

THE SPIRITUALIST AT WORK.

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

VOL. I.—NO. 24. [E. V. WILSON.]

ISSUED FORTNIGHTLY. CHICAGO, JULY 3, 1875.

[LOMBARD, ILL.] \$2 FOR FIFTY-TWO NUMBERS, SINGLE COPIES FIVE CENTS.

THE TWO TRAVELERS.

BY WILLIAM CULLEN BRYANT.

'Twas evening, and before my eyes
There lay a landscape gray and dim;
Fields faintly seen, and twilight skies
And clouds that hid the horizon's brim.

I saw—or was it that I dreamed?
A waking dream?—I cannot say;
For every shape as real seemed
As those that meet my eye to-day.

Through leafless shrubs the cold wind hissed;
The air was thick with falling snow;
And onward through the frozen mist,
I saw a weary traveler go.

Driven o'er that landscape bare and bleak,
Before the whirling gusts of air,
The snow-flakes smote his withered cheek,
And gathered on his silver hair.

Yet on he fared through blinding snows,
And murmuring to himself, he said:
"The night is near, the darkness grows,
And higher rise the drifts I tread."

"Deep, deep each autumn flower they hide;
Each tuft of green they whelm from sight;
And they who journeyed by my side
Are lost in the surrounding night."

"I loved them, oh, no words can tell
The love that for my friends I bore;
We parted with the sad farewell
Of those who part to meet no more."

"And I, who face this bitter wind,
And o'er these snowy hillocks creep,
Must end my journey soon and find
A frosty couch, a frozen sleep."

As thus he spoke, a thrill of pain
Shot to my heart; I closed my eyes,
And when I opened them again
I started with a glad surprise.

'Twas evening still, and in the west
A flush of glowing crimson lay,
I saw the morrow there and blest
That promise of a glorious day.

The waters in their glassy sleep,
Shone with the hues that tinged the sky,
And rugged cliff and barren steep
Gleamed with a brightness from on high.

And one was there whose journey lay
Into the slowly gathering night;
With steady step he held his way
O'er shadowy vale and gleaming height.

I marked his firm though weary tread,
The lifted eye and brow serene,
And saw no shade of doubt or dread
Pass o'er that traveler's placid mien.

And others came, their journey o'er,
And bade good-night with words of cheer:
"To-morrow we shall meet once more;
'Tis but the night that parts us here."

"And I," he said, "shall sleep ere long—
These fading gleams will soon be gone—
Shall sleep, to rise, refreshed and strong,
In the bright day that yet will dawn."

I heard; I watched him as he went,
A lessening form, until the light
Of evening from the firmament
Had passed, and he was lost to sight.
—Atlantic Monthly.

THE DISCUSSION.

[Continued from No. 23.]

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.

J. B. We read these passages, my brethren, not to hurl a firebrand at those who practice Spiritualism, but for two reasons. In the first place, I desire to call the attention of those who see nothing wrong in real or pretended communing with the dead, to the way, and, so far as I can discover, the *only* way, in which the Bible regards this matter; and, in the second place, to set the whole subject before you in a serious light. This is no trifling matter, as some regard it. It is not a harmless pleasantry. To attend a seance or circle is not merely to go to an entertainment. It is a countenancing of those things expressly forbidden by Almighty God. And if any think I am altogether too serious, and that I misapply these passages; or if they assert that witchcraft and sorcery have nothing in common with Spiritualism, let me refer them at once to the case so often quoted by Spiritualists, and upon which they so much rely, viz., that of the bringing up of Samuel through the instrumentality of the witch of Endor. Some commentators have regarded that apparition as the deceptive result of her magical art. Others maintain that God saw fit to send Samuel in a miraculous manner to rebuke Saul, an opinion which receives great weight, from the evident fact that the woman was more surprised and terrified than King Saul himself, at the unlooked-for success of her own efforts. Whatever interpretation is decided upon, or is accepted, the Bible being the judge, and the decision depending upon this case of the Witch of Endor, I ask, are not witchcraft and the attempted summoning of the spirits of the dead *the same thing*?

No, my brethren, it is no trifling matter, when we see multitudes adopting this error, multitudes who, in the end, give up all religion for Spiritualism, building thereupon a system of philosophy which professes to rival and even surpass Christianity, while with horrible presumption it claims Christ himself as the greatest of mediums.

E. V. W. What, sir, is your reason for this sermon, if not to hurl, 1st, a firebrand into our ranks that we cannot extinguish; and, 2d, to frighten your flock from having anything to do with Spiritualism? Why not tell the truth by saying to your flock, I desire to annihilate Spiritualism, and if I cannot do that, then to frighten such of my charge as are disposed to have an itching after Spirit phenomena. That there is no pretending on the part of the spirits or their mediums, you know full well, hence your sermon. In fact, you are the pretender, even to the rejection of the light when you see it. Give us any evidence of your being called of God to preach, over that given to the doctor, lawyer, or geologist; where are your signs? We carry ours with us, and you will find them recorded in the works of our brothers, Jesus, Paul, Mark, and John, as quoted in our last replication.

Well have you said, "It is no trifling matter—it is no harmless pleasantry—to attend a seance or circle;" to have one's ancient faith uprooted, and torn away from us, to lose the scapegoat on which we had cast the burden of our sins; to stand erect and meet the fiat of the judgment, "Pay that thou owest, work out thine own salvation," and "If thou wilt

enter life, keep the commandments." Are these things forbidden of God? We hold not. On the other hand, they are enforced by all the prophets, Jesus, and the apostles. That you have misapplied every quotation made, is quite evident to the candid reader, and as a further illustration of this fact, we call your attention to the libel uttered against Samuel and the woman of Endor, and the misrepresentation of the whole affair. 1st. Where is your authority for calling the woman of Endor a witch? The word is not found in the text. 2d. There was no apparition, it was as clear a case of materialization as was that of Jesus, recorded in the 24th chapter of Luke, 15-25, and the 25th verse is eminently applicable to you and all of your cloth, in regard to Spiritualism. "O fools, and slow of heart to believe all that the prophets have spoken." * * * "And their eyes were opened, and they knew him; and he vanished out of their sight." 31st v. "And they told what things were done in the way." * * * "And as thus they spake Jesus himself stood in their midst." * * * "And they were terrified and affrighted, and supposed they had seen a spirit." 35-37.

