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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."

GOD'S BLESSING ON THEM

BY GERALD MASSEY.

God bless the brave ones, in our dearth,
Their lives shall leave a trailing glory;
And round the poor man's suffering hearth
We'll proudly tell their humbling story.

All saviour-souls have sacrificed,
With naught but noble faith for guerdon,
And e'er the world hath crown'd the Christ,
The man to death hath borne the burden!

The savage broke the glass that brought
The heavens nearer, saith the legend;
Even so the bigots welcome aught
That makes our vision startier region'd.

They lay their corner-stones in dark
Deep waters, who upbuild in beauty
On earth's old heart, their triumph-arc
That crowns with glory lives of duty.

And meekly still the martyrs go
To keep with pain their solemn bridal;
And still they walk the fire who bow
Not down to worship Custom's idol.

Take heart! the rude dust dark to-day,
Soars a new-lighted sphere to-morrow!
And wings of splendor burst the clay
That claps us in death's fruitful furrow.

For The Spiritual Republic.

"The Reconciliation" of Science and Religion.

BY S. J. FINNEY.

(Conclusion from last Number.)

And let it be here remembered, that in the assertion of the "utter Inscrutability" of the "Infinite" is involved not only the direct denial of any capacity on our part to know that "Infinite," but also the correlative and complementary assertion of the utter incapacity of that "Infinite" to be known. Not only does it assert that we cannot penetrate into the outer and "absolute" Being—but it involves necessarily the assumption that neither the objective world nor the "absolute" Infinite can penetrate into us—into our intuitions—into consciousness. Not only are we forbid to get into the "Reality of things in themselves"—but this "Reality underlying all appearance" is denied any access into our knowing powers.

The doctrine is therefore a direct *petitio principii*, and assumption of a clear and definite knowledge of the limits of the "utterly Inscrutable." This double contradiction is to absurd to merit refutation.

Take the following quotations from Mr. Spencer's "Reconciliation" (1st princ. p. 103-109) as further illustrations of this contradictory character of his system of Philosophy. "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." Now let me ask, what is "consciousness" but "certain knowledge"—knowledge by internal perception—knowledge of what passes in one's own mind—knowledge of one's own existence? And do we thus know directly the existence of "Inscrutable Power?" To assert it, is a direct contradiction in terms. And then to say further that this "Inscrutable Power" is "manifested to us through all phenomena," and is "growing ever clearer," and must eventually be freed from all imperfections is doubling and trebling the contradiction. If "Inscrutable Power" can be "manifested to us"—it can be made known to us—for "manifested" means, made clear, disclosed; made apparent, obvious, evident; and "to manifest," means, to reveal; and "reveal" means, to make known, to show plainly. (See Webster.) All phenomena then, according to Mr. Spencer, reveal, make known, make clear and certain, "Inscrutable Power." How absurd!!! But then he answers, only the "existence," and not at all the "nature" of "Inscrutable Power" is manifested to us through all phenomena? But this is an unsound and unwarranted assumption. Does not the greater include the less? And is not the fact of the "existence" of "Inscrutable Power" the larger one? And if the "existence" of such Power, is revealed to us in all phenomena, are we not by every known law of mind and of science entitled to conclude that somewhat of the "nature" of such power is revealed there too. How can the "nature" of an active "power" manifested through phenomena be forever shut out of those phenomena? And can the "Infinite" be kept out of all phenomena, as the "nature" thereof while as its "cause" and "reality" it is there *per se*? Whose critical eye is keen enough to discover and define the line which separates and divides the "nature" of Infinite Power from its existence! And besides: How can the knowledge of an "Inscrutable Power" grow ever clearer, if, starting out with a "consciousness" of its existence merely, it ends only with the "consciousness" of that same existence? If such "consciousness" be in the outset knowledge of the "existence" of "Inscrutable Power," how in the outcome can it be clearer or freed from its imperfections, but by the acquisitions of added amounts of knowledge? And all such added amounts would necessarily relate to the "nature" of such power.

Mr. Spencer continues: "The certainty (mark the word) 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. To this conclusion science inevitably arrives as it reaches its confines; while to this conclusion religion is irresistibly driven by criticism."

Now let me ask, how came we by this "certainty?" By "belief," says Mr. Spencer. Our consciousness of this "power" is a "belief," having the highest validity of any. Can a "belief" be a certainty? No. And suppose it can: if it can be a "certainty" when relating to the existence of "Inscrutable Power," it can as well be a "certainty" when relating to the "nature" of such power. But here is seen again that confusion in the use of terms, which so sadly mars our authors whole system. He gives "belief" the "certainty" of intuition, when it relates to the existence of power, but when it relates to the "nature" of the same power denies it all validity whatever.

And what a "reconciliation" must that be, which denies any object to religion but "inscrutability," and to science any field but "appearances." The first worships darkness under the meaningless abstractions, "Absolute," "Infinite," "Inscrutable Power," "Non-Relative," "unknowable real reality," underlying all appearances; while the second confined to phenomena alone, can find not the least hint of the nature and character of cause. And let it be remembered, that it is not on what science can tell us of "phenomena," or on what religion can tell us of "God," that this "Reconciliation" is to be made; but rather on exactly what neither the one nor the other ever can know, viz. an utter inscrutability. What a "gross" business this is to be sure, "reconciling" science and religion in an absolute vacuum.

Religion is in pursuit of God the divine reality; science is in pursuit of "cause" the eternal power; and yet though both certainly exist and are one and identical necessarily, and are manifested both in the soul and in the other world, neither can be reached by our faculties; and on this negation we are counseled to reconcile science and religion. True, Mr. Spencer admits that though all possible conceptions of God are false, yet he seems to think some are not so false as others; and he urges us to still keep on with our efforts to form conceptions of the Infinite under the plea that all creeds have a soul of truth in them; and though these creeds "are bad," that is, false, "as measured by an absolute standard, they are good as measured by a relative standard." And Mr. Spencer says this too, after the whole of his long argument endeavoring to show that we have not, and never can have any conception of the absolute as such; that all knowledge is only relative, and of the relative, and not at all of the absolute; and that hence, by his own showing, we are utterly incapable of any "absolute standard." What can he mean by "an absolute standard," when he denies to us the very possibility of absolute knowledge? Is this logical consistency? And how can he know that there is "in each of them (creeds) a soul of truth," when he denies to us any power to know the absolute truth itself? If we have not the absolute truth within us, how can we know that there is "a fundamental verity under all forms of religion?" And without any but a relative shifting, changing and provisional kind of knowledge, how can Mr. Spencer affirm as he does, that "Though from higher perceptions they (creeds) hide the abstract verity within; yet to lower perceptions they render this verity more appreciable than it would otherwise be." "They are," he says "the protective envelopes without which the contained truth would die." Here we see again the same recognition of the "truth"—the fundamental verity—which is covertly assumed as the "standard" of relative knowledge. It is the old unavoidable assumption, that we contain the truth standard within ourselves. And even Mr. Spencer—in spite of his relative and non-relative—is compelled to assume the power to rear up the absolute standard in order to test the value of creeds around him.

On what ground can Mr. Spencer justify his statement that there are "three cardinal facts." The first is that with which we set out; namely the "existence of a fundamental verity under all forms of religion?" Does he not here assume that the standard of absolute verity, of eternal truth, is within the consciousness of our minds? Is this not a claim that man possesses the power to perceive primordial principles, or "fundamental verity?" And to distinguish the false from the true is it not necessary that we contain the pure truth itself? How could we know that we were sick, unless we had a previous knowledge and experience of health? To be able to know that truth is truth, is the one divine power of the human soul; but if there be no absolute truth to us, there is only relative error—and no possible standard of "fundamental verity." Under such conditions, the whole moral field would be but a landscape of shifting shadows—nay, not even of shadows—for these are cast by the light in the vault of Heaven overhead and presuppose a sun of day to cast them; it would become a fathomless impenetrable blackness.

Will it be said that Mr. Spencer admits the existence of the "fundamental verity" as implied by our relative knowledge? I answer: if we then know that there is a primordial standard of truth involved in the relative. How can we be consistently told, that the nature of that verity is "utterly inscrutable?" Is it "verity?" Then it is the truth itself—pure, perfect, absolute. And when we thus recognize it as verity, and as primary, or "fundamental," what have we done but discovered, or assumed to have discovered its "nature" and "character?" In the very words "fundamental verity," there is given the "nature" of that "absolute" existence, as truthful, trustworthy, reliable, unchangeable. The very phrase is an ascription of attributes to the "unknowable," non-relative, which effort Mr. S. has previously warned us not to attempt, as being incompetent to the task. In another place he remarks "of religion then, we must always remember, that amid its many errors and corruptions it has asserted and diffused a supreme verity. The truly religious element of religion has always been good." Here again is the very pronouncement of the "nature" of that "absolute" and non-relative—which again and again, we have been told is "utterly inscrutable"—out of all reach of our faculties. How can this "religious

element of religion" be pronounced "good" or "supreme verity," while the "nature" and character thereof remains utterly inscrutable? If that "and actuality underlying all appearances," cannot be known in its essential nature, how can we define it as "supreme verity," sovereign truth, instead of "supreme" falsity? And by what authority can it be called "good" instead of evil? If it be, as Mr. Spencer's whole effort aims to prove, "unknowable," we are just as much entitled to call it evil, as "good." If his argument be good for anything we simply know nothing about it—whether it be good or evil—and we are no more justified in calling it the one than the other. Its nature and character being "unknowable" is to us as if it were not. And if Mr. S. were logically consistent he would treat its nature as blank—as zero. And to thus treat that "supreme verity" contemplated by all religions, would be to destroy religion itself; for the "religious element" of religion "is the Divinity, the essential and supreme goodness and wisdom and truthfulness and loveliness of the infinite Power." The religious element of religion is the idea of the supreme excellence of the "absolute." And if, as Mr. S. affirms, this "element" be "good," it does not lie. But if it tell the truth, then Mr. Spencer's whole argument to show that its "nature" is past finding out, is false, and fallacious, for, in the intuitions of its existence, as given in this "religious element," its nature is given also; and we can no more divorce the excellence, and goodness, and wisdom thereof from our minds, than we can divorce our consciousness of our own existence from our ever-present sense of real existence." The character of the "absolute" is as clearly given in our consciousness, as its existence is there given. The one is no more certain, supreme or authoritative than the other.

The simple fact that we are not able to picture to ourselves the form and size, or to take the tonage and poundage of the Infinite Being; in other words, are not able to form a complete and exhaustive "conception" of the divine nature, does not at all militate against our capacity to know that it is, and to know also its nature as supremely powerful, holy, beneficent and beautiful. "Conceptions" are compounded of both intuitions and sensuous perceptions; but we have no sensuous impressions of the infinite existence. While we have, by Mr. S.'s own showing, an inevitable sense of real existence—an intuition of absolute being. Forms of phenomena greet our eyes, but the infinite is formless to sensation. And, since "conceptions" are compounded of sensuous perceptions, with other super-sensuous cognitions, no adequate "conception" of the infinite is possible. All this simply means that we cannot have a full and complete realization of the personality of Deity. We cannot conceive the Infinite as personal. But does it follow that we have no knowledge of its nature or character? By no means. We have no conception of love, and yet we know perfectly what the nature of love is; for it lives in us—in our very hearts and souls. We experience it completely, but who can define it? Nothing is so soon and quickly recognized as love; but who can put it into a scientific formula? Who can give us an exhaustive conception, done up in speech, of its essence, its laws, or its nature? Shall we say we do not know its nature because it escapes our dictionaries? "Conceptions" are the very lowest forms of knowledge. They are but the distorted shadows, cast in our thinking faculties, of those "fundamental verities" which underlie all forms and forces. The soul, now happily proved by Modern Spiritualism to be an entity intimately related to the spiritual life of nature, and able to transcend both the limits and existences of the external senses, and of the body in which those senses inhere, contains the revelation, direct and immediate, of the essential nature of spiritual verity, and so can pour its rays down through the senses. But then, those senses refract its beams. Reasoning—the kitchen servant of the mind, like some blundering Bridget—fails to follow to the nicety the divine formulas of the spiritual nature, and so very faintly renders in thought, in "conception," the celestial beauties within. So, century after century, our religious "conceptions" change or pass away; but the idea of that "supreme verity" never passes away. The soul within, conscious of the divinity of the Infinite, never loses its hold on the super-personal heart. It feels, realizes, knows the nature of the "absolute" at first hand, and without the clumsy intervention of "conceptions" which are principally composed of sensuous perceptions. By Mr. Spencer's whole argument, we have that within us which transcends sensation and "conception" alike; and it is from this interior and divine nature there comes the revelation of the divine existence and character. To deny to this transcendent element any character of knowledge, to degrade its high and inevitable, and I may add, irresistible announcements, to the level of mere "belief," is extreme folly, almost desecration; for it is not in the centre of this spiritual part that the golden tie which connects the finite mind with infinite intelligence and love is fastened. Our relations with the "absolute" must be super-sensuous—spiritual, interior.

Let us, then, away with this subjective atheism, and learn to trust the fundamental announcements of the soul as the voice of that "supreme verity." Since it can give us irresistibly the "existence" of the Infinite, it can as easily, as certainly and as truly, give us the nature thereof.

And this is the true "Reconciliation." The Infinite "underlies all appearances" and is manifested through them and in them. The "nature" of the absolute shines in all the fields of the cosmos, and reveals its essence in the soul of man. But one substance forms the groundwork of soul and body viz., the aboriginal essence of God. The "supreme verities" of religion are the truths of divinity; and these are voiced in form in the outer world, in essence in the soul. Sense and soul are two channels through which the forms of divine ideas, and the ideas themselves, reach us. There is no other conceivable ground of "Reconciliation."

Horace Greeley Mistaken.

BY M. L. HOLBROOK, M. D.

No one doubts that Horace Greeley is an able and fearless advocate of Temperance, nor of the honesty of his convictions; so, when he makes such a statement as this, we have only to say he is greatly mistaken: "The demand that all traffic in alcoholic beverages, as such, be prohibited by law, rests on the assumption that alcohol is essentially poisonous. However disguised, diluted, or concealed, the one element in these liquors which causes intoxication is inevitably a foe to the physical well being of man. From this premise, it by no means follows that it should never be administered in sickness, since other poisons," etc., are used in disease. This is orthodox Temperance doctrine no doubt, but it is just here that nearly all Temperance men get on the quicksands of a false medical philosophy and founder, leaving open a door just wide enough to admit the use, in a certain way, of the very thing they would destroy. It would take an immense amount of argument to prove the above proposition. "However disguised, diluted, or concealed," alcohol "is inevitably a foe to the physical well being of man." This is his "premise." How is it possible to admit this, and not deny that alcohol is valuable as a medicine? Can it be the foe to the physical well being of well men, who are able to defend themselves against foes both from without, and from within but their friend when laid on their backs feeble and helpless? What wonderful genius transforms it so strangely? Indeed does not Mr. Greeley's first premise disprove his second? It "is inevitably a foe to the physical well being of man." Certainly one or the other is false. If the first is true, the last cannot be; if the last is true then what can we say of the first? If alcohol is good for sick folks, a moderate use of it cannot harm well ones. If it is dangerous for the healthy to tamper with it ever so cautiously, it is more so for those who are not well. It is right here that the Temperance Reform will fail. If it cannot get above this, it will vibrate like a pendulum, backward and forward, sometimes up and sometimes down, but never above high-tide level, on safe ground.

