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LITERARY DEPARTMENT.

"All things are engaged in writing their own history. The air is full of sounds, the sky of tokens; the ground is all memoranda and signposts, and every object 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
Of love to men.

I hold all else, named piety,
A selfish 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 lullabies
That charm to rest the nursing bird,
Or that sweet confidence of sighs
And blushes made without a word,

Whether the dazling 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 staid prayers,
That make us saints; we judge the true
By what it bears.

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

For The Spiritual Republic.

MISS OGLIVIE'S ENGAGEMENT.

A STORY OF SOCIETY.

BY MRS. C. F. COBURN.

III.

For several weeks La Grange painted industriously 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 half 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 advice: "Go on La Grange, persevere to the end. When a man's feet have trodden as far as yours have the labyrinth 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 earnest 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 yearnings, 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 sometimes in his distress he hears the pitiful flutterings of their wings, and who safely and silently 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. Melanie 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 outcry. 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 Broeck to the scene. Frank's injury

proved slight, but Melanie'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 nursery. 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 said, "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 comfortable 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 way, 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 wood-flower, 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, notwithstanding 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 hypocrisy disgusted him. It had never been his fate to look into one faithful, earnest 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 page of 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 in a 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 bear it?

"Louis," said Mrs. Ten Broeck to him a few days after the accident, "I am in distress about Melanie. 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 Broeck 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 touched the spring which set the wheels in motion.

"I wonder," thought La Grange, "when I ever did a purely unselfish thing; when I ever sacrificed any pleasure of my own, without hope or anticipation of reward. They say such things are sometimes done; say the philosophers are apt of asserting that in such a course of action, true pleasure may be found. It is but one summer in a life-time, and I have spent some at least in a worse way. I'll try it. A staid prospect, truly; but then it is worth something to know if the philosophers are right. I have often said I was willing to suffer for Truth's sake. Of course I meant to get to the stake, to be despoiled of all my property, to be slandered and reviled. To be pent up in this hot, dull town a white summer with no certainty of reward, even in a philosophical way, is a different thing. I think I'll leave it to chance. Heads I win."

He thrust his hand into his pocket and drew forth an ancient copper. He smiled. "Just the thing. It is a very plain, common-place, unromantic matter. We'll have no shining ore to bedazzle us in the matter." Balancing it upon his finger, he gave it a toss which sent it spinning in the air with a thousand giddy revolutions, from which it fell at last upon the hard rug at his feet. He looked earnestly down; a clank wreath of oak leaves lay upturned to his view.

"Acrown in prospect," he said, laughing, "Well, I'll be true to my bargain." "Marianne," to his sister who was just entering the room, "I'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."

"What a 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 wasn't ashamed of."

After a little more bantering it was settled. Marianne expressed her sense of relief, and Mr. Ten Broeck prophesied a romantic denouement, and all around, the matter was treated as a good joke.

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

IV.

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, philosophical.

"If he had said," as a French writer asserts, "the Passion was the epopee of the Middle Age, the burden of the great epic, 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 horoscope 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 temple 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 wanderings 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. Oftentimes 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 satisfying. But—the clue, 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 desert 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 house-keeper, "this was designed in part for Melanie. 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. She 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 contribute 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 fail 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 faith, 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 I when I was a child, but I know few men who possess the treasure."

"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, as 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 unbeliever. 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 of the tuberose, 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 an 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 beauty-loving nature could not exist without them; but secondarily, 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 impressment 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 criticize 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 had 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 hour, 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 bouquet, 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 Melanie had said, "a whole Gospel," fresh from the hand of God, with no thought or medium of man interposed.

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

HOPE.

FROM THE GERMAN OF SCHILLER.

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 o'er
Man hopes improvement is more near.
Hope leads him into life, and lends
His boyhood's joyous rise;
To youth her magic light she lends,
Nor with the old man dies.
The' 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 voices 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.—Eds.

"The Papacy has lost all moral basis, aim, 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 imperfect—from 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 re-link earth with heaven in a vaster synthesis, fruitful of new and harmonious life.

"It is for this that the Papacy expires. And it is our duty to declare this, without hypocritical reticence, or formula 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 and God;

"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 inefficiency of man's own efforts to achieve 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 heaven.*

"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 privilege 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 progress;

"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 indefinite 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, as far as in us lies, for the benefit of future generations, and

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 reason d'être. 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 Bourgeoisie 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 proletariat 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 hypocrites.

