

THE SPIRITUALIST AT WORK.

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

VOL. I.—NO. 23. [E. V. WILSON.]

ISSUED FORTNIGHTLY. CHICAGO, JUNE 19, 1875.

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MONTE CASSINO.

BY HENRY W. LONGFELLOW.

Beautiful valley, through whose verdant meads
Unheard the Garigliano glides along,—
The Liris, nurse of rushes and of reeds,
The river taciturn of classic song!

The Land of Labor and the Land of Rest,
Where mediæval towns are white on all
The hill-sides, and where every mountain crest
Is an Etrurian or a Roman wall!

There is Algana, where Pope Boniface
Was dragged with contumely from his throne,
Sciarra Colonna was that day's disgrace
The Pontiff's only, or in part thine own?

There is Ceprano, where a renegade
Was each Apulian, as great Dante saith,
When Manfred, by his men-at-arms betrayed,
Spurred on to Benevento and to death.

There is Aquinum, the old Volscian town
Where Juvenal was born, whose lurid light
Still hovers o'er his birth-place like the crown
Of splendor over cities seen at night.

Doubled the splendor is, that in its streets
The angelic doctor as a school-boy played,
And dreamed perhaps the dreams that he repeats
In ponderous folios for scholastics made.

And there, uplifted like a passing cloud
That pauses on a mountain summit high,
Monte Cassino's convent rears its proud
And venerable walls against the sky.

Well I remember how on foot I climbed
The stony pathway leading to its gate,
Above, the convent bells for vespers chimed;
Below, the darkening town grew desolate.

Well I remember the low arch and dark,
The court-yard with its well, the terrace wide,
From which, far down, diminished to a park
The valley veiled in mist was dim descried.

The day was dying, and with feeble hands
Caredyed the mountain-tops; the vales between
Darkened; the river in the meadow-lands
Sheathed itself as a sword and was not seen.

The silence of the place was like a sleep,
So full of rest it seemed; each passing tread
Was a reverberation from the deep
Recesses of the ages that are dead.

For, more than thirteen centuries ago,
Benedict, fleeing from the gates of Rome,
A youth disgusted with its vice and woe,
Sought in these mountain solitudes a home.

He founded here his convent and his rule
Of prayer and work, and counted work as prayer.
His pen became a clarion, and his school
Flamed like a beacon in the midnight air.

What though Boccaccio, in his reckless way,
Mocking the lazy brotherhood, deploras
The illuminated manuscripts that lay
Torn and neglected on the dusty floors?

Boccaccio was a novelist, a child
Of fancy and of fiction at the best;
This the urbane librarian said, and smiled
Incredulous, as at some idle jest.

Upon such themes as these with one young friar
I sat conversing late into the night,
Till in his cavernous chimney the wood fire
Had burnt its heart out like an anchorite.

And then translated, in my convent cell,
Myself, and yet not myself, in dreams I lay;
And as a monk who hears the matin bell,
Started from sleep:—already it was day.

From the high window I beheld the scene
On which Saint Benedict so oft had gazed;
The mountains and the valley in the sheen
Of the bright sun, and stood as one amazed.

Gray mists were rolling, rising, vanishing;
The woodlands glistened with their jeweled crowns;
Far off the mellow bells began to ring
For matins in the half-awakened towns.

The conflict of the Present and the Past,
The ideal and the actual in our life,
As on a field of battle held me fast,
Where this world and the next world were at strife.

For, as the valley from its sleep awoke,
I saw the iron horses of the steam
Toss to the morning air their plumes of smoke,
And woke as one awaketh from a dream.

The Truth-Seeker is prompt in its appearance, neat and tidy in every department, and worthy of its name. Bro. Bennett is a good worker.

Subscribe for THE SPIRITUALIST AT WORK, the best Spiritual paper in the world, of its size. Come, help sustain it.

THE DISCUSSION.

TOPEKA, KAN., Feb. 1, 1875.

To the REV. JOHN BAKEWELL, Rector of Grace Church—*Dear Sir*: Having listened with pleasure, and we think with much profit, to your able and interesting discourse, showing the inconsistency of the modern system of Spiritualism, so-called, with Christian principles and the Christian profession, and believing that a more extended dissemination of the views announced in that discourse would be very useful, we respectfully solicit, for ourselves and many others who strongly concur with us, that the discourse be printed for wider circulation. Very respectfully your friends and parishioners,

J. W. FARNSWORTH, and nine others.

TOPEKA, KAN., Feb. 2, 1875.

To J. W. FARNSWORTH, and others—*My Dear Brethren*: It gives me pleasure to accede to the request contained in your kind note of the 1st inst. Yours in the Faith of Christ,

JOHN BAKEWELL.

REMARKS.—The sermon referred to was placed in our hands yesterday, with the request that we analyze and reply to it, which we will undertake to do in the form of a discussion, reproducing the sermon verbatim, yet in short sentences, answering each paragraph as it appears, giving to our readers six to eight columns in each issue of our paper. The sermon is in pamphlet form, 16 pages, and widely scattered through the country, from Kansas to Maine, and is considered a big thing, a genuine "bonanza" on paper. We trust, however, to strip it of its glitter, and show to the world that it is only dust after all.

We give the text used by the Rev. Bakewell and add to it our text, hence our readers will have two sermons before them, in the form of a discussion. We will publish it in pamphlet form, and will have it for sale, price fifty cents. The discussion will run through three numbers of THE SPIRITUALIST AT WORK.—ED.

THE CHRISTIAN'S DUTY IN REGARD TO SPIRITUALISM.

A Sermon by Rev. John Bakewell, Rector of Grace Church, Topeka, Kansas.

Text used by the Rev. J. Bakewell:

Deut. xviii: 10-14.—There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all these things are an abomination unto the Lord. * * * Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee to do so.

Text used by E. V. Wilson, in THE SPIRITUALIST AT WORK:

1st Corinth. xiv: 1, 27, 29, 30, 32, 33.—Follow after Charity and desire spiritual gifts, but rather that ye may prophesy. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. Let the prophets speak, two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. And the spirits of the prophets are subject to the prophets. * * * For God is not the author of confusion, but of peace.

John Bakewell—Before approaching the subject of Spiritualism, let me make one or two preliminary statements:

Some three years ago this subject attracted considerable attention in this place [Topeka],

frequently occupying considerable space in the issues of the leading papers of this city. I desisted from referring to it in my pulpit ministrations at that time, partly because of a natural aversion to touch upon novel topics, in the pulpit. The events proved that such a course was the wisest one, since public attention was gradually withdrawn from the subject.

Recently, however, this question has come before us all in a very startling way, and in speaking openly about it I do not feel that I am now running the risk of advertising what seems to me to be grave error. Rather do I seek to guard those whose spiritual interests are committed to me, against a danger to which they are, one and all, exposed.

From this last statement you may infer how I intend to treat this matter. I hope to speak plainly, endeavoring at the same time to speak in love. God forbid that I should judge my brother. With those misguided men and women who are leaders in this new doctrine, here or elsewhere, I have no controversy; with them I have nothing to do, but to pray that God may bring them to repentance and a better mind. God is my witness that I speak not against them, but in your behalf; in speaking of their errors, it is for your soul's health. May the good Lord enlighten our understanding, giving us the spirit of wisdom and of a sound mind.

E. V. Wilson—Your preliminary remarks are short, in presenting any points from which your congregation could possibly draw an inference in regard to your object, save in this peculiar feature, viz.:

Your reference to what occurred in your community "some three years ago," is too indistinct; those persons outside your circle of acquaintance cannot understand to what you refer, or what it was that occupied "considerable space in the leading papers of this city" [Topeka]. We remember very well the excitement that was in your city, and hold that you refer to the outrageous and brutal assault made by a Topeka ruffian on Dr. T. B. Taylor, because he dared to beard the lion in his stronghold, resenting the ungentlemanly assault made upon Spiritualism and Spiritualists both from the pulpit and the rostrum, in your city of Topeka.

The assault was an outrage, it was the Brooks and Sumner tragedy on a small scale. Why did you desist "from referring to it in my pulpit"? Simply because Dr. Taylor was on hand and ready to defend himself, and that "the events proved that such a course was the wisest one, since public attention was gradually withdrawn from the subject." Shameful confession, John Bakewell, and stamps you a moral coward. Public opinion was against the ruffian and his bludgeon, hence you "desisted from referring to it."

Now that "this question has come before us all in a very startling way," to wit, the materialization of spirits, and that one of our mediums (Mrs. Holmes) has been exposed as a fraud, and that too by Spiritualists, "Barkis is willing" to take up the cudgel mental instead of ruffian bludgeon, and whale away at a myth, for the exposure proves on testimony not to be altogether a fraud after all. Now that public opinion is in your favor and against us, like

the Jews of old, you are ready to cry "Crucify him."

Again, you show your weakness, and willingness to take us at a great disadvantage. There is a fearful inconsistency in your two positions that is apparent to every candid reader. It is this: Three years ago you were afraid to attack us for fear of advertising our cause; now you think that you are "not running any risk of advertising what seems to me to be grave errors." Is there not as much danger now as three years ago? and has the influence of your church decreased to such a fearful extent that your attack will do no harm? Or do you suppose that the late expose of the Katie King fraud has killed Spiritualism, and there not being a Taylor or a Chase in Topeka, you fearlessly blow your horn?

There is, however, a third phase apparent in your prologue worthy of note; it is this, to guard your flock "against a danger to which they are one and all exposed." Here is a very important concession; one that carries upon the face of it conviction, that "those whose spiritual interests are committed to me" are in danger, or that you have lost some one or more paying members, hence this sermon, or appeal to your flock to keep away from Spiritualism.

