

THE SPIRITUALIST AT WORK

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

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RESURGAM.

The bones of Winter whiten on the hills,
A warm south breeze the pink-tipped coppice fills,
The trout leaps shyly 'neath the bank, and — hark!
Melodious, as of old, trills yonder lark.
Pert rooks responsive caw; while round their dams
On slopy hill, for gladness race the lambs.
A gentle shower drops down from heaven's deep blue,
A softer murmur steals the hazels through,
The first pale primrose glimmers 'neath the thorn,
From half-hid violets faintly scents are borne;
Th' uncurling fern frost's last strong fetter breaks.
From her long sleep the bright-eyed Spring awakes.
—Chambers' Journal.

THE RELIGION OF GHOSTS.

Behold there is a woman that hath a familiar spirit, at Endor. And Saul disguised himself, and put on other raiment, and he went and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.—1 Samuel xxviii: 7, 8.

At the head of this article we place the famous text of Dr. Talmage of the Brooklyn Tabernacle. We have not room to give the whole discourse or sermon, only extracts, such as we deem worthy of a reply:

First, We have never heard a minister do justice to the woman of Endor, or speak respectfully of her. Why? Because the chapter and every character in it is Spiritualism simplified. In 1 Samuel xxv: 1, Samuel's death in Ramah is fully proven and on record, B. C. 1060. In 1 Samuel xxviii, we find the dead man at Endor, B. C. 1056, many miles from where he died and was buried, and four full years after his death and burial.

Second, There is a woman of Endor, who has a familiar spirit, with whom she councils and advises. And she is called on, as mediums in our own time are called upon, for counsel. One, at least, of her visitors is very respectable, and his household the first in the land, and his evidence is a thoughtful subject of Spiritual phenomena, as well it might be, for he was the subject of Spirit choice, and at one time a medium. Members of his family are familiar with this woman of Endor, and advise the King, in his sore distress and hour of trial, to take counsel from some reliable Spirit medium, and the woman of Endor is selected.

Third, The spirit Samuel, while on earth, was familiar with the law of Spirit control and a medium from his childhood. "But Samuel ministered before the Lord being a child, girded with a linen ephod."—1 Samuel ii: 18. "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days, there was no open vision. And the Lord called Samuel, and he answered, Here am I. And he ran unto Eli and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And the Lord called Samuel again the third time. And Eli perceived that the Lord had called the child."—1 Samuel iii: 1-10. For ninety years this man Samuel was familiar with spirits as with men, and it is all right, and when he becomes a spirit he influences men and women as he had been influenced; and one of his mediums is this woman of Endor.

Fourth, Her character stands unimpeached for goodness, truth, and veracity, and especially on this occasion she exhibits more of the true Christ principle than ever did a minister of the gospel of Christ in our own time. 1st, She is law abiding, and refuses to violate the

law of the king; 2d, When Saul is in sorrow, she ministers unto him, as follows: "And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life into mine hand and have hearkened unto thy words which thou speakest unto me. Now therefore, I pray thee harken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him, and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: And she brought it before Saul and his servants, and they did eat."—1 Samuel xxviii.

The first king of Israel was Saul, chosen by Samuel the medium, from the family of Kish, a Benjamite, a choice young man and goodly—from his shoulders and upward he was higher than any of the people. 1 Samuel ix. This man Samuel anointed king. 1 Samuel x: 1. And proclaimed him king. "And all the people shouted and said, God save the king." 24. Saul was thoroughly instructed in his duty, and informed by Spirits, through Samuel, what he should do. And he departed from the law and ran after priests, and the fashions of the day, and the Lord departed from him. "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee." They procure music and the spirit is laid, and Saul partially relieved. 1 Samuel xvi: 14-16. The evil, however, continued with Saul until God and the angels became disgusted with him and deserted him altogether. 1 Samuel xiv: 37. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by urim, nor by prophet. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her. And his servants said unto him, Behold, there is a woman that hath a familiar spirit, at Endor. And Saul disguised himself, and put on other raiment, and he went and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee. The woman protests, points out the law of Saul the king. But Saul was not to be put off. The woman consents, gives Saul a sitting, and we have a chapter of Spiritual phenomena. And there is no shaking it off. It is a fact, and to deny it is to deny the truth of the Bible.

Readers, compare this plain statement of facts with the exaggerated bluster of the Rev. Talmage, and judge for yourselves who is right and who is wrong. Where does the Rev. Talmage find authority for the height of Saul, "eight or nine feet"? Admitting that he was taller than any of the people, from his shoulders up, we will call six feet the full average of the people, and the average of the head and neck twelve inches, and Saul was only seven feet in height. Well, the Doctor is within two

feet of the truth, and that is very well for a minister. There is no rap signified in the text, or herbs, or any other exhibit of anything that could possibly lead one to suppose that the woman was a fortune teller. In fact, the whole statement made by Dr. Talmage is blarney and fiction. Josephus speaks of this woman in the very highest terms possible, as one of excellent character. And certainly the whole book of 1 Samuel gives Dr. Talmage the lie.

In regard to Saul's trouble, we can only say that it was caused by his departure from the fact evidence of Spiritualism; hence he is deserted. Now the Doctor has labored hard to show that all Saul's trouble came upon him from this one visit to the woman of Endor, when in fact the woman of Endor fills up the measure of prophecy, so far as Saul is concerned. Samuel says unto Saul, Wherefore, then, dost thou ask me, seeing the Lord is departed from thee and is become thine enemy? And the Lord hath done to him as he spake by me: for the Lord hath rent the kingdom out of thine house and given it to thy neighbor, even to David: Because thou obeydst not the voice of the Lord, nor executed his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.—1 Samuel xxviii: 16-18.

If Dr. Talmage will refer to 1 Samuel xv: 9, 28, he will find that Saul's conduct had brought down the anger of the Lord upon him. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day—B. C. 1079, or twenty-three years before this visit to the woman of Endor. So much for that part of Dr. T's bitter speech on Spiritualism. The woman of Endor was a medium, respectable, honest, law abiding, and far more Christ-like than Dr. Talmage. Samuel was once a man, died in 1060 B. C., was a sensate, thinking being, an immortal man, spirit, in 1056 B. C., and is now. Saul the king came to this woman, called for Samuel, he came and testified, and that testimony proved true. The witness belongs to our opponents, and they have no right to impeach her, and her testimony proving that we are right and Dr. Talmage and the Church wrong.

One other point in the Bible testimony we will consider; it is this: "There shall not be among you a consulter of familiar spirits, or wizard, or necromancer." These laws are to be found in Exodus, Leviticus, and Deuteronomy. We answer, 1st, The law is proof that spirits did control and influence men and women, then as now; 2d, That the spirits are not forbid or prohibited from mingling with men and women, or barred in the control of them; 3d, There is a law prohibiting men and women from communing with familiar spirits. This is class legislation, and is not equitable. Why not say to these familiar spirits, You shall not influence, control, or have to do with the sons and daughters of men? These familiar spirits are in the kingdom of God, and he ought to control them, and does not. Why? Echo answers, why!

"Saul had enough trouble to kill ten men, and I have to tell you now that Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft."

True, Dr. Talmage, and where does the Church find its victims? How came you a member of the Church? Trouble, sin, sorrow, shame; and you were told to repent your sins and come to Christ, or go to hell. Now, Doctor, would you have been in the Church, but for this trouble? We opine not. Hence, if such are the victims of the Church, why not of Spiritualism? Hence, Doctor, your argument is sophistic.

In regard to dark circles, and phenomena in the dark or night, we refer you to the night scenes of the Bible, and in parity, that if Spiritual phenomena is a "swindle," because occurring in the dark in our time, it was a swindle in Bible times. "I learn still farther from this subject, that *Spiritualism and necromancy are affairs of darkness.*" * * The majority of their wonders have been swindles, and deception prospers best in the dark." We now call your attention to the Bible phenomena. 1st, The heavens and the earth were created in darkness. Gen. i: 2; hence a deception and swindle; 2d, Samuel was called in the night. 1 Sam. iii. The handwriting on the wall was in the night. Nebuchadnezzar's dream was in the night. Daniel's prayer in the lion's den was in the night. Jonah was in the whale's belly in the night. The angel of destruction visited Egypt in the night, "about midnight." Exod. xi: 4. The Passover is instituted and eaten in the night. The unleavened bread was eaten in the first month, on the fourteenth day at even. "And ye shall eat it seven days at even." Exod. xii. Daniel's vision on the banks of the river Ulai was in a deep sleep. Dan. vii. Two angels are in the house of Lot at night. Gen. xix. God came to Abimelech in a dream by night. Gen. xx: 3. The daughters of Lot lie with him in the night and Moab and Ben-Ammi are begotten. Gen. xx. And there are scores and scores of night phenomena in the Old Testament besides those quoted. All of these are "swindles and deceptions," because they occur in the night.

We now take up the New Testament phenomena. Joseph's dream was in the night. Jesus was born in the night. The wise men saw the star in the night; they were warned of God in a dream, not to return to Herod. The angel of the Lord appears to Joseph the second time in a dream, in the night. When he arose, he took the young child and his mother by night. The angel appeared to Joseph in a dream the third time. Matth. ii. Jesus was with the Spirit and the Devil in the wilderness forty nights. Jesus healed many, and cast out devils and spirits in the night. Matth. viii: 16, 17. Jesus walketh on the sea in the fourth watch of the night. Matth. xiv: 25, 26. The scene in the garden of Gethsemane is in the night. The stone is rolled away in the night, and Jesus came forth from the dead in the night. O, Doctor, what a grand opportunity there is here for deception.

Peter is untied and taken from prison by night. Acts xii. Besides some two hundred other scenes that occurred in the night. Now let us apply Dr. Talmage to these things: "The Davenports, the Fowlers, the Foxes, the Spiritual mediums of all ages, have chosen the night, or a darkened room. Why? The majority of their wonders have been swindles!

and deception prospers best in the night." Thus with one fell swoop Dr. Talmage cleans out the glorious angel ministrants, and lays in the dust all that is sacred in every age. But in his zeal he slips; hear him: "Some of the performances of Spiritual mediums are not to be ascribed to fraud, but to some occult law that after a while may be demonstrated."

True, Doctor, and your opinions in regard to the amount of error is not worth one cent. "Sometime ago, after I had been over-tempted to eat something indigestible before retiring at night, after retiring I saw the president of one of the prominent colleges astride the foot of my bed, while he demanded of me a loan of five cents." Why did you not let him have it? It was unquestionably an old debt, and his due, as there may be now due your organist, singers, or others who work for your Church, that which is theirs, and yet they have it not. And, Doctor, what had you for supper the night before you got religion, and the day before you were called to preach Christ; and what did you eat the night before you spoke this verbal swash against Spiritualism?

And now, Doctor, will you briefly consider your bill of indictment: 1st, "I indict Spiritualism because it is a social and marital curse." Are you not mad, Doctor? and if not, please look back into the stormy licentiousness, obscenity, elective affinities and affinal relations, 1st, in the Bible; 2d, in the Churches; 3d, with the ministers of the gospel, from Rome to Adventism; and then take up your own history, Dr. Talmage, and ask yourself if you do not live in a glass house. The promiscuity of Abraham, Jacob, Judah, Moses, David, Solomon, and in fact all, or nearly all, the characters of the Bible, are too well known to require a word of testimony. We cite, however, Deut. xxiv: 1-3; xxv: 5-11. Even the purchasing of a wife, the wife of another. Ruth iv: 9-12. The case of Lot and his daughters; of Abraham and Hagar; of Judah and Tamor; of David and Uriah's wife; also, Abigail the wife of Nabul; of Absalom and his sister. In the New Testament, Paul testifies again and again in regard to the sensuality with the followers of Christ. Let me give you the names of some noted divines of the Christian Church who are free lovers in the broad sense of the term: Dr. Pomeroy of Boston, Merriells of Portland, Wallack of Boston, Onderdonk of Philadelphia, Avery of Conn., Dr. Thompson of Cincinnati, Robinson of Louisville, Fisk of Grand Rapids, Stewart of Chicago, and a thousand others. We have also the names of several reverend gentlemen, who have been intrusted with the care of tender little girls, and among them we can count the victims of their lust by the score.

In regard to the marriage contract and its sacredness, we have only to point you to the divorce laws of the various States of the Union and the kingdoms of Great Britain and France. The courts of these countries are overburdened with suits for divorce, and the ease with which these divorces are obtained is only equalled by the law of divorce laid down in the Bible, Deut. xxiv; and for dirty scandal, we need not go out of Brooklyn; and for right down meanness in the use of bitter terms, we need only to step into the Brooklyn Tabernacle and hear Dr. Talmage on theaters and Spiritualism.

"I further indict Spiritualism for the fact that it is the cause of much insanity." You do? Well, Doctor, the reports of our lunatic asylums give religious excitement as the cause of more insanity than any other in the land, and we are prepared to take the census of the lunatic asylums and rest our case on the statement that there are forty insane Christians or followers of Christ to one Spiritualist, in America.

"I bring against this delusion a more fearful indictment: it ruins the soul immortal." We ask you, how do you know? And if you know, give us your authority. The whole system of Spiritualism teaches progression, here and hereafter. Your system does not. But one immortal, speaking back from beyond the grave, utters a thought of hell-fire, and that is in the parable of the rich man, and that cannot be construed as a literal fire. Christianity is the only religious form that destroys the soul or teaches its eternal misery, and Christianity will soon slough that superstition off.

