

# THE SPIRITUAL REPUBLIC.

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## LITERARY DEPARTMENT.

"All things are engaged in writing their own history. The air is full of sounds, the sky of tokens; the ground is all memoranda and signatures and every object covered with hints, which speak to the intelligent."

### IN AN ATTIC.

This is my attic-room. Sit down, my friend; My swallow's-nest is high and hard to gain; The stairs are long and steep, but at the end The rest repays the pain.

For here are peace and freedom; room for speech Or silence, as may suit a changeable mood;— Societies hard by-laws do not reach This lofty altitude

Your hapless dwellers in the lower rooms See only bricks and sand and windowed walls; But here, above the dust and smoky glooms, Heaven's light unobscured falls.

So early in the street the shadows creep, Your night begins while yet my eyes behold The purpling hills, the wide horizon's sweep, Flooded with sunset gold.

The day comes earlier here. At morn I see Along the roofs the eldest sunbeam peep,— I live in daylight limitless and free, While you are lost in sleep,

I catch the rustle of the maple-leaves, I see their breathing branches rise and fall, And hear, from their high perch along the eaves, The bright-necked pigeons call.

Far from the parlors with their garrulous crowds I dwell alone, with little need of words; I have mute friendships with the stars and clouds, And love-trysts with the birds.

So all who walk steep ways, in grief and night, Where every step is full of toil and pain, May see, when they have gained the sharpest height, It has not been in vain:

Since they have left behind the noise and heat,— And, though their eyes drop tears, their sight is clear; The air is purer, and the breeze is sweet, And the blue heaven more near.

For The Spiritual Republic.

## MISS OGILVIE'S ENGAGEMENT.

A STORY OF A SOCIETY.

BY MRS. C. F. COBURN.

The slant beams of the afternoon sun poured into La Grange's studio so profusely that they made all manner of confusion with his sky-lights, and after turning his easel a half dozen times to accommodate it to the circumstance, he threw down his brush and declared that he could paint no longer. In fact, he never could paint these last hours before dinner; and it may have been that this fact prejudiced his imagination in a slight degree in regard to the lights. Carefully covering his picture from the dust, he called his boy in waiting to put away the brushes and paints, and tossing the stub of his half-consumed cigar out of the window, proceeded to lay off his linen blouse and make himself presentable for the street. That operation performed, he stands before the reader a fine looking specimen of manhood. Of medium size, with regular features and dark hair that inclined to curl, hazel eyes and a handsome beard, the ladies had long ago pronounced him a handsome man; and this fact, added to his fine talents, good birth and easy address, made him a general favorite in social circles. Such a state of things, together with the possession of a few paternal thousands, would have induced, in most men, a love of ease and a carelessness of applause which would have resulted in professional mediocrity. But by a fortunate incident of his organization, Louis La Grange had barely escaped this fate. His mind, neither remarkably comprehensive nor powerful, was yet of that restless, searching, striving order that could find no pleasure in slothfulness or inactivity. True, his researches thus far had led him to few practical conclusions. His results had been nearly all negative ones. He could tell you readily enough what was not the origin of the human race, what was not its true life in this rudimentary sphere, what was not its future destiny; but positively his mind was in a state of chronic doubt and suspense upon all these points. No human mind was ever yet thoroughly contented to remain idle in such a state as this; therefore La Grange was a worker.

Strolling down Broadway that fine May afternoon, a blue mist lying in the atmosphere like a gauze veil that half revealed the charms of coming summer, the spray of bursting foliage bedimming all the tree-boughs, he felt what every man of thought and sensibility feels in the spring-time,— feels although the feeling may never be distinctly recognized or avowed—the necessity of a resurrection of the spiritual forces, of a re-invigoration of the intellectual life, a reforming and improvement of the plans and purposes of existence. The mild spring air saturating his brain with this thought he met, quite apropos to his present mood of mind, his friend Hartmann.

"Hallo, my fine fellow!" he exclaimed, "whither so fast? On love or business bent?"

"Neither, but solely on pleasure. Will you join me? You look communicative."

Without direct reply, La Grange passed his arm through that of his friend, and turned his course.

"What a Babel this Broadway is!" he exclaimed, after a few meteorological remarks. "Let us drop in here at Rouze's and take a mint julep."

Hartmann acceded.

"I know what is coming," he said; "you are confidential, and are planning to tell me that you have lost the Ogilvie."

"On the contrary, I am not at all certain that such is the fact. Why do you assert it so positively?"

"For two excellent reasons: First, because all the world says so, and second, because she says so herself. Of course you know Spratt."

"Laura is not so silly. I cannot believe that the old pork-dealer's money-bags have any charms for her."

"Now see what it is to have a friend among the quid nuncs. I can refute your faith from the fair ones' own mouth. That is, she told Mrs. Mortimer Laurence, who in turn communicated it to my sister, something like this:

"The magnificent Laura, spite of all reports to the contrary, is not wealthy; a paltry thousand a year or so is her whole dependence; eeked out, to be sure, at present by the hospitality of her friend, Mrs. Laurence; but that cannot last always. With her cultivated tastes and intellectual necessities, the sum is a mere pittance. Simple bona fide wifehood and motherhood are of the lower order of pleasures, reasons the Ogilvie, and in cases like hers of rare intellectual endowments, should be sacrificed to nobler aims. Spratt is rich. Fortunately for all concerned, his devoted Anna Maria retired from this mortal stage just as a sudden rise in porcine commodities laid the foundation for his stupendous fortune; and now his great desire is to find some eligible young lady who may supply all his deficiencies, and upon whom he may lavish the wealth which it is his present chief aim in life to exhibit to the world. Miss Ogilvie will take his name, the place of honor in his household, and, in return, she will be provided with the amplest means of cultivating her magnificent endowments." A good bargain all around, you see. A tolerably sharp mercantile transaction."

"You are sneering, Hartmann. You are purposely putting the worst face on affairs. Does the woman at all realize what it will be to be that man's wife?"

Hartmann raised his eyebrows. "Women, the dear creatures, are so innocent. The bargain, no doubt, is what she looks at. The matrimonial consideration is a mere trifle. Of course the magnificent Miss Ogilvie will neither darn stockings nor sew on buttons, nor attend to any other of those petty offices which used to be considered requisite to wifehood. She is too intellectual for those things."

"Spratt weighs two hundred pounds, drinks porter, and has an evil eye," said La Grange, this time with a bitterness that was deeper than sneering.

"Well, my friend, don't let grief cut too deeply into your marrow. There are fairer women left than the Ogilvie."

"None nobler than nature intended her to be."

"That depends. She has fine intellectual gifts, no doubt; but after all, I like a woman to have a little heart."

"So had Laura."

"Something in that way, naturally, perhaps; but this fever of intellectual culture is making us all mad. The women may be less frequently bitten with the mania than the men, but when they are, Heaven defend us! there is no knowing the lengths they will go."

Hartmann was not sneering now. His gray eyes glowed with a deep and tender beam, and he stroked his iron gray moustache with an air of real solicitude. His coat was evidently not a seamless one; his hat had been brushed too often in the vain attempt to make it shine; and his boots showed the coming cracks through the superabounding polish; yet there was that in his face that told you at once why La Grange loved him.

"I've been waiting a great while, La Grange," he resumed, "for you to see the error of your ways; I really trust that this is a special dispensation of providence in your behalf."

"I don't see the application."

"I've labored long to convince you of the truth of my favorite doctrine of the trinity; that is, the human trinity, not the Divine. I hoped you would see in this, a case in point. Miss Ogilvie lacked in the true affectional and religious development; so her intellect has made shipwreck of her. Naturally, La Grange, you have as good a heart as any of us, however you may strive to ignore it as a vulgarity; but you are starving your religious nature."

"What has an artist to do with religion, except in an incidental way?"

"Everything. The man is blind who does not see that art only really flourishes as it is the expression of religious ideas. What was the source of the inspiration of the Greek and Roman sculptors, or the Italian painters, but religion? Ever they succeeded best when some profound religious idea throbbled through their work. True, the Grecian mythology was only a fragmentary religion, disjointed, inharmonious; yet even from such imperfections, the ancient sculptors managed to educe glorious results, through an art correspondingly incomplete. Christianity came, preaching unity; discarding all fragmentary ideas and beliefs; branding idolatry, the worship of the part, and substituting therefor the worship of the whole; banishing the thousand gods to make way for the One God. Religion which had been hitherto merely external, soulless, statuesque, became a living, breathing spirit, a vital essence expressing itself in richer and more complicated forms. So painting was born; so architecture grew from the colonnade to the arcade; from the flat roof or the pointed arch to the swelling ogive, the perfect vault."

"Of course, one knows that both painting and statuary, as original arts, are long ago exhausted. To acknowledge the truth of your idea, we must suppose a new religion before a new art. And in truth I do sincerely wish something of that sort might happen to the race. I weary of painting every day. The heroism seems to me to have died out of it. I can look back to old Cimabue and Giotto working nobly in the twilight darkness of their times, catching by inspiration at truths long since buried in the ruin of the ancient world, if, indeed, they had ever been expressed before. To those men who originated, who were actually in the human sense creators of art, the work must have been a stupendous and inspiring one. But to sit day by day in one's studio copying, imitating, striving ever with a deep-

feeling of inferiority to catch the secrets of the old masters, knowing no higher ambition than that of approaching to a human model;—that is wearisome."

"There is just where it seems to me that as an artist you are wanting in genius. There is an idea undreamed of, perhaps, by the old masters, since it has had its birth in a later time, which you should catch at as you only hope for really original endeavor."

"Don't, pray, broach any new ideas to me on religious subjects, unless it be the perfect solution of all the old doubts. I grope blindly like Elymas, the sorcerer, in that most unapproachable of the Cartoons of Raphael, seeking light and finding only ever-deepening darkness. I have tried all creeds, all systems, all faiths, all heresies in vain. Like Noah's dove, I have found no rest for the sole of my foot."

"Nor ever will in your present mood. It is told of Garriek that he once in a company of connoisseurs who were looking at that same figure of Elymas, the sorcerer, criticized the attitude as vulgar, ignoble, whereupon his friends proposed that he should show them his own conception of it. He consented, and was blinded for the purpose. Attitude after attitude he tried, but failed in all of them to embody his idea. At length he struck a new pose, and cried: 'That is it, gentlemen.' They removed the bandage from his eyes and he beheld that his attitude was precisely that of the Elymas of Raphael. 'Ah!' he confessed, 'I was striving to grope like a gentleman. To be true to the idea, it was necessary to grope in earnest.' You just now are groping like a gentleman. When, like Garriek, you begin to grope in earnest, you will lay off your airs and become indeed like Raphael's Elymas, a humble, earnest, actual seeker after light. Then you will learn the immanence of God, that nothing, absolutely nothing, is independent of Him, or unrelated to Him; and that only through the study of that relation can the true essence of any object in nature, any principle in life, be fully comprehended."

"Then you are a pantheist, as Miss Ogilvie not long ago asserted."

"Chut! for the Ogilvie! She didn't know what she was saying. The old religion had its kernel of truth, no doubt. No nation—certainly no such nations as those of ancient Greece and Rome—could preserve an existence which was fed upon pure and unadulterated error. Paganism is the counterpart of Christianity, and primitive Christianity erred in a perfectly human way, when, in destroying idolatry, she attacked also the truth upon which idolatry was founded, and without which vital essence it could not have lived for a day. Paganism saw God in the material creation; Christianity, or rather the early christians, saw God in the heavens, ruling the earth; the enlightened man of to-day sees God both in the heavens and on the earth, the living, breathing, moving soul of all things. The world is His handiwork, the creation of his mind, both in the aggregate and in detail. As Michael Angelo still lives in St. Peters, so the Creator speaks day by day to us His eternal truths from the pages of nature. As the naturalist traces with careful skill the plan which pre-existed in the mind of the Creator before ever He formed the stupendous mountains, or 'sunk their sunless pillars deep in earth,' he reads page after page of the divine nature, and so draws from deeper fountains of inspiration than the old masters, who were mostly copyists of that which appeared upon the surface, ever knew. There is a moral to this long disquisition which I leave for you to find, only premising that all truth is of infinite adaptation, and all true general principles apply as well to moral and intellectual as to physical science. Your sister dines at six, I think; it wants but a half hour of that time."

"Well, thank you for your sermon. The beginning was prosy and the conclusion, as usual with you, was enveloped in transcendental mists. Still, something of it will no doubt stay by me; that is the worst of you; there is no shaking you off."

Hartmann laughed good-naturedly, and added:

"Don't grieve too much for the Ogilvie. You'll do better, infinitely better, one of these days. But do begin to study women, as you would physical nature, from deeper principles than those which lie on the surface. Remember that the most beautiful is also the most useful, as the mathematicians have demonstrated that Michael Angelo's arch is the strongest as well as the finest in the world."

II.

As La Grange strolled slowly up Broadway, he turned over again and again in his mind the words of his friend. As he had intimated, there was always something in the counsels of Hartmann which impressed him; and to-day his philosophic utterances formed a curious background for the thoughts of Miss Ogilvie which would intrude themselves upon his mind. La Grange had never made any secret of his admiration for that lady, at least among his intimate friends; but he had hardly acknowledged to himself that her marriage with another could have cost him so deep a pang. Till the last moment, he had refused to believe her capable of uniting herself with a man of the character of Spratt, and even now he shrank with a feeling of horror from the thought of the degradation which he saw lay inevitably before her. If women could look upon these things from the standpoint which men occupy, perhaps there would be fewer mercenary marriages. This of Miss Ogilvie's was proving as Hartmann had hoped, a salutary lesson to La Grange.