We are wofully deceived in this matter of alcohol being a medicine, and it is time the people took the question out of the doctors' hands into their own, if their boasted science does not teach them any better. We are not alone. On both sides of the water there is a growing sentiment which eschews alcohol as a medicine, and with most favorable results. If it were not true that where no liquor is used for the sick—other circumstances being equal—the recoveries are most frequent, then we might doubt our conclusions; but facts are on the non-stimulating side. The few medical men who do not use it for the sick—and their number is increasing yearly—do not find less success than others, but greater. Look at the Annual Report of the Longford Union Hospital, in Great Britain, presided over by S. Nichols, M. D. For fifteen years it has not used for the sick a pint of whiskey or a bottle of wine. For the year ending October 1st, 186, there had been admitted 874 cases, many of them, as is always the case in large hospitals, very bad ones, and yet the deaths were only about two-thirds as great, as in other hospitals of similar extent, and this, to, in all varieties of disease and for a series of years. Those medical men who have wisely tried the non-stimulating plan of treating the sick have no reason to abandon it. How could it be otherwise? We are slowly but surely learning a grand lesson. We act most wisely, by surrounding invalids with favorable circumstances, and giving them over to Nature; we may sometimes help her; but, after all, our interference is usually full of danger. A few centuries ago it was the practice of surgeons to pour boiling oil into wounds to cure them. A young surgeon, who afterward became noted, was engaged in treating the wounded after a battle according to this practice. "Alas!" thought he, as he used up the last of his oil, "these men who have not received treatment will die, for no more oil can be obtained." What was his surprise to find, next day, that they had done better than those treated with the oil. This incident revolutionized the surgical practice of that period in this particular. But strange it is that men cannot learn more than one lesson at a time. To-day we pour a worse than boiling oil down the throats of the sick, the feeble, the fevered and insist that if we do not do it they will die. How short sighted is human nature! We are only on the threshold of learning. Like kittens, born blind, we have not got our eyes opened to the light of day. We predict that with twenty-five years medical practice will ignore the fact that it was ever so foolish as it is now. When it poisons a fevers the body and brain with alcohol to cure the sick. A great deal might be said upon this point, but we can longer dwell upon the theme. All can carry out the nature in its details for themselves. All can see how sure it is that if alcohol is good for the sick in this age, it is good for everybody. Or if not so—if good for the sick—it do much to cause an appetite for it, which will grow in multitudes of cases, carry the victim to a drunk grave.—Herald of Health.

Disease is simply obstruction. The man who can the bottom of his lung with a bit of fresh air, and tip of his toe with a little blood, may laugh at the doctor break off acquaintance with the undertaker. He of getting into the nineties.

No man knows less of pleasure than he who haunts it. For him there is but a step between novel satiety, and the charm of the former is utterly destroyed by the intemperate haste with which he plunges latter.

The more we study human nature the less we men, the more of man.

SOCIAL AND POLITICAL REFORM.

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

For The Spiritual Republic.

Money in its Relation to Immortality.

BY T. H. HOWARD.

"Twas on a lovely Summer afternoon, Close by the grassy marge of a deep tarn, Nigh half-way up a mountain, that we stood— I and the angel—when she told me this."

The "money articles," conspicuous in newspaper literature, have never considered Money in its relation to Immortality. If not important to commerce, the question is yet important to commercial men; for the psychological status of those who compose financial circles and commercial guilds, is the same as ours who do not. If we are poor, we are the more sensible that Money is king. Its kingdom is the world's Paradise to those who do not inhabit it. We have pockets, if we carry only our hands in them. These pockets are not necessary to our garments, but to us. We may draw many things from pockets that contain nothing, for the less they contain the weightier miseries they supply to our mental demands. We may see everything through our pockets though not transparent. They supply life with dark and uninviting colors, when only used as a receptacle for the hands.

By a fiction of commerce, commercial men all have money. By a fact, not recognized in commerce, they all have souls. It is not certain that they hold their money in higher esteem than their immortality; but of the latter the Church has the responsible charge, while they feel constrained to take care of their money themselves. It may be said in defense of this unhappy constraint, that a man's soul is not attainable by peculation, whereas his money is—that one man's property of immortality can be of no service to another, whereas his more apparent property may. At any rate it is certain that while men are sedulous and exact in guarding from attack their disposable treasures, the occult treasury, which contains their imperishable jewels, is consigned to vicarious protection. This would seem to imply a consciousness of the utter mundane origin of the institution of Money. But how came Traffic by its gold? Surely God as truly supplies the "eagle" by which our pedestrianism is sometimes made musical, as He does the eagle that soars the empyrean. Money is not necessarily of gold or silver,—the earliest Romans used brass for money. But brass is, no less than they, a Providence of God in Nature; that is to say, the metal so-called—brass, in its less metallic signification, being an acquirement of men, usually attendant on proficiency in commercial pursuits. So that if God be not the author of Money, it may at least be reasoned that He is the author of those productions out of which money is constituted, and of that human ingenuity by means of which it has been contrived. There is, however, more to be considered. If Money were an institution from God, no man would be utterly without money; although some men are blind while the faculty of seeing exists by Divine regulation. Society may be said to be divided into two classes—individuals who have money, and individuals who have none; but it cannot be said to be divided into individuals who see, and those who do not see; because seeing is the divine rule and blindness is the exception. But the man without money is not an exception to any rule. On the contrary, the well known rule is, for all who can, to obtain his money who has any, and to keep him from obtaining theirs who has none. All divine gifts possess the peculiarity of being sufficient for all men, whereas it is not even a fiction of commerce that any man has money enough.

I will not pursue these reflections. And I say here, I trust with piety enough to conciliate the reverent, that I do not suspect the Divine Giver of any participation in the devices by means of which we obtain things not freely given to us. My graver reflections lead me to the conviction that all should give, as God doth; that we have a right to enjoy only that which is given; that money, as a measure of value, and commerce as a means of accumulation, are ordinances wholly incompatible with the spiritual laws of God, and with the spiritual precepts of Jesus. They are, however, naturally ultimated from physical conditions under the operation of God's laws. The nether earth shivers with cold and sweaters with heat; and rude mother as she is, her children have much ado to supply the needs which belong to their inheritance. These, moreover, are multiplied through mental agency, branching into a thousand luxuries that become needs. Such have developed in Man a Selfhood opposed to his true Self. It unfolds, not in the diffusion of benefits, but in the absorption of benefits. Not in giving, but in getting. Hence commerce, and money as a means of commerce. It is man's spiritual remoteness from God, not perceiving his true life, which has builded this outer Selfhood—not in violation of the Divine laws, but opposed to that divine law which is adapted to his best good, to the comprehension of which he must grow. This growth is simple development. It ever goes on. Individuals develop, nations develop, races develop—our mother Earth develops. Her successive generations pass imperceptibly to higher types. Every new age is nearer God, is infused with more glorious spiritual gifts, is less subordinate to physical law. This may be perceptible only to the reason. We see principles with our understanding. If a principle fall in its operation it is because the elements are at fault. The principle will continue to operate when the elements are improved. Traffic and commerce, money and property, will be outgrown. In the beautiful spirit-life there are employments enough, arts and sciences, invention and discovery, as here. Its inconceivable magnificence unfolds from the minds of its inhabitants through study, labor, skill, taste, cultivation, desire, as our poorer magnificence doth; yet there is no commerce, nor money, no gain nor possession, save of gifts that flow from God into the inner universe of each immortal mind. To live here under the government of God's spiritual laws were easy enough did society universally choose it. Through the inflowing of God's spiritual gifts Society will. But through these, each individual must be first untaught what he now knows and feels—must unlearn his love of admiration, of pomp, parade, display, luxury, costliness, praise, honors—must find a higher Selfhood. Then will society dispense with its governments and servitudes, practice true fraternity, attain unity and equalization. And such glorious destiny is inevitable as God. They having phenomenal perceptions merely, may find already visible signs in the Heavens. Men be-

gin to think in the right direction. Even in the marts of commerce, thoughts of gain begin to divide the minds of men with thoughts of immortality. Men begin to see each other as friends who may meet hereafter in a lovelier adjacent Land. They build memories that it will do to recall, establish intercourse that will bear to be continued, seek attachments that are worthy to be preserved.

Thus it is seen that Money results from the predominance of physical over spiritual law, and that Nature, our All Ignorant Mother, and not God, our All Wise Father, has to bear the responsibility. Although the Father permits our spiritual infancy to be suckled, to loll in the mother-lap of nature, to hold to her apron strings, to get bruises as our spiritual limbs are educated to their use, yet He takes care that we get no fatal hurt; and when we learn spiritually to walk, He puts us in the way to go. There is domestic disension, for the mother will not learn wisdom. She resists the Father's authority. She spoils us with over-fondling, inspires us with foolish vanities, cultivates our limbs, dresses us in fine clothes, gives us drums and epanettes. Her weak indulgence creates false appetites; and she bids us go where we list, and by all means manage to gratify them. But we all soon grow wiser than our mother. Then although we love her no less, we are no longer led by her counsel. We recognize the Father's government. We perhaps lament that He did not go into the nursery and anticipate our adolescence. We regret the mistakes of our poor mother, that from over-kindness she led us into wrong paths, awakened in us false desires—gave us money. Although, poor thing, she has herself no sense of accountability, yet her children grow to that. Here arises the question to be considered, the relation of a man's Money to his Immortality.

You ask, if God did not institute money how shall we be accountable to Him for its use? We shall not. The theological idea of accountability to God, like every other idea founded in the schools of ecclesiasticism, and fulminated in the churches, is—misapprehension. The plainest principles discerned in our daily intercourse, preachers forget in their sermons. If I make you a gift you are not accountable to me for your disposition of it. Shall God give less freely or less generously? Shall He meanly hold a man accountable to Him for that which He has freely given? But His laws are adjusted with reference to our best good, and they, through the ever-unfolding Intelligence impose upon each mind accountability to itself. Thus God has the Divine Ability to constitute every one his own accuser, witness, judge. Thus we account to ourselves, not to Him. And thus we are self-made to expiate offenses against the Divine laws by doing good commensurate with the wrong. From the time when Life first twines its rosary of joys around the heart of Youth, all along his path of years, and far into the Beautiful Land, till sin no longer darkens righteousness with its remorseless shadows does the immortal and all-glorious Intelligence constitute this grand Tribunal in the mind of every man, and preside therein, for the perpetual trial of its mortal Self.

I believe that a rich man may enter into the Kingdom of Heaven—meaning by the Kingdom of Heaven, that condition of endless and ineffable happiness or delight which is inspired by our consciousness of peace, purity, harmony, unity, immortality, justice, God, within us. This sublime consciousness is always arrived at by degrees. Heaven is a condition to which all men must climb. The purest minds are lacking in wisdom, and the wisest lacking in purity; while the wisest and purest are constrained to furnish their consciousness with a supply of good works done. These good works done are the rounds of the ladder on which we ascend. Good intentions, with an indolent will, possessed of means unused, or abilities unemployed, are sinful. It was Doctor Johnson who said "hell is paved with good intentions." It is at least true that good intentions, unperformed, obstruct the way to Heaven. Through these our Consciousness receives the promise of good works, of which it inevitably demands the realization.

To be wealthy is to be accountable in the first degree, for wealth is an influence which all men first recognize. A man may possess God's great gifts, and not know his possessions. A man may be an intellectual or spiritual power, and yet a babe among meaner men. But wealth is a gift of society, not of God, and its possessor and society alike, know its present omnipotence. In the empires of temporal God and Evil it is undisputed Monarch. It has no immortal sign, only the stamp of clay, yet in the thoroughfares of life outweighs all divine possessions. Therefore it is, that after this "fitful fever" has subsided into the serene Life, a man's demand upon himself for good works done with money, is sterner than any other demand—more unswerving than his accountability for the use of intellectual gifts. The intellectual mind for the sins of omission may reason that conditions were unfavorable; may feel with truth, that money engrossed the world of his Opportunity. But the rich man will know that for him conditions were exactly appropriate; that he was a ruler in a kingdom founded after his own heart; a kingdom that resisted Heaven; a kingdom that exacted perpetual tribute and unceasing homage from the minds of God's Spiritual Republic. How will he reason himself out of his responsibility? How will he find recompense for opportunity lost, or obtain relief from the perpetual rebuke of that grim monster that shall haunt his firmament

"With the still action of a star"

A man's responsibility for good works, will be measured by his possessions. Every dollar entails an accountability commensurate with its value in society. The man of wealth will not call himself to account according to that which to-day he judges righteous, but by that light in which he shall see righteousness hereafter—when Money shall appear the ill which he clung to in place of good. Whatever good he did, he will yet imagine good he might have done. Whatever divine works he may have accomplished, he will yet sigh for unaccomplished beneficences, which he then first sees beckoning far down in the sphere of Human opportunity.

What doth mortal mind grasp in comparing a life-time to eternity? All that can be comprehended in weighing a grain of sand against the Universe—nothing. Throw your Sabbath thoughts outward into immensity—and let us pause awhile. Now to resume. If you have more wealth than your Self-justice requires Fraternal justice demands it. You say you toiled for it—that your best years were employed in its accumulation. Ah! fearful crime—that too you must answer. You robbed your soul in accumulating that which you rob Humanity in not devoting to its good—twofold sin that inevitably awaits a double expiation. You

say you have practical benevolence, you have given in charity, you have done much good. Ah! how do you know it was benevolence? It may have been caprice, or some undefined fear inspired by your foolish religion. How do you know you have given in charity? May not the most munificent deeds of human charity be far less than divine Justice would exact? The question is, What do you owe Humanity?

Had it wants you did not supply—sufferings you did not relieve—sorrows you did not assuage—sicknesses you did not heal, to the last farthing of your needless possessions? Was it in darkness and you gave it no light—ignorance, and you brought it not wisdom—despair, and you did not console it? If so, what do you owe?

Whatever men owe Humanity must be paid. The wrongs of this infant world vindicate themselves. Its infantile cry will overtake your spiritual sense when you deem you are departing—and you will not depart. Wrongs must be redressed, injuries must be compensated, justice must be done. You will walk your daily walks, and do your daily toil unseen and unsaluted, till every tittle of the law be fulfilled. Now the labor is congenial—do it. This is the world of Opportunity. Procrastination is the thief of time.