"Spiritualism is adverse to the Bible." This we deny, and affirm that Spiritualism is required—yea, needed, to save the Bible and Christianity from materialism and oblivion. And here we offer you the following challenge. Please observe it:

Resolved, That the Bible, King James' version, parallels and sustains modern Spiritualism in its phases, phenomena, and teachings.

We offer you one column of our paper in which to discuss that subject, each issue; the discussion to be conducted under strict parliamentary usages; this discussion to commence in No. 21, Vol. 1, and continue for thirteen numbers. Will you come to time?

And now, Dr. Talmage, we close by citing the bitter fruit of your bitter sermon, in your own words. We indict you. Let us quote:

"I indict Spiritualism as a social and marital curse, as an unclean, adulterous, damnable religion, and the sooner it drops into hell, where it came from, the better. I wish I could gather all the raps that were ever heard, from the blest or damned, and bring them together into one thunderous rap on its head. I would try to crush it out forever. I hate the doctrine."

Well, Doctor, there is the first truth you have spoken in your long tirade of balderdash—"I hate the doctrine." And why? Because you cannot overthrow it; cannot meet it; you know it is true; and if ever a man exhibited the demon nature of the enemies of progress and truth, you have in this discourse, truly. You have reduced your position to an absurdity, and stand before the world clothed in the ancient spirit and hatred of Rome; you have judged us, and by that judgment you will be judged; and you will live to see the day when you will be ashamed of this *pot-pourri* of yours. Doctor, there is more of spleen and the bitter spirit in you than any man of your cloth, and you are at least fifty years behind the age in which you live. The piety, charity, and love of your Master, Jesus, is lost in the bitterness of the bigot. Your good will toward all men is swallowed up in creed, and you declare your willingness to murder and send to hell all of the spirits, blest or damned, who have, by rap, concussion, sound, or otherwise, communed with the human family. In this fell blow, you would strike down millions, not only of the present age but of all ages. Rome never uttered so bitter and cursed a spirit as you have in this your medley. Surely you must have been controlled by the following influences—the hell of Emmons, the demon of Nero, and the spirit of the Inquisition.

And now hear us, for we are positively Spiritual, and believe in the raps, and we say to you, Bro. Talmage, come up higher; we will not hate you. Our platform is broad, and all humanity may, and will ultimately, stand on it. Our seance is a noonday and midnight one, under the direction of the all-seeing eyes of Infinity; the immortals are our guests; the ancients of days have been with us; and angels bring us glad tidings of great joy, and good will toward all men and all women. We love the Nazarene, his pure soul thought, his great charity. We love you. Do you love these you have or would send to hell? We pray you, Bro. Talmage, recall this dose of theologic spleen and bitterness while you may; you mean well, but you spoil your meaning by seasoning it with this foolish bitter spirit.

For the Spiritualist at Work.

ANNIVERSARY MEETING.

In accordance with a previous notice, a meeting was held in Stuart's Hall, at Battle Creek, March 31st, to commemorate the advent of modern Spiritualism.

Dr. J. V. Spencer presided over the meeting in his usual acceptable and satisfactory manner. The attendance was large throughout, both on the part of citizens and surrounding cities, also a few from other States.

The speakers present upon the occasion were Hon. J. M. Peebles, Elder Stewart of Ind., A. A. Wheelock of Chicago, B. Todd of Port Huron. Excellent music was furnished by A. M. Jordan, Miss Pierce, and Miss Hattie Snow.

J. M. Peebles opened the exercises by some pleasing and appropriate remarks in retrospection of the past, in comparison to the present aspect of Spiritualism, and its mission to earth; he also paid a glowing tribute of respect to the aged in our midst, the absent, and the loved ones gone before; especially naming Fathers Merritt and Snow, also J. P. Averill and A. B. Whiting.

Mr. Peebles said: "We have met here this morning to celebrate the twenty-seventh anniversary of modern Spiritualism. In the past, when Moses spake of worship, or Mahomet of reverence, they simply had reference to God.

God means the divine incarnate in man. All real, substantial things are the soul; yet we live so much in the outer and external that we sometimes mistake this for the real.

"All that I know of an after life I have derived from Spiritual manifestations. All ancient history and illustrious persons teach the fact. Swedenborg for twenty-seven years held converse with departed spirits; also the Shakers; and later, A. J. Davis said: 'The time shall soon come when the mystic veil shall be removed and we shall see the future as in a mirror.' Then came the Rochester rappings. Thus seemingly from the smallest events the greatest blessings flow. The tiny raps have become a power wherewith to shake a world!

"Yet, from time to time, they tell us that Spiritualism has exploded; still it grows. The river rolls on, and thus it ever will, for it is the river of Life. Why, the rapid march of Spiritualism has already kindled a fire upon the shores of distant India, Hindostan, and in Australia, where they publish two papers and have a Lyceum; in England they have seven papers and have their Lyceums also. Throughout all the East it has grown into a mighty power.

"Give us twenty-seven years more, and then what a change shall dawn! I want to thank Benjamin Franklin, and every power in the mighty past, and the Spirit world as well, for this knowledge which has come to us. The truth still rolls on. This beautiful faith has comforted us in sorrow; aye, healed many a broken heart!

"I want, this day, to reconsecrate myself to this work; to defend our glorious belief. The eyes of all the world are upon us; they ask if our gospel has made us better, nobler, and truer. Let us live so pure and divine that, if they cannot accept our faith, they can accept our lives."

T. H. Stewart then addressed the audience. He said he differed from most people in theory; he was considered a Spiritualist, though hardly that in its many elements; and read passages from the *Index*, and other papers to show the disdain and contempt with which the world to-day looks upon Spiritualism. He felt surprised that so little interest was manifested in the work; not another anniversary meeting in the State, that he was aware of!

He thanked the angel world for this intelligence—that we were permitted to converse with our departed loved ones. Hoped that we might devise some plan for practical work; with organization or without; when he could see the way, then he was ready with time, labor, and money, all he had to bestow.

Conference for one-half hour.

Dr. Spencer thought we had no reason to become discouraged; if Bro. Stewart would himself seek the way he would find it.

Remarks by Mrs. Parrish and Mr. Harper, of Battle Creek, Mr. Ashley of Eaton Co., favoring the plan of organization; and Mr. Pope of Indianapolis.

Music by the choir.

B. Todd then delivered a touching and most eloquent address upon the subject, "A Glimpse into the Future Life." He said:

"It is with unfeigned pleasure that I address the Spiritualists of Battle Creek once more, which I feel is to be the last time. I am weary and long for rest. How the tired, sorrowing heart longs for a glimpse into the unknown, whither we are all tending; how gladly we accept one word of endearment and assurance from our dear departed ones.

"If a child confined itself to the rudiments of the English language, could we consistently call him educated? No! Just so far as he had been confined, so far was his life a failure. The germs of animal and human life differ, though human has both its animal and its angel side. When we pass into the future life we are just the same as when we left the sub-lunary sphere.

"If we are disposed to criticize, we might well question the overdrawn pictures of Dr. Watts, Judge Edmonds, and others, concerning a future existence. Reasoning from a natural view of things, we can only come to the conclusion that in the future realm, we shall follow our appropriate and usual avocations. I am sure flowers will bloom there, and why not the spirit of some sweet decaying flower? I have no doubt there will be birds also; very many individual lives are made up of the spirit and songs of beautiful birds; and to rob them of their loved companions would be cruel in the extreme.

"Should you take away our Ideality and

Sublimity, life then would be minus its greatest blessing. Mahomet taught that only the faithful in their especial faith should inhabit their future 'harem.' The wild Indians have chanted for long ages, their weird songs to the Great Spirit in the far away hunting ground. The theologian's idea of a future heaven is, to me, the least desirable of all, as it presumes an extreme life, either of joy or suffering.

"I am not afraid that Socialism is going to destroy human society, for I have good faith in humanity. But it is true that we sometimes pay a fearful price for the knowledge that we gain through our experience."

Music—"When the mist has cleared the mountains."

AFTERNOON SESSION.

Dr. Spencer opened the conference with remarks to the effect that the mission of Spiritualism was not to build up societies or churches, but "individuality." Did not agree with Mr. Stewart that the interest of Spiritualism was abating, but becoming more universal. Mr. Stewart replied, taking opposite ground. Speeches were made by Mr. Newman Mr Nye, and Miss Loomis of Battle Creek, Mr Winslow of Kalamazoo.

J. M. Peebles again addressed the audience. He did not think that organization was essentially necessary; that Spiritualism was making rapid strides; was brimful of cheer, and felt that the time was fast approaching when we should see spirits materialized stand upon this rostrum.

Is it a fact that spirits do return? is an important question, he said; and quoted numerous instances of different times and places, at which he had been an eye-witness to materialization of spirits, had seen, felt, and heard, making a majority of his senses give testimony to the fact, as well as other celebrated scholars and individuals; these together constituting absolute knowledge.

He knew no bound to Spiritualism. The object was not to build up church or sect, but to diffuse knowledge. He, as an individual, was in favor of organization, but knew that high and noble spirits who had become themselves harmonious, were not; they had learned what concession means, and when mortals have also learned this, then shall our faith cover the earth as the waters cover the ocean.

A. A. Wheelock being introduced, gave some pleasing reminiscences of a former meeting with the Spiritualists of Battle Creek, at the first convention of the kind ever held in the State. He also testified to his firm belief—a knowledge attained in like manner as stated by Bro. Peebles—but cared no more for Spiritualism than any other ism; but in its divine spiritual outgrowth, because natural, he had the utmost faith; all heaven or hell could not rob him of that.

Modern Spiritualism has more ripe, rich, luscious fruit than ever grew upon the "tree of knowledge" in the garden of Eden, to those so developed in manhood and womanhood as to judge and rightly appropriate its blessings. Spiritualism was not a force but a result. He thought there had been fraud and humbuggery enough connected with Spiritualism to have sunk it long ago, so deep that even God himself could not have discovered it with a spy-glass; but because it was immortal it could not be sunk; like a living rill, it flowed on—still on; and when we shut out all fraud, all immoralities and intrigue, then indeed will our souls overflow with pure and divine love.

Have we been doing all that we could in the past twenty-seven years to increase this intelligence? Just in proportion as we shrink this we are shrinking a responsibility we have got one day to meet. It is true, we must labor faithfully: this is one of our missions, to do over and over again. Nature never grumbles, it is humanity who does this.

EVENING SESSION.

Speeches by Dr. Spencer, C. H. Silliman of Albion, and Elder Stewart of Ind. Dr. New-comer of Battle Creek read an original poem, written for the occasion; subject, "The Philosophy of Spirit and Earth Life."

A. A. Wheelock spoke again briefly. He thought Spiritualism was gaining ground; there was something strange in the tidal wave of intelligence. Spiritualism was now like unto democracy. There was a time, when a man said he was a democrat you knew just what he was; now you must ask, what kind of one? Just so with Spiritualism.

He thought that in mediumship was a good place to begin a reformation. If the natural

tendency of some mediums was toward amateurism or acquisitiveness, these would be the results. The law of attraction held good here as elsewhere; he believed in reformation of character. Like a child's quarrels were the wranglings of Spiritualists over their separate individualities.

J. M. Peebles followed with a closing address in his usual happy style; subject, "A Trip Around the World." Mr. Peebles' lecture was replete with interest and instruction to all who had the pleasure of listening thereto.

MRS. L. E. BAILEY.

A SCIENTIFIC SEANCE — THE ELECTRICAL TEST FOR MEDIUMSHIP.

By what means is the investigator to determine that the phenomena which he observes are indeed spiritual; that is, produced by a power other than that furnished by the volitions of some one present? In the ordinary affairs of life, actions can be generally traced to the actors, but with spiritual manifestations of some kinds the case is very different. Some of the most important of these, as indicating a source of action independent of mediums and sitters, usually occur in darkness, when it is impossible to control the conduct of every one present. True, hands may be held all round, or wrists may be tied together, but there are so many ways of escaping from bondage, and so many tricks indulged in by the practitioners of manual dexterity, that though the sitters may be morally certain that all is genuine, yet the stranger who hears the story may ask—How am I to know that some one did not loose hands or play some trick which his fellows could not detect? Though these objections do not in the least invalidate the genuineness of the physical manifestations, yet they are an obstacle to their being received by all as an experimental demonstration.

Natural phenomena of many kinds are familiar to ordinary observers, which are so little understood that few can give a satisfactory definition of them. To individualize knowledge, so to speak, is the work of science. A table moves when several hands are placed lightly thereon. This movement may be due to some force other than muscular pressure, but the sitters may be divided on the question. The man of science is called in, and he demonstrates—by a process of investigation—that muscular force or the action of the sitters could in no wise cause the movements; and so it is rendered certain that they are due to some other agency. This important demonstration is beautifully afforded in Mr. Crookes's published "Researches," part I, which contains sixteen diagrams of the apparatus and methods used by him in his numerous experiments with Mr. Home. A more difficult task than that of proving that an object being moved in a dark room, the act is due to a so-called spiritual agency. This was the work which Mr. Crookes undertook on Thursday evening week. We were invited to witness the experiments for the benefit of the readers of this journal, and the following is the account of what took place:

The medium selected was Mrs. Fay, and the result will prove a source of satisfaction to many who have witnessed her public seances. The genuineness of Mrs. Fay's mediumship has been widely questioned—as, indeed, has been the probity of every other medium—more particularly because she permitted herself to be advertised and exhibited in showman fashion. The phenomena occur at her seances with such pre-arranged regularity, that many cannot escape the suspicion that the experiments are a series of tricks, inscrutable to the public, but capable of imitation by experts.* Others again boast that they can permit themselves to be tied and then perform "all her tricks." At the present moment the showman who worked her seances at Hanover Square, is now imitating her manifestations by a reproduction of the old advertisement and the exhibition of a "phenomenon" in the very unspiritual figure of a young lady in tights! Looked at from all sides, the genuineness of Mrs. Fay's mediumship involved a most important issue, the relations of which may be easily filled in by the reader; and to set all doubts at rest on the matter Mr. Crookes's experiments were successfully directed.