Now if the scene in 1 Sam. xxviii is the result of witchcraft and necromancy, then this one in Luke xxiv is also witchcraft.

3d. "That the woman was more surprised and terrified than King Saul himself, at the unlooked-for success of her own efforts." This is all bosh. The alarm of the woman grew out of the fact that she found herself in the hands of a corrupt king who was her implacable enemy, and had men with him to execute his orders; is it to be wondered at that she was alarmed? Not at all. And how came she to know that it was Saul the king? Her familiar spirit, Samuel, told her; but so soon as Saul assured her that she was safe, then the seance went on. Not so, however, with these unbelieving and frightened apostles, for "they supposed they had seen a spirit." Just what you, John Bakewell, are trying to disprove. It is not to be wondered at that Jesus exclaimed in anguish and sorrow, "O, fools and slow of heart to believe all that the prophets have spoken," and now reject the evidence before your eyes. And what was true then is true now; they looked for his coming, and when he came were frightened out of their wits. So to-day, you preach immortality, you believe in it, you expect it, and when it comes, are frightened and run away, supposing you see a spirit. "O fools and slow of comprehension."

4th. "The Bible being the judge, and the decision depending on" these cases, we ask, *Is* witchcraft and the communing with the spirits of those who have passed through the stroke called death one and the same thing? We answer, Just as much as Catholicity and Protestantism, Unitarianism and Trinitarianism, Spiritualism and Methodism, and no more.

Well may you exclaim from the depths of your sorrowing soul, "No, my brethren, it is no trifling matter, when we see multitudes adopting this error," etc.; that you see it, feel it, and know of its success, you here confess. Just so the Sadducees and Pharisees howled at Jesus, and yet Jesus worked on. So we work on, winning our way to the affections of the human family; the old-time memory re-

newed; the sweet voice of affection speaking back from beyond the river, the dark rolling river of death. You lead the human soul up to the river and bid it die. We take it by the hand and bid it live. And from the progressive homes of the sweet Summer-Land we send you greetings. O, be not foolish, do not fear, we loved you in the great world life, we love you still, and will love you evermore. We hear from those that have passed on before us. What do we hear from you? "Hark, from the tombs a doleful sound I hear."

J. B. And now let us turn to a few facts connected with the rise of Spiritualism, the modern* form of those magical and superstitious practices which, in the time of the Bible, went under the name of enchantment, witchcraft, or necromancy, which latter term, necromancy, if it means anything, means the attempt to consult the spirits of the dead. Before doing so, however, let me remind you that man, by the very constitution of his nature, ever realizes, to a greater or less degree, his mysterious relation to supernatural power. In this respect is best seen the vast difference between him and the lower order of creatures. He possesses an intuitive knowledge and consciousness of mysterious power around us, and that we are influenced for good or for evil. This feeling, my brethren, is the basis, both of superstition and of faith; of faith when enlightened by revelation, of superstition, where revelation is absent or perverted. Among the heathen it finds its expression in idolatry, in fetichism, in the worship of evil spirits, and in the wearing of amulets or charms for the prevention of evil influences. Among Christian nations this feeling receives the sanction of the divine law, which directs it to God in Christ, as the one power upon whom all depend, with whom all should commune, whose will it is to influence all for good. We see, then, that the same feeling which, under the divine blessing, ripens into faith, by which we commune with God, and are made partakers of the divine nature, when misdirected, clouds the soul and disturbs the reason, making man the slave of superstition. Accordingly, alongside of a true faith in the one God as the infinite and omnipresent power to influence men, has ever been found a superstitious belief in, and intercourse, or attempted intercourse with Spiritual influences other than God.

E. V. W. "And now let us turn to * * facts, etc.; what are they? As connected with modern Spiritualism, you affirm them to be "those magical and superstitious practices" which were forbidden in the Bible, "under the name of enchantment, witchcraft, or necromancy, which latter term, if it means anything, means the attempt to consult with the dead." Superstition means excessive exactness or rigor in religious opinion or practice; the observance of religious rites; excess or extravagance in religion. If any people in the world are guilty of superstitious practices, it is found 1st, in the ritual of the Roman Catholic Church, and 2d, in the ritual of the Episcopal

* Worthy of being noted in this connection is Robert Dale Owen's own admission: "Gradually I reached the conclusion that what had been regarded as new and unexampled phenomena are but modern phases of what had always existed."—Atlantic Monthly for November, 1874.

Church — yours. And this superstitious rigor has been and now is the bone of contention in the Episcopal Church, causing its division — vide the Cheney-Whitehouse schism and trial in Chicago. In England it has divided the Church into the High and Low Church party; the habit of rising up and sitting down many times in reading the morning service, crying out "Lord have mercy on us poor miserable sinners * * and deliver us from the world, the flesh, and the devil." We wish J. B. would tell us where he would be if the good Lord should take him at his word, and deliver him from the world and the flesh; and what the Church would do if delivered from the devil? 3d. The Protestant Church exercises superstitious intolerance in the usages of the praying band, the revival meetings, etc. It is superstition in the Baptist to refuse communion to those who have been sprinkled; it is superstition in your Church to refuse Protestant ministers the use of your pulpit, to appoint or choose god-fathers to children, etc., and thus we might write a volume on these rigorous and superstitious practices of, not only your Church but all other Churches; for instance, let us make an application of Deut. xviii: 10, "Or an observer of times," quoted in your text, and where are you and your followers, when we find you observing "Septuagesima Sunday, Quinquagesima Sunday, Shrove Tuesday, Ash Wednesday, 1st Sunday in Lent, Palm Sunday, Easter Sunday, Ascension day, Whitsunday, Trinity Sunday, Corpus Christi, 1st Sunday in Advent, Christmas day, Sundays after Trinity, besides many others. Are you not the violators of this godly ordinance or law, "or observers of times," all of which fast and feast days we eschew as sacred and holy days, for which you ban us and accuse us of violating God's commands, as Spiritualists, when in fact we have no sacred day in the teachings of Spiritualism. Witchcraft, the practices of witches, which we are not, and as Spiritualists ignore every feature of such, or any other intercourse with the devil, for we have no belief in any such myth or divine necessity, our God being fully able to manage his affairs independent of any such horned excrescent. And now, in regard to the term "Necromancy, if it means anything, means the attempt to consult the spirits of the dead." We call your attention to the use of the disjunctive "or" in the language of your text. It is true that an Episcopalian may go to a Baptist, or a Roman Catholic, or a Spiritual church, and while the word is conjunctive it is disjunctive as well as connective, and in the text quoted it is connective, leaving the actor at liberty to choose one or more or neither of the professions referred to. Hence there is no evidence whatever that a witch has or has not a familiar spirit, or that a Spiritualist is a witch, any more than that you, an Episcopalian, by going to a Spiritual circle or meeting, become a Spiritualist, or in visiting a gypsy fortune-teller or camp, become a gypsy. Again, we call your attention to the fearful effect your language has upon your own authority as well as Church.