"There is something wrong somewhere," he said to himself, "about the whole thing. Is it, with all her splendid talents, a lack of heart, a lack of religion? Must I, after all, accept Hartmann's theory of the divine harmony of three?"

Just then he came in sight of the pretty little cottage towards which his steps tended.

"Thank Heaven!" he said, "the sight of that roof is enough to ensure a man against utter infidelity. A single happy home like that, re-inforces a man's faith in human nature."

La Grange's sister Marianne had married, early in life, a gentleman of ancient name and patrimony, though the latter indeed had felt the gnawing tooth of time. A quarter of a block of land in one of the quietest and most aristocratic portions of the West Side would, indeed, have made the fortune of most men; but Mr. Ten Broeck had a singular love for the little time-worn but still cozy cottage which stood upon it, to which his mother had been brought a bride, and from which she had been carried out a corpse. It was like parting with her memory to sell the old place. So he made a few repairs, brought thither his own wife, and thence he calculated to be carried out to lie beside his mother in the ancient churchyard. If Marianne had been a more ambitious woman, this plan would hardly have pleased her; but she was a loving soul, who, though fond of general society, still found her dearest pleasures at her own fireside. La Grange had several times tried living at a hotel; he had made the round of half a dozen, but after each trial had returned to the quiet quarters which always awaited him at his brother's cottage, with a keener relish for home joys and home comforts. To-day, as usual, the children met him at the door with gleeful salutations, and escorted him at once to the parlor. Mamma had not yet come down, and Rosie and Frank climbed in unrestrained freedom over Uncle Louis' knees, and searched his pockets unchecked for goodies. In fact, La Grange himself scarcely noticed them, so utterly was his mind pre-occupied. Perhaps the first circumstance which re-called him to consciousness was the stirring of a slight figure in the corner, and the opening of the glass door which led to the garden, and a gliding motion down the walk. The children's governess had simply gone out to gather a rose for her bosom, leaving open the garden door, through which stole the evening breeze and the perfume of crocuses.

Almost unconsciously La Grange's eye followed the girl's figure. He had seen Melanie a thousand times before; knew very well her sad history. She was an orphan, the eldest of three children. The young brother and sister were pensioned with an invalid aunt, and Melanie's slender income supported the three. As a very distant relative, Mr. Ten Broeck had felt an interest in her and had offered her the situation of governess to his children. He was not able to pay her anything more than a fair salary; but she enjoyed the privilege which elsewhere would have been debarred her, of giving music lessons during her leisure hours of the day, by which she eked out her slender resources. Melanie was scarcely pretty, yet a close observer would have found in her somewhat that was engaging. Her complexion was soft and pure; her hair of a rich, deep brown, and hereyes of that clear shade of hazel which is so rare and so beautiful. Her father had been a Frenchman, and from him, perhaps, she had inherited a peculiar grace and delicacy of motion, and a diffusive softness of expression and manners, which, while they never obtruded themselves upon your fancy, once seen, were irresistibly winning.

To-day, for the first time, La Grange really noticed with what an airy step she glided through the garden walks; with what inexpressible grace and tenderness she stooped over the rose bushes, singling out the first opening buds for her bouquet, yet gathering them with so much care as hardly to disturb the bough on which they grew. Marianne entered at that moment, and gave her brother a cordial greeting; and his thoughts were turned in another direction. But presently the dinner-bell sounded, and at the same instant Melanie glided in at the door, quietly as a sunbeam, and offering a half-blown rose to Mrs. Ten Broeck, said: "Will you accept it, Madam? It is the first from my bush; but here are pretty buds for the children, and I have one left for myself. The first blooming of the roses is always a kind of holiday for me."

"You have forgotten us gentlemen, I see," said Mr. Ten Broeck, "or else have not thought us worthy of your bounty."

"I am afraid, sir," she said with a smile, "I must at least share the blame with nature: I do not think I could have found another opening bud in the whole garden. It is early, you know, for roses; but our floral festival need not after all be incomplete. You and Mr. La Grange shall divide this twin spray between you, and I will wear this knot of French violets, which are even of a more delicate fragrance than the roses."

Mr. Ten Broeck smiled at the conceit, and insisted that she should herself divide the buds and fasten them upon their coats, which she did with infinite grace and sweetness, and without even a blush.

Strangely enough, La Grange said to himself, "Miss Ogilvie is less pure-minded than this child." And again the thought of Miss Ogilvie's doom awakened in his mind a spasm of disgust.

"Louis," said Marianne at dessert, "you are going to Mrs. Everetts to-night, I presume?"

"I hardly know, indeed," was his careless reply.

"Oh, do, I beg! I thought you would be eager. It is Laura's first appearance out since the announcement of their engagement. Besides, Mr. Ten Broeck has an appointment, and I really need an escort."

"A stupid engagement it is, too," said La Grange following out her first proposition.

"Strange enough, I own, yet the bargain has its attractive points. I confess to a great curiosity to see how she will bear herself under it. Say you will go with me, Louis."

"Well, yes, I suppose I might as well. I would like to see how Spratt sports his conquest."

"You speak with some bitterness; the wound is not deep, I trust," said Mr. Ten Broeck, with a smile.

"Not too deep to heal readily under the circumstances. Miss Ogilvie deprives her friends of all excuse for sorrow by voluntarily accepting her doom."

Even this light conversation added assurance to La Grange's convictions, and assisted in his cure.

The party at Mrs. Everett's was a conversation, a sort of literary banquet, where each guest was expected to contribute his quota to the common entertainment. On such occasions Miss Ogilvie always shone pre-eminent. Her sparkling wit, her ready memory, her conversational tact, and, though last not least, her fine musical talent, constituted her in effect a leader, whom the less gifted followed; to whom they paid their homage by a natural instinct. In tastefulness and elegance of dress, she this evening, surpassed herself; and her affianced, Spratt, as he followed her about the room, resplendent in the blackest of broadcloth and the most magnificent of diamonds, could not conceal a positive chuckle of satisfaction. Spite of his obesity and the evil eye which La Grange had attributed to him, he was quite presentable; not a whit more vulgar in appearance than many a man of aristocratic breeding who at middle age finds himself a walking advertisement of the indulgences of his life. In manner, it is true, the mercantile habit would crop out from the superficial stratum of parlor etiquette with which he strove to overlay it. Thus, as he turned the pages of Miss Ogilvie's music, while all the company listened with hushed breathing to the strains of her fine contralto voice, it was next to impossible for him not to nod to his neighbor his intense satisfaction with his bargain, his positive faith that in that transaction he should at least get his money's worth; but then, in this practical age, a successful merchant, even if he be a dealer in pork-flesh, is not to be despised.

It was La Grange's chief desire to obtain at least a moment's *tele-a-tele* with his charmer. For a long time it seemed impossible, so constantly was the magnificent Laura attended by her betrothed, or surrounded by a host of female congratulators. But at length, after supper, while Spratt was still testing the wines in the ante-room, La Grange managed to find her for the moment unoccupied. With the liberty of an old and somewhat intimate friend he commenced congratulating her upon her engagement.

"Yes," she replied, "it will no doubt be a very happy thing for me. Mr. Spratt commands my entire respect, and he is a most indulgent friend. You would hardly believe it, yet those who know him best, know well, that though past his youth, he has not outlived his ardor and freshness. Moreover he worships intellect, and under his care I shall have every possible opportunity for study and cultivation; and that, you know a person of soul is the true end and aim of existence."

It was all coolly said, except that she strove to blush a little as she spoke of the remaining ardor and enthusiasm of Mr. Spratt's character. The effort was transparent, and by some subtle law of association, called up the purity of Melanie's smile, the artless grace of her manner that day. Further conversation only revealed what was already sufficiently obvious, that whatever might be said of Mr. Spratt Miss Ogilvie had lost much, very much, of the freshness and vivacity of her manner, of the noble enthusiasm which had heretofore been the offspring of her intense worship of the true and the beautiful.

"And this is but the shadow of the substance," thought La Grange. Somehow for the rest of the evening he was haunted by a thought which had come to him years ago when, after spending a morning in the galleries of Hampton court, he wandered out into the garden, and, seating himself in the shadow of those grand old trees of royal plantations reviewed the impressions of the day. The portraits had interested him most. Those life-like representations of the men and women whose lives made the history of Britain. Seated in the dreamy solitude of the "Wilderness," it seemed to him that those lives, brilliant as they all were, darkened by sorrow or crime, as most of them had been, were among the saddest and most instructive records which the pages of time have preserved for coming generations. Spite of all the efforts of the artist to preserve only the brave and beautiful lineaments of those faces, fancy would call up the hollow eyes, the pale cheeks, the anxious, care-worn expressions, which hampered pride, defeated ambition, solemn night-hours, or more terrible, prison experiences, must have left upon their faces. The more they were separated from the common lot by the power of circumstance, the more terribly did destiny avenge that brilliant isolation by agonies, remorse, gusts and whirlwinds of tragic passion, storms that too often ended in the deep, deceitful calm of death. Nature, he had thought, is, after all, an impartial mother. She wills that her children, will they nill they, shall be bound together in the closest and most inevitable bonds of fraternity; and they who strive hardest to disown and rise above their origin, are the very ones who are made most keenly to feel the utter helplessness of all struggles against fate.

And as a joyous brooklet goes singing through deep and solemn mountain-clefts, so in the fore-ground of his serious musings sported the cool and silvery thought of Melanie. The glare of gas, the heat of furnaces, the oppressive perfume of withered flowers, the tones of light, insensate laughter all round him, fevered his senses; but the atmosphere of that one thought revived him, as limped spring water revives the fainting traveller. He was weary of the scene and sought his sister.

"Shall we go home?" he said, "It grows late."  
"Yes," replied Marianne, with a tone of languor. "Parties are always bores—after they are over with—I'm tired."  
To be continued.

**HAIR STANDING ON END.**—I remember, upwards of forty years ago, having heard a man tried at the York Assizes for burglary, which at that time was a capital offence. During the few minutes of suspense, whilst the jury were returning into court to record their verdict, intense anxiety was depicted in the prisoner's countenance; his eyes looked wild and prominent, his hair stood up bristling all over his head. Directly he heard the verdict, "Not guilty." His countenance assumed a calmer aspect, and his hair lay down quite flat on his head.—*Notes and Queries.*

**MARS AND THE MOON.**—The able astronomer, Mr. Huggins, has examined the planet Mars with his spectroscopic, and is of opinion that its red color is produced by the material of certain parts of its surface. "He finds, too," says the *Athenaeum*, "that Mars and the Moon have much in common as regards surface, and that the former absorbs a large proportion of the light which falls upon it."

If all men's troubles were brought into a common store, every one would carry back what he had brought, rather than stand his share of an equal division.

One rarely repents of having kept silence; one often repents of having spoken.

For the Spiritual Republic.

FRAGMENTS OF A RHYME.

BY THOMAS H. HOWARD,

At times my soul doth burrow in dead things—  
O, why?  
As if it could not climb, or had not wings  
To fly.  
Impatient of inadequacy—rent,  
Like a flag torn upon Life's battlement,  
I sicken and lament,  
But would not die;  
For that God gave me breath, and that this Death  
Is such a foolish and mistaken lie.

One hath enough 'mid earth's sepulchral roar—  
Enough to do to sail, and cannot soar;  
Enough, if he but burrow nevermore.  
The dead things are about us,  
And little of the Father lives without us;  
But within, where our true thoughts and intuitions,  
Our yearnings, our dream-splendors, our delights  
Ever into realities and fruitions  
Cleave through the arches of the days and nights  
Where angels crown us and cry Liberty,  
And we feel free;  
It seems as if there were no earth, no shore  
But Heaven's, and no misery evermore.  
But ah! this harmony to discord dies,  
And we lie restive on our bed of lies.

I have a great Book, filled up to the brim  
With my own thoughts in delicate, fine print—  
The wordy dreams of twenty careless years,  
And all its pages heartfelt to the rim;  
Mixed cloud and sunshine, shadow and bright tint,  
As in an April sky that rains no tears,  
Though full up to the eyelids all these years,  
Are in its pages; and it shines on me  
With its still eyes of wondrous alchemy,  
Deepening the goldener  
And sweeter memories from the apex down—  
From Morning to the Day's meridian crown,  
While, through life's gossamer,  
The ocean spray from the eternal spheres  
Hath sprent upon me in the later years;  
And the Book's better thoughts are edged with light  
It had not when I first began to write.  
Over the verge  
Of a sublime  
And splendid prairie in the wastes of time,  
These thoughts emerge,  
And in a second volume I am limning  
My soul's face with no shadow of repining,  
But all one sunny dream,  
More actual than the things we actual deem:  
And by my dear ones 'twill be kept and read;  
And I to them shall seem  
The thing I am—a flowing soul, a stream  
From God—when I am dead.

