

# THE SPIRITUAL REPUBLIC.

\$3.00 A YEAR IN ADVANCE.

DEVOTED TO RADICAL REFORM.

[SINGLE COPIES SEVEN CENTS.]

PUBLISHED BY  
CENTRAL PUBLISHING HOUSE.

CHICAGO, AUGUST 31, 1867.

VOL. II.—NO. 8.

## ORIGINAL ESSAYS

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

### DEEDS, NOT WORDS.

"Why call ye me Lord, Lord, and do not the things which I say?"

Not forever on thy knees,  
Would Jehovah have thee found;  
There are burdens thou canst ease;  
There are griefs Jehovah sees;  
Look around.

Work is prayer, if done for God,  
Prayer which God delighted hears.  
See beside yon upturned sod,  
One bowed 'neath affliction's rod;  
Dry her tears.

Not long prayers, but earnest zeal;  
This is what is wanted more,  
Put thy shoulder to the wheel,  
Bread unto the famished deal  
From thy store.

Not high sounding words of praise  
Does God want, 'neath some grand dome;  
But that thou the fallen raise;  
Bring the poor from life's highways  
To thy home.

Worship God by doing good,  
Works, not words, kind acts, not creeds;  
He who loves God as he should,  
Makes his heart's love understood  
By kind deeds.

Deeds are powerful, mere words weak,  
Batt'ring at high Heaven's door.  
Let thy love by actions speak;  
Wipe the tear from sorrows cheek;  
Clothe the poor.

Be it thine, life's cares to smother,  
And to brighten eyes now dim,  
Kind deeds done to one another  
God accepts as done my brother,  
Unto him.

For The Spiritual Republic.

### "The Reconciliation" of Science and Religion.

BY S. J. FINNEY.

After what has been said in my previous articles on the "Relativity of all knowledge," what follows will be readily understood by the ordinary reader. I now proceed to examine Mr. Spencer's article on the "The Reconciliation" of Science and Religion. Let it be remembered here, that Mr. Spencer's "absolute" and "Non Relative" are not in any manner to be confounded with the true Idea of God, Substance, or Infinite Being. He, in his chapters on "Ultimate Religious Ideas," and "Ultimate Scientific Ideas" and "The Relativity of all Knowledge," has been trying to show that, "though the absolute cannot in any manner or degree be known, in the strict sense of knowing, yet we find that its positive existence is a necessary datum of consciousness (mark the self-contradiction here;) that so long as consciousness continues, we cannot for an instant rid it of this datum; and that thus the belief (?) which this datum constitutes, has a higher warrant than any other whatever." (1st Princ. p. 98).

He proceeds: "Common sense asserts the existence of a reality; Objective Science proves that this reality cannot be what we think it; Subjective Science shows why we cannot think of it as it is, and yet are compelled to think of it as existing; and in this assertion of a Reality utterly inscrutable in nature, religion finds an assertion essentially coinciding with her own." \* \* \* In this consciousness (?) of an Incomprehensible Power, we have just that consciousness on which religion dwells. And so we arrive at the point where religion and science coalesce." (99 p.)

Once more, "Thus the consciousness of an Inscrutable Power manifested to us (?) through all phenomena, has been growing ever clearer; and must eventually be freed from its imperfections. The certainty that on the one hand such a power exists, while on the other hand its nature transcends intuition, and is beyond imagination, is the certainty toward which intelligence has from the first been progressing."

And let it be known that Mr. Spencer further asserts that none of the qualities, attributes or characteristics of this "Inscrutable Power" can be known. He asserts as much in the foregoing propositions. But in what follows thereafter he expressly denies to us any right or power to ascribe any attributes to "Incomprehensible power." He says: "And may we not therefore rightly refrain from ascribing to it, any attributes whatever?" (1st Princ. p. 109).

From the foregoing quotations it is perfectly clear; 1st. That Mr. Spencer confounds knowledge with belief. "The one ineradicable element in consciousness is the 'belief' in the existence, though not in the character or 'nature' of an 'Inscrutable Power'—an unknowable power—an 'utterly unknowable power.'" Can all ideas be more completely confused? This "belief" of Mr. Spencer's is not by him regarded as an intuition—as a direct perception of the "reality" by the soul or inner sense, but is reduced to the shallow dimensions and uncertain character of a "belief." He attempts to save to us the Idea of Infinite Power, but saves it on the very questionable authority of "belief." Are we to be told, in one breath, that the only authority for our consciousness of the absolute is a "belief," and not in the least degree entitled to any characteristic of knowledge; and yet in the next moment be told that this "belief," is "the deepest and widest of all truth?" (See 1st Princ. p. 99.) Is a "belief" then susceptible of being defined as "the deepest [and widest] of all truths?" Can

any uncertainty or dimness attach to the "deepest and widest of all truths?" What then is "belief" and what is knowledge? "Belief" according to Webster "is opposed to knowledge and science," is only a "persuasion," or qualified or partial "assent of the mind to the truth of any declaration, proposition, or alleged fact, on the ground of evidence, 'distinct from personal knowledge.'" Now in the name of that much outraged "common sense," let me ask is the "deepest and widest of all possible truths" to be taken on the second hand authority of "belief"? Any proposition, or alleged fact, which we may believe may be either true or false to us until we become possessed of personal and certain knowledge regarding it; and then when we know whether it is true or false, we no longer have any "belief" about it. The conviction is irresistible that when Mr. Spencer calls the "consciousness" of the "reality underlying all appearances" a "belief" he misuses language, and insults intelligence itself. And then to call "belief" an ineradicable element of "consciousness"—of pure cognition is to add absurdity and the grotesque to the whole argument. It seems to me like an outrageous and blameworthy misuse of language. In order to destroy all possible knowledge of God and nature, he applies to the most certain, inevitable, ineradicable, "deepest and widest" element of our pure intelligence—"consciousness" itself, a term used to denote the most indefinite, vague, uncertain, shallow and second-hand element of all thought. Are men serious when they treat consciousness, religion and science in this way? If they are may the heavens pity their blindness and narrowness. And if, to conclude this point, the "deepest and widest of all truths" is a guess, chance, may-be sort of an affair, what are all the other "truths" but shallower and narrower "beliefs?"

And what is our astonishment, when we discover that this celebrated Philosopher, proposes to reconcile Religion and Science on this "belief" in the reality of an "Unknowable Power." He attempts to show us that science cannot find "cause;" that "religion" cannot find God; and then that on this double "Inscrutability" science and religion are to be united—"Reconciled."

Behold the anomalies in the sentence "Common sense asserts the existence of a reality; Objective Science proves that the reality cannot be what we think it; Subjective Science shows why we cannot think of it as it is; and yet we are compelled to think of it as existing; and in this assertion of a Reality utterly inscrutable in nature, religion finds an assertion essentially coinciding with her own."

Is it possible for "common sense" to "assert an utterly inscrutable reality?" And if it do, what is its assertion good for? Can common sense rightly assert the existence of something, which is utterly unknowable to any and all sense? It can no more assert the existence than the "nature" and character of that which cannot be known at all. If that "reality" be utterly "inscrutable," it is "utterly" unknowable, and so is no "reality" at all, but zero defined as entity. Mr. Spencer gives "common sense" as the authority for the existence of that which he continually, and in all convenient forms of language, asserts cannot be known at all. Can self-stultification go farther? And yet he reasons, predicates, infers and defines, as if the truth of the existence of an utterly unknowable reality could not be called in question. Will it be said that though "common sense" can rightfully give us the truth of the existence, it cannot be allowed to give us any knowledge of the nature of that inscrutable power? I reply: On what ground can the "existence" of that which is utterly incognizable be affirmed? And suppose it is affirmed thus on no ground at all, and with no authoritatively but "belief," cannot the same "common sense" as authoritatively assert the nature and character of that same power? If we are thus "compelled" to take "the deepest and widest of all truths," on the authority of mere "belief," are we not on the same ground justified in "ascribing attributes" to that "power?" And will not this ascription of attributes to that "power" be just as certain, as definite and inevitable, as the assertion of its "existence?"

Nor is this all. In the very terms, "reality," "power" "existence," "absolute," "Infinite being," are implied and involved qualities and attributes. What, indeed, is "power" itself but quality? And, if there be a "reality" underlying all appearances; that reality must be really something that is; must be really this or that. If it be "power" and "reality," it is real "power;" that is, it possesses qualities and attributes. If it really is, it is actually something essential. Thus much is implied in the very terms used to define its "existence." We can define no existence *per se*, but by the ascription of qualities; and, if the "Infinite" exist at all, it embraces necessarily, and by the very term which asserts its being, all the aboriginal attributes and qualities of all things. An "Infinite" destitute of all qualities, is a contradiction in terms—an impossibility. The Idea, "Infinite Existence," embodies all essential things conceivable. If, therefore, "common sense" asserts its existence, it asserts its all-embracing capacity; and this is asserting some knowledge of its nature.

But how strange it is that Mr. Spencer, after thinking away all attributes, all qualities and all character from the "Infinite power" should attempt to unite science and religion on this negation. On a pure, absolute, universal negation, he proposes to marry two terms of thought, whose objective aim is out of all reach of human cognition! Can science and religion be thus made at-one, on the common ground that neither knows, or can ever hope to know, anything about the character of that "Infinite" which both seek? What should we say of two men, who, starting out in pursuit of an "utterly" unattainable object, and quarreling by the way, should, after having it proved to them that their effort was "utterly" futile, say "Oh! very well, we will cease quarreling about that which we now know can never be found; but then, we will keep up

the search forever!" If the object which religion contemplates, viz.: God, the infinite power and life and beauty, is "utterly" inscrutable to us, why keep up the worship? If the character or "nature" of the real reality cannot be known, how can rational creatures be justified in its worship? In no way whatever. Is it "inscrutability" alone, that we are called upon to adore? If the nature of the "absolute" be not given in that same "common sense," which asserts its existence as intrinsically worshipful and divine, then why does this same "sense" urge us on to its worship? Can "common sense" lay upon us responsibilities for the worship of that which is not in itself essentially worshipful? When it does, it ceases to be "common sense" and becomes uncommon-nonsense. The very tendency to worship in us, is the revelation in us—in our "ever present sense of real existence," of the intrinsic divinity and supreme excellence of the "infinite nature." And if the nature of the "Infinite" be not given in our inevitable "consciousness" of its "existence," we can never know but it is infinite evil, and so there is at once, on Mr. Spencer's ground, an end of all religion. If to us the nature of "power" be "unknowable," it is unworshipful; for it may be, for aught we can know, devilish and not divine, evil and not good, ugly and not all-beautiful, corrupt and not holy, savage and not beneficent, darkness and not light. And, is it then into this gulf of stark, blank blackness of fathomless "infinite" obscurity that the smile of human hope, faith, reverence and sweet, firm-hearted trust, the warm devotion and sublime self-abnegation for other's good, are to be poured; while no answering response, no solid beam of divine light can cleave its terrible deeps to pour on our waiting hearts the blessings of conscious security and spiritual rest? And are we thus to stand in vain on tiptoe forever, on the verge of this awful abyss, and yearn for divine knowledge and the power for heroic lives which comes thereof? Are we to ransack "nature" in vain for exhibitions of the character of its infinite cause, so that we may build up a divine character in ourselves which shall reflect the purity, the holiness, the justice and the moral beauty of the Supreme Spirit? Are nations to find nowhere in the infinite deeps of space, among the celestial Republics of heaven, the ensemble of the one eternal and divine government of God? Is this eternal negation to be thus planted across our pathway to the millennium of the world? Deep and sad-hearted effort and faith. Believe it not. Since man is the child of God, the divine features will, and do, display themselves in his face, and the divine laws embosom themselves in human hearts.

And why, it may be asked, is not the character and nature of the "Infinite Power," as accessible as its existence? The idea of its "being" is inevitable within us—present every instant of time—cannot be pushed out of us, is implied in all thought, is "an ever-present sense of real existence." What then is it but an intuition—a direct perception by the soul of the "absolute" existence. Mr. S's "belief" is a hypocrisy in Philosophy, an attempt "to obscure, in the borrowed guise of the shallowest element of all consciousness, the deepest and most sacred intuition thereof. And since Mr. Spencer himself gives it all the strength and authority of the profoundest Intuition, why not let it have the dress, and bearing, and dignity in letters, which he thus evidently gives it in his mind, though perhaps half-unconsciously? And this done, the character of Mr. S's Philosophy would become sublime. Now it hobbles, a fettered god, half-clothed in borrowed rags of a subjective atheism and an objective Idealism, who, while shuffling here in this middle world of thought, confined in an ontological and scientific vacuum, and unable to penetrate into either world, yet displays now and then, as its naturally noble countenance uplifts towards heaven an uneasy and restless suspicion, that this Vast Obscure is neither its native nor its only empire. How men deceive themselves with words: giving to the term "belief" that which expresses the widest of all human convictions, the authority, tenacity and certainty of the purest element of all possible knowledge—intuition. The whole scheme of thought becomes anomalous and self destructive. And Sir Wm. Hamilton—more open to the idea of the real character of this primordial element of consciousness—though anxious to push it out of our native capacity, yet brings it back to us under the term and idea of a direct and supernatural "Revelation."

(Concluded next week.)

For The Spiritual Republic.

### Inspiration from a Unitarian Standpoint.

BY W. B. BILLINGS.

A late number of the *Liberal Christian* contained a vigorous and pungent criticism of a "Review of Noye's *Hebrew Prophets*," by Dr. S. G. Bulfinch of Boston, one of the large conservative divines of the Unitarian denomination.

This criticism is in the form of an editorial from the pen of the editor, Rev. W. T. Clark, and sets forth with great ability and deep earnestness, the "Radical" view of this most interesting question, an intelligent and candid discussion of which, cannot fail to be interesting and profitable to the readers of THE SPIRITUAL REPUBLIC.