1st. In 1 Sam. xxviii, the familiar spirit of the woman of Endor was Samuel the prophet.
2d. Isaiah viii: 19, 20, we read as follows: "Should not a people seek unto their God for the living, to the dead. To the law and the testimony: if they speak not according to this word it is because there is no light in them." Does Isaiah mean this? We answer, yes. Does he come within the law? Again we answer, yes.

3d. Luke xvi, the parable of Lazarus and the rich man. We find Jesus using the law or phenomena of familiar spirits to illustrate his parable with.

4th. In Matt. xvii, we find Moses and Elias talking with Jesus in the presence of Peter, James, and John.

5th. In 2 Chron. xviii, we find God sending a familiar spirit to lie through four hundred of his prophets.

6th. In Acts xii, we find one controlling Peter, untying him, opening the gate etc., all of which is a part of the wondrous phenomena of modern Spiritualism.

7th. In 1 Cor. xii, xiii, xiv, we find St. Paul actually teaching every phase of Spiritualism, with the assertion, "And the spirits of the prophets are subject to the prophets." 32d v. Here is a familiarity taught, never found, never taught in Spiritualism in its modern sense.

Thus you bring Jesus, John, James, Peter, and Paul under the ban of the Mosaic law. Besides all this, your declaration "that man by the very constitution of his nature, ever real-

izes, to a greater or less degree, his mysterious relation to supernatural powers," concedes too much, for the Devil is as supernatural as the God, and both are infinite, and man realizes their power alike; both stand in the dark to us, while we are in the light before them. One of these potentates, the God, commands us to have nothing to do with his enemy; the other, the Devil, gives no such command in regard to the God. And in fact, the only offense we find in the Bible, so far as the Devil may be concerned, is in teaching the man, through the woman, "to become as God — to know good and evil." Gen. iii. You say, "This feeling is the basis, both of superstition and faith." Admitted. Was the act of the Devil, in showing Jesus all the world, a revelation? Matt. xiii. If so, how are we to tell when taken up on the mountain "by the spirit," who it is controlling us; for we are not like Christ? You say that "among Christian nations this feeling * * is directed to God." How about the conflict between Rome, Episcopacy, and Protestantism, which of them belong to the God, which the Devil?

J. B. This always has been so, and always will be so, while human nature continues what it is; for, this belief in the supernatural, and this feeling of dependence upon it, which, when properly directed, leads to God, when perverted by sin and made use of by the enemy of souls, inevitably leads to idolatry, to sorcery, to witchcraft, or to some kindred superstition. And in accordance with the well known law of supply and demand, as might be expected, these superstitious cravings are met more than half way by shrewd men, who pretend to satisfy them, and lo, there comes to view an host of soothsayers, sybils, oracles, diviners, mediums, and consultants of spirits in general. These manifestations exposed, repressed, given up in one form, are followed by others. Those who reject as absurd one mode of these are themselves the victims of another. For instance, those who laugh at witchcraft believe second sight to be a supernatural gift; those who maintain that there was no foundation for sorcery in olden times believe in modern Spiritualism. If you are familiar with history you are fully aware of this, and it will not be necessary for me to point to the annals of Greece and Rome, or of the Jews and Chaldeans, to make good the assertion. There always will be occult science to the end of the world. Begotten of the love of the marvelous, fostered by morbid sensibility, stimulated by curiosity, animated by a desire to lift the veil of the future, and to see the inhabitants of the Spirit world, it strikes its roots deep into the hearts of many who neglect God. I do not suppose it will die out till the judgment. Yes, the trump of God will startle those who are devoting themselves to this thing, whether under the form of sorcery or witchcraft or Spiritualism, or whatever shape it may in future ages assume.

E. V. W. Very true, sir; and you may add, or Christianity in any of its many headed forms, from Rome to Spiritualism, it is but one continued series of familiarity of mankind and Spiritual control, and the *ipse dixit* of this God or that Demon, of this angel or that spirit, in regard to whether he is or is not the party he, she, or they claim to be, is no proof whatever of identity, unless some one is present who knew them here heretofore, or elsewhere. Therefore modern Spiritualism steps into the breach with its positiveness and certain knowledge, and meets this craving for knowledge of the future, this desire to lift the veil and look beyond the stroke called death. We hold to the logic that man's demands are God's commands, hence the demand in man must be supplied. If the Church fails, and it has, to supply man's nature, man will go to some other place for the supply. The familiarity of a Talmage, a Sankey, or a Moody, with God, is as offensive to true manhood as is the familiarity of mediums with spirits, besides, there is not any sin in familiarity with God or angels. And there is no more harm in talking familiarly with spirits than there was in "Moses talking face to face with God, familiarly as a man talketh with his friend." And we hold this to be true, viz., if God wishes to win the human family to himself, he must place a more competent class of men at the head of his churches than there now are, or come himself and tarry with us. We love his name and he loves us, why then should we fear him?

Your last replication or statement has no foundation in fact, and exhibits your entire ignorance of the law, the phenomena, as well

as the teachings of modern Spiritualism. To illustrate, there is not in the rank and file of Spiritualism one person, male or female, who pretends to deny that there existed those who were witches, soothsayers, necromancers, etc., in the days of the Bible, or canonical times; that a witch or a necromancer is not in any sense a familiar spirit. We further hold that the preventing men and women from communing with spirits or with such as have familiar spirits is one-sided, unless it also prohibits the spirits from communing with men. If it is wrong for man to be familiar with the spirits, and the Spirit world, then it is equally wrong for the Spirit world to be familiar with the human family. Nor was it considered wrong until the time of Moses.

