

THE SPIRITUALIST

AT WORK.

DEVOTED TO THE BEST INTERESTS OF HUMANITY, PROGRESSION HERE AND HEREAFTER.

VOL. I.—NO. 15. [E. V. WILSON,] ISSUED FORTNIGHTLY. CHICAGO, FEBRUARY 27, 1875. [LOMBARD, ILL.] \$2 FOR FIFTY-TWO NUMBERS, SINGLE COPIES FIVE CENTS.

A WINTER POEM.

BY MARY E. LAMBERT.

Which one do I fancy? That is the question.
Mabel, the dark one, has just a suggestion
Of tropical warmth in her brunette complexion.
Her hair is the shade of the seal-cap upon it,
For her graceful head would be lost in a bonnet.
Her eyes, too, are brown, but it may be reflexion
From her saque of seal that tint eyes and complexion,
Whatever it is, she is handsome to-day.

There is beautiful Blanch, the fair queen of roses!
How royally listless the grand one reposes!
Her attitude even her great health exposes.
She is regal in ermine, in sable is grand;
She is one of those women just born to command.
She is handsome, rich, generous, this sweet queen of
flowers;
But fair Blanch must grace the magnificent bowers
Of some one who owns a gold mine.

That delicate beauty in fox-fur and velvet—
Her name is too dainty to ever forget it.
Perhaps I'll recall it—so just wait a minute.
Yes, graceful Minette is a very small woman;
But woman she is, and most thoroughly human.
She has perfect form, and most lovely of faces;
And yet Minette stoops to the airs and the graces
Of all the most weak of her sex.

"Ah! what were you saying? That there is another,
That plain girl now resting on arm of her brother,
Just looking around from one face to the other,
As if she were seeking some one in this crowd?
And now her eyes glisten, her glance becomes proud,
By George! there he goes! my most artful of friends,
Who talks of rich beauties, tells how much each spends
For her furs, and then marries plain mink."

For the Spiritualist at Work.

THE PHILOSOPHY OF NATURE.

BY T. H. STEWART.

Philosophy, as defined by our lexicographers, signifies the love of wisdom; an explanation of the reason of things; an explanation of the causes and the effects of matter, force, and life.

Nature signifies all things that exist in the universe; whatever is made or produced. The study of the philosophy of nature is fast becoming a matter of the greatest importance. To know Nature comparatively, or even hypothetically, is of great value to mankind. Hitherto, much time and millions of money have been expended in the study of a supposed author of Nature, and not Nature herself. The philosophy or order of Nature is of more utility to-day, or at the present age of the world, than an imaginary author. The law of Nature, and not a supposed law-maker, is of more importance to scientists in their study or investigation.

The old aphorism, or maxim, that Order is Heaven's, or Nature's, first law, is not correct in the use of advanced ideas of scientists. Nature has no first, second, or third, laws; hence, order is Nature's law, always.

The word Kingdom is also becoming obsolete as a useless term of language. Scientists repudiate all monarchies, emperors, kings, queens, or potentates. They do not acknowledge Jesus Christ, Mahomet, Zoroaster, Gantama, God, Devil, Man, or Woman, as Priest or King.

Nature is not a kingdom; it has no personal ruler. Law, its rule of action, is as old as itself. It is not only divided into one, two, or three parts, but into an unknown variety of forms, shapes, sizes, and colors.

Here we offer our first syllogism.

A syllogism is an argument consisting of three propositions; the two first containing the premises, and the third the conclusion.

Our syllogism is as follows: All matter, or substance, has form, shape, size, and color;

all beings, or entities, have form, shape, size, and color; therefore, all beings are material.

Second syllogism: Matter, force, and life either existed before they moved, or acted, or they acted or moved before they existed, which is most positively impossible; therefore, they existed, acted, or moved at the same time; hence, matter, force, and life are correlated, co-eternal, and always interblended or united.

The eternity of matter, force, and life shows most conclusively that the words beginning or ending are but misnomers when applied to these basic principles of Nature; such words can only be used comparatively or hypothetically, when applied to universe, world, eternity, whole, all, space, matter, force, and life.

Creation, from cosmogony, can only signify to construct or form beings, or entities, out of that material which has existed eternally, and not to make something out of nothing, as generally taught, which is absolutely impossible.

The old philosophers of Greece and Rome used the words *unas*, *unitas*, or one, *dual*, *duo*, or *dualis*, which was two, or *tres*, *trinitas*, or *thrinity*, signifying three.

Thus we find in Nature the *unas*, dual, and trinity in all its parts or divisions. Our earth was first a *unas*, next a dual, and then a trinity; one in three and three in one—the mineral, vegetable, and animal. The *geno homo*, or homogeneousness of matter is found in its protoplasmic state. The oolite of the mineral, the ovule of the vegetable, or the ovum of the animal, are all the oon, the ology, or the egg form, similar in form or appearance. Matter, in its azotic or aerial condition, in its gaseous, ethereal state, is minute, but it yet remains in its rounded or egg form.

Matter is found in solids, nebulae, and gas; ever changing by force, which is always interblended with it. Force is a trinity, divided by attraction, repulsion, and propulsion. In chemistry, by the synthesis or power of force, in its attractive quality, it draws matter from its gaseous state into nebula, or mixed matter, and continues its onward course into crystallized solids. Force, in its repelling quality, or power, separates matter from solids into nebula, or onward to ether.

The word inorganic is becoming an obsolete term, as matter is always in organized form, from the protoplasm up to the largest world.

The third property of force is its propulsion, which is found in gunpowder, in propelling the ball from the cannon's mouth. One cubic inch of water may be increased one thousand seven hundred times by the repulsion of heat, when it is called steam, or hot air. The bar of iron, by being placed in the furnace, is repelled into molecules; next after combustion it is fused into a molten or liquid condition, and then, by evaporation, passes into gas or thin air, onward to ether.

Thus force analyzes matter, or separates it from one condition to another, whence it passes around its cycle again, neither increasing nor diminishing as a whole, everywhere. Integration is always followed by disintegration of matter in its changes by force, in its effects upon it.

The third basic principle of Nature is life, which is always correlated or united with force

and matter. Neither can exist as an abstract, or separate from the other.

The word inanimate is also an obsolete term, and must cease to exist in the literature of the scientist. All matter lives and all matter moves. There is not one molecule or particle of matter quiescent, or in a state of inertia, in the universe of space.

We will proceed to offer another syllogism on the trinity of matter, force, and life combined.

As one particle of matter cannot occupy the same place or space of another particle of matter or molecule at the same time; and as some matter or substance moves; therefore, all matter moves.

Next we offer another syllogism.

As the line of division cannot be drawn positively between the molecule and monad, the particle of dust and the insect; hence, all particles of matter are animalculæ or insects; therefore, all matter lives.

Matter lives, and matter being eternal, life is just as old as matter, each being co-eternal with force in all organisms. In the transmission of matter from one form or organism to another, life always accompanies its special matter, and is never separated from it.

The Hebrew *ruah*, the Greek *pneuma*, or the derivative word, spirit or soul in English, the dual or double, soul entity of all beings or entities, is matter moved by force, and lives eternal in other forms and conditions.

Not only the immortality of mankind but of all other beings is certain, that is, if our premise is correct, our conclusions are necessarily correct.

Immortal is a derivative from *immortalis*, that which never dies, or cannot become extinct or annihilated. That which has unlimited existence; hence, never commenced to live, and is eternal, by an absolute law of evolution, development, and progression. As matter is indestructible by any chemical test to which it may be subjected, therefore, that old aphorism or maxim, that power that can create can destroy, is not correct in the reasoning of the scientist.

In a certain sense, man can create, form, make, or construct, by art, out of that substance or matter which already exists.

The old theological idea that God is an entity or being, as an abstract or personality, separate from substance, or that the soul, spirit, or mind of man is an entity or being, separate from matter, is most positively absurd or incorrect, in philosophy. A very slight variation by some one is, that God is the soul of the universe, and his body is material or substance. There is nothing gained by this change. God yet remains the great microcosm, or universe, whole and all of everything. If God is the Psyche or soul of the universe, then God thinks. But can he think without thinking about something? And that something is, of necessity, matter, which is as old as God. Then, if God is eternal, matter is eternal, existing always.

As all space is filled with matter, and God fills immensity, who is the philosopher that can divide them? If God fills immensity, and he made worlds, did he not make them out of his own body or organism? Hence, we offer

another syllogism on this great so-called mystery, called God.

God is a being and fills immensity; space is full of molecules, which are beings; therefore, God is substance, all beings, the being of beings, filling immensity.

We shall next consider the so-called soul or spirit of mankind, as matter. Whatever has form, shape, size, or color is matter or substance. Then the soul or spirit of mankind has form, shape, size, and color, or it is without an existence at all.

Life to us is the quality of force and matter, and includes all that can be included or contained in soul or spirit. The present casket or body of mankind is immortal and will live in other forms. The dual or duplicate of this body, called soul or spirit, is substance and an organism. It may be the duplicate from the parents, in the spermatozoon of the father forming the embryo of the mother. Here an entity, being, or organism is formed that may and does duplicate itself by nature's laws, immediately after copulation between the sexes. It is not absolutely necessary that this embryo pass from fecundity by natural birth into this cycle, in order to be a human being in the cycle beyond.

Miss E. Kizer, the noted clairvoyant of Cincinnati, and Mrs. Blair, of Chicago, the noted Spirit artist, describe such real children in Spirit life, show or paint them for the parents, most unmistakably; they having no names, but claiming relation in the family circle, which cannot be denied. Hence, those fathers and mothers that commit infanticide or abortion, will catch h-l on the other side, if there is any proof of future punishment, for murdering children in this life. But from natural laws or causes of nature, outside of doctors' arts, cannibal fathers, and poor heart-broken mothers children pass over into the cycles beyond.

Longevity or life is eternal, but divided into periods, from one minute after fecundity up to an hundred years of age, with mankind, or entities, or beings. If mankind possess a soul or spirit as a separate entity, from whom did they receive it, at what time did they get it, and who gave it to them? If they have such an entity, as an abstract or separate from matter, at one hundred years of age, or fifty, or at one year after birth; then at birth, or if the child entered this cycle at two hundred and seventy-five days, or at two hundred and twenty, has it soul or spirit? To which all say, yes. Then we offer another syllogism.

All beings live and have souls or spirits; mankind live and have souls or spirits at one hundred years of age, or at one year, or at birth; therefore, all beings have life, souls or spirits at the first state of fecundity; in their prenatal, antenatal, and eternally onward.

But the beauty of the philosophy of nature is, it proves immortality to mankind from the past, a living entity or being. This is not mankind's aboriginal condition. Other forms our form supply. As we have lived, we now live, and shall live always; not in the same form, size, or shape, but in some organism.

Mankind are not consulted about the changes of being born here, living here, or being born or changed into eternal cycles beyond. Whatever is is of necessity. That hoped-for

immortality to mankind, as entities or beings, is but slightly understood, and the phenomena and the philosophy of natural Spiritualism is a criterion or standard, by which we can only know something of that condition.

A Bible writer says that he knew a man, whether in the body or out of the body, I cannot tell, such an one went up to the third heaven, up into Paradise. God knoweth.

We feel like eulogizing this man for his honesty at least, in saying he did not know whether in the body or out of the body, he could not tell. Again, the exalted privilege conferred on him, of being permitted to go up into the third cycle, or heaven.

The word Paradise is of Persian origin, and primarily signifies a pleasure garden. Heaven is a derivative word, taken from Saxon *heaphan*, to heave, the arch, expanse, or vaulted sky, above or around our earth.

If Paul, or any other man, can leave this body, in his duplicate body, soul, or spirit, which has form and size, and is substance, go to Heaven, Paradise, Tartarus, or Elysium, *sheol* or *hades*, and hold possession of this body or organism, then that soul, or duplicate body, lives at the present time, connected with this; proving that we are now double, two in one, or a trinity of matter, force, and life.

May the many readers of THE SPIRITUALIST AT WORK take hold of the greatest science the race of mankind have ever attempted to know or investigate, the origin, present condition, and future destiny of all the living. The philosophy of nature, as a science, is the true spiritual science, or *scio*, to know mankind's immortality. The phenomena or appearance of all things in nature is not sufficient, alone, or separate from the philosophy. And as Christians are said to walk by faith and by sight in their journey home, so Spiritualists or Naturalists have both the phenomena and philosophy of nature to guide and lead them on to the fair plains of the Summer Land.

When we are born into eternal cycles beyond, we will traverse worlds in the far-off distance, never arriving at an ultimate or finality, a stand-still or stopping place. Neither a beginning nor ending to our race; our lives and organisms one continual change or endless variety.

Kendallville, Ind.

Correspondence of the San Francisco Chronicle.
A MATERIALIZED HOUSE.

LORETTO, Italy, Nov. 1.—The facts in the history of the Holy House of Loretto are so astounding that no man in his right mind is expected to credit them—without proof! Fortunately, proof corroborating every statement that has been made concerning the miraculous flight of the house is on record, and the story, as it is now told, may be accepted as authentic, though it is, without doubt, unparalleled in these years of our Lord. What happened before the Christian era doesn't concern us personally, and we won't trouble ourselves about it to-day. I believe it is generally acknowledged that nothing proves itself. Tradition alone proves the authenticity of the scriptures. From scripture and tradition we learn that a virgin named Mary, espoused to a man named Joseph, was visited by an angel, who saluted her in her house at Nazareth and prophesied she would miraculously bear the divine child she bore, and that the holy family returned from Egypt after the death of Herod and resided at Nazareth until the child Jesus began His teachings in His thirteenth year. It is natural to suppose that the apostles, who so loved their divine Master that they forsook all to follow Him, should reverence the humble house that sheltered Him during His childhood; there can, therefore, be little doubt that the house in Nazareth revered as the holy house was the veritable home of our Lord.