Amongst the company present were Mr. Martheze, Mr. Bergheim, and Mr. Burns. The first process was to thoroughly examine the apartments in which the experiments were to take place.

A chemist's laboratory, with its curious apparatus, is a place of deep interest to the thinking mind, but that of Mr. Crookes is particularly attractive to the investigators of Spiritualism, because of the results of mediumistic experiment which have been therein obtained. There is the library from which the spirit form of "Katie" so often walked through the curtained doorway into the laboratory. Here is where the camera stood when the photographs were taken, once with "Katie" leaning on Mr. Crookes's arm, and another time with Miss Cook in the same position, purposely assumed to point out the distinction between the spirit and her medium. A difference in the features is apparent, and the spirit-form stands a few inches higher than Miss Cook. A long series of photographs of "Katie" were shown, taken in a variety of attitudes, some of them very

*Those accustomed to investigate with well-developed mediums, are favored with an almost equal certainty and regularity of the phenomena. The objections raised against mediums are often unnecessary, and sometimes malicious.

expressive and classical, and all of them beautiful specimens of photographic art by means of the electric light. The conversation on the phenomena which have been so frequently observed in these apartments, indicated that Mr. Crookes, in his published reports, has very much underdrawn the picture, and that much more might be added to amplify the facts and add to the evidences whereby the absolute certainty of these recorded experiments may be established.

The electrical apparatus for testing the mediumship of Mrs. Fay was then carefully explained. On a shelf under the sideboard on which the apparatus was fixed stood the battery of two cells. The "shunt," externally a small mahogany box, was placed in the immediate front of the sideboard to the left. The "resistance-coils" of similar appearance stood to the right. Behind the shunt was the galvanometer, and behind the resistance-coils a lantern, the light from which fell on the galvanometer, and was reflected from thence to a broad graduated scale, which was placed horizontally on its edge to the right of the resistance-coils, and at a right angle with the sideboard, and so constituted the extreme right of the apparatus opposite to the galvanometer on the left. Two wires passed from the apparatus through the side of the doorway to the corner of the library immediately behind the wall. These wires were supplied with handles of the ordinary kind, and when these were grasped with the wetted hands the electrical circuit was established; when the handles were liberated the current was broken. A young gentleman grasped the handles and enabled Mr. Crookes to explain the use of the experiment as a test of mediumship. Before the handles were touched the streak of light reflected from the galvanometer stood at zero on the graduated scale, but as soon as the gentleman took hold of the poles the streak of light rapidly flashed up to about 220 divisions, or a space of several inches, and it stood there steadily till the handles were released, when it promptly returned to zero again.

With this explanation the most casual observer could understand that it was impossible for a medium thus placed in circuit to release the hands even for an instant without the spectators in view of the instrument knowing it. There was also another test—the readings from the resistance-coils. When there was no one in circuit—that is, when the handles were not grasped, the resistance was infinite, as there was no current, but as soon as some one took hold of the handles the apparatus showed how many units of resistance the electrical current had to overcome in passing through the medium's body from pole to pole. The streak of light on the scale and the units of resistance worked in unison with each other, so that the check open to two classes of observers was complete. It was further explained that if the medium gently slid both of the handles into one hand, that the circuit would be shortened, the resistance consequently lessened, which would be at once indicated by the streak of light going farther up the scale, and the units of resistance being accordingly lessened. If, again, the two brass handles were made to come absolutely together, "short circuit" would be established—the streak of light would flash off the scale entirely, and the resistance of the medium's body to the current would be entirely withdrawn, to which the resistance-coils would at once testify. It may be mentioned, however, that the handles held by the medium were fastened back so that they could not be got together or taken hold of by one hand.

Having finished these explanations, the library was minutely examined and prepared for the seance. Had Mr. Crookes used such precautions in the house of the most ardent Spiritualist he would possibly have subjected himself to some little umbrage for so doing. Every corner was looked into, the fastenings of the window-shutters were shown, the door into the hall was locked and sealed with Mr. Bergheim's seal. These precautions were not undertaken with the view of ridiculing the test-conditions usually imposed at seances, but in the most serious and conscientious manner to leave no opening unclosed whereby suspicions as to the nature of the phenomena might enter. The windows would have been sealed also, but after much expostulation from his guests, Mr. Crookes ultimately gave way, but from the remains of wax and paper, we could see that the shutters had been sealed on previous occasions. The windows overlooked a front garden and wide area, separated from the busy thoroughfare by a heavy iron railing, so that an entrance by the windows would be not only a difficult feat, but highly dangerous, as the experimenter might find himself in the hands of the police.

These precautions made a very favorable impression on the minds of those present, and the earnest spirit of scientific accuracy in which they were undertaken we should like to see imitated by all who make similar arrangements. The construction of the "desk" was particularly shown. It is of the kind called monoleid (one-keyed). When shut it somewhat resembles in form a cottage piano, it being twice as broad at the desk level as in the upper portion. On the sloping desk being raised, it shuts with a self-acting lock, and the smaller doors in the upper part and the drawers in the lower part are thereby locked also. Of course one key, as the name of the style of desk implied, opens the whole; and as it is a Bramah lock, with the only key in Mr. Crookes's possession, it is impossible to pick the lock or open it by a duplicate key. The desk was left shut, with a heavy musical box on the ledge.

A violin was placed on the table, and the library ladder was left resting against the further wall of the room.

These preliminaries being completed, Mrs. Fay entered, and the seance commenced. The handles of the apparatus were wrapped in cloths soaked in salt solution. Mrs. Fay took her seat in the chair; the library was left in darkness, except a little light from the fire; the spectators stood in a circle round the apparatus in the laboratory. Before the curtain in the doorway was drawn, Mrs. Fay was asked by Mr. Crookes to grasp the handles; she did so at fifteen minutes past ten. The streak of light in the scale at once ran up from zero to 221 divisions, and Mr. Crookes, assisted by Mr. Bergheim, read the amount of resistance at 5,600 B. A.* units. Mr. Crookes returned for a moment to the library to see if Mrs. Fay was indeed in her proper place, and the report was satisfactory. Mrs. Fay was thus shown to be in circuit; the curtains were adjusted, and the phenomena commenced almost immediately. Sounds were heard, the lid of the musical box was slapped, it was heard being wound up, and it commenced playing, but was stopped by the spirits to show their power over the mechanism. The violin which had been left on the table, was seen to protrude from the side of the curtains. It was taken hold of by Mr. Burns, who stood close to the curtains, and, indeed, within three feet of Mrs. Fay. A bell was heard ringing behind the curtain, and immediately a delicate little hand was seen by the edge of the curtain, holding the bell, which was dropped before the eyes of the spectators. The fingers moved for a short time, as if to attract attention.

The seance had now lasted just five minutes when the reading of the apparatus was recorded. Time, 10:20. The streak of light stood on the scale at 222 divisions, and the resistance was 5,636 B. A. units. The light on the scale appeared to stand steady all the time, but careful observation determined that it had moved over one division, a space smaller than the degree on the thermometer, and close attention on the part of experienced observers revealed the fact that a gentle pulsation was noticeable in the streak of light, due to Mrs. Fay's breathing. Had Mrs. Fay attempted to move her hands so as to alter the connection of her hands with the poles, this movement of the light would have been so decided as to have indicated the fact. No sooner were these observations made than the library ladder was pushed from behind the curtain amongst the feet of the spectators. This was rapidly followed by a volume of the "Proceedings of the American Pharmaceutical Association," a book of 650 pages, which had been taken from a shelf in the library. Time was scarcely permitted to accurately record these phenomena, when a slight jingle was heard near Mrs. Fay, and the streak of light on the scale flashed down to zero, indicating that the circuit was broken.

Mr. Crookes called to Mrs. Fay, but no answer was given in response. He quickly went into the library, and found Mrs. Fay reclining in her chair in a fainting condition, and of course the handles were dropped. In a few minutes she was restored, when the library was at once lighted up fully and the company entered. The first thing observed was that the desk we have described was open. The door was down as when used for writing, and on it was found a heavily-framed photograph, which before the seance hung on the wall between the windows, and a mirror and porcelain bottle from the mantelshelf. Several of the drawers were pulled out, and the smaller doors of the upper cabinet were opened. This was regarded as the most extraordinary result of the seance, for had Mrs. Fay, or any one else, been at liberty, it would have been quite impossible to have opened this desk without the key.

The seance lasted in all about seven or eight minutes. Mrs. Fay's fainting condition was attributed to the fact of her being in a very delicate state from want of rest and previous sittings that day, and she is not very robust at any time. A great deal of power had also been taken from her in a very short time; and the medium being isolated there was no opportunity for the spirit to draw from the circle. These circumstances are supposed to produce the rapid exhaustion which ends in faintness on the part of the medium, and prevents the seance from being extended. Whatever may have occasioned this condition of the medium, it was demonstrated that the phenomena occurred while Mrs. Fay was in her proper place and holding the handles; and, further, it was made certain that the phenomena described were not produced by any human power. The room was searched after the seance, and the seals on the door were unbroken. This test not only establishes the nature of Mrs. Fay's phenomena as usually exhibited, but there must be added the materialization of at least one hand, which was seen to throw the bell into the laboratory during the seance.

Mrs. Fay placed herself absolutely at the disposal of the company, and imposed no condition whatever as to holding of hands, singing, moving about, or personal protection. There was sufficient light from the fire in the library to see every movement by opening the curtain and peeping through, had there been any grounds for suspicion. The whole experiment was in the highest degree satisfactory to medium, scientific observers, and visitors. The electrical test is not at all painful or inconvenient to the medium nor do any ill effects

*British Association Units, a scale of computation well known to scientific men.

follow from the exhaustion of power. Mr. Crookes is so considerate and gentle to every one, that he be medium, skeptic, Spiritualist, or spirit, the guest for the time being is sure to be at his ease. This we think it needful to state, to disabuse the minds of those who regard the scientific man as the pronounced enemy of Spiritualistic experiments, a terror to mediums, and a source of annoyance to the experienced Spiritualist. We must say that we witnessed nothing of the kind, but exactly the opposite. The time and attention which Mr. Crookes has bestowed on these phenomena render him one of the most munificent promoters of the truth respecting them. Time and material have been lavishly spent in a manner highly deserving of generous recognition.

We conclude this report with a synopsis of the manifestations witnessed, which no mortal could possibly take the slightest part therein.

The musical box was opened, wound up, stopped, and set going.

A bell was carried about ringing, and ultimately pushed through by the side of the curtain, from the library in which the medium sat into the laboratory occupied by the spectators.

The materialized hand which carried the bell was seen; it remained for an instant, moving the fingers to attract attention.

A violin was carried from the table in a distant part of the library into the laboratory.

The library ladder was carried in a similar manner.

A volume was also carried. These articles were not tossed or thrown, but placed with precision and slowly.

The monoleid desk was opened without any key.

A framed photograph from the wall, and a mirror and bottle from the mantelshelf, were placed on the desk.

Several drawers were pulled out, and small cabinet-doors opened.

These phenomena took place in a room that had been rigidly searched, the door locked and sealed, and the medium, Mrs. Fay, in electrical circuit, so that she could not move her hands, nor go away from the place which she occupied.—*Medium and Daybreak*, March 12.

REPLY TO FRIEND TINNEY.

You assent at last to my idea, that "life is all," and is the moving cause of all, as I have long contended, while you have continually asserted "solids, fluids, gas and spirit" are, "by disintegration and convertibility," and nothing outside of them!

You ask for a "specimen" that mind is distinct from matter. If you were to look at me or this letter till doomsday, each being matter, you could never see my mind nor your own; and yet to deny there is no distinction, then ultimately mind and body result, "by disintegration," into "dust," that being the finale to all humanity.

You admit of the invisible and of "life" as a cause, which is so much gain to my views since our correspondence commenced a year or more ago.

The reason why I contend mind is superior to matter is in the positive fact of its ability to use matter in conveying it per this letter; by a telegraphic wire even under water in the ocean, and by other instrumentalities, and yet I do not suppose mind could act at all without using matter; hence I suppose it to possess it, as also form, and always will, science having demonstrated that any substance in existence can never be destroyed.

As you aim to show that I belong to "the powers of darkness," I can only mourn my inability to find light, while your scintillations are confined to such a deep, deep groove.

Come out of that deep rut, friend Tinney, and take passage aboard the good old Lifeboat, and find light and extended knowledge to see the "darkness" you claim I am enveloped in.

Will you take the agency for the sale of my works, "Vivid Truths" and "The Thrilling Echo," in which you may find thoughts or mind by the bushel or pound; for, if "mind and matter are one and the same," really and truly, then mind can be measured, weighed, etc. Can you thus measure or weigh? Please say yes—or no.

That you should allude to any idea that I held to an "unchangeable being" is astounding, as I have constantly asserted there is constant change, and "no proof in nature" to the contrary. Friend Tinney, were you "dreaming" when you put that idea into writing? I am not so easily switched off the track into your deep groove as "to misstate your position to sustain my own," or *vice versa*. Get aboard the Lifeboat in reality, and you will come around all right; no need to bother who is at the helm, for I presume it to be the same power that holds all worlds and things in abeyance.