You are right in your assertion that "there always will be occult science," and it will always be opposed by the Church. The shrewd men of the day never pretend. Shrewd means sagacious, astute, far-seeing. Such men cannot afford to deal in pretense, it is too expensive. Pretenders are all together on the side of the Church. You pretend that the blood of Christ will save the world from evil, and yet after eighteen hundred odd years of killing, preaching, and praying, you declare the world altogether evil and full of iniquity. Who are the pretenders? You have killed the prophets, stoned the seers, and thundered against those who had familiar spirits, and yet Spiritualism is a triumph, and always will be. You concede it.

J. B. My brethren, the Black Art, like the fabled Phoenix, ever rises from its ashes. At the beginning of this century, we may safely say, throughout the civilized world, belief in these things and recourse to them had well nigh ceased, probably from the effect of increased learning, which is the great antidote for superstition. Not many years ago, however, it was suggested that the agency of spirits might account for some of the alleged phenomena of animal magnetism, brought to light at the close of the last century. Up to that time the vague and unsatisfactory results of mesmerism had been attributed to the operation of some undiscovered natural law. But when once these things were fathered upon the spirits, they forthwith obtained most devoted attention from the many who, at the slightest notice are ready to accept the marvelous and incredible, while they do not care the snap of the finger for the scientific. At first, the Rochester knockings, table-turnings, and other queer things were produced. The marvel grew, until at the present time phenomena far beyond the original manifestations are shown, such as communications from spirit hands, speaking with tongues, Spiritual photography, and drawing, the materialization of spirits, and I know not what. And these new things which at the start should have been abhorred by all right-minded people, found the public totally unguarded against them. Hundreds of the curious and superstitious, instead of remembering that the word of God condemns these things, patronized them. Mediums sprung up everywhere. Many discovered, to their own astonishment, that they themselves were mediums. Men and women of a highly sensitive and nervous temperament readily fell victims to the novelty. Men and women of intellectual force, but unimbued with the spirit of the Scriptures, became its apologists and zealous advocates. Societies of Spiritualists have been started in every city of importance. A system of philosophy has been built upon these phenomena. Members of churches have become its devotees, at first thinking to hold both faiths, but in the end finding that one or the other must be abandoned. And on every side people are questioning and surmising, some ridiculing, others convinced of mysterious agency; some attributing the wonder to the Devil, others deeming it a heaven-sent revelation, the complement of Christianity; and every one is anxious to find out the truth or the falsity of the thing. And this brings us down to the present moment, and to our duty as Christians in this matter.

E. V. W. In reviewing your last remarks, we find you wandering from your text. What has "the Black Art" to do with Spiritualism? However, you kill the application in comparing it to "the fabled Phoenix," and yet you could not well avoid the illustration, for your saving principles of holy grace rise up out of the fabled rebellion in heaven, of God's right hand man, or angel, great Lucifer, now the left bower in the great game of Christianity; Jesus Christ, another fabled God-man, being

identical in date, time, and influence with your Devil.

You certainly commit a grave error in your knowledge of culture and literature when you declare that "at the beginning of this century * * throughout the civilized world, belief in these things had well nigh ceased," and flatly contradict your position in the preceding statement, "there always will be occult science to the end of the world. * * I do not suppose it will die out till the judgment," and your reference to the fact that it "had well nigh ceased, probably from the effect of increased learning, which is the great antidote for superstition," receives its death-blow when we contemplate the wisdom of the world from every nation under the sun, speaking every known language, masters of all human knowledge, and "pretending" to the mastery of the wisdom of God, from the habitable world, in ecumenical council at Rome, not long ago, declaring an old man infallible. And when the fact stares us in the face that such stars in the Episcopal Church as Dr. Newman, Cardinal Manning, and others, have accepted the dogma of infallibility, we feel safe in saying that "the effect of increased learning" has not proved "the great antidote for superstition," but rather tends to increase it, and more especially when we see the Episcopal Church in America divided on the use of a word, as it now is in the Cheney case.

"Not many years ago * * it was suggested that the agency of spirits might account * * for the alleged phenomena of animal magnetism." It would be difficult indeed to find the same amount of cheek and positive ignorance, or outright dishonesty, combined in one man, as is manifested in the above statement. And that, too, in the face of the oft repeated declarations of J. Bovee Dodd, Leroy Sunderland, J. S. Grimes, and others, that animal magnetism accounted for every phase of Spiritualism. Hence, your position is, at the best hypothetical. The laws of mesmerism were well defined and are familiar to the school-boys of our land. How then shall we look upon the light sent forth by the Rev. J. B.? But as soon as there was an inkling that it was the soul influence of man after the stroke called death, "they forthwith obtained the most devout attention from the many, * * while they do not care a snap of the finger for the scientific." What marvelous ignorance, or positive perversion of fact testimony, is presented to your congregation in this statement, every word of which is a perversion of history and truth. In the United States of America, Judge Edmonds, Prof. Hare, Dr. Grey, Mr. Livermore, Col. Prime, Robert Dale Owen, Prof. Mapes, Col. Olcott, and many others, have given it most careful scientific examination. And in the churches the ministry have prayed over it, wept over it, cursed it, expelled members investigating it, and now we have sixteen pages of scientific explorations into leger-de-main, witchcraft, necromancy, and black art, in order to prove that spirits have to do with mesmerism, or are the cause thereof. On the other side of the water, and all over Europe, in Asia, and Africa, scientists are hard at work in trying to solve the problem of immortality through Spiritualism and spirit phenomena, and yet we are coolly told by this man of Topeka that the followers of Spiritualism "do not care the snap of the finger for the scientific." How about the Dialectic Committee of London, Eng., the efforts of Profs. Wallace, Crookes, Varley, DeMorgan, and a score of other savants, who entered into the investigation of this matter of spirit phenomena with the full intent to explode it, and have themselves become ardent converts to the logic of spirit testimony. Thus we are proving that all that the Bible claims worth having is incorporated into the teachings of Spiritualism; such as spirit hands writing out in good English communications from beyond the grave, speaking with tongues, Spiritual photography and drawing, the materialization, all of these are facts to-day, but like Christ because it did not come through the superstitions of the Church, and the teachings of a corrupt priesthood, let it be crucified, let it be anathematized.