Heaven is above us. The eternal beatitudes await our deserving. Through wrongs and temptations, sufferings and regrets, struggles and defeats, errors and abasements, lies our way to these. The recondit charm that surrounds all souls, will gild the retrospect. Meantime, with his best gifts each constructs his ladder. I build with my impotent brains my poor good works. You, with that most potential gift—the power that sways society, as the sea is swayed by the north—Money. I do my best

"—The world to deceive,

—What do you?

New Orleans.

For The Spiritual Republic.

THE MIDNIGHT CRY.

BY MRS. EMMA SCARLETT.

A cry rings out in the desolate night: Come, love, oh, come to me. Haste, and remove the midday light, Which has fallen o'er and obscured my sight, That yearns to follow thee.

A cry rings out in the desolate night: Must I call to thee in vain? O, love, I know the stars are bright, And the moon is shedding her hallow'd light; Yet on me pours the rain.

A cry rings out in the desolate night: The watery mists upraise, They surge around and enfold me quite In their chilling gloom, through which her flight In vain my soul essays.

A cry rings out in the desolate night: O, why repulse me so? I would kneel at thy feet, my heart's delight, And kiss thy fingers so soft and white, And bask in thy smile's warm glow.

A cry rings out in the desolate night: I would lean upon thy breast, And play with the curls, whose waves of light Encircle thy forehead, broad and white, My beautiful, my best.

A cry rings out in the desolate night: I look, and long to see The sun rise over yon mountain height, When thou'lt stand revealed, my cloud-veiled spirit, And float like a dream to me.

A song rings out in the morning bright: No more, no more alone! O, joy! together we'll take our flight To the spheres of beauty, and love, and light, My darling, we are one.

Painesville, Ohio.

For The Spiritual Republic.

"Labor and Capital."

BY JAMES THOMPSON.

EDITORS SPIRITUAL REPUBLIC: Some fifteen years ago an intimate friend and shopmate, an abolitionist, a friend and admirer of Robert Owen, a listener to Theodore Parker, an energetic, practical workingman and reformer, went "south," got acquainted with a handsome widow owning some fifty slaves, proposed marriage, was accepted, and after the usual divine (!) ceremony, took possession of said widow and slaves, and forthwith commenced advocating the divine (!) right of master to slave, using the one-sided arguments we all know too well.

Now it was with feelings of but little less surprise and disappointment that I read the letter of Lita Barney Sayles in your paper of the 17th inst. on "Labor and Capital." Is it possible I thought that so well known a reformer can take so utterly unjust, unphilosophical and short-sighted a view of a question that is equally if not more important, but certainly a correlative of the slave question, and one, too, which must be settled either by peace or war (like the other) before a great many years. I said unjust; because it is not true that the organization of labor for its own benefit, either involves or contemplates "Agrarianism, or the division of already accumulated capital." Unphilosophical, because it is not true in fact, (consequently the deductions based upon it are equally erroneous) that either in this, or any other country "is the way always open to perseverance," that industry is always rewarded, "that economy always flourishes," "that temperance always succeeds," or "that determination is always the victor," in the sense now in discussion; viz., the accumulation of capital.

Short-sighted; because the very arguments used (if arguments they are) are the very same in kind which my southern friend used on me years ago. O, said he "if you will only come South and settle, you would just be as stern an old slave-holder as any of us." Granted, but that is the strongest argument against the system, for I want a state of things that will prevent me from becoming unjust both to myself and neighbor.

So in this case. We want a state of things which will prevent any one from making the crushed hopes, bruised affections, or crucified aspirations of his fellow-beings the steps of the ladder to mount him to this pinnacle of capital which so many seem so willing to fall down and worship. For I contend that this is the process by which the monied

"cream" rises to the surface and these the means which are used, either directly or indirectly, to enable those men with "backbones" (and I may add, hearts of steel) to keep the great mass of men and women as "machines," or "skim milk"—and pretty thoroughly skimmed too.

Understand, it is not of individuals I am speaking. Many capitalists are full of justice, with noble impulses and benevolent hearts, who see and deplore the evils of this system as much as the operative. Nay, would be glad to get rid of this anxiety of competition, fretting through the "long hours of the night" studying how to compass one and land to outwit, forestall and undersell competitors, and many of them see also that the incoming system of operation will put an end to this state of turmoil and vexation.

But it is the entire system of competition that has to be reconstructed; and I am amazed that the writer of said article, with her clear head and fine intuitions should not have looked deeper before writing, or using the very language which has been used in all ages to prevent progress of human advancement; for is not the assertion, "you are stirring up bad blood," etc., very like the ear marks of an old tyrant asking, "Art thou not he who troubles Israel?" How often did we hear that it was Garrison, Phillips, Parker and others of their kind who brought this nation into trouble and war by "stirring up bad blood." Are we wiser to learn that it is not the physician who diagnoses the disease, who is the cause of that disease? Said Garrison to the nation: "there is a disease in the body politic, the cure of which is in your power, by removing the cause; neglecting to do which will endanger the life of the nation;" was he heeded? No, but was told "that he was stirring up bad blood."

So the labor reformer to-day for seeing the destructive tendency of competition, to the manhood of the masses, raises the warning cry of prevention, and shows the mode of redemption by organizing labor for its own benefit through co-operation, and again the old timid conservative cry of "stirring up bad blood" is raised.

Now this does not settle anything, for as long as injustice exists offences will come, and as long as bad blood exists it is best that it should be stirred and expelled, and I will conclude this article by saying that from an experience of forty years as apprentice, journeyman, foreman, and employer, both in Europe and America (thirty in the United States) that "commensurate compensation" is not and cannot be in the nature of the system, uniformly "given to labor." Neither "can competent, energetic, temperate, industrious, frugal men and women take any position they place their affections on;" the statement is absurd and must have been spoken, or written, by a person of no experience among the working men and women in the larger cities and manufacturing districts of the world.

Moreover, being in a business which has brought me in contact with "sewing women," I would say that it can only be the want of experience on the part of the writer, else it would be next to an insult to tell a poor widow with family left on her hands that "there is no need of anybody working "for \$1.50 or \$2.00 per day." My God, how often I have known women forced to work from 50 cents down to a shilling a day, and if she demurred, told in the words Mrs Sayles, "Some one will supply your place if you do not" take it.

But more, it crushes out the best feelings of the employ also, because he cannot at the risk of self-destruction give and do what his sense of benevolence, to say nothing of justice, prompts him to do. And when he rises it is neither the "cream" of society, nor the "cream" (the best) of his own nature, for the former is soured, crushed out, and cannot rise; the other may resemble cream but it is only the yellow color which gold has given to froth. The exceptions to this (and I rejoice to know there are many) are not because of, but in spite of, the system, and proves that there is in humanity a sense of justice, and a love of culture which overcomes, when predominant, all adverse circumstances; and is also prophetic of the inauguration of a better system where the benefit of one will be the good of all them, and not till then will the real "cream," *creme de la creme*, the worth, the genius, the modesty of humanity have chance to rise, as well as the iron, the brass, or the gold; always remembering that,

"The rank is but the guinea stamp, The man's the gold for a' that."

Davenport, Iowa, Aug. 23, 1867.

VOICES—WHAT THEY INDICATE.—There are light, quick surface voices that involuntarily seem to utter the slang "I won't do to tie to." The man's words may assure you of his strength of purpose and reliability, yet his tone contradicts his speech.

Then there are low, deep, strong voices, where the words seem ground out, as if the man owed humanity a grudge, and meant to pay it some day. That man's opponents may well tremble, and his friends may trust his strength of purpose and ability to act.

There is the coarse, boisterous, dictatorial tone, invariably adopted by vulgar persons, who have not sufficient cultivation to understand their own insignificance.

There is the incredulous tone, that is full of a covert sneer or a secret "You-can't-dupe-me-sir" intonation.

Then there is the whining, beseeching voice that says "sycephant" as plainly as if it uttered the word. It cajoles and flatters you; its words say "I love you—I admire you; you are everything you should be."

Then there is the tender, musical, compassionate voice, that sometimes goes with sharp features (as they indicate merely intensity of feeling) and sometimes with blunt features, but always with genuine benevolence.

If you are full of affectation and pretense, your voice proclaims it.

If you are full of honesty, strength, and purpose, your voice proclaims it.

If you are cold, and calm, and firm, and consistent, and sickle, and foolish and deceptive, your voice will be equally truth-telling.—Agnes Leonard.

THE CONDITIONS REQUISITE TO ACCOMPLISH THE LAW OF HEREDITARY DESCENT.—Every person ought to have attained complete growth and mature solidity of fibre, and also to be in possession of confirmed good health, before putting himself in the way of having a family. Those who marry too young ruin their health, and procreate miserable, dwarfish, weakly children, whose lives are useless to the commonwealth, and burdensome to themselves. Those, again, who have passed the meridian of life, have suffered from debilitating causes, before marriage, have also an infirm and degenerate family.

ANGEL MINISTRY.

"And angels came and ministered unto him."

For The Spiritual Republic.

A Communication from Rev. John Pierpont.
THROUGH HENRY T. CHILD, M. D.

The approach of our Annual Convention reminds me that a year has rolled away since I had the pleasure of grasping the hands and looking into the eyes of so many of my friends who were interested in the subject which then, as now, was nearest to my best life. You know how soon after that period I launched my bark on the ever-moving waves of this vast ocean of eternity.

In the brief words which I gave you shortly after my entrance into this state, I presented my first experience; since then I have been moving onward, realizing many things which it will give me pleasure to present to our friends through you. Having, by the repose to which I referred, gained that strength which was necessary for freedom of locomotion in my new home, I began my travels, and, with congenial companions, I visited all the places on earth with which I had been familiar.

And there was a richness of pleasure derived from visiting the scenes of my early childhood, along with some of the companions of those days, who, like myself, are now dwellers in the inner temple, which language fails to portray.

I lingered amid these scenes until all the little incidents were brought out, and memory was kindled anew with the fires of a spiritual illumination. Then I turned with pleasure to other scenes and lands that I had visited in maturer years. And here I would impress upon all my friends the fact, which was so strikingly presented to my mind, that amid those scenes in which there had been painful struggles and conflicts, as they were renewed in living freshness, all the darkness and repulsion which had always accompanied them when they had been recalled in earth-life, was gone, and they were seen as beautiful life disciplines, the memory of which is now treasured up among the choicest jewels of my casket. Having visited all these scenes, my mind was drawn to others, and I learned a fact which I considered of importance to humanity, as I traveled from place to place, that there is in each particular locality, something calculated to unfold the human soul in some of its parts and proportion, and it is this feeling which gives to humanity the desire to travel. Let me explain a little farther: travel tends to unfold the human soul, and there are influences in each locality adapted to this; but the proper times and conditions must be attended to, to produce this effect. In the inner life, by the unfolding of our interior natures, we realize when and where it is proper for us to go in order to receive that which is at the time essential to our best development.

Guided by these intuitions, and by the kindly suggestions of loving friends, I have visited many portions of our earth, and traveled through space, and have experienced an increase of knowledge and power with each succeeding journey. Spirits have the capacity to retain not only a consciousness of places which they have visited, but to bring them before their minds with much more vividness than you can recall them in earth-life; though there is a corresponding feeling with you, especially where there is a deep interest in any particular place.

It is well known that the pleasure of traveling with you is seldom so great in the reality as in the reminiscences of it. Here, however, the means of locomotion are so much more perfect that these two conditions become about equal. Travel itself is far more pleasant than with you, and the reminiscences are still more exquisite.

During the brief period of my sojourn here, I have learned very little that is new, but have found great satisfaction in deepening all the knowledge which I had gained in my pilgrimage on earth, and I am constantly impressed with the value of a long life in your sphere; for even the rudimental and imperfect knowledge which is obtained by the varied experiences of earth-life, are all of them valuable as the basis of knowledge which is to be unfolded in clearness and beauty in the spheres.

I feel increasing interest in the cause of Spiritualism, and look forward to the approaching Convention with hope and confidence that it may prove to be a strong and accelerating wave in the onward movement of this great cause which underlies all human progression.

I can now clearly perceive that it was through spirit influence that I was inspired to work in all the reforms which have a tendency to elevate and improve the condition of mankind; and I would urge upon our friends in the Convention and everywhere that they give heed to the voice of inspiration in their souls that is ever calling upon them to do all they can to help their fellow men into higher and better conditions.

I love the name of reform, and I would have it purified and blessed by the true and noble labors of all who wear the semblance of humanity, whether they dwell with you or have graduated into the higher spheres of the inner life.

We shall watch, with deep interest, your proceedings, and it is our desire that a spirit of fraternal love may be with you and abound.

How often in this life do we realize the truth of the saying, that with silence as a benediction, the soul sits calmly, waiting for the influx of peace and joy, the streams of which roll over it in gentle and loving waves? Here, as with you, the seasons come and go, and are alternated with those in which there are cares and trials. The idea, promulgated by many of the religious teachers, that heaven is a place of unceasing and ever-increasing happiness, and by others, that it is a state fixed and unchangeable, are alike false and contrary to all analogy, and to the nature of the soul itself.

Similar alternations of feelings which mark earth-life occur among all the spirits whom I have met, and the fact that the human soul is the same in all, save its external covering, confirms this idea. I was not much disappointed in this; yet it needed confirmation, and thus far this has been fully done. Those who think they will find any change in their interior feelings and desires, when they enter this life are doomed to disappointment. They will realize the same undulating waves in all their experiences here, and it is only as we deepen in the knowledge of truth so that we have a substantial foundation of reality, that these become calm and settled, and then the ocean of our lives is moved only by gentle and rippling waves, whose quiet undulations ever bring health and peace. A question which interested me very much on my entrance here, and which

I had often thought of in earth-life was, what were the conditions which enabled spirits to communicate intelligibly with mortals?

At first, as I was not fully conscious of the change which had taken place when I left the form, I was surprised to find that I could not communicate with those whom I saw by the ordinary means of language.

And I was a little confused by the fact that I stated to you that while I could perceive persons conversing, I could only hear certain portions of what a few of them said.

In this life, when an individual is thus confused, and desires to know anything, some one is almost immediately attracted to them, who is able to explain it,—so your good friend Edward relieved me in that dilemma.

But I had many things to learn in regard to this subject of intercourse, some of which I hope to make plain to you, and through you to the world; for the law is the same here as with you, that we do not thoroughly realize a truth until we have communicated it to others.

There are four modes, by which spirits hold intercourse with mortals: First, by speech; second, by vision; third, intelligence conveyed through the raps and the movement of physical bodies; fourth, by impressions—inspiration through intuition.

First, then, there is a very considerable number of persons who are clairaudient, many of whom are not conscious of this. Enough, however, are so to establish the fact with you, though not so fully as it is with us. In the process of hearing, ordinarily, the sounds reach the spiritual ear through the external physical organ of hearing, and many persons will tell you that this is all that can be heard. We know that in all well developed human beings there are sounds which reach the spiritual ear without passing through the external ear, and after a person has become familiar with this fact, they can recall many instances in which they have heard voices more or less distinctly, in which the external ear was not called into action.