Yours, for solid truth and enjoyment in it,
A. B. CHURCH.
Columbus, Ind., March 21, 1875.

The Spiritualist at Work.

CHICAGO, APRIL 24, 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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Where Subscriptions may be paid and Advertisements received.

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.

SPIRITUALISTS OF NORTHERN ILLINOIS.

We send you greeting, and call you together in council at our Fourth Annual Convention, to be held in Chicago, at Grow's Opera House, 517 West Madison street, commencing on Friday, at 10 o'clock a. m., June 11th, proximo, and continue over Sunday, the 13th, 1875.

Spiritualists of Illinois, Wisconsin, Indiana and Michigan, remember this convention, and come up in council with each other. Let us sweep away the ruthless destroyers of truth, freedom, Spiritual mediums, and all that is error.

Remember that there is work to do. Come and help us do it. Come with souls freighted with love, truth, charity. Come with baskets well filled with eatables; bring with you blankets, robes, etc., for a camp-down in our Hall.

Remember, it is our annual election of officers; let there be such an out-pouring of our forces as has never before occurred in Chicago.

O. J. HOWARD, M.D., Pres.

E. V. WILSON, Sec.

Lombard, Ill., April 17, 1875.

Spiritual papers please copy.

Readers, our year will close in July, three months hence, and then a new volume. What say you, shall it be a weekly or semi-monthly? Will you promptly renew, and thus help us along in our gospel of truth? We have been faithful to our cause, to you, to the Spirit world. We have done our duty, wholly and fearlessly. Come up to our help. We have been blessed in Spiritual things, for which we are thankful. We have shared blessings with you, our reader, and we know that there are thousands in our country who are willing, and would, if we could only see them, subscribe for our paper; but we can't see you all, face to face, though in spirit we are with you. Come, then, to our help; let us work together; let us carry out the angel plan of goodly progress; let us be Spiritualists in deed, and have order and system with us in all that we do, and all will be well.

Let us hear from you, subscribers. Renew, yourselves, and each of you send us up one or more subscribers, and our paper is a fact for another year. Remember, 13 numbers for 50 cents, 26 numbers for \$1; postage for one year 10 cents.

THE WORK OF SPIRITUALISM.

The legitimate work of Spiritualism is this, *First*, To familiarize the human family with death. We must learn to respect and revere this accoucheur, and not to dread him, for he is our friend and eternity's first ministering angel. *Second*, We are progressive here, and must learn the lesson of progression hereafter. We must recognize the fact that offenses bring their penalties, and that they must be paid. We must learn that there is no such thing as forgiveness. *Third*, We must learn to respect each other's rights, granting no license to do wrong, yet maintaining individual freedom. *Fourth*, We must have a religion, and one rested on the testimony in our hands. This testimony must be collected and sifted; the dross, the chaff, the bran, must be winnowed from the fine—the superfine. In our societies hitherto, we have opposed all efforts toward centralization—the right to expel, to cut off members and believers because of the evil in them. We feel different, however, in regard to this matter at this writing, and are now willing to compare notes with our friends and foes in Spiritualism on this subject. The results of our late anniversary have had much to do with

this change in our views, and we fully believe that the Angel world is with us in this matter. We must have a family system of worship; we do not say what it will or shall be—but this fact is self-evident to us, viz., If we look to the Spirit world for counsel, help, and guidance, there is an authority in the Spirit world superior to the agent, angel, or spirit from the spheres, and it stands to reason that if we can come in rapport with the Law itself, we will be nearer the result of life than when dealing with the agent. Let us seek the Truth.

THE TWENTY-SEVENTH ANNIVERSARY OF SPIRITUALISM.

We are twenty-seven years old this day, March 31, 1875. It is our New Year's day, and, as Dr. Newbrough affirms, it ought to be the beginning of our Spiritual dispensation, the 27th.

In all of the principal cities of the United States, and in many places in Europe, the day will be one of rejoicing, and there ought to be a solemn resolution made by every Spiritualist in the land to make it a duty to attend a public Spiritual meeting at least once on each Sunday, whenever there is a Spiritual meeting in the place. And yet the reverse of this is a stern fact in every city in the Union.

In this city there are hundreds of Spiritualists who never step inside of a lecture-room or attend a Spiritual meeting, giving no encouragement whatever to the support of the cause. In Chicago the man that pretends to take the lead (?) in "pure Spiritualism" never or seldom enters our Spiritual meetings, or does a thing for the cause, or supports anything that does not pay tribute to him. Other influential parties in every great city are Spiritualists, fully believing in its phenomena, and knowing its truths, and yet contribute to the support of our enemies.

Is this fair? We answer, No. These stay-at-home Spiritualists may ask in return, Why I or we should support Spiritual meetings and mediums? We answer, Because, 1st, you are confirmed Spiritualists; 2d, as such you should be consistent, and give what you profess; 3d, the moral effect of your presence at our meetings would tend to hold in abeyance any and all unruly elements that might be present; 4th, whatever you do, or whatever countenance you give to our opponents, positively strengthens them and militates against us; hence, you are inconsistent in your conduct as a believer in Spiritualism. You may reply, There comes to these meetings a low, vulgar class of people, that I do not care to associate with. We answer, That is no objection at all, and cannot be accepted as an excuse, and you are no more identified with this low class of vulgar people in a Spiritual hall, than you would be in a railroad car, a hotel, or an orthodox church; and right here we quote, "Vox populi, vox Dei," (the voice of the people is the voice of God,) hence, because there are vulgar voices among the people—the voice of God—you refuse to be found among the people, or with God. Now, this is the true plan: Attend Spiritual meetings whenever you are near and can, thus by your presence frown into order, or help sustain order, and support meetings. And to all mediums, we say to you, Devote one day, Sunday, to a public approval of our cause; and as our Sabbath is the popular day of worship, take this day, and show the world that you have some respect for our cause, for public enterprise; for the more respectable the cause, the more respectable the circumstances of the cause. Make our Sunday meetings popular, and that will make popular the reliable mediums of Spiritualism.

A PLEASANT TIME AND A GOODLY COMPANY.

Last night we enjoyed ourselves hugely. Who? Well, ninety-one of us. What was the occasion? It was the fifty-ninth anniversary of J. V. Mansfield's natal day. You see it was in this wise. We learned the fact that Bro. Mansfield's birthday would occur on the eighth of April, so we made up a surprise party, and came down upon him in force; and a surprise it was indeed. And this is the way it was managed. The wife and daughter of Bro. Mansfield was in the secret; we assembled in one place, and then went to his rooms, No. 361 Sixth avenue, and the first intimation he had of our intent was the throwing open the doors of his parlors, and there was he in the midst. Then followed greetings, hand-shaking, and soul expression of old time friendship. There

he stood, looking from one to the other in amazement; and we enjoyed the sport immensely. Then we had music, social conversation, chit-chat, etc. Soon we were in clusters, or little groups, chatting pleasantly of the sweet springtime, or the ripe fruition of life; then the younger members of the party formed sets for the dance, and for an hour tripped the light fantastic toe to the merry strains of music—and not all were young that danced; by no means, some gray-bearded men and dames with silvery locks took part in this exhilarating sport.

At eleven o'clock, E. V. Wilson gave the greeting speech in a happy spirit and pleasant strain of thought, followed by words of cheer from Mrs. Coleman. Beautiful indeed were the measures of thought falling from her lips. Mrs. Coolley then read an appropriate poem on the occasion of his fifty-ninth natal day. This was followed with the song, "Shall we Meet beyond the River," in which nearly all joined. Then came a presentation of a substantial token of respect, in the form of fifty-two dollars, after which came the lunch, consisting of too many good things for us to name in detail; there was, however, coffee, fruit, many kinds of cake, cold meats in quantity, and rich ice cream in abundance. Every one seemed happy, all enjoyed themselves, and the occasion was one that will be remembered by all, as a very pleasant affair; and Bro. Mansfield has found out the fact that he has friends in New York, not a few.

At twelve o'clock night, we parted, each to his or her home, happy, glad; and Bro. Mansfield will remember the occasion of his fifty-ninth birthday while he lives; and we will remember the happy hours we were together. All is well that ends well.

THE BROWN STONE FRONT.

"What are you looking at, sir?" said an officer of the police force to us, as we stood, wrapped in thought, on the sidewalk before a four-story and basement brown stone front, on the corner of — avenue and — street.

"Wondering at what we see, sir; that brown stone front, its costly windows and curtains, massive door-plate, its costly appearance, its loneliness—for we have passed it and repassed it, and yet there is no sign of life; the windows are curtained closely—other houses have uncurtained windows, and little children are peeping through them, their merry laugh is heard at the door, and visitors come and go. Sometimes I see, or seem to see, lights, tiny ones, ascending upward; some of them are very pale, just visible to the inner soul, some are brighter by far. Some assume forms like little waifs of child life; some are mangled, torn into shreds, and ere they disappear into the deep blue floor of God's kingdom, come together again and are gems in the realms above.

"Sometimes I hear, or seem to hear, a wail of sorrow, smothered, it is true, and yet it is heart deep, soul sad, and poignant; there is grief and sorrow in it. Again, the stifled wail of a child echoes in my ears, and I hear muffled steps, as of feet in carpets soft and thick. O there is a fearful cloud of witnesses gathering before the Court of the Eternal, and amid the throng summoned to trial, not one poor man or woman do I see, no sons and daughters of toil there. All the criminals, all the witnesses, all in the Eternal Court of Soul Justice are there on trial for the praxis of their lives; and they are the rich, the great, and the fashionable in life, and there is blood on their hands—the blood of innocents, like that that stained the hands of Herod. Fathers, mothers, wives, husbands, brothers, sisters, maidens and their lovers, are there.

"The lover pleads in extenuation of his part the uncontrollable desire of his passion, pleads his want of knowledge of his nature, points to his father and says, He never told me of the danger I was in, the gulf before me; and in childhood, mother never, never, unfolded before my boy soul the great truths of the man's nature. I grew into manhood completely ignorant of the relations of the sexes; I had been educated to look at woman as something made to gratify the passions of man, deemed her only useful in that she could gratify my passions in return for my money. Oh, father and mother, how you have sinned against your son.

"The maiden, so pale, sad, and weary, is summoned to answer the charge preferred against her. The question, How came this

blood, the blood of innocence, on your hands, your soul? Speak, child, and tell the Court all you know of this, thy offense. See her hand outstretched, her eyes are flowing with tears, her hair all loose and uncared for. She is soul sick; hear her answer:

"I loved, was won, and lost; lost all, life, love, truth, honor, home, and to hide my shame I entered the palace there. It was night, and I slept a brief hour; then came pain—oh, such woe. There was a wail, stifled instantly, and I awoke in thy presence. He came, was noble in form, wooed me, pledged his manhood, promised to walk life's journey with me; I was innocent and pure and ignorant of life's stern lesson. I had been taught to dance, sing, play the piano and light guitar, worsted to work, as well as the feathery filmed castle of the air; all the romance of the day was mine, no reality in life had I. He came; he had an honorable name; they said his family was an old one and well known; there was money in bank to his credit, and mother said, 'My child, you must win him; he is a catch that it will not do to pass by; remember thy mother's commands.' I bowed obedience, and went to the altar, a sacrifice to fashion. And now I stand here before thee, condemned by the world of which I was ignorant, by religion of which I knew nothing, save its forms, by the law in which I had no part in the making thereof; shunned by the righteous and the virtuous; a hiss in the mouths of the pure, jeered at by the servants who once loved to obey my slightest command. All this have I suffered for my ignorance. Mother knew of these things and told me nothing of them; father understood the law and never explained its hidden treasures to me; ministers prayed for the good and against the evil—and kissed me good night. Left thus to my fate, I fell a sacrifice to love. Am I a sinner in the strict meaning of your laws, for I knew not what I was doing?

"We plead for mercy; I plead for him I loved. Will the Court hear me? There comes my mother, ask her; my father, come, speak for your child; was I not good? Did I not obey you, mother? See, there he is; that form divine! So too, he comes this way; he will testify for me. No! no!! Scorned, and by him! 'Tis well. Once I have died; would that it had been forever. It is past; no hope, none, for me; all gone. And now I ask for justice. Let both be punished or both go free. If it be a shameful thing in me to love and lose, what is it in man, I ask? Let justice be done.

"See, the Court is moved, the judges weep; thank God, the maiden has won; justice will and shall be done. We hear the judge speak, Come here, little one; drink of this, it is the pure water of life. You have paid the penalty of the wrong you did; you did not mean it—though it was wrong; others are more to blame than thee. And now, this garment of white put on; enter the field of progress, and be true. These others, that came as stumbling blocks across thy path, we will attend to in our own good time."

"I say, old man, that's a strange sight you are seeing. Do you know whose house that is?" said the officer.

"No; can you tell?"

"Yes; walk with me, and I will tell. It is the home of Madam —, the abortionist. It cost, all told, \$200,000; the curtains cost \$1000 each, and there are many of them. No one is seen to enter the doors of that house during the day; closed carriages come in the night and return before the day comes on. All is still and silent as the house of death—outside. The poor go not there; only the rich—rich in gold and sin. Sin—murder—is done there every day; if it be murder to rob the womb of its child. What do you say; is it murder?"

"Yes; go on."

"Well, that is about all; we officers know these things, but have no power to interfere. Ah, New York is a bad place for girls, especially for those who have innocent souls and pretty faces. I can tell you a story of one—a sweet, pure girl—whose New England home was ruined by the destroyer, who, under the plea of love, ruined her, body and soul; if you like, I will introduce you to one of her mates, who will give you facts that will make you weep. We part here; I like you, and have heard you speak; I know you, but you do not know me."