"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 conviction.

"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 separated 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 into egotism and the adoration of the accomplished fact, and hence, inevitably, into despotism, as a remedy for the evils of anarchy.

"For an example of this among modern nations, we have only to look at France."

"This sacred word, which sums up the dogma of the future, has been uttered by every school, but misunderstood by the majority. Materialists 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 indicate that accumulation of facts 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 avarice 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 stolid 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 railroad monopolies 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 force of circumstances, and identify themselves with the

oppressor, from whom they receive their salaries and costly presents, and to whom they are wont to look for affability, smiles and material help.

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

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

The total cost of such gifts that have been distributed, if rightly applied, would make the heart of many a suffering mortal glad; saying nothing of the effect it must have in perverting judgment, and preventing a fearless proclamation of the truth on all subjects whenever the occasion presents itself.

The outrageous injustice arising from railroad, telegraphic, manufacturing and land monopolies, though apparent to any careful 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, endow colleges and theological seminaries and furnish them with students, etc.

Colleges are bought and sold by covetousness, through endowments, annuities, etc. Ministers and colleges were even led into the advocacy of slavery, in the name of science and 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 members of all other professions, need the exercise, and we need that they should devote the exercise to some sort of useful labor.

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 society 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 financial crash can inaugurate it, but some how, sometime, and that before long, there must be a forward movement out of the beaten tracks now occupied, to broader, more equitable and just methods of living.

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 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 highly rewarded. Accordingly one wrote, 'Wine is the strongest;' the other, 'The King is strongest;' and the third, 'Women are the strongest, but Truth beareth away the victory.' After the King awoke these sentences were separately submitted to him, supported by a speech from each of the writers.

"So in regard to these letters on the Social evil. One party writes that the man is to blame, at the same time bringing forward many good arguments to prove it; another 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 civilization—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 wife 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 necessities of life, it would require but a small portion of their time to do it, especially in a country as fertile as ours. Civilized communities may be divided

into about three equal parts: one doing the necessary labor, the other that which might be dispensed with, and 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, satins, cambrics, furs, laces, jewelry, paints, perfumery, hair and other fancy 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 Collector, 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 immediately 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 which stimulate licentiousness than that of the ancients. Again, in regard to him who could not save Sodom and Gomorrah because five virtuous men could not be found there, it 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 definition 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 ancients."—R.

Oswego, Ill., July 11, 1867.

Co-operation.

The following letter relative to works on Co-operation, and workers for it, has been received 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 you. The most valuable are the *Christian Socialist*, two vols., published 1849-50, and the *Journal of Association*, published 1850-51, 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 Maurice, Kingsley, Ludlow, myself and others, about the same time, but I am afraid these also are out of print. Besides these, there are a great number of scattered pamphlets, and at present there are 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 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 working 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,

THOMAS HUGHES.

CONCERNING SOUND. The transmission of sound through solid metallic 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 observation lately made in the direction of reducing sound to form and measure, is the refraction of it by M. Sondhaus by means of acoustic lenses made of spherical collodium envelopes filled with carbonic acid.

When you meet with neglect let it arouse you to exertion; instead of mortifying your pride, set about lessening those defects which expose you to neglect, and improve those excellencies which command attention and respect.

Caution consists in giving a fair and deliberate hearing to opinions, statements, and arguments, and weighing them by each side.

Somebody who writes more truthfully than poetic says, "An angel without money is not thought so much 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 however, was liquidated.

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

THE SPIRITUAL REPUBLIC.

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All Postmasters in the United States and British Provinces are requested to send us copies of the paper in advance and remit subscription...

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Social Science, the Individual and the Family.

Increasingly in our society, the abundant prevalence of the dissolution and time manifest in every department of the social structure, especially in that which involves the relations of the sexes and the duties of the family, are more than ever before, challenging the attention of sober, thoughtful men and women, and calling for such observations and investigations as shall lead to measures, calculated, at least, to remedy present defects.

A very superficial glance at our existing social arrangements will enable one to discover that all things go by impulse or by guess; that we are no longer and been haphazard; that our ways and relations in life are "lucky" or "unlucky," as though by chance, and our death is as haphazard as our birth.