In dreams it often happens that the sound has passed through the external organ of hearing, and only wakened the spiritual ear, and afterwards heard by the latter. Though as a general thing dreams are mixed, and hence unreliable.

The clairaudient does not hear all spirits. In addition to this development, there is a necessity for rapport with the spirit speaking. When both these conditions exist, the intercourse is very free and beautiful. It is not, however, the most desirable and perfect form of intercourse.

Second. Clairvoyance, or spiritual vision, which has long been known. The explanation which I have just given of hearing, applies equally to this. All vision is by means of the spiritual eyes, but it is generally received first through the external physical eye.

Yet there are very few persons who have not at some time had spiritual visions. The remarks in reference to dreams apply to this also. Where this faculty is active, there will be mixed visions in which it requires great care to distinguish between the real and the imaginary. This spiritual sight enables us to perceive visions in the form of impressions, which are often instructive; but it must be confessed that there is considerable indefiniteness about them. When conjoined with the faculty of spiritual hearing, the one aids the other.

Third. Another class of phenomena which have not been understood or properly appreciated, are those of rapping and the movements of ponderable bodies. Although phenomena of this character have occurred in all ages, yet, as the causes thereof were not at all understood, they have done little more than to excite the marvelous feelings of mankind.

The dawn of a new era was ushered in by the discovery that there was intelligence connected with these manifestations, sufficient, at least, to give an idea of their source.

These sensuous phenomena laid the foundation for a firm faith in the manifestation of clairaudience and clairvoyance, which had hitherto been overlooked by many intelligent minds.

I found here, as I felt while with you, a very high degree of appreciation of these phenomena, even by advanced spirits who do not use them in their intercourse with others; and I would impress this view upon those of my friends in the form who think they have passed beyond the necessity of these forms of manifestation. They are really the basis, and more essential to many minds than any other class of phenomena.

I am well aware that a simple statement of the manner in which the raps are produced, will not be an explanation of the matter. You have seen the prime conductor of an electrical machine so fully charged that sparks were emitted from it, producing sounds. So, when certain spirits come in contact with persons known as rapping mediums, their systems become charged with a fluid which makes detonations, and we have some power to direct these so as to convey intelligence.

The movement of ponderable bodies is done by charging them with a fluid similar to that which is in the medium or circle, if we desire to separate these, or where we desire to bring them towards each other, the body to be moved is charged with a fluid opposite in character to that in the medium. Considerable skill is required to do these things, and it is performed by a class of experts who devote themselves almost exclusively to this.

The fourth mode of communication by impressions or inspiration through the intuitive faculties, is the most interesting and important, both with you and us.

This form of communication varies, in degree, from that which is so indistinct as to be scarcely perceptible, to that which is clear and unmistakable.

The analogy to inspiration is not at all uncommon among the more refined classes of mankind. A thought which is in one mind will be conveyed to another, either when the persons are in each other's presence or at a distance.

Thoughts are living realities, the results of the activities of the mind; and with spirits who have gone beyond the rudiments of this sphere, they are very readily perceived in the minds of those around them, and by our association here our thoughts are easily transmitted to each other.

The spirit who is most active and positive at the time, will give to those who are around him, and who are in a more passive and receptive condition, the thoughts which are in his mind, and which are adapted to their conditions. Let it be borne in mind that inspiration depends as much upon the receptivity of one mind, as upon the possession of the thoughts to be communicated by another. It is always mutual, and the law of demand and supply is universal, so far as I can perceive. In all the ages of the world, inspirations have come in answer to the demands of the people,

through those whose intuitive natures have become receptive, and by this means attracted spirits to them.

The only explanation I can give to this is, that it is an extension of the intercourse and interchange of thought and feeling which are experienced on earth in various degrees, according to your development.

I have attempted to speak of inspiration while I was in the form; but I knew that it was impossible to do justice to this subject. Every truly inspired soul has felt, when overshadowed by a grand and sublime inspiration, that language was indeed weak and powerless to picture the magnificent beauty and grandeur of the thoughts that have passed in view before the mind. And, as I have felt this in earth-life, so now I feel it far more here, where I have realized something of the inexpressible grandeur and beauty of the sublime thoughts, that, as divine ideas, are constantly flowing from soul to soul. I can only say that the grandest ideas that have awakened the living fires of inspiration in a human soul on earth, are but feeble and imperfect representations of those which are continually poured forth here, and transmitted from mind to mind. The process is similar in both spheres. It is by coming into more or less perfect rapport with those souls who are filled to overflow with divine ideas, and from whom these are continually emanating, as we readily perceive; and thus comprehend how inspirations are received by minds in the form and out of it.

It is not true in regard to these higher manifestations, that it makes no difference as to the character of the mediums; for, although on the physical plane there are manifestations which result entirely from conditions on that plane, and may occur in the presence of undeveloped and immoral persons, this is not the case with the higher forms of inspiration, which can alone flow through pure and harmonious souls, both with you and us; and they who would have the highest and holiest inspirations must live as nearly in accordance with the divine laws as possible, so that the streams may flow uninterruptedly, and with as little mixture of impurity as possible. Let us all, then, endeavor so to live that we may approach as nearly to divine purity as possible; and thus drawing near to the fountain of infinite goodness, we may become the recipients of the grandest and most sublime truths which shall lift us into the highest and holiest enjoyments, which ever constitute heaven wherever they are realized.

For The Spiritual Republic.

A RHYME FOR THE MEN.

BY EMMA TUTTLE.

Dear gentlemen, who say so much
Of feminine confining,
And chew the bit of jealousy
With stamping and maligning,
Indeed, with tears I pity you,
When listening to your story;
But don't you stick it in your hat,
And wear it like a glory!

You tell me in an undertone,
Madam has "got an eye out,"
And you must crucify you love,
For seeing of the spy out.
When looking down, I say "alas!"
She must be very cruel,
And almost wish I had the arms
To meet her in a duel.

But when I look into your eyes,
I get some other inkles;
I see it suits you "to a dot,"
By sundry subtle twinkles;
For Madam loves you over-much,
And that is how to show it;
And so you flaunt her jealous whims,
To let the public know it.

Sincerely, sir, I've only seen
One gent within my circle,
Who did not say that he was kept
Close-housed as any "turkle."
And he was one who knew enough
To use a deal of cunning,
And saw the trusting of his wife
Would make him doubly "stunning."

He always says, "Come to me, sweet,
Madam, and I adore you!
Celeste would kneel and kiss your feet,
And I would bow before you.
Call often, darling, will you not?
And kiss me now and then, too;
My wife so loves you, Imogene,
And so, why not the men, too!"

Dear gentlemen, I love you all;
Indeed, I do sincerely!
But there's a lesson out, although
You have not mastered clearly:
The "gentlemen" in all domains,
From chickens, geese and cattle,
To men, are those whose jealousy
Leads out to silly battle.

For Gentlemen to Read!

HOW THEY MIGHT IMPROVE.

BY MRS. GEORGE WASHINGTON WILLYS.

MY DEAR SIR: If you disapprove of plain opinions, plainly spoken out—yet no doubt you do—nobody is particularly partial to taking bitter medicine—you had better not read this article. Put it down—lay it away—ignore it utterly. Nine tenths of you, representatively speaking, go and smoke your inevitable cigar—the other tenth get on the back balcony with your heels several inches higher than your heads, and fondly imagine you are "resting." Nobody compels you to look into the mirror of your own faults and follies.

But if you do read it, remember that it is point-blank addressed to you—not to Mr. Jones, or Mr. Robinson, or any other Mr. It is a little cap exactly fitted to your pate, and there is no use handing it to your neighbor to try on.

Not that we would follow the example of the extremists and give in our ballot for abolishing mankind altogether! Dear me! what should we do without 'em when there is a heavy stove to be taken down, or a colossal bureau moved from one room to another, or a lot of baggage to be checked from Maine to California, with howling hackmen, over-cager travellers, and over-loaded express-wagons blocking up the way? What should we do for an arm to hold by in the crowd of opera-vestibule, church, or concert hall, or a broad pair of shoulders to divide life's burden with us? What would become of us without somebody to scold at, and berate, and find fault with generally, and groan over,

and—love? Why, we should have to take one another, and everybody knows how monotonous that would be! No, no—man is a patent article that can't very well be dispensed with; but it by no means follows that the patent can not be improved upon.

You see, sir, you are not the only person created. To be sure, we catch a glimpse of you in the Garden of Eden, a little in advance of anybody else, but the woman was not far behind. If she hadn't fortunately made her appearance, you might have been trotting about the garden yet, forlornly eyeing the apple-trees, without a soul to sew buttons on your shirt, or put on the kettle for tea, and nobody to talk to but the serpent! The woman has equal rights with your serene highness, and if you don't respect them, then it is high time that you stopped short and asked yourself where this sort of thing is going to lead to.

What right have you to come home in the middle of the night, with your eyebrows in the middle of your forehead, and the corners of your mouth drawn down, crosser than King Herod, and readier to "snap" than a bunch of powder-crackers just fired off? Yes, what right? "You are tired to death!" Well, are you the only person in the world that is "tired to death?" Has not your wife been working too, as long, and ten times as unremittingly, as you? What a nice little domestic duet there would be if your wife chanted the same song as yourself—wouldn't there?

For pity's sake, man, dismiss those ugly wrinkles—lay aside that half-alive expression. Come into the house, like a sunbeam, not like a ghost from the church-yard vault. Brighten up! Look on the sunny side of life. If the body is wearied, all the more reason that the mind should rise up buoyant and elastic! If it was only yourself concerned, there would be no objection to your creeping, Diogenes-like, into the shadow of your tub of trouble, and sitting there groaning and moaning, until you were tired of it. But you have no right to drag down your wife's spirits and cast a cloud upon the life of your little ones.

"You never thought of that!" No, because you never stopped to "think" at all.

What right have you to walk the public thoroughfares, insolently puffing your tobacco vapors into the face of every woman that passes by? You would not dare to enter the parlors of any lady friend—save perhaps the one who is tied to you for life, and thereby can't remonstrate—with a cigar between your lips. What indemnity is furnished you by the free air and the blue dome of heaven overhead? Have you specially chartered the public promenade? Does stale tobacco smoke smell any sweeter when it creeps under a lady's veil or bonnet-ribbons than when it insinuates itself into the curtains and carpets of her boudoir?

What right have you to stand on hotel steps and stare sweet, innocent girls out of countenance?

What right have you to go to races, base-ball matches, conventions, and other wild beast shows, spending the money and time that belong to your family, and silencing your wife's timid questions with "It's no place for a woman?" Is it a place for a man? That's what we should like to know!

What right have you to conceal your business affairs from your wife, carefully keeping her in the dark as to the relative proportion of outgo and income, and, finally, when failure and ruin come, to blame her for not being more "economical?" The mariner never lived who could steer a ship at night with neither compass nor rudder. Your wife is in no way responsible for your commercial disasters.

What right have you, young man, to walk straight from gambling den and drinking saloon, into the parlors of pure girls and lily-souled women, and expect a welcome there? Can you touch pitch and not be defiled? Have you no respect for the atmosphere of their noble womanhood?

What right have you to squander your money on champagne breakfasts, fast horses, yacht-racing, and billiards, and then declare, incidentally, "you are sorry little Mary interprets your attentions so seriously—it costs so much to live that you really can't afford to marry?"

What right have you to swear at the altar to "love and cherish" some helpless creature, and then leave her alone and solitary through long days and longer evenings, because "it is so stupid to be tied down at home the whole time?"

What right have you to frown down every possible innovation and improvement that can in any way elevate or better the down-trodden race of your domestic slave, woman?

What right have you to crowd her from store-counters and type-setting-machine tending, and the few other bread-winners open to her?

What right have you to pay her half wages and quarter salaries for work that she does well and promptly, merely because she is a woman?

What right have you to roll up your righteous eyes and mutter "a fast woman," when you see one of them going boldly ahead and conquering fate instead of allowing fate to conquer her?

And what right have you to say, "A poor shiftless creature, with no enterprise at all—nothing better could have been expected from her!" when another of them, to weak and spiritless to contend against the in-coming tide of calamity, folds her poor hands and succumbs resistlessly to her doom?

Don't tell us that these are "extreme cases." They are not extreme cases. They are cases that look you blankly in the face morning, noon, and night, whenever you open your eyes upon the workings of the great outside world. Ask yourself honestly and conscientiously to how many of these counts you can plead "Not guilty." Ask yourself if there are no improvements to be made—no wiser methods of solving the old, troublesome riddles. You can be capable of great sacrifices, or history is very much at fault. Why don't you make life beautiful with small sacrifices?

Well, perhaps there is no use in wasting printer's ink and paper. If the daily, hourly contemplation of a woman's patience, and industry, and self-abnegation don't produce the wished-for effect, nothing ever will; and we suppose you, each and all of you, have some domestic appendage or other, wife, sister, mother, or daughter, who plays the part of admiring Queen of Sheba to your sublime Solomon! It is the "old, old story," gotten up in modern type and gilded bindings, only one can't help, once in a century or so, expressing one's plain, honest, and candid opinion.—*Phrenological Journal*.

It is only those who have done nothing who fancy that they can do every thing.

THE SPIRITUAL REPUBLIC.

CHICAGO, SEPTEMBER 6, 1867.

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

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

TO POSTMASTERS

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each \$1.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

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Phenomenal Spiritualism.

There has ever been a different manner of treating the same or similar facts by different persons; some attributing greater weight and higher use in one direction, and some in another. We presume it ever will be so—that, in the very nature of things, it should be so—for by the different degree of interest on various points, in different localities, and by different persons in the same localities, a wider scope of usefulness is obtained than possibly could have been with entire sameness in all things. These thoughts are called out by the present antagonism manifesting itself between what may be termed, for present distinction, the phenomenal and the ideal Spiritualists; the former deriving their mental stimulus mostly from sensuous appearance, the latter trusting more to consciousness through the inspiration of ideas and purposes. Properly there is no conflict between bona fide capital and labor, so, also, there is no discrepancy between real facts, and ideas; but we all know that there can be antagonism wrought out of certain relations that may be induced by unwisely over-estimating the value of either.

The following comment and resolution from the BANNER OF LIGHT is a case in point.

"Phenomenal Spiritualism is the bridge which has carried millions safely over, and it would be folly to ignore it now. The following resolution, passed at the late meeting of Spiritualists in Genesee County, New York, speaks for itself:

"Resolved, That we recognize the important part that phenomenal Spiritualism has had in establishing in our minds the grand truth of spirit-communication; and we do hereby manifest our disapprobation toward any movement that may be made in our coming National Convention to throw discredit upon media of this class."