"With those misguided men and women, who are leaders in this new doctrine, here and elsewhere, I have no controversy." Why, John Bakewell? Are you afraid of the result? Is it wise to waste your talent on those who are not Spiritualists? Why not strike at the root of the cause instead of the fruit? Why whale and wallop your own lambs in order to keep the wolves away? You only make the wolves laugh; it is sport to the wolves, it is death to your lambs. Your policy reminds us of a point in your text, very appropriate indeed, it is this, "There shall not be found among you * * * a consulter with familiar spirits." Why does God prohibit the mortal from "communing with the familiar spirits," and permit the spirits to commune with the mortal, even sending them to do their work. (1 Kings xxii; 2 Chron. xviii; 1 Sam. xxvi; 2 Thes. ii.) If God had said to the familiaris of his kingdom, Let the children of men alone, and you had declared "to those misguided men and women, here and elsewhere," Let these lambkins of mine alone, but instead attack me, I am their shepherd and defender, there would have been consistency in your position, as well as in the law of God.

That you know nothing of Spiritualism and less of God, is self-evident from your preamble.

J. B. We need not suppose, my brethren, that each of these names occurring in the text necessarily denotes an entirely distinct pursuit. Several of these arts may have been practiced by the same person. We have here a carefully prepared list, as if Moses, even at the risk of repetition, sought to enumerate and condemn all persons whatsoever, who, in his day, dealt in such unlawful and superstitious practices. It was the sovereign will of the God of the spirits of all flesh, that man should hold communion with, and receive knowledge from him alone, and through certain agencies which he himself authorized, and with great care made known.

ter, will they have the goodness, in a plain, logical manner, to inform me what it is composed of, and what law in man's nature is susceptible of such information.

Yours for the whole truth,
M. L. SHERMAN.
Adrian, Mich., May 21, 1875.

The Spiritualist at Work.

CHICAGO, JUNE 19, 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, DUPAGE CO., ILL., until ordered otherwise.

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172 & 174 CLARK STREET, CHICAGO, ILL.,
Where Subscriptions may be paid and Advertisements received.

READERS, REMEMBER

That only three numbers more and our paper is one year old, thus outliving prophecy and bitterness.

The time of many subscribers will expire with No. 26. Please renew at once; do not delay. We need your helping hand. You know our paper, THE SPIRITUALIST AT WORK, is doing a work that none other can do. It is the right paper in the right place, and came at the right time. Now help it all you can.

Let every subscriber send us up one dollar before the 1st day of July, 1875, and our paper is a live fact for one year more.

Let every speaker remember that this paper is your friend, and that if you do not agree with us you will not be abused by us for not so agreeing.

This paper should be supported, because its editor is a working Spiritualist and true as life to the cause. And now, let every seer, speaker, and medium come to our help. Let us build up a temple of Spiritual Truth, with an organ full of soul music, music that cheers us on the rugged way of life. Let us unite for our common cause, and in defense of the right. Therefore, let every reader come to our help, send up one dollar each, direct to "Farmer Mary," Lombard, Dupage Co., Ill. Send, whenever you can, Post-office order, to our order, on Chicago, Ill., and it will be at our risk.

MARRIED.

At Chicago, April 27, 1875, at 9 o'clock, a. m., by Dr. Mary Amphlett, Spiritual minister, at her residence, No. 27 North Halsted street, Mr. William H. Pierce to Miss Ada F. Jakman, both of Chicago.

Thus writes Sister Amphlett, and we believe that all took place as recorded above, and trust that the bridegroom and bride may have a happy and long life.

We ask, however, by what authority Mary Amphlett marries these people? We know of no society of Spiritualists who have ordained a minister. Will Mary Amphlett inform us by what authority she does these things?

From whom did Dr. Amphlett receive her commission? We further hold that a commission granted to any member of a chartered society, to perform marriages, is only valid in the county and State in which said society exists, and not outside of the State.

The Northern Illinois Association of Spiritualists can grant a license to persons to perform the marriage contract anywhere in the State of Illinois, provided said person or persons are members of said society, in good standing. We also hold that said certificate is valueless outside of the State of Illinois; nor have we any authority to grant licenses to parties outside the State of Illinois, or who are not members of the Northern Illinois Association of Spiritualists.—ED. OF THE SPIRITUALIST AT WORK.

THE DUTY OF SPIRITUALISTS,

It is our duty to work for the right, whatever it may be, and wherever it may be found. And here it is proper to ask, What is Right?

I.

It is right for us, on all and every occasion, to fearlessly declare our principles. WE ARE SPIRITUALISTS.

II.

It is right for us to define our principles so clearly that we cannot be misunderstood.

III.

The principles that we shall inculcate from

the rostrum, and in the columns of THE SPIRITUALIST AT WORK, will be the following:

1st. We believe in one God, a Spirit or Law, on Earth and in Heaven, with a representative form of government, in which all have a voice or part, without reference to sex, sect, or color.

2d. We believe that the only bar to the exercise of the right of suffrage on the part of the citizen should be his incapacity to read, write, and cipher intelligibly; thus making education the basis of the ballot box.

3d. We believe it right to exclude from the right of suffrage all persons under the age of eighteen, all idiots, all criminals, all who bet on elections, or buy or traffic in votes, or otherwise bar the rights of any citizen in the exercise of the right of suffrage.

4th. We believe it right for the people of all the States, on a given day, to elect every officer of the country, from the president to the pathmaster inclusive, by a majority vote directly.

5th. We believe in the taxation of all property, whether of the church, the citizen, or incorporations.

6th. We believe, in the social contract, according to monogamy, under just legal regulations.

A VOICE THAT FINDS FAULT.

NEW YORK, April 30, 1875.

MR. E. V. WILSON—Dear Sir: I find my family hiding your paper out of sight, on account of its smutty articles on the "Biography of the Devil." This being the case, I must ask you to discontinue sending the paper, as I do not desire to compel them to violate their feelings in taking it. I can and do wade through much unpleasant things in search for the truth of Spirit communion, but my family are not as advanced, and I do not feel to do them violence in this regard.

With my best wishes for the success and permanency of your paper, and the hope that you will some time learn to make better selections of reading matter for the average reader, such as will elevate and instruct and not degrade, I remain yours truly,

JOHN W. KEYSER.

REMARKS.—We have carefully re-read "Nick's" story, and for the life of us cannot find the objectionable point. We are willing to venture the assertion that the Hebraic word of God, the Christian's Bible, lies on the center table of this family, and that the dirty story of the Brooklyn scandal, or the speech of Judge Porter, has not been hidden from the gaze of the chaste and virtuous who visit the home of these ladies.

No, no, John W. Keyser, the cause of the suppression of THE SPIRITUALIST AT WORK is not in the story or biography of Old Nick, but in the enmity of the ladies of your household to Spiritualism. And yet it is your right to stop your paper, and we do so; and it is equally our right to defend ourself from your charge.

In contrast we publish below another letter from as refined a source as the one above. It speaks for itself; please read it.

JONESVILLE, MICH., May 16, 1875.

E. V. WILSON—Sir: Enclosed find fifty cents, the balance your due for THE SPIRITUALIST AT WORK, and accept thanks for your indulgence. Your paper is the best I ever saw in the logic of Spiritualism. Your reply to the Rev. Tallmage is worth more than one year's subscription.

The "Biography of the Devil" is simply grand, and I am glad the old man has chosen to vindicate his character. He has been slandered by the clergy for many hundreds of years with not one to say a word in his favor. I like your paper, and shall take it as long as I have half a dollar to pay for it; it is really grand and full of truth. May the good angels guide, protect, and keep you in charge evermore, is the prayer of

H. H. RICHARDS.

REMARKS.—Tastes differ, but so long as the jury disagree there is no danger of being hung for smut. But we give below one more; it is real good, and will pay anyone to read it.

AURORA, STEELE CO., MINN., May 23, '75.

E. V. WILSON—Brother: You live and THE SPIRITUALIST AT WORK lives, through which you can speak to the souls and understanding of reasonable men and women. You have richly fulfilled your promise of giving us a first class Spiritual paper; but, Brother, when speaking of the R.-P. Journal, would it not be as well to ignore its "billingsgate" and its

"bitter spirit"? I cannot but feel, when I am reading your comments on the R.-P. Journal, that there is a vein of bitterness in your own soul toward S. S. Jones.

It is to yourself and other noble workers in the army of progress that we look for example, demonstrating the fact that intercourse with the Spirit world does and will raise our moral standard above retaliation and its kindred feeling.

THE SPIRITUALIST AT WORK is a clean-faced, wholesome visitor, such an one as I shall be glad to entertain weekly, that by its influence and counsel I may be enabled to meet life's duties with a spirit that is strong to do battle for that which seems right to me.

Enclosed find one dollar and thirty-five cents for which please send THE SPIRITUALIST AT WORK, deducting postage therefrom, also postage from January up to date on my former subscription. MRS. ABBIE STAPLETON.

REMARKS.—There may be a bitter spirit in some of our criticisms on the course pursued toward us by the R.-P. Journal and its editor, and we think there would be in you if you had suffered at the hands of the R.-P. Journal and its editor, and that, too, for no other reason than this: we refused to do the dirty work of the R.-P. Journal and its editor; for this we have been besmeared all over with the venom flowing out of his soul. But we bide our time when justice shall be done. Then let the world decide between us.

We publish these letters for the reason that there are points in them we think the public eye ought to see, read, and reflect upon. We shall continue to do our duty in the meantime, with a fearless, upright soul. God is just, He knows our intent, and we can afford to wait.

A MESSAGE FROM AARON BURR.

