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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 you upturned sod, One bowed 'neath afflictions's rod; Dry her tears.

Not long prayers, but earnest seal;
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;
Whipe 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. Speneer'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-contradition 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 Princp. 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 assigning to it, any attributes whatever?" (1st Painep. p. 109.

From the foregoing quotations it is perfectly clear; 1st. That Mr. Spencer confounds knowledge with belief. "The one ineradical 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 Princp. p. 99.) Is a "belief" then succeptible 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 kno wledge and science;" is only a "pursuasion," 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 irresistable that when Mr. Spencer calls the "consciousness" of the "reality underlying all appearences" 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 them 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 inarrower "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 anamolies 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 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 authority assert the nature and character of that same power? If we are thus "compelled" to take "this deepest and widest of all truths," on the authority of mere "belief," are we not on the same ground justi-fied 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 bythe 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

e 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 intrincically 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 halfunconsciously? 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: 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 largely 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 fall 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 acknowedged organ of his cherished denomination, and therefore hastenes to the rescue in a somewhat lengthy, weak defence. A few extracts

"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 Shakspeare. 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, indevising 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 afflatus, 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

"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 villany? 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 rejoin-

"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 powerfull 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 spiri of God. Because this influence is of one kind, differing only in degree, it does not abolish those great primal distinction of character which remove Christ from Byron by the di tance of a world, nor lift the silly, sickening superstition of the Shasters to the sublime moral elevation of the Se mon on the Mount. To distinguish between things th differ is as important as to combine things that are ess tially alike."

How admirably does the above discussion show the a lute necessity of an acceptance of the sublime truth of Spiritual Philosohy to enable us to understand what In ration is? Mr. Clark no doubt gives us the "Radical" when he sums up what Inspiration is by saying: "It is quickening of faculty, the heightening of function by some to anickening of faculty, the heightening of function by some to me my strength of God."

ms my strength a strength of the dead past, while the good within good and heighten as his instruments is broaded.

Father through the angold as his instruments is knocking at the door of your healts and offering you the KEY of TOWERDOR OF LOSS ROWS AS MANY LA CON onter in any know Excurations by when ye speak? Then it will be clear even of yourselves whereit it is that the "manner" of inas the sun at mountain workman," the poet, the statesman, the philosopher and of a Jesus of Nazareth is indeed en and the same, but the "KIND" of inspiration of each of those differs as much and as widely, as the the results which now from, and are unstreed by it. The Spiritual Philosopay in simply a counce come religion, sustained by inauthrable facts which appeal to the most limited intelligence. No other philosophy or system of religion so completely solves all theological problems and orushes to an impalpable powder all dogmas and creeds; and no class of men know this better than the "Radicals." How much longer will they hall by the way and allow "I toil" to wall upon "I would?" Clothed in the armor of Spiritual railcoophy, they can be sure there will never be any need of seeking reffuge under a breastwork of the "mysterious," as Mr. Clark has done in his skirmish with Dr. Bultinch.

"Trust no future how ere pleasant Let the dead past bury its dead Act! act in the living present Heart within, and fied our hood."

Astonishing Progress of "Spiritualism."

THOMAS N. HAZARD.

The Appletons have issued "Christianity and its congicts, ancient and modern" by G. E. Marcy.—Amongthose 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 thirtythree thousand.

Last Spring a convocation of the Roman Catholic Bisheps 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 dicess, which showed when they were all footed up a total of over ten millions of Spiritual-lists 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 trenty 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 bumbler 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

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 split 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 overladen 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 enlight enment 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 predjudiced 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 Nazereth 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 P. H. HOWARD.

I have two wives—one, angel: and one, weman:
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 source 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 seul 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 needeth 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 his on the street;
But they look slantly, as if half-affrighted,
And scarcely know they meet.

Mis 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,

Ah! would that I, thus careless of his score.

Could teach my neighbor that which is true weath:
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 bath locked his empty mansion fast

And both are growing old-

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

And thrown the key away.

For The Spiritual Republic.

A Word to Spiritualists.