"And these new things * * should have been abhorred by all right-minded people." Why? Because they conflict with my creed, and the teachings of my Church; because it leads my people into a scientific inquiry into the logic of the after life. "God condemns these things." Again we answer from the word of God, Search the Scriptures; and in searching them we find five approvals for one con-

demnation. Paul says, "And the spirits of the prophets are subject to the prophets." John says, "Beloved, believe not every spirit; but try the spirits." Isaiah says, "Should not a people seek unto their God?" How? we ask. He says, "For the living to the dead; to the law and the testimony; and if they speak not according to this, it is because there is no light in them." You, J. B., "Rector of Grace Church, Topeka, Kan.," lack this light, and know not your duty as the medium of the Holy Spirit, for if you did you would prove all things; and while you admit the phenomena, admit the marvel it causes. You prove its testimony, thus affirming that its philosophy and teachings attract the attention of your people, and that many of the members of the Church have become its devotees, and that on every side the people are questioning this mysterious agency, deeming it a heaven-sent revelation, the complement of Christianity; hence they are anxious to find out the truth or the falsity of the thing, which brings you down to the present moment, and to our duty as Christians in this matter."

Well, we hope you will at least be consistent in the future, for thus far you have proved nothing, or rather you have proved that you know nothing of Spiritualism, save that it has alarmed you, and that you are losing some very valuable members of your Church.

[To be continued.]

For the Spiritualist at Work.

THERE IS NOTHING HERE,

AND IT TAKES ALL THERE IS TO MAKE AN INFINITE WHOLE.

Is there anything in existence to-day which did not exist from all eternity? or, in other words, Was there ever anything created from materials which did not *always* exist? Was there ever a new thought or a new form created from nothing? Was language, or names, begotten by man? Is man the originator or inventor of anything which had not a primitive condition?

I think the above questions must be answered in the negative. If so, is there a great first cause, or a first cause to anything that exists? Should the last question be answered in the affirmative, what was there to produce the first cause? If it be said God produced the first cause, I would ask, Did God exist without a cause? He must have co-existed in order to have a first cause; and what motive prompted him to produce the first cause? If a motive prompted him, then the motive was a cause of the first cause. Could there be a cause without an absolute necessity? If so, what necessity was God under that prompted the first cause? Or did he act without a motive? If so, all things started at hap-hazard, or by chance and order existed nowhere.

Is God an infinite being? If so, can anything exist outside of God? If not, all things must exist *inside* of him, and have so existed from all eternity. If it were possible for God to cast all things from himself, or outside of himself, his infinity would be totally destroyed and he would become a finite being.

Is God like a whitened sepulcher, appearing beautiful upon the outside, but within are all manner of uncleanness and the vile of the vilest? Is God an unchangeable being; the same to-day and forever? Will God ever become pure? If so, will not all become pure? Can an impure fountain send forth pure, sweet water? If God is all in all, and has existed from all eternity, have not all things existed from all eternity with him; for he could not get outside himself for materials to make anything from, and certainly he could not form things from nothing and get them inside himself and remain the same unchangeable being. If there were no first, all would be of the same age, consequently the oak cannot boast in age over the acorn, or the acorn over the oak; for an acorn could not be produced without an oak, or an oak without an acorn; neither could a chicken be produced without an egg, or an egg without a chicken. From this reasoning it will be perceived that both are eternal, one could not exist without the other.

There is not an infinitesimal atom in the broad universe but what has and eternally will exist in all forms, for every atom has within itself all forms, or similar forms which exist, or in other words, each atom is a microcosm of all there is. Progression simply means, that each atom will develop itself into all forms which have existed within itself. In the primitive sea of organic life there was no aristocracy or God-atom; all were equal, and the

scales of universal justice will again be balanced, and not one jot or tittle of the great whole can be lost, for there is no locality where something could be placed and called nothing, and all that can be gained by partaking largely of the tree of good and evil, is knowledge; and that is always gained by experience.

M. L. SHERMAN, M. D.

Adrian, Mich., June 2, 1875.

For the Spiritualist at Work.

LETTER FROM T. H. STEWART.

BRO. EDITOR: Permit me again to speak through your most excellent paper to its numerous readers, on the true principles of modern Spiritualism. While Spiritualism claims only to be on the defensive for truth's sake, yet it is fast becoming very offensive to the clergy and medical fraternity. The clergy are selfish and intend to preach Spiritualism themselves at no distant day, as recent occurrences sufficiently warrant me in saying.

The Ft. Wayne Presiding Elder of the M. E. Church, at the funeral of a venerable brother, whose body was absent, first stated that "the physical presence of our brother is absent, but his spirit is here in our midst." Next, "The Pagan and the Indian have evidences of immortality, and the dying saint, as the earth recedes, their vision is lit up to see their departed friends all around them." Said reverend stated, "This is our belief."

Bro. Bishop McKindree so beautifully expressed himself on his death-bed:

"Bright angels are from glory come,
They are round my bed and in my room,
They wait to waft my spirit home." etc.

A second reverend boldly said to me, "I am more of a Spiritualist than you, for I believe the Bible fully, and most positively do I believe Samuel came to Saul; Moses, Elijah, the old prophets, and Jesus all returned to earth again."

Spiritualism only waits to be incorporated as a pet dogma of the Church, by an Ecclesiastical Court, or Council, to be as popular as the atonement. But it must be done by so-called divine authority, or it is of the Devil.

Next, Bro. Editor, Spiritualism is still more obnoxious to physicians. Magnetic healing, and diagnosing of diseases by clairvoyants, which are most positively under spirit control, are the most detestable of all kinds of modern Spiritualism. Our knowing ones of the lancet, blister, and scalpel, have influenced the New York Legislature to pass a law against all doctors of magnetism or clairvoyants being permitted to practice or collect pay for services. And in Michigan and Indiana attempts have been made to influence these same law-making powers.