Dr. Bulfinch, as would naturally be expected, takes the old beaten track traveled by his "illustrious predecessors" for many centuries before him, and of course has nothing new to say on the subject. The general purport and animus of this review is well indicated in the criticism alluded to.

"Dr. Bulfinch favors us with a number of opinions on different subjects without giving the reasons for them, forgetting that 'we believe' is out of place in a review, unless sustained by at least a show of argument. Among these we believe is the opinion that the prophets were inspired in a different manner from any other writers."

"The distinction between degree and kind of inspiration is so patent as a form of thought, and so convenient withal

to piece out inadequate conceptions, that it oftentimes gets pressed into service as a substitute for definite ideas."

Mr. Clark closes his excellent criticism with this frank avowal which is a complete recognition of the truth of the Spiritual Philosophy when taken without any qualification.

"And we need to feel that the self-spirit which broke forth in sobbing penitence and exulting praise from the harp-heart of David, and dropped in the immortal Lamentations from sorrow-stricken Jeremiah, and leaped in lightning flashes from the electric mind of Isaiah, and made the face of Christ to out-shine the sun, will quicken our hearts as well, will we but open them to the divine inflow."

Dr. Bulfinch cannot remain passive while such heresies are being set forth through the acknowledged organ of his cherished denomination, and therefore hastens to the rescue in a somewhat lengthy, weak defence. A few extracts will suffice:

"But the world has thought, and still thinks, that Jesus Christ and the apostles and prophets possessed an inspiration entirely different from this, and superior to it; an inspiration enabling them in some instances to foretell future events, and in others, authoritatively to communicate religious truth."

"Inspiration, we are told, is only of one kind. Homer was inspired, and Dante, and Milton, and Shakespeare. The impetuous orator is inspired to defend the cause of his country. Columbus was inspired with a great idea, and its result was the discovery of America. Why should we make a distinction, it is asked, between the inspiration of men like these, and that of the Hebrew prophets, or the founder of the Christian faith? Their great thoughts, and the power with which they enforce them, were alike from God. There cannot be two kinds of inspiration."

"Is it claimed that genius implies inspiration? Is it maintained that where a writer soars beyond the common crowd, or a great discoverer gives blessings to mankind, he is inspired in the same sense of the word with Isaiah and with Christ? Then, of course, all religions are upon a level, as to the divine commission of their founders. No one can question the greatness of Mohammed, in devising a religious system which has retained its place for twelve hundred years as the rival of Christianity, in conquering opposition and incorporating even his opponents among his followers. Mohammed then was inspired, as truly and with the same kind of inspiration as Jesus Christ."

"Again, if the poet is admitted to be inspired, who shall limit the honor to any one class of poets? If Homer had the divine affluat, enabling him to sing of battles, did not Anacreon have the same, by which he sung so exquisitely of love and wine? If Byron was inspired when he wrote *Childe Harold*, had he lost the sacred fire when he wrote *Don Juan*?"

"And if ingenuity in one line argues inspiration, why not ingenuity in another? It has often been remarked of some criminal, that if he had shown in some honest employment but a portion of that ability which he used in injuring his fellow-beings he would have been a successful and happy man. Was he then inspired in his ingenious villainy? Is, then, the cunning workman, who contrives a key to pick the lock of a bank vault, inspired in the same manner as the Savior of mankind?"

"I do not question the influence of the Holy Spirit upon the heart of man. That influence, Christ has taught us, comes in answer to prayer. Nor would I presume to limit the divine power and goodness by asserting that it can come only thus. But that the gift of the Holy Spirit is one and the same with that of mechanical skill—that the prophet and the fanatic, the pure reformer and the lascivious poet, the wily trickster and the holy Jesus, are all prompted and sustained by the same kind of inspiration, is a doctrine which the Christian church is not yet ready to receive."

Mr. Clark is not as satisfactory in replying to Dr. Bulfinch, as in his first criticism, but the falacy and speciousness of the above is ably set forth in the following rejoinder:

"The difference between Isaiah and Homer is chiefly one of faculty, of character; and no amount, no kind of inspiration would have enabled the one to do the other's work. It seems to us that Dr. Bulfinch, for whom we have the highest respect, has misapprehended our position while he fails to bring forward a single argument in support of his own; unless the fact that 'the world has thought and still thinks' as he does is an argument. Ridicule is a pretty plaything, and a powerful weapon when skillfully used. Surely, Dr. Bulfinch was not in earnest when he penned his remarkable questions. Anacreon's effusions show no evidence of inspiration. Don Juan was the product of spirituous rather than spiritual influence, and almost every sentence in it is drenched in the fumes of the wine-cup. If the burglar and villain are inspired it is not from above that the evil influence comes. And though Mohammed may have been inspired at some moment of his wonderful career, it does not follow from this that his delusions were divine, that his fanaticism was from God, nor that his religion is equally as true and authoritative as Christianity. Inspiration is something more than great endowments, or even genius; it is the quickening of faculty, the heightening of function, by some, to us, mysterious influence, supposed to be the spirit of God. Because this influence is of one kind, differing only in degree, it does not abolish those great primal distinctions of character which remove Christ from Byron by the distance of a world, nor lift the silly, sickening superstitions of the Shasters to the sublime moral elevation of the *Soma* on the Mount. To distinguish between things that differ is as important as to combine things that are essentially alike."

How admirably does the above discussion show the *late necessity* of an acceptance of the sublime truth of Spiritual Philosophy to enable us to understand what *is* inspiration? Mr. Clark no doubt gives us the "Radical" when he sums up what inspiration is by saying: "It is

quicken of faculty, the enlightening of function by some to be the spirit of God." How long O, Radicals, will you cling to the "mysteries" of the dead past, while the good Father through the angels and his instruments is knocking at the door of your hearts, and offering you the key of knowledge, by which if ye will, ye can enter in and know even of yourselves whom ye speak? Then it will be clear as the sun at noon-day, how it is that the "manner" of inspiration of the "enormous" workman, the poet, the statesman, the philosopher and the "king" of inspiration of each of them differs as much and as widely, as do the results which flow from, and are produced by it. The Spiritual Philosophy in simply a common sense religion, sustained by innumerable facts which appeal to the most limited intelligence. No other philosophy or system of religion so completely solves all theological problems and crushes to an impalpable powder all dogmas and creeds; and no class of men know this better than the "Radicals." How much longer will they halt by the way and allow "I tell" to wall upon "I would?" Clothed in the armor of Spiritual Philosophy, they can be sure there will never be any need of seeking refuge under a breastwork of the "mysterious," as Mr. Clark has done in his skirmish with Dr. Bullfinch.

"Trust no future how ere pleasant  
Let the dead past bury its dead  
Aid not in the living present  
Heart within, and God our head."

**Astonishing Progress of "Spiritualism."**

THOMAS K. HAZARD.

The Appletons have issued "Christianity and its conflicts, ancient and modern" by G. E. Marcy.—Among those in the United States who deny the Divinity of a personal Christ he puts down the "Spiritualists" whose number he estimates at six millions three hundred and thirty-three thousand.

Last Spring a convocation of the Roman Catholic Bishops and Archbishops of this country was held at Baltimore with the design, among other objects, of considering the religious condition of the people. Each bishop brought the statistics of his own diocese, which showed when they were all footed up a total of over ten millions of Spiritualists with fifty thousand mediums, whilst all the Romanists and Protestants of all creeds and sects combined footed up a total of less than nine millions with forty-five thousand priests and ministers. These are not the estimates of the Spiritualists themselves, but rather of their opponents, and it is not therefore probable that the figures have been purposely exaggerated.

In a letter from Judge Edmonds, of New York, to the *Spiritual Magazine* of London, under date of May 4th, 1867, in speaking of the number of Spiritualists then in the United States, he says, "It is true that I did estimate the number in 1866 at between five and six millions; but I am now satisfied that I was mistaken, and am persuaded that the number is twice as large as my estimate."

The advent (or rather revival) of "Modern Spiritualism" commenced in the year 1848, with what is known as the "Rochester knockings," less than twenty years ago. From its beginning it has been misrepresented, falsified and ridiculed by nine-tenths of the public press, opposed or ignored by all the church organizations of the day—and held to be too contemptible to attract the notice of scientific bodies or universities of learning, whilst an acceptance of its doctrines has subjected its recipients in a great measure to the deprivation of the honors, emoluments, and enjoyments of official, professional and social life. For the diffusion among the people of its truths or errors, whichever they may be, it has relied on no organized effort nor has it received any secular or pecuniary aid. The missionaries have in large part been unlearned women taken almost altogether from the humbler walks of life, not one of whom has ever entered a theological Seminary or School of Divinity, but have almost invariably, before beginning their mission, been subjected to the most trying mental suffering as well as personal privation, persecution and mortification. After being thus prepared in the furnace of affliction, these mediums have gone forth to a scoffing world, literally without "scrip, or gold, or silver in their purses or change of garments or shoes," and claiming to possess no other power than that which alike attended the woman of Endor in her Divining and Peter in his healing, which they hold both to have been from the same source—and which was (whether manifested through the apostle or the witch) alike hated and persecuted by the priests and pharisees of the day.

And what has been the result? why in less than twenty years, by the admission of opponents and contemners, from six to ten millions of persons in these United States alone have been converted to a knowledge and consequent belief in Spiritualism, including in their number hundreds of the most accomplished and talented minds in the nation. Nor have the labors of these despised little ones been confined to one country, but they have passed over, and by the foolishness of their preaching have converted millions, beyond the sea, including several crowned heads and thousands of the most eminent men and women of Europe. Nor has the mighty wave of spirit influx that commenced in so small a ripple, yet stayed its progress, but is passing onward with increasing power and volume—threatening in its progress to sweep away the church organizations, most or all of whose creeds have already been sensibly modified by the presence of the newly revealed truths of Spiritualism.

If the whole thing is but a gigantic delusion as some divines hold, or if it is really a device of the devil to overwhelm the christian religion as others assert, is it not time in the face of the facts that those who profess to watch over and minister to the spiritual needs of the people were up and doing? Should not their voices resound continually in every pulpit, at the street corners, in the market places and on the hill top, warning the people against the fell heresy of "Modern Spiritualism." In the great day of account do those who claim to be the spiritual watchmen and guardians of the people think they can shirk their responsibility to God and the souls lost through their neglect, by charging the great falling away to the account of an already overcharged and overlaid devil? This was not the course pursued by that Jesus whose ministers they profess par excellence to be, nor of his apostles. They labored faithfully for the conversion and enlightenment of all sinners, even of those who were possessed of many devils. Why then should not his priests and apostles in this day labor

for the extrication and salvation of the millions of sinners who have unwarily been entrapped by him who goeth about like a roaring lion to destroy in the guise of spirit mediums. Let the clergy then of all the churches gird up their loins as the divines and clergy did in the days of Jesus, and go forth in faith, without scrip, to every nook and corner of the land from Maine to California, and from Oregon to Florida, wherever these spirit mediums are penetrating, and in His name or power which alone giveth victory, contend with them valiantly for the truth until it gives to one side or the other the victory. Happily then, here and there an honest but miseducated and prejudiced Saul of Tarsus may discover in the newly arisen light from Heaven that shines around him, the very same spirit speaking with the organs of the despised spirit medium which taught through Jesus of Nazareth as never man taught, and continues to do so at this present day through the mouths of its despised disciples.

Vaucluse, Aug. 4th, 1867.

For The Spiritual Republic.

**MY NEIGHBOR AND I**

BY F. H. HOWARD.

I have two wives—one angel; and one, woman;  
Each mother of an angel—happy me!  
I have four daughters, two of whom are human,  
And two are angels, whom we do not see;  
Ah me! though poor in every worldly sense,  
Yet who so rich as I?  
Who will compare the stores we take not hence  
To my stores in the sky?

I am a sire of angels—glorious lot!  
A sire of angels, each one earthly born,  
Call not my neighbor blest, that he is not,  
For I must pity him for all his scorn;  
He drives fine bays, I harness happy thoughts;  
He mocks my degradation;  
And with the minds with whom I love to talk  
He holds no conversation.

I have my dreams, which are not dreams at all;  
My neighbor dreams from over laden sleep;  
Each night upon me happy angels call,  
Each night above him sorrowing angels weep;  
My neighbor shuts his doors upon immortals—  
He thinks me meanly born;  
So keeps his soul within his house's portals,  
And battens it with scorn.

I'm poorly clothed—rags are not everlasting;  
Fed poorly—venison is not for souls;  
Yet I am feasting and my neighbor fasting—  
Clad richly, while he needseth mending holes;  
None ask my wealth, and his he never offers;  
His, men would not decline;  
He keeps his wealth within his silent coffers,  
Whilst here I scatter mine.

My neighbor hath his children seldom near him;  
Yet he maintains them—they were duly born;  
Each will inherit, as they love and fear him,  
His money surely and perhaps his scorn;  
My little girls are daily much delighted  
To meet him on the street;  
But they look slantly, as if half-affrighted,  
And scarcely know they meet.

His children are to him his children merely—  
My little girls are my eternal friends;  
I knit mine to me every day more nearly,  
He educates his—doth that make amends?  
He hath no time for tending those so dear,  
I none for tending gold;  
And thus we go along from year to year,  
And both are growing old.

Ah! would that I, thus careless of his scorn,  
Could teach my neighbor that which is true wealth;  
That all our souls are to abundance born,  
Yet have, like bodies, need of strength and health;  
That God hath given us houses, which will last,  
To be stored every day—  
While he hath locked his empty mansion fast  
And thrown the key away.

Truly I love my neighbor past expressing,  
And would be happier did he love me too;  
There is no love that hath not Heaven's blessing—  
It were a happiness for him to do;  
But how can I, my neighbor's stern replies  
And foolish scorn repell?  
Till death shall open, and not close, his eyes  
I can but wish him well.

For The Spiritual Republic.

