the legislation of the country. Let the working men say the debt shall be paid, and begin to be paid at once, and paid by the capitalist. This is our proposition. No doubt the laborer willsay amen to the idea, but will ask how it can be done in any way to benefit him. This we will answer. No one will doubt the benefit to the laborer, if it were paid, even if nothing else was changed. We propose to devote the income tax to the reduction of the national debt; and we propose to so modify that tax that it shall not only be adequate to that end, but also tend to repress the disposition to impose heavier burdens upon the laboring classes. This would be accomplished by commencing the tax as now at a giren amount of income, and increasing the per cent. of taxation regularly, until, at a certain amount, the tax would absorb the whole. This method of levying ould secure a revenue sufficient for the steady reduction of the debt, and it would foreclose the temptation to reduce wages or increase prices, as all such increase would substantially swell the revenue of government, and not that of the capitalist. It would avert the enormous increase of wealth in the hands of a few, and might very much lighten the burden of taxation on the absolute necessities of life. There are a great many questions suggested for solution in this connection, but we defer them for a future article, satisfied in this to throw out the bare proposition. We will argue its justice and policy hereafter. We have declared war to the death with the present system of injustice, and we will never yield till the grand idea of human brotherhood shall be triumphant; and if capitalists will not inangurate justice, but compel the present system to go down in blood as slavery has, it shall not be for want of thorough and timely warning.

Remember that every person, however low, has rights and feelings. In all contentions let peace be your object rather than triumph; value triumph rather as the means For The Spiritual Republic

Hints on the New Situation. BY GEORGIANA B. KIRBY.

As the centuries roll round, men and women become more reduced, more spiritual, and consequently, more sensitive and capable of suffering more. This is one reason why there is so much more distraction in married life, than there could have been when people had fewer wants, and were thicker skinned, so to speak. We are wide awake to opmisery and cry aloud, insisting on instant relief. Often waare as unreasonable as the shallow girl of sixteen, who thinks, nevertheless, she has undoubted right to the eternal ave of a hero, or the equally empty youth who does not hesitate to offer himself to one richly endowed by nature.

God's mits are grinding slowly, but a good many are go. ing at once. The brain and heart of mankind are the min. stones. So we have to-day the grists, anti-slavery, woman's rights, true theology, parer marriage.

Right is getting uppermost on many sides, and nothing can be perfectly right while anything else is wrong.

Your wife, you say, does not sympathize with you in your highest aspirations. This is true; but you must remember that your early criticisms led her to believe that the ideal wife was simply an embodiment of neatness and economy. Instead of helping her to eherish her girlish aspirations you allowed her to drudge forever in the kitchen with the babies clinging to her weary skirts, while you were mixing with the larger world gaining power, instead of parting with it. Did you arge her to spare her energies then? or did you spend in tobacco, billiards, or whisky, what would have lightened her toil, and kept her soul unburied?

Your husband is coarse and unsympathetic. Well, that is the rule my poor, suffering friend. But his mother is to blame-his mother and the rest of the world. She thought it necessary to guard her girls from course thoughts, course companions, but he was a boy, and she accepted the wretched theory that a boy cannot be raised. He, there' fore, learned to think courseness another term for manliness, and he now avoids expressing his hest sentiment to you for fear of being womanish.

Be patient with him! Love and hope will in time accomplish much that you desire. Unless he is a confirmed drankard, it is not possible for a man to live with a true, firm and gentle woman without growing better. Console yourself meanwhile with the determination that your boys shall grow up under a wiser regime. Do not taunt them with being babies or girls if they want to sit on your knees. and be petted. Tenderness and heroism have one parent. Don't sneer at strong-minded women, or say you don't want to vote. Don't threaten to tell their father of their disobedience to you, thus acknowledging your own inability to govern them.

When your son approaches manhood you will have forgotten your early trials. You have worked for the future. He at least will be a pure-minded gentleman with his wife, and we are not in this world so much for happiness as for

How many a man looking at his wife in her faded calico dress-berself faded-worn-out and spiritless, thinks secret. ly to himself that if he had married Jane-who is still hale, and cheerful-he would never have felt like snubbing here as he now soubs Sarah? All a mistake! If Dante had married Beatrice he would have treated her curtly in three months, ten chances to one. But he did not own her, and so she did not lose all her vitality and her beauty by having three children in five years, and he wrote a poem to celebrate his love instead.

An English lady who had lived many years in America, once said to me, "The large mass of Americans marry on nothing. The woman toils and saves, and has bables. She has no outlook on life, but as a slave to her circumstances, The man works and expands his energies. He does not drudge. At forty he has become self-possessed, handsome, attractive and rich. At forty, she is thin, nervous and vacant of power or attractiveness. She then dies-literally the parlor like a lady, and tides leisurely in the carriage. the cost of which his first wife unwisely saved. Or-

"She is unreasonable, and unkind enough to live, and he considers himself an injured man, improperly mated, so at best he devotes his attention to his daughters."

There is a great deal of truth in this, and so it will continue to be as long as young women marry with the idea

that a good house-keeper is the ideal wife. She should, on the contrary, take to her new home a fixed purpose to live a higher life than a mere material one, and through all hindrance and opposition, adhere to this purpose. It should include some definite plans for self-cal. ture. What out-reaching thoughts, what yearning after light and truth, are smothered day after day by resiming one's self to the pressure of labor and care. I say to you, my friend, never give up. Subscribe for the papers that help to keep alive your highest aims, if you have to go without a ribbon on your bonnet. Add dignity and power to your life by the enlargement of your thoughts, by your intelligent interest in the great movements of your day, by your wise and active solicitude for the true welfare of your neighborhood. So shall the years ensure you influence, which is the highest success.

Santa Cruz, Cal., June 15th.

From J. B.

EDITOR SPIRITUAL REPUBLIC.-Permit me through your excellent paper to express the feelings of the Friends of Progress in Havana in regard to the labors of our sister Susie M. Johnson, who has been with us during the last two months. As an exponent of the true principles of our beautiful Philosophy she has but few equals with us. Her discourses were generally suited to the audience, clear and logical, and handed by a master mind; her loving, kind and social nature won for her the esteem and respect

She has gone to Rock Island to preach the blessed gospel of truth to the thirsting souls in that place for a month. She goes thence to Springfield Ill., then to St. Louis for another month, after which we expect her to return to our place to remain through the fall and winter. Our heartfelt berediction is, may the blossings of the divine spirit, and the ministry of the blessed angel world ever be with her. Havana Ill., July 7, 1867.

To interest, without exciting-to instruct, without offending-to please, without flattering-to be cheerful, yet grave-and humorous, without descending to buffooner are the prime requisites of a public instructor.

HOPE.

FROM THE GERMAN OF SCHOLLER. Men love full well to talk and dream Of better, future days; We see them toward a golden gleam Forever run and chase The world grows old, then young, and e'er

Man hopes improvement is more near. Hope leads him into life, and tends His boybood's joyous rise; To youth her magic light she lends,

Nor with the old man dies. Tho' ends the grave his weary days, Still at the grave he hope doth raise.

It is no vain delusive cheat, In Folly's brain begot; The heart proclaims with every beat; We're born to nobler lot. And what the inner velces say Doth ne'er the hoping soul betray.

The Papacy.

Joseph Mazzini in an able article on "The Religious Side of the Italian question," in the July Atlantic thus clearly and forcibly delineates the true condition of the papacy. His words reach the depths of the theological problem, when he substitutes "the idea of a Law for the idea of a Mediator," etc.-Ens.

"The Papacy has lost all moral basis, alm, sanction, and source of action at the present day. Its source of action in the past was derived from a conception of heaven since changed-from a notion of life since proved imperfectfrom a conception of the moral law inferior to that of the new epoch in course of initiation-from a solution of the eternal problem of the relation between man and God since rejected by the human heart, intellect, conscience, and tradition.

"The dogma itself which the Church once represented is exhausted and consumed. It no longer inspires faith, no longer has power to unite or direct the human race.

"The time of a new dogma is approaching, which will relink earth with heaven in a vaster synthesis, fruitful of new

"It is for this that the Papacy expires. And it is our duty to declare this, without hypocritical reticence, or formulæ of speech, which, feigning to attack and venerate at one and the same time, do but parcel out, not solve the problem; because the future cannot be fully revealed until the past is entombed, and by weakly prolonging the delay we run the risk of introducing gangrene into the wound.

"The formula of life and of the law of life from which the Papacy derived its existence and its mission was that of the fall of man and his redemption. The logical and inevitable consequences of this formula were:-

"The doctrine of the necessity of mediation between man

"The belief in a direct, immediate, and immutable revelation, and hence in a privileged class-naturally destined to centralize in one individual-the office of which was to preserve that revelation inviolate:

"The inefficacy of man's own efforts to acheive his own redemption, and the consequent substitution of unlimited faith in the Mediator, for works-hence grace and predestination more or less explicitly substituted for free-will;

"The separation of the human race into the elect and the non-elect:

"The salvation of the one and the eternal damnation of the

other; and, above all,

"The duality between earth and heaven, between the ideal and the real, between the aim set before man and a world condemned to anathema by the fall, and incapable, through the imperfection of its finite elements, of affording him the means of realizing that aim.

"In fact, the religious synthesis which succeeded Polytheism did not contemplate, nor did the historical succession of the epochs allow it to contemplate, any conception of life embracing more than the individual; it offered the individual a means of salvation in despite of the egotism, tyranny, and corruption by which he is surrounded on earth and which no individual effort could hope to overcome; it came to declare to him, The world is adverse to thee; renounce the world and put thy faith in Christ; this will lead thee to

"The new formula of life and its law-unknown at that day, but revealed to us in our own day by our knowledge of the tradition of humanity, confirmed by the voice of individual conscience, by the intuition of genius and the grand results of scientific research-may be summed up in the single word Progress,* which we now know to be, by Divine decree, the inherent tendency of human nature-whether manifested in the individual or the collective being-and destined, more or less speedily, but inevitably, to be evolved in time and space.