Readers, the house referred to is the home of a celebrated abortionist, and every dollar in

its costly structure is the price of blood—the blood of innocents. It is not a house of assignation and revelry; it is rather the house of death, the clear result of unbridled passion, lust, both in and out of the marriage contract. Only the wealthy are accommodated here. Here are children born who never speak. It is the altar on which lust, infanticide, fashion, and the false customs of the age offer up their victims.

The only recipe we know of for these things is progression. Teach the people that there is no such thing as forgiveness and they will have done with these crimes; but so long as men and women fully believe that the dead know not anything, and that the resurrection is all too short for telling the truth, and are taught that a drop of Jesus's blood is an atonement for a world, these errors will continue. Let us progress, and, oh Lord, do not let us believe too much. Let us live—truly live—and then the good time will come. We have the notes of one who fell from virtue and paid the penalty, and will give them to our readers, by and by.

EDITORIAL NOTES.

In this number we publish the report of the twenty-seventh anniversary of Spiritualism, held in Republican Hall, 57 West 33d street, New York. It was a grand affair, and one that will long be remembered by all who attended it. Everything was good—good speaking, good singing, and good report of our doings in the dailies. We publish the *Herald's* report thereof.

Our Convention in Chicago in March, 1874, was equal to this in every particular, save in numbers, the Chicago Convention taking the lead by one hundred or more; and yet we were reported "as Bummers and Bawds" by the pure Spiritualists (?) in Chicago.

We will publish in No. 21 the able defense of Mr. Thorn, late member of the Legislature of North Carolina, expelled because he did not believe in the Hebraic God. Thus, little by little the Church, or Christians of America are showing their hand; and when they begin to deal their blows, then look out, for "Texas" will be to pay.

Our paper is rich in mental worth this week, in fact, it has always been; and each number is better than its predecessor, and will continue to improve.

We paid a visit to Bro. Bennett, editor of the *Truth-Seeker*, 335 Broadway, on the second of April, and if the truth is ever to be found, he will find it, for he is near unto heaven, leaving the herd beneath his feet. Bro. Bennett looks well, and appears to be in a prosperous way. We trust he may succeed.

Our labors in New York, Brooklyn, and Newark have been eminently successful, and resulted in a re-engagement for May proximo.

The winter has been a fearful one, and there is ice and snow a foot deep in many of the streets of New York at this writing, April 2.

Mr. Beecher is on the witness-stand, and this is his second day. All the people feel that the climax in this great scandal suit is now reached, and the truth will culminate in his acquittal or conviction. Most people have made up their minds, however, in regard to his innocence or guilt, and yet all feel that his testimony will turn the scale of justice up or down.

We publish Dr. Newbrough's paper on our New Year's day. It is a good thing, and will pay to read.

The Kingdom of Heaven is again on earth, in a neat suit of printer's ink, and looking well after its winter's sleep. We hope the friends of Bro. Cook will furnish the stamps requisite to keep the *Kingdom* on earth, and in keeping the *Kingdom of Heaven* afloat, we pray you to remember its better angel, THE SPIRITUALIST AT WORK, for what would the kingdom of heaven be without the spirits at work? 50 cents will pay for thirteen numbers of our paper.

Isaac B. Rich, business manager and one of the principal owners of the *Banner of Light*, was in New York city during anniversary day, March 31, and did not attend the celebration. It may be that he does not want the Spiritualists of New York to read the *Banner*, and it may be that he has forgotten the material aid afforded the *Banner* when in want. We are informed from reliable sources that Bro. Rich was at A. J. Davis's establishment, and could have put in his appearance at the Hall, 33d st., as well as his, and did not. Why? A. J. Davis

was also at home, as well as the Spences, and yet they were not present on this the 27th anniversary of that principle that has made them famous. Mr. Davis complains that his sales have fallen off largely of late, and especially since the Katie King exposure in Philadelphia. We suggest to Bro. Davis that if he and Mary will come out of their shell and take an active part in Spiritualism it will be greatly to their advantage as well as to the advantage of Spiritualism.

There are too many Spiritualists who are living off of Spiritualism, who are famous only through Spiritualism, doing nothing in return for Spiritualism, not only in New York, but elsewhere. Mrs. Spence and the Doctor, A. J. Davis and Mary, S. S. Jones, Mrs. Robinson, I. B. Rich, and scores of others, were unknown to the world until Spiritualism brought them into notoriety, and how are they repaying the angel world?

Our subscribers and correspondents will be patient with us, for we are working with all our might and strength to keep even with them, and we hope to be able to answer every demand made upon us. We are not able to hire clerks or an associate editor as yet, but trust to do so before the year is out.

One thing you can rely upon, and that is honesty in our dealing with you. Our subscribers will please understand that if they do not get their paper within a reasonable time, say eight or ten days after mailing money to us, then we did not receive it. All post office orders or registered letters will be at our risk. Post office orders must be bought on the office in Chicago, payable to the order of E. V. Wilson.

Dr. H. S. Brown, of Milwaukee: We have not read the article, "Worship of Knowledge." Subscription for U. B. S. received. Your article, "Moral Religion of Spiritualism," on hand.

H. A. M., Bryan, Texas: Two dollars received; paper sent Col. H. M. We thank you and the Colonel for help.

Dr. O. J. H. and Geo. G., McHenry: Your letters are received; contents noted. Convention of the Northern Illinois Association of Spiritualists will meet in June. Truly the battle is won and the victory is ours, and our Convention a great truth. Well may you like THE SPIRITUALIST AT WORK; it is worthy.

Clark E., Osseo, Minn.: Letter received; three renewals, one new subscriber. Your account is as you stated; your subscription expires with No. 55, new subscription, No. 30. We will publish the paper weekly so soon as we are able. If all of our subscribers would do as well as you, our paper would be weekly in June.

Dansville, Mich., D. T. W.: We thank you for your effort; subscription for two received; papers sent as directed. We wish every subscriber would do as well, and you are authorized to act as our agent.

David H., Alliance, O.: Letter received. Thanks; help us all you can. Ask your news agent if he will sell THE SPIRITUALIST AT WORK for us; if so, write us.

We commence in this number a review of Dr. Talmage's very eloquent, graphic, and concentrated hell-fire sermon, and shall give it a careful examination.

Spiritualists of the West, have you not had enough of the bitter billingsgate for the last year in the western Spiritual organ? If so, try our paper for one year; 26 numbers for one dollar.

We wish to call attention to Dr. Sarah Hendricks' Kindergarten Institute, No. 25 West 26th st. A school for boys and girls, where the body is educated as well as the mind. It is centrally situated, in a healthy part of the city of New York, and the Doctor is pre-eminently calculated for the duties of a teacher as well as a physician.

We have witnessed the operations of her system of educating children, and are safe in saying that she excels. See her terms in our advertising columns.

For the Spiritualist at Work.

ANNIVERSARY AT FORT DODGE.

In concert with the rest of the world, the Fort Dodge Progressive Lyceum and its friends celebrated the twenty-seventh anniversary of the "new dispensation." I say in concert with the rest of the world, for the glad tidings of the new gospel have spread from continent to continent, and the islands of the sea join the swelling chorus. And what has Spiritualism done that its birthday should be

celebrated with songs of rejoicing? It has rolled the stone from the sepulchre and revealed to us not alone a risen Jesus but a risen humanity.

The morning dawned cold and bleak and cheerless. Toward noon a storm began, and at evening it was raging; but notwithstanding this, a goodly number assembled, but not nearly all the children or friends who intended to be present. At first a postponement was spoken of, but so many had come out that it was decided to have a part of the exercises, and then spend a social evening, which we did to the enjoyment of all. Mrs. A. H. Colby and Mrs. Olive Smith had been with us some days—Mrs. Colby drawing crowded houses to listen to her soul-inspiring lectures, and she had been engaged for the evening of the 31st, but, owing to the fearful storm, her lecture was omitted. On Sunday evening the programme was repeated to a crowded house. The Lyceum members gave some beautiful recitations and fine singing. Mrs. Olive Smith entertained us with some of her inspirational songs, and Mrs. Colby more than satisfied a very exacting audience. She will remain with us another week.

Test Department.

Every statement in this department can be depended on as strictly true and without exaggeration. We must not only have the name of the medium through whom the test may be given, but we must have reliable proof of the truth of such statements.

So many tests, wonderful and startling, have been given through our mediumship since we were in New York that, if they were published in a "book, the world would not hold them;" therefore we will only give a few of them:

No. 1. To two men—We see before you a man; he is tall, full six feet, straight and finely built. We deem him an officer of the army, and this man was killed—shot—several years ago. While speaking of him we said: We feel a heavy hand laid on our head and the circling of a knife around the head, a little below the crown, and then a sudden jerk of the hair, and then there appears before us a rocky, ragged waste of rocks—a desolate-looking place—and we feel all the sorrow of death upon us.

Second—To you, sir (one of these two men), we find your life an eventful one, from seventeen years of age to the present time. We then entered into detail, recapitulating every feature and date.

Third—We said to the other man, there is with you a woman in spiritual life. She seems to us twenty-five or thirty years old; she is spare, lithe and sprightly; her form is slender but well built; her forehead is large and intellectual; her eyes full and hazel blue, nose Grecian, lips resting lightly upon each other, exhibiting force and character; the face oval, and yet it narrows as you come to the point of the chin. She was of a nervous, sanguine temper—earnest, frank and quick to feel. This woman was associated with you when you were twenty to twenty-seven years old, and exhibited the character of a lover and wife; and if we saw her in life-normal, taking the interest in you she now manifests as a spirit, we should call her your wife. We see her hand you a child, and yet, sir, this woman does not seem to have been your wife when she died. Much more was said in detail. Then these men answered:

No. 1 said: "I have had a very eventful life, and have been with the Indians for many years, and was the interpreter for the Modoc and other tribes of Indians in Oregon and the West. The man you have described was and is General Canby, killed by the Modoc Indians."

The man No. 2 said: "I think you have things slightly mixed."

We promptly answered: "No, sir; not at all. It is true as we have described it or it is not true."

"Well, is the woman living?"

"No, sir, she is not living in the form. She is a spirit."

"But I have a wife, and my wife is living." "That has nothing to do with the statement; this woman was either your wife or under engagement to be your wife."

"Well, to be frank with you, it is true. I identify this woman fully. I did intend to be dishonest with you, and deny what you said to me. I knew this woman at the time referred

to, and we were engaged to be married; quarreled, and were not. She subsequently married, and is dead, and when she died she sent her child to me to raise and educate it, which I am doing. I am Colonel Meacham, of General Canby's command, and was present at the killing of General Canby, and was left for dead on the field, and lost my scalp. You are a very fine mind reader, indeed."

We answered: "That is not so, and there is no truth in the statement. You were not thinking of this thing when we commenced our reading, and you know it as well as we do."

"That is true, sir; and yet, when you touched upon these things my mind at once reverted to them."

"That may be, but in that case your mind acted upon the reflection of ours, following us in every detail, and not our mind reflecting the memory of yours."

"That is quite another view of the matter."

"But the fact is true, nevertheless."

Test No. 2. To a man—"If you please, sir, observe what we say. This lady is your wife."

"Yes, sir."

"And you have lived with her many years?"

"Yes, sir."

"Well, sir, there is here with you a spirit woman, who was your wife many years ago."

Fully describing her, in this case, we entered into minutia, and the thing is true.

"Yes," said the gentleman, "it is true, but it is many years since we buried her. Has she anything to say?"

"Only the mention of the sweet memories of the past."

Test No. 3. To a lady—"There is with you a man." We fully described him, giving age, color of eyes, hair, complexion, weight, etc. We then stated this man had a scar fully an inch in length over the left corner of the left eye, and there was something on the nose, the right side of the nose, near the center. "He says he was your husband."

The lady replied: "You are correct; he was my husband, and you have described him as correctly as I could."

"What about the scar over the left eye?" asked a voice.

Lady—"Will you describe it again, sir?"

Yes, it was thus—laying a pencil on our forehead—here in nearly a perpendicular line, slightly inclining to the right, and is about an inch long.

Lady—"That is so."

A Voice—"What was it on the nose?"

"It was a wart."

Voice—"What says the lady?"

Lady—"He is right."

Test No. 4. To a lady—"Madam, what we are going to say to you is very marked, and, if true, is simply wonderful. There is a spirit here who greets you as his wife, and informs me that you were under a deep, dark cloud of sorrow when sixteen years old, the deepest, darkest and most bitter of your life, and on that occasion you exclaimed in the agony of your soul: 'Oh, God, my God, why not complete the work, and take me with the others, for there is nothing left for me to hope for?'"

The lady answered: "It is true that in the year that I was sixteen I lost my husband, my father and my child. Thus left in agony, I cried unto God in the very words used by Mr. W. It was long ago; they died with the plague."

A Voice—"Who uttered the words, 'Oh, God, my God, why not complete the work?' the woman or the spirit? Can you tell us, Mr. W.?"

"Yes; it was the spirit husband."

"Did you ever see this woman before to-night?"

"No, sir; not to our knowledge."

"It is wonderful, indeed."

"Not only wonderful, but sublime, for there is a sermon in this statement full of potent thought. This spirit-husband not only tells us of his death, but actually remembers what took place on the occasion and after his death, for he has repeated to us what he heard his wife say after he left the body and yet while the body lay in the room in death," we replied.