The other equal extreme would be, "Resolved that we recognize the important part, that ideas have taken in the great reform struggles of the world, and we do hereby manifest our disapprobation towards any movement that may be made in our coming National Convention to throw discredit upon persons who seek to work out their own salvation trusting in the Soul of Things."

We venture to say that no one will offer such a resolution, and that no one would oppose it if offered; and our only wonder is that there could be a person found in New York who would offer the one we quote from the BANNER, or a body of people who would entertain it, for,

First, it presupposes that there is a formidable body of Spiritualists who propose to ignore the phenomena of Spiritualism.

Second, that they will be at the coming National Convention to inaugurate a movement against physical mediums.

Third, it is either an embodiment of cowardice, or dogmatism—manifesting either a fear of investigation, or a determination to forestall the action of others without friendly conference.

With reference to this we say, 1st. We do not know of a man or woman in the country calling himself or herself a Spiritualist who ignores what is termed spiritual phenomena.

2d. We do not know of any Spiritualist who would if he could throw discredit upon physical mediums, as such; and we do not suppose there will be even one person at the Cleveland Convention who will seek such an end.

3d. The spirit of the resolution is as misanthropic, as it is dictatorial and sect-like. We hope its kind may not be born again, and that the absence of jealousy, prejudice and morbid-sensitiveness with regard to mediumship, or any subject under consideration, will render the most earnest presentation of different views happily acceptable by all. There is no valid reason why there should be antagonism between the phenomenal and ideal Spiritualists. And, indeed, we have been surprised at the amount of grave and flippant talk with tongue and pen that has been entertained as a protest against what does not exist; viz., opposition to the remedial phases of the spiritual movement among Spiritualists. We have for years thought, and think now, that the function and aim of Spiritualism are revolutionary and constructive—that it means progress, and that all the parts of man and society are subjects for earnest consideration, and it does not follow that when one is active in one direction that he is opposed to every thing he does not use each day. Must one be forever recording marvels advertizing the mysterious, and telling the same stories of spirit interpretation over and over again in order to keep his credit as a Spiritualist among Spiritualists? We don't believe any such thing. The Spiritual religion prompts its possessors to work and he who does the will of the Father will never step twice to get over a straw, nor will he dally with incidents while great principles await his coming that they may be born into the uses of every-day life.

We most heartily endorse the fact of spirit communion and true mediumship in all its phases; and we doubt not the very class whom this resolution was intended to reach, do the same thing unqualifiedly. But we, in common with the whole body of Spiritualists, have criticised the churches on the ground that they were too jealous of mere denominational interests, and proportionally failed to push forward to practical works, thus fostering means and neglecting ends. If Spiritualists build men of straw, and then spend their time and energy in resolving that the said men of

straw shall not do this or that, how long will it take them to reform the world, and what better shall we be than the churches we criticize? Now, friends, we are for generous, cheerful, fraternal co-operation with mediums, or those are not, with phenomena or ideas; and we are for gaining more knowledge than we yet have, concerning mediumship and Spiritualism generally, before we are prepared to resolve that persons shall take no step towards the discovery of new truths, or even re-arranging and newly classifying what we have. No two of us hold precisely the same views concerning mediumship; and none of us can state precisely its law. Who can say, then, that the honest objections of one may not be mistaken for abuse by another? Exactly this, in our opinion, is the point of present irritation among Spiritualists; and the more we say what one shall or shall not do, and what we'll do if such an one does so and so, the further apart we'll be, and the greater fools are we. Are we Men and Women? In heaven's name, then, let us to work for something worthy our manhood and womanhood. There'll be no one to cast discredit on true physical mediums; nor any one watching to block his brother's road, when all have something worth living for, and attain the happy faculty of doing their own work without attempting to control others.

National Labor Congress.

Two weeks since we noticed that the National Labor Congress was then in session in this city. It commenced its deliberations on Monday, Aug. 19th, and continued during the week, closing with a grand meeting in Court House square on Saturday evening. Our duties prevented us from regularly attending the meetings, but our occasional visits to the Hall, together with the very fair reports of the daily Republican enable us to view their work in a general way, and read somewhat of their purpose from their manners and faces.

The attendance was not as full as had been expected it would be, but nearly all of the Northern, and some of the Southern states were represented, some of them quite fully, making in all not far from one hundred working members of the Congress. These were the real American "workingmen," robust in form, plain-spoken, earnest and intelligent. They came together to consider great interests, and they looked, talked and acted as though they understood the nature and meaning of their cause. The reports of the officers show that considerable work has been done during the past year towards increasing the efficiency of the organization, and a larger portion of the time of the Congress was devoted to the production of a thorough National union of the working classes.

Accompanying an elaborate preamble, or declaration setting forth the workingmen's views of government, capital, money, production, distribution, co-operation, etc., the following resolutions were presented, which, together with the preamble were fully considered and adopted:

"Resolved, That our first duty is now to provide as speedily as possible a system of general organization in accordance with the principles herein more specifically set forth, and that each branch of industry shall be left to adopt its own particular form of organization, subject only to such restraint as may be necessary to place each organization within line, so as to act in harmony in all matters pertaining to the welfare of the whole as well as each of the parts, and that it is the imperative duty of every man in each and every branch of industry to aid in the formation of such labor organizations in his respective branch, and to connect himself therewith.

"Resolved, That in co-operation, based upon just financial and revenue laws, we recognize a sure and lasting remedy for the abuses of the present industrial system, and that until the laws of the nation can be remodeled so as to recognize the rights of men, instead of classes, the system of co-operation, carefully guarded, will do much to lessen the evils of our present system. We, therefore, hail with delight the organization of co-operative stores and workshops, and would urge their formation in every section of the country, and in every branch of business.

"Resolved, That we pledge our individual and undivided support to the sewing women and daughters of toil in this land, and would solicit their hearty co-operation, knowing, as we do, that no class of industry is so much in need of having their condition ameliorated as the factory operatives, sewing women, etc., of this country.

"Resolved, That we would urgently call the attention of the industrial classes to the subject of tenement houses and improved dwellings, believing it to be essential to the welfare of the whole community that a reform should be effected in this respect, as the experience of the past has proven that vice, pauperism, and crime are the invariable attendants of the over-crowded and ill-ventilated dwellings of the poor, and urge upon the capitalists of the country attention to the blessings to be derived from investing their means in erecting such dwellings.

"Resolved, That this Congress deprecates what is familiarly known as STRIKES among workingmen, and recommend that every other honorable means be exhausted before any such course is resorted to.

"Resolved, That the formation of Mechanics' Institutes, Lyceums and Reading-rooms, and the erection of buildings for that purpose, is recommended to the workingmen in all cities and towns, as a means of advancing their intellectual culture and social improvement.

"Resolved, That this Labor Congress would most respectfully recommend to the workingmen of the country, that in case they are pressed for want of employment, they proceed to the public lands and become actual settlers, believing that if the industry of the country can be coupled with its natural advantages, it will result both in individual relief and national welfare.

"Resolved, That where a workingman is found capable and available for any office, the preference should invariably be given to such person."

Perhaps the most significant feature of the Labor Reform Movement in this country, as in England, is that it is speedily assuming a distinct political form. Both of the existing political parties have bid, by pretensions and promises, for the workingmen's votes, and in the past have gained them; more or less, thereby; but the Republican party, in prosperity, is becoming conservative and treacherous, and an almost universal feeling prevails that no good is to be gained by the support of either that or the so-called Democratic party. The next, and only, step is the organization of a new party that will embody the entire radical element of the country; give its adherence to manhood, not money or capital as against manhood, and claim equal

rights for all without distinction of race, sex or color. Everything betokens such an event. Religious, social, financial, commercial interests, all combine to welcome a clearer, more impartial administration of the state and national affairs; and only by a breaking up of present combinations, can such an end be effected. The appearances have been for sometime, that the working masses were to inaugurate this movement; and the character and deliberations of the recent National Labor Congress go very far to render these appearances valid. To this end, on the first of November next, the President of the National Union is to issue a circular to all local organizations in the interest of labor, asking them,

First, "Shall a National Labor ticket be placed before the people for their suffrage at the next Presidential election?"

Second, "If you say aye, who is your choice for candidates?"

On the first of March next, the President, if a majority of the organization decide in favor of placing a ticket in the field, is to announce the fact, also the names of the persons agreed upon; and those persons go very far to be the nominees of the National Union.

The proceedings of the Congress were of the most vigorous and harmonious nature throughout, and must be looked upon, by the thinking classes, as subjects of much interest.

The business of the regular session being nearly completed, the officers for the ensuing year were elected. Mr. Whaley was re-elected President. Vice Presidents, Secretary, Treasurer and a Corresponding Representative from each State were then elected. Mr. Travellick was elected delegate to Europe, to confer with the working classes there, and investigate their systems of co-operative stores, industry, etc., etc. And a committee on co-operation was chosen, who are to report as soon as practicable.

We understand that the immediate results of the Congress were very satisfactory to all concerned; and the delegates returned to their constituents, hopeful and strong for the year's work before them.

The Independent and the Advance.

We are in receipt of the first number of the Advance, a paper issued in Chicago intended to supplant the Independent, which had become too liberal to meet the sectarian views of the Congregationalists, who were its founders early and patrons.

The appearance of the Advance in our midst, is one of the most significant "signs of the times," which are now so rich in revolutionary thought and action. The Advance is the product of Conservatism. Its name is a misnomer. It professes to go ahead, while it means either to stand still or go backward.

It has an elaborate "SALUTATORY" in which may be found the following declaration. "In the articles of the Advance Company the object of the paper is declared to be, to defend the evangelical doctrines, and scriptural polity of the Congregational churches."

The Advance, then, may be considered the newest invention of ecclesiastical ordnance, expressly manufactured for the defence of the "doctrines and polity of the Congregational churches."

In the leading editorial of the Advance it complains that "there seemed to be a drift in the Independent towards a general looseness of doctrine, and practice, a fact easily perceived in the habitual reading of the paper.

"It reveals itself in the steady depreciation of the doctrine under some opprobrious name, such as that of dogma or creeds, in the confusing of morality and religion, in the special commendation of those supposed to favor lax opinions, in slights put upon others, and in want of cordial, whole-hearted sympathy with spiritual work, method and men. This impression was not a little strengthened by the open repudiation by the editor, during an extended lecturing tour, of a belief in the doctrine of total depravity, and by the published and uncontradicted statement, that one of the principal sub-editors took an active part in a recent Convention of extreme Liberals, at Boston. Co-incident with this, is the fact that the praises of the paper have been sounded, of late, by those among ourselves, whose orthodoxy was most suspected, while Unitarian ministers have preached earnestly in its defence."

We hope the readers of the REPUBLIC will carefully regard this movement: for this, more than a "straw," shows which way the wind blows.

It should be thoughtfully noticed that the charges in the indictment found by the Advance against the Independent, are,

1st. That the latter undervalues and depreciates the utility of "doctrine," and is constantly referring to it under the opprobrious and hateful name of dogma or creeds.

The Advance, on the contrary, considers "doctrine" of most vital consequence, and cannot tolerate anybody, whoever they may be, who will nickname it with such opprobrious words as "dogma" or "creeds."

The Independent confuses morality with religion, and teaches that morality and religion both consist in right action. The Advance, on the contrary, insists that religion is one thing and morality is another; that a very moral man may be a very bad man, and that the more moral he is, provided he is not religious, the more mischievous he is in society, and the more likely he is to go to hell.

The Independent bestows "special commendation upon those supposed to favor lax opinions."

On the contrary, whenever the Advance supposes that a man favors "lax opinions," it "is down on him like a thousand of brick."

The Independent puts "slights upon others," or, in other words, does not pay enough attention to some people.

It is to be inferred that the Advance intends to avoid that habit, especially towards those who are supposed to "favor lax opinions."

The Independent has been wanting in "whole-hearted sympathy with spiritual work, method and men." This last charge of the Advance against the Independent, is somewhat vague, and only amounts to this—that the Advance would like to do some work which the Independent would not do; such, for instance, as to wage a puritanical war against Quakers, Unitarians and all other people who undervalue doctrines. In this work a puritanical organ like the Advance, would be very likely to copy, as perfectly as possible, the old time-honored "methods" of the "puritan churches;" when doctrine was held in such high esteem that those who would call it by hard names, such as dogma or creed, would be in danger of banishment, or the whipping post. The Independent, on the contrary, is opposed to

such methods and such work, and to the men who do it. The Advance is positive that the Independent is not "right in doctrine;" for, in addition to what it has learned by reading the paper, it notices that, last winter, one Theodore Tilton, the leading editor of the Independent, in an extended lecturing tour repudiated the doctrine of "total depravity." In addition to all this, one of the leading sub-editors took an active part in a recent Convention of extreme Liberals, held at Boston. Such acts of gross wickedness are not to be tolerated by the churches of the Interior, who inherit and prize the faith and policy of the pilgrim fathers.

No one can find any fault with the inexorable logic of the Advance. Those who prize "the faith and policy of the pilgrim fathers," must come down on a man who will repudiate "total depravity," must discontinue a paper that employs for one of its sub-editors a man who would take an active part in a Convention of Liberals, at Boston; otherwise, they cannot be true to the Congregational Church.

When a paper, so rankly conservative, assumes a name which indicates progress, it is an acknowledgment that the public aspiration is for progress, and that the old practical craft of puritanical bigotry is conscious she can make no headway, except by sailing under false colors.

Street Preaching.

Rev. D. L. Moody, representative of the Chicago Young Men's Christian Association, in discussing with the Chicago Times, the propriety of street prayer and other religious meetings, makes the following damaging admission:

"It is well known that there are church accommodations for only a small proportion of our citizens, and hence the poorer classes have no adequate means of hearing the gospel."

The Times for once reasons correctly in inferring that \$6,000 preachers, high-priced and soft-cushioned pews, are for the few and rich; while vacant lots, muddy, filled with garbage, unseated, wind-swept and rain-beaten, are very proper sanctuaries from which to dispense the "means of grace" to those peculiarly unable to buy reserved seats in heavenly opera houses.

If the Young Men's Christian Association can rise to no higher conceptions of missionary work than to copy the example of Dives, by sending their unpalatable crusts and well picked spiritual bones to feed the beggars at its gates, it would seem that to disband would be the shortest way of saving its reputation.

Newsboys and bootblacks despise charity. Must honest, hard working men and women whose fault, if any, is that they are not as efficient in the scramble for wealth as their greedy fellows—must these receive a pauper gospel from spiritual poor-houses.

Are cardinals and lazaroni the models of Chicago evangelism.

Muddy Water.

H. P. Fairfield, "under influence," at the late State Convention of Illinois, attributed the mental obtuseness of Mr. Peters, on the subject of mediumship to his residence in Chicago; "Where they drink the muddy waters of the lake."