Helena, the mother of Constantine the Great, visited Nazareth and left there magnificent monuments of her faith; so that, at the very beginning of the Fourth century, the holy house was an object of veneration. Nicéphoras, the ecclesiastical historian, describing the pilgrimage of St. Helena, says: "She went to Nazareth, and having found the house where Mary was saluted by the angel, she had a magnificent temple erected over it." Eighty years later St. Jerome accompanied the illustrious Roman lady, Paula, to Nazareth, and he tells us that there were two churches in that city—one near the centre, where stood the house in which the infant Jesus was educated, and the other where the angel entered to announce to Mary the heavenly message. It is mentioned in the writings of the learned monk Adam, and Bishop Arcolf, and the Venerable Bede.

Pilgrimages to Nazareth were so common that the order of the Knights of St. Catherine was established for their protection; and later, when the holy lands fell into the hands of the Turks, this cruelty toward the Christians was the cause of the famous crusades.

William, archbishop of Tyre, in his History of the Holy War, mentions that the church

existed not only in the Seventh century, but that Prince Tancred, governor of Galilee, in the year 1100, adorned it with beautiful gifts.

James Vitriare, cardinal patriarch of Jerusalem, says that he often celebrated the divine mysteries in the house where the virgin was saluted by the angel, and this was during the first half of the Thirteenth century.

John Facas, a Greek priest, visited Nazareth in 1185, and, writing of the holy house, he says: "On the left-hand side of the altar (in the church erected by St. Helena) there is a niche through which one enters, and, descending a few steps, you behold the ancient house of Joseph, in which the archangel announced the glad tidings to the virgin."

St. Francis, of Assisium, visited it in 1213. About this time were instituted the military orders, "the Knights of St. John of Jerusalem" and "the Templars," for the protection of the pilgrims. The country was in a condition which made it unsafe for pilgrims to enter it; yet St. Louis, king of France, as is recorded by one who was in his company, visited Nazareth, and entered the holy house, in which "the Word was made flesh." The war of the Guelphs and Ghibellines and the mutual strife between the kings of England, France, and Spain drew the attention of Catholic Europe from the Holy Land, and in 1291 it fell into the hands of the infidels. The splendid church erected over the holy house was almost entirely destroyed, and but for its marvelous destiny, the last vestige of that sacred chamber might have been buried forever in the ruins.

On the 12th of May, 1291, there suddenly appeared on an eminence called Rannizza, between the cities of Tersato and Fiume, in Dalmatia, a house thirty-two feet in length, thirteen in width, and eighteen in height. The astonished inhabitants of both Tersato and Fiume came in crowds to see the strange visitor. It looked ancient; it seemed once to have been a chapel. With awe and wonder they entered the mysterious building. The walls were of hewn stone (and not of brick, as has been reported in some traveler's notes). And here and there were some bits of plaster still bearing the faint outlines of frescoes. Against the walls immediately opposite the entrance was a small altar, and over it a wooden cross. On the right was a small statue of wood representing the virgin and child; on the left was a cupboard, with two shelves, set in the wall itself. Near the cupboard, and against the end of the building, was a low fire-place. It was evident that, whatever the house might have been originally, it had been recently used as a chapel in honor of the blessed virgin.

The news of the advent of this mystic house spread with wonderful rapidity throughout Dalmatia, and many, believing at once that a miracle had been wrought, hastened to visit the scene of it and enjoy the benefits thereof. At this time one Alexander, the curate of the parish, a faithful, pious man, was lying at the point of death. Hearing of the many cures that had been wrought at the holy house, he was filled with hope, and in a vision he was visited by the blessed virgin, who related to him the history of the house, and bade him rise and tell the people what he heard. The curate arose healed, and related how the holy house had been brought from Nazareth, as a proof of its sanctity, for there it was neglected and exposed to insults by the infidels.

Nicolas Frangipani was at that time the prefect of Dalmatia. He had no sooner heard the wonderful story of the house, as related by Alexander, than he authorized the inhabitants of Tersato to send a delegation of four worthy citizens to Nazareth in order to see whether or not the house of the virgin still existed there, and if not to search for the foundations and take exact measurement thereof. This delegation went to Nazareth, and on its return to Tersato the members thereof declared, under oath, that "the house of the blessed virgin was no longer at Nazareth, and that the foundations remaining on the spot where once stood this holy house corresponded exactly with the dimensions of the strange house that had so mysteriously appeared amongst them." The news of the appearance of the holy house in Dalmatia, the wonderful cures wrought there, the report of the delegation sent to Nazareth, spread beyond the confines of Dalmatia, and soon thousands of pilgrims from Istria, Croatia, Bosnia, Servia, and more remote districts, flocked to the sacred edifice. According to the official records of Fiume and Tersato, a priest named John De Grobno was appointed custodian of the chapel by the Prefect Frangipani.

On the 10th of December, 1294,—three years and seven months from the date of its appearance in Dalmatia,—the holy house was again miraculously transported. Some shepherds watching their flocks near the shores of the Adriatic, in the territory of Recanati, suddenly beheld a house, which seemed to be carried in the air by invisible hands, crossing the sea! It gradually descended into a little wood about a mile and a half from the seashore. As soon as it was broad daylight the shepherds hastened to the spot where they had seen the house descend, and they found it, without a stone loosened or a beam displaced. Without delay they hastened to Recanati and related what they had seen. Their story was of course discredited. They, however, persisted in their assertions, and finally some of the citizens of Recanati determined to accompany them to the wood. Upon arriving at the spot the house was discovered to be exactly what the shepherds had described,

and as the wood in the midst of which it had descended belonged to a lady named Lauretta, or Loretta, the house was called the Holy House of Loretto.

Unfortunately, the holy house rested at some distance from the main road; it was surrounded by a thicket of trees, and the many pilgrims who visited it took with them gifts very often of great value. The consequence was that the place became infested with robbers. After a time few people dared venture to visit the miraculous chapel, and it was finally abandoned. For the third time the holy house was mysteriously conveyed from its resting place, and suddenly made its appearance on an eminence near the public road that led to Recanati. The hill on which the house rested was the property of two brothers who lived in the city. As soon as it became known that the house had again by some invisible power been removed and deposited in a place where it could be visited with comparative safety, crowds of the faithful daily flocked to it, and few left it without depositing some thanks-offering of a substantial nature. The brothers seeing the treasury of the house daily increasing, determined to seize the same, but disagreed as to the proper division of the spoils, and while they were still disputing the winged house again took flight and rested on the spot it now occupies. It was then inclosed on the north, south, and east sides by rude brick walls, placed some distance from the sides of the house. An altar was built against the exterior of the south wall, and above it was spread a large portico, which served as a Church.

The holy house at present stands beneath the lofty dome of a magnificent basilica, erected by Cardinal Barbo, a Venetian, afterward Pope Paul II. in the Fifteenth century. In 1464 Pope Pius II. came with his court to Ancona. While there he was stricken down with the pest and died. Cardinal Barbo, one of the papal court, was, almost immediately after, seized in like manner, but desired to be at once removed to Loretto, that he might visit the holy house. His request was granted, and no sooner had he entered the portals of the wonderful chapel than he fell into a deep sleep, out of which he awoke in perfect health. In gratitude for his miraculous recovery he at once gave orders for the erection of the splendid edifice that now shelters the holy house.

The inhabitants of Recanati, having learned that a house similar to the one that had made its unaccountable appearance in their territory, had as unaccountably appeared without a moment's warning at Dalmatia, and after remaining there for the space of three years and seven months had suddenly and unexpectedly disappeared, and that the house was believed to be the veritable house of the virgin, determined to send a delegation to Fiume, in Dalmatia, and also to Nazareth, in order to obtain more positive proofs of its identity. The delegation returned with proofs so positive that there was no longer a doubt that the Holy House of Loretto was the same that had rested in Dalmatia after its flight from Nazareth. The account of my pilgrimage to Loretta I reserve for another letter.

For the facts given in this statement I am indebted to my good friend Dr. Krøger, the English confessor at the holy house. If you want anything further on the same subject you will have to look it up yourself. That a house which you may or may not call "holy" did stand in Nazareth, and was there venerated by the faithful for thirteen centuries; that a house answering to it in every particular appeared in Dalmatia and disappeared without human agency, and that the same house or one so like it that it was impossible to distinguish them, appeared in the territory of Recanati, by the sea, but was twice miraculously removed, and found its final rest where it now stands, are undeniable facts. Disprove them if you can! How the house was floated through space you may explain to suit yourself, and perhaps you can do it. As to the future of the holy house, it rests in the hands that have sustained it in the past. If you want any information on that point I would respectfully refer you to headquarters, which is a mild sarcasm, for you of little faith may consider yourselves mighty lucky if you ever have the opportunity of making personal application there.

CHARLES WARREN STODDARD.

SCIENCE AND SPIRITUALISM.

M. D. Conway writes from London to *The Cincinnati Commercial*:

On Thursday evening the London Liberal Union held its first *soiree* of the winter, and the occasion was rendered especially interesting by an address from Dr. Carpenter. The audience was select, and Dr. Carpenter did better than I ever knew him to do before, possibly because, no reporters being present, he felt that he was not speaking to the general public. His general subject can hardly be stated, though it may be approximately described as an effort to show to what extent and under what limits the human mind may be trusted for the verification and interpretation of the outward universe. Beginning with the now-settled principle that we can not know the outer world directly, but only through certain facts and phases of consciousness, he dealt first with the question whether we could trust that things exist really when consciousness report them. Dr. Carpenter is a walking encyclopedia of good illustrative facts, and he brought forward a large number of these to show how often people are conscious of things when they do not exist, as in the intense im-

pression received in dreams, or in lunacy, or under optical illusions. No dreamer or lunatic doubted the reality of his delusion while it lasted, and so consciousness does not always tell true. Nor could the argument be set aside by saying that these are perverted actions of consciousness; they are actual mental phenomena, and it is impossible to draw the line between the sound and unsound state of consciousness. The real question is to tell when a particular phase of consciousness is sound or not. There are untrue "subjective sensations," physically, as when people feel pain in their toes after their feet are amputated. Men in sound health are sometimes psychologically deceived also, as when they are convinced that things have occurred in their experiences which never so occurred. George IV. dwelt on the battle of Waterloo in imagination until he believed he had been present. Dr. Carpenter said, that in conversation with Archbishop Manning, the latter told him that there had once occurred an event in his father's family which he had heard described so often that he could only with difficulty keep from believing he had witnessed himself, though it occurred four years before he was born. After quoting a number of instances where people had repeated good anecdotes until they had come to believe them, Dr. Carpenter said he believed that we could only be sure of the truth of things reported by consciousness when they had been tested by a comparison of experiences. There must be a comparison of our various experiences with each other, and also a comparison of our own with other people's experiences. When the eye saw it could not be so certain as when the hand had also handled a thing. He believed that all illusions seemed real because only one sense was adduced to test them. Sir Walter Scott, after reflecting much on the death of Byron, saw what appeared a perfect image of the deceased poet in his hall; he took a step, and the image faded into some coats and a hat which were hanging there; in this case the step forward added a sufficient reinforcement to reveal the delusion. He had no doubt that the alleged phenomena of Spiritualism could all be explained in this way, where they were not imposture. He had some curious facts, which he will before long lay before the world, showing that there is a great deal of fraud in the so-called manifestations; but no doubt many are really deluded, and their delusions result from two causes—first, they have a preconception in favor of the phenomena, and secondly, the preconception prevents them from bringing to bear the whole round of their means of testing. Thus Mr. Crookes had recently stated a curious fact about the power of heat outside of an exhausted receiver to set in motion a pith ball inside of that receiver. *The same gentleman had also stated that he had seen a lady rise into the air with the chair in which she was seated, without any apparent means of so rising.* Dr. Carpenter believed the first of these statements, but not the second; and his reason was that Mr. Crookes had brought all his powers to test the first, and others might do the same, but there is no evidence that he tested the lady's levitation in any other way than by looking at it. It is easier, therefore, to believe that this last was seen by Mr. Crookes in a reverie resulting from a preconception favorable to it. He (Dr. C.) could all the more readily believe this, because, on an occasion when it was alleged that Mr. Home had floated out of one window and in at another, a gentleman who had been present assured him that he had watched Home all the time, and that he (Home) never moved at all from the place where he sat. Even the single sense which people alone bring to bear upon such things, when they have a preconception in favor of them, is easily deprived of its detective power by a skillful operator. He (Dr. Carpenter) was recently one of twenty persons who formed a circle around Col. and Miss Fay during their performance in a dark scene. Col. Fay said that Miss Fay would make a regular noise by slapping her hands together during the performance, so that all might know that she was not swinging about the guitars, etc. Knowing that the chief trick of the juggler was to distract the attention, he resolved not to let his attention be distracted by anything that should occur, but listen to these hands. While the things were whizzing about, and there was a sort of uproar, he disregarded them, and listened carefully to the hands. The result was that invariably while the other noises were going on the slapping of the hands ceased, but began again vigorously when the other things stopped. And yet when the lights were turned on every one in the circle except himself had heard the hands slap on without cessation! Lord Rosse, he said, was particularly fond of visiting juggling exhibitions, and once after he had witnessed a series of very ingenious performances, he pondered over them at home, and remembered some incident in each which seemed to have no particular connection with the main trick. He concluded that each such incident was meant to distract the attention, and so might possibly point to the deception. He told Dr. Carpenter that he went to see the same performance again, and by avoiding the intended distractions discovered the secret of every trick. Among the many instances of how preconception affected the consciousness, Dr. Carpenter said that when Davy discovered potassium, some man coming recognized the metallic character of the substance by its appearance, and taking a globe of it on his finger, he said: "Dear me, how heavy it is!" Really, potassium is lighter than water, but the man, seeing it was a metal, ascribed to it

by imagination the heavy quality which he usually associated with metals. These pre-conceptions, remarked the speaker, sometimes tell tremendously on results. One which influenced the observations made at the last transit of Venus falsely affected the estimate of the sun's distance to the extent of three millions of miles. Having thus shown that consciousness requires revisions first by a comparison of all our own experiences and senses, and then a comparison with the collective tests of others, the speaker affirmed that even the certainty of the outward facts so obtained did not extend to the interpretation of that fact. Whenever an interpretation was found to explain all the observed and attested facts to which it was related, it might be called a law of nature; but it was really but a fair hypothesis, and must be held only so long as there was no fact which it failed to explain, or at least no fact which could not harmonize with it. Kepler destroyed the Ptolemaic cosmogony,—which rested on a preconception about the sanctity of circles,—showing its inconsistency with the motions of Mars. Newton's "law of gravitation" is a hypothesis; there is nothing but fair inference to prove that the moon is drawn to the earth in the same way a pebble is. Evolution rests upon equally as strong facts, and yet it is only the best hypothesis at present attainable. None of these uniformities or sequences can be called "laws of nature" in any sense which should exclude any new facts or any new hypothesis they may necessitate.