"The logical consequences of the new formula are :-"The substitution of the idea of a law for the idea of a Mediator :- the idea of a continuous educational revelation for that of an immediate arbitrary revelation :

"The apostolate of genius and virtue, and of the great collective intuitions of the peoples, when roused to enthusiastic action in the service of a truth, substituted for the pririlege of a priestly class;

"The sanctity of tradition, as the depository of the progress already achieved; and the sanctity of individual conscience, alike the pledge and the means of all future pro.

"Works, sanctified by faith, substituted for mere faith alone, as the criterion of merit and means of salvation.

"The new formula of life cancels the dogma of grace, which is the negation of that capacity of perfectibility granted to all men; as well as that of predestination, which is the negation of free-will, and that of eternity of punishment, which is the negation of the divine element existing in every human soul.

"The new formula substitutes the conception of the slow continuous progress of the human Ego throughout an inde. finite series of existences, for the idea of an impossible perfection to be achieved in the course of one brief existence; it presents an absolutely new view of the mission of man upon earth, and puts an end to the antagonism between earth and heaven, by teaching us that this world is an abode given to man wherein he is bound to merit salvation by his own works, and hence enforces the necessity of endeavoring, by thought, by action, and by sacrifice, to transform the world-the duty of realizing our ideal here below,

of reducing to an earthly fact as much as may be of the kingdom-the conception-of God.

"The religious synthesis which is slowly but infallibly taking the place of the synthesis of the past comprehends a new term-the continuous collective life of humanity; and this alone is sufficient to change the aim, the method, and the moral law of our existence.

"All links with heaven broken, and useless to the earth, which is ready to hail the proclamation of a new dogma, the Papacy has no longer any roison d'etre. Once useful and holy, it is now a lie, a source only of corruption and immorality.

"Once useful and holy, I say, because, had it not been for the unity of moral life in which we were held for more than eight centuries by the Papacy, we should not now have been prepared to realize the new unity to come; had it not been for the dogma of human equality in heaven, we should not now have been prepared to proclaim the dogma of human equality on earth. And I declare it a lie and a source of immorality at the present day, because every great institution becomes such if it seeks to perpetuate its authority after its mission is fulfilled. The substitution of the enslavement for the slaughter of the conquered foe was a step towards progress, as was the substitution of servitude for slavery. The formation of the Bourgeoise class was a progress from servitude. But he who at the present day should attempt to recede towards slavery and servitude, and presumptuously endeavor to perpetuate the exclusion of the proletarian from the rights and benefits of the social organization, would prove himself the enemy of all civilization, past and future, and a teacher of immorality.

"It is therefore the duty of all those amongst us who have it at heart to win the city of the future and the triumph of truth, to make war, not only upon the temporal power -who should dare deny that to the admitted representative of God on earth?-but upon the Papacy itself. It is therefore our duty to go back to the dogma upon which the institution is founded, and to show that that dogma has become insufficient and unequal to the moral wants, aspirations, and dawning faith of humanity.

"They who at the present day attack the Prince of Rome and yet profess to venerate the Pope, and to be sincere Catholics, are either guilty of flagrant contradiction, or are

"They who profess to reduce the problem to the realization of a free Church in a free State are either influenced by a fatal timidity, or destitute of every spark of moral convic-

"The separation of Church and State is good as a weapon of defence against the corruptions of a Church no longer worthy the name. It is-like all the programmes of mere liberty-an implicit declaration that the institution against which we are compelled to invoke either our individual or collective rights is corrupt, and destined to perish.

"Individual or collective rights may be justly invoked against the authority of a religious institution as a remedial measure in a period of transition; just as it may occasionally be necessary to isolate a special locality for a given time, in order to protect others from infection. But the cause must be explicitly declared. By declaring it, you educate the country to look beyond the temporary measure-to look forward to a return to a normal state of things, and to study the positive organic principle destined to govern that normal state. By keeping silence, you accustom the mass to disjoin the moral from the political, theory from practice, the ideal from the real, heaven from earth.

"When once all belief in the past synthesis shall be extinct, and faith in the new synthesis established, the State itself will be elected into a Church; it will incarnate in itself a religious principle, and become the representative of the moral law in the various manifestations of life.

"So long as it is separate from the State, the Church will always conspire to reconquer power over it in the interest of the past dogma. If seperated from all collective and avowed faith by a negative policy, such as that adopted by the atheistic and indifferent French Parliament, the State will fall a prey to the anarchical doctrine of the sovereignty of the individual, and the worship of interest; it will sink hence, inevitably, into despotism, as a remedy for the evils and that before long, there must be a forward movement

"For an example of this among modern nations, we have equitable and just methods of living. only to look at France."

"* This sacred word, which sums up the dogma of the future, has been attered by every school, but misunderstood by the majority. Materiulists have usurped the use of it to express man's ever-increasing power over the productive forces of the earth; and men of science, to ndicate that accumulation of foots discovered and submitted to analysis which has led us to a better knowledge of secondary causes. Few understand it as the expression of a providential conception or design, inseparable from our human life and foundation of our moral law.

Pulpit Corruption.

It is a lamentable fact that in every attempt of the masses to rise above the servile and degraded condition to which the averice and malevolence of tyrants have assigned them, they have appealed in vain for aid to the professed successors of the eleven whom Jesus commissioned to "Go into all the world and preach the gospel to every creature." The church, as a power, has ever opposed the advance of new reforms, until those new reforms had fought their way up almost to the summit of success, and then it is ready to step in and claim the honor and the spoils. This opposition has been sometimes open and bitter, and at other times consisted mainly of apathy and stole indifference; but its influence has always been powerful in keeping back the wheels of progress.

While this is true, however, it becomes us to stop and consider, before we denounce them as wholly at fault for this state of affairs. Let us not forget that they are human, subject to like temptations with ourselves. Let us ask ourselves if we do not violate the spirit of our prayers, in our conduct towards ministers of the gospel. "We pray, "Lead us not into temptation," and yet we do not hesitate to throw snares and temptations in the way of our ministers. We permit them to preach from week to week, with no opportunity given for questioning a single doctrine they preach. We shut their mouths on the subject of usury, and covetousness by encouraging and sustaining the presentation of costly presents to them by their wealthy patrons. We allow their voices to be silenced against milroad monopolics and others of like character, by the "half-fare" process. These and thousands of other little temptations we continually beset them with, and we can expect nothing else than that they should very generally yield to the

oppresse, from whom they receive their salaries and costly present; and to whom they are wont to look for affability, smiles ad material help.

Like other men, they are apt to look only at present prosperty, and fail to see that if all men were truly free and preperous, they would find their wants better supplied.

Our hurch authorities stand related to the church much as the pdges in Israel stood to the Jews; and being subject to like passions with them, it is our duty to guard them well scainst the perversion of their judgment through covetosness. Many ministers receive costly presents which ire useless to them, except as tokens of the respect of ther wealthy hearers. It certainly is the duty of every miniser to refuse all such presents, but it is none the less our dily to withhold them.

Thetotal cost of such gifts that have been distributed, if rightl' applied, would make the heart of many a suffering morta glad ; saying nothing of the effect it must have in pervering judgment, and preventing a fearless proclamation o the truth on all subjects whenever the occasion presents itself.

The sutrageous injustice arising from railroad, telegraphic, manufcturing and land monopolies, though apparent to any caeful thinker, must remain unnoticed in the pulpit, because it is by such means that wealthy and influential churchmembers are enabled to heap up their "corrupted riches," and maintain a surplus out of which to erect handsome church buildings, purchase costly organs, pay ministers salaries, and make them handsome presents, endowcolleges and theological seminaries and furnish them with smdents, etc.

Colleges are bought and sold by covetousness, through endownents, annuities, etc. Ministers and colleges were even led into the advocacy of slavery, in the name of scienceand the gospel, and more of them are still led to defend the greater curse of usury. "A gift does blind the eyes of the wise, and pervert the words of the righteous," "A wicked man taketh a gift out of the bosom to pervert the ways of judgment."

We are not entirely irresponsible for the corruption of the pulpit, so long as we undertake by any means whatever to relieve able-bodied ministers of the gospel from the duty of performing a just proportion of the manual labor required by the wants of humanity. They, and membersof all other professions, need the exercise, and we need that they should devote the exercise to some sort of useful

So long as we permit wealth to flow into the hands of idlers, so long as any are relieved by custom from manual labor, so long may we expect corruption in the pulpit .-Workingman's Advocate.

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."

Is it a Necessary Evil?

The following from the Chicago Tribune shows that the "Social Evil" and the social question generally are demanding earnest thought, and commanding space for utterance; and further, that people are going beyond fragmentary, or sectarian modes of treating them. Though, as between man and woman, we hold that man is the most passionate and the aggressive party in debauchery and prostitution, it is evident that not man or woman, nor both, individually considered, are the whole cause of our present deplorable societary conditions. It is not only individuals but circumstances-institutions, customs, tastes, inverted or otherwise, as sustained by the masses-that are to be dealt with. Hence, in the judgment of our wisest men to-day, it is held that individual development and practical integrity wait upon Social reform. The present estimate of money, the sway of fashion, the degradation of labor, all held stationary by public opinion in opposition to more enlightened individual judgment, show cause for sorrow and call for Reform. Neither mere preaching, nor resolving will effect the needed change. Perhaps nothing but an overwhelming out of the beaten tracks now occupied, to broader, more

With what just irony does R. inform the citizens of Chicago that a large per cent of their business depends directly upon the prevalence of prostitution in our midst, and that much other has kindred association with it. All the money thus invested is so much active weight against individual improvement, and the present surface tide, at least, is in favor of money and its monopolizing influences.