Upon conversing with some calling themselves Spiritualists, I have, from time to time, been astonished an saddenned 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 vail 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 helies, that Inner sanctuary of Deity, and the sooner we make her our guide-star the sooner we shall arrive there. First let us reform curselves, then strive for the reformation of others; and in order to accomplish the latter me must send out, encourage, and support carnest, 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 sincerity 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 hat naked, though looked up in sirel, Whose conscience with thinsing is corrupted."

For the Spiritual Republic.

Dress Reform.

BY MARY H. YORK, M. D.

To Mrs. Senier.

Dear Madam:—In a recent article of yours, in the Repurlic, I noticed this sentiment: "Those who wear the
American Costume, or Reform Dress, for Weman, appear
unwomanly." By the remainder of your article, I would
judge you to be a true-hearted Reformer. On this account,
if 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 convicrions, 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, er to ruln 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 volumnious 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 unacomandy; 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 lecturerooms, 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 distibuted 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 Godgiven right, it 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

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.

Warren's plan of cost the limit of price, with individual sovereignty at you own cost, etc., almed 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 falsities of the past, he is yet "all right" if you let him have his own way. This plan, however, instead of producing has mony, 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 deflance to all union and harmony, and, of course, failed. Yet h 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 to. gether 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, barmony and love.

The plan of George Rapp and his followers was penticestal, 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 replexishment, 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 practitically, they are devoted to an idea as to a fundamental truth; they aim at the total abolishment of selfishness, the perfectability 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 . righting 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

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 erder 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, amstiveness or sexual love, attraction of the opposite sexes, escal attraction.

Fifthly. The two planes of amativeness, 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 ever 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 amativeness, when predominating over the animal, is the crowning glory of man. It is the element in which congental 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 those demands of our nature? Ask the inmates

of the dens of infamy in New York or Chicago. Go ask the toiling 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?" '0 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-disda
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 hall 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:

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 npon 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.

"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 to 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 twoscore years, in the cause of impartial liberty and universal emancipation. And that cause makes me cosmopolitanfor 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 sa-

"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 wor thy.' 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 bohold 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 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 beafs re sponsively. 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 workingmen 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 garded 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 workingmen 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 on: . "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 INCELOW

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 nighest 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 unweeting;
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
He dainty feet among the flowers.

Her fellow-maids in copse 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 crowns 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 cooperated, 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 Higer 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.

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 Resultio, that I should state that the cause of delay in the issue of the paper, has been mainly owing to the time f 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-optive 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 in-

invited to a dinner when the "Home" will be duly inaugerated.

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

Universal Suffrage.

SETH PAINE.

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 neve theless fully aware that its principles have only the molimited application. They have existed in theory unsuported by practice.

Unchallenged, slavery has occupied the land in the nar of Liberty. The declaration, that "all men are creat equal," has been shunned, and, in legislation for wom: studiously ignored.

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

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

Monarchies have conceded her fitness to rule, but Re lics, thus far, have endeavored to frame perfect sta without her aid. They have allowed her intuitive n no political representation, hence ours is but the ma half of a true government, lacking soul and inspir An idle spectator, she is compelled to see public affair trolled, generally, by men of low instincts and vile h with no power to escape the effects of their deci Taxed, without representation, denied admission to departments of education, and to the more lucrative ployments, deprived of the guardianship of her challed her position is, in a very great degree, one of slaver grievances, far greater than those our Revolutionary tors so bravely fought to repel.

In these respects our boasted equality is an unusurpation. Until woman shall attain equal power man, in all the relations of life, it is as impossible farrive at the symmetrical proportions of a real dem as it is for a part to comprehend the whole. On the trary, when she is advanced to the full enjoyur common rights, then will the political atmospher purified of existing corruptions, that persons of moral sentiments will be honored by election to off

To all who would aid in attaining this grand ob appeal, asking that you correspond with this cor work vigilantly in your several localities, to form a create and increase public sentiment in this direct culate petitions, and cause to be enrolled so greats of signatures for her enfranchisement, as shall convention of Illinois triumpoints behalf

its behalf.