It was rather droll that after such a vigorous address as this, Dr. Carpenter should have presented in himself, an instance of the very mental vice which he had so exposed, as manifested by the Spiritualists. So long as he was speaking as a man of science, the doctor was clear and convincing; but when, at the close, he stepped off that rock and began to theologize, we saw before us merely a dry Unitarian preacher. It would be impossible, I think, for Mr. Crookes or any Spiritualists to more completely raise a theological preconception into a philosophical organon than did Dr. Carpenter when he made a violent effort to harmonize evolution with belief in a mechanically created origin of things.

For the Spiritualist at Work.

AUTOBIOGRAPHY OF THE DEVIL.
GIVEN BY EDWARD PALMER, DIRECT FROM HIS SATANIC MAJESTY, "OLD NICK."

CHAPTER XII.

Having secured the safety of the aboriginal pair, with the consent of the reader, I will now bid them farewell. I will pass a space of nearly two thousand years, simply stating that myself and companions were not idle during that time. Whatever disclosures I wish to make concerning the result of our labors during that period, I have reserved for my commentary.

During the space of time to which I refer, Eden was left to the occupancy of the four who went there to protect the tree of life; while to mankind was lost the knowledge of its existence. Peace reigned in Heaven and Earth.

As the population of Earth increased, my heavenly brothers became more intimate with their human relatives. If this intimacy had not exceeded the bounds of simple friendship, peace would have endured for a longer period, and so long as the Sons of God were allowed unrestrained intercourse with the wives of men and the daughters of women, "everything was lovely, and the God-man stood high." But, when men found that these heavenly visitations resulted in the estrangement of wives, the sundering of family ties, and the complete demolition of everything that makes "home" the most beloved place of earth, they began to open their eyes to a sense of the character of these visitations; and finding that the Sons of God loved the sexual more than the spiritual, they forbade their visits to their wives and daughters.

The "Sonnies" appealed from this decision to the "home government." Humanity called me to represent its interests at Heaven's assizes. Not forgetful of my oath, I obeyed the call; and I, Nicholas the Satan, appeared before that tribunal, to plead that the rights of outraged humanity should be respected; in fact, I opened a counter suit for damages.

Before giving a report of the first motion, I will state that Ariel was formerly the Judge to preside at the Superior Court; but becoming disqualified for the position, by his encounter with Retribution, one Hezekiah was appointed to the place.

REPORTS.

KINGDOM OF JEHOVAH, } *Antediluvian*
Court of Appeals. } *Term.*

HEZEKIAH, Judge, Presiding.

Appeal of Zophiel *et al.*, dfts. from decision of Monogamic Virtue, Justice of the Court of Social Relations, in case, "Male Humanity vs. Zophiel *et al.*" Cause, alleged trespass; ver-

dict for plff." Michael, for aplts. Nicholas, for defts. The facts as admitted by both sides were these: That Zophiel and others of the Sons of God had, for generations, been in the habit of holding sexual intercourse with the wives of men, and the daughters of women, and that such intercourse had often resulted in the birth of children.

Decision by M. V.: "That such action on the part of Z. and others constitutes trespass upon the rights of Humanity, according to the law of Self Reproduction; and also in accordance with the law of Sexual Harmony; therefore, I decree that dfts. be excluded from further sexual intercourse with any member of the Human family."

As the acts alleged by dfts. were admitted by aplts. the case became simply a law question. Michael opened for aplts. as follows:

O, my Judge! Strength of my Lord! in behalf of my clients, I make no denial of the allegations preferred by the Sons of Men, concerning the fact of long-continued sexual intimacy between my clients and the wives and daughters of defts.; but I do deny, as the inferior court has decided, that "such action constitutes trespass;" and therefore assert that said court has no right to exclude my clients from the privilege of sexual intercourse with members of the Human family.

First, Hath not woman the right to control her own body? Shall another order what she shall eat, or what she shall drink, or wherewithal she shall be clothed? If she desire meat, who shall compel her to eat bread only? If she long for wine, who shall take it from her, that she have nothing but water? Who shall say unto her, "thou shalt have naught but sackcloth for a garment"? If, therefore, she be left free to make free choice in all other things that pertain unto her own person, why should she be bound in that which is most distinctively her own? If the Son of God be more acceptable unto her, why should she not embrace him? Shall not her own preference, rather than the prejudices of another, guide her aright? Most surely, the woman hath a right to control her own body.

Second, Of whom hath she made choice to minister unto her sexual desires? The dfts. have already admitted that the woman most ardently desires the embrace of the Son of God. If, then, the woman has the right to control her own body, and chooses to receive the Son of God, that he share with her the pleasure of sexual intercourse, where is the trespass? Is it upon the rights of the woman? If not upon the woman, upon whom? The man? A third question is raised: Is man the aggrieved party? Has a Son of God sought to infringe upon a single right or privilege of man? If the woman say, "Come in unto me, thou Son of God," and he go in unto her, doth the Son of God commit a trespass upon the man? If the Sons of God had sisters, and a man should go in unto one of them, think ye, the woman would accuse such sister of committing trespass upon her? Surely, man is not the aggrieved party. Upon whom hath the trespass been committed? Upon no party to the action.

I therefore pray, my Lord, that this bench set aside the verdict of the lower court; *First*, Because the parties convicted thereby have committed no trespass; and, *Second*, Because the penalty inflicted by the lower court deprives woman of her most sacred rights. If the Son of God be excluded, to accommodate the selfish gratification of man, how shall the offspring of woman attain to a higher condition? Is it not woman's right to decide, so far as is in her power, what the nature of that shall be, which she nurtures with her own life, and brings forth from her own body?

Let this court confirm the decision, from which appeal is taken, and she, who giveth life to another, who forms for good or for evil, becomes the unwilling slave of man; to whom she must submit in all things; loathing her own offspring, because conceived against her own desire. I ask not the Judge to reverse the decision, that my clients may have indulgence, but that man may not be allowed to subvert the purposes for which woman was formed. Must woman be denied the enjoyment of the greater good, because man is evil? Methinks, could woman be admitted to this bar, she would carry conviction to the heart of the court; that the decision of the lower judge is a gross outrage upon her and her children. But I fear not for the decision of this court, for I know its "judgments are just, and righteous are all its ways."

I stop not to comment, but give my defense: I enter this case on the part of the defense, under protest; as I am not allowed to file exceptions. I protest, because this court has no jurisdiction over this case. This court has no proper jurisdiction over the affairs of mankind; nevertheless, this court claims such jurisdiction, because one party to the action is composed of subjects of its own kingdom. But this reason does not justify the claim. The alleged trespass was committed within the precincts of another government, and another court. That court maintained the charge; that court decided defts. to be guilty of trespass; and in accordance therewith, served its injunction. But I must satisfy this court of the justice of that decision; or *might*, rather than *right*, must decide this case.

Therefore, in arguing this case, I will not be forgetful of your rights; but will endeavor to show by your own law, that the decision of the lower court was right. Is it not written in your law, "Be fruitful, multiply, and replenish the earth"? To whom was this command given? I answer, to mankind, in its sexual capacity of male and female. Where, in the records of this court, can you find such command given to a Son of God? Their scrolls are utterly devoid of such inscription. But my opponent argueth, that the Son of God doth not prevent man from fulfilling the command. If the Son of God is to have the preference, and thus forestall the man, how can *man* fulfill the law?

Did not your law-giver admit that "it is not good for man to be alone," and that *man* might have a mate, did we not make woman? Yea, and did not *man* furnish from his own body wherewith to make woman?

But now the plff. claims that neither court is authorized to decide this case; therefore, he would annul the verdict already rendered, and thus leave the jurisdiction of the matter with the woman. This would be acting according to expediency, rather than law. This court should have refused a hearing to this case; but it must now confirm or rescind the verdict already rendered.

The issue is now fairly open: Do the acts of the Sons of God, in committing sexual intercourse with the wives of men, and the daughters of women, constitute trespass? The law of Humanity answers, yes; and I affirm its decision as just; and would that this court confirm it.

First, The act is a trespass upon the reproducing right of mankind. Woman is not obeying the law of her being, in taking to her arms the form of another order of beings; still, in so doing, she is exercising a function of her nature, thereby committing a trespass upon her own nature; and he who so aids her to exercise such function, is held guilty of trespass with her, being an abettor in the commission thereof.

And who will deny that when one has thus caused woman to subvert her own nature, that the right of man is not thereby trespassed upon? Has not man this rightful claim upon woman: that she present herself unto him in that condition in which the law of her nature has placed her?

How shall man replenish the earth with his kind, if the Son of God be allowed to pervert the nature of her who only can enable him to fulfill this duty? Know ye not, as Python said, "her offspring shall be like unto him with whom she partakes"? And why is her offspring like unto him? Because, her own nature has, in a measure, partaken of the nature of him by whom she has conceived. Therefore, woman, after continuous sexual intercourse with the Son of God, is no longer pure. Man comes in unto her, and knows her not, for she is woman no more. Her sex designs her for the companion of its opposite. She is too angelic for man; too gross for the Son of God.

The Sons of God have gratified their lusts upon her; they have taken from her the halo of beauty; and now cast her back upon man. Would you teach mankind to love that which the Gods have already dishonored?

Would ye, that the children honor not their parent? One child of woman by a God-father, despises the father, because he recognizes not his child; and respects not his mother, because in a moment of weakness, she yielded herself unto that father.

Whoever encroaches upon the right of man, does equally upon the right of woman; and whoever wrongs woman, equally wrongs man, even though the wrongdoer be man himself.

Man and woman, in their interests, are inseparable; whatever harms either, injures both. I, therefore, confine myself not to the present.

Let woman become enamored of the Son of God, and she forsakes man. Let generation thus succeed generation, until her offspring shall become thoroughly imbued with the God-nature, and you will behold the human race totally unfitted for earth life, and no better adapted to the life here.

I say rather, let woman, by the aid of man only, propagate the race, developing its own earth-given spirituality, than forever ruin mankind, and demoralize the inhabitants of this sphere, by impregnating them with the seed of spiritual lust. If this court sustain not the verdict of the lower bench, the subjects of this kingdom will suffer through their own abasement. Would the court refer this matter to the decision of the woman? When you allow woman to decide this case, you acknowledge your own inferiority. If she choose the Son of God, he must take her with him to his own abode, and install her there as his mate. You cannot do this; therefore, she must drag you down to her own plane. Methinks, when she shall have done this, "man will be no lower than the angels."

If she chooses man, by your own concession he is your superior.

But grant, for argument's sake, that the Son of God will be able to raise woman to his own high sphere. Will he do it? No! Sons of God, ye would not suffer her here for a moment! Ye would consider *woman's* presence here, a disgrace to your assembly! Talk not of woman's voice being potent here to influence the court!

If, Sons of God, ye esteem woman so highly, either raise her to your own level, and make her joint heir with yourselves, or else humble yourselves to her lowly condition, and nobly sustain her in the dark and gloomy hours of trial and sorrow. You cannot do this, if you will; you will not, if you can.

The fear has been expressed, that if this decision is sustained, woman will be left, subject to the rule of man; he making her his unwilling slave. Let me assure this court, that none other would regret more than myself, should such eventually prove true.

Further let me state, that before the accused God-man forced himself upon her attention, woman was happy, and acknowledged no superiority in man; and man recognized her as his equal.

Until the visits of the Gods commenced, I saw no unhappy families, no discontented wives, no dissatisfied husbands. But, O! the change since the Sons of God went down to earth, and sowed the seed of distrust in the heart of the loving wife! Coming with the impress of sanctity, and the assurance of superiority, they took advantage of her confiding nature; she, being over-credulous, was led to believe whatever their deceitful tongues uttered. They wrought upon her sympathy; they excited emotion; they mystified and flattered, until they held her completely at will. Bound, as 'twere, by Python's fatal charm, woman became transformed. What is she now? She has no desire, her own; whate'er she does, is but another's wish expressed. So completely is she fettered now, she thinks her own destruction but a greater joy; if, thereby, she can save another. Before you ask her to judge in this matter, strike off the fetters she so long has worn; prepare her for the wonderful change; expunge from her system the poison she has instilled from your lips; give her instruction and wisdom to qualify her to choose for herself in every department of life; and then, and not till then, will I appeal to her own discretion, to decide the matter that is now before this court.

Ye Sons of God, restore to her pristine integrity, and we will clasp hands over this dissension, while she renders the verdict.

DECISION.