We hold that moralizing just here, is inadequate; arresting and fining persons a measure of incompetency, and homes for the outcasts but hospitals recuperating the weak for further debauch, or at best but giving one in hundreds a chance to die quietly. None of them reach the cause or effect a cure, nor can they ever do it. Social Reconstruction complete and radical, building upon a new basis and by methods entirely different from the present, will alone effect the desired end. -[ED. REPUBLIC.]

"To the Editor of the Chicago Tribune:

"In reading the letters in relation to the 'Social Evil," lately published in the Tribune, I was reminded of an epidemic in ancient history. I believe it was with Darius, King of Persia, who, after a great feast, while laying down to sleep (full of wine, no doubt), that three young men who were guarding the King's body agreed that each of them would write a sentence to be afterwards submitted to the King, and the one to be adjudged the wisest should be hight;" the other, "The King is strongest;" and the third, Women are the strongest, but Truth beareth away the After the King awoke these sentences were ser arately submitted to him, supported by a speech from each

"So in regard to these letters on the Social evil. One party writes that the man is to blame, at the same time er writes that woman is the cause of it, also advancing a series of arguments in support of it; and now as a third party I would like to offer my sentence, namely; that the 'social evil' cannot directly be charged to either, but that it is the inevitable result of modern elvifization—that money is at the bottom of the whole of it.

"The two principal causes producing this evil are, on the one hand, the money that is made out of it, and on the other, want of money, on the part of the man, to get married and keep a wire in style; and on the part of the woman to get a living. The slavish idea that men must work, or keep themselves otherwise in hot water, for at least ten hours a day in order to exist, compels us to devise all sorts of means to make employment for each other If people were working for only the necessaries of life, it would require but a small portion of their time to do it, especially in a counas far as in us lies, for the benefit of future generations, and force of circomstances, and indentify themselves with the try as fertile as ours. Civilized communities may be divided

into about three equal parts: one doing the necessary la which might be dispensed with, and bor, the other that the third doing what is termed brain labor, a good share of which consists in devising ways and means to get the products of labor out of the hands of the other two thirds.

'If the popular belief is correct that big cities, large

amounts of trade and commerce, constitute the greatness and prosperity of a country, then it would seem that the social evil is rather an essential institution. It contributes to the support of cities, brings people and money there, occupies a great many houses, uses a great deal of furniture, consumes a large amount of the most valuable merchandise, such as silks and the consumer of the consumer such as silks, satins, cambries, fars, laces, jewelry, paints, perfumery, bair and other tancy goods. It gives employment to many milliners, dressmakers and washerwomen; it furnishes a large amount of practice to the doctors; and it pays taxes, not only to the Collecter, but it pays also a large amount into the City Treasury through the Police Court. Suppose the social evil were to be annihilated, it would not only destroy a great deal of business, withdraw employments from certain branches of industry; but it would bring the women connected with the evil im ly in competition with those whom they formerly furnished with employment.

"The social evil, the tobacco, and the liquor interest bear to each other close analogy. All are detrimental to health and morality; but should they be taken away from your city? What a hole it would make!

It would seem that before we can effect any material change about this evil, we will have to discard many of our popular notions. We will have to come to the conclusion that our social system is not the best, but on the contrary that it needs Radical Reform; that we are more miserable than happy; that, instead of being so very enlightened and free, we ignorantly consent to be slaves to customs which

are more than barbarous.
"Permit me also to find some fault with your editorial remarks on this subject. It appears that modern education has a greater tendency to develop the phrenological organs h stimulate licentiousness than that of the anci Again, in regard to him who could not save Sodom and Goit must be remembered that he was an angel, and no doubt his idea about virtue was similar to that of Christ's which may be found in Matthew v., 28. Take that as the defini-tion of virtue, and it will be doubtful if Chicago can show a better record than Sodom. Furthermore, that disease, which according to medical authority, is caused by the excess of promiscuous sexual commerce was unknown to the

Oswego, Ill., July 11, 1867.

Co-operation.

The following letter relative to works on Co-operation, and workers for it, has been recieved by our esteemed brother J. B. Harrison now located at Bloomington Ill-We are glad to note day by day rapidly extending interest in this subject. [Eds.)

House of Commons, June 17, 1867.

Rev. J. B. Harrison.

Sir: I am much obliged by your letter, and glad to find that co-operation and industrial partnerships are spreading with you as with us. I will try to get together some of our older publications on these subjects and send them to yon. The most valuable are the Ohristian Socialist, two vols., published 1849-'50, and the Journal of Association, published I850-'51, but I fear they are both out of print and difficult to get. There were also a series of tracts on Christian socialism, written by Manrice, Kingsley, Ludlow. myselfand others, about the same time, but I am afraid these also are out of print. Besides these, there are a great

two journals, the Co-operator and the Industrial Partnership Gazette, both of which are well conducted and reliable. I will send some of the numbers of these at any rate, if I am not able to procure for you any of the older volumes, Owen's works, I think, would be of little use to you and I dare say you know the chapters in Mill's "Political

number of scattered pamphlets, and at present there are

Economy," and Fawcett's "Manual," on these subjects. Mill's chapter is headed, "On the Future of the Working Classes.

With us, the question is almost one of life or death, for unless we solve the problem of the future relations of capital and labor (the old ones being no longer possible) our lead in European industry must come down, and, having no elbow-room here so that they can go on the land, our work" ing population must leave us. However, I have very good hopes that we shall come clear out of it.

We look, I need scarcely say, with the greatest interest and hope to your reconstruction; and I am very glad to find most of the Americans I see over here in such good heart about the prospects of all settling down peacefully.

Believe me, with all good wishes for your great country, with the future of which I trust that our's is likely to be even more intimately associated, I am, very truly yours.

CONCERNING SOUND. The transmission of sound through solid metalic tubes is so perfect that conversation has been maintained in a low tone between the ends of one of the Paris water pipes 3,120 feet long. The velocity of the transmission of sound is greater, by four to sixteen times, in metals than in air ,and in wood, as computed by Chladni, from ten to sixteen times greater; which is not so commonly known. Rock conveys sound so much faster than air that the ear applied to a stratum of rock in which blasting is being done at a distance, will perceive two distinct reports; that conveyed through the rock first and afterward the ordinary report through the atmosphere. It has been found that the velocity is also proportioned

to the loudness of the report, other things being equal With 2,000 pounds of powder a report traveled 967 feet in a second; 12,000 pounds, 1,210. The most notable obser vation lately made in the direction of reducing sound to form and measure, is the refraction of it by M. Sondhaus by means of acconstic lenses made of spherical collodio envelopes filled with carbonic acid.

When you meet with neglect let it arouse you to exe tion; instead of mortifying your pride, set about lessening those defects which expose you to neglect, and improthose excellencies which command attention and respec-

Candor consists in giving a fair and deliberate hear to opinions, statements, and arguments, and weighing ! ly each side.

Somebody who writes more truthfully than poetic says, "An angel without money is not thought so mur now-a-days as a devil with a bale of greenbacks,"

The first financial invention mentioned in history Pharaoh's check on the bank of the Red Sea. That c however, was liquidated.

You need not tell all the truth, unless to those w a right to know it all. But let all you tell be to

THE SPIRITCAL REPUBLIC.

CHECASO (02 ST. 1887)

SALORE DECEMBERS PROPERTY ENGINEERS

No feminate of houses print the printing government as the state of th

as the late of explication about the given at

Social Science, the Individual and the Family.

Striggment in security, the abborroust preventioner of making mired in security in every department of the time and crime manifest in every department of the tractions, assembly in that which involves the relationscent assembly in that which involves the relationscent of the sense and the affairs of the limiting are, more their constants of solver, over believe, challenging the abundance of solver that men and someon, and calling the such observato remote present defects. Just how these measnot, to remode present telescopes over love these measures be to determined or how insugurated when determined when the failty sen. It has long been believed, commod now be fully sen. It has long been believed, converse, and maintained with most ability, that the winer, and maintained and much arefler, that the freparament of 100 is fundamentally dependent upon a which a process "firms of things" might be at-aid maintained, and from which a Social Science and maintained. And from which a Social Science to feel need. Chemin it is that all present establish-ter has been embed from charife conditions, barrily the has been embed from charife conditions, barrily these than our present society, and the manner of these than our present society, and the manner of or artainment points us in this direction for

will enable one us discove that all things go by ime or by grees; that we are begotten and been haplan-that our ways and relatives in life are "backy" or that our ways and relations in the are "incip" or body," as though by chance and our death is as hap-of as our birth. We cannot onceave that this is the sest social order possible, not are we content with the tild assumption that whatever is, is right. It may be the type of nature is complete, that all impolaratory is work universatingly to certain ends; but the human is work universatingly to certain ends; but the human this work individuality to certain ends; but the human a wilmpacy being, one who not only gives expression to, to be perceives to determine is method, and aripasts self to it; and so sensitive is he than he thrills with mann, or writtes in pain, and it his conscirusness approximate or condomns himself, as he is correctly or inconnectariated to law in his normal and voluntary acts. For our own part, we cannot awape everything as it is, an end or utilizate, but rather as the material out of this to be avonaged himself arms and diviner relations.

men is no be recognished and and planned relations, times, we hook to before social order to be conferenced to our our present disorder, for a Social Science to be evolved our our present rescience. Indied, we see nothing short this as worthy of the nindownk entury, and adequate

emplating this, we have no most theories to pro-We do not believe that the new order of things is to down from Heaven resily male. The heavens may be upon us and impire us; but the visible firalits come

then the earth, he a process called growth.
The individual is an eventacing essential entity. Whatr follows, he exists. Society is not a combination of inthusis, or individual uitled to individual, it is relativethe ground ultimate evolved from the whole, in which inalls are embosomed, giving to them, rather, a displace and none than they would have in an isolated capori-ties society enalls wither than ambilitates individu-rounds in out to wholeness, rather than diminishes functional capacity, and gives a counterpoise to the

he first standard thus suggested, is, "each for all, and for each," as the highest possible social or individual incement. Ones own good is monestionably in the good others. This involves a great change in our present costa, equal almost to and entire substitution, yet it can be denied that it is a statement of the highest human sciousness of right, and that the very opposite of this is basis of our present discomfort. It is, then, to be sought attained; humbs exceptible at first, it must be, but the sing of angels to be song until the gractical harders of children, women and men.