For our own part, we cannot accept everything as it is, as an end or ultimate, but rather as the material out of which is to be wrought finer forms and diviner relations. Hence, we look for a better social order to be wrought out from our present disorder, for a Social Science to be evolved from our present sciences.

In contemplating this, we have in our theories to propose. We do not believe that the new order of things is to be let down from Heaven ready made. The heavens may breathe upon us and inspire us; but the visible fruits come up from the earth, by a process called growth.

The individual is an everlasting essential entity. Whatever follows, he exists. Society is not a combination of individuals, or individual added to individual, it is relative; the grand ultimate evolved from the whole, in which individuals are encompassed, going to them, rather, a higher action and tone than they could have in an isolated capacity.

The first standard thus suggested, is "each for all, and all for each," as the highest possible social or individual inducement. One's own good is unquestionably in the good of others. This involves a great change in our present customs, equal almost to a entire substitution, yet it cannot be denied that it is a statement of the highest human consciousness of right, and that the very opposite of this is the basis of our present disorder.

We say the individual is indivisible; then so are his or her essential functions, the epistemic and epistemic of which constitutes his man, or her woman; and from this premise, when we assert the perpetual existence of man and woman, we provide for, and proclaim, marriage as pertaining to the very nature of things, and all we can say of man or woman in his or her individual capacity, we say of man and woman in their united conjugal relations. The family is as much an entity in society as the individual. The integrity of the latter depends very largely upon the completeness and soundness of the former, and it is with the noblest and truest individuals that the happiest family conditions exist.

With these considerations, Social Science commences with the simplest adjustments of individual and social relations by practically acknowledging individual propensities of right, equity, justice, economy, etc., etc.

People need not wait long to do this, nor have opportunities. It can be commenced with the individual, and extended by the family, and there stands a momentum that will carry us into the various spheres of society, re-organizing them as it goes. The end need not, cannot be seen from the beginning, nor the manner of procedure with which to commence the elaboration of our most complete sciences, and from it the pioneers, gradually, unconsciously, felt their way, knowing that if they had any fundamental fact, that its logical associations and sequences could be traced; and they never succeeded in finding the tenth correlate until they had found and mastered all preceding ones.

They never succeeded in finding the tenth correlate until they had found and mastered all preceding ones. The coral insect builds as it lives, without future design. The shell-fish equips itself as it grows. By these illustrations we mean that to use what we have, truthfully, without great anxiety as to far off consequences, is at once the most correct and speedy method of procedure.

In society, we have many facts already, and to classify them is to found Social Science; to practice them is to inaugurate it. Commencing with the individual and the Golden Rule, one can proceed in a direct line, and with no entanglements, to the Family, Industry, Production, Distribution, Consumption, Economy, etc.; and if he does not seek to master the whole at once, and accomplish the work thereby, or to solve the third or sixth without reference to the second, he will build for the world's good.

This we say as a preface to what ought to follow inwards and outwards. Whatever may have been the peculiar views entertained by persons heretofore, whether ultra or opposed to reform, there is a common conviction establishing itself that the time has arrived when something was to be done with reference to society; and these simple measures, looking to equity and co-operation, growing out of individual and family relations, present themselves to our mind as most easily attained, and most effectual in result. They constitute a beginning, and the results will be sure to follow.

The Fourth National Convention of Spiritualists.

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

We are looking forward to this annual meeting with anticipations that some real substantial results will be reached, some steps taken by which the national body of Spiritualists, and all Progressive Reformers can unite in an effort to benefit mankind. The last Convention appointed several committees who are to render reports on Education, and a National Lyceum, the Labor Reform Movement, Spiritual Manifestation, etc., etc.; and these, together with the prepared addresses, on subjects of importance, prepared for at Providence last year, certainly cannot fail to render the Cleveland Convention one of unusual interest.

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 Cleveland fully resolved to seek the best interests of society upon the most comprehensive scale possible, and with a decision and energy that will warrant success. As Mr. Fish suggests, let every society send up its whole voice, that it may be heard unmistakably. And we suggest further that it will not be "out of order" for societies who cannot be represented by persons to send their greeting with such funds as can be confidently forwarded to help on the work necessary to be done.

We like the proposition for a more substantial and official report, which, printed and bound in connection with an official statement of previous Conventions would complete our record to date.

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

Reports of Conventions.