First, This court has jurisdiction over this case, for, "one earth is the Lord's, and the inhabitants thereof."

Second, The Sons of God have committed no trespass, for, "what is man, that this court should be mindful of him; though the Son of God visit his wife, and go in unto her daughter?"

Third, Inasmuch as "man was made a little lower than the angels," the sons of men have no rights which this court is bound to respect, for, "with God there is no respect of the persons of men."

Therefore, in virtue of my office, I set aside

the verdict of the lower court, and hereby order, that the wives of men, and the daughters of women, offer their bodies a willing sacrifice unto the embraces of the Sons of God; and, further, whatsoever man shall hinder, or cause to be hindered, the free execution of this order, shall be held guilty of a felony; and shall suffer therefor the penalty of anathema, as by our law provided.

And last, I exclude the counter case, entered here by Satan, in behalf of Humanity, for recompense for trespass; "for, from him that hath not, shall be taken away, even that which he hath."

Given under my hand, and the seal of the Almighty God JAH, this last day of grace, in the year one hundred and twenty-two, B. D.
HEZEKIAH. [L.S.]

The Spiritualist at Work.

CHICAGO, FEBRUARY 27, 1875.

"I am a man, and whatever concerns Humanity is not foreign to me."—TERENCE.

E. V. WILSON, EDITOR AND PROPRIETOR.

Letters and Communications for this paper must be addressed to E. V. WILSON, LOMBARD, DU-PAGE CO., ILL., until ordered otherwise.

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Our friends in Michigan will please take notice that CARLOS E. WRIGHT, of Maple Valley, Montcalm Co., Mich., will receive subscriptions for THE SPIRITUALIST AT WORK, until further notice. E. V. WILSON.

THE SPIRITUALIST AT WORK.

Readers, this is No. 15 of THE SPIRITUALIST AT WORK, the best and purest paper of its kind, published in America. You now have enjoyed reading it for full six months, "and find it (not) a fraud." We have kept our word with you; will you keep yours with us? We now publish two thousand copies each week, and everything costs cash—no trust. Please observe that. The 25-cent subscribers in Michigan expire with No. 16. Please remit us fifty cents, or more, on reading this. Those who paid us fifty cents will see that their paper expires with the thirteenth number from the one they first received.

THE SPIRITUALIST AT WORK has been approved by every radical paper that we exchange with, save one, and that one lacks brain to speak well of anything good. We have never spoken well of it, nor will we. Come, then, Spiritualists, help us do a good work, a work of reform; purify Spiritualism; sustain the monogamic law, rested on love; advocating true lives and the right.

Come up to our help, and strengthen our hands, by subscribing for our paper, or renewing for thirteen numbers, or more. The postage on our paper is three cents a pound. We shall send out some two hundred specimen numbers of this paper, on issue of No. 15. Let all who read this, and are not subscribers, subscribe at once; and all who have not paid in, or renewed, do so at once, and oblige the Gentle Wilson and his Farmer Mary.

Send post-office order on Chicago, payable to order of E. V. Wilson.

Blessed is the name of Spiritualism.

SPIRITUALISM IN NEW YORK CITY.

When we left New York last September, we felt that Spiritualism stood on a sounder basis before the public than it had for some time before. We closed before a grand audience, and with the full approval of all present; the receipts that night being nearly \$300. The mediums were all doing well, and in fine spirits.

The Katie King manifestations were commanding public attention, under the direction of R. Dale Owen and Dr. H. T. Child, in Philadelphia, and seemingly genuine.

The Eddy Brothers were winning golden opinions in the old North State of Vermont. Harry Slade and Charley Foster were full of work and full of phenomena. In fact, everything was going on swimmingly.

Then came the reverse:

First, The slang and filth of the would-be organ of Spiritualism. "The paper that, alone and single-handed, risked its respectability (?) in defense of pure Spiritualism," delving so

deep into the mud to wash off the dirt, that it lost its own character (?) in the struggle.

Second, Dr. Beard came down from the north, and pronounced the Eddys a fraud, and all Christendom shouted, "Glory to God. Spiritualism is false, is dead; and Dr. Beard is the man that killed it. God bless him."

Then came the Holmes fraud as the third cause of offense, and the Church gathered up her reins, stepping into the breach, ready and willing to make it larger. And now comes the counter examination, all tending to sustain and strengthen the cause of the Holmes. Furthermore, it is stated in New York that Dr. Child was cognizant of the fact of Mrs. White sitting for a Katie King photo. The Lippitt examination has an unpleasant look in it, so far as the Owen-Child expose is concerned. From the effect of all these things, the reaction on our mediums is terrible, and no one to come to their rescue.

The mountebanks are made bold, and blow their horns loud and long. The honest (?) church party, under the lead of the Y. M. C. A., are making a bold stand, and report says that a prominent minister of the gospel has turned detective. Articles are admitted to the columns of the press, reflecting on our mediums, and their rejoinders are cremated.

We hold, First, That all this trouble has grown out of the bitter course of our Western organ; Second, The want of union or united action among ourselves; Third, The fact that we have no standard of thought, no really able leaders among us; Fourth, The still greater fact that the Christian Church has made the unknown world more unknowable, thus barring out all who do not comply with their creedal authority.

In regard to Dr. Child's complicity with this Holmes fraud, we do not for a moment entertain the idea that there is any truth in it, and yet we shall look for Gen. Lippitt's final report with a world of interest.

And now, Brothers, Sisters, Mediums, there is work for us to do, and we must do it; we must bring these ministers, jugglers, and mountebanks to time. Are you willing to undertake the work? Let us divide off, each in his or her peculiar place, and see if the challenge of these tricksters cannot be met and overthrown.

My proposition is this: First, That the Eddys, Mott, and two females, to be chosen as materializing mediums; Second, That Dr. Slade, Mr. Mott's little daughter, and others, as mediums for physical phenomena; Third, That Mansfield and two others, as writing mediums; Fourth, That E. V. Wilson, Mrs. Paulina Stephens, and one other, take the platform as seers and test readers of character; and three speakers, one normal, one trance, inspirational; and that on a day in the future (yet to be fixed on), we meet in New York city and challenge these people to meet under test conditions, and bind them in writing to do all that is done through us mediums. Come, my brothers and sisters, let us meet this issue. One cannot do it alone; let us harmonize, and prove ourselves true men and women. You can count on the Gentle Wilson every time. Let us maintain our rights; let us be true to our cause; let us work for humanity, and sustain the only religion founded on progression, here and hereafter.

SPIRITUAL HOME.

We present our readers this week, a charter for our Spiritual Home. Something we need. We broached this subject last summer, and here is the charter. What we now want is money and co-operation, and it depends on us whether we have it or not. But we have a plan; it is this: That we pay into a general fund one, two, or more dollars per month, for a benefit fund, to be called "The Mediums' Benefit Fund," not to be drawn upon, save in cases of extreme want. This fund to remain in the hands of a trustworthy party or parties, with an Examining Committee to appropriate and relieve the wants of those that need.

Spiritualists of America, we feel the need of action, of co-operation. Let us have it. In the name of truth let us do something worthy of the name of reformers. Everything organizes, acting under rule, and subjective to the law of order. Shall we go behind the world, or shall we lead?

We will give one dollar or five per month as a fund for our benefit; say one thousand dollars on the death of one of our number, to the heirs of said deceased; or so much per week when sick and unable to earn a living. We

will also give of our earnings a certain per cent. for the endowment of such a home as our charter calls for.

Come up to our help, brothers and sisters, let us have in Chicago, a Home, a Hall, a fund, something tangible, that may be counted the fruit of Spiritualism.

We are working as man never worked, and single-handed, for the good of our cause. Do come up to our help, we need it; we are your servant-helper. Come work with us. Let us be united; let us lay down certain rules of action for our well-being, and let those rules be enforced. We ask it in the name of humanity. Will others of our brethren send us up short articles on this subject? Let us agitate.

STATE OF ILLINOIS, DEPARTMENT OF STATE.

GEORGE H. HARLOW, Secretary of State.
To all to whom these presents shall come. Greeting: Whereas, a certificate, duly signed and acknowledged, having been filed in the office of the Secretary of State, on the 11th day of December, A. D. 1874, for the organization of the Northwestern Spiritualists' Home, under and in accordance with the provisions of "An Act concerning Corporations," approved April 18, 1872, and in force July 1, 1872, a copy of which certificate is hereto attached;

Now, therefore, I, George H. Harlow, Secretary of State of the State of Illinois, by virtue of the powers and duties vested in me by law, do hereby certify that the said The Northwestern Spiritualists' Home is a legally organized corporation under the laws of this State.

In testimony whereof, I hereto set my hand and cause to be affixed the Great Seal of the State.

Done at the City of Springfield, this 11th day of December, in the year of our Lord one thousand eight hundred and seventy-four, and of the Independence of the United States the ninety-ninth.

GEORGE H. HARLOW,
Secretary of State.

[SEAL.]

STATE OF ILLINOIS, Cook County.

We, the undersigned, Abial H. Williams, Samuel Maxwell, Amelia H. Colby, John W. McDonald, and Collins Eaton, each one of us being citizens of the United States of America, propose to form a corporation (not for pecuniary profit) under the General Act of the State of Illinois concerning corporations, passed 1872, and in accordance with the provisions of said act do hereby state that the name of said proposed corporation is to be The Northwestern Spiritualists' Home.

That the object for which it is formed is to purchase and own a lot or lots, with the necessary buildings, in the city of Chicago, State of Illinois, to be used by us, and our associates and successors in office, as a home for mediums and speakers, who have labored for the advancement of the cause of Spiritualism, and who have passed their usefulness in its promulgation, and who have no means of a support. And as a shelter and home for such other worthy persons as the Trustees may determine.

The buildings are to contain a hall, to be used as a place for lectures, lyceums, and other public purposes, as may be determined by the Trustees.

The entire income and all donations made to this association shall be appropriated to the use of said institution.

The above named five persons shall be the Trustees of the Northwestern Spiritualists' Home for the first year, ending on the second Tuesday in January, eighteen hundred and seventy-six; at which time, and annually thereafter, an election for five trustees, as their successors, shall be held at the office of the Association, each and every one of whom, to be eligible to said office of trustee, shall be members of this Association, and shall have been for twelve months, or longer, preceding said election, known and avowed Spiritualists.

In witness whereof, we have hereunto set our hands this tenth day of December, eighteen hundred and seventy-four.

ABIAL H. WILLIAMS,
SAMUEL MAXWELL,
AMELIA H. COLBY,
JOHN W. McDONALD,
COLLINS EATON.

Subscribed and sworn to before me this 10th day of December, A. D. 1874.

CHAS. D. COLE,

[SEAL.] Notary Public.

THE MEDIUMS' HOME.

We called on J. V. Mansfield on the 8th inst., and found him in low spirits. Times are hard, money is tight, everybody is full of economy, and our best mediums are having but little to do. As we stood in his room, surrounded by curiosities from every part of the world, we looked earnestly at this man, and we pronounced him honest. He was in very low spirits, and we frankly confess that it affected us (for we thought of the bitter spirit of one we have trusted, and have suffered terribly—through him). His charming wife and daughter came into the room, true and faithful in all the walks of life, cheering him in his hour of sadness. We spoke words of comfort

to the grand old worker, bidding him to be of good cheer, for all will yet be well.

While we were talking with him our thoughts went back to another scene. It was long ago, and far away, beyond the deep blue sea. Our mind was at the house of James, surnamed Mark, in the outskirts of the city of Jerusalem, in Judea. And in our mind we saw a company of mediums, with barred doors and shuttered windows. They, too, were sad. Their leader, Jesus, had just been lynched by a mob of priests and bigots. Judas had committed suicide, Stephen been stoned to death, and Peter torn away from their midst and cast into prison, under circumstances fearful to contemplate. The hounds of the Church were at their heels. Mob violence waited for the word to rend them in pieces. Thus situated, they were in extremities. They bethought them of their wondrous power, and called on it in their hour of need. The helper came; an angel, one that knew their need, and met their want.

We followed him into the prison cell, saw the thongs and chains fall from off Peter's hands and feet. We followed him into the street, and along the way to the house of Mark. We heard the rap on the door beside the gate. We felt the thrill that startled the souls of those in the house. We saw their fear, and heard the step of the bare-footed Rhoda as she stealthily and tremblingly went to the door. We thought we heard them say, one to the others, "The hour is at hand; our enemies have found us; we are exposed." Again the rap of Peter echoed through the house. Rhoda asked, "Who is there?" "It is I, Peter." And they said, "It is his angel."

And we felt that the angel, the Peter of Spiritualism, was with us, and that our redeemer, Reason, liveth; and we bade our brother be of good cheer, and took our leave.

Soon we were in the cars, rolling on westward at the rate of twenty miles an hour, or more. And we thought of our position, speaker, writer, medium. And then there came up before us the priests and newspapers (the scribes of our time). Our Judas came out in bold relief, and a Paul was standing by, holding the garments of those ready to stone us: and our Peter boldly denied us. Yea, so absorbed were we, that we forgot the place, the hour, and where we were. A hand was laid on our shoulder; we thought it an officer. Springing to our feet, in order to defend ourself, we stood face to face with the conductor. "Tickets, gentlemen." We surrendered it, and turned into our berth, to dream of our work, Farmer Mary, and our little ones.

Is not the simile a good one? Are we not, to-day, passing through the ordeal that our ancient brethren did; and shall we forget our power? Shall we not lean on our staff? Try it, brothers, sisters; let us try it, and all will be well.

O, this Grand, Progressive Idea; that we live on, changing from better to good, from the man to the angel, from the angel to the God. Brethren, sisters, let us organize; let us have rule; let us do right.