[The following message was written on the 20th of May, 1875, by a spirit, purporting to be Aaron Burr, with the request that if we saw proper to publish it to do so. The medium we know to be one of God's true and noble mothers in Israel. It is to us, and for us it is prophetic, and we publish it. It came at a time when everything looked dark; friends in whom we had trusted, predicted our failure; our enemies said in their hearts, "Now comes the hour of our triumph. THE SPIRITUALIST AT WORK and its editor will fail, must die, and be counted as of the dead past." We felt it; knew that doubt, dark and unpleasant, hung thick as the sable clouds of night all around us. And in this hour of need, our soul went out to the All Father, in whom we trust and have our being, and he has never failed us. The blessing came, and in three days' time we had several lucrative calls and many new subscribers, besides several letters of encouragement and messages from the Spirit world, of which we present the following from Aaron Burr.]

"Brother mine, once more we greet thee from our Spirit Home; once more we bid thee hope on, hope evermore, for the door has opened up for thee and thine to walk through, the way has been dark and thou hast been sore pressed on every hand; yet thou art coming from the fiery furnace true as steel, and great rejoicing hast there been among thy Spirit friends that thou hast stood the test, 'weighed in the balance [and not found wanting.]' You shall be free, thy burdens we will now lighten for thee, and, ere the return of the seasons, shall our power feel and see.

"God, O man and brother, dost through his agents work, and will perfect the work began. A way is opening up for thee, and thou shalt exclaim, The hand of God is in it. And thee and thine shall work together in your home, free as the air you breathe. We bid you go on. 'Go ye into all the world,' and preach the glad tidings of truth, demonstrate its power, rouse up the sleepers, and stir up the backsliders. Gather them in from the highways and byways of life and from the lanes and alleys of pollution.

"Go preach to the prison-bound souls. Oh ye sons of earth, how little ye know or realize that which is about you. Ye know not that ye are already in the Spirit world, ye know not that ye are passing through the first sphere of life, of Spirit life. Ye know not the dangers of the way. Arouse ye, awake, look sharp, heed the still small voice whispering to your souls, Come up higher. Pause not, look not behind thee, look not to the right or left, lest ye become *en rapport* with those who are in prison bound, and to relieve themselves would

keep you with them. Higher, still higher come, and by your will lift them up with you. Can you not accept this key to unlock the whys and wherefores of so much crime, rapine and murder of to-day? You may ask 'If in the midst of the Spirit world in its first sphere,' why is it that all cannot see and hear and feel? Why some materialize, talk, and walk in your midst to-day, and not all?

"We answer, for I speak for many, you are with them, surrounded by them, and when their elements blend with yours, then you can see and talk with each other. This is not passing strange; if ye but only knew the law, then all would be plain. This is to be, and you will not only know that these things are to be so, but better understand the law that governs them.

"Man, Brother, be wise, be cautious and work, work together, work as one who knows that his God is in him and he in God, thus solving the law of your own life; thus teaching others the same, and as you work out this you will come more *en rapport* with the higher law of your nature, and those below will work out theirs in helping you carry on this great work, and you in turn will draw them up nearer God the Father of all Truth. Yours ever in the Truth.

AARON BURR, of the

"Eternal Order of Progress."

MESSAGE No. TWO.

At 11:06 this night, May 19, 1875, an angel entered my room. On his brow he wore a tiara of gems, each in the form of a star; in his right hand he held a golden gavel, in his left, the scales of justice; on his bosom, richly worked in threads of gold, the square and compass. He had on a richly embroidered ephod of gold cloth, on which appeared these letters, "M. G. W. A. M. M." On every part of his raiment were signs, symbols, and characters, and when he spake his voice was like music, and thus he said:

"My friend, what of the times? Tell us of the signs and the meaning thereof. Why ye of earth should seek to know doth surpass my comprehension; when most of mankind pass along the pathway of life, looking down to grasp filthy lucre, never once looking up to see if aught betokens the nation's progress, or the fulfillment of the law of life. Why do so many seek work in the Father's vineyard with no heart to work? There must, to-day, be no drones; all must work with a will, or give place to others.

"The waters of the River of Life are rising and soon will inundate the whole land, sweeping away the mighty foundations of Error and Superstition that have for ages held the souls of men in an iron grip. It cannot stand much longer; already the foundations are crumbling, for the corner-stone was not laid on the rock of Truth; hence, all must give way and fall before this mighty torrent of Spiritual Truth, whose rushing, rumbling, and swelling tide none can withstand. No wonder the watchman on the towers of Error, as he hears the ominous ripple of the waters, cries out in alarm, 'To arms, to arms, all hands to the rescue; let us turn back this fast-approaching torrent ere it is too late, or we are lost. There is no escape if once they surround our wall—the stronghold of Theology—rested on the Hebraic word, as understood in the Bible; if that stand, then are we saved.' Hark, the trumpet sounds, from cot to palace, from world to world, bring out all your cherished creeds, your canons, all; hold aloft your sacred books, call on God to save the nations, save the church.

"And priest and layman haste; the rush of many feet are heard, and all inquire of the watchman on the tower, 'Where, oh, where shall we go to escape this mighty river? See, it comes, nearer, still nearer, sweeping everything before it. What shall we do?' The man of God shouts, 'Let us pray.' And the voice of all, as one man, goes up in prayer; but the torrent sweeps on and on. Soon it reaches the wall, where all have hurried for safety, each in his soul saying, 'Here we are secure; this wall, this our stronghold, has stood the test of ages, through storm and tempest. Can this tiny river, which we scorned in derision yesterday, now swollen to its present angry look, affect us here in this, our stronghold? Have we not the word of God?' And then they stack their Bibles and precious gems of old traditional lore, and rest content. It is the calm before the storm. Soon they feel a tremor under their feet; they start and stand

aghast. Can it be? No, no; we will rest; it cannot be. We trust in God; this book of his will save us; it is his word.

"Hark! what crash is that? What doth it portend? A breach, a breach. Part of the wall has fallen. To the breach, ye men of God, hasten with your new revision; help rebuild the wall. It is in vain. See, it wavers, it rocks to and fro beneath their feet; the storm is upon us, we must meet it, or all is lost.

"Now, indeed, is our hour of trial. Behold the waves of progress, onward rolling, sweeping the creeds of ages away; behold, those high in power yield; the day is lost. See, they have thrown down their precious books, saying, 'It is useless to strive against this living tide of immortal life; we have lost the day in trying to mend the breach; let us save ourselves.' But ere they reach their retreat, the outer wall crumbles, falls beneath the wave of life, and is swept away, leaving only the pure waters of Truth, proceeding from the throne of God. Immortality for all. These are the signs of the times, O Brother Man, Sister Woman, one in God. The end of woman servitude is near; her enfranchisement sure.

"I am your helper, a fellow worker in the great family of Spiritualists at work, and am from the Grand Lodge of Master Masons.

"A MASTER MASON,
"A Spiritualist at work."

EDITORIAL NOTES.

We have on file, for publication, Jesus and Christianity; R. Walker's letter, with comments; United States Church, No. 2; Dear Love, O Mine, Rebecca Messenger, Letters, etc.

We publish an article on the United States Church, from the Chicago Times. It will pay to read it. We know Sister Buffum to be true as steel and honest as the day. We shall have something more to say of the United States Church in the future.

The Spiritualists of New York will call a Convention some time next fall, to meet in New York, or elsewhere, looking forward to a Centennial celebration. Let it be well attended.

We have received an invitation from Dr. Gardiner of Boston, to be present at the Camp Meeting at Silver Lake Grove, Mass., on the Old Colony R. R., commencing on the 23d of July and closing on the 9th of August next. We trust we shall be able to attend this grand gathering of the Spiritualists of Massachusetts and New England.

We shall try to be present at the Iowa State Camp-meeting, to be held at Dubuque, commencing on the 29th of June and holding over the 4th of July. See call in another place.

Readers, this is No. 23 of THE SPIRITUALIST AT WORK. Read it carefully, for it is the best number we have ever published, and when you have read it, sit down and send us a letter containing one dollar, every one of you; do not fail, we need it. Come, let us have a family of Spiritual workers we need not be ashamed of.

We hear good news from Sister Colby, and the work she is doing in Chicago. A. A. Wheelock is speaking for the Society in June. All is well that ends well.

We closed our labors in New York on Sunday night, May 30, before a fair house at 50 cents a head. We have spoken in New York city since the 1st of February, save one Sunday, and have made many warm friends. We left the city, carrying with us the good will of the Spiritualists in New York, Brooklyn, Jersey City, and Newark. Truly, the time we have spent in the East this winter has been profitable to our soul. And long shall we remember the kindness and goodness of the New Yorkers, we mean all whom we came in contact with. All vied in making our stay with them agreeable and pleasant.

In Brooklyn, we won a place in the affections of the people that we consider as sacred, and will carry to the Spirit world pleasant memories of our work in Brooklyn.

Those were happy hours we spent in Newark, New Haven, Harlem, and vicinity. And wherever we go we shall carry with us pleasant memories of the true and dear friends we have left in these Eastern cities.

Cephas B. Lynn taught the people in Brooklyn the Sunday evenings in May. Bro. Lynn is an able speaker and pleasant gentleman,

and ought to be kept at work. His address is Vineland, N. J., for the present.

Mrs. F. O. Hyser will fill the desk of the Society of Progressive Spiritualists at Republican Hall, No. 55 West 33d st. We refer our readers to the letter of Bro. Hatch, which speaks for the other Society.

Common Sense makes its regular appearance full of good sound thoughts.

The Banner of Light is a light indeed, on the Towers of Progress, staunch and reliable in its defense of the truth. Long may The Banner of Light float out upon the breeze of Progress, prospering in all things, and when its editors are called up higher, may they enter the spheres of light with their Banner flying at the main.