I have sweet thoughts of what I mean to do—  
Not now—when I am dead.  
Yes, when my soul hath shed  
This cumbrous weight of lead,  
And I may labor as I cannot here,  
Bearing no burden—not a single year:  
I will not leave these haunts of sullen Night,  
But light them with my light,  
As God and as the angels wish me to;  
The life which is so real,  
We ever now may feel;  
For we are never utterly away—  
Not out of reach, not too remote to see  
The world that is—and not that is to be—  
Of God and Love and Immortality,  
Which sends its angels to us every day:  
I will not hence return  
To the souls for whom I yearn,  
For I shall never, never go away;  
For now that Death is conquered and we know  
The law of Love, I feel I could not go.  
Never from dear ones blended  
Into my inmost being,  
Whom I have loved and tended  
And live alone in seeing,  
And so shall live when this life shall be ended;  
Never till Earth lay open to the Sun  
Of that divinest radiance, now begun  
And which ere long shall be forever won.

Ye Dead! yours rivers of immortal Thought  
Let flow down from the mountains in swift streams,  
That hence go Heavenward from these barren sands,  
Up from our deserts to the Living Lands  
Again, and bear our Spirits' messages outwrought  
From the arcana of your own bright gleams.  
Ye Dead! who clasp us still with loving hands,  
And are our teachers who have none besides,  
Our friends, companions monitors and guides,  
Shine on me with your beams;  
Let me behold the radiance as it streams;  
The leaden harness which I wear make light,  
For from the shadows of this desperate Night  
My soul would go in dreams,  
Out to the fields which are forever bright.  
I have no patience even with stars,  
And fret against their shining, golden bars,  
And would go upward as a soul now-risen,  
Up by the light with which ye light my prison.  
But yet I would not die  
For that God gave me breath, and that this Death  
Is such a foolish and mistaken lie.  
Our souls have rains of balmy spirit dews,  
Feeding their growth as heaven doth the flowers.  
Why should we quarrel with our years so few,  
As never doth the rose with the hours?  
Our spirits cannot die—  
There is no death;  
There is no happiness beneath the sky  
That waits on breath—

New Orleans.

On one occasion, during the Revolution, "Old Put" had received a lot of new recruits, and he had some fighting which he wished to do before long, and wanted nothing but willing men. "Now, boys," said he, "I don't wish to retain any of you who wish to leave; therefore, if any are dissatisfied, and wish to return home, he may signify the same by stepping six paces in front of the line. But," added the old war-dog, "I'll shoot the first man that steps out."

Whatever may be our condition in life, it is better to lay hold of its advantages, than to count its evils.

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."

For The Spiritual Republic.

Artificial Somnambulism, or Animal Magnetism.

BY W. B. FAHNESTOCK.

Without wishing to be egotistical, or desiring to claim extraordinary powers of perception, I state that I expected just such objections would be made to the facts I advocated in my communication upon Artificial Somnambulism, or Animal Magnetism, that was published in THE REPUBLIC of the 4th inst. This I knew, because the same objections, and many others equally at fault have been made and answered in a private way.

I know too that it is exceedingly difficult for any person to give up old and cherished opinions, especially when that giving up makes it necessary for us to sacrifice a power, whether imaginary or not—which we believe is inherent in our nature or we have acquired by the superior qualities of our mind.

But, "facts are stubborn things," and not easily set aside by "apparent manifestations," opinions or assertions not based upon principles which are incontrovertible. I, too, know as well as any one can tell me, that what the writers in your paper of the 18th instant have stated in regard to the "apparent" powers of those calling themselves Magnetisers or "Operators" is true. But I differ from them as to the cause, or true nature of the condition, heretofore, called the mesmeric, animal magnetic, or sympathetic condition.

But, before I proceed with this communication—it will be necessary to coin a word, that will express, or be understood as meaning all the powers of the mind, viz: seeing, hearing, feeling, tasting, smelling, mind-reading, etc.—and for want of a better word, will use a combination of two English words—clear and minded. Therefore when I use the word clearminded or clearmindedness, I wish to be understood as meaning all the powers of the mind.

If we admit that the faculties of subjects, while in this peculiar condition are clearminded and can see, hear, feel, taste and smell at a distance at all; it is easy to account for all the phenomena and powers exhibited by them, and which have been supposed and apparently seem to be caused, by other persons outside of themselves. I say, if subjects possess these powers at all, why cannot their faculties reach out even to the mental aura of "our brother" (or any one), who may be on a battle-field (or anywhere else) at a distance, and although we may be unconscious, or not know how it is done, we hear, feel, or know, positively, all that that "brother," or other persons, may desire, feel, or experience, etc.

If there be an outside influence, or an animal magnetic fluid in the case at all, it ought to exhibit its powers on all alike, as magnetism or any other imponderable fluid.

Magnetism and electricity affects every person alike, and requires conductors or wires when communication is to be established between persons at a distance. I have so far failed to see the wires, or the connecting link in the case of animal magnetism. Clearmindedness, or the powers of the senses, explains all the phenomena exhibited by persons while in this state; and I do not see why we should seek for things, which in reality have no existence in nature, to explain phenomena which are already so perfectly accounted for by powers within ourselves.

It may be urged, however, that animal magnetism is different, and if so, all the advocates of the theory have failed to point out that difference, or to give an idea of what that difference consists in.

The case of the boy, said to have been entranced by the father while he was asleep, does not prove that the boy was not clairvoyant, or clearminded at the time, as they almost always are who have been in the state often, and knew what his father wanted, especially as he spoke about what he was going to do, before he made the attempt. In the same way persons may become paralyzed, and although unconscious themselves and apparently so to others, yet certain functions in the brain are active, or clearminded independent of the functions of consciousness in the same organs, and thus give positive knowledge; consequently subjects may under such circumstances enter this condition apparently, by an act of the "operator's" will, when in fact he has done so, although himself unconscious, by positive knowledge, of what the "operator" wanted, giving to him by the clearminded faculties within himself which seldom sleep, or are perfectly dormant.

These are facts which would perhaps require a larger field to illustrate perfectly, than the brief space of a letter would warrant. I can, therefore, but present general ideas at present and as persons who have been in the state frequently can enter the condition in an instant, or "in the twinkling of an eye"—indeed, all their functions are seldom out of it, whether apparently awake or asleep.

This fact will account for many of the phenomena which are supposed to be caused by other influences outside of clearmindedness.

But to the main question—and I would ask those who contend so strongly for power—If God has given man a mind, reason, and an individuality, what right has any one (even for an instant) to rob him of these prerogatives? Unless he chooses, or blindly consents to do so, no one has the power to take from him that which is his own by nature. No! But, when will man learn that he has a mind, a will, and an individuality, which no power on earth, or in heaven can destroy, or consign to oblivion unless all else shall sink into the same condition. It cannot be, nor can any one usurp, without consent, man's individuality, or throw him into any condition contrary to his will. Let the experiment be fairly tried, and it will soon be found to be impossible.

By a fair trial, I mean, take a new subject that has never been trained to any system, and explain to him the true nature of the state, and his powers therein, viz: that he has a mind, and a will of his own, and if he chooses can use it in all conditions and under all circumstances, and it will be found impossible as long as he uses his will for any one to make him see, do, taste, feel, or smell anything contrary to his will. But if he be taught to believe, or is made to believe that white is black—black it will be to him in any condition—but because he believes so, does not prove that if the truth were taught him that he could not see its true color, or do as his reason dictates independent of any one.

I have often tried to effect the sleep independent of the subject's knowledge, but could never succeed, unless the

subject or certain organs of his brain were in a clairvoyant or clearminded condition; but I have frequently seen them fall into it when they thought that I was willing them to do so, although at the time, I had no intention of the kind. If it were possible to do this at all, as has been said, it would, in my opinion, be just as easy to put any person into it, even a stranger at a distance, contrary to his will, and it ought to make no difference whether that stranger was in New Orleans, or China.

The advocates of the magnetic theory say that "when the relation has been sufficiently established between two persons, a patient may be put to sleep as well a million of miles distant as one, provided he be in a suitable condition at the time and have the necessary appreciation of the anticipated or designed result."

This is synonymous with, or in other words, is as much as to say, if the subject be clearminded at the time and his attention be directed to the so-called "operator," that the result will follow. This is true and can be done, but when accomplished in this way there must be the necessary appreciation, etc., or what amounts to the same thing, their attention must first be directed to the "operator" by some means, or no result will follow.

But my theory is, that the subject can at any time throw himself into the state not only independent of the "necessary appreciation of the anticipated design" of the "operator," but contrary to his will, whenever he pleases. Teach the truth, even to those who have been erroneously taught and if the mind can be brought to realize the truth it will soon be found that "operators" have no power over them although they may have been, apparently, put into the state by them a thousand times before.

If the theories advanced by different individuals be true to them, I have no particular objection to their inventing, accepting, or holding on to them as such. It is all right to them until they grow out of that belief, but for the sake of the principle of progression, I hope they will not close the door upon facts, which, prejudice aside, may eventually become self-evident.

Objections have been made to my views in regard to the powers of subjects over disease; and taking it for granted that the subject while in a somnambulant condition is negative to the so-called "operator," the gentleman, reasoning from that standpoint, declares that the subject being negative cannot have as much power over disease in his own body, as the supposed positive "operator" has.

Now, Sirs, if the gentleman's position was correct, or a true one, his reasoning might be tenable; but as it is not so, as I am prepared to prove, by a series of experiments which I made (and published in detail many years ago) to show that the brain while in a somnambulant condition is more active, and consequently more positive than when in a natural state.

This fact can be very easily demonstrated by getting a subject, while in a somnambulant condition, to awaken any portion of the brain (the functions of which are known) while the rest remains in the condition, and it will be found that the part that has been awakened, or is then in a natural state, is a blank, or, if you please, negative to the rest. If, on the other hand, only a portion of the brain be thrown into the somnambulant condition, the moment that this is effected, the portion that has been thrown into this condition will only be capable of acting, while the rest will be unable to recognize or perform any of its functions.

This, then, being the case, and the "operator" having no power at all, it is very evident that the subject while in this condition, with the brain more active, will have more power to throw off disease than when in a natural condition.

In regard to somnambulism as a remedy in disease, I have but to say in addition to what I stated in my first article, that if a patient enters this state for the relief of disease, and while in it no allusion to his disease be made, or he does not think of it or place his mind upon it of his own accord, in a proper manner, no relief will be experienced when he awakes. It is, therefore, highly necessary, when relief of any kind is desired by a subject, that his mind should be directed to his disease, and a resolution formed to forget it, or that it shall cease to trouble him when he awakes.

Early in my investigations I observed the power of subjects to remember or to forget what they pleased, or to correct habits, etc., which were unpleasant, and soon after applied it to the cure of diseases; and I have always since found that the firmer the resolution made in this state is—that the disease or habit, shall cease, the sooner and more permanent will be the relief experienced when they awake.

Heretofore, most "operators" depended upon the sleep, or their own will power for the relief of disease; but I was frequently disappointed in this, and looked for information in vain upon this subject, until I fell upon the above method, and have since had but little difficulty, when I could get them to fix their minds properly.

It requires less time and fewer sittings to effect an object, and I therefore have given it to the world as the best method with which I am at present acquainted, and believe that it is the only one from which the desired relief can be obtained.

Most subjects have power to create pain in any part of the body while in this state, or even in a natural condition, and will feel it when they awake, if they believe or resolve to do so before they throw themselves out of the state. It is necessary, therefore, to prevent unpleasant feelings when they awake, to get them to resolve to feel well when they do so.

Many, also, when in this state conceive that they feel badly, or are ill, and will be so as long as this conceit lasts, or until the instructor or they themselves draw their minds from the idea. All unpleasant feelings will subside as soon as the mind is directed to something else; and if they do not do this themselves, the instructor should endeavor to direct their minds as soon as they complain.

With respect to the effects which are produced by persons who are said to be "healers," I have but to remark that I know that such things do take place; but I differ with most writers as to the cause. I do not doubt that persons are positively healed, and were it necessary to prove the fact, I could give many cases which have been cured simply by my presence, the laying on of my hands, or by strongly manipulating the diseased parts.

But I do not conceive that the effects were produced by any influence outside of their belief, induced by the proceedings, the assurances given, or the manipulations used.

It is well known to every practitioner of medicine that

bread-pills given as a purgative have sometimes acted in that way. Pure water, under similar circumstances, has acted as an emetic; and salivation has been produced by gum-pills.

We have cases upon record where the hair has turned grey in a few hours, through fear, and where cholera and small-pox have been produced by merely seeing or hearing that they were in the neighborhood. So, too, convulsions, hydrophobia and other affections have been produced by fear; sickness by false representations, and even death has taken place by blind-folding and making a criminal condemned to die believe that he was bleeding, although not a drop of blood flowed.

From what has been said, it will only be necessary to add that the influence of the mind has been too much overlooked in the cure of disease in the natural or waking condition. I have cured many affections by simply acting upon the mind of the patient while in a natural state, and among the number were several subject to convulsions, hysterics and other nervous affections, and believe most candidly that nine-tenths, if not all the cases reported as cured by a mysterious influence, have, in fact, been effected by fear, joy, or the belief that certain effects would follow the means employed.

In conclusion, I would remark that I have said nothing about Spiritualism in connection with this science. I have written simply upon Artificial Somnambulism and the power of the subject, or the spirit within him while in that condition, but will now give the facts in their connection; and, to be brief, will at once state that Somnambulism is the foundation, while Spiritualism is the superstructure. In the former condition, the individual spirit is connected with its physical body; in the latter the spirit is freed from the same, and where the former ends the latter begins; so, too, where the powers of the former cease the latter begin. Both are independent and distinct conditions. That the former can visit the Spirit World and see "face to face" the loved ones that have gone before, with all their surroundings as they are, is no novelty to me; and that the latter (with the consent of the medium, and not otherwise) can return to earth and control an organism, and see, hear and give his own experience in the spheres, etc., is also true. But there is still a difference in their seeing. The former sees things as they exist in the spheres, while the latter can only be familiar with his own conditional surroundings, and would be disagreeably affected if he should ever dare to soar above them.