Mrs. Burnham has been to see the newest-fashioned Spiritualist manifestations at New York, and says, "These so-called Spiritual manifestations are positive insults to our common sense. If those we have loved and lost find no better occupation in the Summer Land than sending such stupid messages, or revisiting the scenes of their former lives, do no better things than the tying knots in clothes-lines or rattling bells and banjos, we can't have much respect for their intellectual change. I want no one I have planned to come up in that sort of style."—Iowa State Register.

Poor Mrs. Burnham, what a pity for you to feel insulted. Something wrong, my lady, or you would not take it so to heart. What did the Spirits tell you? Of hearts broken; of homes ruined—ruined through your extravagance and worldliness; of infanticides committed by you and yours? We remember several such cases as yours, one we will speak of. A lady called on us in Buffalo some years ago. As she entered the room, she inquired, "Are we alone?" "Yes." "Will you give me a reading?" "Yes."

We did so. Among other things, we found that she had been "nest-hiding," and that an egg in that nest had hatched into a beautiful boy, then four years old. When we told her of this, she declared it a positive insult, and when she became furious, we offered to go to a city in Pennsylvania, and find the father of the hatched egg; he was a druggist, and kept a corner store. All of which proved true. Another at Ravenna, O., had the phantom forms

of several feticides hovering around her; and she was insulted; but when the proof was at hand, she wept, saying such things ought not to be told.

It is honorable to prove crime in this life; but an insult to ask the dead to reveal it. It is honorable and very good for Spirits to locate a gold mine; but an insult to prove one guilty of theft. It is honorable to sustain appearances at all hazards; but very insulting to be reminded of error by those who have gone on before us to the Spirit World.

ANOTHER.

On the second of March, 1871, Thursday evening, in the Independent church, we said to a young man, There is with you the spirit of a young man; fully describing him. He was shot here, in this place, touching the spot, and was killed. This young man is not your brother, but your friend. "It is true," said the young man.

The following is equally wonderful: We once upon a time sat in our seat on the cars. It was in the morning of January 17, 1860. We were in a sleepy mood, half sleeping, half waking, when we heard a voice, clear and sharp, "Get out of this seat, quick; hurry!" We jumped up, exclaiming, "What for?" The man before us laughingly said, "I guess you have been dreaming;" and the man in the seat with us said, "Yes, he was snoring a moment ago." We sat down, and in a moment the order was repeated. "There," we exclaimed, "there it is again." "I guess you have been drinking," said a Yankee-looking fellow, opposite to us. "Don't you see our train is standing still—switched off the track for the eastern-bound train to go down?" The voice again spoke, "Leave this car, all of you!" We repeated it, and went to the rear of the car, stepping out on the platform. It was a cold, frosty morning. "Go to the rear," said the voice. We passed on through the rear car. "Put on the brakes," said the voice. We did so. Many of the passengers said, "He is mad." We then looked up the road, and saw the eastern-bound train coming, at a speed of some twenty miles an hour. When the train reached the switch, instead of keeping the main track, it switched off and came full speed into our train, telescoping us up, hurting many unto death. The one on our seat with us was badly crushed. Who spoke to us? and why not to others? Some time we shall know why. And in the meantime we will work on, until the answer comes.

Waiting! For what? Shall I ever know?
Or, shall the new years creep drowsily by
Till my death-day comes; shall I never know why
I was born, and must live out my life of woe?

Is the whole of my lifetime merely a pause
'Tis but my birth that was and my death to be?
Must I always follow, and never be free?
Am I only effect? Can I never be cause?

Or am I but a link of the weariful chain
Of life, and the sequence of things gone by?
I am forced to live, for I cannot die,
But my life is empty and all in vain.

Yet sometimes I hear my spirit, elate
At the thought of the glorious deed to be done,
Cry, "Strike! 'Tis the time!" But, in answer,
one—
Shall I ever know who?—whispers, "Silence! Wait!"

It cannot be Hope, for her voice is sweet;
It is not Despair, for I know her well;
'Tis like the ceaseless drone of a knell,
And wears the heart with monotonous beat.

Shall another voice ever whisper to me:
"Awake! 'Tis the hour! Go forward and fight!
Thy probation is ended, and impotent night
Has burst into day!" So shall set me free?

I know not, I know not; this only I dread,
That, ere that voice shall proclaim that hour,
Not only the will may be lost, but the power,
And I may be cold with the nameless dead.
—Chambers' Journal.

A WONDERFUL TEST.

Riding in the cars last week, on our way to New York, over the Erie Railroad, a gentleman took his seat with us. He had not long sat with us before we felt his loved ones with him. We drew him into conversation on soul subjects, and found him free to talk upon these subjects. And among other statements, he made the following:

"One night in 186—, it was during the time McClellan commanded the Army of the Potomac—I was sleeping with my son, a lad fourteen years of age. I dreamed that he was shot and instantly killed. I saw the ball enter his left breast, and range through his heart and lungs, lodging under the right shoulder blade. I dreamed that I took him in my arms and wept over him. I awoke holding him in my arms. I was weeping. A few weeks after this, in the march from York on toward Richmond, this son of mine was shot, just as I had seen him in my dream. I saw it, caught him in my arms, and wept over my dead. These things are, I know it; but how it is, or under what law, I know not. And yet, I know it, and am glad it is so."

A TEST.

WRITTEN BY MRS. M. I. PORTER.

With joy and love I greet you from my Spirit Home, and meet you in your earthly one, though I cannot sit down and have one of our old-fashioned chats, as in days of yore. Yet, dear sister, I can come through the aid of your will power. O, Mary! how happy I am in this, my home, surrounded by everything that is beautiful and grand; with my loved ones around me. Your boys and Charles are here, preparing a home for you, and our dear Emma; have no fear in regard to her future. We are watching over her, and guarding her every step. And she does nothing, unless impressed beforehand by us. We warn her of danger by impressing her mind; she feels it, and you will often hear her say, "Mother, I cannot tell why, but I do not like such and such a one; I feel I cannot." Heed her impressions, they are ours. In future your life will not be one of toil, as heretofore; others will come to your help, leaving you to direct. Never be afraid to stand up for the truth; bow to none, it will not hurt your business; but you will be respected far more for standing by your colors. I must now go, and give place to others. Thy sister, with love,

EMMA AMES.

To Mrs. Mary Stimson, 679 West Lake st.

THE SEANCE AT GROW'S OPERA HOUSE.

BY E. V. WILSON.

According to notice in the daily papers, some two hundred and fifty people came together to hear E. V. Wilson, in his role of seer, medium, and humanologist, on Sunday evening, January 10th, at Grow's Opera Hall, 517 West Madison street, Chicago.

At 7:45 P. M., Mrs. Hellen Rogers opened the seance with a song, "Looking Beyond," after which E. V. Wilson came forward, saying, "Ladies and gentlemen: In my character of seer and medium, I shall simply require you to believe yourselves, not me. In regard to the power by which I do these things, I have only to say, you may call it just what you please. Names are arbitrary terms, and amount to but little, and I care not the snap of the finger what you call this phenomena I am about to present to you. We call it Spirit, and every test I give you is given me by a Spirit, seen, heard, or understood. I further hold that Spiritualism is a genuine naturalism, based on scientific law, hence perfectly natural; therefore, no miracle about it. We hold that the human family form a magnetic law or battery, the earthly base of this Spiritual phenomena, and that the Spirit World forms the electro-spiritual battery, and that there are many experimentalists at work in Spirit life, testing subjects for mediumistic purposes; that from the influence of the Holy Spirit, as manifested in the revival meeting, up to the more sacred influence of Spirit in the holy family circle, the law is one and the same. Therefore, Hammond, the revivalist, is as practically a medium between God and the people, as I am here tonight, the only difference being in the use of an adjective—The 'Holy' Spirit, and The Spirit.

"This Spirit control is first felt, second, understood; third, seen; and finally, in full control, directs our hand, our mind, our eyes and ears. Under this control, we can receive four or five communications at the same time, thus, *First*, through the vision; *Second*, with the ears; *Third*, by intuition or impression; *Fourth*, by telegraph, or over the fingers; and neither conflict with the other.

"When this law acts on me in force, affecting each sense, I am exceedingly warm; in fact, there is a burning sensation on the left brain, creating thirst; a strange heat on the fingers of the left hand, that dries or parches the skin, causing a numb or dull sensation, with constant galvanic prickles and occasional electric shocks on the fingers and along the arm. Sometimes the sensation is pleasant and exhilarating, and I pursue the trail of influences to the party from whence they come with the same delight as, when a child, I pursued the butterfly or chased the thistle-down. Again, it produces a dread or repulsion, and is offensive, and I am repelled from certain parties, and that, too, when the parties from whom I receive these influences are all unconscious of the effect that this law is having on me. In the one case I know that I am to receive something pleasant; in the other, that which is unpleasant. Hence, some tests I refuse to give, or pass the parties by.

"Mind reading and this phenomena, with me, are distinct features of one and the same law. The mind-reader is influenced only by the spirit in the form, and simply reflects the thoughts of the party who thinks, and he can be confused, and the chain of connection between the mind-reader and the mind read be broken. Not so with our law of Spirit control. We cannot be confused. The Spirit of some one who knows, telling me of that which they know and of whom they know. The difference is self-evident.

"You see here a basin of water; this is indispensable to me. I dip my fingers in it, thus cooling them, as well as keeping the pores of the skin open. We will now make an example."

No. 1. Walking up to a man sitting some way from me, I said, "Will you give me some article in your possession?" He handed me a bunch of keys, ten or twelve of them, on a steel ring. I took them to the platform and dropped them into the basin of water, saying, "I wish this man to tell the people all that he knows about me or of me." His reply was, "I know nothing about you, sir, having never seen you before this convention." "Very well, I will see what these keys will tell me of you and yours."

I then took the bunch of keys out of the water and laid them on the floor near me, then picked out one of them, saying, as I took the key to him, "This key is frequently used by other parties; a young girl. What do you know of it?" After examining it carefully, he replied, "I must confess that you state a fact. This is the key to my valise, and is frequently in the hands of my daughter."

Returning to the desk, I said, "The young lady referred to is threatened with hip disease, and if not carefully attended to will be severely afflicted with this trouble before she is fifty years old, if not already troubled, which I believe to be the case." Again he said, "I am compelled to say you are right in your judgment. My daughter has and does complain of a hip difficulty. What the future may bring forth I cannot say." (A voice,) "Which hip is she lame in?" "The left." (Voice,) "How is that, sir?" "He is correct, sir."

Again I said to this man, "At eleven years of age there is sorrow in your home; care falls upon your young shoulders. Death is in the old home.

"At eighteen years of age full, and in your nineteenth year, you assume responsibilities onerous to bear; in fact, this is an important period with you, and the dates of September 20 and October 15 are in some way connected with it.

"Your twenty-third year is connected with social events, affecting you morally, socially and in a pecuniary point of view. In fact, it is one of the points of marked data in your life. When twenty-nine years of age, in your thirtieth, you are in great financial trouble; in fact, you are very much embarrassed. Six years ago you are dealing with one who swindles you out of a large amount, the sum is \$17,400."

He answered, "At eleven years of age, my father died, leaving me to the care of my mother. At eighteen years of age, and in the month you refer to, there was an important change with me. When I was twenty-two years old I was married; a year younger than you stated."

"Was you past twenty-two?" "Yes." "I said in your twenty-third year." "So you did. When twenty-nine, I was in great financial trouble, through carrying paper for others. Six years ago I met a heavy loss in shipping seeds to Europe. The loss was somewhat larger than you say." "Yes, sir; adding freight and storage; the original bill was \$17,400." "You are right; it is remarkable."

"There is here a Spirit who informs me of a tragedy in your mother's family, with your grandmother—people on the mother's side; also an operation in which your father's people were the losers to a large amount. Answer these two statements." "I know nothing of them, they may be true or not."

No. 2.—Mr. Caldwell. "There is with you three Spirits: *One*, a man heavier than you are, about your height, complexion, dark eyes like yours, and the nose is like yours. Every time he moves his upper lip in speaking, he moves his nose. This man is your father.

"*Two*, a young girl [fully describing her]. I believe her to be your daughter.

"*Three*, is a short, stout woman, weight full 200 pounds, in height her head comes up to

your ears, her face is full, large and fair. She is old enough to be your mother, but does not say she is your mother. She is unlike you, and yet she manifests all the kindness of a mother to you. What do you know of these Spirits?"

Answer—"I am very much surprised. The man he has described was my father, and it is correct in every particular. In fact, he has described my father as correctly as I could. The old woman I fully identify; she was not my mother, and no relation to me, and yet she was in our family, and I was a great favorite of hers. We always called her Granny."

"What of the girl?" "I identify her, but do not care to speak of her."

No. 3. We said (turning our back to the audience), "Let some one stand up on our right, with his back to us, and so remain for a little time." A man stood up. I then telegraphed to him, in my own peculiar way; then asked, "Are there any people here who know this man?" "Yes." "Well, we know this man as well as you do." Then gave him a careful reading: giving five dates in his life, all of which were identified but one.

No. 4.—To a man. "I wish to ask you a question. Tell me what took place in your life between the 20th of September and the 10th day of October, when you were nineteen years old, and in your twentieth year." After thinking for some moments, he said, "I can think of nothing of any importance." "Well, there is, and I will tell you of it. In the latter part of September, when nineteen years old, you leave your home, enter another, take upon yourself grave responsibilities, and while acting under some opposition, you finally succeed—you win." "That is true, sir; I remember it well. How do you tell this?" "Your sister in Spirit life tells me what I say." "I have a sister there—has been dead many years."

No. 5.—To a man. "Five years ago this past fall you are in danger of losing your life; it is in November." After reflecting for some little time, he replied, "You are right."