The Senate bill in the Michigan Legislature was tabled by the House. The petition from our city to the Indiana Legislature did not get a hearing. But only put God in the Constitution, or give the power into the hands of the priests or doctors of the old school, and our liberties are clean gone for all time to come.

I recently visited Fort Wayne with Doctor Brown, a noted clairvoyant, who has some fifty patients in that city, and during our three days stay such a dust as we raised with the doctors. In my own experience, and from seeing some ten or twelve other magnetic healers lay their hands on the sick and they recover, I am satisfied that inflammatory rheumatism, neuralgia of the stomach, toothache, and nervous headache can be cured by this wonderful healing power.

While I believe in studying anatomy, physiology, and materia medica to their fullest extent, and that priests and doctors have filled their niche in the world, yet the Spirit world are bound to raise up and send forth quite another kind of physicians, of soul and body to bless mankind. I am sorry to say that the clairvoyant and magnetic healer are almost compelled, by the pressure against them, of law and bigoted prejudice of the people, in their ignorance and superstition, to deny our spirit guides or spirit control their rights and just claims in helping us to relieve the sick. "They shall lay their hands on the sick and they shall recover," is the teaching of the Bible, and Pagan, Jew, Catholic, and Protestant believe their priests can or have done those wonderful things in what are called miracles. But out of a certain line of authority, apostolic succession is wrong, and not to be tolerated by law or gospel.

This mighty power is called animal magnetism, psychology, or psychomancy, gathered from aura or magnetism of surroundings, any-

thing, but to give credit to our spirit friends, in helping to bless mankind.

Bro. Editor, was it not the spirits of the departed, who can work by a higher law of nature than earth mortals, who deny and even oppose them? they might leave us to our fate, but thank the Angel world, the power committed to their trust with which to help us to heal the sick and perform modern miracles is not abused; they might go their way, and say, You have disowned us.

Again and again, for centuries, they put forth their mighty arms to raise up poor sinking humanity. Now let us own the God power in them, committed to us, and let us say to law and law makers, to priests and doctors of prejudice, We will work and bless the race of mankind by spirit power. Yours as ever,

T. H. STEWART.

Kendallville, Ind.

For the Spiritualist at Work.

DOTY VS. JAMIESON.

BRO. WILSON: Passing through Chicago, I stopped at your office, 172 and 174 Clark st., and had a chat with my old printers, Messrs. Hazlitt & Reed (the same who now so neatly print THE SPIRITUALIST AT WORK) two as fine gentlemen as Chicago can boast.

I am inclined to think your paper will serve to unite the scattered forces that, with solid front, ought to march to victory for Truth. The people will yet understand the character of the man who has labored to produce schism in our ranks. This seems to have been his sole aim, with a view that he might become a leader of a faction, meanwhile denouncing leadership. The divisions which afflict the Spiritual movement are regretted on every hand among Spiritualists; but there can be no lasting peace by a Missouri compromise of principle. Better have enemies than surrender truth or manhood.

As it appears to be customary for editors, and other writers for the press, to publish correspondence bearing on the issue of What is proper Spiritualism? and as I am in receipt of letters of similar import with the following, I herewith embody it in this article, together with my answer. When will Spiritualists learn that free speech does not mean thinking alike; but rather agreement to differ?

"ATKINSON, HENRY CO., ILL.,

May 30, 1875.

"W. F. JAMIESON—Dear Sir: I have just arisen from a reading of your 'Origin and Progress of the Movement for the Recognition of the Christian God, Jesus Christ, and the Bible in the U. S. Constitution.' An instinctive impulse prompts me to address you a line. I am opposed to that movement; I signed a remonstrance, and am ready to do any consistent and available thing to prevent its consummation. I fear it will be accomplished, and the serious results follow which necessarily must follow.

"Now, there is one serious cause of hindrance to active co-operation, and I ask you, if you have a few moments leisure, to drop me a line on the subject. I am a Spiritualist, thorough and uncompromising. I am also a thorough opponent of the Woodhull infamy. The only reason I offer in this letter as pertaining to the question upon which I write is, I am in favor of supporting our Constitution. I am loyal to this government. I do not wish to see it subverted, as long as it continues, as you say, 'peerless.' The 'Socials' hold it lightly, ready to blow it away, and even threatening, if their wild notions are not adopted, to tear it down in blood as soon as able. I oppose the Christians in their aggression. I oppose the Woodhulls in their aggression. Bad as I detest the action they propose, I would rather see the Christians succeed than the Woodhulls, as I think the Christian aggression would be the less disastrous result.

"One sentence of explanation: Mrs. Woodhull and her friends teach much that is admirable, that I adopt, that I work for; but it is not her's or theirs. It is ours. It has been taught before, and is common property, not subject to her copyright. What I mean by Woodhullism, is her proposed cure for evil, her distinctive teaching. I do not descend to detail because I think you understand me. Now, I do not intend, while I am working against this movement set forth in your pamphlet, to identify myself with another as bad, or worse.

"The thought on my mind is now expressed, and if you will allow me in plainness and kind-

ness, I wish to hear your personal position stated in relation to this matter. I have from many sources heard of your ability, and I admire talent; but report identifies you with Woodhull, and I candidly admit I am prejudiced against you. But here is my trouble, from lack of information I do not exactly know how, or to what extent. You are reported as participating in "Vic's" convention at Boston and in Michigan. Your name, I think, was on her list of speakers. You know best your present and past position. You write to the friends in Cambridge that you have been misrepresented.

"I learn that you are to speak at Cambridge in two weeks, but if you have time drop a line in return, for I do not expect to be there. The Association in this county has been Woodhullized, and I am entirely disconnected with it. The numbers who once attended are about equally divided in sentiment on this subject. As long as Spiritualists so readily develop into such fanatics I think their multiplication a bane. Respectfully your fellow servant,

"C. H. DOTY."

REPLY.

"MILWAUKEE, June 2, 1875.

"C. H. DOTY, ESQ., Atkinson, Ill.

"Dear Sir: Yours of the 30th ult., received.