The fact is, the waters of Lake Michigan are wonderfully clear and pure, and Chicago is supplied by the great Tunnel, taking the water from far out in the lake, and it runs from our hydrants and into our houses as sparkling as spring water from the mountain side. We doubt if there is purer, better, water furnished to any people in the world, all things considered, than we drink in Chicago. Query first: Was Mr. Fairfield aware of this fact? Second: was the spirit controlling him ignorant of it? Third, who is to be responsible for this and many other similar muddy statements that are so often occurring while persons are "under influence?" Fourth, what degree of exactness can be justly claimed in statements coming from the higher spheres, intended for our edification and instruction? Fifth, have we as Spiritualists, reached the "bed rock" in exploring this wonderful stratum of human experience which embodies modern psychology, psychometry and spirit influence? Sixth, is the reference to Mr. Peters characterized with the usual degree of Spiritual decorum. We ask these questions in sober, reverent earnestness, deeming their answer of vital importance to Spiritualists. Upon this very point Spiritualism turns to or from superstition and sectarian dogmatism. It is very probable to us that a close, careful investigation will reveal many things that Spiritualists are not at present aware of. Surely a brave people do not fear to probe all appearances of uncertainty.

Dr. John R. Doty.

We are in receipt of official information from Jackson and Webster counties, Iowa, warning us and the Spiritualist public generally of John R. Doty who has been for some time before the public in the Northwest as a Spiritual Lecturer and Magnetic Doctor. He is, according to evidence in courts of law, and much private corroborative testimony, devoid of manly integrity and common honesty, nevertheless he assumes the profession of mediumship and the garb of religion behind which to prosecute his unwholesome designs.

While we would do Mr. Doty a kindness if it would help him to be better, we feel that with full evidence in our hands we are not at liberty to keep the fact of his unworthiness as a man from the public and thereby enable him to impose upon Spiritualists and the people generally in the name of Spiritualism. Mr. Doty is a human being and must be thus considered and treated, but it is not necessary that he appear as a Medium or Doctor, nor that he be countenanced as such.

Our official information concerning him comes from C. H. Crosby, Deputy Sheriff of Webster county, Iowa, and M. S. Belden, Sheriff of Jackson county, Iowa.

The Sabbath Question.

An able contributor to the Boston Commonwealth, over the signature "E" considers "The next step" to be taken with reference to the Sabbath question. The law by which the Reading Room of Boston is closed on Sunday, and indeed by which all restrictions are imposed upon the people on one day of the week more than another, does not belong to this century, and is in no way in keeping with its spirit, therefore says "E" "we must take measures for the repeal of this Sabbatical law at the next session of our legislature. Let all lovers of freedom hold themselves in readiness to join in this movement next fall." Amen say we.

Notices and Reviews

CO-OPERATIVE STORES; New York, Leopold & Holt. This book contains the history, mode of organization, and management of Co-operative stores in England and Germany, based on the recent German work of Eugene Richter, with annotations and amendments rendering the work especially adapted for use in the United States.

The whole subject is treated under the following heads, viz: 1st, History of Co-operative Stores in England; 2nd, Nature and Object of Co-operative Stores in England; 3d, Formation of Co-operative Stores in Germany; 4th, Nature and Object of Co-operative Store Societies in Germany; 5th, How to Start a Co-operative Store; 6th, Constitution and Laws of Co-operative Store Societies; 7th, Different kinds of Business, and their Peculiarities; 8th, Establishment of Business and Accumulation of Capital; 9th, Purchase of Goods; 10th, Sales of Goods; 11th, Bookkeeping in Co-operative Stores; 12th, Several Hints for Management of Business.

The great interest now felt in this country on the subject of Cooperation makes this work particularly useful, giving as it does a good general view of the Co-operative System as applied to Commerce, Industry and Social Economy. Parties about to organize Societies or open Stores should give the work a careful perusal.

It can be had of E. R. Walsh and Co. of this city on receipt of \$1.00.

THE NURSERY; A monthly magazine for youngest readers, by Fanny P. Seaverns, 13 Washington St., Boston, \$1.50 a year. This is a complete little nursery visitor, just fitted to the dear ones who cannot yet find full amusement out doors. It is finely illustrated, leaving nothing to be desired, by the way of entertainment. We are sure no mother would be without after having once seen it. Send 15 cts. and a specimen copy.

The following sheets of new music have been placed upon our table by Mr. E. F. Blackmer, of the firm of Butterfield and Co., 133 South Clark St., Chicago. Much of this music is well adapted to the wants of Spiritual Choirs. These are some of their latest issues:

- Snow white Blossoms, by G. Baker, 40 cents; Thou art not Listening Now, by J. C. Meninger, 30 cents; Home Recollections, by J. A. Butterfield, 30 cents; Pray, oh Pray for Me! words by Hon. Will. Cumbeek, music by Mrs. B. M. Parker, 30 cents; Come Disappointment, Come! words by Kirk White, music by Chas. Mathias, 30 cents; Golden haired Adalena, words by Mrs. M. M. B. Goodwin, music by J. A. Butterfield, 30 cents; There's no more Night than Day, Geo. B. Loomis, 30 cents; Angel Theo, words by Mrs. Mary B. Cotton, music by J. A. Butterfield, 30 cents; Is it only a Dream? words by E. T. Blackmer, 30 cents.

Editorial Notes and Clippings.

Gen. Frank T. Sherman, son of ex-Mayor Sherman, of this city, has been appointed Postmaster of Chicago.

Late dispatches from Europe state that a Russian war steamer has recently taken on board Cretan refugees to convey them to a place of safety and greater comfort; that while the embarkation was proceeding a Turkish man-of-war forbade the removal of the refugees, which the Russian commander refused to notice. The two vessels cleared for a fight but cautious Oma Pasha being close at hand forbade the conflict, and the refugees were removed. We are not for war "open and unconfined," but should the Russians give Oma Pasha and his barbarians a sound drubbing we should be pleased.

Hon. J. T. Dow, of Wisconsin, who introduced into the legislature last winter the motion to submit the question of universal suffrage to the people of the State, is thinking and active with reference to the future of the movement. It will be remembered that the Act passed the legislature, and is to be brought up again for a second passage the coming winter. After which, if carried, it will be submitted to the people for ratification. We hope the people of Wisconsin will beat themselves and rank number two on the roll of honor.—Kansas comes in first. Who wants the shame of being last in granting equal and exact justice to their fellow creatures?

We notice that Dr. G. Newcome, formerly of Meadville, Pa., where he devoted considerable time and money to the promulgation of spiritualism has removed to Cleveland, Ohio, where he intends making his home for some time. His office is at 144 Seneca street, where all letters can be addressed.

General Howard has written a letter condemning the spirit of caste in temperance organizations. It seems that some of the Temperance reformers are so intemperate in their prejudices that they decline associating with colored persons, hence refuse to admit them to the lodges. A temperance society that stoops to make such distinctions is very far from doing its whole duty.

The American Scientific Association, which has just closed its annual session at Burlington, Vt., has recognized the growth and importance of the West by resolving to hold its next session in Chicago. It will commence on the first Wednesday of August, 1868.

J. T. Rouse writing from Minnesota, where he has been lecturing for four months, referring to the REPUBLIC, says: "The hearts of many thousands are made glad by your earnest, fearless utterances, and long may you live to work for human weal, and for the pulling down of the strongholds of ignorance and superstition." Mr. Rouse lectures in New Boston, Ill., during September, where he can be addressed; he will also answer calls to lecture in this State, either from established Spiritual societies, or to do pioneer work. Mr. Rouse is an earnest, faithful worker, though he labors under the misfortune of physical blindness. His wife, a noble, true woman, accompanies him in his travels. We hope Mr. Rouse will have many calls to lecture.

The great Anti-Slavery Congress composed of leading Anti-Slavery men and women from all parts of the world commenced its sessions at Paris the 26th ult., so says the "Cable."

The heretofore threatened insurrection in Spain it seems has become a fact, and the insurrectionists are so far successful. They have captured and hold the city of Saragossa.

A few days since, twenty-seven women of Redfield, Iowa, decided to abate the whisky saloons of that place, and they did. They were arrested and tried before a Justice and acquitted. Subsequently they were arrested again,

and taken twenty-five miles before another Justice, where they were again acquitted, after three days' trial. If women are driven to such desperation from abuses and evils arising from the use of whiskey by men, what would be the consequences if they could vote? We are of the opinion that it wouldn't take long to outlaw whiskey.

Mrs. E. E. Warner spoke to the Spiritualists of Rochester, Minn., during August. A correspondent says: "Judging from the denunciations of the local papers the conservatives are pretty well stirred up."

The Summit tunnel through the Rocky Mountains—1,656 feet through solid granite—has been opened from end to end, and the track of the Pacific railroad is now being laid on the eastern slope of the mountains.

The corner stone of the new Unity Church, Robert Collyer's was laid on Thursday afternoon 90th ult. The church is to be erected at the southeast corner of North Dearborn and Whitney streets, fronting on the former. It will be 155 feet in length, 92 feet in width, and 100 feet in height, from the ground floor to the roof. The audience-room will comfortably seat about 1,200 persons. With the exception of the First Baptist church, it will be the largest in the city. We are glad to know of the success of this society, as indicated by its anticipated change from a usually commodious house to one so large, and complete in structure. May the inspiration of the congregation and the broad views of Mr. Collyer make its walls ever transparent to the inner eye, and the glowing rays from the Soul of Things.

The New York Independent thinks that the Constitutional Convention of Michigan ought to sit always in Committee of the Whole, for it gets nearer to truth and justice under that organization than under any other. For instance, while lately in Committee of the Whole it gave a vote in favor of Female Suffrage; a vote which, on the rising of the committee, was reversed by 34 yeas to 50 yeas. But in this year of 1867 to carry two-thirds of a Constitutional Convention for Woman's Suffrage is a certain prelude that the good cause will triumph overwhelmingly the next time. Nothing can cheat us out of the final victory!

An association has been formed in San Francisco to combat the Sunday law. The association numbers five hundred persons.

The resolutions of the United States Congress, expressing sympathy for the struggling Creoles, which Mr. Morris, the American Minister, recently presented to the Sublime Porte, has created a profound sensation at Constantinople.

One of Josh Billings' maxims: Rise early, work hard and late, live on what you can't sell, give nothing away, and if you don't die rich and go to the devil you may as well me for damages.

Use the best language in your common conversation at home, and you will soon acquire the habit of using it on all occasions.

"Borrow must crop each passion's shoot,
And pain, each lust infernal,
Or human life can bear no fruit
To life eternal.

"For angels wait on Providence,
And mark the sanded places,
To graft with gentler instruments,
The heavenly graces."

—Dr. Beiland.

Personal.

Rev. George B. Day, Pastor of the Congregational Church at Patterson, N. J. has been deposed from his pastoral office on a charge of entertaining doctrines contrary to those held by the Church.

If all the Pastors would speak out what they believe, two-thirds of them might be convicted on the same charge.

Michael Faraday, the eminent English electrician and chemist, died on the 27th ult., at the age of 73 years. He commenced life as a book-binder, but his tastes led him to experiment in chemicals, and his researches have led to some of the most important scientific discoveries of the age.

Susannah Evans, the youthful lecturer on temperance and other subjects, has just returned to this country, and is prepared to respond to applications for lectures. Address J. N. Stearns, 173 William street, New York.

Miss Sarah A. Horton speaks in Merchants Hall, Summer St., Boston, during September. The Lyceum meets in the same Hall every Sunday forenoon.

Mrs. Annie Lord Chamberlain has returned from the West, and will spend a few months at Hyannis, Mass, on the sea-shore, which she hopes will be beneficial to her health.

Progressive Lyceum.

The Children's Progressive Lyceum holds its regular sessions at Crosby's Music Hall, State street, near Washington, every Sunday morning, commencing at 10:45 o'clock. All are cordially invited to attend.

The Lyceum Banner.

We have received the first number of this semi monthly journal for the young folks, published in Chicago by Mrs. Lou H. Kimball, edited by Mrs. H. F. M. Brown. It takes into itself all of the interests and purposes of the Little Bouquet, which it supersedes, and promises by its leading characteristics to reach much farther in the accomplishment of a real good work for children generally, and the members of Lyceums particularly. The price of the LYCEUM BANNER (\$1.00 a year) brings it within the reach of nearly, if not quite, all; and we hope none will hesitate to give it a cordial support. It is octavo in form, very tastefully designed in its "make up" and handsomely illustrated; making it attractive not only to the members of Liberty and Excelsior Groups, but to the little ones in Fountain who love to look at pictures. Let us all rally for the LYCEUM BANNER and bear it on to certain success and much good work.

Address Mrs. Lou H. Kimball, Drawer 5956; Chicago, Ill.

Children's Progressive Lyceum.

The third regular Musical and Literary Entertainment, by the Children's Progressive Lyceum, will be held at Crosby's Music Hall, on Sunday evening, Sept. 8, at 7 1/2 o'clock precisely. Admission 25 cents.

THE HOME CIRCLE.

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

BREAK, BREAK, BREAK.

BREAK, BREAK, BREAK,
On thy cold, grey stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me.
O, well for the fisherman's boy,
That he shouts with his sister at play!
O, well for the sailor lad,
That he steps in his boat on the bay!
And the sixty ships go on
To their haven under the hill!
But oh, for the touch of a vanished hand,
And the sound of a voice that is still!
BREAK, BREAK, BREAK,
At the foot of thy crags, O Sea!
But the tender grass of a day that is dead
Will never come back to me.

The Rights of Children.

The question next in order after woman suffrage, shall have been disposed of [well undoubtedly be the rights of children. It is one of vital interest and importance to the race, and until it shall be fully and fairly met, discussed and settled by the practical adoption of the broadest truth concerning it, the day of perfect human development, will not have begun to dawn.

It is not of these broad issues that we propose to speak at this time, but simply of one or two phases of the subject which relate particularly to the management of the home.

And first, children are, by force of right and not by virtue of permission. They come into the home conferring grace and beauty and order upon it, and are thereby entitled to such care, protection and nourishment as shall be necessary to their very highest and truest growth and development. They are never to be counted as non-producers and beneficiaries, but from the first moment of conscious existence, fully pay their own way by means of the loves and virtues and graces which they evoke from the older members of the family. The man or the woman who has never looked into a baby's eyes and said of the soul which met them there, "It is born of my soul; in it I live again" has misused the fullest blessing life has to offer; and the child that comes to bestow that blessing, by the very fact cancels all possible indebtedness for food and shelter, father-care and mother-love. You do not even teach the child for the first ten years of its life, so much as it teaches you. In all your intercourse with it by day-time and by night time, it is you who are infinitely the gainer.