Robert Collyer,
Mrs. C. F. Corbin,
P. Daggy,
D. P. Livermore,
W. H. Ryder,
Marvin H. Bovee,
Address Mrs. H. F. M. Brown, Box 6325, Chica

The Mercantile Times gives the following sensibly oung 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 resyou can avoid consistently with your duty to you others

Base all your actions upon a principle of right your integrity of character, and in doing this nethe cost.

Remember that self interest is more likely to judgment than all other circumstances combined look well to your duty when your interest is con

Never make money at the expense of your rep Be neither lavish or niggardly; of the two av ter, a mean man is universally despised, but pub a stepping-stone to preferment—therefore gener should be cultivated.

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

pocket. Ready money is a friend in need.

Keep clear of the law; for even if you gain yo are generally a loser of money.

Avoid borrowing or lending.

Wine drinking and cigar smoking are bad h
impair the mind and pocket, and lead to a was

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 subtions, for which they will be entitled to retain FORTY CENTS of each \$2.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's)

TO OUR PATRONS.

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

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

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

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.

Not the least parties in this war among friends, are the New York and Chicago Tribunes, journals which, perhaps, as faithfully as any, portray the animus of conservative re-

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 subserve 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, and that if the rule of non-production over production is to be retained, it must be by more cautious processes. Chagrined at the slowness with which McCulloch's contraction policy for the speedy amassing of wealth is yet being so speedily pursued, the senior partner in this firm of Tribunes loses temper and rashly calls the people's currency "legal tender trash." With a newly acquired sharpness of vision, the junior one suddenly vaults into the popular saddle, to accomplish, under cover of radicalism, radically conservative ends. With commendable prudence, it would for a day forego full meals; accept half a loaf rather than have no bread, and perceives that its recent pet scheme of appreciating the values of all currency by forcing it to the gold standard, unless most skillfully managed, may be dangerous, even to a very rapid duplication of greenbacks. Its last recommendation to issue 50,000,000 of three per cent. bonds, and to release the locked uplegal tenders and gold, if its principles were fully carried out, would defeat its own wishes and carry gold up to its average price at the time the national debt was contracted. This would render the amount of currency and bonds held by capitalists only about one-half as valuable in the future as at present, while it would equally appreciate the rewards of labor. But a glimpse of the possible destruction of the National Banking System, or, perhaps, of repudiation, makes its former specie rigidity wondrously pliable, and it stands aghast at its own previous propositions, which, now repeated by its New York namesake, are pronounced to be "wretched, mischievous quackery." Meantime, when doctors disagree so far as to be unable to administer medicine, there is great hope for the patient.

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 expr 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 presisted 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 deviltry 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 irreststible 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.

Pertinent to this subject, and showing that not a few,

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 replotion of money, and a depletion of the neryous 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 "srest." 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 t. 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 havn'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 values; 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 panies, which, for a time, prostrate all business, and turn the fickle mountain terrents of commerce into stagnant pools, festering with the miasma of inertia.

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.

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

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 of 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 misled; 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 rulnous 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 un-

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 wise men 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 millenium 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 organination 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. Barret, 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 Chlidren'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 Washngton, 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, ot 7:45 o'clock.

The annual business meeting of the First Society of Splrtualists of Chicago will be held at the same Hall at 1 o'clock P. M., immediately after the adjournment of the Lycenm. It is desirable that there be a full meeting; and the 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

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

good for the cause of human progress during the ensuing

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

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 pre-

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 follow-

"1st. Thorough instruction in anatomy and physiology,

with familiar lectures on practical hygiene, and constant attention to the personal habits of the pupils.