**A Word to Spiritualists.**

Upon conversing with some calling themselves Spiritualists, I have, from time to time, been astonished an saddened to note the strange views they entertain regarding certain subjects, especially the all important subject of reform. "THE SPIRITUAL REPUBLIC," this class of persons say, "will have to go down ere long. It will not take among us Spiritualists. It is too dry; and where we look to find Spiritualism, we see only speechifying or reform, etc." Now it is but a little while since my vision became so intensified as to perceive the glorious light streaming from the heavenly spheres, and struggling to penetrate and disperse the mists enveloping this world in a triple veil of ignorance, crime and pain. It is but a little while, I say, but many things have been revealed to me in that time, and among them I have seen the grand staircase leading up into the blessed supernal regions; and on its lowest step was written in golden letters the words, "Reform thyself." It was shown to me that none might pass to the next higher step but by the aid of the first. Spiritualists, you cannot ignore it. The voices of the true angels are proclaiming everywhere the need of reform. Can you rest satisfied and inactive upon the belief that the spirit is destined to immortality and association with kindred spirits after the mortal covering has been laid aside? This truth being granted, how will your condition be bettered if the affinities of your minds do not elevate you to the sphere of purity, love and wisdom? For, surely, united imperfections cannot assist individual imperfection to discover that eagerly sought for goal of all life—happiness. Perfection can only lead us to that holy of holies, that inner sanctuary of Deity, and the sooner we make her our guide-star the sooner we shall arrive there. First let us reform ourselves, then strive for the reformation of others; and in order to accomplish the latter we must send out, encourage, and support earnest, progressive journals, to speak for us, and spread the instructions and admonitions handed down to us from higher and wiser spheres. When

Spiritualism refuses to recognize reform as the better half of her being, then I for one will cry, away with Spiritualism! She is unworthy to occupy the lowest place in a noble, truth loving soul. She has been weighed in the balance and found wanting. In sincerely I pray that such a fate may never be hers. Nor will it if her adherents but do their duty.

E. S. L.

**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."

For the Spiritual Republic.

**Dress Reform.**

BY MARY H. YORK, M. D.

To Mrs. Senior.

DEAR MADAM:—In a recent article of yours, in the *REPUBLIC*, I noticed this sentiment: "Those who wear the American Costume, or Reform Dress, for Woman, appear unwomanly." By the remainder of your article, I would judge you to be a true-hearted Reformer. On this account, I wish to appeal to you to consider well this subject, and, possibly, you may come to other conclusions. I once held the same view that you cherish, and held it in sincerity, as I believe you do; therefore, I want to present to you some of the considerations that induced the change in my mind. Those thoughts that were strengthened into convictions, leading me to acknowledge that the dress which is best fitted for the free exercise of all of woman's powers, is not, and cannot, in the nature of the case be unwomanly.

I found that in whatever sphere of life I labored, my relations to dress had to be considered first, and then I might address myself to my work. If I was teaching, and had to use the blackboard, or pass between rows of desks strewn over with slates, pencils, books and ink, I had constantly to think of my dress. It was inconvenient. I could not pass readily from one place to another, and when passing, was liable to displace articles, or to ruin my clothing by contact with chalk or ink. If myself or the women about me were performing domestic duties, we had to manage our dress in almost every move we made, especially when occupying small apartments. Were we cooking, we must be constantly watching our dress to avoid accidents by fire, or by dragging out of place the utensils around us. If ministering to the sick, our dress must be thought of, even when we wanted to give our attention exclusively to the invalid. So, wherever I went, I found myself and sisters resting under this great disability—compelled to divide our attention between the care of our dress and the performance of our duty. And I asked myself, Is this right? Can we possibly perform our life-work fully and completely, while wearing such a garb as is commonly used by women? Can we justify ourselves in so doing? Would our brother man submit to wear a costume that would thus seriously impair his usefulness? Can I with a clear conscience continue to wear a dress that seriously unfits me for life's duties, and utter no protest? Does not the woman within me cry out against this habit of clothing my body so that I cannot have the free use of all my physical powers? It cannot be that the long, flowing robes and voluminous dress of the present day are essentially feminine. If they are not suited to a thorough, untrammelled performance of every duty in life, they are not suited to woman; and that dress which gives perfect freedom to woman, and thorough protection to her person, cannot be unwomanly; my prejudices or pre-conceptions are in the way, and they must give place to enlightened conscience and judgment.

Again, I attended public meetings at churches, in lecture-rooms, in music-halls, at the theatre or opera, and almost all of these places had to be reached by ascending stairways. I found hundreds and thousands of respectable, modest, virtuous women whose hearts were pure as my own, revealing their underclothing and their ill-clad limbs to the low and vulgar gathered to witness such sights, as well as to the pure-minded of their own and the other sex who were unwilling spectators of the same. And I thought, must it be so? Must we, who are pure in heart, furnish food for these foul, unclean imaginations, and, in spite of this, call our dress suitable for woman, and regard a modest, protective garb as unwomanly?

And again, I studied the laws of life, and became acquainted with the different states of the body in health and disease. I learned these facts: that disordered circulation underlies all disease; that the number of feeble, diseased women is greater than of men, and that one potent reason of the same, is that woman's ordinary dress is directly provocative of unbalanced circulation. It is impossible for a woman to have a healthy, even distribution of blood throughout the body, while wearing a style of dress that enfolds the neck and arms with one or two thicknesses of clothing, the chest with three or four, the abdomen and lower part of the back with eight, ten or twelve, (according to the number of folds or plaits in the skirts) and part of the lower limbs in one, two or three folds? There should be as many folds upon the limbs as upon the trunk of the body. The clothing should be evenly distributed over the entire body, with the exception of the head and face, that are largely supplied with surface arteries, and the hands that must, generally, be uncovered, and therefore the more need that the arms should be protected by abundant clothing. Woman's ordinary dress causes many of those distressing diseases peculiar to her sex, not merely because skirts are unsupported and the horrible practice of lacing exists, but even where these bad habits are corrected, because of the great amount of heat-confining clothing worn around the lower half of the trunk of the body, causing congestion and passive inflammation, which precede or accompany the diseases peculiar to women. If there is a God-given right, it is the right to health, and that style of clothing which gives a woman the greatest measure of health, is the most womanly, the most truly appropriate to her as woman.

My sister, you may not be able to look upon this matter as I do, but as you are a noble, whole-souled woman, may you lend your influence as far as you possibly can do so, to every woman who loves the right and labors for its progress. Some of us who advocate Reform Dress for women, are not strong and self-sacrificing enough to brave all the opposition and scorn we would meet, were we to wear the dress exclusively; but to the extent that we can do so, we labor for the incoming of that day when a woman may wear the

dress which her conscience and judgment approve, without persecution; and we want the sympathy and assistance of every whole-souled Reformer.

Danville, N. Y., Aug. 18th, 1867.

For The Spiritual Republic.

**The Social Question Continued.**

BY B. H. LEWIS.

Warren's plan of cost the limit of price, with individual sovereignty at you own cost, etc., aimed at universal harmony through the abolishment of all extraneous laws, claiming that man individually is a law unto himself, and that notwithstanding his perversions through the fallacies of the past, he is yet "all right" if you let him have his own way. This plan, however, instead of producing harmony, proved to be disintegrating in the most absolute sense, and in connection with the Nichols' doctrine of attraction and repulsion equally legitimate, and equally to be respected, fostered selfishness of the most subtle kind, destroyed the last element of brotherly love, bid defiance to all union and harmony, and, of course, failed. Yet it was a profitable school to those who viewed it as a mere experiment. It enabled them to witness the operations of the human mind under new aspects, and so to gain practical knowledge of man, which could not have been otherwise attained, and which was wanted in working out the social problem. It afforded a practical demonstration to the fact indicated in scripture, that two cannot walk together except they be agreed. It likewise proved that human affections are subject to modification, and showed how means might be adapted to that end, thereby affording a scientific solution to the problem of universal peace, harmony and love.

The plan of George Rapp and his followers was pectoreal, or community of goods—no separate interests. Their object was religious freedom and pecuniary independence, in which they have been successful. They are now rich. However, after a time, they adopted celibacy, ignored the love relations, ceased to propagate, have diminished in numbers, and, unless they resort to some means of replenishment, must, in time, become extinct.

The especial aim of the Shakers, under Ann Lee, was sexual purity and the abandonment of luxury. They live in community; practice celibacy, industry and economy, and are successful in maintaining purity and in accumulating external comforts, thus securing the ends at which they aimed.

The Oneida Communists, or Christian Perfectionists, under John H. Noyes, take a very much broader scope than any who have gone before them. Religiously, they aim at reconciliation with God, the true relations of the sexes, the abolishment of sin and death, and the ushering in of the Kingdom of Heaven on earth. Philosophically and practically, they are devoted to an idea as to a fundamental truth; they aim at the total abolishment of selfishness, the perfectibility of manhood, and a full supply to all of the natural wants, through community of interest, unity of aspiration, and the highest possible culture and proper balance of all the faculties leading to universal harmony and love.

That community is of recent origin, having existed only about twenty years. The government is really patriarchal, as they live in one family, having no constitution or written code of laws, and acknowledging no rules; not even a majority rule; free, friendly criticism being the only ostensible government through which the wisest and best critics have the most influence, and are the acknowledged patriarchs. They are honest in their dealing, industrious in their habits, affable in deportment, refined in manners and, manifest culture of a high order intellectually, affectionally and spiritually; enjoying constant health, they employ no doctors; leading virtuous lives, they need no priests; being peaceful, they fee no lawyers, courts or juries, and would have no war debts to pay, were they not located within the jurisdiction of a fighting christian government. They drink only water, and seldom eat meat. The prevalent vices of other societies are unknown among them. They are prosperous in business, have no poor among them, and are becoming rich. With higher ends and aims in view, than their predecessors, they have so far been even more successful in the attainment of those ends.

Some may object to their social theory on account of its innovations; but if no new theories had ever been broached, there would have been no advancement from barbarism, and as all admit that our present social system is defective, it might be well for thinking persons to examine their new theory and its practical results, to see if it may not be an improvement on the old.

I have shown in a former article that the true social order must supply all of our natural wants. The following are some of them:

Firstly. The purely animal—pure air, food, drink, shelter, clothing, etc.

Secondly. Spiritual or affectional wants—maternal, paternal and fraternal affections—the loves we crave from mother, father, brothers, sisters, friends.

Thirdly. Intellectual wants—science, art, language, universal knowledge.

Fourthly. Social wants—friendship, amusements, amateness or sexual love, attraction of the opposite sexes, or social attraction.

Fifthly. The two planes of amateness, or sexual love the animal and the spiritual.

On the first, or animal, plain, man, in common with beasts, desires sexual union. It is the attraction that brings together the opposite sexes for reproduction. Without it, all organized beings would become extinct. When in proper balance, and acting in its legitimate sphere (in harmony with the spiritual) it is, like all the other elements of our nature, pure and holy. But when it predominates over the spiritual, it causes that abnormal condition previously noticed.

On the spiritual plane, men and women are attracted to each other spiritually. This plane of amateness, when predominating over the animal, is the crowning glory of man. It is the element in which congenial hearts beat in unison; it is the medium through which harmonious persons hold converse without the use of speech, and through which spirit mingles with its kindred spirit in supernal bliss; it is the charm that binds two souls in one, the ethereal element by means of which man communes with angels, and communes with God. Has any form of human government supplied these demands of our nature? Ask the inmates

of the dens of infamy in New York or Chicago. Go ask the tolling millions, the coal-heavers, the hod-carriers, the seamstresses, who faint with bleeding fingers, and they all answer, No. Interrogate all classes up to the merchant princes, with their wives and daughters bedecked with sparkling gems. Ask those if their soul-longings for congenial spirits have been satisfied, and they will answer, No. Shall we ask why civilization has thus been a failure, so far as concerns man's perfectability and happiness? The answer comes from every city, town and hamlet, selfishness. That is the bane of human life. Through selfishness, we have perpetual competition and strife between capital and labor. Selfishness caused the Fourieristic Phalanxes to fail. Instead of giving the laborer all the proceeds of his labor, they divided the proceeds between labor, capital and skill. Thus enabling the capitalist to live in luxury on the earnings of the laborer, thereby fostering competitive selfishness instead of suppressing it.

Warren's plan allowed to capital no share of the proceeds, i. e., no interest; yet, practically, it admitted of competition between skill and labor, and its individual sovereignty phase, as I before said, was repelling and selfish. Thus far it appears that every order of society has fostered selfishness, which, in its turn, has engendered hatred, and made social harmony an impossibility.

But I may be told that selfishness is indispensable to the securing of a competence even of the necessaries of life; that without it mankind would be indolent, become paupers, and finally starve. That may be all very true in the present order of society, based on individual ownership; where each one is required to support himself, he must engage in the universal scramble with his fellows, or become a pauper. Hence, we have additional evidence of the need of a new social order which shall afford a better method of rewarding labor, and present higher motives for action than selfishness.

MISCELLANEOUS

THE PARTING POINT.

BY J. R.

"Do you say 'Venture not.' If you leave me, you are lost!" "O public road!" I say back! I am not afraid to leave you—yet I love you!" WALT WHITMAN.

Thus far then, side by side,  
The self-same path we've plied—  
Our hope, our prospect and horizon one.  
Now this new path I choose;  
Yet blame not, nor accuse,  
But, parting, bid me in God's name go on!

For still by day or night  
Through travail and delight  
With men or talking with the earth and sea  
I find no written rule,  
No form of creed or school,  
But something that beats here is more to me!

'Tis bitter thus to part;  
But falsehood to the heart  
Shoots bitterer arrows barbed with self-disdain  
The beaten ways are sweet,  
Worn with a thousand feet—  
Not with old foot-prints must my path be plain.

Think not the eternal Good  
Is measured by man's rood;  
His thoughts are scanned, as the stars are, one by one.  
No prophet, saint, or sage  
Shall sum up Truth, or gauge  
God's purpose ripening as the ages run.