In this view therefore the child becomes the equal of the parent. And the ordering of the home should of right be equally for its as for his benefit. There should be for it a freedom verging upon license. The child's mind is acutely analytical. It has therefore a perfect right to be "the most destructive child that ever was born," as every smart child has been called a thousand times before it reached its sixth year. It has a right to make an infinite variety of experiments concerning the laws of matter. The little monthling crawling about the floor, and testing the tangibility of every article in the room by means of the stove handle, is as truly a scientist in his way, as the grown up baby who measures the stars. Some things break easily others don't. It is a fact which he acquires perhaps at the expense of your best china pitcher, but which he has nevertheless a perfect right to know, and to gain too in his own way. It may be wise to keep china pitchers out of his reach, but it is a far deeper wisdom, to put within his reach something which he may break.

Again, "order is heaven's first law," but the home which embosoms from four to six healthy children, will be as little like heaven as a home well can be. Cleanliness is also next to godliness and clean hands worthy to be named in the same category with a pure heart, yet nevertheless clean clothes must be soiled and hands must cry out for soap and water, many times before a child can be safely weaned from the embrace and companionship of mother Earth. Better that wise old nurse, than never so learned a doctor.

But more important than all, too important to be treated lightly in a news paper paragraph, is the education of the child, which by no means commences when you send him to school, but with the first look of father or mother love to the first tone of caress or reproach. Education is merely cultivated growth; the growth by far more important than the culture, yet the culture also of vast moment. The strictest discipline which wisdom can sanction, must never hinder individual development, and in nothing can the "simple art of not too much," be more wisely observed than in imparting a knowledge of facts unrelated to its own life, and of arbitrary laws, to a child in its first decade.

Above all remember that the best seed, most wisely sown will come to naught, if it be not thrilled into life by the sunshine, watered by the rain, and visited in its earliest leafage by the fresh pure air of heaven. So let the atmosphere of your home be an *air door* air, an air of warmth, of purity, of freedom, of breezy active life-giving, and love-giving; and not the confined, fetid air of the walled enclosure whose every particle bears in itself the taint of death.

Letter from Pendazze.

NOT INTENDED FOR PUBLICATION.

DEAR — A copy of THE SPIRITUAL REPUBLIC recently received proved a profound shock to my constitution. So you have rashly identified yourself with those free-thinking, revolutionary people, and taken it upon yourself to manage their hobbles. You know that I have a healthy abhorrence that way, and I begin really to doubt whether you are the right sort of person for a respectable, conservative woman like myself to associate with. It is true that when they shall all have been converted to Unitarianism as I see by a late Liberal Christian one of the eminent Unitarian divines of Chicago hopes they may be, they will be a trifle more respectable than is if that very peculiar sect shall succeed in holding itself together so long. Time was, when the Unitarian was a distinctly classified animal; known principally by its flavor of Harvard, its elegant conservatism, and its genteel disinclination for labor; a thoroughly respectable

if not entirely safe and evangelical creature. You see. And as the danger was personally incurred, what matter? But in these later times with a right wing brandishing all manner of religious tomahawks in a point suspiciously near the denominational robes, I suggest that for Unitarians to talk about proselyting Franchisers is a clear case of (pardon my dog out dog. However I am only a looker on.

I see you have taken up the Woman Question. I think you are entirely (I should say radically, if the word had not always a bitter taste on my tongue) wrong. For instance, if we assume the franchise, I suppose it will become incumbent upon us to collect on street corners, and about the entrances of public places, and stare straightforwardly into the faces of modest male passers-by—and that without quizzing glasses. Do you fancy yourself possessed of the requisite mental robustness for that, and if that and the thousand other accomplishments necessary to a creature endowed with the franchise stagger your intellect, where is your capacity to vote?

But alas! one can never tell what this world is coming to. Even fashionable society is not now what it used to be, when to "fear God and obey the fashion plates," was religion enough for any woman. I know two ladies who no longer wet-nurse their children, and one who actually gave up her box at the Opera because her baby had the whooping-cough. The poor little thing died, just the same, from an overdose of the Bloom of Youth, administered by the mother in mistake for Syrup of Squills. So she might as well have gone to the Opera, after all.

If some of your Western States don't open a refuge where these fanatical female reformers may go and vote as hard and as often as they please, we shall soon be snatching the bread out of the mouths of our doctors and nurses by taking care of our own families. One might as well turn Cady-Stantonite, get once and go to lecturing Horace Greeley and the other philosophers.

I've taken a disgust to authorship, since it became so horridly common. There is Louis Napoleon printing a book about Caesar, and Queen Victoria another about the Prince, and the Queen of Spain writing about the dear knows what. After that who would be even a scribbler. Still that ink in one's fingers is hard to straighten out, and if you have a corner in your Home Circle for good natured gossip and haven't altogether cut your old conservative friends, I may write you a line now and then.

Yours truly,

JULIA A. PENDAZZE.
P. S. Isn't the new street-dress sweet? Mrs. Bloomer was a horrid of course but I still hate and short skirts are convenient.

J. A. P.

The Home Circle has always "a corner for good natured gossip," and we still take delight in our conservative friend. Therefore we shall hope to hear from Mrs. Pendazze again. —[ED. HOME CIRCLE.

THE FRIEND for August comes to us full of good things; the article by O. B. Frothingham on the "Hospitality," which entertains angel truths unawares, being perhaps the gem of the number.

It was a pleasant thought of the editor when his cares grow burdensome to devote this of the Magazine upon the shoulders of his wife; and it is pleasanter still as a sign of the times, to see a position of public trust and responsibility, filled by a woman so gentle, so modest, so unobtrusive and so capable as our old friend ALICE LOUISE BURNES. We wish her all-success in her new field of labor and we are sure she will win it.

PROGRESSIVE CONVENTIONS.

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

Proceedings of the Second Illinois State Convention of Spiritualists, Held at Galesburg, August 23d, 24th and 25th.

(Reported for The Spiritual Republic by W. F. Jamieson.)

The Spiritualists of the State of Illinois met in Convention at Dunn's Hall in the city of Galesburg on the 23d of Aug., A. D. 1867, at one o'clock P. M., S. S. Jones, President, in the chair; Milton T. Peters, Secretary.

Minutes of former meeting read and approved. Committee on Credentials was appointed, consisting of S. H. Todd, H. P. Fairfield and Ira Porter. They reported the following delegates in attendance: Dr. Samuel Underhill, E. S. Holbrook, J. B. Champney, Perù; E. S. Roberts, Dr. R. C. Raymond, Cambridge; R. H. Winslow, Angeline Swift, Miss Wickler, Aurora; E. S. Jones, Mrs. A. H. Robinson, E. H. Todd, St. Charles; Mrs. E. R. Robinson, Dixon; E. Seelye, Portland; R. H. Bacon, Morrison; Henry Dart, F. G. Underwood, Rock Island; H. A. Jones, Sarah D. P. Jones, Eycamore; James Boggs, Sarah Krebaum, Havana; S. E. S. Gifford, H. C. Masters, James L. Davis, Mary J. Davis, Princeton; Milton T. Peters, W. F. Jamieson, Chicago; Dr. H. P. Fairfield, J. Patton, A. Williams, Galesburg; Dr. E. C. Dunn, Rockford; John Roberts, R. S. Cramer, New Boston; George Savage, Fountain Green; R. Dillworth, Vermont; Susie M. Johnson, Springfield; J. Kulkendall, Farmington; Jacob Booth, Magnolia; N. Z. Potter, Yates City; Mrs. J. Way, Mrs. Tuttle Anawan; Milton Weber, Prairie Center; E. B. Smith, Princeville; C. A. Fox, Lawn Ridge; Samuel Freeman, Abington; A. McFarlane, John S. Clark, Geneseo; T. Parsons, Onelda; Mrs. A. K. Nichols, Lucinda Rose, Avon; Pauline Pillsbury, Andover; Alexander Andrews, Elenwood; H. G. Hardie, H. H. Roberts, Monmouth; John Foy, Prophets-town; V. Nation, Wataga; John Humphrey, Red Oak Grove.

Delegates from Lyceums.—Chauncey Elwood, H. A. Jones, Eycamore; Ira Porter, Mrs. Lou H. Kimball, Mrs. S. C. Dickinson, Chicago.

On motion a Business committee of five was appointed, consisting of Dr. E. C. Dunn, Mrs. E. R. Robinson, Ira Porter, E. S. Holbrook, H. A. Jones. On motion: Resolved, That each society represented in this convention be requested to report the progress of Spiritualism in its immediate vicinity. On motion, Mrs. A. H. Robinson was appointed Asst. Secretary to sign the return tickets on the C. B. and Q. R. R. for the members in attendance. Singing by the choir. Adjourned till 8 o'clock P. M.

FRIDAY EVENING.

Convention met at eight o'clock, pursuant to adjournment. W. F. Jamieson was appointed reporter for the convention. Business committee reported order of business for the following day, which was adopted. Adjourned to meet Saturday morning at nine o'clock.

SATURDAY MORNING.

Convention met pursuant to adjournment, S. S. Jones, Presiding. Mrs. L. E. Kimball was chosen general Asst. Secretary to the Convention.

Reports of the progress of Spiritualism were received from the following places:

Yates City.—Number of Spiritualists, twenty-five; no organization. Occasional meetings; have good test and healing mediums.

Farmington.—Thirty Spiritualists. Not organized. Abington.—Four Spiritualists.

Galzburg.—Twenty-five Spiritualists; organized. Audiences number from four to six hundred.

Princeton.—Twenty families who are Spiritualists.

Red Oak Grove.—Twenty-five Spiritualists. No organization.

Pera and LaSalle.—Spiritualists united with those not Spiritualists under the name of reformers. About one hundred and fifty Spiritualists in each place.

Aurora.—One hundred Spiritualists. Most of them united with the Universalist church, still Spiritualists in belief.

Oncida.—Forty Spiritualists; no organization. Nearly all of them united last spring with the Universalist church.

Sycamore.—Organized a little over a year. Spiritualists twenty; supporters seventy-five.

Cambridge.—Spiritualists thirty. Organized in July, 1866.

McQuinn.—Fifty Spiritualists.

Vermont.—Largest audiences in the place. Two circles each week—one called the Old Folks and the other the Young Folks circle.

Anson and Mineral Townships.—Sixteen or eighteen Spiritualists.

Princeton.—Ten or twelve Spiritualists. No organization.

Lawn Ridge.—Four Spiritualists. No organization.

Havana.—Twenty-two Spiritualists and fifty sympathisers.

Rockford.—Organized Oct. 1865; number at time of organizing twenty-five; present number one hundred and five; audience number from eight hundred to one thousand. Connected with the Society is a Ladies Benevolent Association to aid the worthy poor.

New Boston.—Fifty Spiritualists members of the Society, organized April, 1866. Home Society connected with the organization; audiences range from two hundred to five hundred.

St Charles.—Religio-Philosophical Society; number of members one hundred and fifty seven. Grants letters of fellowship to lecturers, enabling them to perform the marriage ceremony.

Fountain Green.—Spiritualism prosperous.

Geneseo.—Seventy-eight (Spiritualists); Society organized June, 1867; number of members thirty-three.

Kratzberg.—Fifty Spiritualists.

Rock Island.—Spiritualists prosperous.

Chicago.—Thousands of Spiritualists. Are not united as desirable.

Lyceums.—Sycamore Lyceum organized July, 1867; seventy-five members; average attendance of visitors about seventy-five. Opposition by the Methodist and Congregationalist ministers at a white heat; Universalists generally friendly; success of Lyceum a fixed fact. Conductor, J. O. Barret; Asst. Conductor, H. A. Jones; Guardian of Groups, Mrs. Horatio James; Secretary Sarah D. Jones; Chief Guard, Chauncey Elwood.

Geneseo.—Lyceum organized April, 1866; average attendance of members thirty-five; whole number seventy-five.

Havana.—Average attendance sixty members. J. F. Copple, Conductor; Mrs. E. J. Shaw, Guardian. The Lyceum owns an organ, and also, a library containing one hundred and eighty volumes. We command the attention, if we do not the respect of the churches.

Kratzberg.—Our Lyceum has over sixty members. We are doing very well.

Rockford.—Lyceum organized in 1865; number of members at time of organization thirty; present number over one hundred besides officers and leaders. Conductor, E. C. Dunn; Asst. Conductor, H. H. Waldo; Guardian, Mrs. M. Rockwood; Asst. Guardian, Mrs. P. Jones; Librarian, Geo. Waxham; Secretary and Treasurer, A. J. Moniard.

Chicago.—Lyceum organized Feb., 1866; present number of members, besides officers and leaders, one hundred and seventy-five. Conductor, S. J. Avery; Asst. Conductor, F. L. Wadsworth; Guardian of Groups, Mrs. C. A. Dye. Own good library, and about one thousand dollars worth of property, including a fine piano.

A delegate inquired the cause of the trouble at Chicago. He wished to know the rock on which the Chicago Spiritualists split.

Mr. Peters thought it was because they wanted speakers from abroad, instead of cultivating the talent at home.

Mr. Jamieson thought it was owing principally to a lack of toleration for one another's opinions. They had lost sight of the liberal principles and could not agree to disagree.

Mr. Ira Porter believed the cause of the inharmony at Chicago was owing chiefly to a want of aim—a lack of some definite object or purpose.

L. S. McCoy offered a preamble and resolution in reference to Orthodox usurpation, which were referred to the Committee on business.

W. F. Jamieson offered the following preamble and resolution;

Whereas; Our Republican form of Government is the best known to the world, nevertheless we are fully aware that its principles have only the most limited application. They have existed in theory unsupported by practice.

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

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

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

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

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

Resolved, That the enslavement of woman is the worst form of slavery; that the salvation of man depends upon the elevation of woman; that the elevation of woman can be secured only through the recognition of her equal legal, political, religious and social privileges with man.

Mr. Jamieson stated that the preamble was from an address to the people of the state of Illinois, by Mrs. H. F. M. Brown, and others.

On motion for its adoption Judge E. S. Holbrook said he was opposed to the resolution; that he was opposed to the offering of it. Did not think it should be considered by the convention. He thought we might find ten thousand errors, but should we drag them in to be considered by such a convention? Must we submit because this is a woman question? We ought not to turn one side from the cause of Spiritualism to advocate Woman's Rights and other burdensome matters of reform, such as the eight hour movement, co-operative and social science. When I came to the convention I expected Spiritualism, and not politics would be discussed. A new lecturer wants to lug in some new hobby through which to blow his horn. Spiritualism has been hobbled almost to death, you can see what the matter has been at Chicago, and the great cause of division there among Spiritualists. Had they advocated Spiritualism and let the hobbies gone they would have been prosperous.

E. S. Roberts made a few remarks in favor of the resolution. All that was asked, was that women have their rights, to secure which it is necessary that they vote.

S. A. Hasbrook said she claimed the right to vote. She did not beg for it either. Women are obliged to pay taxes why should they not vote?