To my the individual is indistructible; then so are his or essential functions, the cristianes and exercises of which

we the individual's indiscrutible; then so are his or-ential functions, the existence and exercise of which this him man, or her women; and from this preme-ra we assert the perpetual existence of man and the new nature of dings, and all we can say of man man in their united employed relations. The family man in their united employed relations. The family mak as celly is noticy or is the individual. The integra-tice latter depends very largely upon the complete-nd accordance of the family of the individual employed.

they never succeeded in finding the teath correlative until they had fromed and mastered all proceeding ones. The co-ral insect builds as it flees, without fature desig. The shell-fish equips itself as its grows. By those libragathous we mean that to use what we have, truthfully, without great anxiety as to fix off consequences, is at wace the most great anxiety as to fix off consequences, is at wace the most

great anxiety as to far off consequences, is at once the most correct and speedy method of proceedure. In section, we have many facts abrude, and to dussify them is to found Social Science; to practice them is to brangurate it. Commencing with the individual and the Gorden Rule, one can proceed in a direct line, and with no entanglements, to the Family, tridustry, Production, Institution, Consumption, Economy, etc.; and if he does not seek to master the whole at once, and astonish the problem

seek to master the whose at quee, and assumed in vision thereby, or to solve the third or sixth without reference to the second, he will build be the world's good.

This we say as a prefince to what ought to follow inwords and decis. Whatever may have been the peculia views entertained by persons heretofore, whether ultra or opposed to referent there is a common conviction establishing leaff that the time has accument when something mad by itself that the time has arrived when something was be asset that the time has arrived when something was be done with reference to society; and these simple messures, hooking to equity and co-operation, growing out of adirid-nal and family relations, present themselves to our nind as most easily attained, and most effectual in result. They constitute a beginning, and the results will b

The Fourth National Convention of Spiritualists.

The ecowied condition of our columns has induced us to retain the Call for the National Convention upon this page another week, and place in connection therewill a very suggestive letter from J. G. Fish, which we comment to the careful attention of our readers and especially to societies presented in the Convention.

We are looking forward to this annual meeting with anticipations that some real substantial results will be reach thripations that some real substantial results will be reached, some steps taken by which the national body of Spirit-nalists, and all Progressive Reformers can unite in an effect to benefit mankind. The last Convention appointed several committees who are to render regorts on Education, and a National Lyceum, the Labor Reform Movament, Spiritual Manifestation, etc., etc., and these, together with the prepared abbresses, on subjects of importance, possible for at Providence last year, certainly cannot fail to render the Chreland Convention one of unusual interest.

Several questions of gractical utility to reformers have come up for discussion during the past year, eid questions

Several questions of practical utility to reformers have come up for discussion during the past year, old questions have been advanced in their relations to life, and we hope that men and women will go to Cleveliand fully resolved to seek the best interests of society upon the most comprehensive scale possible, and with a deconion and energy that will warrant success. As Mr. Fish suggests, let every society send up its whole voice, that it may be beard unmistakably. And we suggest further that it will not be "out of order" for societies who cannot be represented by pursons to send their greeting with such finds as can be conviently forwarded to belto on the work necessary to be done.

warded, to help on the work necessary to be done.

We like the proposition for a more gabstantial and official report, which, printed and bound in connection with an official statement of ocerticus Conventions would complete

omenal statement of pretrons Courventions would complete our record to date.

We hope the friends of Spiritual Progress will be active, every where, and go to Cheveland with the determination to work and have a good time.

Reports of Conventions

This is the season for Conventions and many Grove Meetings, wherean speakers will atter their best thoughts, and Conference Sunsons will give opportunity for free and pleasant expression of convictions and feetings, which, together the conventions and feetings, which, together the conventions are conventions. ant expression of convictions and feelings, which, together with the social exhiberation of the occasion, will endear the exercisesto all who participate in them, and they will, in the goodness of their hearts, want all the world to share the good time with them; so they vote a "full report of the proceedings" to be published in the papers. Now we sumpathine fully with all this "feast of reason and flow of soul;" we have been there a great many times, have "made out" many "reports" and read many; and, despite the old saying, that "Pen-porrige is best when it is nine days old," we are of the opinion that these Conventions are a great deal better "on the spot "than four is six weeks later in print; and that an imperfectly detailed account of what was said and done, is not the most satisfactory to the general reader, though it may be very pleasing to the numerous speakers in conference, and elsewhere, to see what they said, or the skeleton of it, in print.

The tendency of the present time is to condense; to pre-

The tendency of the present time is to condense; to pre-sent facts and ideas; to announce occasions without inciden-tal details. So, while we rejoice in Conventions and Grore seth faces and cross, we rejoice in Conventions and Grove Meetings, and desire to make record of them and keep the public informed as to what is going on, we are of the opinion that it will be as well not to make dealed reports of them, thus occupying a great deal of space in our paper, unless the proceedings are of an official character, as, a National or State Convention. The resolutions of a Convention usually embody its spirit, and represent its premises; and these, with a concise statement of the general features of the meeting, convey all that is essential.

With these remarks, we respectfully request secretaries, who prepare reports of meeting, to economize in spore, and thereby save us the treable of pouning their reports, and perhaps themselves the discomfort of seeing their reports "garbled," as they would say. If we can thus cooperate, our space will allow us to print all the reports sent us. Otherwise, we shall be obliged to disappoint a creat many.

Illinois State Convention.

Hitsels State convention.

Notice is breedy given that the second annual meeting of the Hilmois State Association of Spiritualists, will be held at Galesburg, Lulinois, commencing on Friday, August Ski, at one o'clock P. M., and continue until Sunday evening following. Each local society of Spiritualists or other resonances is emitted to representation in the following ratio, win.; such society is entitled to two delegates, and one abhitional delegate bie each fraction of fifty over the first diffy members. Galesburg is a fine city, and the friends residing there pledge hospitality to all delegates who may attend the Convention. We hope to see a fail representation from each local organization in the Scate.

To the Workingmen of the United States.

The National Labor Union, organized in Baltimore by the Labor Congress held in August, 1868, having adjourned to meet in Chicago, at the Wabash avenue Rink, on the 3th Monday in August, 1867, it will assemble at the time and place mentioned, and you are hereby invited and requested

place mentioned, and you are hereby invited and requested to be therein represented by delegates, in accordance with the following basis of representation:

"Esolical, That every Tradies' Union, Workingmen's Union, and Eight Hoor League shall be entitled to representatives in this Congress by one Delegate for the dist 500 members or loss, and for every additional 500, or fractional part thereof, one additional Delegate; and every National or International Union shall be represented by one Delegate.

The events of the past year, affecting the rights of labor. forcibly teach the necessity for combination and concert of action among the working classes, before they can control that yower existing within themselves, and use it for their protection and advancement. To successfully inaugurable such a movement, it is essential that the representation at Chicago should be noticinal in its character, embracing representatives from all parts of the country and from every branch of industry that con-send a Delegate. Do not fail, then, to ment the demands of the occasion, and by gather-ing in large numbers at the time appointed, give an exceedof the interest field in this movement by the working classes, and their determination beceuter to assemble and discuss questions affecting their rights and interests, and to institake and carry on such measures as they may deem necessary for their protection and improvement.

J. C. Whaley,

President National Labor Volum.

Personal

H. B. Storer, the well-known and worthy advocate of Spiritual Reform, has returned to Boson, Mass., and intends to make that place his permanent residence. He will continue in the lecturing field, as usual, and is now ready to answer calls for that service.

Hornce Greeler was nominated, last week, as minister to Austria, by Andrew Johnson, but the matter being brought up for action in the Senate, was laid over to November.

up for action in the Senate, was had over to November.

Parker Pillsbury, in a private note—to the Ant-Shunry
Standard—dated Heunliter, N. H., mentions the death of
his brother-in-law, Mr. Peter Eaton, an earnest Abolitionist; and also, more recently, of a niece, a promising, muchbreved young girl of fourteen years, the only child of Mr. and
Mrs Eaton. Mr. Pillsbury says: "I am now detained here
by the serious illness of my youngest brother, and it is not
probable I shall lecture at present. The sick and the dying
have been of late and are still my care." have been of late, and are still, my care.'

Win. H. Hoisington, lecturer on Ancient Egypt, and subjects of Modern Reform, formerly of Farmington, Wis., now of DeKalb, Ill., speaks on Samlay evening next, at the Church of the Messiah, (Robert Laird Collier's) on Wabash Avenne. Mr. Hoisington is blind, physically speaking, but his mental eye is as clear as sanlight, and his spirit bonyant with hone for the good time coming. It is time well sment with hope for the good time coming. It is time well spent to bear him.

Andrew Jackson Davis addressed the New York Society of Spiritualists at the Masonic Hall, Thirteenth street, on the 14th list. His subject in the evening was, "The New Pacific Road in Religion." Of course the road will be "broad gauge." Wonder if the "Clergy" will have "half fare" "tickets over it, or if there'll be any "dead bends" at all? Wonder if they'll employ "Brakemen," according a all? Wonder if they'll employ "Brakemen," according to the old costom? And can "Passengers" get a "through ticket," and have their "baggage checked through without additional expense?" And lastly, we wonder if there'll be "sleeping-cars" on the road "for the accommodation of the travelling public?" Andrew Jackson Davis addressed the New York Society the travelling public?"

Joseph Baker, of Janesville, Wis., will lecture at Ossian, lows, the 11th and 18th of August.