In crocus and in rose,  
Though the same sunshine glows,  
One flower waves crimson and one trembles gold—  
Dost thou alone claim right?  
Is love less free than light?  
Love's rays in human hearts less manifold?

Nay, yet through scorn I hate,  
We hail but one thing great,  
One power the universal heart approves  
With Love's free sandals shod,  
Man's feet may find out God,  
Far from the world's great ways and echoing grooves.

William Lloyd Garrison at Edinburgh.

William Lloyd Garrison received, at Edinburgh, the ancient capital of Scotland, on the 18th of July, an honor reserved exclusively for the most illustrious British subjects, and for foreign visitors of the highest distinction, viz., the "freedom of the city"—an honor conferred one hundred years ago upon the immortal John Hampden. The ceremony took place at the Town Hall, in the presence of the magistrates, the members of the council, and a large company of ladies and gentlemen. The Lord Provost presided and made the presentation speech, at the close of which he handed to Mr. Garrison a velvet-covered box, bearing the arms of the city, and enclosing the record of the honor thereby conveyed. In the course of his address he said:

"We thank you, sir, for your noble efforts in the cause of negro emancipation. We see you here to-day as an augury of the future good understanding betwixt this country and the United States. It affords us all great satisfaction, in the name of this old community, to confer upon you the privilege of a burgess of this city. Take this home with you as an augury of the good feeling that exists between us. I trust it may be, as it were, a holding out of the olive branch toward America."

Mr. Garrison's speech in reply was exceedingly felicitous. He said:

"I should be something less or more than human not to feel deeply impressed by the marked honor and privilege you have now conferred upon me. If, in this instance, I am 'not of the manor born'—if, as I am told, I am the first American upon whom this distinguished token of respect has been bestowed, I have at least labored unselfishly and devotedly, against tremendous forces, for nearly two-score years, in the cause of impartial liberty and universal emancipation. And that cause makes me cosmopolitan—for it is not simply American, but belongs to the world. And, though no man can surpass me in a genuine love of native land, yet, where the principles of justice, the rights of suffering humanity, and the obligations of a common origin and destiny are concerned, I have no other rule of action than this—my country is the world, my countrymen are all mankind. By nativity I belong to the United States of America; that is accidental. By human sympathy and affinity, I belong to the whole human race; that is both

my choice and my destiny. The interest of all men and of all nations are in me alike; their liberties are equally sacred.

"Coming to Great Britain quietly to old friends and coadjutors, and seeking neither personal conspicuity nor popular commendation, but rather privacy and recreative enjoyment, I have been taken by surprise at the cordial and flattering manner in which I have been publicly received in various parts of the kingdom by those high in position, rich in culture, foremost in reform, and last, not least, by the laboring masses—and also by the generous and eulogistic tone of the press, without regard to sect or party."

I am happy indeed to be thus favorably regarded by you, and thus honored by the large and growing city you represent. It is a tribute which, if properly bestowed, is undoubtedly elicited more by the fact that I first led the way in the mighty conflict for immediate abolition, and thus subjected myself earliest and longest to popular wrath and scorn, than that I labored with any more zeal, perseverance, courage, or self-sacrifice than a multitude of others, without whose co-operation I had peradventure achieved no success, and who may fairly be classed with those ancient martyrs and confessors 'of whom the world was not worthy.' Assuredly it is not your purpose to separate me from them, nor to crown me at their expense; but, on the contrary, in me and through me to express your respect for the long, bitterly traduced, but not triumphantly vindicated anti-slavery men and women of America as a body. And they will acquit me of seeking, either here or elsewhere, to appropriate to myself a single laurel which I am not ready to bind on their brows. Hitherto we have had all things in common—reproaches, insults, calumnies, distresses, afflictions, imprisonments, perils in the city, and perils among false brethren—as deceivers and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as having nothing, and yet possessing all things; And whatever reversal of judgment and treatment there is, or may be, in any single instance, at home or abroad, it must be shared by all alike. As we feared the frowns of none, so we have coveted the praise of none. Our sufficiency has been of God, not of ourselves; and 'no flesh may glory in his presence.' But this public testimonial is obviously meant by you, gentlemen, to imply more than a handsome recognition of my anti-slavery labors, or the labors of those who endured the heat and burden of the day with me in the some broad field of philanthropy. It would be pitiable egotism in me, and in them, to restrict it to ourselves. It would be not less unjust to you not to perceive in it an earnest desire and a special purpose, not only on your part, but in behalf of the citizens of Edinburgh and the people of the United Kingdom; to offer it as a symbolical olive branch to the people of the United States, and an expression of international unity and good-will. It is in that light that my joy is full, and my heart beats responsively. I believe it will be as magnanimously regarded by my countrymen as it is generously committed to my trust by yourselves. . . . May happiness and prosperity abound in Edinburgh; may Scotland increase greatly in intelligence, virtue, wealth, and true glory; and may England and America be forever united in indissoluble bonds of peace, and in advancing the cause of liberty and justice in every part of the inhabitable globe."

Progress of Co-operation.

Co-operative enterprises are becoming so popular in New York, that new projects of this kind are announced nearly every day. This is well. There is no reason why workmen should not save the profits of dealers by buying in quantities, for distribution among themselves. They may likewise as well be their own employers, and build their own houses. At the same time they must remember that co-operative business, like any other, requires good management, and is liable to misfortunes. There is danger of being victimized by dishonest men in charge of the business, and there are many other drawbacks that must be guarded against. We say this not to discourage those who have embarked or intend to embark in enterprises of this kind. We simply desire to point out the rocks in order that they may see and keep clear of them. Men are apt to be too sanguine about the success of a new business in which they are concerned, and we wish workmen to understand, at the outset, that there are difficulties and dangers in co-operative enterprises as well as others. The leading objects to keep in view are the reduction of expenses to the lowest possible notch; the employment of good and experienced men as managers; the careful and frequent examination of accounts, and the observance of a strict system in all departments of the business. The principle of co-operation is unassailable. Apply it properly and it will prove successful.—N. Y. Sun.

A CHILD WITH TWO MOTHERS.—In the Circuit Court of Baltimore, recently, a case of *habeas corpus* was heard which presented some extraordinary features. Two women claimed to be the mother of the same child. The scene that followed is thus described:

Judge Alexander directed two chairs to be placed at one end of the court room. He then requested Mrs. Perry, one of the petitioners, to take one of the seats, and Mrs. Ferrell, one of the respondents, the other. The child during the hearing, had been standing upon the platform, at the side of the Judge. Judge Alexander then turned to the child and told it to go to its mother. The child started down, and then turned around and asked the Judge, "Can I go to the mother I want?" The Judge said, "Yes, child," when she sprang forward and threw herself into the arms of Mrs. Ferrell, exclaiming, "This is the mother I want." She was received with passionate kisses. During these proceedings the eyes of the large number of women, as well as men present, were directed to the movements of the child, and when her choice was made, the women rose to their feet, and gave vent to their feelings in exclamations of delight. "The darling child," says one. "She knows her mother," says another. Sobs and tears accompanied the demonstration. The countenances of men were not without emotion, and it was some time before the quiet of the court-room was restored.

A Gentleman in a New England town buried his sixth wife. Shortly after he met the minister who officiated, and offered him a three dollar greenback. The minister declined to take it, saying he was not accustomed to take pay for such services. The gentlemen coolly replied: "Just as you please; but that's what I have been in the habit of paying."

LOVE AT FIRST SIGHT.

BY JEAN INGELOW.

The racing river leaped and sang  
Full blithely in the perfect weather;  
All round the mountain echoes rang,  
For blue and green were glad together.

This rained out light from every part,  
And that with songs of joy was thrilling;  
But in the hollow of my heart,  
There ached a place that wanted filling.

Before the road and river meet,  
And stepping-stones are wet and glisten,  
I heard a sound of laughter sweet,  
And paused to like it, and to listen.

I heard the chanting waters flow,  
The cushat's note, the bee's low humming,  
Then turned the hedge, and did not know—  
How could I—that my time was coming.

A girl upon the highest stone,  
Half-doubtful of the deed, was standing;  
So far the shallow flood had flown  
Beyond the 'customed leap of landing.

She knew not any need of me,  
Yet me she waited all unwitting;  
We thought not I had crossed the sea,  
And half the sphere to give her meeting.

I waded out, her eyes I met,  
I wished the moments had been hours;  
I took her in my arms, and set  
Her dainty feet among the flowers.

Her fellow-maids in cope and lane,  
Ah! still, methinks, I hear them calling;  
The wind's soft whisper in the plain,  
The cushat's coo, the water's falling.

But now it is a year ago,  
And now possession crowds endeavor;  
I took her in my heart to grow,  
And fill the hollow place forever.

From John Mayhew.

To the numerous friends of Spiritualism, with whom I have co-operated, and for whom I have labored in the North, South, East and West, I send most cordial greeting:

It has pleased the ministers of good in the Higher Life, to guide my steps hither, and by a series of beautiful interpositions to retain me here for a season. A work has been opened before me, which is deemed one of no small importance, for the accomplishment of which it is needful to establish a central Bureau of Spiritual Statistics. This cannot be done without the co-operation of Spiritualists everywhere. We earnestly ask their co-operation. It will cost our friends in each place the price of a letter, and a small portion of time in which to gather the required information. Let not this hinder you. For the accomplishment of this, and for keeping the records my time will be given without remuneration.

Here, at the Capitol of the nation, during the sessions of Congress, multitudes of influential minds are gathered, and a large proportion of them are Spiritualists. This Bureau will be a rallying point for all, and through its records, North, South, East and West will become better acquainted come into closer sympathy with each other, and be more co-operative.

To make this Bureau efficient it is desirable to be informed fully on the following points:

- 1st. The number of Declared Spiritualists in each city, village, town, or neighborhood.
- 2d. The number so far as can be computed of those who accept Spiritual facts, or teachings who do not publicly identify themselves with the movement.
- 3d. The number so far as can be computed of those who are balancing between the gospel of the past and that of the present.
- 4th. The number of Spiritualists good and true men and women, who may be depended on as earnest workers for Truth and Right, irrespective of all Partyisms either religious or political, together with their several addresses, that direct correspondence may in due time be opened with them on matters of importance relating to grand Reformatory measures, religious, governmental, and social; in which they and we must become co-workers, not only with the Angel World, but with many who hold high places in the nation on whose minds, light from the Spirit World has descended.

It is further desired that information be given us of the number of Media in each locality and the nature of their several Mediumships.

That all Mediums will communicate to us particulars of their several gifts; and if they are public Media, how they desire to be remunerated for visiting special localities.

That all Trance and Normal Speakers will send us similar information.

That all Healing Media will communicate their modes of treatment, specialties, conditions and terms.

That all public and private teachers of the young, who are thorough Spiritualists in doctrine and in life will communicate, that they may be treated with should their services in any section be desired.

It is hoped that Spiritualists visiting this city will call on the Secretary and become acquainted with such movements as may be open for declaration; and that all will freely ask for such information as this Bureau can afford.

All will perceive the importance of this registration, at the heart of the nation, and the consequent advantage, not only to the world at large but to themselves individually as the books of reference will be open to all enquirers.

It is therefore hoped and earnestly requested that all will readily and promptly respond. Remember it depends on ALL to make our Statistical Record complete.

Through our united action may humanity be greatly blessed.

Yours faithfully for Truth and Humanity,  
JOHN MAYHEW, Sec.,  
Central Bureau of Spiritual Statistics.  
P. O. Box 607,  
Washington, D. C., Aug. 13th, 1867.

The fastest time in American railroading was that of a directors' train on the New York Central railroad the other day, from Hamburg to Buffalo—ten miles in eight minutes, or at the rate of seventy-eight miles an hour.

Co-operator and Co-operation

It is due to those looking for "The Co-operator," and to those who have written me concerning the several co-operative movements advertised by me in "THE SPIRITUAL REPUBLIC," that I should state that the cause of delay in the issue of the paper, has been mainly owing to the time I have been compelled to give to the "Co-operative Home" which I am building, and which is now in a forward state; and I hope will be nearly ready early in September for the occupation of at least 150 persons. The superintendance of this "Home," and the other duties incident to the general movement of Co-operation in Chicago, has kept back the "Co-operator" for the time being, but it will be issued so soon as these duties permit.

As soon as the "Home" is ready, other co-operative movements will be commenced, among the first of which will be the Co-operative Store.

The undertaking may seem a great one, and to many impossible of success; but I assure all that nothing is more certain. Co-operation is gaining ground every day here and elsewhere.

The feeling is generally favorable towards it and many are helping nobly in the erection of the "Home." It is to be warmed by steam, and the engine will be used for Laundry and other purposes. Reading Room, Bath Room, Library, Social and dining rooms will be ample. Every attention has been paid to ventilation and the "First Co-operative Home" will be a perfect success.

So soon as completed, of which due notice will be given in the REPUBLIC, its patrons and the liberal public will be invited to a dinner when the "Home" will be duly inaugurated.

Persons visiting Chicago are invited to call and see the plan and progress of the "Home," 191 West Jackson street. SETH PAINE.

Universal Suffrage.

To the people of the State of Illinois:

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

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

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

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

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

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

To all who would aid in attaining this grand objective, asking that you correspond with this committee, work vigilantly in your several localities, to form a central committee, and create public sentiment in this direction. Petition, and cause to be enrolled so great a number of signatures for her enfranchisement, as shall compel the next Constitutional Convention of Illinois to triumph in its behalf.

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

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

The *Mercantile Times* gives the following sensible young men commencing business:

The world estimates men by their success in life; general consent, success is evidence of superiority.

Never, under any circumstances, assume a responsibility you can avoid consistently with your duty to your others.

Base all your actions upon a principle of right; your integrity of character, and in doing this never be the cost.

Remember that self interest is more likely to be a judgment than all other circumstances combined; look well to your duty when your interest is concerned.