No. 6.—To a lady. "May I tell you what I see with you?" "Yes." "Let me say, Madam, it is unpleasant, and somewhat impertinent." "You may tell it." "Well then, I see you in a fearful excitement, full of active anger. There is another near you; he is but dimly seen. You finally stamp your foot, and I hear you say, 'From this time out I will act for myself; and you have done so.'" "You are right; it was a stormy time with me."

Thus, readers, we gave some fifty statements, all but five fully identified. After meeting, two of those who denied came forward, fully corroborating what had been told them. This law, under which we read these things is, a first-class phrenologist, a good physiognomist, psychologist, and physician. Its capacity as a historian is boundless; in fact, we believe that there is in this law that which will reform the world. There is a world of good in it.

OBITUARY.

Mrs. J. S. Fuller, a lady widely known in Chicago and throughout the country, died at her residence, No. 8 North Ada Street, on Friday evening, February 5th, in the sixty-third year of her age.

Mrs. Fuller has been an active and zealous worker in the cause of Spiritualism for the last twenty-six years, and the announcement of her death will carry grief to many hearts. She was indeed a remarkable woman—remarkable for virtues that, though unostentatious, were rarely to be found in this selfish world. She was born in Philadelphia, in 1812, and from thence removed to Detroit in 1830, where she resided until 1858. In that year she came to Chicago, and here have her days of usefulness been passed. It is probable that no one woman in the Northwest has performed more laborious services for Chicago's sake than she who now slumbers quietly under the sod at Rose Hill. As one of the first directors of the Soldiers' Home; as traveling solicitor in behalf of the Sanitary Commission, under the auspices of the Spiritual Department; as one of the founders of the Old Ladies' Home; indeed, as a champion and advocate of nearly all the charitable institutions of Chicago and the Northwest, Mrs. Fuller's record is one that will stand as a permanent monument in honor of her memory. During the trying period of the rebellion, while her two sons were at the front, this good woman abandoned her household duties, and night and day, at the Soldier's Home, on the lake front, ministered to the wants and necessities of those who needed the motherly care and kindness she was so free to give. Since the war, she has sought out the poor and suffering wherever they were to be found, and many a weary soul has been made happy through her tender ministrations. It is such as these who will drop a tear of sorrow when this notice meets their eyes. Mrs. Fuller was buried at Rose Hill on Tuesday, February 9th, and a large concourse of mourning friends, relatives, and sympathizing neighbors followed her remains to the grave. We tender our heartfelt sympathy to her bereaved family and friends.

Spiritual papers please copy.

Friar—Hullo! Sir Friar,
We wish to enquire
Whence you came, and where you are going,
And anything else that is worth the knowing,
So be so good as to open your head.
Lucifer—I am a Frenchman born and bred,
Going on a pilgrimage to Rome,
My home
Is the convent of St. Gildas de
Rhuy. It is
in the diocese
Called the diocese of Vannes,
In the province of Brittany.
From the gray rocks of Morbihan
It overlooks the angry sea;
The very sea-shore where,
In his great despair,
Abbot Abelard walked to and fro,
Filling the night with woe,
And wailing aloud to the merciless seas
The name of his sweet Heloise!
Whist overhead
The convent windows gleamed as red
As the fiery eyes of the monks within,
Who with jovial din,
Gave themselves up to all kinds of sin.
—Golden Legend.

For the Spiritualist at Work.
THE MORAL RELIGION OF SPIRITUALISM.

BY H. S. BROWN, M. D.

Who made the heavens and earth, and when 'twas done?

Are the profoundest questions under the sun;
Is Genesis or Geology all right,
Or will Psychometry give us the true light?

Where should Spiritualists look for the truth about the formation of the heavens and earth and their productions? Genesis says, "In the beginning, God made the heavens and earth, and the earth was without form, and void. In six days he made all things and finished his work. On the seventh he rested."

Psychometry says, In an unknown number of millions of years the natural laws of spirit and matter formed the heavens and earth, and the earth had form, but was void of vegetables and animals when first seen, and these laws have not had a time of rest.

Genesis agrees with the mythologies of the past in its general statements, and has no more proof of being true than the other fables of the age in which it was written. Psychometry agrees with geology in its general statements, and has the same proofs of its truth, and many more that agree with the facts and reasons of this age of knowledge and research.

Genesis says, God made light and night on the first day, and on the fourth day he made another light, to rule the day, and there is no account of the first light being destroyed. On the second day, he separated the waters of heaven from those of earth; so, when it rains, the common saying is, "the windows of heaven are open." On the third day, he made grass and herbs—before the sun was made. On the fifth day, he made fish, fowls, and great whales. On the sixth day, he made creeping things, beasts, and cattle; and lastly, he made man, male and female. And this man had sufficient wisdom to have dominion over the fish, fowls, cattle, and over everything that moveth on the earth. Here it is seen man, male and female, was the last formation.

Then Genesis (2d chapter) says, God formed another man out of the dust of the ground. Then God made another set of animals out of the dust of the ground, and brought them to this man, Adam, to name; and, lastly, God made another female, to be the wife of Adam, and he called her woman. These two men were alike in wisdom and dominion. But the last one had sufficient knowledge to name all creatures. And the first male and female were pronounced good; and the last were not.

Then Adam and his wife were put in the garden of Eden, and, through ignorance, fell into great disgrace and misery, and God cursed them, beyond the power of redemption, unless they stopped getting knowledge, and were guided by faith in God.

There is no account that the male and female that God blessed and pronounced good, were condemned; but all mankind have been condemned for the error of the second pair. Was there ever a more inconsistent myth? Genesis says the best man was the first. Psychometrists, that the first was the worst.

The first that psychometrists see of the earth it is molten lava, at about a white heat. Next, a thin, hardened, black surface, that is frequently burst up into high mountains, and immediately subsides to the ordinary level; and water rains down on the blackened surface in great quantities, and rolls like water on hot iron; and next, the earth is cooled on the surface, and hardened into stone; and mountains are thrown up and remain dry land; and the seas are formed. Then vegetables and animals are formed, the most simple and clumsy kinds; these remain until the earth, air, and water become too much changed and purified for them to live. Then others are formed,

more complex, and adapted to the new state of the earth. From this time changes are made in the vegetables, animals, and higher orders are produced, adapted to the improved conditions of the earth, until the present vegetables, animals, and mankind appear, as the crowning glory of earth's productions.

The first men they see are as beastly and ferocious as other beasts of prey, killing animals and eating them raw; often commencing to eat the animal while living; as voracious and unfeeling as a hungry hyena. In all these statements, the psychometrists agree, in general descriptions, with the geologists.

Here we have the two modern witnesses that agree in the general development theory, and the progress of mankind, from a low, beastly state up to their present exalted mental condition; and all Spiritualists are inclined to adopt as truth the general statements of the two unimpeached witnesses, rather than the mythologies of the Bible. It is more in accordance with good moral principles to be guided by well authenticated evidence, than by a faith founded on ancient fables.

For the Spiritualist at Work.
REPLY No. 3.

BROTHER CHURCH: I was not aware, before reading your last, that the Signers of the Declaration of Independence were such a stupid set of old grannies, in asserting that the powers of government are derived from the governed. Thank you for the information. As to belief in that declaration may be attributed the weakness of my reasoning, which you refer to.

With reference to idol worshipers, when I admit the existence of a Supreme Being, set me down as one of them. I suppose that life not only governs all, but is all, in as many different conditions as there are grades of being; the higher invariably governing the lower, and deriving their powers from what they govern. If, as you assert, mind is distinct from matter, a specimen of it would be good evidence. You say the body moulders to dust. If not life, what is the cause of its decay? My assertion that the higher is derived from the lower, the strong from the weak, you say is strange logic, and ask for the proof. I think you must have been dreaming to ask that question. The proof is in yourself, if you have not remained stationary, or retrograded since birth. You say I ask why spirits should be an exception to my rule? Has it become a necessity for you to mis-state my position to sustain yours? My statement was, that if solids, fluids, and gas were convertible into each other, what logical reason is there why spirit should be an exception to the rule? I freely admit that such statement requires charity, but I am full of it; draw on it as largely as you please.

That there is a condition of existence, to us invisible, is fully demonstrated by the interchange between the two, by birth from each to the other, or so-called birth and death. This simple fact shows that the relations between the two are reciprocal, instead of the supremacy of one over the other. But as these rambling discussions tend to complicate, rather than elucidate the subject, and as it is evident we can never agree upon derived conditions, while differing on fundamental principles—you assuming that the invisible holds supreme control over the visible; I, that they are different conditions of the same thing, and convertible; that the highest are combinations of and derived from the lowest, with no exceptions to the rule—to bring this question to a focus, I deny that there is any such thing in existence as an unchangeable being, or condition of being; or that any proof can be drawn from nature or nature's laws to sustain that assumption.

Mankind are learning, at fearful cost, that belief in a supreme power is unnecessary to a conscious existence on this or the other side. The slaveholders' rebellion settled the question of supreme power, physically, at the expense of the best blood of the nation; but the Toombs of mental slavery are calling their rolls, not only on Bunker Hill, but on all the hills and valleys known to man. The final struggle is rapidly approaching, between supreme power and a balance of powers; between mental slavery and mental freedom. The powers of darkness, that have so long governed the world, are making the last expiring effort for mastery. On which side will A. B. C. be found in the coming contest?

Yours truly, J. TINNEY.

For the Spiritualist at Work.

"EVERY CLOUD HAS A SILVER LINING."

BY C. C. GILMORE.

Reader, did you ever consider the beauty and truth of this expression? Look up in the sky on a dull, rainy day, and you may see a black, ugly cloud, seeming to bid defiance at all attempts to see the clear, blue sky, through its impenetrable darkness. Yet, far beyond in the distant ether, we know its density becomes less and less, until it finally merges into that white, silvery vapor, which the returning sun soon shows us, overlapping and cropping out from the edges of the cloud, until its darkness becomes mellowed and softened by its gentle influence, and finally yields altogether; and naught is seen, but the mild, blue sky.

How beautifully this simile is, to be applied to our stern, every-day life. How often do we seem to have lost all hope—nay, to be on the very verge of dark despair at times—when some light breaks in upon us; some kind friend lends an aiding hand, and we are buoyed over our difficulties? Then we see the silver lining appear, making our happiness far more complete by the remembrance of the past troubles. Life itself is one continuous cloud, as it were, yet always with the silver lining showing through, more or less, according as our lot may be cast. Let us not be discouraged at failure in any of our favorite schemes. If we lose what we had hoped to gain, we yet have gained useful experience. If we are rich, and lose home and fortune, the few friends who still cling to us we know to be true ones; while the many we placed our confidence in, when in affluence, and who now turn to us the cold shoulder, only serve to make the sympathy of the true ones the more precious, by contrast. If we are poor, there are many cares and anxieties to which the rich are liable, which we never know at all. None are so poor but what they have, at times, joys and comforts to cheer them on the way. Poverty, at the worst, is only so by comparison. The mechanic is poor, compared with the capitalist; yet rich, compared with the pauper. None are so poor but what they may be poorer. Even when all earthly goods and hopes are gone, there is still the future to hope for. The life which has had least joys in this, may have most in the next. Were it not for the silver lining to each cloud of trouble or vexation, which the sunbeams of time caused to dissipate, were they to last always, life would indeed be a dull affair.

Elm Hall, Mich.

For the Spiritualist at Work.

THE INDIAN-SERMON TO A METHODIST CLASS-LEADER.

I have kept a public house in Napoli, Cataugaus County, N. Y., forty-two years. I was a class-leader in the M. E. Church eight years, commencing in 1843.

While class-leader, one Sabbath an Indian called on me, after I got home from meeting, and wanted some whiskey. I told him I did not sell whiskey. He said, "What for you keep tavern?" I saw he was a little intoxicated, so I sat down by his side to talk with him. I asked him what he thought would become of him, if he should die a drunken Indian, and go into Spirit Life. He replied, "O, good enough; the good Lord will say, come along and take a seat; you have got away from the white man. You Indians never killed God." He then turned to me, raising himself up in his chair, rolling up his eyes, and said, "You white man killum God, and then makum devil, then makum whiskey, get Indian drunk, preach him to hell, make a ladder for yourself to go to heaven by; but you will find it too damned short." A. BUSHNELL.

Napoli, January, 1875.

REMARKS.—What a sermon this drunken Indian gave this man. It contains a world of truth and meaning. Let every white man read it, and compare it with the Indian's simple faith in Spirit life, the Good Spirit, and his happy hunting ground. In all our experience, covering over twenty years, among the Indians and their families, we have never met a relentless, bitter, and malevolent Indian Spirit. We wish we could say as much for the white man. We cannot. The hell idea of theology begets the bitter spirit.

Chicago has thirty-nine public schools attended by 49,500 children. The teachers number 640, all of whom, with the exception of thirty-two, are ladies.

LETTER FROM DR. STREIGHT.

DENVER, Col., Jan. 16th, 1875.

DEAR BROTHER WILSON: I have often thought of you, and have been impressed to write to you; but knowing that you must be pressed with business and many letters to read, I have hesitated to thrust upon you a letter which I felt certain could neither interest nor instruct. I am still struggling on, battling with adversity, fighting the inharmonies in my own nature, striving to tame and subdue those inborn desires which have, at times, gained the ascendancy and almost destroyed my fondest hopes and aspirations. I have battled hard, and the new year, I think, finds me stronger, and filled with greater determination to conquer. I know there are those who would be proud to sound it through the land that Streight is fallen; that he is a wreck complete. But they shall not have the supreme gratification.

Brother Wilson, my guides have told me to make a proposition to those who would like a little specimen of my painting to adorn their homes, and I would be truly glad if you would speak to your friends about it. The proposition is this: My guides will produce a finely-executed painting, on French millboard (which is better than canvas), 6x8 inches; the price to be six dollars and twenty-five cents. A Summer Land scene, a Rocky Mountain view, or a symbolic picture, as the Spirits select. If it should be a portrait, it will be ten dollars. This will advertise my work, and comes within the reach of nearly all.