Mrs. Emma Hardinge sailed for Europe on the 20th Inst., accompanied by her mother. Her temporary address is, "Care of Mrs. Wikinson, 136 Eusten Road, N. W., London,

John M. Spear is stopping at Blue Anchor, New Jersey, where he can be addressed for the present.

Lyman C. Howe, the earnest worker of Central New York, has been unwell since March, and unable to lecture; but we are happy to learn is now so far recovered as to be able to make appointments for Sanday meetings.

Spiritual Meetings.

John Spettigne from Canada will lecture in Crosby's Music Hall, on Sunday evening, July 28th, at 7:45 o'clock. Subject: "The Divine Mission of Spiritualism." All are

contially invited to attend.

The Children's Progressive Lyceum holds its sessions in the same Hall, at 10:30 A. M., every Sanday.

From J. G. Fish-

A SUGGESTION IN REFERENCE TO THE COMING NATIONAL CONVENTION.

Encross Speritual Europaine: It is a fact not to be denied, that bitherto the business of our National Conventions has been confined almost, if not entirely, to the suggestions and preferences of the delegates composing them; and the information obtained relative to the state of the cause in any locality, has been only such as such delegates chose to, or could give. There has not been an official statement of the organization, working condition, numerical strength, financial condition, number of lectures, where and by whom given, number who utrend meetings, number of Spiritualists in the vicinity, condition of Lydenm, number of pupils, how equipped, volumes in library, etc., and all other information of general interest to the Spiritualistic community. Further, the burden and expense of these Conventions have been borne almost entirely by the delegates themselves, who, having done all they could, have been obliged to accept as history of their delags, the meaner newspaper reports—fall as could be given, it is true—and be content therewith. Of the three National Conventions already held, there is not extant a single official history, the utimost we could do would be to point to the files of the Baxxen to Linter and its kindred univers. This EDITIONS SPIRITUAL REPUBLIC: It is a fact not to be de-

presenting eight millions of American citizens, and per bly more, descrive something more than a more newspa-record. Minutes, in a good, substantial, attractive in should be published by the thousand and hundred the and, for gratituous distribution all over the land the every Spiritualist may have one or more to give to friends to let the people know what we, as reformers, are doing In this way, as well as all others now in use, let us published

In this way, as well as all others now in use, let us publish ourselves to the world.

To meet these demands for information and publishing minutes, I would suggest that each society of Spiritualist appoint one or more of their number to write an annual episite to the Convention, giving the required information alluded to above, together with any and all further information of general interest; and let these epistolary reports be read before the society for its approval, and thus day anthenicated and officially endorsed, let it go to the Convention as the annual erection and statement of the se-

This will give our records weight before the comm This will give our records weight commend them to the confidence of the people, and tend vasily to increase our influence in the world. To meet the expense of publishing, let every society take up and forward to the Convention by the delegates, one, two or three collections, as they may deem proper, to pay for maures, and let the amount so raised be noted in the report or epistle to the Convention, and entered upon its minutes to the credit of the society, which shall entitle such security to its proportion of the minutes, to be forwarded to it by the publishing committee. And let this committee be in-structed by the Convention to procure said publication at the lowest possible rates.

These suggestions to me are of vast importance to the cause; and I do sincercily hope that, as the anniversary of our national greeting is so near at hand, that every society that intends to be represented there, will act promptly and effectually in this matter, that the records of the the fourth National Convention may go before the world in a form at

once attractive and teiling.

Any Spiritualist can pay ten cents for this purpose, a if any society does not wish to co-operate it need not him.

those that do.

What say you, dear Exercianc, to the suggestion? What say the Spiritualists generally, and the Executive Committee in particular?

Hammonton, July, 1887.

Nora.—Will you allow me to announce through your columns my intention of spending several months in the West, the coming fall and winter, speaking November and December in Cincinnati. I would like to make engage-December in Cincinnati. I would like to make engagements for the next three months with any societies. West that may feel that I can do them good. I would like to hear from such societies, if there be any, soon, and also make engagements for evening lectures during the week in the vicinity of my Sauday appointments.

The West was the place of my spiritual birth, christening and dedication to the cause of progressive truth through a present inspiration. There my affections cling, and thither my heart turns ever and anon.

J. G. Fiss.

ROURTH 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

of this National Organization.

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

In pursuance of the above, the undersigned members of the Executive Committee have decided to call the FOURTH NATIONAL CONVEXTION 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 mostly Friday to the Cheveland, 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. Rianchard, Maine. Frank Chase, New Hampshire.

Mess Sarah A. Horton, Vermont.
Dr. H. F. Gardner, Massachinest is.
L. K. Josin, Rhode Island.
G. W. Buruham, Conn.
Leo Miller, New York.

Notices and Reviews.

OLIVER OPTICS MAGAZINE .- Our Boys and Girls comes to our table every week. It is as cheery as the smiling face of a sweet child. It must be delightful for the boys and girls to have a weekly visitor. \$2.50 a year. Published by Lee & Shepard, Boston Mass.

MANFORD'S MONTHLY .- A magazine characterized by the doctrine and interest of Universalism comes to us regularly. Published in Chicago by E. Manford, at \$1.50 a year.

THE PROOF SHEET .- We are in receipt of a very handsomely gotten up and printed pamphlet with the above title from the type foundry of Collins & McLeester, No. 705 Jayne street, Philadelphia. The appearance of it is in the highest degree satisfactory as a specimen of typography, and the styles of Job Letter shown, present almost, if not quite, as beautiful face and outline, as well as being handsomely arranged, as our old (not in years) friend Collins does when he makes his visits to Chicago.

We welcome the Proof Sheet as another pleasant visitor, and help to the tasty printer, and wish it success.

TEMPERANCE IN THE AMERICAN CONGRESS, New York, Samuel R. Wells Publisher 389 Broadway .- This pamphlet consists of addresses by Hons. Schuyler Colfax, Henry Wilson, Richard Yates, Wm. E. Dodge, Hiram Pierce, Samuel McKee, F. E. Woodbridge, J. B. Grinnell and J. W. Patterson, delivered on the occasion of the first meeting of the Congressional Temperance Society, Washington D. C., held in the House of Representatives, February 17, 1867, with a list of pledged members.

The title of this book is decidedly refreshing, assuring one that there is such a thing as Temperance in Congress, and its matter cheers one as he reads it, and is encouraged with the hope that a movement has commenced that will ere long absolutely prohibit persons addicted to the use of intoxicating liquor, from holding seats in our National Council Chamber. These speeches, short and pithy, are truly interesting and instructive. The speech of Richard Yates of Ill., is rich with manly resolve and full of warm emotion, and encouragement to those tempted as he has been. The following passage, with the note from Mrs. Yates, will give a happy glimpse of Mr. Yate's social nature and his home, made happy by a woman's noble soul.

"After I signed this temperance pledge, I wrote to a little lady out in Illinois, who weighs about a hundred pounds, has black hair and flashing black eyes, and a form fairer than Grecian chisel ever woke from Parian marble, and I received the following answer :

and I received the following answer:

'MY DEAR RICHARD—How beautiful is this morning! how bright the sun shines! how sweetly our birds siny! how joyous the children! how happy is my heart! I see the smile of God. He has answered the prayer. Always proud of your success, you have now achieved that success which God and angels will bless. It is the shining summit of human aspiration, for you have conquered yourself. All who love you will aid you to keep the pledge. I love you, my dear boy!

KATIE."

This book is very tastefully printed on tinted paper and should be in every household. It will do young people real good to read it. Price 25 cts.

Editorial Notes and Clippings.

The number of homeopathic physicians reported in the United States at present is said to be 3,637, as compared with 46 physicians of that school in 1848.

Germany has co-operative societies, numbering 350,000 members, with yearly returns of large profits.

Several colored men have been put upon the police force

An Exchange says: "The Millerites of Maine have fixed on the 12th proximo as the time for the Millennium." All right, we're ready. Wonder if Maine will start first, and about how long it will be before Illinois will "fall in."

There are a great many people this year! What a pity

it will be if they all get disappointed.

The Chicago Republican, in a review of the building interest of Chicago, and our prospects, thus refers to the Eight Hour movement: "Any allusion to season history of this kind would be incomplete which did not give mention to the Eight-Hour movement. The law making eight hours a legal days work went into operation on May first. It found our architects and builders busy and over-run with heavy prospective work of all kinds. But the expectations of owners were based on a shaky and falling market. When the demand came for a diminution of the hours of labor twenty per cent., the continued high prices of living made the workmen unwilling, or unable, to submit to a reduction of twenty per cent. of their incomes, and, on the other hand, the employers could not see it possible to lade their enterprises, in a season like the present, with the perilous increase of twnety per cent. cost. As the result of this strongly fixed difference of views, it is historical that many building enterprises that would have been undertaken early in the season are postponed until another season, or for late summer contracts. We cannot learn of a single abandonment of such plans. When they are begun, however, it will be on a more solid basis, with cheaper rates of building material of all descriptions, and with a better understanding of what is required and what will be warranted. We believe the jar in the relations of laborers and employers in no sense a disastrous one, and those who go roaming about wailing as to what Chicago has lost by the eight-hour movement, are either nincompoops or knaves. It was a collision coveted by no one, and yet was singularly free from features of any permanent detriment. If there be anything of the latter, it certainly will not fall to those who are now to build massive business blocks and costly

Maximilian's Execution awakens great indignation abroad. All the courts of Europe have adopted mourning for his death. The recall of the British legation from the city of Mexico, and the suspension of diplomatic rela tion between Great Britian and the government of Mexico, is seriously proposed. The Paris Moniteur of July 5th had an article expressing its detestation of the murder. In the Senate and Corps Legislatif, on the same day, speeches were made denouncing the execution as a crime against civilization. Orders have been sent out suspending French Consuls in the Mexican Republic. All festivities in the city had ceased, and all preparations for forthcoming fetes had been abandoned, out of respect for the memory of the ill-fated Maximilian.

or cosy residences more cheaply, since, at all events, build-

ing materials have floated to a better and safer level."