Never make money at the expense of your reputation. Be neither lavish nor niggardly; of the two a miser, a mean man is universally despised, but public a stepping-stone to preferment—therefore general should be cultivated.

Say but little—think much—and do more. Let your expenses be such as to leave a balance in your pocket. Ready money is a friend in need.

Keep clear of the law; for even if you gain you are generally a loser of money. Avoid borrowing or lending.

Wine drinking and cigar smoking are bad habits; they impair the mind and pocket, and lead to a wasteful life.

THE SPIRITUAL REPUBLIC.

CHICAGO, AUGUST 31, 1867.

PUBLISHED BY THE CENTRAL PUBLISHING HOUSE Office, 84, 86 and 88 Dearborn Street.

No question of general human well-being is foreign to the spirit, idea, or genius of the great Spiritual Movement.

TO POSTMASTERS

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions...

TO OUR PATRONS

Persons sending post office orders, drafts, etc., are requested to make them payable to CENTRAL PUBLISHING HOUSE. In changing the direction, the old as well as the new address should be given.

Financial Straws From Editorial Gleanings.

"Currency Contraction" is becoming a fertile theme—a source of crimination and recrimination between those who differ only as to the most successful methods and policies by which to come into unlimited currency possession.

Were the issues involved less serious, it would be amusing to watch the last game upon the new political chess board between these defunct radicals, of how best and most surely to subvert the interests of capital. Both scheming for the same objects, and within a very few months holding the same cards, and playing in couples, at least upon this question, the Chicago organ all at once discovers that the game has been too strong to be a winning one...

In all these periodical revolutions, inseparable from our rotten commercial system, the stakes are played between holders of property and currency, the latter doubling his wealth at the expense of the former, and both rioting upon previous production, while the producer loudly clamors in every street for bread.

The laboring class begins to apprehend the true position, and demands that the debt shall be paid in the same inflated currency under which it was contracted, and will repudiate the giving of three days' labor, in the future, for one received yesterday, as also against the paying of from 7 to 20 per cent. interest to parties who were first in point of time in furnishing the work.

That the Chicago Tribune should advocate the issue of even a limited amount of three per cent. bonds in the face of its frequent defence of current and high rates of interest, is a straw showing the power of the now formative political labor movement.

Bend rather than break is its practical expression. Haul in just so much sail as to avoid being capsized by the coming squall which the angry heavens now pronounce inevitable. Should the storm be a long one, as it assuredly will, its calculations must be again upset. The more stubborn rashness of the ancestral Tribune should undoubtedly be hailed as the true policy and savior of the people; for, if persisted in, will make a total wreck of old oppressive systems, and open up a clear field, upon which to incarnate in practice the idea of human brotherhood.

Let capitalists and their organs succeed in making a return to specie payments an accomplished fact, and the competitive commercial gambling devilry of the age will be equally doomed, with its financial twin brother, from the necessities, leaving the inclination of tax-payers out of the question. Mistakes and calamities never come singly. The shallow error of protecting the government indebtedness from taxation, is an artificial plaster to expedite the bursting of the national ulcer. That McCulloch's policy, hurried and hardened to suit the older Tribune, will be the one to be fully adopted, is almost certain; that it will be self-destructive, cannot be doubted by those who have the perception to hear in advance the howlings of the coming storm.

Whether the method be violent or peaceful, the transition from the reign of money to that of manhood is a foregone conclusion; an event to be speedily accomplished, and as irresistible as the decrees of destiny.

With gold reduced to the sphere of a commodity, with a currency issued by the whole people, and secured by the public faith, convertible only by exchanging it for products, loaned only to actual producers, and so plentiful as to command no price for the using, with production allied in close political affiliation to compel all to become workers, in these alone, unconnected with the other tremendous reforms of the day, have we the basis of a new civilization, the opposite of that now bolstered by the once radical, now aged and conservative, Tribunes.

but a multitude, of causes may conspire, in point of time, as well as force for the extermination of giant and hoary wrongs, the following extract from the London Times of August 1st, is submitted as another straw indicating the course of events:

THE MONEY MARKETS.

Plenty of money—but no use for it—What will they do with it?

"It is a word so often used as almost to have lost its force; but it is, nevertheless, literally true, that the present state of the money market is 'unprecedented.' It is true that twice since the passing of the Bank Charter act the bank rate of discount has been as low as it is now; but instead of its falling to two per cent. within a twelvemonth of the panic, as it has just done, that depth was only reached in five years after the panics of 1847 and 1857. There is now five millions more bullion in the bank than on the last occasion when the rate of discount was as low, and three and a half more than at the previous period. Ten years ago there was a repletion of money, and a depletion of the nervous power requisite for its use. That disproportion is now aggravated to the extent of five millions of bullion in the Bank of England, and three millions of 'rest.' But the Bank of England is only one of many capitalists and money-lenders, and all the others are underbidding it for custom, not to have their money lie idle in their coffers. It is the case of Midas—gold all around, and no power to use it. But it is the same everywhere. Meanwhile companies without number, and with nominal capital which it is difficult to estimate, and scarcely possible to overstate, are insolvent, and unable to get loans on any terms. The more they ask, the less they get, and the old stock picture, so much employed by the league, of huge graneries crushed to the earth, with corn spoiling as it lay, in the midst of a starving population, is applicable to the London banks. Never was there so much money. Never such a want of it. Many thousands of well-to-do people, genteel people, reputedly rich people, are at their wits' end for the money which they possess in some nominal form, but which they cannot solidify by any process, and reduce to an available form. The more money there is, the worse for those who haven't it. So they think, at least. People who are asking the reason of this state of things, as well they may."

The same inability to use the products of labor exists in this country, subject, perhaps, only to such modifications as pertain to the precocity of our civilization.

Money with the hoarding classes is becoming so abundant as, in a great measure, to lose its artificial value; while those who need it for the natural function of effecting every day exchanges find it a constantly diminishing commodity. Such, but in a less degree, has been the situation just before all our late financial panics, which, for a time, prostrate all business, and turn the fickle mountain torrents of commerce into stagnant pools, festering with the miasma of inertia.

An "unprecedented" financial death-struggle in the near future, would, for the time, be productive of the most distressing results, but could not fail of being a most effective adjunct to the many other causes which, seemingly, are uniting to hurl rotten commercial and financial systems from the throne of their power.

Never was the inquiry more significant: Watchman, what of the night?

The Good Time Coming.

The world is fast preparing for "the good time coming." Inventions have been made and are now being made that enable one man to perform as much for the production of wealth as two men could have done forty years ago. The world is pressing all sorts of machinery propelled by power newly discovered and applied to its service. And yet we have great masses of men and women who are overworked and at the same time poorly supplied with the comforts of life.

This will not, must not, be perpetual—this being unnecessary is too bad to last. It is the folly of man that causes the present condition of society. Enough can be produced without excessive toil for the use of all its member. All communities of men have their leaders—those to whom they look for example and guidance—these are usually men of intelligence, men of superior opportunities, of more than common energy and are endowed by nature, and by education with more of what the world deems wisdom than the masses who are accustomed to reverence, and as far as they can, imitate their actions. It is the misfortune of the human world at this time and in this country that the natural leaders of society are themselves all mired; that its wise men are practically all fools and its good men so perverted by the practices and usages which prevail that they are nearly one and all scoundrels without being conscious of the fact. Where is there one of these wise men who prefers manhood to wealth? Where is there one who is living upon a simple diet in a plain way, training himself and his household by precept and by example to be content with only such accumulations of worldly wealth as can be attained by industry and economy?

The Christian world honors among its leaders doctors of law, medicine and divinity, and the reverence it pays them, as well as others of its leaders is usually in proportion to the wealth they acquire and the style in which they live. These wise men and all whom they acknowledge as their peers, are mainly not too wise to adopt habits which are ruinous to the welfare of society and not too good to continue as a luxury that which requires scores of laboring men to produce.

If the leaders of society were wise and good men in fact—if they were leading true lives; if they were industrious, temperate, economical, using the powers they possess for the common good of all, the world would rapidly improve under their leadership.

When the blind lead the blind all fall into the ditch. When the natural leaders of society have become insanely eager for wealth and so besotted in their moral faculties as to seek its acquisition by mere speculation; when the moral teachers who stand in the pulpit see no wrong in this, but stand by "dumb dogs that cannot bark," it is not strange that we have vice and crime, ignorance and poverty. This cannot continue forever. Our wisdom will cease to be fools, and our good men to be knaves. The leaders of society will yet set an example that the masses may safely follow. When that occurs the millennium will be near.

The Disintegration.

The Universalist organs are greatly exercised in consequence of the attendance of Mr. Blanchard and Mr. Conner upon the "Free Religious" Convention held in Boston, of which our readers are cognizant, and their implied approval of its purposes. Mr. Conner has resigned his connection with his society; and Mr. Blanchard says if he was in the church to-day he would remain, and yet make all the speeches at Free Religious meetings he chose to make. As circumstances are, however, he prefers to remain independent, and associate with the Radicals of any denomination. The evidence against Mr. Blanchard seems to be embodied in the following words expressing his estimate of the Free Religious Movement. It avows first, said he, that, "All men will be saved. It don't matter whether the Bible says so or not, we know they will."

2. "It says that we accept the word of Jesus, not because it is his word, but because it is true." 3. "It says that we ought not to bow down to the Bible, nor to Jesus of Nazareth, as great as he was!" 4. "It says, indeed, that the time has come for an organization that shall not be called Christian at all!"

This is more than any christian denomination can allow and be safe, and especially by such radical sentiments are the Universalists endangered. They are the "Border States," and every free note sounded across the line reaches them and thrills many hearts to greater activities; and they are rapidly becoming more and more engaged in real human unsectarian work. These are good signs. It is of no use to strive against the world's largest, best impulses, and they are, now-a-days, all in favor of the largest liberty, the best order, and the most work.

We doubt not Messrs. Blanchard and Conner, and others of their kind, are fully equal to the task of standing alone.

Exact and Conclusive.

Questions and answers for children. "Is there any being that lived before the earth was made? There is. Who was that being? Almighty God. Did Almighty God create the world? He did. Of what did God create the world? Of nothing. How did God create all things from nothing? By the power of his Word!"

The above is from a Methodist Catechism intended for Sunday schools. These questions and answers are taught as theological truth, nevertheless they are scientifically false in every shade and particular. Few of the men and women of this generation escaped the impress of these falsities during their school days, and many there are who bitterly regret their influence, for, being entirely untrue, they work nothing but ill—mystifying the mind and hindering education. It will be well if children are screened from such absurdity, and taught the plain, simple, understandable truth. We often wonder why parents, possessing common sense in other respects, give no wise thought for their childrens religious welfare.

Tribute to Dr. S. J. Avery and Wife.

Dr. S. J. Avery, Conductor of the Children's Progressive Lyceum of Chicago, assisted by Mrs. Avery, organized a Lyceum at Sycamore, Ill., on the 21st ult. The Lyceum, under the Conductorship of Brother J. O. Barrett, is, we understand, prospering finely. Among the evidences of which is, it has just bought, and paid for, a fine new Piano.

The Lyceum members unanimously passed the following resolutions, as a slight testimonial of gratitude felt towards Mr. and Mrs. Avery for their valuable services:

Resolved, That the Children's Progressive Lyceum, of Sycamore, Ill., is greatly indebted for a happy and promising beginning, to Dr. S. J. Avery, Conductor of the Chicago Progressive Lyceum; and that we hereby most heartily recommend him to the public as a thorough and well-skilled organizer and manager of such Sunday institutions.

Resolved, That the efficient assistance of his esteemed wife, so earnestly given on that occasion, will also be remembered with lasting gratitude and pleasant associations.

Resolved, That the Anniversary of the Children's Progressive Lyceum, of Sycamore, Ill., shall date with the visit of Dr. Avery, the 21st of July, 1867.

J. O. BARRETT, Conductor.

Progressive Lyceum.

The Children's Progressive Lyceum holds its regular sessions at Crosby's Music Hall, State street, near Washington, every Sunday morning, commencing at 10.45 o'clock. All are cordially invited to attend.

Spiritual Meetings.

E. V. Wilson will lecture at Crosby's Music Hall on Sunday evening, September 1st, at 7:45 o'clock.

The annual business meeting of the First Society of Spiritualists of Chicago will be held at the same Hall at 1 o'clock P. M., immediately after the adjournment of the Lyceum. It is desirable that there be a full meeting; and the present Board of Officers cordially invite all Spiritualists in the city to come together on that occasion to hold fraternal counsel as to the best means of doing the greatest good for the cause of human progress during the ensuing year.

The Chicago Society has an unenviable reputation, at home and abroad, and not without cause. It will be well for all interested to give the matter due consideration.

It is estimated that there are some six or eight thousand persons in Chicago who believe in spirit communion. Certainly, out of this number, if anywhere near correctly stated, there should be at least one large society of active, energetic men and women, whose unselfish natures would see that highest common interests are the only true personal interests, and who, though perhaps unable to attain this altitude at once, would, nevertheless, make it a life purpose, and strive for it even at the sacrifice of present personal preference.

If we may be allowed to express an opinion on the subject, it is this: That the Spiritualists of Chicago lack just this unselfishness, or true selfishness, and that each one is a barrier, not only to his or her own highest happiness, but to the success of all; and could they come together, in a spirit of self-denial, they would be a power not to be surpassed by any other.

Dr. Dio Lewis' School.

We have received a Catalogue and Circular of Dr. Dio Lewis' Family School for Young Ladies, located at Lexington, Mass. We have often heard of this school during the past year, and was aware that it combined many of the most advanced views and practices relative to true Human culture; but, until we received the circular above referred to, we were not aware of its great degree of completeness. If it is not perfect in plan, and we hardly ascribe to it that superlative degree, it is at least the best arranged institution for the young that we have any knowledge of at present.