Test No. 5. To a man—"There is here with you a woman" (fully describing her) "who says you are her brother, or rather she calls you brother."

He answered: "I never had a sister die; I recognize the woman; she was very intimate in our family, and frequently called me her brother."

For the Spiritualist at Work.
AN ACROSTIC.

Thinking one evening of our work on earth,
Having asked for guidance and aid,
Edwin, my brother, came before me and said:

"Spirits will guide you, sister mine." Then,
Pointing upward with looks of love, "Listen."
I could both see and hear his voice
Repeating words of love and cheer—
"I will guard and guide thy footsteps."
Toiling with you in all works of love.
United in heart and mind, our aim the
Advancing our cause on life's stormy sea;
Loving and forgiving all who injure thee—
It matters not, friend or foe, who'er they be;
Shielding the weak, caring for all the wants of life,
Taking step after step up the Golden Stairs.

Aiding thee and others on the way,
Teaching soul truths of the sweet Summer Land.

Work on—help others on their way—falter not;
Onward and upward ever thy motto be;
Rough and stormy though the pathway,
Keep at work—work on—and we will thy helpers be."

My brother Edwin came to me last night and spoke the above acrostic. I caught each word distinctly as it fell from his angel lips as he stood before me. Then, bending his angel soul to mine, he kissed me good night, and ascending the golden stairs, faded from my view.

Long and lovingly I gazed up the shining way for one glimpse more of the royal soul that night, but he came not. Then gentle sleep came to my relief, and I dreamed of elysian bowers beyond the pearly gates where our dear ones are waiting for our coming.

Your dear Spiritualist at work, ISA.
Evergreen Cottage, March 12, 1875.

REMARKS.—Blessed soul son, we thank thee for this great love from thee. Come again, drawing us nearer to God and thee, for thou art glorified in spirit and God is glorified in thee.—ED.

TWENTY-SEVENTH ANNIVERSARY
OF PROGRESSIVE SPIRITUALISM.

A decidedly interesting and highly respectable assembly gathered at Republican Hall, No. 55, West Thirty-third street, New York, to celebrate the twenty-seventh anniversary of the advent of modern Spiritualism. It was mainly composed of ladies and gentlemen well advanced in years and whose faces might have afforded a profitable and pleasing study to physiognomists. Many of the gentlemen were white-haired. On the platform stood four beautiful baskets of flowers.

After the hymn, "Nearer my God to Thee," the chairman, Dr. R. T. Hallock, delivered the introductory address, dwelling upon the "electrical shock" which the discovery of Spiritualism produced upon the world. The civilized world was being rapidly weaned from all faith when Spiritualism burst upon it. There were many men and women who looked at this struggle between Christianity and science with regret, and saw that the only salvation was in Spiritualism. The nationalities based upon spiritual manifestations, as was shown by history, were great as long as they remained faithful to the powers from which their strength was derived, and as soon as they began to be doubtful about their gods their decay commenced. In the year 1 a medium arose who understood the power of spiritual laws over the world, but because the world had repudiated the first medium, Moses, he also suffered repudiation. What had modern Spiritualism done? It had done one great thing, and that was to take the miracles out of the realm of the mere caprice of the ruling power, and reduced all these spiritual manifestations to law. Prior to 1848 the ordinary idea of heaven had been laughed at by sensible men and women, who said: "I don't care a snap for your heaven; I don't want to sing psalms to eternity. I'd rather suffer damnation with sensible men." And what makes our idea of a hereafter? Why, human love, affection, memory, intelligence, room for improvement and all powers unimpaired—just the very state which the intelligent man would desire.

Mr. J. G. Withers played a solo on the flute with admirable finish and expression, which was heartily encored. Mr. Lyman C. Howe, who kept his eyes closed, said: You approve of the charms of a song, and we have come here to celebrate a song of infinitude reaching from man to God. This day marks an epoch which goes far back of the period when the morning stars sang together. To-day there are many learned historians who are ready even to deny the existence of Jesus of Nazareth. This skepticism has been growing gradually. The advent of modern Spiritualism, heralded by the immortal words of Andrew Jackson Davis, declared that not only was the communication between the two worlds established, but that it was also susceptible of proof. Thus Spiritualism challenged the investigation of the world. This epoch marks the beginning of the scientific phase of immortality. It was to carry blessings to the world, not by the menace of the devil and damnation, but by the establishment of facts. When it thus came to answer the clamor of infidel ages how was it received? By the scientific world with contumely and

contempt; by science it was met squarely and accepted; but by scientific pretenders it was frowned down, traduced, trodden upon. But it was urged that this revelation was not presented in an acceptable form, that it was taken hold of by the lowly, the ignorant. Who is to blame? If the high and the scientific would rather have let it perish, should the lowly not save it to the world? It did come to the lowly; so did Jesus. It was Heaven's Hercules which was launching the thunderbolts of Job, until the scientific pretenders no longer dared to meet this infinite ocean, generated in the lapse of twenty-seven years ago. (Applause.) I admit that it is not a perfect religion; but look how many centuries passed before astronomy, phrenology, and every other system of science reached its present state of high advancement. Now, if it took these sciences so many centuries, what could they expect of this twenty-seven year old child? Spiritualism combined the characteristics of a science and religion which was destined to disintegrate the fossils of the past. On the part of the materialists it was urged that religion was not natural to man, but engrafted upon him. However, this is but pure assumption, without any foundation whatever. One might as well say that the brain was not made to pray, to feel, and to think. The speaker then gave an elaborate analysis of the qualities of the "top brain," the "back brain," and other brains, which was listened to with profound attention. Spiritualism has liberated the serfs of Russia and the slaves of America. It has not only freed four million of slaves, but four times four million who had been in far worse than physical bondage. If ritualism repudiated the bondage of a false theology, a false revelation of the golden stream that runs through the border isles of the past—(applause)—it taught that the same love held together the star-spangled glories of the universe. (Applause.)

Mrs. Pauline A. Wieland sang a pretty song, with flute and piano accompaniment, which was cordially applauded. Other addresses by Dr. J. Newbrough and E. V. Wilson followed, after which the exercises closed. In the evening there was a social reunion and dancing until midnight.

For the Spiritualist at Work.
REVIEW.

BY MRS. L. E. DRAKE.

We find in THE SPIRITUALIST AT WORK of Dec. 5, an article headed "Social Life, Reform, and the Family Circle," which we infer is from the pen of the editor. We have a little spare time, and use it in reviewing some portions of said article.

First, The writer says, "For years there has been restlessness manifested in many, too many, family circles; too many married people are dissatisfied with their married life."

True; then there is something wrong, the cause of which the writer has not given, though he says he has "read with a great deal of interest, the thoughts of all the writers on this subject, listened to many, if not all, of the speakers with marked interest."

Well, brother, so have we, and we have done more; being a woman, have had better opportunities for knowing the causes which have produced the "restlessness" of which you speak. We have sat side by side with hundreds of mothers in their secret chambers, heard them tell, with tear-dimmed eyes, the tales of their innocent and ignorant girlhood. How little they knew of *real life*, never having been instructed by parents or guardians, of the needs, the uses, or the abuses of their physical bodies, or what the present marriage law would demand of them when a wife; but left to dream of love-lit bowers and picture the ideal homes, where the lover, though a husband, would be the tender, affectionate, and constant lover still. How their education had been to know more of French and German, drawing and music, than things pertaining to the everyday life of wives and mothers. Had been inspired and advised by parents and friends, to look for position and wealth in a husband, rather than a true mate. In fact, they did not know what the words *true mates* could mean; though many have told us they have often, before marriage, felt a strong repulsion toward the man they were soon to marry, but were taught to believe that feeling would soon wear away after marriage, and the thoughts of being the wife of one so well loved and respected by the popular world, covered all, and they only woke to the reality of their situation when too late.

Women are not alone the ignorant and deluded victims, for men, too, often mourn their sad mistakes. No, no; we do not point to the "wife beater, the wife murderer, the woman cast off by her husband, or the family beggaried and deserted," as the only "capital stock in trade," for such cases as we have portrayed above, more frequently keep their failures a secret from the world. Seeing no means of

escape, save through a long process of law, obliged to suffer the disgrace of a divorce, which past customs have never failed to make odious, they live on, too weak to bear the storm and too proud to bear the shame, and thereby generate the children of dissipation and crime, who become the "wife beaters," the "wife murderers," when men, and the husband haters, the husband murderers, when women.

We base our proof of this statement on natural causes, which we will give. It is a well established fact, by our best physicians, that the mind seriously affects the nervous and physical system for good or ill as the case may be. When the mind is troubled the body suffers; therefore, the elements of which the body is composed are agitated and in an unhappy state. The very germs which produce other lives, other human beings, men and women, are impregnated with the same spirit which pervades the whole system and makes life wretched. With men they are often, aside from the agitation of the mind, heated with passions or poisoned by intoxicating spirits or drugs.

Women are the mothers of the human race, whose very souls and bodies become the soil which feeds and supports the germs of life and produces the men and women for every age. We feel safe to say none will deny this. Well, then, according to the quality of the soil which produces so will be the things produced; when defective germs are planted in the soil of disappointed hopes, fostered by the hands of restlessness, fed from the fountains made bitter with tears, and fanned by the sighs of smothered grief, what will be the result, when such germs culminate through the laws of evolution, in the new born babes? Reader, sum up the argument, and decide for yourself, while we notice other portions of the article in hand.

The writer then goes on to some extent in portraying the wrongs, consequent upon some known or unknown cause, such as "psychologized" wives, elopements, dwarfs, idiots, and deformed children, and says, socialists claim these are the results of monogamic marriage.

This we deny, but claim they are the results of false education, ignorance, cruel treatment of mothers during pregnancy, or such inharmonious conditions as we have given above.

The mothers who save their smiles and cheerful words for the public, under which to hide their aching hearts, and sigh when alone or wet their pillows with midnight tears, though they succeed in keeping the real truth from the world at large, at the same time they are furnishing the food of dissatisfaction, deception, and crime for their unborn babes, who will in after years personate the secret lives of their mothers, in deeds too plain to be mistaken.

No, it is not the marriage law that is the cause; but where such causes exist, the present marriage law, called by the writer the "monogamic," does not become null and void, as we believe it should, but holds the victims in its iron grasp, or forces them to a public exposure of all their sad failures and the cause, through the open courts. And this is why we complain so bitterly of the present marriage law. It may be performed in the most secret manner, but cannot be annulled, except through great trials and public exposures, and even then only for certain crimes specified in said law. This we believe to be wrong, because it dwarfs the growth of individual sovereignty, becomes a stern and oppressive power, instead of a protection for the human race to higher conditions.

The writer also portrays the well regulated, happy family circle, the different stages of development in well cultivated societies, the sweet ties of affection that are ever the fruits of harmonious homes, and claims the cause which has produced all such results has been, and still is, the present marriage law; which we must also deny, for reasons here given:

First, The causes existed prior to the time the marriage ceremony was performed, in the organizations and developments of both males and females, together with their natural and harmonious blendings. The marriage ceremony is, or should be, only a public acknowledgement of the contract entered into between the parties. It therefore never produced the causes which opened the springs of affection, and sent their magnetic currents on the wings of love, from soul to soul; nor could it stop their flowing, or dry up the fountains, though it were annihilated forever.

We fear our article is already too long, and will review the questions the writer asks on sexual freedom next week.

THE MORAL RELIGION OF SPIRITUALISM.

BY H. S. BROWN, M. D.

The commands of God by men were given,
To deceive the people under heaven;
The commands of spirits mediums give,
That people by knowledge may learn to live.

From what has been said in my previous articles, and the great number of well-attested spirit communications, it will be seen that spirits have not found a God, Devil or Hell, but have found that the spirits of heaven have the same feelings of conscience, conscientious scruples and moral principles as the people of earth of the same degree of knowledge and intelligence, and they have the same love for friends and children. It is not true that the mother of a loved child can look down out of heaven on its torture in hell, or any other place, without feeling all the agony that the mother on earth feels when her child is tortured, as Christians often assert. The intelligent Spiritualist will at once see that the same moral principles are ruling mankind and his spirit in heaven and earth, in time and eternity. When these eternal principles which attach to humanity are fully appreciated by Spiritualists, they will proceed at once to proclaim those moral principles or commands that must be adopted and practiced to establish the peace and harmony of the purest spirits of heaven among the people of earth. The Hebrew and Christian priests have published in their Bible the following as their first and great command: "You shall love the Lord your God with all your might, mind and strength." As every person makes or adopts a God to suit them, it is only loving himself excessively while pretending to love another being, and these lovers of their gods are in a constant war of words, and have established the church militant, to be ready for a war of blood, which they are engaged in much of the time. This is the kind of peace this command gives to earth's people. The first and great principle or command of the spirits is: "You must get knowledge." Seek it as the most precious object to be attained. We spirits teach it to spirits, and it makes the peace of heaven. It will give wisdom to the people of earth, and establish the peace and harmony of heaven among them.

The second command of the Christian God is: "You shall love your neighbor as yourself." It is thought by most people to be impossible to have such love. Spirits inform us that it is not important that we should love so much. But it is important that we deal justly by them in making our laws, whether we love them or not. The second command of the spirits is: "You shall give to your neighbor the rights you claim for yourself." Under this rule it would be impossible to have such class legislation as has been enacted in church and state under the Christian commands. It gives all an equal chance to seek and get their own place among the people of earth, the same as the spirits have in heaven.