We met our English Bro. Morse at New Haven, Conn., and what little we saw of him we like him.

We have many letters on hand which will be attended to in our next. In the meantime, do not forget to send us one dollar for our paper, THE SPIRITUALIST AT WORK.

Lombard, Ill.

JOHN COLLIER, from England, late Sunday lecturer for the Midland Spiritual Institute, Birmingham, England, is arranging a Western tour, and purposes to go through to California, would like the friends who desire lectures, to address him at Springfield, Mass., Lock Box 157.

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.

This department is becoming a very important one. It is the only department of the kind now published in a Spiritual paper, and is invaluable as evidence of immortality. And the following poem, sent us by a friend, is so well adapted to the test department that we give it place:

ODE TO OLD AGE AND A FUTURE LIFE.
Reflections on Old Age and the Life of the Hereafter, suggested by a conversation with Francis Semple, Esq., at his home in Fort Madison, last Friday evening.

Our sands of life are nearly run,
The twilight of our days is come,
And night will soon be here;
But night which leads us to the tomb,
Is fraught with hope of life to come,
Then what has man to fear?

O earth! in beauteous garb array'd,
With fruits and flowers, and smiling shade,
We bid thee long farewell;
On thee began our human life,
With thee will close our mortal strife,
In spirit life to dwell.

And God, Thou father of us all,
With willing ears we hear thy call,
To yield our mortal breath;
For earth has been our transient home,
And called by Thee, behold we come,
And worship Thee in death.

Now brightest realms our eyes descry,
And sweetest sounds fall from the sky,
To cheer our journey on;
And loving ones long lost to earth,
Embrace us in our spirit birth,
And shout for heaven won.

Keokuk, Iowa, May 4, 1875.

The above poem, from the pen of Hon. D. F. Miller, was handed us for publication by Francis Semple, Esq., a conversation with whom suggested the lines to the author. We cheerfully give it space, both on account of our high regard for the talented and gifted author and the intrinsic merit of the verses. Every lover of poetry will duly appreciate them.—Fort Madison Democrat.

No. 1. To Miss G.: There stands by you a man, fully describing him, giving size, age, habits, etc. He is your father.
Said the lady, "That is my father, and you have described him as well as I could have done it."

No. 2. To Mr. S., an Adventist: We see a woman by you, whom we fully and carefully described. This woman is your wife. She gives us this incident, as a test of her knowledge of you. Some ten years ago you seem to be walking along at ease and carelessly; you are in great danger. Now observe, I hear the roar of machinery, as of a swift approaching train of cars, and I hear a counter sound, as of another train. I feel the train in motion. I see a man gesticulating, he is trying to get to you; you are in a fearful danger. All at once you are whirled to the right with force; you seem to fall and yet do not, and there is a great rush of air and force, as of swift rolling machinery, all around you. Sir, these things are so, and while I have seen this man before

to-night, and know his name, I know not this thing I have told. And further, I know this man to be an Adventist, and one from whom I can expect no countenance as a Spiritualist.

Mr. S. replied, "My wife is not here, she lies in Greenwood, and will be no more. I believe when a man dies that is the end of him, he is dead."

"That does not answer my statement, Mr. S. Will you describe your wife?"

"Well, you have described her very well; so much so that I should have recognized her."

"And now, sir, what about this danger we saw you in?"

"Well, I do not know how you got that; the facts are these, you are wrong in date, you are right in fact. Some seven or eight years ago, I was walking on the H. & H. R. R., on the left track I saw a train of cars approaching, heard the whistle, but knowing that they were on one track and I on the other, I paid no attention to them. As the engine passed me it gave an awful scream. I saw, also, some way ahead of me a man making motions to me and in a violent manner, and yet he seemed riveted to the spot where he stood. At this moment I turned, looking over my shoulder, and there was the passenger train, running at full speed and within a few feet of me, with full head of steam, and the whistle screaming fearfully. I made a dash for life off of the track; I felt the heat of the engine; I saw the wild gestures of the man in the caboose; I lay on the ground; I had escaped, how, God only knows. It was an awful moment. The noise of one train prevented my hearing the other; and hence the danger. I do not know how you got this, and yet it is so."

"Your wife told me, sir."

"That can't be, for she is dead, 'and the dead know not anything.' That is my belief."

"Your belief amounts to nothing, and is no offset to my knowledge. Here are facts, sensible and intelligent facts, your property, not mine: were in the possession of this dead wife, and she, like another Samuel, repeats them here to me this evening, and you, an unbeliever, prove what she tells me to be the truth. I care not one cent what your belief may be, it amounts to nothing; nor does all the belief in the world weigh a grain, compared with one fact such as this."

"That is true; but I can't believe it. My wife is dead, and will remain so for all time." And his voice seemed sad.

No. 3. To a lady: (In a seance.) I saw with you two lights, they indicate two dates in the long ago. There stands here with you a man (minutely describing him); he stands thus, with folded arms, looking at you very earnestly; he moves now to the right with eyes fixed intently on you; he does not seem to notice me or anyone else, he is holding communion with himself, and thus he says, or seems to say, "How changed in every feature! Can it be possible! And yet it is her; the hair is changed in its color, the eyes are not as bright, the imprint of Time is written on the brow, and yet the same old fire burns within her, the same indomitable will and spirit stirs her. Yes, it is her." Then turning to me, he says, in language that I understand as clearly as you understand me. Hear what he says. He unfolds his arms and stands erect, looking over his left shoulder toward me, with his right arm and hand extended, pointing with the index finger to you, he says, "Thirty-two and twenty-seven years ago I wronged this woman and hers, as man seldom does; wronged her and her family terribly, irretrievably, and there has been no bridging the gulf, and by the law of eternal justice, in which there is no forgiveness, I am compelled by the stern edict of soul conscience, I am compelled to stand here, in spirit this evening, confessing the wrong done you and yours in the past; nor does this bridge the gulf between us, until the full penalty is paid, and then I can move on. No, no! there is no forgiveness; we all have the penalty of sin to pay and I am paying mine." Thus, madam, I see, I hear, and describe, and tell you what I do see and hear, and that which I do see and hear is true and belongs in your history. One thing appears to me as passing strange, this man does not seem to be in Spirit life. I now close the door against retreat, and affirm this statement to be faithfully true.

"It is literally, wonderfully true; thirty-two and twenty-seven years ago all that you have said took place. I cannot go into particulars, but will say that myself and family were terribly wronged by this man, and you have won-

derfully portrayed him. One thing, and only one are you in error, and that is this, the man you have so truthfully portrayed was alive when last I heard from him. [Great sensation.] How do you account for this?"

"I do not pretend to lay down any law in this matter, but believe that this man is in Spirit life, and in a low stage of life, or that some other spirit, possessing the ability, has produced this vision before me. And yet, madam, you will remember that I stated that 'this man did not seem to be in Spirit life.'"

"That is true," said the lady.
Subsequently, this lady said, "I am over half persuaded to be a Spiritualist."

The old story of Paul and Agrippa: "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." Acts xxvi: 28.

No. 4. At New Haven, Conn. There sat before me a man well advanced in years. I said unto him, There is here with you this evening, two lights. I see nothing else, but these lights. One of them is on your right, the other is on your left, and they produce this impression on me, That these two lights represent your two wives, and yet you will observe I do not see them as spirits or mortals, only the lights, and that they represent your wives. What do you know about them?"

"I have never buried a wife."

"I did not say you had. What do you know of these two lights; have you two wives?"

After hesitating, "Yes, I have; but I am divorced from one of them by law, and am living with the other; and they are both living." (Sensation.)

MEETINGS.

The First Spiritualist Society of Battle Creek, Mich., will celebrate the yearly anniversary of their society by holding a Grove Meeting at Gognac Lake, June 27, 1875. Mr. Fishback of Sturgis, T. H. Stewart of Ind., and Prof. Spinney of Detroit, are the speakers expected to be present. The public generally are cordially invited to attend.

DR. J. V. SPENCER, Pres.

The Northern Wisconsin Spiritualists' Conference will hold their Ninth Quarterly Meeting (for the election of officers and other business) in Spiritualists' Hall, in Omro, Wis., on the 25th, 26th, and 27th of June, 1875. Shall we, the friends of free thought, succeed in making this the grandest meeting ever held in Wisconsin? Let each one ask himself or herself the above question, and act accordingly. We maintain a free platform in Omro. Every effort will be made to entertain (free) all who may attend. Reduced rates at hotel for those choose to stop there. Good speakers will be engaged for the occasion. Efforts are being made to secure the attendance of good test mediums. For the Omro Society,

DR. J. C. PHILLIPS.

GRAND CAMP MEETING AT DUBUQUE, IOWA.

To Spiritualists and Progressionists: The Spiritualists of Iowa, Illinois, and Wisconsin will hold one of the largest Camp Meetings ever held in the West, commencing on the 29th day of June, and continuing over the 4th of July, 1875, in a beautiful grove on the bluff, one-half mile from the business center of the city. In order to make this meeting one of the grandest successes of the age, it is necessary that all who are friendly to our cause should interest themselves in the matter earnestly, and by coming together on that occasion show the world that we prize the Truth as the angels have taught us, and the interest we feel in maintaining its principles.

We expect a grand jubilee and hope all the friends in these States and elsewhere, who can do so, will meet with us. We have held one such Camp Meeting in Iowa, and it was a grand success, and we expect this to rival that in numbers and interest. No pains will be spared by the committee in preparing the grounds and furnishing the facilities for comfort, pleasure, and intellectual enjoyment. We are to have first class speakers and test mediums on the occasion.