Mediumship, therefore, consists in being a Somnambulist, or able to enter the Somnambule condition; and unless a subject is in this condition no spirit can control him. Thus proving that Somnambulism is the foundation to the spiritual superstructure.

For The Spiritual Republic.

**A VISION.**

THE DIVINE ESSENCE, OR THE STREAMS OF HEAVENLY LOVE, WISDOM AND PURITY.

BY HENRY T. CHILD, M. D.

Some of the ancients supposed that God was a mighty Potentate seated upon a lofty throne, exalted above the tops of the mountains, from whence his powers were dispensed in flowing streams of good or evil, to his children, according to the impulses which ruled in the mind of this Almighty Being.

One of the old prophets speaks of measuring a stream that was at first "ankle deep" and which rose gradually until "it was deep enough to swim in."

In the visions of light I beheld a lofty mountain towering far above the tops of earth's grandest mountains. Its summit was bathed in ineffably glorious light that veiled it from my vision; but coming down upon its beautiful sides there was a vast stream clear as the purest crystal, and very beautiful. As it came toward me, I saw it divided into three streams—Divine Love, Divine Wisdom and Divine Purity—and these came flowing down the sides of the mountain. While I was looking at them, I could see human beings struggling and working their way up through the streams. They all seemed to be alone, but as I descended there were small companies moving on together and helping each other to ascend the hill which was sometimes quite steep and rugged. Farther down the mountain I perceived the various religious organizations; these were composed of persons who had gone up some distance on the sides of this mountain, and, becoming weary of the ascent alone, and finding small streams, they had commenced building dams across these by which they hoped to obtain all the water needful for their salvation. Many of them had built beautiful dams and had collected large ponds, but in most of these the waters were stagnant and so covered with leaves and dust that the clear light of the stars, which represents divine inspiration and can only be seen in clear waters of purity, could not be revealed by them. And these persons declared, that which is a truth to them, that inspiration had ceased, that in the clear waters far up the mountain sides, in the dim ages of the past, the starlit beauty of pure divine inspiration had fallen upon the streams and been reflected into the minds of the sages of the ancient days; but there was none to be received by the present generation; for all the waters had become so turbid and filled with earth that they were seldom clear enough to receive or reflect an inspiration.

Not only were these barriers which the churches had built up calculated to arrest spiritual truths, but all knowledge, every grand philosophical truth that has been given to the world, has been checked and arrested as far as could be by these obstructions to the course of truth, so knowledge flourished mainly outside of the church, and was always under its ban. From this general view my attention was turned to the people in the valleys below; and all around the foot of the mountain I could see individuals and read their thoughts. They were almost all ambitious to build monuments for themselves, and they were working earnestly in digging foundations and laying down large stones as a solid basis on which it would be safe to build their temples; and noticed that as many of them that finished their foundations as far as the surface of the ground they were not satisfied to go any further; they had become so accustomed to under-ground work that they had no inclination to do any other kind of labor, and so they dug around their old works, and were endeavoring to extend them. Thus, in many instances entire lives were spent in efforts which only encumbered the earth so that it could not bring forth any trees or plants, and there were no beautiful temples reared as monuments of these life-labor.

Some, however, succeeded in erecting temples as beautiful monuments of their lives, which, while they protected them, also furnished models for the imitation of others. These temples were surmounted by beautiful spires indicating the aspirations of the human soul after the truths of the higher life. Again I saw many of these traveling up the mountain sides through the clear crystal streams from which they frequently drank, and which were above where the churches had located themselves; and there they were receiving the truths of inspiration, both in regard to religious and scientific subjects, and they grew strong and noble in their natures, and were not only blessed themselves, but were enabled to bless others as they traveled up this beautiful mountain. This lesson was a simple and beautiful one to me, and I give it to others that they may ask themselves how and where they are living; whether in the valley of life, continually building foundations on which they are not able to rear temples, or whether they have stopped in some of the churches and concluded that they have all the light and knowledge that is to be revealed to man, or whether they are among those who are traveling honestly and earnestly up this beautiful mountain of life with all the freedom that the truth, as they have received it, can give them, that so they may be ready to learn something every day, and thus fulfill life's highest and holiest mission.

**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."

**BE A WOMAN.**

Oh I've heard a gentle mother,  
As the twilight hours began,  
Pleading with a son on duty,  
Urging him to be a Man.  
But unto her blue-eyed daughter,  
Tho' with love's words quite as ready,  
Points she out the other duty—  
Strive, my dear to be a lady."

What's a lady? Is it something  
Made of hoops, and silks, and airs;  
Used to decorate the parlor,  
Like the fancy rings and chairs?  
Is it one that wastes on novels  
Every feeling that is human?  
If 'tis this to be a lady,  
'Tis not this to be a Woman.

Mother, then, unto your daughter  
Speak of something higher far,  
Than to be mere fashion's lady—  
"Woman" is the brightest star.  
If ye, in your strong affection,  
Urge your son to be a true Man,  
Urge your daughter no less strongly  
To arise and be a Woman.

Yes, a Woman! brightest model  
Of that high and perfect beauty,  
Where the mind and soul, and body,  
Blend to work out life's great duty.  
Be a Woman; might is higher  
On the gilded list of fame;  
On the catalogue of virtue  
There's no brighter, holier name.

Be a Woman! on to duty;  
Raise the world from all that's low,  
Place high in the social heaven  
Virtue's fair and radiant bow,  
Lend thy influence to each effort  
That shall raise our nature human;  
Be not fashion's gilded lady—  
Be a brave, whole-souled, true Woman.

For The Spiritual Republic.

**Fourth of July Social Science Convention in New York.**

BY H. H. MARSH.

Very many of the more thoughtful among all shades of reformers are seeking to discover what are the existing relations between the antagonistic elements, which, in the aggregate are known as society.

To these it is obvious that, in order to intelligently work in the field of special or general reform, effects must be calculated with as much precision in the realms of mind, as is now done by the best students in the province of matter.

All intelligent well wishers of mankind perceive that an unerring Social Science must be reached before there can be any large amount of progress in civilization. It is equally evident that if our present institutions and customs are founded upon the basic conditions of right, reform in its most radical sense is unnecessary; if, on the contrary, they are almost entirely predicated upon false and unstable theories, then even our seeming facts must be taken with much allowance, as data upon which to build a positive science.

If our present relations between man and man are those of repulsion rather than attraction; if manhood is in its infancy; if it partakes more of chaotic and savage conditions than of unity and brotherhood, then in an effort to reduce what is known to scientific formulas, the utmost care must be used in sifting the seeming from the real in deciding what is and what is not to be taken as evidence.

This science, if perfected, must be evolved from the widest range of observation and the most careful experiment; must be a compounding of all laws—physical, mental, moral, and religious; must be founded and built upon the broad idea of universal unity and harmony. Whatever its specific department, true science fits to science in all other departments as unerringly as do the angles of individual specimens in a homogeneous mass of crystals.

To determine, then, what is absolute Social Science must be the result of immense labor; one contradiction with itself, or with any known law, would put upon it the stamp of nonsense.

To be worthy the name it must be able to intelligently explain all contradictions, and practically adapt human interests all to each and each to all. The proposition that civilization lies in the direction of association, as opposed to individualism, which latter is as scientifically as it is numerically incomplete, is beginning to be received as a self-evident one. But this conclusion is about as far as our present knowledge will absolutely carry us.

When we talk of immediately establishing a school, or schools, to study positive Social Science, or even to determine what it is, it seems like putting theory in the place of practice—of making opinions the base of an education as obviously imperfect in this branch, as was that of the at-

tempt to study physical laws from the one point of deduction, before the inductive processes came to its aid.

The early would-be expounders of science mistook the seeming for the real, and built theories upon theories rather than science upon facts. Theories can only be valuable as they lead to experiment. If followed as ultimates they lead to false conclusions and end in disastrous failures. Up to a very recent date man acted more in accordance with his opinions than any definite knowledge; hence did but little to extricate himself from the Babel jargon of his own creations.

Astrology and alchemy were totally powerless to found schools of positive science. Intuition for many a weary age strove to comprehend that undeviating law rules all nature, but could not fully grasp the idea, much less prove it, until it took patient induction as a partner and investigated the smallest and apparently the most insignificant facts, or material phenomena.

So now if we should at once attempt to found a school of Social Science, predicated upon untried, though the most plausible of theories, which, for want of knowledge, self-denial or other causes, have been only failures in practice, we are giving scope again to pure intuition, unbalanced by that sure wisdom which teaches us to try all things and hold fast to that which is good. The ideal is the precursor of the practical, yet in itself is only abstraction; it requires the patient accumulations of actual knowledge to urge on the car of progress. No matter if the thinker be the genius of geniuses, he accomplishes nothing until he incarnates his thoughts in acts. I have been led to these remarks by a recent call for a convention which, ostensibly, at least, looked to the careful comparison of ideas and facts, with the expressed view of "deciding what fundamental principles have already been discovered and can be accepted as a basis and starting point for future labors." I am informed that this course of procedure was not carried out, but that all discussion was studiously avoided, that the meeting was asked to accept without mastication a prepared programme, and endorse as a text-book a recent translation, instead of deciding for itself what elementary principles of socialism have already been discovered. Far be it from me to throw any odium upon the theories of Fourier, which, as a whole, without doubt, contain more of truth than those of almost any writer, ancient or modern; but certain I am that a meeting which should have been conducted with the most scrupulous caution, the deliberations of which should have been marked by the most pains-taking and laborious research to be worthy of public respect, were hurried through, occupying but one short session, and adjourned before some whose names were used upon the call, but were so unfortunate as to get one train behind time, could arrive at the place of meeting.

We will not, like some of the leading journals, distrust the motives of any of the callers of this meeting, or by any unfair implication strive to convey the impression that its socialism looked to the destruction of the marriage relation, a theory as pernicious as it is narrow and one-ideaed when attempted to be palmed off under the name of Social Science.

Provided that the deliberations of the meeting were of the most temperate, liberal and judicious character, still the public had a right to expect and demand that a subject of such magnitude, to which the attention of scientific reformers more than all others is directed, should not be dispatched in the off-hand manner common to a precinct nomination.

Believing as I firmly do that the correction of all our wrongs and the commencement of a truer life is to come through association, that all science unerringly points in this direction, that society when truly civilized must become as much a unit as the solar system, or the many organs of the individual man, yet I claim that our want at this time is not more a school for the teaching of theories, which must for a time at least lack the support of practical elucidation, than for further and more hearty experiments, whose central thought shall be a human brotherhood. These would in time accumulate a sufficient amount of facts, upon which more fortunate generations in the future may evolve and enjoy the blessings of a positive Social Science.

It is to be hoped that this will be only the precursor of other calls by persons of large scientific attainments who, from love of the race, will devote their lives to the demonstration of their theories, and will weigh every point under discussion with the same mathematical precision that the dealer in gems does the most valuable diamonds.

Mean time it must not be forgotten that the solution of these questions will not be destructive of whatever is pure in our present relations; that to allow the passions to run riot in the transition state can be productive of nothing but anarchy, but that self denial, devotion to justice, truth, honesty, morality and religion, must mark every step to any true progress.

Chicago, July, 1867.

**Public Reading Room.**

The following resolutions forwarded us by B. J. Butts, were fully considered before the Hopedale (Mass.) Social Science Association. We wish that every city, village, and town would adopt them, and at once take measures to put them into practice. [Eds.]

**RESOLVED**, That since one of the greatest powers in any community is the MONEY-POWER, and since great powers impose great responsibilities, the influential and wealthy classes, in a free and democratic age, have NO MORAL RIGHT to continue business a single day, employing the majority of the people and pocketing profits on their labor, without also instituting, with EQUAL ENERGY AND ZEAL, effectual means for the mental and moral benefit of their employees; and that, on the other hand, the people themselves have no moral right to suffer the continuance of such traffic without an earnest and faithful protest in behalf of justice and the common welfare.

**RESOLVED** (2), That in the absence of that Distributive Justice by which the Working Classes everywhere are despoiled of the Time requisite to their liberal education, one of the least of the public measures which can honorably be adopted by the property holders in any community, is the establishment of a FREE PUBLIC READING-ROOM FOR THE PEOPLE; that in the absence of any other movement or its accomplishment general public meetings should be called in which to consider the question, whether the Moneyed or Moral interests of society shall take precedence and be glorified.

**RESOLVED** (3), That next to the Money-Power is the pow-

er of the Church; that the great responsibility which this power imposes is that of spreading light and knowledge before the masses of the people; that her failure to perform this work is the forfeiture of her right to leadership, and that whenever or wherever she refuses to widen the channels by which any soul, on any day, may be led from the sources of public information, it becomes the part of intelligent men and women to call her to duty, in the name of that pure and undefiled religion whose verity is attested in the Freedom of human Reason and the Democracy of human knowledge.