I spoke of this once to S. S. Jones, and he scouted the idea. I told him I thought it would be a good thing for the "cause," and he replied, "Damn the cause; let it take care of itself." Those who are afraid to send the money to me can send it to A. Bailey, President of the Society here, or to Judge D. D. Belden, and they will hold it until the work is delivered. If you will assist me in this I will send you a nice little picture for your trouble. There is not much work here, and I must support my family.

Jones has had a good airing here; people all know what he is, and many have quit taking his paper.

Won't you please write me a few lines, and if I can help you to any subscribers I will do so. May the angels bless you and give you success. Yours fraternally,

H. A. STREIGHT.

LETTER FROM LOUISVILLE.

E. V. WILSON, Esq., Dear Sir: I enclose \$2.00, subscription for THE SPIRITUALIST AT WORK, and desire to say that the numbers already received are a sufficient guarantee that it is a good investment on my part. I am not a believer, but rather a very anxious inquirer, and I am willing to admit that the more I search, the more truth and reason there is in it to me. Such exposes as the "Katie King" affair only serve to strengthen the fairness of Spiritualism, when one sees how readily Spiritualists aid in such exposes and at once acknowledge that they have been duped. It shows a candor and desire to let the faith stand on its merits and truths alone.

On the other hand, how quickly the Orthodox swallow everything against Spiritualism, but never take the trouble to investigate and explain the mysteries; they display a fear to tackle it, which shows weakness, and until they do grasp it and explain it away, Spiritualism must, in the nature of events, continue to expand; riding rough-shod over it will only serve to fertilize it. To me, there seems so much reason and justice in its teachings and so much harmony and beauty in its belief, that I cannot conceive how thinking people can throw it so lightly aside.

I wish the Spiritualists in this section would wake up and hold regular meetings, so that we in the dark could know more of it.

Respy, A. RALEIGH.

Louisville, Jan. 20, 1875.

For the Spiritualist at Work.

FRIEND WILSON: Your article in the Dec. 19th number of your paper, headed "Out in the Cold," is a very suggestive one. Spiritualists are judging and condemning each other in the most unmeasured terms, simply because they differ about the moral principles by which they should be guided. There can be no purer Spiritualists assembled in convention than have been; but they were engaged in agreeing upon an organization by which to rule the people, rather than upon the moral principles by which the people should rule themselves. If these

principles can be considered in convention by the most intelligent Spiritualists, I think it would do more to stop the present malicious condemnation among Spiritualists, than all previous conventions. I hope this subject will be considered in your next Northern Illinois Convention. Let us reason together, and unite for the right. Yours, for the Convention.

H. S. BROWN, M. D.

LOVE AND TRUTH.

The Bible says that God is Love, which fills the earth and heavens above.

True love is God; it reaches all mind, of every grade and every kind.

What we love most is sure our God; be it the less or greater good.

All love does not create heaven; sensual lust lacks the heaven.

The love for gold doth hell create; to truth and justice shuts the gate.

By this reasoning we must know, we grow our heaven from seed we sow.

For heaven is neither here nor there; yet always waiting everywhere.

To enter the heart of every one, when conditions are so it can.

The love of right will end all strife; its tree the bread and book of life.

It is the very Savior meant; when through a Jesus it was sent.

If we love truth, we shall find it in everything, when we unwind it.

What Jesus loved, not love for him, is what will save the soul from sin.

Thus spake the humble Nazarene: the spirit of truth will come again.

He also said 'twould not be known by those who claimed to be its own.

The sword of truth as seen by John, while on Patmos Isle alone,

Will pierce the veil of superstition, and give to right its just position.

'Tis unloaking fraud throughout the land; before it error cannot stand.

The coming dawn begins to light; it moves the cloud of darkest night.

The rising morn is also here; the so-termed dead themselves appear.

The fire of truth will burn out hell; thus light the path to heaven well.

Woman, man, maiden, and youth, gird on the armor; speak the truth.

If it should wound your dearest friends, 'twill better all before it ends.

If courageous, brave, and bold, you'll win a crown better than gold.

It will not fade, always be bright, because you gain it in doing right.

L. B. AVERILL.

Marshfield, Vt.

SPIRIT COMMUNICATIONS.

Through Mrs. J. T. Burton, (writing) medium, corner of Broadway and Fifty-second street, New York, Dec. 11th, 1874.

There are questions enough of a sterling kind in every man's breast to make him as good as a "saint," if his surrounding only permitted their development, but one who is born to equal parts whose surroundings are less fortunate, may be thrown into the purlieus of bad associations, and the good gets covered up under the habit of vice; whilst the other is destined to devout hands, with all the accompaniments that can conduce to the growth of the best in him. So as circumstances have much to do in building a man's character, justice awards a fair chance to all in the courts of Heaven. There is many a shaved head in the prisons who will come out with whiter under garments of rectitude than some who sit in high places and are esteemed loyal to every virtue. It is a wise provision that men are instituting public schools. Ignorance and idleness being the hot-beds of depravity, they should be the first enemies aimed at.

This may seem to you common place and trite, yet truth can never be too old to be put in prominent places. With no magisterial power, yet with a will which perforce throws me forward, I am often made arbiter between a man's conscience and his desires. My power of impression being great, I can instil into the mind of a man, impressionable to me, who is vacillating between two opinions, my own sense of the contested point, and settle his mind to my opinion. You will perceive how important it is for a powerful spirit to be also a wise spirit, as men might by an injudicious control be led into extreme errors. It is an erroneous opinion that bad, evil, malicious spirits are loosely scattering baleful influences upon the minds of mortals, and that they roam at will to do mischief. Undeveloped, unprogressed spirits stay nearer earth than those who have progressed to high conditions, and with what slight power they have, often acquire companionship and demand it of whom they can possess. But it is for aid, and not for harm. They desire to be heard, to be taught, and even if wild, erratic and rude in their

manifestations, mean no more than the only expression they can give of their moods.

I had gifts of psychology, which made me richer in gathering ideas from other brains beside my own, and I was a haunted man; haunted by spirits day and night, urging and imploring me to write, to talk, to preach; yet I mechanically, and not virtually, came under negative conditions. I have many opportunities for developing some of the ramifications of science, yet my desire to benefit the poor denizens of earth keeps me laboring in different localities, and it is a more gracious boon to me to see one made righteous in his actions than to receive help of the archangels.

I desire to come again.

With respect and good will,

THOMAS PAINE.

From the Banner of Light.

THE SPIRITUAL MAGAZINE.

After mature deliberation I have decided to add half as many more pages to the Magazine. I find I cannot give all the matter I wish without this enlargement. It will then contain forty-eight pages besides the cover, making a volume of about six hundred pages delivered at the office of the subscriber for one dollar and a half in advance. This will involve an additional cost of about ONE THOUSAND DOLLARS per annum.

I have sent specimen copies to about two thousand persons to every state in the Union. If these will remit \$1 50 to me I think I can make the Magazine pay for the printing. Whether it does or not I will publish it during the year, and hope to do so for many years.

May I not appeal to every friend of free thought to aid me in this new enterprise? May I not appeal to the Press, with whom I have been associated for so many years as an editor and publisher, to give a helping hand. This periodical comes in competition with no other, but stands single-handed and alone advocating the harmony between CHRISTIANITY, SCIENCE and SPIRITUALISM, if each is properly understood.

May I not appeal to the most radical Spiritualist to help sustain this Magazine? Though we may differ on some points, yet on many others we harmonize, and am I not endeavoring to accomplish an object which requires me to adopt the course I am pursuing to reach a large and respectable class of the community every where?

You have your work, and are doing it. The spirits tell me I have mine, and must do it. Let us, then, work together for the redemption of our race from many errors so prevalent in the world.

A new era is dawning upon us. The day is breaking that shall lift the gloom from death and the grave. The veil between the two worlds is being rent asunder. Let us, then, join hearts, hands and purse and help each other on in this glorious work, so that each and all may rejoice as the New Jerusalem descends, and loved ones departed mingle with their earth friends, telling them "there is no death."

Will papers friendly please copy, and oblige,

SAMUEL WATSON,

225 Union Street, Memphis, Tenn.

"SPIRITISM."

One of the most instructive signs of the times is the fact of the two exploring parties pushing forward toward the two opposite poles of truth, viz., of matter and spirit. The one party carries telescopes, microscopes, laboratories, dissecting instruments, all the varied apparatus for investigating physical phenomena. The other move in a realm where such implements have no function; but where the spiritual capacities of the human soul reach out their mysterious tentacles toward the immaterial verities that lie beyond the reach of the physical senses.

One of these parties claim the special designation of science. They are supposed to be technically scientific men, who study stars, rocks, animals, plants, atoms, forces, and objects of like nature. The other party is off solid ground, at least in the opinion of those at the opposite pole. The objects are intangible, imponderable; and while spectral, not subject to the powers of the spectroscope.

The man of material science entertains himself with the expectation of some day dissolving the cloud of mystery that has, from the beginning of human history, rested upon the sacred temple wherein the secret of nature's origin lies concealed. He rather expects, perhaps confidentially expects, to discover that matter is the father and mother of us all; that brain and star, thought and phosphorus, life and lightning, virtue and specific gravity, all have one genealogical tree, rooting back in one primordial and simple germ.

At the other pole a motley company are in search of evidence of primal spirit. To these the human soul does not seem to be resolvable into any material base. The whole of man did not issue from the original fire-mist, whether from the soul of the universe or from a personal divine creator.

Now while both of the exploring expeditions have no reason to suppose that they are very near, as yet, to their respective poles, still they are, with more or less of sincerity, searching for the truth. The globe of God's ideas is round, like his stars; and these two, sailing in opposite directions, will yet meet midway upon some hitherto untraversed sea, there to discover that each has circumnavigated only a hemisphere.

The spiritist, in the best sense of that word, is not to be sneered at, because jugglers hap-

pen to follow in his train, any more than the so-called scientists, because dredges and locomotives with him claim as high a parentage as Plato or Shakspeare. Both parties will yet have an opportunity to correct their observations.

Meanwhile the ancient and indestructible distinction of matter and spirit will continue to abide in the average human thought. Conscientiousness has a way of eluding at last the kidnapping philosophers and, like the favorite character in fairy tales, of coming forth as the king's bride just at the moment when it was supposed she had been most effectually put out of the way.

And as all true religion is based upon the fact of spirit as an eternal entity, the theologian and the common worshiper together have the highest reason to refuse to be materialized in faith or fact.—Chicago Alliance.

Elder S. W. Evans, the Shaker, writes to the New York Tribune: "Having for the last forty years studied the science of Spiritualism—by it I was converted to Shakerism—with our own mediums, who have no motive, either of poverty or vanity, to practice fraud, I visited the Eddies, who knew nothing of my coming, determined to know of the facts there existing. I went as to one of Tyndall's experimental lectures. After an unprejudiced examination I pronounce the materialization that I witnessed of some fifteen spirits of men and women, to be as true and real—as genuine—as are any facts in agriculture or chemistry that I have ever witnessed. I fully realize the responsibility I assume by this statement. I do it as a duty to my fellows, who may not have the opportunities I have had in forming a union with disembodied men and women."

The human face is a perpetual declaration of the character of the soul that dwells behind it. How beautiful is a virtuous old age, and how marked the clay with the patient touches of aspiration, submission, dutifulness, and longing for immortality! The signs and indications of character pass in most cases right through the rational part of us into the spiritual court, where the unconscious instincts and sympathies sit in judgment. The reasons for our likes and dislikes, our attractions and antipathies, few of us can give; but they no less exist, and are rarely without warrant.

The duties of a schoolmaster in 1661 were as follows: "To act as a court messenger, to serve summonses, to conduct services in the church, to lead the choir on Sundays, to ring the bell for public worship, to dig the graves, to take charge of the school, and to perform other occasional duties."

A petrified butterfly was found in a Du-buque, Iowa, quarry, the other day, with all the delicate outlines as perfect as in life.

ADVERTISEMENTS.

OUR ADVERTISING TERMS.

To all whom it may concern: WHEREAS, our paper, THE SPIRITUALIST AT WORK, now has over seventeen hundred subscribers, and increasing at the rate of one hundred and fifty each month, through our own personal efforts; THEREFORE, we now inform our friends that only two columns of our paper, on the seventh page, will be open for advertisements, at the rate of 10 cents per line for the first insertion, and 8 cents for each subsequent insertion under thirteen numbers, for advertisements containing ten lines and over. For all advertisements under ten lines, 15 cents a line for first insertion, and 10 cents a line for each subsequent insertion, payment invariably in advance. All matter for advertising must be directed to Hazlitt & Reed, 172 and 174 Clark Street, Chicago. No notice will be taken of advertisements not accompanied with the money.

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SARAH L. HENDRICK, Prop.

Living Department.

In this Department everything pertaining to the advancement and elevation of woman shall have a place, and our children also; who are to be the men and women of the future. What they will be, depends upon what we now teach them.

BY M. EMERSON WILSON.

Letters and communications for this department must be addressed to *M. Emerson Wilson, Lombard, Illinois*. Mothers, sisters, friends, one and all, send us *living truths*, life experiences of your own souls, and let us live our real selves, our inner life, and seem and be to each other what we really are.

IN THE NEST.

What true mother, or father—for have not fathers, hearts?—would ever tire of the following:

Gather them close to your loving heart—
Cradle them on your breast.
They will soon enough leave her brooding care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

Fret not that the children's hearts so gay,
That the restless feet will run;
There may come a time in the by and by,
When you'll sit in your lonely room and sigh,
For a sound of childish fun.