The schools for colored children are generally closed in Washington and the teachers are away recreating. The general superintendent, A. E. Newton, is at his home in

Rev. Robert Laire Collier of the Church of the Messiah, Unitarian, of this cit) preached a sermon on the "Sinday Question" a few week since, in which, as per report, he advised his hearers to "s. on the cars to Cottage frove Sunday afternoons and evenings." Whereupon the Rev. J. W. Larimore, Presbyterian, finds a passage in the 3ible which makes it encumbent upon him, as a christian, to "warn the community against that which is false.' He thinks that were Mr. Collier's sermon headed "prties seeking safe investments for their money would avoid Chicago as they would the vicinity of an ill natured vocano that breeds earthquakes;" and, avoiding common sense as much as possible, tries to prove by tradition and hitory that Sunday is a holy institution; closing his discurse with the following exhortation and forboding: "Let snot tamper with Divinity, the Trinity, or Divine instituions, lest the sorrow and ruin that crushed the pride and ubelief of Pharaoh, Nebuchadnezzar, and Belsbazzar, be ours.

"Lest the curse of Sodom supplant the favor of Jhovah in our midst, and our grand city, youthful yet, becme in its maturity like Batylon of old, full of all uncleaness."

Undoubtedly one day of the week can be wisely seapart for rest and recreation, but to claim that Sunday is a "divine institution" in a sense that no other day is, is snply nonsense. In any consideration human use is the stanlard of judgement by which days are to be disposed of. And often recreation in the country will do an in-door woker much more good than a sermon; especialy such a sermo as one is likely to get from an "orthodox" preacher. Bive our people more recreation unpolluted by debauchery and unrestrained by theological strait-jackets and the morals of society will be far better than now.

On Saturday and Sunday, July 6th and 7th, very interest ing meetings were held at Deerfield, Mich.. Mr. A A. Wheelock, Mrs. Fowler, Mrs. Allen, Mrs. Sweet and ohers were present as speakers. A Lyceum has been organized at this place and all moves on vigorously.

Progress of Events.

George William Curtis presented to the Constitutional Convention at Albany, on Tuesday 16th inst., a pelition from Mrs. Horace Greely and others for womanhood suff-

A Committee has been appointed in the House of Representatives, consisting of Gen. Butler as chairman, Messers. Shellaberger of Obio, Ward of New York, Julian of Indiana, and Randall of Pennsylvania, to investigate and report upon the assasination of Mr. Lincoln. Mr. James Redpath, has been appointed secretary of the committee.

The Anti-Slavery Standard of 20th inst. says: "The report of the Suffrage Committee has been the chief subject under consideration in our State Constitutional Convention the past week. No definite conclusion has yet been reached. The so-called Democrats are making an earnest effort to get the question of negro suffrage seperated from the other proposed amendments, and thus be enabled the more readily to concentrate their strength against and defeat it. We trust that in this they will not be allowed to succeed."

Our Brother A. E. Newton Superintendent of colored schools in Washington, has been instrumental in establishing a new temperance and reform organization, among the colored people of that place, known as the "Vanguard of Liberty." The first division was organized about a yeasince. There are now eighteen divisions with an agregata of one thousand four hundred and ninety five members, all of whom have solemnly pledged themselves:

1st. To abstain from all intoxicating drinks;

2d. To abstain from the use of tobacco in any form; 3d. To abstain from all profane and vulgar language.

The Chronicle says: "This society is having a marked and salutary effect on the schools where it has been introduced-both in restraining from the use of liquors and tobacco, to which, however, comparatively few of the pupils have been addicted, but especially in the suppression of angry and objectional speech among the scholars. Such terms of reproach as "fool," "liar," "thief," "nigger," etc., as well as the stronger epithets of profanity, are held to be unlawful by the divisions generally, and vigilance committees are on the alert to suppress them, and bring offenders to penitence. But aside from this salutary influence upon the morals of the children, and through them upon their parents, it is giving the pupils an education, under the guidance of their teachers, in the forms of conducting meetings and the methods of transacting business. Many of the teachers express surprise at the readiness and digni-

This is the right sort of effort and just such work as Spiritualists need to do. Not only in Washington, among colorod people, should the "Vanguard of Liberty" find willing supporters, but there are those, both colored and white, in every city and town, who could be immensely benefitted by a little effort in their behalf. Profanity, vulgarity and filthy habits meet us on all hands; and what Spiritualist does not know that,

ty with which the juvenile officers discharge their duties."

"All these must first be trampled down Beneath our feet, ere we can gain, In the bright fields of tair renown, The right of eminent domain.

For The spiritual Republic.

The Fourth National Convention.

I have made arrangements with the Pennsylvania Central Rail Road and the Phil sdelphia & Erie Rail Railroad to return all the delegates over either of these roads, or any portions of them, free of charge, provided they purchase tickets to the Convention at any of the offices of the above companies. Persons from other States will please notice this last proviso. The through fare from Philadelphia to Cleveland is \$13.50 and by this arrangement this will be the cost for the excursion from our city. The return passes of which I shall have three hundred, will be good until the 15th of September.

I hope our friends in all parts of the country will be aetive in making arrangements for sending delegates and getting the fares reduced, whenever they can do so.

HENRY T. CHILD, M. D. 634 Race St.

PHILADELPHIA, July 18th, 1867.

The St. Louis Board of Health has prohibited the sale of green corn, cucumbers, melons, cabbages, squashes, and all kinds of unripe fruit, within the city limits, until the 1st of October next.

PROGRESSIVE CONVENTIONS.

" A Progressive Convention is the mouth-piece of mental 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

Reported for The Spiritual Republic.

Second Annual Meeting of the Wisconsia State Spiritualisis' Association.

Pursuant to a published call, the second three days' meeting of the above named Association convened on the 14th of June, at Beloit, Rock County, Wis.

At 10 o'clock, A. M., the meeting was called to order by the President, Col. A. B. Smedley. The Constitution was read, and in consonance with Art. II., the Convention proceeded to the appointment of officers for the ensuing year. The following persons were duly elected :

President, A. B. Smedley, Oshkosh; Vice President, Mrs. Paulina Roberts, Racine; Secretary, Miss L. T. Whittier, Milwaukee; Treasurer, J. W. Stuart, Brodhead; Finance Committee, Jno. L. V. Thomas, Beloit; Mrs. L. R. Stuart, Brodhead; A. B. Severance, Milwaukee; Mrs. J. L. Hildebrand, Fon du Lac; Mrs. C. C. Tuttle, Columbus.

On motion, the following Committee were appointed to examine and report upon credentials of delegates:

G. W. Williams, Milwaukee; Miss Elvira Wheelock, Janesville; J. L. V. Thomas, Beloit.

On motion, the chair appointed the following Business Committee:

J. W. Stuart, Brodhead; Mrs. J. L. Hildebrand, Fon du Lac : Mrs. Sarah Parkhurst, Appleton ; L. E. Downer, Beloit; Joseph Baker, Janesville.

Committee on resolutions: H. S. Brown, M. D., Milwaukee; J. L. V. Thomas, Beloit; J. W. Stuart, Brodhead; Mrs. P. Roberts, Racine: Mrs Mary Severance, Milwankee.

Meeting adjourned to 11/2 o'clock, P. M.

AFTERNOON SESSION.

Convention called to order and the chairman on credentials submitted the following report of parties appearing with credentials, viz .: Janesville, Robert W. Wheelock, Mrs. Nancy Miles, Miss Elvira Wheelock, Joseph Baker, Jesse Miles. Milwaukee, H. S. Brown, M. D., A. B. Severance, Mrs. Mary Severance, C. G. Severance, J. B. Burr, T. J. Freeman, R. A. Crosman, N. C. Tator, Ira Brickley, A. E. Holmes. Milwaukee Progressive Lyceum, G. W. Williams, T. M. Watson, Mrs. M. A. Wood, Mrs. Jennie Sherman, Miss Bertie Sherman, L. T. Whittier. Fon du Lac, A. J. Fishback, James G. Botsford, Mrs. J. L. Hildebrand, Mr. and Mrs. J. H. Spencer. Beloit. J. L. V. Thomas, Gustavus Stone, L. E. Downer, S. S. Johnson, Mrs. A. C. Spaulding, Wm. Yost, P. Ellis, Mrs. A. Bullock. Evansville, Lewis Spencer, Hon. B. O'Conner, Eva Spencer, Harriet Howard. Racine, J. H. Palmeter, D. S. Van Slyke, Mrs. P. Roberts. Darien, John Williams, J. J. Johnson, Cyrus Lippitt, Mrs. C. E. M. Ladd. Mazomanie, Mr. and Mrs. O. B. Hazeltine, Mr. and Mrs. Alfred Senier.

And also the following named persons appearing without credentials, and moved that they be entitled to seats as delegates from their respective localities, which was agreed

Oshkosh, A. B. Smedley. Berlin, Dr. G. C. Phelps, Mrs. C. Phelps, Mrs. S. E. Warner. Appleton, Mrs. Sarah Parkhurst. Ripon, Dr. William Palmeter. Waupun, Mrs. Nettie Waldo. Spring Vale, Mrs. Jane Hayzen. Brodhead, Mr. and Mrs. J. W. Stuart. Columbus, Mrs. C. C. Tuttle, Miss Flora Tuttle, Mrs. H. Miller. Lima, Mr. and Mrs. M. Pratt; Whitewater, Miss Lucy Morgan, Mrs. A. Pratt; Troy, Mr. A. F. Bunker. Prairie du Chien, Dr. J. R.