The third command is given to the Christians from the spirit of Christ—it may be called the holy ghost God's command: "He that believeth not (the gospel) shall be damned." This is the most horrible sentiment ever uttered by any man, and was said by the same person who said he should be in paradise—with a thief, and asked God to forgive his murderers. It seems he would forgive any kind of crime and criminal, but damn an unbeliever. This shows if your neighbor is an unbeliever you should love him to damnation. The third command of spirits is: "You shall not be damned or condemned for belief or unbelief." You shall have the right of private judgment, and the right to express your opinions when done decently and in order. Under this rule or command every unjust law would be freely spoken against by the persons oppressed, and be altered when it became fairly understood as unjust.

It will be observed that Christians, under their commands, forgive thieves and murderers and damn unbelievers, even when they are the most virtuous citizens. Spiritualists condemn thieves and murderers, and uphold persons in their right to believe or disbelieve according to evidence as they understand it. A person may believe wrong and do no criminal act, and may believe right and commit the most diabolical crimes. The Christian's heaven is a kingdom presided over by a despot, who loves without justice and hates without mercy. The Spiritualist's heaven is a republic, where love is truth and justice, and hate is tempered with mercy. The Christians will establish their despotism on earth if they can induce people to obey their commands. The Spiritualists will establish their republic on earth if people will seek knowledge and justice according to the principles in the above spirit commands. Spiritualists, the above are the bases of the moral principles taught by Christians and spirits. Which will you adopt?

A PROPOSAL

TO SUBSTITUTE THE SPIRITUAL FOR THE CHRISTIAN ERA AS A RECORD OF DATE FOR THE AFFAIRS OF OURSELVES AND OTHERS. A paper read before the Association of Spiritualists on the 27th New-Year's day of Scientific Spiritism.

BY J. B. NEWBROUGH, M. D.

Spiritualism, as a science of spiritism, dates from the "Rochester knockings." All our Spiritual organizations received their first impetus from that period. The Spiritualists, known as such in any and all parts of the world, trace the origin of their knowledge of spiritism back to the scientific investigations that grappled then, for the first time in the history of man, with the invisible forces emanating from the reputed spirits of the dead. That period was the beginning of the union of science and spiritism. Prior to that date science dealt only with positive bodies, and then only by experiment. By positive bodies we mean material substances of sufficient density to be analyzed or synthesized. These experiments were governed wholly by man's external senses of seeing, feeling and hearing, and by reasoning thereon. By spirit we mean broadly that subtle element which, in form and general configuration, resembles the physical body; an element that is itself the motive power of the living body; an element not subject to the law of death; an element that survives after the physical body is dead. The study of these laws, and the positive results arrived at by the compilation of this educational matter, is spiritual science. We are aware that a limited knowledge of spiritual things is as old as the history of our race; but that knowledge never assumed a scientific shape till after the advent of "Rochester knockings." Mediums and prophets have existed in all ages of the world, but they themselves knew not what they were. Some of them interpreted their powers to be direct from God; some of them announced themselves as prophets and Christs of God. Fortune-tellers of rare mediumistic powers have often astonished the people with their wonderful revelations; but these persons attributed their powers to having been born with a veil over their face, or to being the seventh son of the seventh son, or other frivolous causes. Science could not explain these mental powers till after the "Rochester knockings." In China and Hindostan there has been, apparently for thousands of years, a belief in a spiritual existence, and that the spirits of the dead could return to the living. It was a belief, but not scientifically demonstrated.

Christians believe in a spiritual existence, but they cannot demonstrate scientifically that which they believe. In the early days of Christianity it was not necessary to demonstrate the fact. The mass of the people were then illiterate and uneducated, and would believe that which they were told to believe. That day is past. That was the Christian era—an era when the people were sufficiently illiterate to be led by the priests and the church. With the advance of intelligence it became necessary for spiritism to demonstrate itself scientifically. It has done so, and now does so. This is a new era. Here is the difference: Christianity is merely unintelligent belief, and it has lost its hold and influence on the great and wise men and women of our period; Spiritualism is a scientific knowledge of spiritual things—a demonstrable proof of man's immortality adapted to the present and incoming age of our race. The date of this advent is from the "Rochester knockings." Prior to that period the movements of man, animals and insects were phenomenal. Scientists sought for the cause of motion, as being within and belonging to the physical body; religionists attributed it to God and the devil. With the "Rochester knockings" came the proof palpable that there is a spiritual body within the living physical body which gives it the power of motion. The movement of inanimate bodies by invisible forces proved the existence and presence of intelligent spiritual beings. Prior to this era we were wholly uninformed in regard to that capacity of the mind called instinct. No scientist could demonstrate it philosophically. He could go no further in explaining how an animal could find its way home by an unknown road than by saying it was instinct. The scientist could not tell us why the honey-bee would fly two or three miles homeward in a straight line. He could not tell us why the wild goose flew southward a few days before the winter's storm. He could not tell us why intelligent communications frequently passed instantaneously between living people when they were residing far apart. Everything of this kind was called instinct or sympathy or mere coincidence; and yet the scientist, above all others, claimed that all things occurred in consequence of some law. He could go no further. The negative organization of the mind had never been thought of. By the discoveries made within the spiritual era we can now prove that negative condition. We can prove not only the existence of spiritual beings, but a spiritual element; and that by the force of that element on the negative mind of the animal, insect, or whatever else that lives, it performs that which is called instinct. Prior to the "Rochester knockings" these spiritual laws and forces were never explained philosophically. They were partially believed in, but no more. Now we can demonstrate them scientifically and repeat the examples. In this respect, the beginning of a knowledge of these things was a new era in the develop-

ment of mental philosophy, which is one of the highest of the aims of man. The Christian era was unintelligible belief. The Spiritual era is experimental and demonstrable knowledge. The conditions under which these proofs are obtained were also unknown. Whence came the knowledge of those conditions? Scientists did not teach them. Christians did not. That knowledge came from the spirit world; and that knowledge began with the "Rochester knockings." Prior to that period scientists denied the reappearance of the dead, and accounted for the belief as having its origin in some abnormal condition of the senses which made the people believe they saw that which they did not see. Now, the photographer can and does photograph the object representing the spirit of the dead. This was not done in the Christian era, but in the Spiritual. The scientist could not detect the existence of this spiritual being till taught from the spirit world. This is an era when spirits come back to teach us; an era when science bows to spirit. Prior to this era many of the subtle elements were denied to have a separate existence. Even magnetism and electricity were interpreted to be merely results of certain combinations of gross matter. So, also, was the spirit of man interpreted; mind, life and the motive principle were supposed to be results, existing with, and terminating with, the death of the body. Christians and other religious bodies of unenlightened believers could give no proof whatever of these laws. The scientist, in analyzing the physical body, could find no soul or spirit. And why? because it was gone. The Christian could prove no spirit, because he knew not where or how to look for it. Spiritualism has done both; it has found the spirit and knows how, in many cases, to obtain an interview with the spirit after death of the body. Spiritualism taught us the way to dissect man to find the spirit. Not with a knife; not with a belief, but by investigating the motive-power in man. The spirit came back after the death of the physical body and demonstrated its power and intelligence. It showed itself, and then the supremacy of physical science fell. It showed itself, and then the divine assumptions of churches and prophets began to fall. But it erected instead a new philosophy; teaching us to begin at the ethereal or subtle elements and to reason outward toward gross matter; a new era in the philosophy of life. Prior to this era science began in gross matter and endeavored to reason toward the subtle and potent laws, but could not. Prior to this era all the scientific and all the religious philosophers of all ages considered this earth with other planets and the stars to be the world. They ignored the immense ethereal space of the universe as being nothing. Spiritualism overthrows all this philosophy and proves that even as the spirit of man is the man, so is the spiritual world the world. The spiritual era opens the way to attain to higher knowledge. It should be ever held in bold contradistinction from undemonstrable belief. It is the first time in the world's history that we are taught the necessary conditions of our own minds in order to receive spiritual knowledge from those who have gone before us. It is the beginning of an era that will overthrow the tyranny of priests and churches over the religious feelings of the people. As a platform of religious liberty it is a new era. As a platform for the higher purity of the State it should be distinguished from the Christianity of the churches. As a platform more holy and noble than the Christianity of the churches it should be chronicled as a separate era. As a government over each and every individual mind, teaching a higher and purer sense of manhood and responsibility, Spiritualism transcends the Christianity of the churches quite enough to entitle it to assume a new and separate era in the religious history of our race. Furthermore, from a sense of justice to ourselves we can no longer compromise our religious name by acknowledging ourselves in the era of vicarious atonement and total depravity—a doctrine that is irreligious and pernicious, a relic of a barbarous age. In the minds of philosophers who have not investigated Spiritualism we are placed in the same boat with unphilosophical Christians, and there judged from the superstitious clogs of ages. Let us cut loose. Ours is not a belief, but a scientific knowledge. Ours is a platform for the whole intelligent world to stand upon. What Christianity has that is good we will cull it out and keep. And so of Confucius and all other religions. Spiritual science is the first opening to the light of heaven that matches to the faculties of man. Its advent is the first intelligent beginning of any era in the history of man's religious nature. Let us make a record of it. Let us make a record of this show of light from the otherwise invisible world. It is contrary to our religious principles to date an era from Joe Smith, Confucius, Mahomet or any other personage. Our seals should be engraved with the words *Spiritual Science*, and the number of years since it began. We are entitled to it from scientific and religious merit. It may not be deemed unbecoming in us to recapitulate our achievements, for it is often asked, What has Spiritualism done? We answer, that we have gone further in science and religion within our brief era of twenty-seven years than all the philosophers and priests accomplished in hundreds of centuries. In the oft-derided table-tipping, we have demonstrated a law more powerful than the attraction of gravitation. And what is its scientific value compared to the observations of the transit of Venus? We have not only discovered a world, but established telegraphic

communication therewith. We have discovered and made plain the motive principle of the whole animal kingdom; we have proved and demonstrated the existence of spiritual bodies; we have proved and demonstrated the fallacy of the pretended miracles of the prophets and Christs of all the dark ages, by producing hundreds of mediums that can, with the spirits of the dead, do the same things; mediums that can heal the sick by the laying on of hands; mediums that can go into the fire and it will not burn them; mediums that can, by the touch of their hands, convert water into an inflammable liquid, so that it will burn as dry straw; and yet, greater than all these, we have given to the world the true philosophy of the natural laws by which these things are done—a philosophy that is the beginning of the utter destruction of all idolatrous worship, the demolition of all the divine pretensions and authority of all priests and churches over the religious liberty of the human mind. In science we have explained and proven what are mesmerism, psychology, trance, somnambulism, instinct, unconscious cerebration, the appearance of ghosts, attendant spirits and oracles, all of which have baffled and defied all the priests and philosophers that ever lived before our era. We have proven that the spirit of man is the man, and that the physical body is its primary school; that after death of the physical body the spirit goes on in the attainment of knowledge and purity from the rank where it was while in the body. We have proven that there is no such thing as forgiveness of sin by a third party, but that all must pay for the transgression, either in this or the spirit world, and that any pretensions to the contrary, by any church or potentate, are a fraud and an outrage against the laws of God.

Let all Spiritualists make a note of these scientific achievements, for they are ours, a light and a knowledge that may be heralded with pride before all the world.

We therefore suggest that all publishers of books, periodicals or newspapers devoted to Spiritualism may hereafter date their productions from the spiritual era. We also suggest that all Spiritual societies and organizations date from the said period, and that notes and headings for letters, bill-heads, and in fact all communications between and amongst Spiritualists, thus acknowledge the spiritual era.

Let us remember that there are millions and millions of church property untaxed in this country still devoted to unenlightened worship. Let us remember that the adherents of these darkened theologies are vigilant to get their favorite ideals in the constitution of the United States.

N. Y., March 31st, 27 Y. S. S.

WOMAN'S RIGHTS.—At a recent distribution of prizes by the School Board of Leeds, England, one of the female pupils gave a practical illustration of "woman's rights" by carrying off all the prizes, distancing in every branch her competitors of the sterner sex.

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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.

MEMORY'S HALLS.

BY LEIZIE CLARK.

To the hall of the past I have wandered to-night,
Through its misty old arches to roam,
Though the must and the mildew of many a year,
Are clinging to turret and dome.

Moss-grown and gray are its time-honored walls,
And shorn of their glory and pride,
And filled with the ghosts of the hoary haired years
That have crept into silence and died.

But I'll wander along through its dim mouldy aisles,
Counting the graves as I stray—
'Tis still and deserted, I have nothing to fear,
No specter will stand in the way.

Ah! methought it was deserted, but shadowy forms,
In the weird old arches I see,
Starting up from the lowly made graves of the years,
And waving and beckoning to me.

But they are no strangers, those shadowy forms,
Though I thought not to see them to-night;
Methought that old time, with the hoary haired years
Had buried them deep from my sight.

There are phantoms of hopes which have brightened
My youth;
Hopes which died with the flight of the years,
And the ghost of a faith which died out of my life,
Leaving doubt, disappointment and tears.

There are phantoms of friends of the bright days of
youth,
And specters of sorrow and woe:
There's the ghost of a love torn out of my heart,
Crushed, withered and dead long ago.

But I still love to roam through the desolate halls,
For the sunbeams which brighten the gloom,
Bring back tender thoughts of the sunlight of youth,
And loved ones long laid in the tomb.
Durand, Wis.

MEMORY'S TREASURES.