The design of this school is to secure a symmetrical development of body, mind and heart; to give due attention to physical, social and moral culture, while providing thorough instruction in Literature, Science and Art. Great pains have been taken to secure teachers amply qualified to accomplish these ends, and the arrangements of means, as in the school buildings, and accommodations pertaining to correct living, are unsurpassed.

Among the stipulated rules for physical culture, perhaps the leading characteristic of the school, appear the following:

"1st. Thorough instruction in anatomy and physiology, with familiar lectures on practical hygiene, and constant attention to the personal habits of the pupils.

"2d. The careful practice, an hour and a half each day, of the New Gymnastics. (This is the rule for those in health.) Exercises for the feeble will be adjusted to their strength.) Exercises on the plan of the Swedish Movement Cure will be prescribed in the case of any who may need special treatment.

"3d. Plain and nutritious food, such as will best conduce to the health and growth of muscle and brain.

"4th. Such hours for rising and retiring as will secure abundant sleep.

"5th. Baths, both warm and cold.

"6th. Morning and evening walks in good weather, recreation abroad, and a variety of in-door amusements.

Other specifications are made with equal care. We presume parents seeking a school for their children, can procure a copy of the Catalogue and Circular by addressing Dr. Dio Lewis, Lexington, Mass., from which they will obtain complete information of the institution. The school year begins on the last Wednesday of September, and ends on the first Wednesday of June.

The terms are \$105 per quarter, paid in advance. This includes \$25 per quarter, which is the price for the physical training. This amount defrays the expense of tuition in all branches not on the list of "extra" charges; also of board, room-rent, heat, light, baths, and, in case of sickness, medical attendance and nursing.

Personal.

J. S. Loveland is to lecture at Monmouth, Ill., during Sept. and October. He can be addressed at Cleveland, Ohio, until the close of the Convention, Sept. 6th, after that at Monmouth.

Mrs. Francis D. Gage, well known as authoress and poetess, and as a noble, true-hearted woman, has been stricken with paralysis, and will for some time be kept from her usual lecturing, writing, etc. We hope to hear soon of her recovery.

The ocean cable between Key West and Havana has been successfully laid, and the papers are already in receipt of intelligence by it. There is some delay, however, in completing the line between Key West and Punta Rosa on the Florida coast.

Miss Elvira Wheelock is to lecture at Geneseo, Ill., during September, and at Davenport, Iowa, during October.

Frederick R. Marvin, of Nyack, Rockland Co., N. Y., is prepared to deliver a lecture on the American Poets; and is also desirous of lecturing on the Religion of Spiritualism.

Sojourner Truth has returned to Battle Creek, Mich., where she has purchased a residence, and will make her home for the immediate future. She is soon to start on a tour, lecturing for equal rights.

Gone to the Spirit World.

In this city on Saturday, the 24th inst., Hattie Maud, only child of Mr. J. H. and Mrs. Amanda P. Denison, passed to spirit life. On Monday the 26th inst. the members of the Chicago Progressive Lyceum, and other friends, met at the late home of little Hattie to speak comforting words to her friends and to bury the human form in the oak shaded Rosehill Cemetery. Appropriate pieces were sung by a quartette from the Lyceum and remarks were made by Mrs. H. F. M. Brown.

Our friends Mr. and Mrs. Denison have our heart-sympathy in this time of darkness. May the home angel be still an angel guest making glad the souls that love it so well.

An Incident of the French Exposition.

An interesting incident occurred at the distribution of prizes at the Paris Exposition. When Mr. Hughes the inventor of the printing telegraph, was called up to receive his grand prize, the Emperor took his hand, making him an exception to all other recipients. Mr. Hughes slipped into the Emperor's palm a little bit of paper containing the last message received by the cable and printed by the machine for which he was just being decorated. It contained these words: "Maximilian is shot. His last words were, 'Poor Carlotta!'" As Napoleon read the telegram his countenance showed deep agitation, his cheek blanched, and the diamonds on his breast quivered so in the sunlight that the great crowd of spectators cheered him.

Lecture by Robert Dale Owen.

This gentleman proposes to spend a portion of next winter in delivering, throughout the West, lectures on one or more of the following subjects: 1. "Abraham Lincoln and the Crisis which Called him Forth." 2. "The Line of Human Progress Deduced from History." 3. "Spiritualism as a Phase of the Religious Sentiment of the Day." 4. "Labor, its History and its Prospects." Mr. Owen's course will be arranged by the Western Lecture Bureau of Chicago. Applications may be made to the Chief of that Bureau, Edwin Lee Brown Esq., 46 River St. Chicago, who will supply information as to terms and all other particulars.

Notices and Reviews.

The PHRENOLOGICAL JOURNAL, for September contains Portraits and characters of Hon. R. D. Connolly, Rev. Newman Hall, Rev. Thomas Binney, distinguished Orators and Authors; Mrs. Husband and Mrs. Hodge, Sanitary heroines; Studies in Physiology; For Gentlemen to Read, by Mrs. G. W. Wyllys; True and False Marriages; Memory; Conscientiousness, Its True Functions; Our Religion; Gradations of Intellect; The Races of Man, their Origin; Queen Elizabeth; Toggerly; A New Steamer, Spirit of the Age; Central Park, and the New Boulevard—illustrated. An interesting number, 30 cents, or \$3 a year. E. R. Wells, Editor, 389 Broadway, New York.

THE ATLANTIC for Sept. contains, in connection with its serial, the Guardian Angel, Prophetic Voices about America—a Monograph; Sunshine and Petrarch; Canadian Woods and Waters; The Nightingales in the Study—Poetry; Hospital Memories II; Minor Italian Travels; The Mystery of Nature; A Wife for a Wager; The Jesuits in North America in the Seventeenth Century; The Blue and the Gray; Fugitives from Labor; etc. The Prophetic Voices about America is peculiarly interesting, and suggestive. Do not fail to read it.

OUR YOUNG FOLKS for Sept. is out with its interesting sketches, pleasing stories, and fine illustrations.

EVERY SATURDAY; Published by Ticknor and Fields, comes to our desk regularly, and is one of our most welcome exchanges.

Editorial Notes and Clippings.

And now Empurpled seas began to blush and bloom, Doves make sweet moaning, and the guilford rose In a great stillness dropped, and ever dropped, Her wealth about her feet, and there it lay, And drifted not at all. The lily spread Odorous essence round her; and full oft, When Muriel felt the warmth her pulses cheer, She, faded, sat among the Maytide bloom, And with a reverent quiet in her soul, Took back—it was His will—her time and sat Learning again to live." —Jean Ingelow.

General Sheridan has, at last, been removed by order of Andrew Johnson. Gen. Thomas succeeds him in Louisiana. Gen. Halleck takes the place of Gen. Thomas in the Department of the Cumberland, and Gen. Sheridan is assigned to the Department of Missouri. Gen. Sheridan retires from his position heartily approved by the people of the country for the course he has taken. It is no disgrace or sign of incompetency to be removed from office by Andrew Johnson.

A camp meeting of Spiritualists is announced to be held in Pierpont Grove, Malden, Mass., commencing Aug. 30th and continuing until the following Sunday. H. B. Storer of Boston is chairman of committee of arrangements, and by his published Programme shows that great care has been taken to ensure a good time.

Efforts are being made in Boston to organize an Independent Society for the Rev. Mr. Conner, late of the School-street Universalist Society.

No reduction of fare whatever can be obtained over the Michigan Central, or Southern Michigan and Northern Indiana Rail Roads, to the Fourth National Convention. See reference to Pittsburgh and Fort Wayne Road on another page.

During the Session of the Labor Congress last week some of its members so far forgot themselves as to attempt to smoke cigars. They were promptly called to order by Mr. Trevellick, whereupon the President made some very pertinent remarks, calling the Congress to assume a true dignity in its proceedings. Think of it! A class of men counselling relief for the laboring classes, with smoke-buffed brains. It would be a happy thing for working-men if they would devise ways to secure abstinence from the use of beer and tobacco.

The Methodist Conference Committee of New Jersey have located their new Seminary at Vineland. "A number of places contended for this honor, but the preference was given to Vineland on account of the salubrity of its climate, the abundance of fruit, and the temperance principles of the place."

This is quite an acknowledgement. Vineland is notoriously Spiritualist a neighborhood. The plans of the town, in fact all that makes it what it is in point of beauty and character were projected by modern reformers. We have no doubt the influence of the community will be beneficial to the young students.

Bennington, Vt., boasts the possession of an artificial fountain which throws an inch jet to the height of 164 feet. The celebrated fountain at Chatsworth, England, throws a jet 90 feet high.

Rev. T. K. Beecher, of Elmira, N. Y., brother to Henry Ward, has recently returned from a journey of fourteen thousand miles, in which he passed completely around South America.

The ship Carpenters and Caulkers of Grand Haven, Michigan, have opened a shipyard on the co-operative principle. Their first job was the "Ashtabula" of this city. May success crown their efforts.

The New Bedford Mercury says that the Workingmen's Co-operative Association of Sandwich, Mass. appears to be doing well. It has declared a dividend of 6 per cent. on its stock; made a return on purchases of 4 per cent. to members, and of 2 per cent. to outsiders; and its stock is at a premium.

The following resolutions were presented in the Labor Congress from the Laud and Labor Reform Union of Grand Rapids, Mich., by Mr. H. Ives:

Resolved, That for purposes of recreation and improvement, a reduction of the present number of working hours is necessary, and we pledge ourselves to support an eight-hour law.

Resolved, That the public domain belongs to the people. Resolved, That all grants of public lands to railroads, and all sales, except in cases of settlement, are illegal and wrong.

Resolved, That we regard the public debt as sacred, and that it should be paid by taxes levied on all classes of citizens.

Resolved, That the issue of United States bonds free of taxation is wrong.

Resolved, That the franchise is the inalienable right

every person of sufficient age, without regard to color or sex.

Referred to the Committee on National Labor Organization.

The Michigan State Constitutional Convention, which has been in session at Lansing for more than three months, brought their labors to a close on the 23d inst. and adjourned sine die.

Ex-President Buchanan is reported dangerously ill at Philadelphia.

A Dayton man concocted a new advertising scheme the other day. He sent a silk balloon several hundred feet into the air, when a patent fuse exploded a large bag full of circulars, and they came fluttering down to all parts of the city.

The Michigan Constitutional Convention has adopted a provision for the new Constitution, that no mechanical trade shall be taught to convicts in the State Prison, except the "manufacture of those articles of which the chief consumption is imported from other States."

A Jewish college is about to be established in Philadelphia.

He who knows most of Nature, he who is most reverently her lover, will be least likely to set up his knowledge as a boundary beyond which fact and philosophy may never advance. The higher we rise, the wider the circle of the unknown stretches around us; while Destiny with uplifted finger beckons us on.—Prof. William Denton.

Those who are careful to avoid offending others are not apt to take offence themselves.

The Co-operative Foundry Association, of Troy, N. Y., are about to enlarge their works by erecting two stores on River street, connecting in the rear with the foundry, one of which will be occupied by the association as a wholesale stove store, and the other is to be rented. The stores are to be 120 feet deep, by 40 wide, and three stories high, with basement. The plans contemplate a very imposing front, and when finished the new buildings will form a prominent feature of the upper portion of the city. They will be completed in a few weeks. This evidence of the prosperity of the Co-operative Association is not more gratifying to the members than it is to all citizens who feel an interest in the labor questions of the day.

There seems to be a serious alarm at the prospect of an insurrection in Spain, and all the Provinces have been declared in a state of siege.

The following notice of Mr. Davis' works in German, is from the New York Tribune:

"The translation of the Complete Works of Andrew Jackson Davis into the German language has been undertaken by Mr. Gregor Constantin Wittig, an admirer of the 'Harmonial Philosophy' in Breslau. The first volume has recently made its appearance in Leipzig, containing the Fourth Part of the 'Great Harmonia,' entitled 'The Reformer.' It is issued in an elegant octavo edition of more than 500 pages, and has evidently been translated with extreme care and fidelity. Mr. Wittig has devoted several years to the study of the writings of the 'American Seer,' and professes to find in them the complement of German philosophy, and a most valuable accession to the intellectual treasures of European civilization. It would not be surprising if Mr. Davis were to receive a more cordial appreciation of his peculiar gifts among the mystics of Germany than he has yet experienced with the more practical portion of his own countrymen."

The health of the citizens of Chicago this summer is very noticeable. At this time last year we were plagued with cholera and other minor troubles incident to warm weather and city custom, but nothing unusual appears this season. We doubt not it is largely attributable to our excellent water and the vigilance of the Board of Health.

We call attention to John Mayhew's letter in this number of the REPUBLIC. The Bureau of which he is Secretary may be made of great importance to Spiritualists and the people generally. It is a suggestive movement.

"Who can mistake great thoughts?

They seize upon the mind—arrest, and search, And shake it—bow the tall soul as by wind— Rush over it like rivers over reeds, Which quaver in the current—turn us cold, And pale, and voiceless; leaving in the brain A rocking and a ringing—glorious But momentary, madness might it last, And close the soul with Heaven as with a seal."

—Philip James Bailey.

From Idaho—An Opportunity.

Will the REPUBLIC inform its readers of an opportunity to invest in Co-operative labor? Near the head of Boise river in this Territory is the "Yuba Quartz Mining District." It has lofty mountains, tall trees, deep snows, pure air and water, grand scenery, and with all its granite mountains are seamed with ledges of gold and silver bearing quartz. In this region many quartz mills have been erected. Most of them have been financial failures, for the reason that they were owned by Eastern Capitalists, and operated on the competitive system by men who had no interest in the success of the enterprise. All—from the superintendent to the miner—were intent on getting the greatest amount of pay for the smallest amount of labor.

I do not wish to write a long article, but would express an opinion that men in companies of from five to ten, with a capital of strong arms, willing hands and from \$500 to \$1,000 each may go into these mines, erect machinery according to their strength and means, run it themselves, and realize \$10 in gold for every day's work done. This opinion is based upon familiarity with mining affairs, a recent careful examination of these mines, and close observation of what people are doing.