In reply, I will say to you as I have always said since I have been a public lecturer, I stand for myself. I hold myself responsible for nobody's views but my own, and advocate the right of everybody to free speech, however variant the opinions expressed may be from mine. In my opinion, the action of those Spiritualists who class all persons in a convention under the name of its president, and responsible for all that president advocates, because they vote for such president, is contrary to the genius of Spiritualism, and most inconsistent, from the fact that Spiritualists have, since the earliest times of the Spiritual movement, strenuously insisted upon the principle of individual sovereignty. There are many principles, as you say, advocated by Mrs. Woodhull that are common property. She should not be deprived of the credit of teaching them. Her method may be somewhat original. If public teachers were limited to ideas and methods *purely* original, there are many, even of the noble band of Scientists who would be forced to close their mouths and drop their pens. The hatred of Spiritualists against Mrs. Woodhull as a person, is in my view, entirely uncalled for, and reflects no credit upon the hearts or heads of those indulging it. A few persons, whom you style fanatics, may consider her a goddess; but there is another party of Spiritualists who deem her a devil. This latter party is, to say the least, as fanatical as the former. In these respects, I have never entertained the sentiments of either. One side magnify her defects, the other side her excellencies. I never supposed, because I am in favor of a Roman Catholic having an equal chance with all others, and advocate the right of such person to be heard, that I am, therefore, a Roman Catholic; but strange logic! because I claim that Mrs. Woodhull should have an equal chance with others to express her ideas, that makes me a Woodhullite! notwithstanding my writings show that I do not accept all her social views, and have had no sympathy whatever with her ideas in favor of a new constitution for the world; Communism, Jesus Christ, etc., being, according to my way of thinking, chimerical. The cowardly way in which many Spiritualists have attacked a woman—the very people who profess a superlative regard for woman, even fallen woman—has excited my contempt for them, and defense of the persecuted. Such Spiritualists have stultified themselves by teaching freedom of thought, and then practically ignoring it under the pretense that liberty reduced to practice is license. Such is even the plea of tyrants.

"You say my name was on 'her list of speakers.' If by that you mean it was printed in a list of speakers who announced to the world, and the Spiritualist public in particular, that they would not be muzzled in any manner whatever, you are right. I would be rejoiced to have my name published in that same list in every paper in the United States. I have no favor to ask of any party or clique. If I cannot maintain my position as a man, responsible only for my own utterances, then I will go down. Hence, I remain free to obtain truth from any source, and free to independently criticise all parties. Yours respectfully,

"W. F. JAMIESON."

The Spiritualist at Work.

CHICAGO, JULY 3, 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.

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

We call on all our readers in this number of THE SPIRITUALIST AT WORK to come to our help in building up our cause. Everywhere we find people complaining of a want of Test evidence in Spiritual teachings. This paper supplies this want.

Again, we hear a great deal of complaint against so many advertisements appearing in our Spiritual papers. This is not the case with our paper.

Many complain of the bitter spirit manifested by the Spiritual press, or by some of the Spiritual papers. This is not found in our paper.

Hence it is the best and cheapest paper published in the interests of Spiritualism. And while we write in the interests of THE SPIRITUALIST AT WORK, we have no hard or bitter feeling toward our cotemporaries, but wish them all success. And while we want you to subscribe for this paper, we do not ask you to drop any one of the Spiritual papers.

If all who owe us for the year we have published this paper will send us our pay, we will be flush in means.

Come, then, to our help and enjoy the blessing of paying for your Spiritual food.

TO THE RESCUE.

Readers, our cause has enemies untold, enemies within and enemies without. And the very worst of all these enemies of our cause are those who read our papers and forget the editor. In every newspaper enterprise there is, of necessity, an expenditure of money in the outset over receipts. The *Banner of Light*, the *R.-P. Journal*, *Telegraph*, *Present Age*, *Universe*, and others; the outlay of these papers was very heavy, and the receipts very light. They had to scatter many papers over the country free, as an advertising sheet. Thus has it been with ours—with this difference: we have had the enemies within our camp to fight as well as without.

In reviewing the effort to establish our Spiritual papers, we find that there has been help afforded each undertaking that we have not shared. The *Banner* and *R.-P. Journal* each received large donations, and swamped it in the outset. We have not received over two hundred dollars in donations, and one hundred of that was a loan without interest.

In all other enterprises, every speaker, medium, and seer solicited subscriptions for these papers, while we have received the help of very few indeed in this line, and many who promised to help us have done nothing.

The renewal of subscribers is a very important feature, and should be attended to at once. Fifty cents or one dollar to each subscriber is but a trifle, while to us the aggregate is of vital importance.

And now, dear readers, if our paper suits you, continue to read it; but before you do anything else, after reading this, sit down and enclose us at least one dollar—we need it—or else return our paper with "stop it."

To the Lecturers and Mediums in our cause: We call upon you to see to it that THE SPIRITUALIST AT WORK is sustained. Let us be a family of Spiritualists at work, carrying out the great principles of reform needed in our cause.

We have ever been generous toward all Societies, wherever we have spoken, and we now ask them to remember us. Two more numbers, and our first volume is complete. We have kept our word, and published this paper one year. Now let every subscriber, on reading this, send us one dollar, and get one new subscriber, and our paper is secured for one year more. Come, help us all you can.

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

THE NORTHERN ILLINOIS ASSOCIATION OF SPIRITUALISTS.

This, the Fourth Annual Convention, came together at Grow's Opera House, on Friday, the 11th ult., and continued over Sunday, the 13th, holding eight sessions and one grand seance.

The Convention was called to order on Friday, at 11 o'clock, a. m., 37 delegates from the country present. The morning session was an informal one, and the hour profitably occupied. Remarks were made by the President, Dr. O. J. Howard of McHenry, and E. V. Wilson of Lombard.

At the afternoon session there were 68 present. The Convention came to order at 2:30 o'clock, President Howard in the chair. The Secretary read the charter and proceedings of the two last Conventions, which were adopted. Conference for one hour. Speeches by Messrs. Case of Ohio, Milton of Ohio, J. Hodges of Mass., E. V. Wilson of Ill., C. Barnes of New England, and others.

The audience steadily increased until Sunday gave us a full house, morning and evening. There being altogether 104 delegates present from the country and city. The counties of Winnebago, Boone, Lee, Whitesides, DeKalb, McHenry, Lake, Cook, Dupage, Kane, Will, Bureau, and Rock Island being represented.