Delegates at large, and also entitled to seats:

J. S. Loveland, F. L. Wadsworth.

After singing by the choir, the question of ordaining speakers as ministers of the Gospel was freely discussed by Mr. Loveland, Mr. Baker, Mr. Thomas and Dr. Brown.

Mr. Thomas, Mr. Baker and Mrs. Parkhurst were appointed as a committee to draft and present resolutions on the

The hour for Conference having arrived, Hon. B. O'Conner made some very pertinent remarks on the subject of education. Urged upon Spiritualists the necessity of working to prevent our public schools being controlled by clergymen and orthodox bigots, who are seeking to gain influence and power in this direction, so as the more effectually to stifle the liberal sentiments of the age. Dr. Brown next spoke in an earnest and rather condemnatory mauner of the advocates of eternal damnation, which called out some spirited remarks from Messrs. Baker, Doty, Thomas, and L. T. Whittier, who thought we should not condemn anything. The orthodox religion was necessary to the time and age which produced it, and had served as one round in the ladder of progress; and if we have a better let us prove it by our good works of love and charity; educate people above the necessity of a religion of fear, and let the churches die a natural death-the want of worship-

Mr. Loveland thought we should talk more of our feelings, and let the spirit of love join us together, and then Spiritualism would have its pentecostal and revival seasons, as well as other religions.

Mr. Ellis gave us a good example of the true emotional and revival spirit of Methodism. An old gentleman by the name of Knowles said some very practical things against the use of tobacco, and especially by Good Templars and

Miss Elvira Wheelock said she was not an impromptu speaker-was obliged to prepare her lectures before delivering them; but intended to improve every opportunity to overcome her natural and educated diffidence on the ros trum; for in early girlhood she had a desire to speak in public; but at school, girls must read compositions and only boys declaim.

(We could but think if our mediums and lecturers of today could have been educated in the Progressive Lyceum. how much better they would be prepared for their work of usefulness.) Miss Wheelock was called upon to recite her graphic and beautiful poem, "The Artist Mother," after which the meeting adjourned.

EVENING SESSION.

Conference from seven to eight, in which Mr. S. S. Johnson spoke with much feeling upon the beauties and blessings of Spiritualism compared with any other faith. Mr. Baker explained the difference between Universalism and Spiritualism, claiming immortality to be a philosophical fact, and not a gift bestowed by Christ.

A. B. Severance's remarks were upon 'practical life.

There are two classes of Spiritualists : one seeking for the phenomena alone, the other reducing everything to practice. The latter class not being understood, are called radi cal and fanatics. We can't all think alike, but should each have charity for the other, and not be so afreid for the cause. If what I or any one else can say or do will burt the cause, then it ought to be hurt. But it's not in the power of men to prevent the spread of truth, and if our ideas and theories can't stand the test of practical life, we don't want

The time for the regular lecture having arrived, the President introduced Mrs. S. E. Warner, whose subject was "What is Spiritualism?" It has its foundation in the interior of man, and is the life and good of every person and organization. It is the science of the soul, and is distinct from party, clique, church and denomination. It gives bread to the hungry, fire to the freezing, water to the thirsty and love and sympathy to the famished soul wherever found. It is the power by which we discover the divinity within, and joins soul to soul, not merely saying the words brother and sister while the dagger is concealed ready to strike the fatal blow. Every form of life belongs to us as a brotherhood, and it is our mission to lift up and remove all the stains, if there be any. If there are crudities in Spirit ualism, they may be necessary, like the thorns of the rose, to protect the beautiful flower of truth from the rude grass of unloving hands. We gather intelligence from three sources : mind in the form, mind out of the form and the Divine mind. The physical phenomena of Spiritualism opens the soul and prepares it for the influx of truth from these sources. It is a religion that comes to the home circle, and if guided by this practical faith, you make your homes at tractive and beautiful, by flowers, pictures and love, you'l not have cause to complain of your sons seeking society it streets and saloons, and your daughters squandering their time in all the frivolities of fashionable life. Every chile has a right to a healthy father and mother and a happy home; but these blessings must be earned by obedience to nature's laws.

Mrs. Warner's earnest style of delivery impressed a with the fact that she is a woman with a mother's lovin heart, a philanthropist's broad soul, and a practical we man's ready hand.

A Mrs. Kenworthy, of Beloit, was entranced and descrit ed some spirits present which, we were subsequently inform ed, were recognized by a young man.

Adjourned to Saturday 9 o'clock, A. M.

SATURDAY MORNING SESSION.

An hour was devoted to business in which J. R. Dot Mrs. Jane Hazen and H. S. Brown, M. D., were made committee to appoint delegates to the National Convention

On motion, the remainder of the forenoon was devoted conference, which was opened with a song, with guitar a companiment, by Miss Lucy Morgan, of Whitewate Mr. A. J. Fishback interested the meeting with some bo and stirring remarks upon Spiritualism, declaring that he w in favor of it, no matter how it comes, whether honorable dishonorable; for God and the angels are with us, the who can be against us.

Mrs. Neusom said that she came here for truth; that s could not find what's atisfied her soul in the churches; th she had believed in eternal progression for a long tim was converted to Spiritualism by a test given her by t spirit of a child of her master, while she was suffering t the degradation of slavery. Her remarks, together wi the manner in which they were given, proved her to be woman of thought, with as clear a perception of spiritu things as the majority of women who have always be blessed with freedom.

G. W. Williams said he was a Spiritualist clear through had never belonged to a church, and thanked God for i and more than that, he thanked God for the blessing of good mother who never tried to force him into the chains orthodoxy. When his parents began to investigate Spir ualism, he was ashamed of them and of their friends; b now he was proud of them and of his religion, and hop that Progressive Lyceums would be established everywhe so that children might be educated free from the supers tion and bigotry of sectarianism.

Mrs. Miles spoke upon the strength of soul that oppo tion developes; that we don't know what we are until are opposed.

L. T. Whittier stated her purposed work to be that of ganizing Progressive Lyceums, and offered her services this direction to any who might desire instruction.

A. B. Severance thought these schools of much more i portance than lectures, as our early impressions are me lasting than subsequent ones.

Mrs. Mary Severance said children need love and symp thy-not only little children, but those of larger grow

Every human soul needed to feel that it was loved a appreciated by some other soul : this made men and wom truly such. We have had beautiful theories for year now let us begin to practice and see whether they are wi thy an acceptance. Every person has a right to live tr to the normal demands of his being; and if this brings (position, why, glory in it! The idea that it won't do practice truth, belongs to the ignorance of the dark ages. Mr. Loveland made some very pertinent remarks up

the uses of the science of psychometry, as advocated a practiced by Mr. and Mrs. Severance and others, in disce ering and determining the ante-natal conditions and inf ences controling individuals, and the proper means whe by such influences might be made the saviors of futu generations. He then read a beautiful poem full of lo and sentiment, entitled" Babie Bell," after which M Morgan sang, and the conference closed to meet at 11/2

AFTERNOON SESSION.

The Convention re-assembled, and Dr. Brown, Chairm of Committee on resolutions, submitted the following, while were accepted, discussed by the various speakers, at una i nously adopted:

Resolved, That all persons who practice pretended divin tion, and fraudulently personate spirit manifestations in the sacred name of Spiritualism, deserve, and hereby receive, o just condemnation; for while their fraud cannot detra from the merit of genuine mediums, whose honest fam our pride, yet their deceit is a stumbling-block to be investigators, and tends to discredit our faithful Some were inclined to think this too

Mr. Loveland said if there is anyt mediumship; if anything unl

ception and imposition.

for the projection of tree miles in the exposure of Freshol That the first of possible axistence and commanifes, as beid in general to a summer a moint. of there are need in persons to account a certain knowl. edge is the minds of original provinces; and that there sees assertated in calculate participate, constitute the

Books, That the create of the Breitie Franchise is not only a narrow right, he's policied pleaser, and, in the opinite of this Couranties, it is the drift of the people of the State of Wisconsin to se used the franchization of the Show as to extend to Woman the Specific Franchise and the order to have office; and a report alligns which imposes sections along Alients as Rough; spit agent at actual is not only more wars. As more building rotons. Therewas not an olihouse, so my negligibles along the houses of

Mission to exceeds the Frethe Statelies. Whenever, The spiritual and physical relations of his are assentable, rendering the nexts of one the sets. or and whereas the abase of other the sphilatal or physic. cal is presimitive of fiscare and out in with therefore,

Bankeri, That we have a resincing in the hours of piless. cal latter as indicated by recent/opisiation in several States. to the end that a right digner of pleasing mental and gaininal cultivation may be at already by the labority classes. Besievi, Trad the present fashionable style of these the source is a libel on the dresioparchi of the age, and incupagillates her for the highest and holiss duties of life, and

a one of the most trainful states of disease. Basicol. That it is the drived over individual who has the interest of humanity at heart, to use his influence at all times and places to someter reproducted that shall in are was prevent women from dresder in accordance with the laws of life, and with a view to be own personal con-

Mr. F. L. Wad-worth ashed shall so practice what we स्थानिक आहे का वानिक. mades here." Do we man anothing to saving yes to these resolutions, or is it morely a form." Whate possibly resolves here to-day that, if escried into possize, will revolution be active from centre to discuminance. Utilize is any opposilica in the mittels of the people present, let us have it no w and know what we have to contact with.

This proved to be the right word in the right time, and

brought several to their feet. Mrs. Severance, referring to the last resolution, said This is one of the most important qualities of the days. The present fashiumable style of tress units us to become healthy mothers, and to year boughts children. I have were the Relicen. Press fifteen rears, and am younger today in physical boulds than over below. Tene, it beings apposition, but that is not as hard to har, or as destructive to beaith as tight waists or trailing sites.

Mr. Flatbuck was in favor of woman's dressing as she pleased. When he married his wife she wage the Richern Dress; but thinking like most of me, that he owned his wife, and that her tastes and habits must be controlled by him-her best and master-he obliged her to dress more inshiomaliy: but now he saw things very differently, and was willing she and others should dress as they pleased, and he would do all in his power to abuse for the wrongs. he had done.