How much is spoken which deserves no remembrance, and which does not serve as a single link in one's existence, not calling forth one result for others' weal, or thrilling one cord of the better impulses of life. How beautiful to distinguish the pearls from the pebbles in this conglomeration of events, this rushing torrent of scenes, both happy and distressing; to bring order out of chaos, by selecting for memory's store that which is most suited to our taste. For no one can or will receive this chaotic mass without asserting and distinguishing each feature of the component parts.

Our own taste governs us somewhat in this matter. The gift of memory is diversified in different people—some having a taste for history, some for literature; others delight in politics; some, too, have a mania for gossip, and can relate wonderful histories of their acquaintances in society, and so on through all the different phases of existences, with its diversity of existences, with its diversity of thought and feeling. Indeed, one can determine by the conversation of people, and noting what subjects are best remembered by them, their tastes, and the structures of their minds.

Still, we would not say that our own taste can wholly dictate the subjects which will be remembered, for how sad a reminder is memory sometimes! Many scenes would we blot out of mind, and never recall them again, for their memory is bitter. Words which can never be recalled, deeds, whose effects on others can never be effaced—now come, one by one, and tell us how useless our life has been, how vain! Still, these are treasures in disguise, for they are faithful monitors, and are the ready prompters of experience.

Memory has been compared to a vast storehouse, but this cannot be literally true, for its capacity would then be limited, while in reality the more we learn, the greater our capability. How important, then, that we inure the mind to healthful action, instead of feeding it on poison until the habit becomes chronic, and can only be satisfied by its deadly food. Look at this vast world of literature and science; why not delve in its mines of glittering, genuine treasures? It is open to all, placed before us by those of master minds, great in genius, and tireless in energy. With the mind filled with such treasures, and a motive spring of goodness in heart and mind, the power to act and think wisely is improved doubly.

The soul weaves its fairy threads of thought in the human mind, and by the same medium back again to its source. This spirit which inhabits our own living being, must exist forever, and as its plastic, impressible nature is now acted upon, so it must remain when it takes its flight to another state of existence; memory will still be there, and, with its treasures, will follow us safely through all eternity.

There is much pathos in these words—"Memory's Treasures." Their sound vibrates through the soul, sending waves of sweet music fitting down the halls of memory's vast cathedral, as the soft, clear chime of the silvery bells at the vesper hour floats on the shadowy wings of evening's dawn. Mingled with sadness seem those treasures, for do they not recall scenes so dear, long past, which can never be forgotten?—*Selected.*

LETTER FROM MRS. H. F. M. BROWN.

VIRGINIA CITY, NEV., Feb. 26.

DEAR MRS. WILSON: Thanks for your good letter, and for a big bundle of papers, THE SPIRITUALIST AT WORK; will be sent out among the miners so soon as I am through with them.

You are in the work and a good worker, too. The peace evangel and the bearer of the two-edged sword should never be partial. I have known something of your paper, and the "bitterness" of which you speak, by reading the *R.-P. Journal*, sent me by Dr. Child. Yes, dear, I have known, by bitter experience, the cruelty, the pure cussedness of one, claiming to be a "pure Spiritualist"; but as I have no axe to grind, and am fortunately out of the reach of this scavenger, I am silent.

I am sometimes reminded of a Cornishman, whose wife took pleasure in beating him. When asked how he could endure her lashes, he replied, "Oh, let her be, it amuses *she* and don't hurt *I*." I would not rob a man of the food he craves, even if it happens to be carrion. Did you ever see a soul too poor, and mean, and unclean to merit your contempt? I have. But is it not a pity that those who claim kinship with the angels, who profess a loving reverence for Spiritualism, should smite and blacken a single child of the good Father? Joaquin Miller has a fine sermon in song upon this same question. I am told that he wrote it soon after seeing himself traduced in the newspapers. I wish you would copy it. Here it is:

Is it worth while to jostle a brother—
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart—that we war to the knife?
God pity us all in our pitiful strife.

God pity us all, we jostle each other;
God pardon us all for the triumph we feel
When a fellow goes down 'neath his load on the
heather.
Pierced to the heart; words are keener than steel,
And mightier for woe or weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side!

Look at the roses saluting each other;
Look at the herds all in peace on the plain;
Man and man only makes war on his brother
And laughs in his heart at his peril and pain;
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow soldier down into the dust?
God pity us all! Time oft soon will tumble
All of us together, like leaves in a gust,
Humbled indeed, down into the dust.

I trust THE SPIRITUALIST AT WORK will fetch the kingdom of righteousness, wherein dwelleth peace, close to our gates. Will I work for the paper? Yes, as I have opportunity. Mrs. Stevens has been here, and is to return. She is one of the apostles of good angels. She works well for the WORK.

What calls me into this city of hills? Wm. Denton would say I am gambling in mining stocks. All women here are stock-dealers, of course I am among the *all*. Yet other work has been given me, and I have done it. I am glad to say that the Spiritual worker is fully appreciated and well compensated in these mining towns.

There is no society here, no concert of action. The speaker hires his hall, posts his bills, pays his own bills, and pockets the balance. I have been here twelve months, but the powers that be give me permission to return to my own cottage by the sea. So my future address will be National City, San Diego Co., Cal.

Hoping and expecting that the good spirits will bless and protect you, I remain as ever,
Your friend,
H. F. M. BROWN.

LITTLE CHILDREN.—I think them the poetry of the world—the fresh flowers of our earth and home; little conjurers with their "natural magic," evoking by their spells what delights and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very hardly without them. Only think—if there was never anything anywhere to be seen but great grown-up men and women! How we should long for the sight of a little child! Every infant comes into the world like a delegated prophet, the harbinger and herald of good tidings, whose office it is "to turn the hearts of the fathers to the children," and to draw "the disobedient to the wisdom of the just." A child softens and purifies the heart, warming and melting it by its gentle presence; it enriches the soul by new feelings, and awakens within it what is favorable to virtue. It is a gleam of light, a fountain of love, a teacher of lessons few can resist. Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, endures the heart; they brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life.—*Rev. T. Binney.*

A MOTHER'S EVENING THOUGHTS.

I am thinking of you—children,
Now that mine are all at rest,
While I sit and watch the moonbeams
Slowly fading in the West.

Each a kiss is now imprinting
On my fevered cheek and brow,
Saying farewell, as they leave me,
We must visit others now.

I am thinking of you—children,
And your future path of life,
With so many lurking pitfalls
And so many dangers rife.

Who of you will fill the measure
Of a mother's trusting heart!
Who for gold will sell their honor,
Who in deserts lose their chart?

I am thinking of you—children,
As the stars light up the sky;
Thinking that I hear you asking
Shall we see her by and by?

Yes, dear children, we shall meet there,
All shall meet around God's throne,
In spirit we are like children,
We shall meet no more to roam.

Lone Rock.

E. E.

THE FAITHFUL WIFE.—What can be truer or more beautiful than this tribute to women! It is from the pen of Daniel Webster: "May it please your honors, there is nothing upon this earth that can compare to the faithful attachment of a wife; no creature who, for the object of her love is indomitable, so persevering, so ready to suffer and die. Under the most depressing circumstances, woman's weakness becomes mighty power, her timidity becomes fearless courage, her shrinking passes away, and her spirit acquires the firmness of marble—adamantine firmness—when circumstances drive her to put forth all her energies under the inspiration of her affection."

The daily habits of every boy and girl are materials with which they are building up their characters, and every repetition strengthens them for good or for evil. Justice, benevolence, honor, integrity, and self-control are no ephemeral blossoms that a day's sunshine can call into being and a night's frost can wither and kill. They grow slowly and develop gradually, but once rooted firmly in the heart and trained by constant exercise, they will prove sturdy, healthful, long-lived plants, that will bear rich and abundant fruit. It is not enough to teach; we must also train. It is not enough to tell a child what is right; we must accustom him to love its atmosphere. So with self-culture. If we would become nobler and more virtuous, we must habituate ourselves to the constant exercise of pure thoughts, generous affections, noble and disinterested deeds.—*Illinoisian.*

An ascendancy is gained over the human conscience by impressing on the infant mind sentiments which cannot be understood, but which cannot be resisted.—*Investigator.*

REMEMBERED.—There is nothing innocent or good that dies, and is forgotten. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it.

Life is what we make it. Let us call back images of joy and gladness, rather than those of grief and care. The latter may sometimes be our guests to sup and dine, but let them never be permitted to lodge with us.

Light exerts a chemical action which tends to purify the air we breathe, and to infuse strength into our own frames. Dark rooms are unfit for the dwellings of human beings.

Science.

Poisonous snake bites have been successfully treated with ammonia in Australia. The ammonia is injected into the veins of the arm or the leg, according to the location of the bite. In one instance the injection was repeated ten times, and a drachm and a half of ammonia used; the patient was cured so that he was able to walk home within two hours after his arrival at the surgery. Professor Halford, of Melbourne, advises persons living far away from surgeons to practice the operation on a dog, so that when necessary they may be able to perform it successfully upon human beings. The *Australian Medical Journal* says that, out of fourteen cases treated by this method, only one death has taken place.

A lady writing home to England from a settlement on the Lower Clarence river, in New South Wales, says: "You know the peculiar odor anything linen acquires when held before the fire long enough to slightly scorch it. Well, the sun here will give that smell to a handkerchief carried in your hand for a few hundred yards. A few days ago (in December, the Australian summer time), I went down to the wharf to meet the steamer that brings the newspaper. It is about four minutes' walk from the house, and being without gloves, I wrapped my hands in my handkerchief; and on taking it up some time afterward, I noticed that peculiar singed smell."

The coffee plant, now so extensively cultivated in Southern India, was introduced there by a poor Mussulman pilgrim named Bababooden. Nearly two centuries ago he returned from Mecca, bringing a few berries in his wallet. He made his dwelling among the hills of Mysore, and planted the berries near his tent. From them have been derived the immense coffee plantations of India.

DESTRUCTION OF FLOWERS BY BIRDS.—

Concerning this matter, Mr. Charles Darwin makes the following interesting statement: "For above twenty years I have observed, every spring, in my shrubberies and the neighboring woods, that a large number of the flowers of the primrose are cut off and lie strewn on the ground close around the plants. So it is sometimes with the flowers of the cowslip and polyanthus, when they are borne on short stalks. This year the devastation has been greater than ever, and in a little wood not far from my house many hundred flowers have been destroyed, and some clumps have been completely denuded. For reasons presently to be given, I have no doubt that this is done by birds. The object of the birds in this cutting off the flowers long perplexed me. As we have little water hereabouts, I at one time, thought it was done in order to squeeze the juice out of the stalks; but I since observed that they are as frequently cut during very rainy as during dry weather. One of my sons then suggested that the object was to get the nectar of the flowers; and I have no doubt that this is the right explanation. The part which is cut off contains within the narrow tube of the corolla the nectar, and the pressure of the bird's beak would force this out at both the cut-off ends.

"I have never heard of any bird in Europe feeding on nectar, though there are many that do so in the tropical parts of the New and Old Worlds, and which are believed to aid in the cross-fertilization of the species. In such a case both the bird and the plant would profit. But with the primrose it is an unmitigated evil, and might well lead to its extermination, for in the wood above alluded to, many hundred flowers have been destroyed this season, and cannot produce a single seed. If the habit of cutting off the flowers should prove, as it seems probable, to be general, we must look at it as inherited or instinctive; for it is unlikely that each bird should have discovered during its individual life-time, the exact spot where the nectar lies concealed within the tube of the corolla, and should have learned to bite off the flowers so skillfully that a minute portion of the calyx is always left attached to the footstalk."—*Fireside Friend.*

REMARKABLE DUCKS.—A writer in *Land and Water* gives some curious instances of the sensibility of ducks to colors and musical sounds. He once had in his garden a border of China asters of the most brilliant colors. The ducks would congregate round these and lie there for hours. They never pecked at them as if they found snails or slugs among them. They appeared simply gazing at them, as if attracted by the gay colors. Another time he had a large clump of very brilliant violet flowers, which, by their brightness, shone out from the rest of the border. This clump was like a magnet to the ducks; some of them were always around it. One evening the writer had a party of friends. It was summer time, and the doors of the sitting-room were open to the lawn. One of the company commenced playing on the piano. No sooner was there a pause in the music than two ducks, which had by some means got into the room, rose from under a chair and waddled all over the apartment, quacking loudly. On the music commencing, the ducks crouched down, perfectly silent while it continued. The experiment was made several times with the same result. That it was not surprise or fear which induced this behavior was afterwards proved, for on subsequent occasions the same ducks would, upon hearing the piano, leave the field and come into the room to listen.

Dr. McCormac, of London, advances the theory that consumption or tubercular disease is caused solely by breathing air that has already been breathed. Vienna is a healthier city than St. Petersburg, because in the latter city close stores are in universal use, and fresh air is carefully excluded from rooms. Eating the flesh of tubercular creatures will not produce tubercle in healthy animals to whom it is fed. Fats counteract the tendency to consumption. Observation shows that persons who in early life show a taste for fat meat seldom fall victims to this disease; and *vice versa*, that consumptives have early shown a repugnance to such food. It is suggested that if the appetite for it is wanting, it should, if possible, be created by tonics and abundant exercise in the open air.

One of the most remarkable operations reported in modern surgery is the complete removal of the larynx by Prof. Billroth, in Vienna. Tracheotomy was first performed, to accustom the patient to the use of the canula, after which the larynx was dissected away from the surrounding parts. For a fortnight, liquid food was administered by an oesophagean tube, but the wound at last healed entirely. The patient's voice sunk to an indistinct whisper, but this was partially corrected by the introduction of a metallic larynx, attached to the upper surface of the tracheotomy tube. This artificial larynx was provided with vibratory reeds.

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.