The railroads will carry passengers at one and one-fifth rates, some of them half fare. Certificates will be issued at the camp grounds for return. There will be a boarding house to supply visitors with food at reasonable rates. There will be a platform for dancing, music, etc.

Friends, let us meet on a fraternal and exalted plane asking more light on this all-important question; let us have a glorious time, long to be remembered as an honor to our cause, "a feast of reason and flow of soul." To this end, and for the triumph of so good a cause, let us meet and mutually work.

Yours for truth,
DR. S. P. SANFORD, Iowa City,
W. CHANDLER, Dubuque,
Managers.

AGENTS WANTED.

To sell a book of 96 pages, published in English and German, by circulars. Good wages made and no risk. Sample copy, with a map of Chicago, 30 cents. Send Postal card for circular. Address W. L. WEST, 126 Clark street, Chicago, Ill.

The following was written through the mediumship of Nannetta Emerson French, it being perfectly characteristic of the children. The family living in Ohio and Mrs. French in New York, they had never seen or known of each other. N. K.

OUR DARLINGS.

A Sister's Tribute of Affection to O. G. K.

To what shall we liken our darlings fair,
To three shining stars in the blue upper air?
Three tiny birdlings asleep in one nest?
Or three sunny blossoms, oh say, which is best?

The first is a star, shining steady and strong,
A guide to the weak, a rebuke to the wrong,
And yet with each throb, her young human heart
Some willful or wayward design may have part.

For she looks at the world with a half sorrowful zest,
Thorough earnest and quite self-possessed.
Oh, patiently, carefully, teach that young soul,
Stars are not easy to guide and control.

The second a blossom is, gentle and shy,
A daisy uplifting her pure single eye,
Loving, obedient, truthful, and sweet,
Only affection can guide her young feet.

Through life's long changeable ways, cloudy or fair,
Daisies are fragile, and need kindest care.
The third is a Robin, a rollicking boy,
The whole world seems fashioned for him to enjoy.

He will bear his own burden and live his own life.
Unmindful of danger or trouble or strife,
Brave-hearted, yet sensitive, merry and strong,
This life will be bright, though it may not be long.

And nothing on earth can be fairer to see
Than a home where such treasures of happiness be,
And though we may call them star, blossom, or bird,
The love in their hearts is not changed by a word.

Mother's love watches them, tireless and strong,
Father's care guards them peril and wrong,
Angels keep watch o'er each bright little head,
In paths that they know not these young feet are led.

And brightest of hopes are to mortal hearts given,
The paths all lead upward and onward to Heaven,
Where loved ones are waiting to welcome them
home,
Star, Blossom, and Birdling, and all who come.
May, 1871.

For the Spiritualist at Work.

EDITOR OF THE SPIRITUALIST AT WORK:

Dear Sir—Through the kindness of some friend, to me unknown, I have received several copies of your paper, have read them carefully and like them much. Brought up in the Christian faith, I have been, of necessity, illiberal in my views, but my association with Spiritualists has so expanded and enlarged my understanding, that I can now look with tolerance on, and find good in, every form of belief under the sun. I have for a long time past attended many circles and other gatherings of Spiritualists, have argued against their doctrine of spirit communication, both in public and private, and yet have always been treated by them as kindly and with as much consideration as though I had been an ardent supporter of their peculiar belief. This has given me a respect and admiration of Spiritualists that I entertain for no other class of people.

I went to the first circle I ever attended, and to every other from that time to the present, with not only an honest intention to investigate the phenomena, but with a desire to become a believer in the same. Loving this people, I would become one with them; but after four years trying I find myself not a Spiritualist but a Materialist. Why? Because I have as yet seen nothing but what could as justly be ascribed to some other as to spirit agency.

With your people it is "Lo, here is Christ, and Lo, there is Christ." One says, go to such a medium, there you will learn something; failing at this point, another says, nothing to be had where you have been, but go to such an one; and so on round. My conclusions are that it requires as much faith to be a Spiritualist as a Christian. I hear raps, I see the table move, I receive a communication through the medium; but, like the Bible, none of these things contain within themselves proofs that they are what they profess to be. You may properly ask me, "What went ye out for to see?" Let me suppose a case. A stranger calls at your office, says, I am from the city of X, and gives you a message purporting to come from some friend you have in that place. If your friend was desirous of so doing, he could put in that message something that would prove its genuineness in and of itself. Why do not my spirit friends, when they communicate with me, knowing my unbelief and knowing also my desire to become a believer, why do they not, I ask, give me such a message as I have described? Such proof as this would make me a convert; is it too much to ask?

Let me particularize one test that there could be no gainsaying. A spirit friend gives me certain statements connected with his earthly life, and I ascertain from a third party, not present at the time I receive them, that they are true. Again, take such things as are published in the *Banner of Light*, said to be communications from people who have died in different parts of the country, to their friends and relatives. If they are what they claim to be, would not the columns of the *Banner* teem with the endorsements of the people to whom they were addressed, testifying to their truth, and would not the whole world become believers in a very short time?

Many, very many of my Materialistic brethren are in the same boat with me; we are calling for Spiritual bread, but as yet have received only a stone. Mr. Editor, "show us the Father, and it sufficeth us." H.

[We will answer this in a future number.—ED.]

For the Spiritualist at Work. A CORRECTION.

NEW YORK, May 13, 1875.

MY DEAR SIR: I trust you will pardon me for intruding upon you, but I wish to correct an error which appears in the last number of THE SPIRITUALIST AT WORK, in relation to the societies of the New York Spiritualists. As I am connected with one of them I can give the correct information in regard to both. The first or "old" Society is known by the name of the Society of Progressive Spiritualists. The "new" Society (with which I am associated), or as your paper states, the *first society*, is known by the name of the N. Y. Association of Spiritualists.

We organized into a regular association last November. We have a constitution and by-laws and a roll of membership. The following are the officers for the ensuing year: President, Geo. F. Winch; Vice-President, Wm. White, M. D.; Secretary, P. E. Farnsworth; Treasurer, Wm. E. Hatch; Chairman, P. B. Atwood, M. D. We are prospering finely, both spiritually and financially. We have an average attendance of 300 people each Sunday, many of whom are Christians and manifest a deep interest in the subject. I believe we have the best quartette of singers in the city. We have also a very fine collection of spirit paintings and drawings on exhibition each Sunday.

In the morning we hold a Ladies' Meeting, at which none but ladies are allowed to take part; gentlemen are admitted, but must take a back seat and keep their mouths shut; turning the scale on Paul. Talk about woman's rights, you ought to see this meeting, it would make you laugh to see how tyrannically they exercise their authority over the poor men. They must sit still and hear the women "warm 'em," and not say a word their defense. It is not fair. I cannot say whether the meetings will prosper or not; it is only an experiment, and as yet we have had but a few sessions. So far, they have been successful.

The beautiful location of our hall is an advantage. The Spiritual and Reform publications are for sale in the vestibule; twenty of THE SPIRITUALIST AT WORK are sold to six of the *R.-P. Journal*. There is little or no antagonism between the two societies; the best of feeling exists between the members of both. Respectfully, WM. E. HATCH,
361 W. 29th st.

A CATHOLIC PRIEST ON THE PUBLIC SCHOOLS.

Rev. Father Walker, an Irish Jesuit Priest, recently from the South, is pastor of St. Lawrence Catholic Church, in Eighty-fourth street. In announcing on last Sabbath morning that next Sunday's collection would be for the benefit of the parochial schools, he took occasion to denounce the public school system in the most bitter manner. "Woe be to the parents," shouted he in the manner of one hurling anathemas, "woe be to the parents who send their children to these public schools! Woe be to those who secretly favor them in their hearts! I would not like to be in their places on the day of judgment. The public schools are the nurseries of vice. They are Godless schools, and they who send their children to them cannot expect the mercy of God. They ought not to expect the sacraments of the Church in their dying moments. I hope you and I will live to see the day when it will be understood that parents who commit this great sin will be refused the sacrament of the Church. 'What! let them die without the rites of the Church?' you will ask. Yes, I say so. I would as soon administer the sacraments to a dog as to such Catholics. Did not Jesus Christ suffer one of his apostles to die without the rites of the

Church, in despair? So would I let these wretched Catholics perish. Catholics! They are no Catholics. They are Catholics of the pot-house politician stripe—men who deceive and betray the poor, ignorant, innocent Irish emigrants when they arrive in this country; men who make their poor countrymen, when they are only a few months in this country, perjure themselves to become citizens; men who have no faith or charity in their hearts. You may say, 'Ah, but I know good men and women, good priests and bishops, good fathers and mothers, who were brought up in the public schools.' True, but they are the rare exceptions, one in a thousand or ten thousand. You will also say, 'But some of the teachers are Catholics.' What of it? What do they know about the vice all around them, the contamination and villainy? They don't know it; they never see it. But we priests know it. Go look at the water closets in some of your public schools and see the vile scribbles and markings on the wall, and you will realize the vice and infamy that prevail at these nurseries of crime. I tell you, Catholics, that you do not realize the dangers to your children. The great effort of the enemy of God's Holy Church in these days is to get control of the education of the youth in the hope of thus counteracting the blessed influence of the priests of God. The enemy has abandoned every other effort. Look to it, then, that you fall not a victim to his insidious arts."

The preacher then alluded to the wonderful growth of the Church, and the iniquity of taxing Catholics for the support of schools they did not want and could not send their children to. He said there were 600,000 Catholics in this diocese alone, 400,000 more in Brooklyn diocese, and hundreds of thousands more in Albany, Buffalo, and Ogdensburg. If all these banded themselves together valiantly to demand their rights think you they could fail? No; they could not. They would soon show their strength and triumph like their fellow-Catholics in Ohio.—*N. Y. Times*.