When you'll long for the repetition sweet
That sounded through each room,
Of "mother," "mother,"—the dear-love-calls
That will echo loud in the silent halls,
And add to their stately gloom!

There may come a time when you'll long to hear
The eager boyish tread,
The tuneless whistle, the clear, shrill shout,
The busy bustle in and out,
And pattering overhead.

When the boys and girls are all grown up,
And scattered far and wide,
Or gone to the undiscovered shore,
Where youth and age come never more,
You will miss them from your side.

Then gather them close to your loving heart—
Cradle them on your breast.
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

—Balance.

A MOTHER'S TEACHING.

The habits of thought peculiar to one sex act upon and improve the habits of thought peculiar to the other sex. Unconsciously, and from a very early period, there is established an intimate and endearing connection between the deductive mind of the mother and the inductive mind of the son. The understanding of the boy, softened and yet elevated by the imagination of his mother, is saved from that degeneracy to which the mere understanding always inclines; and the different properties and functions of the mind are more harmoniously developed than would otherwise be practicable. Thus it is that, by the mere play of the affections, the finished man is ripened and completed. Thus it is that the most touching and most sacred form of human love, the purest, the highest, and the holiest compact of which our human nature is capable, becomes an engine for the advancement of knowledge and the discovery of truth. In after-life other relations often arise by which the same process is continued; and notwithstanding a few exceptions, we do undoubtedly find that the most truly eminent men had not only their affections, but also their intellect, greatly influenced by women. Therefore it is that those who are most anxious that the boundaries of knowledge should be enlarged, ought to be most eager that the influence of women should be increased, in order that every resource of the human mind may be at once and quickly brought into play.

MEN often speak of breaking the will of a child, says Theodore Parker, but it seems to me they had better break the neck. The will needs regulating, not destroying. I should as soon think of breaking the legs of a horse in training him as a child's will. I would discipline and develop it into harmonious proportions. I never yet heard of a will in itself too strong, more than of an arm too mighty, or a mind too comprehensive in its grasp, too powerful in its hold. The instruction of children should be such as to animate, inspire, restrain, but not to hew, cut and carve; for I would always treat a child as a live tree, which was to be helped to grow, never as a dry, dead timber to be carved into this or that shape, and to have certain mouldings grooved upon it. A live tree, and not dead timber, is every little child.

THE AGE OF IMPRESSIONS.

Observe how very quick the child's eye is, in the passive age of infancy, to catch impressions, and receive the meaning of looks, voices and motions. It perceives all faces, and colors, and sounds. Every sentiment that looks into it eyes, looks back out of it eyes, and plays in miniature on its countenance. The tear that steals down the cheek of a mother's suppressed grief gathers the little infantile face into a responsive sob. With a kind of wondering silence, which is the next thing to adoration, it studies the mother in her prayer, and looks up piously with her, in that exploring watch that signifies unspoken prayer. If the child is handled fretfully, scolded, jerked, or simply laid aside unaffectionately, in no warmth of motherly gentleness, it feels the sting of just that which it feels toward it; and so it is angered by

anger, irritated by irritation, fretted by fretfulness, having thus impressed just that kind of impatience or ill-nature which is felt toward it, and growing faithfully into the bad mold offered, as by a fixed law. There is great importance in this manner, even in the handling of infancy. If it is unchristian, it will beget unchristian states, or impressions. If it is gentle, ever patient and loving, it prepares a mood and temper like its own. There is scarcely room to doubt that all the most crabbed, hateful, resentful, passionate, ill-natured characters, all the most even, lovely, firm and true, are prepared, in a great degree, by the handling of the nursery. To these and all such moods of feeling and treatment as make up the elements of the infant's life, it is passive as wax to the seal. So that if we consider how a small speck, falling into the nucleus of a crystal, may disturb its form; or, how even a mote of foreign matter present in the quickening egg will suffice to produce a deformity; considering also, on the other hand, what nice conditions of repose, in one case, and what accurately modulated supplies of heat in the other, are necessary to a perfect product; then only do we begin to imagine what work is going on in the soul of a child, in this first chapter of life, the age of impressions.—*Bushnell*.

For the Spiritualist at Work.

WE MUST WORK OUT OUR OWN SALVATION.

One Paul declared eighteen hundred years ago that he wanted to know nothing but Jesus and Him crucified. To-day the so-called Christians re-iterate the same declaration, and to a certain extent they are true to their desires, for they ignore all reforms, presenting to the death the Saviors of the past in science and philosophy, to say nothing of the hosts of noble, fearless reformers of the present day, who working out their own salvation, will leave indelible foot-prints upon the sands of time, that those coming after may profit by their works and ways.

How vain to suppose for a moment that a Jesus can work out our salvation, or that his blood can wash away our sins. Can he eat, drink, breathe, sleep, or die for us? Not at all. If we would live, we must eat from the products of the earth. If we would know ourselves, we must study the laws of our life and being. If we would die right, we must work out our own salvation by living in harmony with nature's laws; by so doing, we shall have no need for the prayers of a priest to recommend us to God through the merits of an atoning Jesus, for we have performed the saving work for ourselves.

If we would own the ground upon which we tread, we must earn it by patient toil and growth of soul. If we would grow thoughts, we must think deeply and act earnestly, allowing no prejudices to creep in and cover with mould our inspirations. If we would learn of truth, we must interrogate nature in all her various departments. The majestic mountain contains within her rock-ribbed sides, grand and beautiful truths which she will reveal to the earnest seeker. The trees when interrogated, relate wondrous stories. The tiny pebble, seemingly of no consequence, is a microcosm of all there is in the broad universe. Old ocean chants her rolling anthems while the faithful searcher after truth peers into her depths for the hidden beauties and glorious knowledge which she will enrich him with. Every thing in nature except man, works out its own salvation, without whining. In these days when gospel ministers are falling from the high positions to which a blind, infatuated people have placed them, it behooves us to inquire of what avail have been their prayers, preaching and exhortations. Of what avail their warning cry—"turn to Jesus and be ye saved," when the same Jesus taught, work out your own salvation. Can these ministers who have been so derelict in duty, suggest or plan a way for saving souls when their own conduct so plainly gives the lie to their teachings and the commandments of their God, whom as Paul declared, they ignorantly worshiped? Can prayers avail the starving man, save a burning ship at sea, or stay the fearful ravages of a tornado or epidemic? Not at all! Effectual prayer, is individual efforts with brain, hands and money; an appeal to the divine possibilities within ourselves; working out our salvation through every organ of our being. We have faculties, let us train them to the highest point of culture, so shall they unlock the hereafter and show to us the glories of a working life; show to us that true activity is the purest worship which we can offer to our God.

Finally, if we would work out our own

salvation we must call nothing common, or unclean; remembering that every thing is true to the condition producing it. We must lop the branches of ignorance which impede our growth, and rising upon the ladder of Progression, dare to partake largely of the tree of knowledge, reaching even to the topmost bough for the golden apples hanging from its tempting height, and when we have them, they are *ours*, and no power in heaven or on earth can rob us of our just possessions, or right to enjoy.

MARY M. D. SHERMAN.

Adrian, Feb. 9th.

The following words were written by one of the Home Circle, on the afternoon of January 12th, 1875:

Mother Darling: I come from my home in the Summer Land to greet thee with words of cheer.

Guarding tenderly thee and thine with a son's and brother's loving care.

With thee, I am most of the time, and to Oscar I will come in love and truth.

And so soon as permission is granted me I will entrance him.

Oh, mother, the message I gave you, which you thought not true, will in time prove just as I said, thus testing the truth that I live and am not dead.

The picture, all confusion around thy head, taken in Chicago, October 9th, foreshadowed the gravel pit—the slide—my death November the 19th.

The impulse your soul on the 15th felt, was a warning to you of my coming change.

It is past, the birth into life, not death, my mother. All is well.

ALVA STEPHENS.

Some time in the not far off future we will write out the story of the picture referred to by Alva Stephens. At the time, Oct. 9th, 1874, he was in health in Sacramento, Cal., the mother in Chicago. The test to those who know the circumstances is a good one.

The Supreme Court of Michigan has decided that the consent of the parties is all that is requisite to make a marriage valid, and that no ceremony is necessary—the same doctrine that has already been laid down in several other states.—*Woman's Journal*.

In Sweden a law has just been signed by the king which gives to women the absolute control and disposition, as against husbands, of the money they may earn and of property acquired subsequent to marriage.

Mrs. Owen, State Librarian of Indiana, has been by an act of the Legislature of that State, vested with authority to serve processes, arrest senators, and transact the other duties pertaining to the post of Sergeant-at-arms of the Senate.

Miss Emily Faithfull says, there is no royal road for women; that women must travel the same path as men in seeking their fortunes, and that they cannot, as some she has met seem to think, jump without previous training into any kind of employment.

The following statistics about women may prove interesting: Women printers were known half a century before the revolution. A woman, Margaret Draper, of Boston, conducted the first newspaper in America. The original Declaration of Independence was printed by Mary Catharine Goddard. Four ladies of position in London have become decorative artists. Out of the entire quantity of silk imported into America last year, if equally divided, each woman would have fifty dollars' worth. Mrs. Sanderson, of Albany, has lost two sons by elopement, and has shut up the third, so that he cannot behold a woman with his right eye.

A correspondent of the *London Field*, writing from Wyoming, gives a fair but amusing account of the working of woman suffrage in that Territory. His concluding advice to those proposing to emigrate to the United States is very much to the point:

All jesting and ridicule and opposition apart, woman suffrage is gradually and steadily making its way in America. It is not an unmixed good or evil, but is made up of contradictory forces. In the majority of the new communities the good will preponderate, for the reasons that I have given. In some of the older communities the evil will as certainly preponderate for a time. The intending emigrant may as well discount woman suffrage in advance, and if he has an inveterate antipathy to it, he had better stay at home.

Mrs. Crawshaw, a wealthy lady of England, who has a local reputation as a reformer, has successfully made an innovation, which fashion will pronounce audacious and true humanity applaud. In the respective places of cook, kitchen-maid, lady's-maid, dairy-maid, and chamber-maid in her own household she employed five young gentlewomen, so called because their birth and education were such as to entitle them to a position in the social world

which their circumstances denied. They were paid no higher wages than their predecessors, but were treated with kindness and equality. Their work over they were at liberty to enter the drawing-room and mingle with the guests in their turn. They rode with their mistress, and altogether were treated with a consideration which would be shown to a gentlewoman not so useful. Thus they avoided the no more profitable and far less healthful employments of seamstresses and the like, found agreeable places, and proved competent and intelligent domestics.

Saws and Straus.

All genuine advancement must come from within.

Life is a train of moods like a string of beads.

It is not good that the man should be alone.—*God*.

Many a man could live a good life with half the pains he takes to hide a bad one.

The composition of all poems is, or ought to be, of wit.—*Dryden*.

From the dust on which we tread, spring the flowers we admire.

To boast the good you've done ne'er seek;
Let him who did receive it, speak.

The sages of old live again in us, and in opinions there is a metempsychosis.—*Glanvill*.

Man passes his life in reasoning on the past, in complaining of the present, and in trembling for the future.

It is easy to pick out brilliant men, generous men, martyrs, men of genius, heroes; but uprightness and truth are rare.

The despotism of custom is on the wane; we are not content to know that things are; we ask whether they ought to be.—*John Stuart Mill*.

Carlyle says that each man carries under his coat a "private theater," whereon is acted a greater drama than is ever performed on the mimic stage, beginning and ending in eternity.

Curses always recoil on the head of him who imprecates them. If you put a chain around the neck of a slave, the other end fastens itself around your own.—*Emerson*.

A false friend is like a shadow on a sun dial, which appears in fine weather, but vanishes at the approach of a cloud.

The man who puts himself on the ground of moral principle, if the whole world be against him is mightier than all. Never be afraid of being in the minority, so that minority is based upon principle.

Thou must be true thyself
If thou the truth would teach;
Thy soul must overflow
Another soul to reach;
It needs the overflowing heart
To give the lips full speech.

Science.

The explosive force of the "fire damp," which is the cause of so many accidents in coal mines, has been calculated to be equal to 146.6 atmospheres, or more than 2,000 pounds to the inch.

The explosion of a boiler recently in a foundry at Liege, Belgium, was caused, as shown on examination by the corrosive action of ferrous sulphate and sulphuric acid, derived from the sulphur in the coal fuel.

A chain of compressed cakes of gun cotton tied around the trunk of a large tree and exploded will, it is stated, cut it down instantly by the violence of its action. The cut through the trunk is as sharp as that made by the keenest ax.

The nests of birds are not constructed in the same way from century to century. M. Pouchet, in some remarks recently addressed to the French Academy, says that there is a progressive modification of the manner of building, and he states that the common house martin has within the last forty years adopted a new shape for its nests.

An investigation made by two eminent French physicists into the sanitary effects produced by the use of iron stoves, shows that both wrought iron and cast-iron, when heated to a certain degree, become pervious to the passage of gas, and that a hot cast-iron stove absorbs oxygen and gives out carbonic acid gas. This discovery shows how prejudicial to health is the use of such stoves. Wrought iron was found to be less porous than cast-iron.

EVERGREEN COTTAGE.

Three miles south of Lombard, Home of Milo and Isa Wilson Porter, who will now give notice of Circles for Spiritual Phenomena of various Phases through Isa, which they will hold Tuesday of each week till further notice. Friends from a distance wishing to make special arrangements for sittings, can do so by addressing, Milo Porter, Lombard, DuPage Co., Ill.

Earnest seekers for truth, avail yourselves of this opportunity to investigate; and especially do we call your attention to Isa's Spiritual power of singing and speaking in different languages, and trust that those who can test this power will do so; as truth is what we are all seeking for.