**Resolved** (4), That next to the Moneyed and Religious, the Scientific and Literary classes have no moral right to hoard knowledge or self-culture, or even to possess their private libraries or pleasant parlors, with the daily means for reading and improvement, without earnestly seeking to open the door of like benefits to the poorest or least favored citizen; that our failure to meet the less cultured Working classes half-way, in the name of a Free Public Reading Room, is a severe comment on our indifference or inhumanity; that when to this indifference is added the contempt which says that "laborers will abuse their advantages; the paternity of the apology is easily traceable to that long line of humanitarian atheists from whose implous lips, in every age, the "vulgar people" have been counted unfit or unworthy to attain to the dignity of intelligent men and women.

**Resolved** (5), That the vicious effect of the monopoly of the Money-Power, the power of the Church, and of the Literary Aristocracy, is manifest in the ISOLATION or SOCIAL OSTRACISM of the moneyed, unorthodox, or unlearned; that the intervention of "secular amusements," Christmas Festivals, or "Quaker Theatres" will never save the "common people" from social starvation, moral degradation or religious apathy; and that such temporary expedients as have no ultimate purpose, even to reach the "Perishing Classes" are utterly unworthy that intelligent and comprehensive Social Science which looks to the permanent advancement of the human race. Therefore,

**Resolved** (Finally) that a FREE PUBLIC READING-ROOM ought to be established in this Village at the earliest practicable moment.

For The Spiritual Republic.

**Functions of National Intellect.**

BY E. WHIPPLE.

The intellectual tendencies of different nations incline them to adopt different standards for the test of truth, and in proportion as their subjective data is supplied by a limited number of faculties, will be the partial and one-sided results at which they arrive. French Infidelity makes its appeal to the sensations, as the ultimate test of truth; English Deism makes its appeal to the ordinary reason; German Rationalism to an intuitive faculty, transcending logical statement or definition. The Church Theology appeals to authority outside of man, as the infallible finger-board that points unerringly to life and salvation. This last authority appeals to the feelings, not the judgment, asking too much belief, discouraging thought, be-clouding intellect, fostering superstition, and creating mysticism. It has no place in systems of modern thought, and no basis in human experience.

The other three forms of thought proceed from the datum of human consciousness and constitute a holy trinity. French and German ideas unite the extremes of sensuous perception and spiritual intuition; while English thought occupies the zone of equilibrium, the plane of solid logic whose office is to arbitrate between these opposing schools, and discover the essential truth wherein the extremes will harmonize, and all the faculties of the soul can fraternize.

Neither of these rival schools have the whole truth, but each in its own peculiar field is working out the solution of great problems which relate to the human career.

The philosophy of the next century, will be a grand compendium in which each phase of thought will be represented; where the truths of sensation, of reason, and of intuition will be recognized.

These diverse methods, which characterize the countries above alluded to, are not dictated by any individual mind; does not result from the voluntary control, or caprice of any class of minds, but flows as a necessary consequence from the ethnologic peculiarities, and environing agencies of the people, which compelled them into those channels of thought where they have discharged separate functions in constructing the fabric of Science and Philosophy.

No merit or demerit attaches to French intellect for its materialistic tendencies, or to German intellect on account of its deductive method and startling generalizations; but each spontaneously performs its part in the advancing structure, as a necessary preliminary to the cosmopolitan finish which the future American Nationality is destined to impart to it, when it will reflect the wisdom of all past times, and embody the genius of the aggregate Humanity.

"Let Heaven and earth, let man's revolving race,  
His ceaseless generations tell their tale;  
Let every part depending on the chain  
That links it to the whole point to the hand  
That grasps its term; let every seed that falls,  
In silent eloquence unfold its store  
Of argument. Infinity within,  
Infinity without, belie Creation.  
The intermidable spirit it contains  
Is nature's only God."—Shelley.

**EFFECTS OF MIND ON BODY.**—Plato used to say that all disease of the body proceeded from the soul. The expression of the countenance is mind visible. Bad news weakens the action of the heart, destroys appetite, oppresses the lungs, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face, fear blanches it, joy illuminates it, an instant thrill electrifies a million nerves. Delirium infuses great energy; volition commands, and hundreds of muscles spring to execute. The news of a defeat killed Philip V. One of the Popes died of emotion on seeing his pet monkey robbed in pontificals and occupying the chair of state. Muley Meloch was carried upon the field of battle in the last stages of incurable disease, and upon seeing his army give way, leaped from the litter, rallied his panic-stricken troops, rolled back the tide of battle, shouted victory, and died.

Little minds are tamed and subdued by misfortune, but great minds rise above it.—Washington Irving.  
Prejudices are like rats, and a man's mind like a trap they get in easily, and then, perhaps, can't get out at all.

THE SPIRITUAL REPUBLIC.

CHICAGO, JULY 20, 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 OUR PATRONS

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

In changing the direction, the old as well as the new address should be given.

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

Retrospective and Prospective.

Broad views, as of prairies or other extensive landscape scenes, make the heart-beats strong, steady and vigorous.

What is true from this point of view is far more strikingly true when we step into the mental world, and from that region make the same observation.

The tendency of the age is, not to ignore mountains, prairies, valleys, caves or cells, with all their incidents and influences, as facts; but to so relate human nature to them...

Probably no time has ever dawned that gave the thinker and worker so much good cheer, in this respect, as the present. The progress of events within the range of twenty or ten years has been remarkable.

This is a great deal. For "I can't," "I won't," "you shall" and "you shan't," it substitutes "I will," "I'll try," and "if you please."

While it does not diminish specific purpose, nor dull the blade of any activity, it permits liberty, encourages order, and inspires everlasting hope and confidence.

It cannot be said that any one person or party has caused this change. Persons and parties were never of so little consequence as during the past ten years.

In fact, the revolution of this time is an upheaval caused by conditions involving all persons and parties. It makes an epoch in the history of society everywhere; and it becomes man's duty, not to seek to direct it, but to study, analyze and classify its appearances to the end that its divine intent may be embodied, at the earliest possible time, in the every day duties and relations of life.

Thus far the prominent features gained are characteristic, foreshadowing the method of the new era.

1st. In religious culture the idea of subjective divinity is fast superseding the notion of a personal objective God.

2d. The natural evolution of all forces, and the consequent construction of all forms, dismisses all supernatural agencies.

3d. The correlation of all forces demonstrates the unity of all things in the divine order.

4th. Upon the preceding propositions may be based the hypothesis that all humanized intelligences in existence hold common interests; and therefore intelligent communion between them is possible.

5th. The elements of immortality being within us, progress, by means of adaptation and effort, being a constitutional impulse and inclination of human nature, one's daily life, not his belief, becomes his means of happiness and success.

These simple propositions represent ideas that are rapidly displacing old notions; and we rejoice that views so broad and comprehensive find recognition in the people's consciousness.

advance guard is, and gives report of the coming men, women and children.

Sects have caused much friction; they have hedged the way crosswise; they have sought to conserve Truth, and limit it to their own custom and use; but this new era forbids sectism by announcing a divine universalism, and declaring all truth as free as air, and every fountain accessible to all.

Grand consideration! Limitless view! We thank thee, O Father and Mother, that we live!

Does not the wisdom of the ages, focalized upon the present, proclaim with unmistakable voice, no more sects forever? We may have brotherhoods, we may find and prosper associations, but they must be open on all sides to air and sunlight from earth and heaven; and while they are inflexible in purpose, they should be so liberal in structure that no honest heart could chafe within them.

What are the prospects? The opportunities are immense, the prospects are a compromise between opportunities and capacities to be applied.

"The world is what we make it"

Our hope is for the largest possible results, and we trust much to the great good sense of the whole-souled people of this country and the world.

Robert Collyer.

The Chicago Republican, of the 10th inst., clips from the Universalist a little praise in behalf of Mr. Collyer's new book, entitled, "Nature and Life," but adds, "we do not indorse the jaunty infidelity which Dr. Collyer contrived to set off to so good advantage in these pages."

From the construction of the notice we are led to the conclusion that neither of the papers in question would have said anything in regard to the work, had not the object been much more to warn their readers to shun its infidelity than to gather and store its beauties.

We take no pleasure in praising individuals; in fact, hero-worship is one of the great objects of our aversion; but when a man like Mr. Collyer, against the force of stern circumstances, conquers enviable positions in physical, intellectual and religious life, giving to each a brighter and more genial inspiration, improving those with whom he comes in contact by the newness of his thoughts, as the inventor does by the superiority of his machinery, his record is no longer a personal matter, and to disabuse the public mind of calumnies intended to hide the truthfulness of his teachings, becomes, rather, a matter of principle.

There is nothing new in this disposition to destroy the influence of the radical thinkers. It is a repetition of the old story, of insane conservative attempts to frown down what it was powerless to meet with reason.

The people are striving to attain a universal democracy. When one of its truest champions is assailed under the flimsy pretext of infidelity to that which yesterday was infidel, they will not be long in enquiring what disease is this which troubles the would be radical despots?

That the so-called liberal theologian should not discover it, is a matter of less surprise, as a man who is large enough to rise practically, at least, above sectarian influences, is too large to be appreciated by any mere sectist.

On Monday, 15th inst., as per notice, the Chicago Children's Progressive Lyceum went to Haas' Park to hold its Second Annual Picnic.

Lyceum Picnic.

The early morning was lowering, and up to half past eight o'clock the prospects were dampening; we had had two showers already, and another was overhead.

Who has seen a Lyceum in line of march on the street? We were proud of ours on this occasion, more so than ever before. It was led by the Great Western Light Guard Band, one of the best in the city.

There seems to be a special effort made now-a-days to "convert stoners." We often see third or fourth rate preachers on the streets in Chicago exhorting the passers by to repentance; or on their knees at prayer, forgetting that Jesus labored to do away with just such foolishness.

Following this was the Guardian of Groups, Mrs. Dye, with her silken flag, the stars and stripes; then the Lyceum, in Groups, each member bearing a flag.

There all formal restraint was cast off, and until half past four, dancing, swinging, romping, singing, with their happy incidents, prevailed. After the dinner, which was at twelve, the Wing movements and Gymnastic exercises were enjoyed, together with the singing, led by Mrs. Lee, and a few remarks with a droll story by Dr. Leo Miller.

Our party arrived in town at six, and marched from the depot to the Hall in as good order as it went out in the morning, and if anything with increased numbers.

The Lyceum will probably have one or two more galadays this summer, and it is hoped that one of them will be spent with the Milwaukee Lyceum; for it is proposed that they meet at some half way place on the Lake shore; not to have a "half way" sort of a time, but to double the good cheer that either could enjoy alone.

May heaven ever bless the children and the Lyceum; and may all human hearts warm, and work for their advancement.

Universal Suffrage.

A correspondent of the Chicago Republican writing to that paper from Atchison Kansas, under date of July 7th, says: "The great political question now being agitated in our State, is that of 'impartial suffrage,' which will be decided at the fall election.

This matter of suffrage to women is fraught with weighty interest. None of us today can fully conceive its effects on society, but we may well calculate on very important revolutions in political and social life; and we cannot too carefully inform ourselves as to its bearings.

We sometimes, though seldom, hear persons remark that they care nothing about suffrage. It won't make any difference whether women vote or not! Such expressions sound queer, and so queer that we doubt either their depth or their sincerity.

Our Common Interests.

The present condition and prospects of THE SPIRITUAL REPUBLIC, invite the hearty co-operation of all Spiritualists and Reformers throughout the country; and we hereby ask that our readers and friends who have so far warmly supported us, make an effort to extend our circulation and usefulness by sending, each, one new subscriber or more.

Every man and woman should know that there is no money made in publishing reform journals. We do not know of one, of the size of THE REPUBLIC, that has not sunk thousands of dollars, and smaller ones in proportion.

Spiritual Meetings.

Mr. Wm. Thirds of Chicago will lecture in Crosby's Music Hall on Sunday eve. July 21st at 7.45 o'clock. All are invited to attend.

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

There seems to be a special effort made now-a-days to "convert stoners." We often see third or fourth rate preachers on the streets in Chicago exhorting the passers by to repentance; or on their knees at prayer, forgetting that Jesus labored to do away with just such foolishness.

Personal.

Mrs. E. A. Bliss, the well known lecturer, has, we are informed, sailed for California for the purpose of recuperating her health.

Rev. Charles Beecher, of Georgetown, has sent in his resignation as pastor of the South Church. It is rumored that he intends to join his sister, Mrs. Stowe, in Florida.

Cephas B. Lynn, now in the employ of the Massachusetts Spiritual Association, intends to visit the West this Fall on a lecturing tour. He will receive calls to speak along the route. Address him 567 Main street, Charlestown, Mass.

Mrs. Emma Hardinge received an invitation from several of the prominent citizens of Boston, Mass., Spiritualists, to deliver a free lecture in Tremont Temple previous to her sailing for Europe.

Miss Elvira Wheelock of Janesville Wis., spoke in Music Hall on Sunday eve. July 14th, to a large audience. Her subject was "Human Rights and Wrongs."

The success which attends the labors of Hon. M. H. Bovee in his efforts to abolish Capital Punishment, in this country, is attracting considerable attention in England. A very complimentary notice of his successful labors in Illinois, this past winter, appears in the London News of a recent date.

A. A. Wheelock writes from Adrian, Mich. under date of July 17th with much good cheer. He says the work is going on finely, bravely, and everywhere there is inquiry for more real workers.

Mr. Wheelock has lately spoken in Adrian with good success, stirring the people up to work with a view of organizing a Society and Children's Lyceum.