Readers, the cloud thickens, darker grows the sky, the smoke of all Hell is being belched upon the Liberals from the Church. Read the foregoing from Father Walker. Add to it the statement of Dr. Talmage of Brooklyn. Now let us hear from the English Butcher, and we have a triune statement worthy the palmy days of the Inquisition. Varley, the butcher of London, said, "Accursed science, seeking to undermine the Bible and work of God." Such are the gentle words, Christ-like and full of love, fresh from One who so loved the world that he gave his only Son a ransom in death to save it. Read it and ponder.

After God in the Constitution, what next!

For the Spiritualist at Work. A SPIRIT LETTER.

FROM "OLD NICK."

BEYOND, Present date.

BRO. WILSON: As my medium declines to make any reply to your kind missive dated at New York city, I have concluded to accept the invitation therein contained, and as a member of the great family of Humanity, to offer you some of my views concerning the "situation."

I entered earth-life in the year 1759, at Newcastle-upon-Tyne. My parents were zealous members of the Established Church; therefore they designed me for a curateship. For a very short time I fulfilled their expectations. But Nature taught me that Christianity with its pretensions was a gigantic fraud. I washed my hands of all connections with the system as its advocate, and turned my attention to the law. I found the law based on Christianity, and withdrew from the bar.

This was about the time that the American colonies rebelled against the Home Government. They had protested against taxation without representation; they had claimed for the *individual* certain *inalienable* rights. This was sounding the keynote of human progression. Man had rights that were not subject to State or Church; rights that were vested in his own individuality. If an elevating principle existed, it could be found in humanity only. A few years passed, and the Kingdom acknowledged the United Colonies as an independent government. They framed a Constitution without incorporating a Church; dissenters multiplied, while here and there some one dared to espouse the cause of Reason (God or no God). I looked then for the speedy advent of mental and moral liberty to the human family.

But my earth career was abruptly closed. A sudden blank, and new scenes met my astonished gaze. When I fully realized that I had really entered another state of my existence, I was happy in the thought that I was in a world where my fellows were no longer held in the bonds of superstition by Heterodoxy. Alas! how mistaken. Thousands and thousands on every side were still craving an ob-

ject of worship; they still sought guidance from their Bibles to direct them to its location. Occasionally I found one who had the independence to declare his own sovereignty next to that of Nature.

A few years passed, and reports were current that some few had been able to return to earth-life, and communicate therewith; but such reports were not believed by any save an apparently insignificant few. Almost universally, my companions would consult their Bibles, to see if it was possible to return to earth and communicate. They would conclude from the language of Abraham to Dives, that such a thing was not in accordance with God's will, and if it was, to attempt communication would result in discomfort to themselves, judging by Samuel's experience when communicating to Saul.

Beholding these conditions in Spirit life, I was led to inquire why the Bible had such a baneful influence over the minds of dwellers in both worlds? I found my answer in the fact that the power developing itself in veneration had, for ages been perverted from its natural tendency; that, whereas it should lead its subject forward, it was continually turning him backward. Therefore, I found the Bible retrogressive in its tendencies.

I have watched the Spiritualist press of England and the United States, and I find in both countries they are loth to sever connection with the Hebraic God, for Jesus' God is the same, with but little improvement. The God of the Bible, whether Mosaic or Christian, is at best an arbitrary and barbarous personage; while on the other hand, the Jewish and Christian impersonation of evil is a progressive and progressing character. If the Spiritualists, whether in earth or Spirit life, must offer their devotions at the Bible shrine, let them be in honor of the Devil, who is the only radical progressionist whose name graces its pages.

If you will understand the Bible God as operating in direct antagonism to the interests of mankind, and the Bible Devil, or Satan, as the champion of human rights, I think you will be inclined to espouse the cause that Nicholas represents. The Bible God and human progression are totally at variance. Discard entirely the Bible God, and if Spiritualists cannot find sufficient means to maintain their position as such, in the living realities of today, but must fly to the past for succor, to superstition and tradition, let them look to His Satanic Majesty as the author (if not the finisher) of their faith.

The most progressive minds in Spirit life, who are *en rapport* with minds of earth, are obliged to throw their influence on the side of materialism (the exceptions are few) on account of the Bible idolatry of most professed Spiritualists. If the infant (Spiritualism) needs milk, do not compel it to suck the farrow teats of Christianity. In the best interests of Humanity, for progression here and hereafter.

Your friend, THOMAS SANBORN,
alias "NIC(HOLAS)."

WOMEN AND THE CHURCH.

The *Times* is always disposed to do the fair thing. A new church has arisen in Chicago. The new scheme of salvation is engineered wholly by lovely women. It is termed the United States Government Church of Women. Its platform is that women shall control the Church and men the State. Women shall be priests and men statesmen. It is further proposed that this new church shall be an independent government, that is, shall have exclusive control of all matters relating to faith and creeds, and everything else pertaining to human salvation. Herein will many recognize a peculiar fitness of things. The male priesthood of the age is effeminate; in one great sect they are not allowed to marry at all; and among other sects, the appreciation of their supporters is in proportion to their pallor, their ethereality. With white gowns and white choikers and a careful avoidance of robustious pursuits or ideas; with being always the especial darlings of the gentler sex—they have finally come to occupy a position which is but a slight remove from that occupied by the weaker members of the sexes. There is no reason why this small distinction should longer exist; and hence there is good reason in the effort to secure for woman a monopoly of the management of the Church. It would force a good many thousand able-bodied masculine preachers to shoulder the hod, and it would thereby greatly increase the industrial resources of the human family. It would make a place and a vocation for woman, hundreds and thousands of whom have the ability and willingness, but who can find nothing to do. The present heads of families would undoubtedly prefer that the pastoral visits should be made by a woman.

The United States Church has a creed, and of course there cannot be but a lively interest as to its character. In this direction the new combination is characteristic with reference to its feminine origin. It is perfumed, flavored, aromatic of women. It begins by reconstructing the Godhead; this is done because it is believed by these fair reformers that it is unfair to their sex to have a Deity which is a purely masculine combination; therefore, do they rebuild the Orthodox trinity, and substitute a quadrilateral, to wit: Lord the Mother, God the Father, Christ the Son, Soul the Daughter. As will be seen, this is what may be termed a "square" thing, in distributing the sexes and giving the woman that position at the head which her virtues and her value deserve. Why this eminently proper division has never before been made is probably owing to the condition of semi-slavery which woman has hitherto filled for so many ages; and that it has finally been made is due to the fact that woman has at length concluded to assert herself, both on earth and in heaven. This quadrilateral re-arrangement is the cardinal feature of the new faith, and the new church on which it is founded.

There seems to be reason that the new Church will achieve success. Woman herself is a success under favorable conditions of development. She is by nature religious. She has eminent adaptation for the work of prayer, supplication, and the like. She would woo sinners to repentance by the sweetness of her smile. Under her administrations, one may be certain that the anxious seat would always be filled with repentant masculines. Men, in place of having business down town on Sunday mornings, could be depended on for regular straight-out work as church-goers. In view of all these probable benefits, and innumerable ones that would certainly grow from the committal of our salvation to the keeping of gentle woman, the Chicago Times as a special friend of woman, and the general friend of the human race, has great pleasure in wishing all success to the United States Church of Women.—Chicago Times, Jan. 30, '74.

For the Spiritualist at Work.

THE PRINCIPLES OF SPIRITUALISM AS UNDERSTOOD BY US, THROUGH COMMUNION WITH SPIRITS, BY MEANS OF QUESTIONS AND ANSWERS.

No. Two.

Question—In a former question, relating to the development and growth of children in Spirit life, you referred to the necessity of keeping the new-born child near the mother, or some other healthy human system. Will you inform me why? What benefit is it to the child after the stroke called death?

Answer—The human body receives its first nourishment from the mother. Each fibre and nerve is strengthened from the mother's. The forces that give tone and character to the soul are of the mother. The very property that forms the nucleus of the immortal being is derived from the mother. Hence the necessity of keeping the spirit child near the mother, or practically speaking, bathing the child in the magnetic forces of the mother. Therefore, we inform you that every child life entering the Spirit world in infancy, enters it at a disadvantage. The proper sphere of a child from birth to seven years of age is in the mother's arms, receiving the mother's magnetism, affection, and refinement, to the extent of the mother's ability.

Q. In our last conversation, you closed by saying, "In our next interview we will consider the family circle." Will you give me your views in regard to marriage, the basis of the family compact?

A. Marriage is the result of civilization, and not an ordinance from God. The first idea of the sexual relation occurs in Genesis, after the expulsion. Matehood is of God, good, sacred, and holy; promiscuity is death to every social element, and whenever and wherever indulged in, becomes the destroying angel, not only of the individual but of society; hence is a violation of every principle in life.

Q. Does marriage necessarily constitute the man owner and proprietor of the woman?

A. By no means. Marriage practically means this: I, A B, unite my life and fortune with B A, for life, or so long as we can agree to live together in harmony and in peace. Our purpose being, 1st, the reproducing ourselves; this is the fundamental idea of every marriage contract and matehood, and there cannot be any other legitimate object in marriage. 2d. The parties entering upon this sacred relation should carefully consider, 1, their temperaments; 2, their vital forces; 3, their temper; 4, their tastes, habits, likes, and dislikes; 5, their moral and social condition; 6, their ability to support themselves and their offspring; 7, and finally, their education and ability to bring up a family; and the true man and woman will ever consider these points carefully.