This is the season for Conventions and many Grove Meetings, whereat speakers will utter their best thoughts, and Conference seasons will give opportunity for free and pleasant expression of convictions and feelings, which, together with the social exhilaration of the occasion, will endure the exercises 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 sympathize 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 "Pea-porridge 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 or 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 present facts and ideas to announce occasions without incidental details. So, while 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 detailed 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 purposes; 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 meetings, to economize in space, and thereby save us the trouble of printing 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 great many.

Illinois State Convention.

Notice is hereby given that the second annual meeting of the Illinois State Association of Spiritualists, will be held at Galesburg, Illinois, commencing on Friday, August 2d, at one o'clock P. M., and continue until Sunday evening following. Each local society of Spiritualists or other societies is entitled to representation in the following ratio, viz: each society is entitled to two delegates, and one additional delegate for each fraction of fifty over the first fifty members. Galesburg is a fine city, and the friends residing there please designate all delegates who may attend the Convention. We hope to see a full representation from each local organization in the State.

S. S. JONES, Pres., WARREN CHASE, Sec'y, GEORGE HANCOCK, For Pres., MILTON T. PETERS, Sec'y, E. O. SMITH, For Sec'y.

To the Workingmen of the United States.

The National Labor Union, organized in Baltimore by the Labor Congress held in August, 1866, having adjourned to meet in Chicago, at the Wabash Avenue Hotel, on the 3d Monday in August, 1867, it will assemble at the time and place mentioned, and you are hereby invited and requested to be therein represented by delegates, in accordance with the following basis of representation:

Resolved, That every Trades' Union, Workingmen's Union, and Eight Hour League shall be entitled to representatives in this Congress by one Delegate for the first 500 members or less, 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 power existing within themselves, and use it for their protection and advancement. To successfully inaugurate such a movement, it is essential that the representation at Chicago should be national in its character, embracing representatives from all parts of the country and from every branch of industry that can send a Delegate. Do not fail, then, to meet the demands of the occasion, and by gathering in large numbers at the time appointed, give an earnest of the interest felt in this movement by the working classes, and their determination hereafter to assemble and discuss questions affecting their rights and interests, and to institute and carry on such measures as they may deem necessary for their protection and improvement.

J. C. WEALEY, President National Labor Union.

C. W. GIBSON, Secretary.

Personal.

H. B. Storer, the well-known and worthy advocate of Spiritual Reform, has returned to Boston, 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.

Horace Greeley 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.

Parker Pillsbury, in a private note—to the Anti-Slavery Standard—dated Heniker, 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, much-loved 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."

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

Andrew Jackson Davis addressed the New York Society of Spiritualists at the Masonic Hall, Thirteenth street, on the 14th inst. 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 heads" at all? Wonder if they'll employ "Brakemen," according to the old custom? 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?"

Joseph Baker, of Janesville, Wis., will lecture at Ossian, Iowa, 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. Wilkinson, 136 Euston Road, N. W., London, England."

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 Sunday meetings.

Spiritual Meetings.

John Spettigue 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 cordially invited to attend.

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

From J. G. Fish.

A SUGGESTION IN REFERENCE TO THE COMING NATIONAL CONVENTION.

EDITORS SPIRITUAL REPUBLIC: It is a fact not to be denied, that hitherto 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 attend meetings, number of Spiritualists in the vicinity, condition of Lyceum, 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 doings, the meagre newspaper reports—full 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, save the ones referred to. Were any one of us who composed those three Conventions to be asked for their history, the utmost we could do would be to point to the files of the BANNER OF LIGHT and its kindred papers. This, to me, is not treating this matter with the publicity its importance demands. The history of a National Convention of Spiritualists, re-

presenting eight millions of American citizens, and probably more, deserves something more than a mere newspaper record. Minutes, in a good, substantial, attractive form, should be published by the thousand and hundred thousand, and for gratuitous distribution all over the land, that every Spiritualist may have one or more to give to friends, so let the people know what we, as reformers, are doing. 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 Spiritualists appoint one or more of their number to write an annual epistle 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 duly authenticated and officially endorsed, let it go to the Convention as the annual greeting and statement of the society.

This will give our records weight before the community, commend them to the confidence of the people, and tend vastly 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 minutes, 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 society to its proportion of the minutes, to be forwarded to it by the publishing committee. And let this committee be instructed 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 sincerely 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 fourth National Convention may go before the world in a form at once attractive and telling.