FOURTH NATIONAL CONVENTION.

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

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

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

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

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

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

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

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

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

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

Notices and Reviews.

**THE GENIUS OF AMERICAN LIBERTY.**—A patriotic poem by Fanny Green McDougal, San Francisco, published by Benj. Todd & Co. This is a historic review of the progress of liberty in America, in which names and incidents are carefully combined, often with much beauty and force of expression.

**THE TWO ANGELS, OR LOVE LED.**—A story of either Paradise in six Cantos by Thomas Clark, Chicago. Published by Clark, Bowron & Co.

This book consists of a delineation of the condition and power of Lucifer and his associates before the fabled "fall," and a new rendering of the temptation. The moral caste of the story centers upon Arophen a youthful god, who with high resolves withstands the persuasions and temptations of Lucifer to join him in his career of revenge against the Almighty, at the expense of humanity. The narrative is pleasantly composed, embodying some plain common sense words on the question of right and wrong, and the general reader will find its perusal interesting and cheering.

**THE RADICAL** for July contains "Modern Speculative Radicalism" by D. A. Wasson. "The Lilies of the Sea." Poetry by S. F. "Man's place in Creation," by C. A. Bartol. "Jean Francois Millet" by Eduard D. Cheney. "Religion of Life" by R. P. Hallowell. "Radicalism in the West" by T. A. Bland. "Efforts for Sunday Sabbatism" by C. K. Whipple. "The Scriptural character of Jesus" by M. H. Doolittle. "Free Religion," "Movements," "Honoring the office" by the editor, etc., etc. The *Radical* is one of the best free, radical, religious magazines published in the country.

Published by Adams & Co., 25 Broomfield St. Boston. \$3. a year, single copies 30c.

Editorial Notes And Clippings.

The Massachusetts Spiritualist Association is called to meet in Boston on Wednesday and Thursday July 24th and 25th.

The Oregon *Unionist* says: One of the schools at Astoria is designated, the Astoria Republic. It has a constitution, the teacher is the executive, and the pupils are the lawmakers. This is an experiment; but our correspondent from there says so far it has given satisfaction. The idea should not be abandoned without a full and fair trial.

In a recent sermon, the Rev. Mr. Spurgeon, speaking of the general corruption and fraud in business circles, said: "If I make any allusion to this melancholy fact, people say, 'Oh you do not understand business.' Now if business were a correct thing, I think I could understand it." When a common sense Christian cannot understand business, it is time that business should know that it has no business to be such business as it is.

Robert Toombs the traitor, pardoned by Andrew Johnson, writing from Washington Georgia on the 19th inst. says: "I regret nothing in the past but the dead and the failure, and am to-day ready to use the best means I can command to establish the principles for which I fought."

The New York *Christian Advocate*, in recording a "revival," adds in italics, as the choicest item in the paragraph, "Brother Hinkle has powerfully touched the conscience of callous sinners, and succeeded in doubling the list of subscribers to our excellent paper."

London is about to raise a monument to Richard Cobden of which the *Morning Star* gives the following description: "The site chosen for the monument is in Camden Town, and was granted by the vestry of St. Pancras. The foundation, which was laid gratuitously by the contractor for the roads, consists of granite, and is very substantially constructed. The pedestal, now in the course of erection, will be of Portland stone, eight feet square at the base; above the basement it will be hexagonal in figure, tapering at intervals, and ornamented with carvings of fruit, flowers and corn, the altitude of this portion of the monument being fifteen feet. It will be surmounted by a marble statue of the great free-trader in the attitude of addressing a public meeting."

Rev. George Hepworth, in his oration before the people of Boston, on the 4th inst., made the following allusion to Jefferson Davis which will find an echo in millions of loyal hearts;

"Ah! gentlemen, I am not cruel. I do not like to look even upon the merited punishment of a bad man. But this I say: There is one man too many in America. America, ever busy and eager, filled with the hope of the morrow more than with the memory of any past, holds the great offender, the man who stood at the head of the organized rebellion, and cheered his soldiers to their bloody work, within her fortified walls. The people cry out for justice with thunder tones, that echo from the Pacific shore to the Atlantic slope. But policy or cowardice, I know not which, finds excuse for delay, and by slow degrees the people's cry grows fainter and fainter; until at last, when the prisoner is released, scarcely a ripple of surprise or interest ruffles the surface of the nation's daily life. Posterity shall read this terrible sentence, written on the bloody page of our time: A Republic attaches no penalty to a great crime. Only a petty guilt is punished; while colossal crime finds an abologist if not an eulogist, and holds its court in Canada. God grant it may not be the seed-corn of another rebellion."

The British Reform bill passed the House of Commons, and has gone to the House of Lords, where it has been ordered to a second reading.

The Papacy is receiving hard blows from all quarters. Baz, Chief of Police in the city of Mexico, under the new regime, has abolished the convents, and the nuns are being removed.

The trial of Surratt is still proceeding at Washington.

The bricklayers and stone-masons of Baltimore M. D. have ceased work until the demand of the former for \$5 per day, and of the latter for nine hours as a day's work, are complied with.

The *Tribune's* Washington correspondent says that Mrs. Lucy Stone Blackwell has been in Washington for several days obtaining signatures to a declaration favoring equal political rights for women. It has been signed, so far, by Senators Wade, Anthony, Sprague, Nye, Pomeroy and Ross, and Representatives Julian, Trowbridge, Broomall, Loughbridge, and some others. Mrs. Josephine S. Griffin is also obtaining signatures for the same cause.

Secret drilling is still kept up by the Fenians in various parts of Ireland. A large number of men were recently discovered near Wicklow engaged in practicing military maneuvers and several of them were taken prisoners.

The Papal Government is much alarmed by the menacing attitude of the Garibaldians, and the batteries around Rome are to be put into effective condition. The Pope has asked aid of France to protect the city of Rome, and Napoleon has consented to give it.

The Japanese Government will open four of their principal ports to foreign commerce on the 1st of January next.

"Tent preaching" is being pushed to quite an extent in the West. A company of preachers, exhorters, etc., in Detroit Michigan, carried their canvas and spread it in the heart of the German portion of that city. The Germans, under an apprehension that the affair was intended to start a crusade against them, made an attack, cut the ropes, let the canvas down, and dispersed the meeting. On Sunday night the 14th inst., the canvas was put up again, and the attack repeated while the religious services were being held.

Appleton Oaks Smith, convicted some years ago of being engaged in the slave-trade, son of Elizabeth Oaks Smith, is, according to the best information we can receive, author of "Maggie Bell," the charming poem printed some weeks since in the *REPUBLIC*. We were thus informed several years ago, and our late inquiry has confirmed that information, by a letter from Harriet Washburn, of Middleboro, Mass., an acquaintance of Mr. Oaks Smith.

The first of July was the natal day of the Dominion of Canada. The event was generally celebrated. Salutes were fired, bells rung, etc. It is said that the people of Canada were quite indifferent to the change, the celebration being mostly of an official nature.

Helper of "Impending Crisis" notoriety, has veered round, and now abases the negro, expressing the hope that the whole black race on the continent will either be exported or exterminated.

The Committee of the State Constitutional Convention, of New York, who have had the question of political suffrage under special consideration—Horace Greeley being chairman—have reported against the franchise of women. The report says: "Your committee does not recommend an extension of the elective franchise to women. However defensible in theory, we are satisfied that public sentiment does not demand, and would not sustain, an innovation so revolutionary and sweeping, so openly at war with a distribution of duties and functions between the sexes, as venerable and pervading as government itself, and involving transformations so radical in social and domestic life."

We have had hope that "venerable" customs would never again be defended, as against undeniable human rights, by our leading men in what is supposed to be a radical political party. The above however indicates that the Republicans of N. Y. with Horace Greeley for a mouth piece have not pluck or honesty enough to stand by a radical practical policy; Keep it in mind that if so called Republicans will not vote always and everywhere for Equal Rights without distinctions on the ground of sex or color, there will be a People's party that will do so. The continued existence of a party depends upon its loyalty to human rights.

VOICES FROM THE PEOPLE.

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

TRIBUTE TO EMMA HARDINGE.

BY EMMA TUTTLE.

Our hearts are all out on the ocean to-day,  
Where one, whose sweet soul is as white as the spray,  
Is sailing away.  
Angels look after the lady most dear!  
Skies, bend above the ship favoring clear!  
Storms, keep in the rear!  
Friends, who have beckoned her over the tide,  
Tenderly cherish the child of our pride,  
You call from our side.  
When, with eyes longing, we call her again,  
Who smiles in the blessing of angels and men,  
Alas for you then!

July 18, 1867.

From George Lynn.

EDITORS SPIRITUAL REPUBLIC: Dear friends—I have watched with no ordinary interest the conflict in which you have been and are still engaged. I rejoice that thus far you are victorious. We are too far advanced in the present century, especially in this country, to allow any class of masculine mechanics to dictate all the terms, as to who, when, and how other parties shall perform the labor they refuse to perform, when offered just compensation for so doing. In this contest you are the rightful victors, for any man, or class of men that desire to monopolize every branch of trade to the exclusion of women, are on a par with the Aurora tailors and merit the contempt of those who strive to elevate labor and seek, irrespective of sex or color, simple and even-handed justice. Too long have our sisters labored under disadvantages imposed by these petty lords of Creation, too long have all men been willing to keep their mothers, wives, daughters and sisters in inferior positions. The time has come for repentance on our part and "now is the day of salvation." There is great need, on account of the many generations of oppression to which we have subjected women, negroes and Indians, that we be more than generous in removing all causes from which they have so long and unjustly suffered.

I, however, shall be satisfied if we are only just enough to give them a fair chance in an open field. If with our years of experience in measuring tape and calico our girls drive our young men to the wall, let them go and find other positions in which to labor. In all the lighter branches of industry, we shall learn that woman will equal, and in many cases excel us. In the more laborious, man will bear the palm. In the departments that are monopolized by lawyers, doctors, priests and teachers, woman will be quite our equal. I hoped and had reason to expect that those who professed belief in the principles of Spiritualism would accept "the situation," and understand that all branches of Reform that had hitherto been advocated in a fragmentary manner would by them be united under one head. To obtain this you are laboring nobly, and I heartily wish you "God speed." In the early part of my experience as a Speaking Medium, I observed with regret the tendency on the part of many to be entirely carried away with the phe-

nominal aspect of the cause. Any truth that did not come through the lips of a medium was of little importance, while the most common-place sayings that were uttered by mediums in circle, were received as veritable messages from the "Spirit-land." While much that came through mediums was beautiful and truthful, much also was the veriest trash and verbiage. The tendency has been to give an undue importance to mediumship, and to give to a certain class of phenomena an influence that is due only to universal principles and correct action.

All I ask is, that in seeking evidence from the next sphere of life we forget not our duty in this. Work on, friends, to obtain this end, to make human hearts and minds ready and willing to receive and appreciate all truth, for the high and noble purpose of lifting humanity above the slavish fear of creeds, the selfish dominion of the passions, the prejudice of sex and color, and the despotism of competition.

Co-operation, Liberty and Purity are the watchwords of the present battle. Onward then to final victory.  
Lockport, Ill., July 6, 1867.

From J. S. Upton.

EDITORS SPIRITUAL REPUBLIC: Though I do not accept the Bible as my chart in life, I do accept many of the sentiments expressed therein; among the number is this, "Where two or three are gathered together in my name, there will I be in the midst," for we have had it verified so truthfully at our convention held at Blue Anchor, commencing June 12th, closing June 17th. Truly we had a Pentecostal season though we had not a "multitude," as at the one spoken of in the New Testament. But we think we could have "gathered together twelve baskets full of fragments" after they had all dispersed, and we truly felt that God made manifest in the flesh with ministering angels was with us.

Each and all seemed to feel the importance of the one great end that all had in view, and were prompt in advancing their several ideas as to the many different but practical means to attain that desired end; and bear with me when I assure you it was not all mere air castles but the real essence of life. A nucleus to be established around which should cluster not the seven fixed stars but seventy times seven. Not fixed stars, but ever progressing from the sixth magnitude to infinity. We had an excellent variety of talents displayed. The M. D's, both eclectic and Hygienic (Drs. Child and White, of Philadelphia, and Dr. Harmon, of Florence Heights, assistant Physician in Dr. Trull's Establishment) gave us the true reformatory basis of all co-operation i. e., a healthy generation, a healthy education, then from this successful co-operation.

Each session of the convention opened and closed with music, vocal and instrumental; several original songs were prepared and sung as the occasion demanded, by different members. One of which by T. E. Edwards, received great applause and by the request of the convention was repeated at different times. I will send you a copy for publication hoping it will find room in your paper.

Resolutions worthy the approval of angels were accepted discussed and adopted; and all seemed ready and anxious to give them a practical demonstration.

Hoping the Goddess of Liberty and Equality will ever spread her wings as a bright canopy, above us, our banner ever floating before us with its "Excelsior" motto "Onward and Upward," we will give the countersign "Advance," and press forward hoping for the assistance of all liberal and reformatory minds.

Blue Anchor, N. J., June 26, 1867.

From E. M. Leonard.