Dr. Sprague, of Schnoclady, N. F., sail he was most ems'namew ni mude passent sitt ut bassence glianitatiq dress. He had practiced melicine may years, and a large majority of his patients were women whose discusses were induced directly or indirectly by their hid manner of dressing; and did the people of this Convention suppose he was going to have the bread taken out of his mouth in this way? Why, if you allow women the proper use of their muscles, they can't look like senimental nonlembes! I'm opposed to this resolution on account of fallen greatness; for, thin't Jefferson Baris over his downful to long dresses. and shouldn't all dood women wear the free."

This ironical and amusing speech corruled the meeting with langiture, and appealed also to the reson.

Mrs. Warner said she did not robe on the question, because she would not preach what she omid not practice; that she were the Referen Bress thirteen were since, but,

to the adoption of this dress, viz.: That young ladies would not be as likely to marry. She had a family of six diaregleters, all of whom, like herself, were that style of dress; three of whom had named men who lived, respected and sustained them in this much recited reform.

After these remarks the resolutions were proceeded with. Zimolooi. That the use of monero and alcoholic liquores is define the deline the best privile and privile desirb, and units men for the important position of instant and father.

Resided, That we as Spiritualists recognize true macriage as a divine institution, and believe that all relations of the sense not in accomiance therewith, we productive only of moral and social degradation.

Wananas, Belleving that our public speakers should recaire all the rights and privileges conferred by the laws of our country on preachers, as theirs is a true gaspel mission,

Zoniber, That this association will, at its regular sessions, confer ordination on such as desire it, and are deemed worthe by the council.

Broilest, That when a candidate shall have been duly accapted by a public vote, the President, or some one in his behalf, shall extend to him or her the right hand of fellowship and a certificate of ordination countersigned by the Secretary, which said pertilicate shall be legal evidence of

The above brought out a spirited and lengthy discussion peo and con.

Music closed the Conference, and F. L. Walsworth was announced as the speaker; subject, "Spiritualism and its Purposes." He proceeded to say that the outward phases. of Spiritualism. The that of all other religious, came first-The physical manifestation were what first reused many people to this new truth. All outward forms, however, are but means, or indices to the interior. There are two extremes in belief: one gives up all earthly reliance and thought for the direction of spirits, or the providence of God; the other is of in albeistic character, relying entirely. agen material or earthly conditions. Bither is but half of Spiritualism. We want both heaven and canth combined by a thorough, practical life. Spiritualism more spirit as community and human community also. There has been

a tendency by some to ignore practical reform, claiming that Spiritualism proper must be a religion separate from political, labor and social reform. This Convention, I am happy to notice, stands to day, by its speeches and resulttions, a radical one, ready with its strong arm to grappic an accommonly girted child in sits direction. The Hutchwith any or all institutions of wrong. The plow of reform has struck deeply into the subseil of life. If advocating political reform, social reform, or dress reform, is antispiritual, then this Convention stands no longer as a Spiritual Convention.

Action follows conviction, unless we acknowledge incapacity; and receiving facts and developing philosophy is the translation for a practical life. Spiritualism means the establishing of a new crast that of equal rights to all no matter what color, sex or nation. Neither kings, or priests. or politicians have rights when in opposition to human rights. The logic of the Spiritual lifes is, that man and woman alike have, and shall exercise, rights of citizenship. Socially applied, the idea results the same—the standing of persons side by side with equal rights of thought, or inion, property and control of person. We have talked arranged; we now want something of a practical character. I vectors are one of the practical results of Spiritualism. But this is not all we want; for, educate children as truly and grandly here as you will, and then send them to the counting room or work shop, and they meet the old era in its worst form-dishonal competition. This competition is the result of the wrong relation of capital to the laborer. There is no fraternity and golden-rule life in competition. in commerce, mechanics and agriculture. Fraternity is co-operation, where the interests of one are the interests of all. It has been asked, "Why are our Spiritual becarers trying to pail each other down?" It is because they are living. like the world, and competewith each other; and you can safely judge the man who has no good word for his co-laborer's efforts, but only sees sulfishness or badness in what others do. Commercial and productive measures are to be revolutionized just as surely as the Progressive Lyceum is revolutionizing the religious world. Spiritualism, pushed to its logical result, works a revolution everywhere. Men and women marry just as they go into trade, to see how good a bargain they can make on their stock in market, and then you see the result of competitive life. Friends, we don't want to stop when we have satisfied curselyes of spirit communion, nor of immortality; but it is ours to strike down competition in all departments. And shall we as Spiritualists cringe from any retorm that has for its results the good of the human. family? No never!

This "feast of reason" was followed by a "flow of soul" from the Eutchinson family, John, "of the tribe of Jesse" and Henry, "of the tribe of John," accompanied by Mr. T. M. Watson, of the original Continentals, who with their usual nice perception of the "eternal fitness of things," sang "The Good Time Coming," with what effect the smiling tages and unrist eyes before them plainly indicated.

With seeming reluctance, the meeting adjourned.

BYENING SESSION.

The Vice President called the Convention to order, and announced the order of exercises to be conference from I to S, and the subsequent hour to be occupied in lecture by A. J. Fishback.

Dr. Brown opened the conference with some very appropriate remarks upon charity, and the proper treatment of our mediums. Was followed by Mr. J. H. Spencer, of Fon du Lac, who said we've no right to speak ill of any one. If persons err, show them their wrong and make them better by love and kindness.

Mr. Johnson wanted mediums treated kindly, but wanted them to feel that they were responsible for their acts.

Mrs. Severance thought people in general did not realize the extreme sensitiveness of this class of persons, and how much they suffer from antagonistic influences. That people ignocant of the laws of spirit control, should not interfere with the necessary and required conditions of spirit communion.

After another song by the Hutchinsons, Mr. A. J. Fishback, of Fon du Lac, formerly Universalist chergyman, interested the people with a lecture upon "The New Ameriowing to opposition, she had to distard it or stay out of can Church." After a few preliminary remarks, he proceedthe lecturing field; and when Spiritmiles would open the ed to the treatment of his subject in his usual cornect and that frees, she would wear it. | enthusiastic manner. The church, like the government, is The Vee President, Mrs. Roberts, spoke of one objection a spontaneous outgrowth of human nature. There has existed this demand, and with it has come the supply. All things are good in their own place and time. The divinity of the universe is the logical inference from the divinity of the Almighty. Nevertheless, all nature is constructed upon the principles of progress. The mineral, vegetable, animal and human kingdoms are susceptible of improvement to an inconneivable degree. Have we not made progress in agriculture, manufactures and commerce; in science, art, liberature and philosophy, and especially in politics and religion? In the histories of governments we trace their progress from the crudest despotisms, through many forms down to our own, which is by far superior to all others which have preceded it. The Declaration of Independence grew out of the lifes of the Fatherhood of God and the brotherhood of the race. This, then, is the central lifes of the American government to-day, and is one illustration of the progress of the race. Science embraces the primary truths and principles of the universe; politics pertains to the external wants and relations of mankind; and religion comprehends their moral and spiritual wants. The new American church, like our government, will be new only in the sense of improvement upon preceding churches. It will embrace all the truths of the past, and add thereto those of the present and future. As our government is becoming more free, so shall the new church be a free clarek for all men, he wever widely they may differ in their thoughts aginions or lives. There is not a tree church in America, unless Spirtnalism may be called a church; they, each and all, enslave the minds and hearts of their subjects. Poil 1cally, men are somewhat free, and women have a prospect for freedom; now let us have a free church for both. The women of these charebes are well cared for! First, their husbands rule over them; second, the church, and third, the fashionable world. Men cannot believe or disbelleve at pleasure; hence, the only creed of the New American Church shall be a plain declaration of men's individual right to believe or dishelieve, according to evidence; and the priests and people of this church shall be every human soul who has received the inspiration and spiritual gifts of

> Miss Sertie Sherman was next called for, who recited Barbara Freitedin," eliciting much applause. For the is a

littlegiri of eleven years, and a member of the Milwaukee Progressive Lucuem. Her entire seign-ssession and perfect comprehension of the tileas and sentiagons of her recitations, together with her great powers or elecation, mark her as inser's any the next became and the Convention adjuncted Somile Free Church, to need in the grove at 8 o'clock the sat morning.

Concluded man week.

Now is the swellow growing summer time-The michour sessio, when the rooted plants Brow does and wide from nature's treming breast, And yigh their pointed spins and broadening haves Two grade dails steps being the same and In searching rays that piones the dospost shade. The grass warms in the suitry, toging breate, Like hillowe fields on ocean's heaving breast; Or also, are not the sun has reached its highly Dies stream in wassering lines beneath the scytha The over inst shows its silken not, to calch The falling spices that from the golden ears: The vines rue marquat, while the busy bee Miss deep anisist its founding flowers. The gardinas promise harvest many falit: The flowers bloom full, and all the swelling fruit Grows fast, and tails of coming autumn days When parting that shall roup its due reward. And grateful boarts give peaks for kitally gifts

AWORTHLESS MILLIONALIER -One of these devotees of manmon once received a lesson from a humble follower, who did not seem to pay him, the possessor of the purse, sufficent bomage. He said:

" to you know, sir, that I am worth one hundred thousandround "

"Yes," said the irritated, but not broken-spirited responient, "I do ; and I know that it is all you are worth."

Grove Meeting

The Spiritualists of Boone Co. Ill. and vicinity; will bold their fourth annual three days meeting in Dr. Page's Grove, in the village of Belvidere, commencing Friday Sept. 6.

A. J. Yishback and other good speakers will be present. All who are in favor of moral and Spiritual improvement are invited to come and have a good time.

> By order of committee D. G. ESPELL, cor. sec.

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