"3d. 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 prescribed in the case of any who may need special treat-

"Sd. 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 Wheeleck 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 Spiritual-

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 Mand, 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 Cemetary. 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 re ceive 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 win-ter in delivering, throughout the West, lectures on one or more of the following subjects: I. "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. News man Hall, Rev. Thomas Binney, distinguished Orators and Authors; Mrs. Husband and Mrs. Hodge, Sanitary heroines; Studies in Physiognomy ; For Gentlemen to Read, by Mrs. G. W. Wyllys ; True and False Marriages ; Memory ; Con scientiousness, its True Functions; Our Religion; Gradations of Intellect; The Races of Man, their Origin; Queen Elizabeth ; Toggery ; A New Steamer, Spirit of the Age ; Central Park, and the New Boulevard-Illustrated. An interesting number, 30 cents, or \$3 a year. S. R. Wells, Editor, 389 Broadway, New York.

THE ATLANTIC for Sept. contains, in connection with its serial, the Guardian Augel, Prophetic Voices about Ameri ca-a Monograph; Sunshine and Petrarch; Canadian Woods and Waters ; The Nightingales in the Study-Poetry; Hospital Memories II; Minor Italian Trayels; 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 fall 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.

Empurpled seas began to blush and bloom Doves make sweet meaning, and the guilder rese In a great stillness dropped, and ever dropped Her wealth about her feet, and there it lay, And drifted not at all. The lilac 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 heartly 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. 29th and continuing until the following Sunday. H. B. Storer of Boston is chairman of committee of arrangements, and by his published Pregramme 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 an

During the Session of the Labor Congress last week some of its members so far forgot themselves as to attempt to smoke clgars. 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 befuddled brains. It would be a happy thing for workingmen 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 notorlously 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 hight of 164 feet. brated 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 Murcury 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 eightbour 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

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

Referred to the Committee on National Labor Organiza-

tion.

The Michigan State Constitutional Convention, which has been in session at Lansing for more than three months, brought their dabors to a close on the 22d 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 slik 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 Philadel-

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 Destfny with uplifted finger beckens 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 seige.

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 Leipsic, 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. Dayls 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 and health of the citizens of Chicago this summer is very noticable. 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

We call attention to John Maybew's lefter 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 o 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 withall 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.

SMITE'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 slop, 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,

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 bath many a crown-But some that will press upon manhood's brow, As light as the roses resting now On the children's forcheads 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, slip-shod way, they get through their schooldays 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 mother hood, 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-halfreared; and if they escape from this world with souls halfsaved, 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

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.

rid herself of such mawkishness

That the reason of this failing 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 twen. ty-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 comselence, 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 fithy, 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. assafeetida, 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 inspurity 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 Balaklaya, 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 sent.

WOMAN A MORAL PORCE.

"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 idiocy and despair that woman-heart of love kept the man's faith steady, and her unceasing toll 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 harvests 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 peol He reaches the dead-line and is shot by the guard-mrdered for fidelity to his country. "I demand amnesty or that guard, I demand that he shall vote," cries the herorable chairman of the committee. I do not say that irse an unwise demand. But I ask him, I ask you, sir, I askevery honorable and patriotic man in this state, upon what comceivable 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, barrier after barrier in the path of human progress fall. If we are still far from its full comprehension and further from per fect conformity to its law, it is in that only like the spirit of

Christianity to whose full glory even Christendom but slowly approaches. From the heat and tumult of our politics we can still lift our eyes to the eternal light of that principle; can see that the usurption of sex is the last form of aste that lingers in our society; that in America the most humane thinker is the most practical man, and the organi-For of justice the most sagarious statesman.

VOICES FROM THE PEOPLE.

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

For The Spiritual Republic.

From Jane Senier-Dress Reform.

In reply to a Critique by Thomas W. Deering, M. D., on my a Bandom Thoughts "concerning the Beloit Convention, which appeared in The Spiritual Republic, July 12th.

My attention has only just been called to the critique in question, published in THE REPUBLIC, Aug. 3d. I think any man who is entitled to M. D., ought at least to be gentlemanly, the soul of honor. Such are the necessary requisites in my country before a diploma is given. I must confess Thomas W. Deering, M. D., lacks these essential qualifications, or he would not pervert the truth. I used no such expression as "ugly," neither did I advocate the "Fashionable style of dress," or say anything disparagingly of the wearers of the "American costume." I flatter myself that the women who wear it will feel more complimented than otherwise, do they but assume a self-reliant, independent position!