EDITORS SPIRITUAL REPUBLIC: There are comparatively very few men who realize that our government have licensed banks to take interest on what they owe, and that they compel the people to pay it. They are actually getting two or three per cent a month on what they owe the people, in addition to six per cent per annum, paid semi-annually in gold. If individuals could be thus licensed by government, they would be able to get along; but government refuses to lend, except to a soulless corporation. Lend is not the word; it is a gift, it is more than a gift. There is no word in the language to express this governmental iniquity. We must therefore have one coined. The crime of the government as to this thing it is so great and abominable, that caree any one of our intelligent men can be made to believe it, but Greeley knew it, and why did he not protest, and warn the people, or at least make them understand this case. It certainly is not because it was not of sufficient importance.

This crime is going to kill the Republican party. It is dead already, just so far as its crime is understood by true patriots. They can never elect their candidate for the next presidency. This was foreseen by some when the crime was committed. It is no use to try. We have time sufficient and we are going to make industry understand the case, and we therefore call on all true men to come out from among them and separate themselves from them immediately, and repudiate their covenant with death.

It is in the heart and acts also, of these men to double our national debt. Now let us demand, upon the same principle, that it be made less by one half, and see how they will like that. Justice lies in this direction, for then capital would get cost on her investments, nearly or quite.

But we affirm that we never have had a redundancy of currency, as is evidenced by the fact that the disposition to barter has never been entirely destroyed, which it will be, when there is a sufficiency of currency afloat. It will then be no object to barter, for money will be as plenty as yardsticks, and it will be impossible to monopolize it when it comes to be scientifically instituted, and there will never be any more public distress for want of money. There is not, and never was, any necessity for such distress.

This bread and butter question, underlies all other questions, as has been truly affirmed, and by this we mean that our National Banks are representatives of a system that is chargeable with all the existing misery and crime in the nation, including its prostitution; for, it is believed that not one in one hundred of the prostitutes in our country would become such were they independent as to financial matters. Prostitution is unnatural to them. They loathe it.

Our "National Banks" are the nucleus of all this iniquitous scheme, and they have endorsed it.  
Oberlin, June 12, 1867.

Mrs. F. E. W. Harper, colored, at last accounts, was lecturing at Augusta, Ga. She is doing much good at the South.

PROGRESSIVE CONVENTIONS.

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

Convention of the Friends of Progress at Blue Anchor, New Jersey.

EDITORS OF THE SPIRITUAL REPUBLIC: Gentlemen:—The Convention met at Blue Anchor, pursuant to call, June 12th, and continued its sessions for six days. The proceedings, if reported in full, would be too voluminous for convenient publication. We therefore feel constrained to omit any report of the earnest and excellent speeches which characterized all the sessions of the Convention. This we much regret the compulsion to do; for Conventions of the kind are rare in which the discussions are more worthy of being fully reported. It is but just to remark in this connection that the tone of the meetings throughout was most Catholic and friendly, and all the discussions were broad, earnest and inspiring. Many persons remarked as peculiar one feature of the discussions, namely, the absence of all apparent desire on the part of the speakers to rival one another in efforts for mere eloquence. The earnestness of all for the truth made eloquent the shortest utterances; for, coming from the heart, they went to the heart; that is the only true eloquence.

The Convention adjourned the afternoon of the second day, to allow the members to attend the Strawberry Festival at Hamonton, to which the Farmers' Club, of New York, and the Governor and Secretary of the State of New Jersey had been invited, and who were in attendance and contributed the spiritual to the material repast by solid speech, epigrams and witticism. Among the persons who took a prominent part in the Convention, may be named Drs. Child and White, of Philadelphia, and Mrs. Dr. Chase, also of that city, Mrs. Lewis and Mrs. Dr. Wilcox, of Detroit, Henry C. Wright, Dr. Geo. Haskell, who was President, Milo A. Townsend, Mr. and Mrs. John M. Spear, S. P. Foulter, Dr. Laurence, Mr. Swackhamer, Mrs. Robbins, of Hamonton, John Orvis, Mrs. Caroline S. Lewis, of Cleveland, J. K. Ingalls, Mrs. Upton, E. W. Bond, Mrs. Dr. Harmon, of Dr. Trull's Institute, besides many others. In addition to speaking, there was voluntary singing by a good choir, and the contribution of excellent original songs by Mrs. Upton and Mr. Edwards, of Blue Anchor.

In addition to a Business Committee, there were chosen by the Convention three special committees. The first was a Committee of Conference, to confer with the officers of the Blue Anchor Land Improvement Company, in respect to their plans and purposes, and to inquire in what way the Convention might be able to second or promote the same.

After a full and free conference with the Board of Directors, the Committee made the following report, which was unanimously adopted, as expressing the earnest convictions of the Convention.

COMMITTEE'S REPORT.

WHEREAS: The projectors of the Blue Anchor Land Improvement Company have invited the friends of humanity to a Convention on their domain, for the purpose of giving opportunity to persons interested in social and spiritual improvement to acquaint themselves with the advantages here offered therefor; and, whereas, the projectors of this enterprise have from the first felt that they were but the pioneers in a work which would require for its full development the co-operation of the body of persons interested in social reform, that in securing this domain they would command a basis whereon the friends of Social Progress might unite in carrying on such co-operative labors as should from time to time be determined upon; and, whereas, all specific plans in reference to realizing better social conditions have been left open to future determination by those who may choose to unite in the enterprise, and as the combined means and practical experiences of all are sought by the projectors of the Blue Anchor Movement, and as this Convention was desirous of knowing on what conditions persons who are invited to co-operation in this labor can do so, and as this Convention wished to speak intelligently to the public respecting the character, purposes and plans of the founders of the Blue Anchor Movement, and whereas, a Committee, consisting of the undersigned, was chosen to confer with the proper officers upon the subject embraced in this report; and, whereas, the fullest statement on the part of those officers has been made to the Committee concerning the extent, character, resources and cost of the lands of the Blue Anchor Land Improvement Company, the expenditures thereon for improvements; also concerning the organization of the Company, its capital stock, the number and par value of the share in the same, and their convertibility into the lands or other property of the Company; and, whereas, it is known to the members of this Convention that there is a desire on the part of many persons in all sections of the country for information touching the Blue Anchor Movement, therefore your Committee recommend for the adoption of the Convention, and as the expression of its deliberate judgment, the following resolutions:

1. That the domain of the Blue Anchor Land Improvement Company in beauty of surface, fertility of soil and adaptation to the purposes of general agriculture, the raising of vegetables and fruits, the facilities afforded for brick-making and the manufacture of pottery and glass, the basis for varied, simple and profitable industries afforded by the wood and timber on the land, its proximity to the largest and best markets on the continent, the sweetness and salubrity of its air, the abundance, purity and softness, of its waters combines unsurpassed advantages for the purposes contemplated in its selection.
2. That the well-known and long-tried character of the President of the Blue Anchor Land Improvement Company, and the character of his co-operators, proved in the field of progress and social amelioration; the fact that in all the circulars put forth by their enterprise, they have invited the co-operation of the friends of Social Reform in making this movement a success which all would hail as a model worthy of future imitation and improvement; that as they have from the first regarded themselves as but pioneers in search of a fit location for the realization of desires shared by hundreds of others, and having invited others to join with them in realizing a success which they did not expect to create by themselves; that in have carefully refrained from casting their movement into any rigid and inflexible mold to suit their own feelings, interests or prejudices, but have left it, as it were, fluid, to be cast into such form as the great body of the co-operators themselves should finally determine upon; the fact that they have all along offered, and do now offer to the friends of Progress and Society Reform the privilege of sharing the profits, emoluments and honor of the enterprise on equal terms with themselves; the having made to this Convention, through its Committee, an undisguised statement of their affairs, are each and all evidences of the disinterestedness and earnestness of the projectors of the Blue Anchor Land Improvement Company; and this Convention feels it to be both a duty and a pleasure to express its confidence in their integrity, good faith and devotion, to the work they have undertaken.
3. That this Convention do heartily commend the movement at Blue Anchor to the favorable regard of the friends of Progress and Society Reform throughout the country, as eminently worthy their consideration and support, and as offering advantages for safe investments under judicious management; and we urge its claims to the attention and co-operation of all who wish to aid the work of social improvement.

4. That in the opinion of this Convention the plan of a graduated transition from the isolated and competitive to the co-operative and combined order, by means of the friendly neighborhood, the co-operative village and the unitary home, as set forth in the circular of the Blue Anchor Land Improvement Company, is eminently wise and practical; and we recommend the friends of Social Reform throughout the country to concentrate upon one experiment at first, rather than to scatter them upon several, thereby jeopardizing the success of all.

5. That we heartily commend the proposal to establish the Labor Exchange, Industrial College and kindred institutions as indispensable to a happy success.

6. That we recommend that efforts be made to call the attention of our brethren in Great Britain and Europe to the Blue Anchor Movement, and to New Jersey as being a region to which co-operative emigration societies should turn their attention. Signed,

J. K. INGALLS,  
E. R. SWACKHAMER,  
MRS. CARRIE S. LEWIS,  
MRS. LUCINDA WILCOX,  
MRS. H. C. CHASE,  
JOHN ORVIS. Committee.

The second Committee of thirteen, composed of the following persons, viz.: J. M. Spear, George Haskell, Mrs. Amelia Lewis, Mrs. Lucinda Wilcox, M. D., E. W. Nichols, Henry C. Wright, Milo A. Townsend, Carrie S. Lewis, Mrs. Dr. H. C. Chase, T. W. Taylor, Mrs. Dr. Harmon, J. K. Ingalls and John Orvis were appointed to take into consideration the subject of the proposed Industrial College, to draft a prospectus therefor, and to correspond with persons likely to be interested in such an institution concerning the most desirable features to be incorporated into the same, and the persons most worthy to be entrusted with its organization and management as Trustees, and with the care of such gifts, bequests and endowments as philanthropic persons may be disposed to make thereto.

After due consultation on the part of the Committee, it was deemed best to refer the work of preparing the circular or prospectus, and of conducting the correspondence to a sub-Committee consisting of E. W. Nichols, George Haskell, M. D., Carrie S. Lewis, J. M. Spear, Mrs. C. H. Spear, Milo A. Townsend, J. K. Ingalls and John Orvis.

The liberal offer of the Blue Anchor Land Improvement Company to give three hundred acres of land for the purpose of founding thereon an Industrial College, and also the entire profits upon the sale of all the other lands of the Company for the advancement of education and social improvement adapted to our larger conceptions of what the age demands, claimed a large share of the attention of the Convention. And it is hoped the efforts of the Committee to get the subject before the public, will be earnestly seconded by the liberal and progressive classes throughout the country. The modern, or at least, the true idea of education is, that it is the one great concern of our existence; that it should be confined to no age, sex or class, but should be a universal, thorough, practical and life-long pursuit. In that view, the school, the home, farm and work-shop are but the parts of one grand system of education whereof nature and society are the whole.

The third special Committee was chosen to prepare an address to the people of the United States and Great Britain.

ADDRESS.

At a Convention of the Friends of Progress, held at Blue Anchor, Camden County, New Jersey, from the 12th of June, 1867 to the 18th of the same, inclusive, a Committee composed of the undersigned, was chosen to prepare an address in behalf of the Convention to the friends of truth in the United States and Great Britain.

It was deeply felt by the Convention that the time had come when all sectarian, partisan and national divisions should pass away; when the friends of progress everywhere should, in spirit, word and deed, say, "Our country is the world; our countrymen are all mankind." The past is the mother of the present, and the future will be to much extent what the living generation shall choose to make it.

All, or nearly all, the members of the Convention were desirous it should be known that the most satisfactory evidences had been afforded them that spiritual beings, once inhabitants of this earth, are able to make intelligent communication with them; and it is believed that they come to remove the causes of discord in our human life, to wipe away the tears of sorrow and to promote peace and joy in all the earth.

It was felt by many of the Convention that in order to co-operate wisely in so blessed a work, it was necessary on our part to consider whether or not the time had come for us to withdraw from all pursuits, associations and relations founded upon principles antagonistic to justice and the equal and universal love of the neighbor as one's self; and they would respectfully commend to their brethren everywhere to consider what combined testimony those who call themselves the friends of truth and humanity ought to bear, both by precept and example, against the unequal and unjust laws and usages which regulate, or rather, control the existing relations of capitalist and laborer, employer and employed; the competitive system of industry and trade, with its unequal and unjust distribution of productions, which results in an industrial feudalism and commercial monopoly, engendering ignorance, poverty and degradation among the working classes; and idleness, a spirit of oppression, a contempt of work and of the working classes, and a selfish indifference to the largest human welfare among the richer classes.

It was deeply felt that the pernicious avoidance and the disgust with which the educated and wealthy classes regard the humbler but more useful industries, could not be too much combated and counteracted. Honor and truth alike require that all men and women should do a portion of the essential labors of society. Were that done, a greater interest, nay, a universal one, would be felt in rendering labor intelligent, attractive, compensative and honorable by means of a scientific organization thereof. If we love not our brethren whom we have seen, how can we love God whom we have not seen?

Man is not only an individual, but a social being, and as such is responsible for the character of the institutions under which he voluntarily lives, and which he has had a hand in forming. It can scarcely be questioned, in this day, that human progress is quite as much, if not more, dependent upon social re-construction than upon efforts for individual reformation. Society is to the individual what the planet is to an atom: it dominates him supremely. Both must work together, not in opposition. The individual perfects, completes himself through society, ensures his own health and well-being in working for those of the body of humanity, and the humanity works out its own

complex and manifold functions by means of the free, varied and spontaneous loves, aptitudes and powers of individuals. It is earnestly suggested whether a life of bold individualism, in the past, has not too much cut us off from a just conception of what man is capable of becoming through a divine socialism.