Any person or company seeking such an opportunity may for further particulars address,

Yours truly, Wm. J. Young.

Boise City, I. T., Aug. 8th, 1867.

SMITH'S INSTANTANEOUS WINDOW CLEANER.—This wonderful Magic Polish is one of the greatest labor savers ever introduced to the public. Without soap, without water, without sloop, without the need of taking out windows, a perfect cleansing of glass or paint is made at once, leaving a polish better than can be obtained by any other process. It is for sale by G. M. Smith & Co., 84 Dearborn street, Chicago.

THE HOME CIRCLE.

"The safe, sweet corner of the household hearth, Behind the heads of children."

SUNSET.

The cows are lowing along the lane, The sheep to the fold have come, And the mother looks from the cottage door, To see how the night comes over the moor, And calls the children home.

Their feet are bare in the dusty road, Their cheeks are tawny and red; They have waded the shallows below the mill, They have gathered wild roses up the hill, A crown for each tangled head.

The days will come, and the days will go, And life hath many a crown— Not one that will press upon manhood's brow, As light as the roses resting now On the children's forehead brown.

—Liberal Christian.

Thoroughness.

There is no sin of which women as a sex are guilty, which so effectually bars the road to their advancement to a position of rightful equality with man, as their want of thoroughness. From being born as nearly everybody is, in a hap-hazard, slipshod way, they get through their school-days in a corresponding fashion, learning a little of this, a smattering of that, with no settled aim or purpose but to be considered well-educated, or more probably accomplished. They enter upon actual life with as little fitting preparation as possible. The duties which they are about to assume, are certainly as important to themselves, and to the world as those of men, and rightly considered of far wider scope. Yet while men spend from three to seven years acquiring a knowledge of their future occupation, women are content to undertake the great callings of wifehood and motherhood, not only in a state of absolute ignorance concerning what may be rightfully required of them therein; but what is far worse, with powers so undisciplined and impatient of restraint, that the acquisition of such knowledge is a practical impossibility to them. So they blunder on through life in a home half comfortable, with a husband half pleased a family of children—or so many of them as their ignorance or incapacity has not consigned to the grave-yard—half-reared; and if they escape from this world with souls half-saved, they have more than ordinary good fortune.

In the home, men have become accustomed to this state of things, and are actually so dull of insight that oftentimes they have no higher idea of what a home should be. But when women enter the active, business world to compete with men, this vice of half-doing with its attendant slothfulness and incapacity is brought fully into view, and covers the whole sex with opprobrium.

One woman we know of who was ambitious of the distinction of being a physician, objected to the necessary work of the dissecting-room, because it was so "filthy;" she "preferred to see others dissect." And when after being forced to do her duty, she awkwardly cut her finger, she was too squeamish to draw the poison with her own lips and might actually have died if a braver woman had not performed the office for her. Small loss if she had, if she did not speedily rid herself of such mawkishness.

Cases like this might be multiplied ad infinitum, where women of aspiring and perhaps, conscientious purposes have failed utterly to obtain the respect and sanction of the men upon whom, indirectly, their success depended; simply because they did not carry their conscience into their work.

That the reason of this falling is a deep, underlying one; springing from the false education and position of which women have hitherto been the victims, we are very well aware; but the duty of each individual woman, is not therefore, the less apparent, or the less pressing. If you are ambitious to help on Reform, if you wish to solve the great questions of Social Science; if you desire to see women everywhere advanced to the pre-eminent position of the ideal woman, do you work to-day and every day with an exact and conscientious regard for the ideal of the task. If you have not the spirit which inspires you to order the household efficiently, and make sure that all its functions are smoothly and thoroughly performed, it is at least, doubtful whether you would help the world's cause so much as you would harm it, by entering a broader field of usefulness.

We should be glad to print, now and then, in the Home Circle, a good article for the children. Some people who write very acceptably for grown people fancy that all they need do to make their style quite the thing for children, is to water it a little. There was never a greater mistake. If you have a little extra cream, put it in.

Children are the keenest and truest critics in the world and have besides the most appreciative minds. The soundest logic, the finest rhetoric, the brightest wit, the tenderest pathos, and above all the plainest common sense, are not a whit too good for them.

When you write for the children, give us your truest thought and clothe it in a simplicity which is not shallow, but profound.

Female Suffrage.

We take great pleasure in laying before our readers the following extracts from the eloquent speech of Geo. William Curtiss before the New York Constitutional Convention, to the exclusion of some original matter. We are sure that the space cannot be better occupied:

"I wish to know, sir, and I ask in the name of the political justice and consistency of this state, why it is that half of the adult population, as vitally interested in good government as the other half, who own property, manage estates and pay taxes, who discharge all the duties of good citizens, and are perfectly intelligent and capable, are absolutely deprived of political power, and classed with lunatics and felons? The boy will become a man and a voter; the lunatic may emerge from the cloud and resume his rights; the idiot, plastic under the tender hand of modern science, may be molded into the full citizen; the criminal whose hand still drips with the blood of his country and of liberty, may be pardoned and restored. But no age, no wisdom, no peculiar fitness, no public service, no effort, no desire can remove from woman this enormous and extraordinary disability. Upon what reasonable grounds does it rest? Upon none whatever. It is contrary to natural justice, to the acknowledged and traditional principles of the American

government, and to the most enlightened political philosophy. The absolute exclusion of women from political power in this state is simply usurpation.

"The truth is that men deal with the practical question of female suffrage to suit their own purposes. About twenty-five years ago the Canadian government by statute rigorously and in terms forbade women to vote. But in 1850, to subserve a sectarian purpose, they were permitted to vote for school trustees. I am ashamed to argue a point so plain. What public affairs need in this state is conscience, and woman is the conscience of the race. If we in this Convention shall make a wise Constitution, if the legislatures that follow us in this chamber shall purify the laws and see that they are honestly executed, it will be just in the degree that we shall have accustomed ourselves to the refined, moral and mental atmosphere in which women habitually converse. But would you, seriously, I am asked, would you drag women down into the mire of politics? No, sir, I would have them lift us out of it.

"The duty of this Convention is to devise means for the purification of the government of this state. Now the science of government is not an ignoble science, and the practice of politics is not necessarily mean and degrading. If the making and administering of law has become so corrupt as to justify calling politics filthy, a thing with which no clean hands can meddle without danger, may we not wisely remember, as we begin our work of purification, that politics have been wholly managed by men? How can we purify them? Is there no radical method, no force yet untried, a power not only of skillful checks, which I do not undervalue, but of controlling character? Mr. Chairman, if we sat in this chamber with closed windows until the air became thick and fetid, should we not be fools if we brought in deodorizers—if we sprinkled chloride of lime and burned assafetida, while we disdained the great purifier? If we would cleanse the foul chamber let us throw the windows wide open, and the sweet summer air would sweep all impurity away and fill our lungs with fresher life. If we would purge politics let us turn upon them the great stream of the purest human influence we know. But I hear some one say, if they vote they must do military duty. Undoubtedly, when a nation goes to war, it may rightfully claim the service of all its citizens, men and women. But the question of fighting is not the blow merely, but its quality and persistence. The important point is to make the blow effective. Did any brave Englishman who rode into the jaws of death at Balaklava, serve England on the field more truly than Florence Nightingale? That which sustains and serves and repairs the physical force, is just as essential as the force itself. Thus the law, in view of the moral service they are supposed to render, excludes clergymen from the field, and in the field it details ten per cent. of the army to serve the rest, and they do not carry muskets nor fight.

WOMAN A MORAL FORCE.

"Women, as citizens, have always done, and always will do that work in the public defence for which their sex peculiarly fits them, and men do no more. The care of the young warriors, the nameless and innumerable duties of the hospital and home, are just as essential to the national safety as fighting in the field. A nation of men alone could not carry on a contest any longer than a nation of women. Each would be obliged to divide its forces and delegate half to the duties of the other sex. But while the physical services of war are equally divided between the sexes, the moral forces are stronger with women.

"It was the women of the South, we are constantly, and doubtless very truly told, who sustained the rebellion, and certainly without the women of the North the government had not been saved. From the first moment to the last, in all the roaring cities, in the remote valleys, in the deep woods, on the country hillsides, on the open prairie, wherever there were wives, mothers, sisters, lovers, there were the busy fingers which, by day and night, for four long years, like the great forces of spring-time and harvest, never failed. The mother paused only to bless her sons, eager for the battle; the wife to kiss her children's father, as he went; the sister smiled upon the brother, and prayed for the lover who marched away. Out of how many hundreds of thousands of homes and hearts they went who never returned! but these homes were both the inspiration and consolation of the field. They nerved the arm that struck for them. When the son and the husband fell in the wild storm of battle, the brave woman-heart broke in silence, but the busy fingers did not falter. When the comely brother and lover were tortured into idocy and despair that woman-heart of love kept the man's faith steady, and her unceasing toil repaired his wasted frame. It was not the love of the soldier only, great as that was, it was the knowledge of the cause. It was that supreme moral force operating through innumerable channels, like the sunshine in nature, without which a successful war would have been impossible.

"There are thousands and thousands of these women who ask for a voice in the government they have so defended. Shall we refuse them? I appeal again to my honorable friend, the chairman of the committee. He has made the land ring with his cry of universal suffrage and universal amnesty. Suffrage and amnesty to whom? To those who sought to smother the government in the blood of its noblest citizens, to those who ruined the happy homes and broke the faithful hearts of which I spoke? Sir, I am not condemning his cry, I am not opposing his policy. I have no more thirst for vengeance than he, and quite as anxiously as my honorable friend, do I wish to see the harvest of peace waving over the battle-fields. But, sir, here is a New York mother who trained her son in fidelity to God and to his country. When that country called they answered. Mother and son gave, each after his kind, their whole service to defend her. By the sad fate of war the boy is thrown into the ghastly den at Andersonville. Mad with thirst he crawls in the pitiless sun toward a muddy pool. He reaches the dead-line and is shot by the guard—murdered for fidelity to his country. "I demand amnesty or that guard, I demand that he shall vote," cries the honorable chairman of the committee. I do not say that is an unwise demand. But I ask him, I ask you, sir, I ask every honorable and patriotic man in this state, upon what conceivable grounds of justice, expediency, or common sense shall we give the ballot to the New York boy's murderer and refuse it to his mother?

"Before the American principle of equal rights, barriers after barrier in the path of human progress fall. If we are still far from its full comprehension and further from perfect conformity to its law, it is in that only lies the spirit of



**ADRIAN, MICH.**—Regular Sunday meetings, by the Free and Scientific Religious Society of Spiritualists, at 10½ A. M., and 7½ P. M., in Hall of Weller Block below Masonic Temple, Maumee street. Dr. J. K. Bailey, President; Mrs. R. H. R. Longshore, M. D., Secy.

**QUINCY, ILL.**—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2¼ P. M., for conference and addresses. Hall No. 130 Main street, third floor.

**STURGIS, MICH.**—Regular meetings of the "Harmonial Society" morning and evening in the "Free Church."  
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 Greenwood Hall, corner of Sixth and Vine streets, at 11 A. M. and 7½ P. M.

The Children's Progressive Lyceum, meets in the same hall, every Sunday at 9½ A. M. Seats free.

**FOND DU LAC, WIS.**—Regular meetings at Moor's Hall, corner of Main and Fourth sts., at 10:30 A. M., and 7 o'clock P. M.

**BROOKLYN, L. I.**—The Spiritualists and Friends of Progress hold regular meetings in Cumberland Street Lecture Room, between Lafayette and DeKalb avenues, every Sunday at 3 and 7½ P. M.

**GALESBURG, ILL.**—The Friends of Progress meet every Sunday at 11 A. M., and 7½ P. M., in Olmsted's Hall, next building west of Galesburg House, third story.

**ST. LOUIS, MO.**—The "Society of Spiritualists and Friends of Progress" hold regular meetings every Sunday at 10½ A. M. and 7½ P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

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

**CLEVELAND, O.**—Regular meetings every Sunday in Temperance Hall on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

**PROGRESSIVE MEETINGS IN NEW YORK.**—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York

**WORCESTER, MASS.**—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11½ A. M. every Sunday.

**NEW YORK CITY.**—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

**PROVIDENCE, R. I.**—Meetings are held in Pratt's Hall, Waybosset street, Sunday afternoon at 3 and evenings at 7½ o'clock. Progressive Lyceum meets every Sunday forenoon, at 10½ o'clock.

**MORRISANIA, N. Y.**—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3¼ P. M.

**PHILADELPHIA, PA.**—Meetings formerly held at Sansom street Hall are now held at Washington Hall, corner of Eighth and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock—the lecture commencing at 11¼ A. M.; evening lecture at 7½.

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

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

**RICHMOND, IND.**—The Friends of Progress hold meetings in Henry Hall every Sunday morning at 10:30 o'clock.  
The Children's Progressive Lyceum meets in the same place at 2:30 P. M.

**ST. LOUIS.**—The First Society of Spiritualists hold their meeting in the (new) Polytechnic Hall, corner of Seventh and Chestnut streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 3 P. M. Myron Colony, Conductor.

Cloth.....	65	10
Self-Contradictions of the Bible.....	25	2
Six Lectures on Theology and Nature, by Emma Hardinge. Paper, 75 cts. Cloth.....	1.00	20
Soul of Things. By William and Elizabeth Denton.....	1.50	20
Spirit Manifestations, by Adin Ballou. Paper, 50c; postage, 6c. Cloth.....	75	12
Spirit Ministrel, by Packard and Loveland. Paper, 35 cts. Board, 50 cts. Cloth.....	50	20
Sense and Nonsense, S. M. Landis, M. D.....	2.00	20
The Monk of the Mountains, or a Description of the Joys of Paradise, with a View of the Condition of the Nations of the Earth for one hundred years to come.....	1.50	20
The Empire of the Mother. Paper, 50 cts., postage 6 cts. Cloth.....	75	10
Twelve Messages from the Spirit of John Quincy Adams.....	2.00	32
Unwelcome Child, by Henry C. Wright. Paper, 30 cts.; postage, 6 cts. Cloth.....	60	10
Whatever is, is Right, by A. B. Child, M. D.....	1.25	16

Address CENTRAL PUBLISHING HOUSE, Post Office Drawer 6325, Chicago, Ill.