The "immorality and licentiousness" to which T. W. Deering refers, is not I think confined to the shape and make of a garment; if it was, the Reform dress would not stand the test. "Honi soit qui mal y pense."

The superficial investigation to which he alludes, is all I aim at, if he looks at the heading of my article. I am afraid the Doctor's mind is a little "ugly," or he would not be so decidedly censorious in his remarks. It would be well for him to peruse my "Random Thoughts" again, and then I hope he will have the candor to acknowledge his error. I am proud to say, I neither admire nor wear the "American costume," nor have I any occasion to go to Webster, or the Doctor to decide for me, what "beauty" is-I have every reasom to think that what would be beautiful in the Doctor's eyes, would be the reverse to me. No two think alike on the subject. Keats has sweetly and truthfully sung,

"A thing of beauty is a joy forever,"

but he has set up no type, no standard. Flowers are all beautiful, yet we make selections in form and color. We individualise ourselves in everything.

This "tall talk" if I may use the slang expression, looks very small in my eyes. If he has the Reform question so much at heart he will find wider, and more useful fields of labor, than challenging the world, in the mere matter of dress, and interfering with individual rights. It would be well for the Doctor to look around him. There are more important reforms needed. Look to the motherless and fatherless children, and suffering humanity everywhere; feed them with the bread of life, "and lead them to the fountain of living waters;" and immorality and licentiousness will be unknown. Spiritualism has a great work to do.

Mazomanie, Wis., Aug. 18, 1867.

For the Spiritual Republic.

JANE SENIER.

Note from Dr. Child of Philadelphia.

I have just received a letter from Mr. D. W. Pratt, of Cleveland requesting me to call the attention of the Spiritualists to the importance of applying to the various Railroad Companies for a reduction in the fare to the Fourth National Convention of Spiritualists. We have done so in this city and the fare will be \$13.50 to Cleveland with free return passes to all delegates who purchasefull fare tickets on the roads going to the Convention.

Mr. Pratt also desires that the delegates from all parts of the country who are not provided with accommodation in Cleveland will send up their names and the number who are coming so that the committee may assign them places during their stay. H. T. CHILD, M. D.

Boston Awakening.

The following shows a truly encouraging movements on the part of thepractical Spiritualits of Boston, Mass. To the Spiritualists of Boston:

The Children's Progressive Lyceum of this city, will hold sessions every Sunday morning at Mercantile Hall, Summer Street. The Lyceum movement is one that we as Spiritualists should aid to the utmost; and it is desired that all Spiritualists should co-operate in the present under taking

We are in need of a suitable library, which we are in hopes may soon be obtained. We are also to have Lectures every Sunday afternoon and evening, and have made arrangements with Dr. H. B. Storer, Henry C. Wright, and others. Any help which may be rendered us in this movement, we should consider as so much done towards the great movement of Intellectual Freedom. Hoping that we may hear from many liberal Spiritualists,

We are very respectfully yours,

D. N. FORD. SAML. F. TOWLE

Refer to Bella Marsh, 14 Bromfield Street.

Boston, August 1st, 1867.

The salaries of clergymen have been made a subject of investigation by Mr. Amasa Walker, of Massachusetts. He has taken the trouble to ascertain the salaries of one thousand preachers of various denominations, living in eighteen different States. They vary in amount from three hundred o five thousand dollars a year. The salaries paid in 1860 and 1865 were taken by him for the purpose of comparison, ant as the result of his investigation he states that the averge salary of these clergymen in 1860 was \$772,38, and in 186, \$907.28. The amount of gratuities they received amouned annually to \$32.77. He thinks that clergymens salaries have not been increased in proportion to the increase of he necessaries of life, and also of the pay of men in other puruits, and concludes that many clergymen must suffer sevee privations. He adds that if complete statements could be made of the salaries of all the clergymen in the country or 1860 and 1865, the average would not vary greatly from hat above stated.