Any Spiritualist can pay ten cents for this purpose, and if any society does not wish to cooperate it need not hinder those that do.

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

Hammonton, July, 1867.

NOTE.—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 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 Sunday 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. Fish.

FOURTH NATIONAL CONVENTION.

To the Spiritualists and Progressive Reformers of the World:

At the Third National Convention of Spiritualists, held at Providence, by adjournment from the 21st to the 25th of August, it was

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

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

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

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

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

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

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

In pursuance of the above, the undersigned members of the Executive Committee have decided to call the FOURTH NATIONAL CONVENTION to meet on Tuesday, the 31st day of September, 1867, at Brainard Hall in the city of Cleveland, state of Ohio, at 10 o'clock in the morning, and to continue in session from day to day until Friday the 6th of September. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members" to attend and participate in the business which may come before said Convention.

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

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. Yates'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:

"MY DEAR RICHARD—How beautiful is this morning! how bright the sun shines! how sweetly our birds sing! 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 homœopathic 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 of New Orleans.

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 laze their enterprises, in a season like the present, with the perilous increase of twenty 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 or cosy residences more cheaply, since, at all events, building materials have floated to a better and safer level."

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 relations between Great Britain 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.

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 Mass.

Rev. Robert Laird Collier of the Church of the Messiah, Unitarian, of this city, preached a sermon on the "Sunday Question" a few weeks since, in which, as per report, he advised his hearers to "go on the cars to Cottage Grove Sunday afternoons and evenings." Whereupon the Rev. J. W. Larimore, Presbyterian, finds a passage in the Bible which makes it incumbent upon him, as a Christian, to "warn the community against that which is false." He thinks that were Mr. Collier's sermon headed "parties seeking safe investments for their money would avoid Chicago as they would the vicinity of an ill-natured volcano that breeds earthquakes;" and, avoiding common sense as much as possible, tries to prove by tradition and history that Sunday is a holy institution; closing his discourse with the following exhortation and forbidding: "Let not tamper with Divinity, the Trinity, or Divine institutions, lest the sorrow and ruin that crushed the pride and unbelief of Pharaoh, Nebuchadnezzar, and Belsazzar, be ours. "Lest the curse of Sodom supplant the favor of Jehovah in our midst, and our grand city, youthful yet, become in its maturity like Babylon of old, full of all uncleanness."

Undoubtedly one day of the week can be wisely set apart for rest and recreation, but to claim that Sunday is a "divine institution" in a sense that no other day is, is empty nonsense. In any consideration human use is the standard of judgement by which days are to be disposed of. And often recreation in the country will do an in-door worker much more good than a sermon; especially such a sermon as one is likely to get from an "orthodox" preacher. Give 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 interesting meetings were held at Deerfield, Mich. Mr. A. A. Wheelock, Mrs. Fowler, Mrs. Allen, Mrs. Sweet and others 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 petition from Mrs. Horace Greeley and others for womanhood suffrage.

A Committee has been appointed in the House of Representatives, consisting of Gen. Butler as chairman, Messrs. Shellabarger of Ohio, Ward of New York, Julian of Indiana, and Randall of Pennsylvania, to investigate and report upon the assassination 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 separated 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 year since. There are now eighteen divisions with an aggregate 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 dignity with which the juvenile officers discharge their duties."

This is the right sort of effort and just such work as Spiritualists need to do. Not only in Washington, among colored 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 benefited by a little effort in their behalf. Profanity, vulgarity and filthy habits meet us on all hands; and what Spiritualist does not know that,

"All these must first be trampled down
Beneath our feet, ere we can gain,
In the bright fields of fair 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 Philadelphia & 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 active 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 ocean."

Reported for The Spiritual Republic.

Second Annual Meeting of the Wisconsin State Spiritualists' 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, Milwaukee.

Meeting adjourned to 1 1/2 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 to, viz:

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. Doty.

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 subject of ordination. 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 manner 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 worshippers.

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 Spiritualists.

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 rostrum; 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 radical and fanatics. We can't all think alike, but should each have charity for the other, and not be so afraid for the cause. If what I or any one else can say or do will hurt 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 them.