3d. Ante-natal conditions should be carefully considered, and parties tainted with any of the following hereditary diseases should be barred from marriage, viz.: all pulmonary or scrofulous troubles, leprous condition, every phase of insanity, tendency to paralysis, idiocy, every phase of deformity, tendency to crime, over-sensual tendencies. All these should be a bar to marriage, or if allowed to marry, it should be with persons in whom there is no taint of disease; better not marry than wed with blood relations under five degrees removed.

Q. Are you not laying down rules that amount to prohibition? Why not declare the arbitrary law of Stipiculture, and have done with it?

A. You are asking me to forestall events. You must educate society up to the intent of law before it can become practical. We will affirm, however, that this will be the law of human life as well as animal life; but the time is not yet. You can, however, begin the work to-day, by observing the rules before you. Suppose Congress passed prohibiting marriage between blood relations nearer than fourth or fifth cousins; you would lop off one very important rotten branch or limb from the tree of life, and leave it all the healthier therefor. And thus, step by step, advance, until the tree of life was purified of all these imperfections.

Q. What is the difference between matehood and marriage?

A. Marriage proper is the arbitrary edict of society, compelling the male and female to publicly acknowledge themselves man and wife, and may or may not be mated; may or may not be governed by love. Matehood, conjugally speaking, means this: Two souls, male and female, in unity, governed by love, each king and queen in their own domain; all willingness, no compulsion.

Q. Has the man, as husband, any right to command sexual intercourse with his wife, because of the marriage ceremony?

A. None whatever. And here let me say to you that any compulsion on the part of the husband in this regard, is absolute adultery. The person of the woman is sacred, and should never be violated, in marriage or out of marriage. She is mistress of the domain of her soul and body, and this ownership does not warrant her in prostituting the temple in which she dwells, for any purpose whatever. Moses, as a law-giver, said, "Neither shalt thou commit adultery." Deut. v: 18. Jesus goes yet farther, and lays down the law on this subject as no other thinker or seer ever did, before or since; it is rigid and austere. Hear him: "Ye have heard that it was said of them of old time, Thou shalt not commit adultery; but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matth. v: 27, 28. We endorse Jesus in this saying, and hold that it was one of the great thoughts of his divinely inspired soul.

Q. Is sexual consociation justifiable under any consideration, save for the purpose of reproduction of the race?

A. Decidedly not. This most holy, most sacred function or office of life is divine, and any prostitution thereof is blasphemy against the holy love nature of man or woman. As immortals, we feel deeply on this subject, knowing as we do, that there is, on earth and in Spirit life, more degradation from this cause than from any other offense in human nature.

Q. In the family circle, or compact, the man is owner and master. Has this always been; if not, when did it begin, and who is the authority?

A. You have asked a question difficult to answer. It supposes us infinite in our knowledge, which we are not. From the traditions of man, we learn that man has developed up from a very low order of life to the present condition, and that the fact of man's superior ownership of woman had its origin in brute force, and none other. This is the dominant idea here, and I believe it to be the true one. I once met a spirit man in one of our Spiritual Congresses, who came as a delegate from an advanced race of beings, who stated to me that he once was an inhabitant of Atalanta, an ancient race who were swallowed up by one of the most terrible convulsions that ever shook your world. He claimed that they were perfect in all social matters; that such a thing as adultery was not known with them; that woman and man were equal in law, order, and justice; hence, there were no imperfections with their race, they were very powerful and cultured, and that their race became extinct

over 700,000 years ago; that the world has since been re-peopled, and that in this second crop of humanity originated the brutal custom of enslaving the women; that his race have, from time to time, sought to reform this error in the families of mankind.

The Spiritual world has, with one exception, sought to enfranchise woman, making her the equal of man; that exception will be found in Yah, the old man of the mountain, who once lived in the Hill Country of the Upper Nile, some fifteen or sixteen thousand years ago, who superseded Melchisedec in the control of the Jews, through the Egyptian Moses, and from him we date the despotic rule of man over woman. Jesus of Nazareth, under the influence of Christ, the spirit of wisdom and son of light, by example and precept thought to advance woman to her proper sphere; but was thwarted in his purpose by his untimely death. He received many of his impulses from the peculiar circumstances connected with his birth. Paul, while he advanced many, very many, practical Spiritual ideas, was far behind Jesus, so far as woman may be concerned. In the organization of the Church of Rome woman became a cypher as well as a serf. In the Reformation and the various Church organizations she has held the menial's place. In Spiritualism she will assume her proper sphere and position; one with man, in spirit, in love, in duty, and in right of dower in God. Therefore, we say to you, Spiritualist, the golden opportunity of redeeming woman is yours, hence, we bid you teach an eternal matehood, one man and one woman from the dust to the God.

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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.

THE NAKED TRUTH.

BY WILLIAM CULLEN BRYANT.

[A little volume of Fables in verse, and in the Spanish language, by José Rosas, has met with such favor in Mexico, that the city authorities have adopted it as a reading book for schools. The following is a translation of one of the fables.]

Beautiful Truth, once in the days of yore,
Put on the brave array
Which then the goddesses of Hellas wore,
And issued to the day
Robed in such sort, with graces so divine,
That men, adoring, built to her a shrine.
The gods, indignant at the sight,
Rose in defense of their invaded right.
"Horror and infamy," they cried,
"And profanation!" and they came and went,
Pacing the ambrosial courts from side to side,
Till a wild tumult filled the firmament.

Jove, to appease their fury, left the skies,
And quickly stood before
The shrine of Truth, determined to chastise
The sacrilege: he tore
From her the regal mantle which she wore,
And stripped the robe away,
And flung to falsehood's hand
Mantle and robe to serve for her array,
And gave to Truth this terrible command:
"Be thou forever naked from this day."

And therefore, reader, let not Truth be blamed,
If, evermore, since then,
She hides in corners, humbled and ashamed,
And rarely seen of men.

PERPETUAL CREATION.

MR. EDITOR—*Sir*: The subject of a "new creation," to which I have alluded in some articles which have recently been published, seems to attract the attention of some of your correspondents, giving them some interest in the subject, though they are not yet ready to believe it. It is one of the most interesting facts which the human mind has ever contemplated, and rests upon a basis which is supported by arguments apparently incontrovertible. It begins with this grand foundation stone: "God is the creator of all things," not *was* the Creator. It assumes that the Deity is ever at work, actively doing all that we see take place in this most mysterious world which surrounds us. It gives scope and interest to the grandest philosophical inquiries that ever entered into the minds of men. It elucidates and makes plain some of the profoundest mysteries that the world has ever contemplated. It lifts the human soul into the highest and holiest contemplation of God and his works, of the spiritual as well as the material world, as also of man as a representative of the Divine mind, a spark from the grand central Sun of the universe.

To the great mass of mind creation is a fact that *was*, a work fully accomplished many ages ago, and now perpetuated through the action of laws which the Creator established at the finishing up of the work, viz.: that all animal and vegetable life should depend for its continuance upon instrumentalities delegated both to the animal and vegetable world, and in no other way. Consequent upon the general reception of this theory, all animal life is traced to a procreating ancestry, and all vegetable life to seed scattered upon the maternal earth.

This is called the effect of a natural law, or the law of nature in continual operation. The work of an omnipotent Creator is lost sight of in our contemplation of what we are pleased to term a law of nature. Observing only the material aspect of the thing, we at once conclude that we perfectly understand the order and arrangement thus prescribed by the Deity and make no further inquiries into this most mysterious and incomprehensible mode of beginnings. The creation of trees and plants by seed sown in the earth, is as strange to the philosophical inquirer as the creation of the same without the intervention of seed. He is obliged to look beyond the insignificant amount of matter composing the seed, to some invisible and yet omnipotent element which no crucible has ever yet reached. That unseen and yet omnipotent element, for want of a better name, may be denominated "spirit." Thus we have, if this conclusion be correct, the spirit of the vegetable as well as the animal world, all working in harmonious action to produce the grand whole of creation.

I am aware that this is not a generally received view of the subject, and far too many are ready to cast it aside as unworthy of investigation. To allow spirit to the world of matter that surrounds us, say they, is preposterous and absurd. They grant it possible that man may have a spirit, but to go beyond this is to tread upon unknown and dangerous ground.

I am far from discarding an idea because it may be new, or unpopular with the masses, and I am equally far from receiving one because it has the marks of antiquity about it, or because, as a stereotyped saying, it may have been handed down from generation to genera-

tion. The great important inquiry should be, Is it true? Will it stand the test of scrutinizing investigation?

Now, to allow spirit to the vegetable world is not an unphilosophical opinion, neither is it an unscriptural doctrine. The greatest moral philosopher that ever lived or spoke to men, uttered in the plainest terms this important truth. "If ye have *faith* as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you." Now the doctrine of this text is nothing more nor less than this.

The disciples, on a certain occasion, had found their *faith* (spiritual energy) unequal to the work presented to them for their accomplishment. They had failed in their trial, and had appealed to the Master, saying, "Increase our *faith*" (spiritual energy). As a just and instructive rebuke for their lack of the exercise of spiritual power, he brought before them the comparison of the mustard seed, the smallest of all seeds. "If ye had *faith*," (spiritual energy or power) in exercise, "as a grain of mustard seed, nothing shall be impossible to you."

Here the very insignificant mustard seed is introduced as possessed of *faith* (spiritual vitality), and that in the exercise of that *faith* (spiritual energy or life), in accordance with its instinctive nature, it becomes omnipotent in its own sphere of being. This becomes apparent in the phenomena of its new existence. The mustard seed dies, in its material nature, decays and mingles with the earth, but by its *innate spiritual vigor* it upheaves the ten thousand fold weight of earth resting upon it, and comes forth in its own omnipotent might, and thus becomes the mightiest of herbs. The *faith* spoken of as appertaining to the mustard seed means spiritual life, spiritual energy, the soul or entity of the mustard plant, and not the commonly accepted interpretation of the word *faith*.