Miss Susie M. Johnson said she demanded the privilege of voting. (Applause.) I am expected by all citizens to earn my bread by the sweat of my brow. I find no gentleman who is willing to get it for me, for the privilege of ruling over me. (Laughter.) The condition of those impoverished women who sell themselves to prostitution to obtain the necessities of life is a fearful, a terrible comment on the legislation of men. Not one woman in a thousand follows this pursuit from preference. It is sheer necessity. I think that it is high time provision was made to stay the tide of such corruption. You may talk about the Bible saving the race; but until you furnish the means of subsistence for the preservation of the physical nature of woman intact, your talk is vain. A book will not extinguish the evil we all so much deplore in society.

Mrs. S. C. Dickinson believed it necessary for women to co-operate and stand for their rights. Why, men cannot do without us! (Laughter and applause.) They never will do without us. We have made them what they now are. (Laughter.) How many poor consumptive women there are with not voice enough to be heard in an audience owing to their cramped condition. I desire to vote and I hope the time will come when I will vote; for I want to elevate my sister and my brother.

A lady said: I do demand the right to raise woman where the Creator designed that she should stand. I claim the right to stand in all conditions by the side of husband. I want the privilege of helping to make the laws.

Dr. S. Underhill: It is well that this question should come up here. Mary Walscraft wrote, away back in the days of my childhood, "Woman's Rights." Said she, "Say if you please that women have no rights, and they have no duties; for duties follow the profession of rights." "Away with all the side issues!" But this is not a side issue. At our first State Convention Purker Pillsbury came into the hall, and in consequence of some remarks I made he gave us a splendid speech on the subject of Woman's Rights. Some of the women we are told do not want to vote. Poor souls! only see how they can be crushed. As to the intellect of woman; some of them are somewhat prominent. Queen Victoria is somewhat prominent. (Laughter.)

Mrs. Julius Way: I stand before this audience as a caged bird unable to speak without a faltering voice, because I have not been educated. Born in a church, incarcerated there, crushed and caged in spirit. Give us our rights, and we will not neglect our maternal duties. We will not go out of our natural sphere for which the God of Nature has adapted us. We can by obtaining freedom raise up more intelligent and nobler specimens of mankind. So help us, Almighty God, as we help ourselves.

Dr. E. C. Dunn, said he had intended to keep silent on this woman question for he thought the ladies were strong enough to speak for themselves. I will say a few words against the resolution in order that I may speak in favor of it. I have been in favor of giving persons the rights that they will use. I want to know if the ladies want rights. (Voices of several ladies: "We do.") I want to see people use their rights.

Dr. H. P. Fairfield: I am surprised that Dr. Dunn should go against the question, in order to get right. Men and women are of the same blood. A physician can tell no difference between the bone of a woman and that of a man. Men and women are equal. I go for universal franchise.

S. S. Jones: Our platform is a broad and free one. In reference to the propriety of introducing this resolution

has come when our sisters are quite as well able to vote as are our colored brethren. Then, why not extend the elective franchise to our sisters as well as to them? It is the duty of Spiritualists to give expression upon this question. Old orthodoxy will be the last to adopt these reforms. Let us express ourselves just as we feel.

Convention adjourned to meet at half past one o'clock. (Concluded next week.)

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, Pottawatomie 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 Bluffs, 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.

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 profitable meeting is anticipated. M. S. TOWNSEND, Bridgewater, Vt., Aug. 11, 1867.

North Collins Yearly Meeting.

The twelfth annual meeting of the "Friends of Human Progress," 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, WEALTHY M. WOOD, LYDIA BALDWIN, ALONZO M. HOWLEY, LUCY HAWLEY, JOSEPH SINTON, Collins, N. Y. Angola, N. Y.

Yearly Meeting of Friends of Progress.

The Yearly Meeting of Friends of Progress of Indiana 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 reasonable 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.

MRS. H. EVANS, Sec. S. MAXWELL, Pres.

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, 1867.

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.

BUSINESS NOTICES.

Dr. G. Newcomes, formerly of Meadville, Pa, has removed to Cleveland, Ohio, and taken rooms at No. 144 Seneca street, where all letters can be addressed. 2-9-4t

ARTIFICIAL SOMNAMBULISM.—The undersigned proposes publishing by subscription his work upon Artificial Somnambulism and the Philosophy of Mind, of 250 pages, which will explain and describe all connected with the subject. Address, Lancaster, Pa. 28-3t 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. So long ago as 1861, the Rev. A. T. Pratt, missionary of the American Board, writing to Mr. Willcox, says: "I have now had one of your machines for six months, and am ready to thank you for introducing them to the public—it is the only machine whose working is so sure and simple that I could venture to introduce it in Syria."

Persons wishing to consult a reliable clairvoyant physician, can do so by inclosing lock of hair with name and age, accompanied by two dollars, on receipt of which a written diagnosis with cost of treatment will be returned. Address, Dr. H. SLADE, Jackson, Mich.

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur, of Milwaukee, Wis., has removed his office to 112 Mason street, one street north of the Post office. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients a distance are cured by magnetized paper. All that is required is a superscribed envelope and fifteen cents. Magnetized paper and consultation free to all who call at his office. Office hours from 10 to 12 M., 1 to 5 P. M., and 7 to 9 P. M. 3-10-1f

Mrs. M. C. Jordan, Healing, Prophetic and Business medium, 133 Clark street, Room No. 9, Morrison's Building.

POLAND'S MAGIC BILIOUS POWDERS.—These powders are a sure cure for liver complaint, and all bilious derangements. They never fail. Can be obtained at all drug stores, or by mail. Price 50 cents. C. G. CLARK & Co., New Haven, Conn. Fuller, Finch & Fuller, Chicago, General Agents. 3-3-1y

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Wm. F. Fox, formerly of Chicago, Mineral Locator, can be addressed at Janesville, Wisconsin, P. O. Box 842.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for THE SPIRITUAL REPUBLIC.

J. Madison Allyn, trance and inspirational speaker. Address, Woodstock, Vt., care of Thomas Middleton.

Dr. J. K. and Sada Bailey will do pioneer work in Southern Michigan and Northern Indiana. Address, Adrian, Mich.

Mrs. Sarah A. Byrnes will speak in Stafford, Conn., Sept. 1st, 8th, 15th and 22d. Would like to make further engagements for the fall and winter. Address 87 Spring street, East Cambridge, Mass.

Joseph Baker, Janesville, Wis., will attend to calls for lectures on Progressive Reforms.

Mrs. H. F. M. Brown. Drawer 5950, Chicago, Ill. M. C. Bent, inspirational speaker. Address Almond, Wis.

Mrs. Mary J. Colburn, inspirational speaker, will answer calls to lecture. Address Champlin, Hennepin, Co., Minn.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Brandon, Vt.

Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston, Mass.

A. T. Poes. Permanent address, Manchester, N. H. Dr. H. P. Fairfield will answer calls to lecture, address Drawer 2,179, Quincy, Ill.

S. J. Finney lectures in Troy, N. Y., until further notice. Address accordingly.

Lyman C. Howe, inspirational speaker. Address New Albion, Cattaraugus Co., N. Y.

Wm. H. Harrington. De Kalb, Iowa. Chas. A. Hayden, address Livermore Falls, Me.

Moses Hall, lecturer, address Hobart, Ind. Dr. E. B. Holden, inspirational speaker. Permanent residence at Clarendon, Vt.

S. C. Hayford will answer calls to lecture and organize Children's Lyceums, if desired. Address, Coopersville, N. Y.

Harvey A. Jones will answer calls to lecture on Sundays in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and the Reform questions of the day.

Miss Susie M. Johnson will speak in St. Louis, Mo., during September. Address accordingly.

Mr. O. P. Kellogg speaks to the Friends of Progress at Monroe, O. the first Sunday, and at Andover the second Sunday of each month. Address, East Trumbull, Ohio.

J. S. Loveland lectures in Monmouth, Ill., during September and October. Address accordingly.

Dr. Leo Miller will answer calls to lecture Sundays within a reasonable distance of Chicago. Address, P. O. box 2326, Chicago, Ill.

A. L. E. Nash will answer calls to lecture and attend funerals, in Western New York. Address Rochester, N. Y.

Mrs. Kate Parker, Marengo, Ill., lectures on Spiritualism, and Political Equality for Woman.

L. Judd Pardee, Philadelphia, Pa. Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

Mr. Frank Reed, lecturer, Broedsville, Mich. J. T. Bouse, Normal speaker. Address, box 281, Beaver Dam, Wis.

H. B. Storer, inspirational speaker, will lecture in Masonic Hall, New York, during September. Will make engagements for the New England states. Address 143 Pleasant street, Boston, Mass.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street Cleveland, O.

Selah Van Sickle, Green Bush, Mich., will answer calls to lecture in that vicinity.

Mrs. M. S. Townsend will speak in Worcester, Mass., during December.

N. S. Warner, trance speaker, will answer calls to lecture in Iowa. Address Woodbin, Harrison Co. Iowa.

E. V. Wilson. Address Babcock's Grove, Ill. A. A. Wheelock, trance and inspirational speaker, St. Jo hn's, Mich.

Mrs. M. J. Wilcoxson. Address Hammonton, Atlantic county, New Jersey.

Mrs. S. E. Warner. Address box 14, Berlin, Wis. Mrs. A. C. Wilhelm, address box 14, Lawrence, Kansas, during Aug. E. Whipple. Address Clyde, O.

N. Frank White. Will lecture through September in Williamantic, Conn.; October, Worcester, Mass.; November, New York City; December, Springfield, Mass.; January, Troy, N. Y.; February, Providence, R. I. Calls for week evening lectures will be promptly attended to. Address as above.

Miss Louise T. Whittier, organizer of Progressive Lyceums, can be addressed at 402 Sycamore, corner of Fourth street, Milwaukee, Wis.

Miss Elvira Wheelock lectures in Geneseo, Ill., during Sept., and Davenport, Iowa, during Oct. Address accordingly, or Janesville, Wisconsin.

PUBLIC REGISTER.

We insert in this department the names of those whose address is an item of public interest.

Rev. Orrin Abbott. Address Chicago, Ill. Rev. Adin Ballou, Hopedale, Mass.

B. J. Butte. Address Hopedale, Mass. Warren Chase. Address 544 Broadway, New York.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. Prof. J. Edwin Churchhill. Address Pontiac, Mich.

Mrs. Eliza C. Clark. Address care of Banner of Light office. Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 515, Lowell, Mass. Mrs. Laura Cuppy's address is San Francisco, Cal.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J. Mrs. A. P. Davis, 273 Tenth street, Louisville, Ky.

Dr. E. O. Dunn. Address Rockford, Ill. Rev. James Francis. Address, Estherville, Emmet co., Iowa.

Isaac P. Greenleaf. Address Lowell, Mass. N. S. Greenleaf. Address Lowell, Mass.

S. C. Hayford. Bangor, Me. J. B. Harrison, Bloomington, Ill.

W. H. Holsington, lecturer. Address, De Kalb, Ill. S. S. Jones, President Illinois State Association of Spiritualists. Address, Room 12, Methodist Church Block, Chicago, Ill.

Mrs. Emma M. Martin, inspirational speaker, Birmingham Michigan. Anna M. Middlebrook, Box 778, Bridgeport, Conn.

J. L. Potter. Address, West Salem, Wis. Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

Austin E. Simmons. Address Woodstock, Vt. Mrs. Fannie Davis Smith, Milford, Mass.

Hudson Tuttle, Berlin Heights, Ohio. A. B. Whiting, Albion, Mich.

Henry C. Wright. Address care of Bela Marsh, Boston. Lois Walsbrooker can be addressed at Union Lakes, Rice Co., Minn., care of Mrs. L. A. F. Swain, till further notice.

Frans H. Widstrand, Communist, Monticello, Minn. F. L. H. Willis. Address, P. O. box 39, Station D, New York City.

Dr. H. P. Fairfield will answer calls to lecture. Address Quincy, Ill., Drawer 2179.

Dr. John Mayhew, President of Washington Group No. 1. of Progressive Spiritualists, and Sec. of N. G. R. Association. Address, Box 607, Washington, D. C.

NOTICES OF MEETINGS.

BOSTON, MASS.—Spiritual meetings are held in Mercantile Hall, Summer street, every Sunday afternoon and evening at 2-45 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 Mercantile 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 7 1/2 P. M., Dr. H. B. Storer, 370 Bowery, Secretary.

The Children's Progressive Lyceum will meet in the same hall every Sunday at 9 1/2 A. M. P. E. Farnsworth, Conductor, Mrs. H. W. Farnsworth, Guardian.

MEETINGS 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 7 1/2 P. M.

Children's Progressive Lyceum meets at the same hall every Sunday at 10-30 A. M.

ROCHESTER, N. Y.—Religious Society of Spiritualists meets in Schittze's Hall every Sunday.

MAINE, ME.—Regular Sunday meetings, by the Free and Scientific Society of Spiritualists, at 10½ A. M. and 7½ P. M., in the Religious 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. 150 Main street, third floor.

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

ST. LOUIS, MO.—The Children's Progressive Lyceum meets every Sunday at the same place at 12:30 P. M.

CINCINNATI.—The Spiritualists of Cincinnati, hold regular meetings on Sundays, at Greenwood Hall, corner of Sixth and Vine streets, at 11 A. M. and 7½ P. M.

The Children's Progressive Lyceum, meets in the same hall, every Sunday at 2½ 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.

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

St. Louis, Mo.—The Society of Spiritualists and Friends of Progress hold regular meetings every Sunday at 10½ A. M. and 7½ P. M. Seats free.

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

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

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

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

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

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

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

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

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

MORRISTOWN, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

PHILADELPHIA, PA.—Meetings formerly held at Sansom street Hall are now held at Washington Hall, corner of Eighth and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock—the lecture commencing at 11½ A. M.; evening lecture at 7½.

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

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

RICHMOND, IND.—The Friends of Progress hold meetings in Henry Hall every Sunday morning at 10:30 o'clock.

The Children's Progressive Lyceum meets in the same place at 2:30 P. M.

St. Louis.—The First Society of Spiritualists hold their meeting in the (new) Polytechnic Hall, corner of Seventh and Chestnut streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 5 P. M. Myron Colony, Conductor.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

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

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The Empire of the Mother. Paper, 50 cts., postage 6 cts. Cloth	75	10
Twelve Messages from the Spirit of John Quincy Adams	2.00	32
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E. WATERS & SONS, 363 River street, Troy, N. Y., Are now manufacturing and ready to deliver at short notice the entire equipments of the Children's Progressive Lyceums. We will send circulars giving particulars in regard to price and mode of starting the Lyceum, &c., to those who write on the subject, enclosing a stamp. [24-3m.]

MRS. A. E. HILL,
CLAIRVOYANT, PSYCHOMETRIC AND INSPIRATIONAL MEDIUM.
Morrison Building, 129 South Clark street, Room No. 44, Chicago. Office hours: 9 A. M. to 12, and 1½ to 6 P. M. 20-17

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