From these considerations it is manifest to many that the time has come when some of the more unfolded minds are to be drawn together at suitable locations, where a more simple and honest life can be enjoyed than is possible while separated from one another and living amidst the selfishness and antagonism of the world, and under the expressions of local, class and merely national influences.

In harmony with this feeling, a tract of nearly four thousand acres of land has been secured at Blue Anchor, New Jersey, where the friends of progress are invited to look for homes with a view to entering upon a thorough system of self-culture. It is believed that external conditions have much to do with interior life, and that an immediate contact with, and cultivation of the earth, are important aids to spiritual culture. These lands may be had on reasonable terms at an average of about thirty dollars per acre. Satisfactory evidences have been had, and are abundant, that the returns of well-directed labor will be more ample here than in most other sections of the country.

These lands are within twenty-four miles of Philadelphia, the most beautiful and the second city in size in the United States. They are also of easy access from New York, being about seventy-five miles distant by railway; thus affording unsurpassed facilities for markets.

The Committee feels, in view of the facts, that it can with confidence invite those in Great Britain who desire homes on the soil in this country, to come here and settle. All persons will here be left free to follow their honest callings unmolested, and to hold their own opinions without proscription.

It is hoped that the needed means will be obtained to build upon the Blue Anchor domain an Industrial College for the education of both sexes. In promotion thereof three hundred acres of good land have been given by the Blue Anchor Land Improvement Company, on condition that means are otherwise obtained for constructing the buildings and for the other necessary appointments; and it is hoped that these will not be wanting, as there is throughout the country a growing interest in such an institution, and a desire that it should be immediately determined upon and established. Arrangements have also been made whereby the entire profits arising from the sale of all the other lands of the Company are to be devoted to purposes of education and social improvement.

There is no disposition to exaggerate, yet it may in good faith be said that they who have engaged in this work are fully equal to the world around them in moral worth; and they feel that the angelic world has thus far much assisted them.

It is hoped that this address may reach some persons in Europe who desire to emigrate hither. To such it may be said that further information may be had in reference to this movement by addressing George Haskell, M. D., at Blue Anchor, Camden County, New Jersey, from whom all special information hereto pertaining may be obtained.

While these statements are made in good faith, touching external things, the undersigned would not for a moment conceal the fact that they cherish a deep conviction that through honest, useful labors there will be the most happy entrance to the Kingdom of everlasting peace and universal righteousness. And it is felt that the day has dawned when it may be said by many true-born souls, "Our Kingdom is not of this world;" but it has within it the elements which shall regenerate and redeem the inhabitants of earth. In thus saying, they make no claim to special holiness, but they know the Great Spirit hath done much for them whereof they are glad.

Should this address fall into the hands of those who do not agree with us in faith, we shall hope, while differing in that respect, to be as one with them in deeds and in life. It is not to be expected that all in this stage of human development will come into perfect agreement in opinion; but it is believed there is common ground whereon they may meet and work together in love, for ends of universal righteousness. They who do not thus feel, will not be expected to make the effort. Faith has something to do with man's outward conduct, while it has much to do with the inner life.

Poor and neglected children are deserving objects of compassion. It is worthy the serious consideration of all beneficent men and women to ask what provisions should be made for their social adoption and education in harmony with their divinely endowed natures. It is mournful so reflect upon the talent and character lost to the world by society, neglect of the children of the poor, to say nothing of the suffering and vice in which they are trained in consequence of such neglect. It is hoped that in due time active steps will be taken to rescue such children by means of a beneficent social Providence instituted in their behalf.

The Committee desires, in behalf of the Convention, to bear its unqualified testimony in favor of the interest so generally felt in relation to the equal social, political and property rights of woman. It is to be hoped that efforts will be everywhere made to secure for her free admission to all employments suited to her various wants and capabilities; and she should be equally paid with man for her labor, where it is equally servicable.

While the undersigned feel, they have omitted to say many things which their hearts prompted them to utter in this address, they cannot, nevertheless, let the occasion pass without expressing their satisfaction in the progress which is being made, both in this country and Great Britain towards the enfranchisement of the humbler classes, and the special gratification which they feel in the extent and success with which co-operation is being adopted by the working classes of Great Britain, and they commend their example to the working men and women of this country.

To those who may be desirous of visiting the Blue Anchor Settlement the following directions will be useful. Signed

MILO A. TOWNSEND,  
MRS. HARMAN, M. D.,  
GEO. HASKELL, M. D.,  
T. W. TAYLOR,  
J. K. INGALLS,  
CARRIE S. LEWIS,  
J. M. SPEAR,  
MRS. C. H. SPEAR,  
JOHN ORVIS.

WHEREAS, The existing social system is based on antagonism, competition, and monopoly, which in their essential nature are warlike. Therefore,

Resolved, That wars are but the legitimate outgrowth of our present relations—that the clashing of social, commercial and business interests engenders a constant war of feelings—a war of words, which precedes a war of swords.

Resolved, That no permanent peace can be established on earth so long as business is done on the principle of antagonism; and therefore co-operation, the watch-word of the age, must supersede the present methods of business, as the only hope of humanity.

Resolved, That women should engage in all the vocations of life. This diversity and largeness of occupation are demanded for both their mental and physical health and development—for the solution of the question of work and wages, and the co-operation of the sexes in labor.

Resolved, That man's days should be long in the land and full of health; that his greater complexity of structure and function, points to his stronger hold on life. Wrong habits of living, in eating and drinking, in sleeping and breathing in working and thinking, and dragging withal, blast his existence with sickness, suffering and deformity, and cut it down at most, to a few short years.

Inasmuch as health is the foundation of all real goodness and greatness, and success in life, we do declare it a fundamental plank of our platform.

Resolved, That drunkenness, gluttony, prostitution, woman-slavery, child-slavery, labor-slavery, man-slavery, disease, and all the various evils that result from ignorance and selfishness, cannot be put away, nor even abated, only by progress in society formation—that the universal organization of industry is the most requisite in society progress, and that we therefore recommend to all friends of humanity, everywhere, to make the perfect organization of industry, their first work, to the end, that said evils may be utterly removed.

GEORGE HASKELL, President.  
MILO A. TOWNSEND, C. H. SPEAR, Secretaries.

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.

Grove Meeting.

The friends of Radical Reform will hold a Grove Meeting in School Section Grove, Farmington, Olmsted County, Minn., on Saturday and Sunday July 27th and 28th.

Good speakers are engaged for the occasion; and ample provisions will be made to entertain those from a distance. Sirs Rice, Woodruff, Parks, Dodge and Dane, Committee of arrangements.

Illinois State Fair.

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

BUSINESS NOTICES.

PECK'S PATENT MILK COOLER.—A new and valuable invention of the greatest utility to cheese factories, dairymen and all those sending milk by rail to cities. Simple in construction, and valuable in results. Try the cooler, and save time and money. During the warm portion of the year all who have been engaged in the handling or traffic of milk know the liability to lose much by souring before its full value can be secured. By this invention all liability to loss is avoided. It keeps the milk sweet until the cream is all raised, or cans shipped or taken to market.

TIME SAVED, MILK SAVED, MONEY SAVED!

Town, County and State Rights for sale. Address Watson Peck, Babcock's Grove, Du Page county, Ill.

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 Box 1222, Baltimore, Md. 26-3t 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 perscribed 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. 3-10-4f

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-ly

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SPEAKERS' REGISTER.

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

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

Mrs. Sarah A. Byrnes will speak in Hudson, Mass., July 21st and 22nd; in Lynn during August; 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.

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. Foss. 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.

Chas. A. Hayden, address Livermore Falls, Me.

Moses Hull, lecturer, address Hobart, Ind.

Dr. E. B. Holden, inspirational speaker, will lecture in Moriah, N. Y., June 16th; Schroon, 23d; Potsdam Junction, 30th; Norfolk, July 7th; West Stockholm, 14th and 28th; Fort Jackson, July 21st, Aug. 4th. 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 Rock Island, Ill., during July; in Springfield during August; in St. Louis, Mo., during September. Address accordingly.

J. S. Loveland, lectures in Geneva, O., July 14th and 21st. Address Boston, care of Bela Marsh during August. After which he will return West.

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.

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, Breedsville, Mich.

J. T. Rouse, Normal Speaker. Address, box 281, Beaver Dam, Wis.

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.

Lois Waisbrooker can be addressed at Forestville, Fillmore county, Minn., care of A. B. Register, till further notice.

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

Miss Elvira Wheelock, normal speaker, Janesville, Wis.

E. V. Wilson. Address Babcock's Grove, Ill.

A. A. Wheelock, trance and inspirational speaker, St. John's, Mich.

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

Mrs. S. E. Warner will lecture in Richland Center, during July; in Rochester, Minn., during August. Will answer calls to lecture week evenings in vicinity of Sunday appointments. Address as above, or box 14, Berlin, Wis.

Mr. A. C. Wilhelm, address Box 1174, Springfield, Ill. during July.

E. Whipple will speak in St. Louis, July 14th, 21st and 28th; in Clyde, O., Aug. 4th; in Geneva, O., Aug. 11th, 18th and 25th. Address Clyde, O.

N. Frank White, address Seymour, Conn., during July.

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.

Mrs. H. F. M. Brown. Address drawer 6325 Chicago, Ill.

B. J. Butts. Address Hopedale, Mass.

Warren Chase. Address 544 Broadway, New York.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Prof. J. Edwin Churchill. 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 815, 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. R. Davis, 273 Tenth street, Louisville, Ky.

Dr. E. C. 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. Hoisington, lecturer. Address, Farmington, Wis.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

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

Dr. Leo Miller, box 2326, Chicago, Ill.

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.

N. B. Starr, of Cincinnati, spirit artist, can be addressed at 158 Elm Island avenue, Chicago.

Hudson Tuttle, Berlin Heights, Ohio.

A. B. Whiting, Albion, Mich.

Henry C. Wright. Address care Bela Marsh, Boston.

Lois Waisbrooker 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. B. Association. Address, Box 607, Washington, D. C.

NOTICES OF MEETINGS.

NEW YORK.—The Society of Progressive Spiritualists has leased the Masonic Hall, a large and beautiful edifice, No. 114 East Thirtieth 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 10:30 A. M.

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

ROCHESTER, N. Y.—The Religious Society of Progressive Spiritualists meets every Sunday evening in Black's Musical Institute, [Palmer's Hall], Main street. Public Circle Thursday evening.

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

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

QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2 1/2 P. M., for conference and addresses. Hall No. 130 Main street, third floor.

SPRINGFIELD, Mo.—Regular meetings of the "Harmonical Society" morning and evening in the "Free Church."

CHICAGO, ILL.—The Spiritualists of Cincinnati, hold regular meetings on Sundays, at Greenwood Hall, corner of Sixth and Vine streets, at 11 A. M. and 7 1/2 P. M.

CHICAGO, ILL.—The Children's Progressive Lyceum, meets in the same hall, every Sunday at 9 1/2 A. M. Seats free.

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

ROCKFORD, ILL.—The Spiritualists and Friends of Progress hold regular meetings in Cambridge Street Lecture Room, between Lafayette and DeKalb avenues, every Sunday at 3 and 7 1/2 P. M.

GALESBURG, ILL.—The Friends of Progress meet every Sunday at 11 A. M., and 7 1/2 P. M., in Olmsted's Hall, next building west of Galesburg House, third story.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" hold regular meetings every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Seats free.

CHICAGO, ILL.—The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2 1/2 o'clock.

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

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, corner Superior street, at 10 1/2 A. M., and 7 1/2 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. 53 West 33d street, near Broadway.

CHICAGO, ILL.—The Children's Progressive Lyceum meets at the same Hall every Sunday afternoon at 2 1/2 o'clock.

SPEAKERS wishing to make engagements to lecture in Ebbitt Hall should address P. E. Patmore, Secretary, P. O. Box 3078, New York.

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

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

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

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 1/2 P. M.

PHILADELPHIA, PA.—Meetings formerly held at Sanson 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 11 1/2 A. M.; evening lecture at 7 1/2.

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.

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

ST. LOUIS, MO.—The First Society of Spiritualists hold their meeting in the (new) Polytechnic Hall, corner of Seventh and Chestnut streets, at 10 1/2 A. M. and 7 1/2 P. M. Children's Lyceum at 3 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 Unitarians and Universalists of Brattleboro, Vt., held a meeting a few days since for the purpose of effecting a union, or merging the two societies into one. After remarks by several persons a ballot was taken which resulted as follows: Among the Unitarians present there were for union 10—opposed to union 8. Among the Universalists present there were for union 26—opposed to union 2.—Claremont Advocate.

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Often do we think when we ought to act, and act when it behooves us to reflect; hence caution is frequently as fatal as rashness.

To wish to do without our fellows, and to be under obligation to no one, is a sure sign of a soul void of sensibility.

Franklin says, "A poor man must work to find meat for his stomach, and a rich one to find a stomach for his meat."

A thousand parties of pleasure do not leave a recollection worth that of one good action.

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The March, April and May numbers have appeared, and the interest manifested by the public in the paper is such as to warrant the Spirit Band controlling in enlarging the paper to the above size, and making the June number the initial number, consequently all subscribers are rewarded by three gratuitous numbers, for their faith in the efforts of spirits in the spirit world.

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