An English paper speaks of a lady who suffered much through the fear that her father's soul had not reached

Heaven, for, although a member of the Episcopal Church, he was in the habit of attending balls and parties in the capacity of violinist, which, being a strict Methodist, she was very much averse to. She mourned silently, praying with all the earnestness she was capable of for some sign to set her heart at rest. One night, after unusually earnest prayer, she was awakened by low, delightful music, at first as if afar off, but anon coming nearer and nearer toward the room in which she was. Plain among the rest she could distinguish her father's voice. It became gradually less distinct, until it died away in the distance with soft, sweet strains like unto nothing of earth. She accepted this as a token of her father's happiness, and ceased her mourning after receiving the beautiful visitation.

PROGRESSIVE CONVENTIONS.

⁶ A Progressive Convention is the mouth-piece of mental liberty. In the absence of freedom of Speech all our other rights are in jeopardy. Free Conventions are to America what tides and waves are to the

Fourth National Convention,

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

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

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

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

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

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

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

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

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

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

Vermont Radical Peace Convention.

The Vermont Radical Peace Society will hold their second Convention in the church at Mechanicsville, Mt. Holly, Vt., on the 11th and 12th of September, Wednesday and Thursday. Rev. Chas. W. Emerson, President of the Society, Henry C. Wright, L. K. Joslin and other earnest souls will be present. Come ye who love the Lord and work in his vineyards! This village is on or near the Rutland and Burlington Railroad. All true souls will be welcomed cordially, and a pro-M. S. TOWNSEND, fitable meeting is anticipated. Bridgewater, Vt., Aug. 11, 1867.

North Collins Yearly Meeting.

The twelfth annual meeting of the "Friends of Human Progrees," of North Collins, will be held at Hemlock Hall, in Brant, Erie Co. N. Y., commencing on Friday, Sept. 6th, 1867, at 10 o'clock A. M. Able and eloquent speakers from a distance will be in attendance.

NATHANIEL TUCKER, Collins, N. Y. LYDIA BALDWIN, ALONZO'M. HOWLEY, LUCY HAWLEY, Angola, N. Y. JOSEPH SINTON

Quarterly Meeting.

The next regular Quarterly Meeting of the "Northern Wisconsin Spiritualist Association" will be held at Spring Vale, Fond du Lac County, on the 7th and 8th of September next. Good speakers are engaged. J. P. GALLUP, Sec.

August 20th, 1867.

Grove Meeting. The Spiritualists of Lenewee Co., Michigan, will hold a Grove Meeting on Saturday, Aug. 31st, and Sunday, Sept. 1st, two miles northwest from Rome Center. Mediums and speakers are invited to come especially. Come one, come

all. All to be cared for free of cash. By order of committee. ELIJAH WOODWORTH, Rome Centre, Aug.12, 1867.

Grove Meeting.

Agreeable to a resolution adopted at a Grove Meeting near Woodbine, Harrison Co., Iowa on the 29th and 30th of June 1867, There will be a Two Days Meeting in a grove near Crescent City, Pottawatamie Co., Iowa, on the 7th and 8th of Sept. 1867, for the purpose, in part, of forming an Association of Spiritualists in this part of the country.

Professor Taylor and other good speakers in the vicinity will be in attendance. Traveling lecturers who can make it convenient are invited to be with us. All in favor of Moral and Spiritual Reform are invited to attend.

Committee of Arrangements,

R. Barton, Chairman, Crescent City, Iowa; Geo. Canning, Council Bluff, Iowa; J. A. M' Kinnay, Harris Grove, Iowa; L. Boggett, Little Sioux, Iowa; Z. H. Graves, Woodbine, Iowa; Mr. Stoker, Magnolia, Iowa; Mr. Turner, Big Grove, Iowa; James Seaton, St. Johns, Iowa; D. W. Sutfin, Omaha, Nebraska; H. Craig, Ft. Calhoun, Iowa; Wm. Reanes, Florence, Iowa.

Yearly Meeting of Friends of Progress.

The Yearly Meeting of Friends of Progress of Indana will be held at Richmond on Friday, Saturday, and Sunday, the 18th, 19th, and 20th of October, 1867. All friends of humanity are cordially invited to attend. Ample arrangements will be made to accommodate all who may come, at resonable rates.