Now for the application of the foregoing. So man, the supreme workmanship of God, the head of this spiritual and material creation, had he *faith* (spiritual power and energy), in constant exercise in his sphere of being, and were he true to his own spiritual instincts and nature, as the mustard seed is in its own, and to its own, he might stand forth in the omnipotence of the power delegated to him, and nought, in his sphere of action, would be impossible.

The meaning which I have given to the word *faith* holds good in a true understanding of other scripture quotations, and especially of that one wherein we are told that "through *faith* [spiritual power] the worlds were framed, and that things that are seen were not made of things which do appear." Here the spiritual element is recognized as the beginning, the origin or cause of everything material.

Again, we are told, "That which thou sowest is not quickened except it live." And again, "Except a corn of wheat fall into the ground and die, it abideth alone." Here the spiritual entity is recognized as existing in the material seed or covering, which must decay in order that the spiritual entity may clothe itself with a new material body. Certain conditions are also requisite in order that a creation may appear from the seed, and certain conditions are requisite in order that a new creation may appear without the intervention of seed. The Deity is the source of order and law, and all his works are brought about through instrumentalities which are themselves the offspring of his infinite wisdom.

BENJ. F. NEWHALL.

The above was sent us by the writer (an old and valued friend) some years ago, as published in the *Lynn News*. We now republish it in THE SPIRITUALIST AT WORK by the request of a spirit friend.

For the Spiritualist at Work.

REMINISCENCES.

Seated in my rustic seat, amid apple blossoms and green leaves, memory tides of the past crowd around me, covering me alternately with golden sprays of gladness, or surging waves of sorrow. In such hours and over such grounds how we tread alone the hallowed paths through which we have walked and talked with kindred minds, many of whom have passed on through the death-portal, and their sweet memories baptize us with radiant light and love. As we pass back upon our life-line, we open the golden gate and pass into the vine-covered cottage of our childhood's home, and view the loved parents who watched so untiringly our growing nature; we trace our onward steps from girlhood to womanhood, wifehood, and best of all, to motherhood; here we pause—for the one great sorrow of our life came upon us; our sweet, bright-eyed darling passed from our mortal vision up the angels' starry stairs, and we were left to gather up the broken life-threads and journey on; the surging sorrow laid bright jewels at our feet, and taught us their natural use.

Again we lift the veil and re-live our journey to California's shores, that land of beauty and "grand possibilities." There we roamed amid gorgeous scenery, breathed the balmy air of America's Italy, feasted our eyes upon the grand old mountains, and quaffed the nectar

from her bounteous rills. Fain would we have tarried in such a home, and under such masters, for our education was rapid and thorough, but our destiny said nay; "Again you must don the traveler's garb and set your face towards the rising sun."

Reluctantly we obeyed, and placed ourselves behind the iron-horse and were safely borne across the mighty continent, even to this quiet spot, where nature has so lavishly bestowed her beauties in this spring-time of freshness and beauty. Now the waves recede, and while birds, insects, and flowers fill the air with their evening orisons, we will blend ours with theirs and with them will silently wait to be folded within the embrace of the angel of darkness; how gentle are the footprints of this dark-robed messenger, as she walks the earth with her soothing influence; how she dispels sorrow, care, weariness, and pain; how she purifies us with refinement and submission, bidding us repose in sleep, her twin companion, that we may find health, strength, and activity for our onward march "up the steps of time," where we can make the morrow pleasant with gentle deeds of love, and strew the pathway of weary mortals with kind words and earnest works; thus making our lives full of worship, labor, and rest. Surely retrospection is profitable and necessary for progression?

MARY M. D. SHERMAN.

Adrian, Mich., June 2, 1875.

For the Spiritualist at Work.

NOTES FROM CHICAGO.

BY ANNIE LORD CHAMBERLAIN.

On Sunday, May 30th, morning and evening, large and appreciative audiences assembled at Grow's Hall, to listen to the Spirit experience of Thomas Paine, through the mediumship of our sister, Mrs. Amelia H. Colby, a report of which was published in the *Chicago Times* of May 31st, and I wish it were possible for THE SPIRITUALIST AT WORK to make extracts from it, if space will not permit the entire report. Mrs. Colby is one of the most interesting speakers at the West. I have had the pleasure of hearing her deliver some thirty discourses, and each one was logical and instructive. The influences controlling her do not strive to use language we cannot understand, but endeavor to give good common sense and practical ideas. Mrs. C. lectured very acceptably to the First Society of Spiritualists during May, and we hope may be induced to spend July and August in our midst. Societies desiring the services of a good (first class) speaker, had better correspond with Mrs. Colby, who may be addressed in my care, at No. 164 Warren ave., Chicago.

Mr. A. A. Wheelock is engaged to lecture for us the first and two last Sundays in June.

A few faithful souls are still at work in the interest of the Children's Lyceum. We hope the interest there will continue, for the Lyceum is a grand institution, an outgrowth of Spiritualism, which is destined to save many from the barren doctrines of Orthodoxy, and have them comprehend ideas of truth and justice. Spiritualism has lifted out of ignorance and obscurity millions of earth's present inhabitants. It has confounded the wise and learned out of the mouths of the world's unschooled babes.

For phenomenal mediums we have Mrs. Blade, the Bangs Children, and Mrs. Parrey; all of whom in their particular phase are doing good. Mrs. Parrey has been much persecuted, but I think the majority who attend her seances concede that she has strong powers of mediumship for physical manifestations.

Among test and business mediums may be mentioned as the most active, at present, Mrs. Mary Weeks, Mrs. Crocker, Mrs. Fay, and Mrs. DeWolfe.

A. H. Williams' Spirit Rooms still open at 237 W. Madison st., where may be found Mrs. Snydam, the fire test medium, also Mrs. Cleveland, the clairvoyant.

As healers, we have Doctors Bushnell, Maxwell, Wilbor, Bishop, and Lord. Dr. L. also has developing circles at his office, 180 Adams st., cor. Fifth ave.

My sister, Mrs. Jennie L. Webb (musical medium), who has been very ill for ten weeks, is now convalescent, but it will be a long time before the invisibles will be able to use her mediumship for the benefit of the many hundreds who are anxious to witness the manifestations that occur in her presence.

We cannot prosper without the aid of mediums, and we are glad friends on the other side see and know our necessity, and are develop-

ing and bringing out new ones, widening the scope and variety of the phenomena, which has reached persons in all conditions of life. This convinces us of Spirit life and intercourse, then we are prepared to receive philosophical and religious instruction from the minds in Spirit world, which shall educate us out of superstition and ignorance.

Modern Spiritualism differs from the past manifestations only in the number of its marvels; the better understanding of its philosophy; the general concession of its naturalness, and its wider dissemination through the different grades of society. Besides being a living proof of immortality, it is and ever has been God's visible seal of love and good will to all humanity.

No. 164 Warren ave., Chicago, Ill., June 11, 1875.

CORRESPONDENCE.

Decatur, Ill., Wm. Scanlon writes: "I am much pleased with your paper, and admire its candor and the high and elevating tone of its reading matter; also its disposition to let all enjoy the freedom of their own convictions. May you be successful in your endeavors to publish a first class Spiritualist paper. Enclosed find \$1.50 to continue my subscription."

East Saginaw, Mich., Wm. Baker writes: "I like THE SPIRITUALIST AT WORK, and send you fifty cents to continue it, and by the time that is done will be able to send more. From your well-wisher and brother in this great work."

Eliza, Mercer Co., Ill., Mrs. S. Glancey sends one dollar to renew her subscription.

Mrs. R. Messenger, Aurora, Ill., writes: "I have received every number of THE SPIRITUALIST AT WORK. I esteem the paper as a worker, and love especially the corner devoted to Spirit Tests; 'tis a wonderful chapter for this dark world, buried as it has been in old Theology, and will do its work of battling the old time institutions down. Enclosed find \$2 for my subscription, and thank you for waiting so long."

Troy Mills, Adair Co., Mo., Mrs. Jane Hildreth writes: "Enclosed find \$1.00 for THE SPIRITUALIST AT WORK. I plead guilty for so long neglecting to renew, to me, your more than welcome paper; you will please continue to send, and I will send the dollars as fast as I can, and will do all I can to aid in its circulation; my copy is read by my neighbors, and all like it, and I truly like your just criticism and kindly spirit toward all. The truths of Spiritualism are very dear to me, and I would be glad to do something more than I now do. When Mr. Wilson lectured in Kirksville I rode fifty miles to attend the course, and was well satisfied, and went home feeling I could ride the same distance again for the privilege of attending more. Such is our frontier life."

Nelson Powell, Mendon, N. Y., writes: "Friend E. V. Wilson: THE SPIRITUALIST AT WORK is received regularly, and I am pleased with its perusal, as it seems to be fearless, and mainly free of personalities. I believe I am behindhand in payment for it, and to make the matter right please tell me what is due up to Jan., '76, and continue to send, and I will remit, postage and all included, as I feel no man has a right to take a paper without paying for it. I have been tardy, but shall make amends."

Friends, far and near, this is the way THE SPIRITUALIST AT WORK is to be sustained, by all paying for what they have received, and renewing their subscription; and in doing so also to remember some friend whose heart would be made glad to enjoy the same privilege, but from necessity obliged to do without reading matter; hardly able to obtain the necessities of life. There are none of us but know of such cases, and many a weary aching heart would be lightened of its burdens by receiving such tokens of remembrance from friends of "Auld lang syne." Try it, friends, and see if your own hearts will not feel the blessing also. M. E. W. Lombard, Ill.

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.