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 Spiritualism, they may be necessary, like the thorns of the rose, to protect the beautiful flower of truth from the rude grasp 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 open 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'll not have cause to complain of your sons seeking society in streets and saloons, and your daughters squandering their time in all the frivolities of fashionable life. Every child 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 us with the fact that she is a woman with a mother's loving heart, a philanthropist's broad soul, and a practical woman's ready hand.

A Mrs. Kenworthy, of Beloit, was entranced and described some spirits present which, we were subsequently informed, 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. Doty, 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 to conference, which was opened with a song, with guitar accompaniment, by Miss Lucy Morgan, of Whitewater. Mr. A. J. Fishback interested the meeting with some bold and stirring remarks upon Spiritualism, declaring that he was in favor of it, no matter how it comes, whether honorable or dishonorable; for God and the angels are with us, tho' who can be against us.

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

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

Mrs. Miles spoke upon the strength of soul that opposition develops; that we don't know what we are until we are opposed. L. T. Whittier stated her purposed work to be that of organizing Progressive Lyceums, and offered her services in this direction to any who might desire instruction. A. B. Severance thought these schools of much more importance than lectures, as our early impressions are more lasting than subsequent ones.

Mrs. Mary Severance said children need love and sympathy—not only little children, but those of larger growth. Every human soul needed to feel that it was loved and appreciated by some other soul; this made men and women truly such. We have had beautiful theories for years now let us begin to practice and see whether they are worthy an acceptance. Every person has a right to live to the normal demands of his being; and if this brings a 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 upon the uses of the science of psychometry, as advocated and practiced by Mr. and Mrs. Severance and others, in discerning and determining the ante-natal conditions and influences controlling individuals, and the proper means whereby such influences might be made the saviors of future generations. He then read a beautiful poem full of love and sentiment, entitled "Babie Bell," after which M. Morgan sang, and the conference closed to meet at 1 1/2 P. M.

AFTERNOON SESSION.

The Convention re-assembled, and Dr. Brown, Chairman of Committee on resolutions, submitted the following, which were accepted, discussed by the various speakers, and unanimously adopted:

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

Mr. Loveland said if there is anything in Spiritualism, mediumship; if anything unbelief and imposition.

for the protection of true science as for the exposure of...

Resolved, That the best of spiritual existence and com-

Resolved, That the exercise of the people of Wisconsin...

Resolved, That we favor a reduction in the hours of physi-

Resolved, That the present fashionable style of dress for

Resolved, That it is the duty of every individual who has

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SPEAKERS' REGISTER.

- Speakers for whom addresses are solicited to act as agents for the...

PUBLIC REGISTER.

- We insert in this department the names of those whose address is an...

NOTICES OF MEETINGS.

- New York.—The Society of Progressive Spiritualists has moved...

Grave Meeting

The Spiritualists of Boone Co., Ill., and vicinity, will hold...

Illinois State Fair

The Illinois State Fair is to be held at Quincy, September...

BUSINESS NOTICES.

- PREPARED MILK COOLER.—A new and valuable invention of the...

QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 7 P. M., for conference and address. Hall No. 130 Main street, third floor.

ST. LOUIS, MO.—Regular meetings of the "Harmonical Society" morning and evening in the "F" Church.

CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at the same place at 12:30 P. M.

CINCINNATI.—The Spiritualists of Cincinnati, hold regular meetings on Sundays, at 4 o'clock, at the corner of Sixth and Vine streets, at 11 A. M. and 7 1/2 P. M.

THE CHILDREN'S PROGRESSIVE LYCEUM, meets in the same hall, every Sunday at 9 1/2 A. M. Same time.

FORT LAUDERDALE, FLA.—Regular meetings at Moore's Hall, corner of Main and Fourth sts., at 10:30 A. M., and 7 o'clock P. M.

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THE CHILDREN'S PROGRESSIVE LYCEUM meets in the same Hall every Sunday afternoon, at 2 1/2 o'clock.

LOWELL.—Spiritualists hold meetings in Low Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall on Superior street, at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 11 A. M.

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Speakers wishing to make engagements to lecture in Ebbitt Hall should address E. R. Smith, Secretary, Box 3875, New York.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 1/2 A. M. every Sunday.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dolworth's Hall, 86th Street.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wayboust street, Sunday afternoons at 3 and evenings at 7 1/2 o'clock. Progressive Lyceum meets every Sunday forenoon, at 10 1/2 o'clock.

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SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall at the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, Phoenix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

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