E. V. Wilson, and other good speakers will be present to give us words of love and wisdom, and put us in connection with the truths of the inner life.

S. MAXWELL, Pres.

MRS. H. EVANS, Sec.

Grove Meeting.

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

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

By order of committee

D. G. ESTELL, cor. sec.

Illinois State Fair.

The Illinois State Fair is to be held at Quincy, September 30th to October 5th. The grounds to be occupied, comprising eighty acres, adjoin the city and are to be connected with it by a horse railway. The buildings are to be of large size and well arranged. Especial attention has been given to the construction of the horse-track. It is one mile in length, and is the shape of a figure eight, which is said to be the best form. The grand stand is to be 780 feet long and capable of seating 15,000 persons. There will be 700 stalls for horses and

Spiritualists' Picnic at Portage Bridge, Thursday, August 29, 1867.

The epiritualists of Western New York have arranged to hold their third Annual Picnic as above, and extend a cordial invitation to all.

Selden J. Finney is engaged, and other prominent speakers are expected.

W. H. C. Hosmer, Esq., the "Bard of Avon," will recite a poem prepared expressly for the occasion.

Ample railroad facilities, by regular and special trains, are provided for at reduced fare, returning same evening.

J. W. SEAVER, Chairman Picnic Com.

BUSINESS NOTICES.

WANTED .- A girl to do general housework in a small family. Will give permanent employment, and good wages. The best references required. For particulars, address John W. Free, Richmond, Ind.

ARTIFICIAL SOMNAMBULISM .- The undersigned proposes publishing by subscription his work upon Artificial Somnambulian and the Philosophy of Mind, of 250 pages, which will explain and describe all connected with the subject. Address, Lancaster, Pa. WM. B. FAHNESTOCK.

THE MACHINE FOR MISSIONARIES .- As everybody knows,

there is but one Sewing Machine sufficiently simple and reliable for the use of Missionaries; and that is the Willcox & Gibbs.

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NOTICES OF MEETINGS.

Bosron, Mass.—Spiritual meetings are held in Mercantile Hall, Summer street, every Sunday afternoon and evening at 245 and 7:45 o'clock P. M. Children's Progressive Lyceum meets in the same Hall at 10:30 A. M.

NEW YORK.—The Society of Progressive Spiritualists has leased the Masonic Hall, a large and beautiful edifice, No. 114 East Thirteenth street, between Third and Fourth avenues, where they will hold meetings every Sunday, at 11 A. M. and 7½ P. M., Dr. H. B. Storre, Sto Bowery, Secretary.

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Mertings at Chicago.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Music Hall—entrance on State street. Hours of meeting at 7½ P.M.

Children's Progressive Lyceum meets at the same hall every Sunday at 10:50 A.M.

Rochester, N. Y.—Religious Society of Progressive Spiritualists meets in Schlüner's Hall every Sunday and Thursday evening.

Childrenis Lyceum at 2½ o'clock P. M., Sundays, Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hibard, Prest. Soc.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall.

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 Wells' Block, below "Masonic Temple," Maumee street Dr. J. K. Bailey, President; Mrs. R. H. R. Longshore, M. D., Sec'y. Quincy, Ill.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2½ 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.

CINGINNATI.—The Spiritualists of Cincinnati, hold regular meetings on Sundays, at Greenwood Hall, corner of Sixth and Vine streets, at 11 A. M. and 7 2. P. M.

The Children's Progressive Lyceum, meets in the same hall, every Sunday at 9 2 A. M. Seats free.

FOND DU LAC, WIS.—Regular meetings at Moor's Hall, corner of Maine 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.

MGALESBURG, 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 101/2 a. m. and 71/2 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 fore-

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 afternoons at 3 and evenings at 73/4 o'clock. Progressive Lyceum meets every Sunday forenoon, at 101/2 o'clock. Morrisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifthstreet. Services at

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 11½ A. M.; evening lecture at 7½.

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

at 2 o'clock. PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, Phœnix 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.

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