**JUST RECEIVED—A new and complete Stock of PIANOS, ORGANS, MELODEONS, Violins, Guitars, Flutes, Accordions, etc., etc., SHEET MUSIC, the largest Stock in the West. Address all letters to PROF. D. R. HUGHES, P. O. Drawer 6325.**

**TO ADVERTISERS.**  
Advertisements or Notices inserted in  
EASTERN NEWSPAPERS,  
WESTERN NEWSPAPERS,  
SOUTHERN NEWSPAPERS,  
GERMAN NEWSPAPERS,  
RELIGIOUS NEWSPAPERS,  
AGRICULTURAL NEWSPAPERS,  
PICTORIAL NEWSPAPERS,  
Periodicals, Magazines, Journals, etc., upon the most favorable terms, by  
COOK, COBURN & CO.,  
Advertising Agents, Office 87 Dearborn street, Room 11, Chicago, Ill. 14-tf

**PROGRESSIVE LYCEUM EQUIPMENTS.**  
E. WATERS & SONS, 383 River street, Troy, N. Y.  
Are now manufacturing and ready to deliver at short notice the entire equipments of the Children's Progressive Lyceums. We will send circulars giving particulars in regard to price and mode of starting the Lyceum, &c., to those who write on the subject, enclosing a stamp. [24-3m]

**MRS. A. E. HILL, CLAIRVOYANT, PSYCHOMETRIC AND INSPIRATIONAL MEDIUM.**  
Morrison Building, 129 South Clark street, Room No. 44, Chicago. Office hours: 9 A. M. to 12, and 1½ to 6 P. M. 20-tf

**STANDARD PHONOGRAPHY.**—The best short-hand—may be thoroughly and easily learned from Graham's *Standard Phonographic Series*; sent, post-paid, at the following prices: (1) SYNOPTIC, 39 cents; cloth, 54 cents. (2) HAND-BOOK, (presenting every principle of every style of the Art), \$2.16. (3) FIRST READER, \$1.58; KEY, 33 cents. (4) SECOND READER, \$1.87. (5) STANDARD-PHONOGRAPHIC DICTIONARY (shows the best way of writing in either style 120,000 words and phrases), \$4.36. *Phonographic Visitor*, Vol. I, Nos. 1-7, 62 cents; unbound, 40 cents. *Phonographic Visitor*, Vol. II, Nos. 8-14. Now publishing in numbers of 48 pages. Should be taken by all who are, or wish to become, phonographers. 98 cents. **STANDARD-PHONOGRAPHIC LIBRARY**, for 1866-7, 600 pages \$5.00.  
Address, ANDREW J. GRAHAM, 3-10-tf 544 Broadway, New York

**HOW LONG, O, HOW LONG!** must I suffer this nervous prostration, this pain in my head, dizziness, loss of memory, sinking, weakness at my stomach, pain in my back side and chest, swelling and weakness of my limbs, restlessness at night, dread of coming evil, is the prayer of thousands of women daily. We answer but a few days after consulting Dr. Blain, 99 S. Clark street, Chicago, who will examine your case and prescribe for you either in person or by letter as he has done for hundreds each year for the past 18 years; making the diseases of women a specialty. Ex. and R. \$2. [24-2\*]

**MEADVILLE THEOLOGICAL SCHOOL.**  
The Fall term begins September 2d. The Faculty of instruction consists of four resident, and four non-resident professors, and a tutor. The object is to educate young men for the Christian Ministry. Beneficiary aid is given to indigent students. The tuition, use of Library and text books are free to all. The School was founded by the Unitarian and Christian denominations, but is open to all who believe in the divine origin of Christianity. The Library consists of 9,500 volumes. Application may be made to Rev. A. A. Livermore, President of the Board of Instruction, Meadville, Pa. [24-tf]

**SAM'L M. PAIST, Blind, Test Medium,** will give delineations of character, describe the nature of diseases and give communications and tests from friends in the spirit world. Address, care of W. A. Danskin, No. 155 W. Baltimore st., Baltimore, Md., enclosing a lock of hair or photograph. Terms \$1. 1-2tf

**DRS. LEO MILLER AND WIFE,** Magnetic, Electric and Electric Physicians, No. 415 West Madison street, Chicago, Ill. "None but chronic diseases treated, and these we cure, if they are curable, by Nature's sovereign remedies."  
Office Hours—From 9 to 12 A. M., and 2 to 6 P. M. Consultation Free. 10-tf

**MISS L. R. LOWRY, Clairvoyant and Homœopathic Physician,** 300½ State street, Chicago, Ill. Office Hours, 10 to 12 A. M. and 1 to 6 P. M.

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

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

**MRS. NELLIE PINE, Clairvoyant Physician,** has permanently located at New Albany, Ind. 22-2m\*

**J. W. CRAWFORD & CO.,** MANUFACTURERS OF  
**"Home Made Bread,"** CRACKERS, CAKES AND PASTRY,  
Dealers Supplied by leaving orders at  
**No. 85 State, or 275 West Madison St., CHICAGO, ILL.**  
Col. E. D. TAYLOR. C. T. TAYLOR  
**E. D. TAYLOR & SON,** DEALERS IN  
LEMIGH, LACKAWANNA, SCRANTON, BRIAR HILL, ERIE, ILLINOIS, (La Salle)  
**COAL.**  
OFFICE AND YARD, 262 SOUTH MARKET ST.  
BRANCH OFFICES: 157 DEARBORN STREET, and BOOK STORE, cor. N. Clark and Kinzie Sts.  
P. O. BOX 2470. CHICAGO, ILL.

THE  
**EAGLE WORKS**  
MANUFACTURING COMPANY,

**P. W. GATES, Pres.**

The largest and oldest Established

**STEAM ENGINE, BOILER**

**Machine Shop and Foundry**

**IN THE NORTHWEST.**

Established over a quarter of a century ago.

**MANUFACTURES Steam Engines, Boilers,**

**Quartz & Rock Crushers**

All kinds of Mining Machinery,

**SAW AND GRIST MILLS**

Gates, Scoville & Fraser's

**Patent Rotary Pulverizer,**

The latest invention and the best ever made for pulverizing Quartz rock, Slate Iron ore, &c., for painting material fire proof. Also manufactures and keeps constantly for sale, new and second hand

**Lathes, Planers, Drills,**

**Gates Patent Screw Cutter**

The best made tools that can anywhere be found.

**Cast-Iron Jack Screws,**

**GATES PATENT**

**SUGAR-CANE MILLS**

**And Evaporators.**

All orders, large and small filled with despatch. It being a Joint Stock Company, with all its operatives interested, this institution can undertake cheaper than others the execution of all work of equal quality, and is thus assured against all strikes and other casualties under the competitive system, so that there need no longer be any fears that orders will not be filled as contracted for.

Terms: one third cash on giving order, and the balance on completion of the work.  
Office,  
**48 CANAL ST.,**  
P. O. Drawer 5969. **Chicago, Ill.**

**ROUNDS & JAMES.**

STEAM

**Book & Job Printers**

**BINDERS AND ELECTROTYPERS,**

AND

**PRINTERS' FURNISHING**

**WAREHOUSE,**

OFFICE OF PRINTERS' CABINET.

AGENTS FOR THE SALE OF

**HOE'S, TAYLOR'S, GORDON'S AND CINCINNATI PRESSES.**

FURNISH  
**PRINTING MATERIAL**  
OF EVERY DESCRIPTION.

PRINTING PRESSES, TYPE, CARD CUTTERS, CABINETS, CASES, GALLEYS, And everything necessary in a

**COMPLETE PRINTING OFFICE.**  
SOLE AGENTS IN THE NORTH-WEST FOR L. JOHNSON & CO'S TYPE.  
46 STATE STREET, CHICAGO.

**A penny Saved is worth two pence Earned.**  
SAVE YOUR  
**Rags, White Broken Glass, OLD IRON, COPPER,**  
And everything that is used by man, and bring it to  
**BASEMENT OF 86 RANDOLPH ST.,**  
WHERE YOU WILL GET THE  
**HIGHEST PRICE IN CASH.**  
Open from 7 A. M. to 6¼ P. M.  
**W. H. EDDY.**

**LIST OF BOOKS FOR SALE AT THIS OFFICE.**

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

	PRICE.	POSTAGE.
American Crisis, by Warren Chase.....	20	
Answers to Ever Recurring Questions, a Sequel to the Penetrabilia, by A. J. Davis.....	1.50	20
Apocryphal New Testament.....	1.00	16
Arcana of Nature, or History and Laws of Creation, Vol. 1, by Hudson Tuttle.....	1.25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit World, Vol. 2, by Hudson Tuttle.....	1.25	20
A B C of Life, by A. B. Child, M. D.....	25	2
Bible Triumphant, by Mrs. H. V. Reed.....	50	4
Biography of Satan, by K. Graves.....	35	
Blossoms of Our Spring, (a Poetic Work), by Hudson and Emma Tuttle.....	1.25	20
Branches of Palm, by Mrs. J. S. Adams. English cloth, beveled, \$1.25. Extra, gilt edge.....	1.75	16
Christ and the People, by A. B. Child, M. D.....	1.25	16
Christianity; its influence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks.	25	2
Dealings with the Dead, by P. B. Randolph.....	1.00	16
Death and the After Life, by A. J. Davis.....	35	
Dissertation on the Evidences of Divine Inspiration, by Datus Kelley.....	20	4
Effect of Slavery on the American People, by Theodore Parker.....	10	
Errors of the Bible, by H. C. Wright. Paper, 30 cts., postage 6 cts. Cloth.....	60	10
False and True Revival of Religion, by Theodore Parker.....	10	
False and True Marriage, by Mrs. H. F. M. Brown	10	2
Familiar Spirits, and Spiritual Manifestations, by Dr. Enoch Pond.....	20	4
Free Love and Affinity, by Miss Lizzie Doten.....	10	
Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis.....	20	2
Fugitive Wife, by Warren Chase. Paper, 30 cents. Cloth.....	60	10
Gazette, by Emma Tuttle.....	1.25	16
Gist of Spiritualism, by Warren Chase.....	50	
Great Harmony, by A. J. Davis. 5 vols., viz: Vol. 1. The Physician; Vol. 2. The Teacher; Vol. 3. The Seer; Vol. 4. The Reformer; Vol. 5. The Thinker. Each.....	1.50	20
Harbinger of Health, by A. J. Davis.....	1.50	20
Harmonial and Sacred Melodist, by Asa Fitz.....	40	6
Harmonial Man, or Thoughts for the Age, by A. J. Davis. Paper, 40 cts., postage, 6 cts. Cloth.....	75	12
Hierophant; or, Gleanings from the Past, by G. C. Stewart.....	75	12
History and Philosophy of Evil, by A. J. Davis. Paper 40 cts.—postage 6 cts. Cloth.....	75	12
Is the Bible Divine? by S. J. Finney. Paper, 30 cts.—postage 4 cts. Cloth.....	60	10
Is there a Devil? The Argument Pro and Con.....	20	2
Inquirers' Text Book, by Robert Cooper.....	1.00	16
Jesus of Nazareth, by Alexander Smyth.....	1.50	20
Kiss for a Blow, by H. C. Wright.....	75	12
Life Line of Lone One, by Warren Chase.....	1.00	
Living Present and Dead Past, by Henry C. Wright.	50	6
Love and Mock Love. Cloth, plain, 35 cts., postage, 6 cts. Gilt.....	50	6
Magic Staff, an Auto-Biography of A. J. Davis.....	1.75	24
Manomni, by Myron Colony.....	1.25	16
Manual of Self Healing by Nutrition, by Laroy Sunderland.....	30	
Marriage and Parentage, by Henry C. Wright.....	1.25	20
Ministry of Angels Realized, by A. E. Newton. A. J. Davis. (Twenty Discourses.) by A. J. Davis.....	1.75	24
Moses and the Israelites, by Merritt Munson.....	1.50	20
Nature's Divine Revelations, by Andrew Jackson Davis.....	3.75	42
New Manual for Children, (for Lyceums) by A. J. Davis. Cloth, 50 cts.—postage 8 cents. Morocco, gilt, \$1.00; postage 8 cents. Abridged Edition, by New Testament Miracles and Modern Miracles, by J. H. Fowler.....	40	6
Penetrabilia; being Harmonial Answers to Important Questions, by A. J. Davis.....	1.75	24
Philosophy of Spiritual Intercourse, by A. J. Davis, paper 60 cts., postage 6 cts. Cloth.....	1.00	16
Philosophy of Creation, from Thomas Paine, by Horace Wood, Medium, Paper 50c; postage 4c. Cloth, Philosophy of Special Providences, (a Vision), by A. J. Davis.....	60	10
Physical Man, by Hudson Tuttle.....	1.50	20
Principles of Nature, by Mrs. M. M. King.....	2.00	24
Psalms of Life, by J. S. Adams.....	1.25	16
Ravalette, by P. B. Randolph.....	1.50	
Relation of Slavery to a Republican Form of Government, by Theodore Parker.....	10	
Report of an extraordinary Church Trial, Conservatives vs. Progressives, by Philo Hermes.....	15	2
Revival of Religion Which we Need, by Theodore Parker.....	10	2
Scenes in the Summer Land, No. 1. (a Photograph,) by Hudson Tuttle.....	25	
Scenes in the Summer Land, No. 2. (a Photograph,) by Hudson Tuttle.....	25	
Self-Abnegationist; or the True King and Queen, by H. C. Wright. Paper, 40 cents, postage, 6 cents.		