The officers of last year were re-elected for the coming year. The Convention was eminently harmonious and orderly, and we had nothing of the *riff-raff* so peculiar to Chicago and the "pure Spiritualism" thereof. The Convention may and does congratulate itself on getting rid of a certain element that has cursed every Spiritual meeting ever held in Chicago, and which has never been controlled until taken in hand by the Northern Illinois Association of Spiritualists and its efficient board of officers.

Chauncey Barnes of New England gave us a little trouble on Sunday morning, but left the house when he found that he had no sympathizers.

Judge Holbrook of Joliet, read a paper on Spiritualism that has seldom been excelled in argument, beauty of thought, and truth. In fact, everybody was well pleased therewith.

Hon. Mr. Grant of Mobile, Ala., gave us words of cheer and encouragement. Mr. Case of Athens, O., claimed to be a Bible or Christian Spiritualist. His remarks were well received. Mr. Milton, trance clairvoyant speaker, of Mansfield, O., entertained us with good counsel. J. Hodges of Mass., spoke several times, and with success. E. V. Wilson never done any better; in fact, his Sunday afternoon speech was as fine a specimen of poetic oratory as was ever spoken in Chicago.

Sunday night we closed with a seance given by E. V. Wilson, which was a marked success in every feature.

The Convention adjourned at 9:30 p. m., Sunday, and will meet next at McHenry or Belvidere, in September, on call of the officers.

E. V. WILSON,

Secretary.

SOMETIMES.

Mediums are the palms that wave between earth and heaven; the stars that light up the pathways of mortals through the night-time of this shadowy world. "Touch not mine anointed, and do my prophets no harm." 1 Chron. xvi: 22. Henry Kirk White, whose body sleeps in Southern Europe, when adverting to his mediumistic isolation, exclaimed:

"I start, and when the vision's flown,
Rejoice that I am all alone."

How happy are mediums when in good surroundings, and when away from the cankering influences of doubting selfish worldlings, away holding sweet converse with angels! And, oh, how pitiful to be forced down daily from sunny vision-lands of beauty to trail in the dust of gross and grasping materialism! It is sad to dream of lovely Edens and attractive homes, embowered in roses, and awake to find ourselves plodding side by side with unprincipled politicians, and other scheming specimens of humanity. When will the masses cease brick-making in Egypt?

Reformers, martyrs, seers—millions of the glorified above us are waiting to manifest, to inspire, to co-operate in the upbuilding of the temple of Spiritualism; and yet how many professed Spiritualists, with interests at variance, or half sleeping by Babylon's cold streams, are literally doing nothing. Self is first. It is somewhat difficult, of course, to live in two

worlds, and in no way neglect the interests of either. The Spiritual world, however, is the abiding and the substantial. Mortal men, in their tortuous upward march, will sometime understand this. Sometime—strange, hopeful word!

Unto the earth the Summer comes again;
She has, to quench her thirst, the dews and rain.
She has glad light about her all life's hour,
And love for gracious dower.

She makes the valleys pleasant for the herds,
Her seeds and berries ripen for the birds,
And cool about their nests she deftly weaves
A screen of tender leaves.

Her soft, delicious breath revives the land;
Her many flowers she feeds with lavish hand;
Clothes the bare hill, and to the rugged place
Gives comeliness and grace.

To all things else she cometh, once a year,
With strong new life, with beauty and glad cheer;
To all things else: ah, SOMETIME it must be
That she will come to me!

A VOICE FROM THE SPIRIT LAND.

Men and women of Time—Ye are our brothers and sisters. With you are centered the dearest ties of Heaven. All that we ever loved are in earth life and from the earth life. Therefore we pray you to open your eyes to the Truth as it is in life forces demonstrated. Why will you stop to cavil by the wayside, for the time has come, and now is, for all to unite in one grand phalanx to maintain the Truth as it is in the spirit.

Keep your eyes open to see and your ears to hear, for the visions of Heaven, and the language thereof, are before you. Send forth your soul aspirations to the arcana, that you may blend into the electric chain of wisdom, opening unto all who will receive the baptism. The illimitable space of nature's God is filled with living thoughts, flowing into all souls who place themselves *en rapport* with and aspire to receive the truth. Live up to the light in each of you, and seek not to quench others whose light is not like yours; let all pursue the course marked for them.

And now, brothers and sisters, we are to each other a necessity. Our interests, therefore, are one, and we assume the right to counsel you. Step not aside to question or condemn; pass on, thyself unfurl on the highest mountain of progress thy banner of soul Truth, and question not the right of others to do the same with theirs. When all arrive at the mountain top and fully comprehend the law and science of soul progress, you will clasp hands without regard to caste, color, sex, or nationality. Intelligence, wisdom, and perfect knowledge of the laws of life are alone the tie of universal brotherhood. Men and women, divinely united, one in spirit, one in good, such is God. Then you will find that all experience was needed, and each has filled the niche designed, and could not otherwise have been, in the completion of the Spiritual temple of Truth now in process of building.

The Grand Master Architect refuses none, however insignificant their work may be; therefore, thou art one of the Order of Progress, and we command thee to carry on our work and falter not. Stay not thy handcraft to chide or fault-find. The Grand Master will direct the lower orders of life to advance their lines, to follow in the Spiritual highway of truth and life. Pass on; on, look not back; too many, too many, alas! have reached the borders and turned aside, afraid to venture further; be not like one of those, but boldly march on, with the few brave souls chosen by the Spirit delegation to proclaim the truth as it is in all life forces demonstrated. Study the principles of life; seek to know its origin; let thy mind be directed thereto.

John, our most worthy leader, will be *en rapport* with thee, and you shall feel and fully recognize his presence, and our band of scientists, who receive their light from the fount of knowledge, will impart to thee, and all others who are willing to receive the truth as it is in life.

A mighty effort is being made by the lower grades of Spirit life to retard this rapid advancement of Spiritual truth, and they are wonderfully helped in their work by the superstition and bigotry of all under credal bonds. We call this condition the perversion of nature's law, and are monstrosities in violation of nature, who from their condition have no power in themselves to grasp the chain of electric soul thought, now flowing toward the earth life; therefore, they become *en rapport* with those passing over under the same condition, hence, strengthened thereby, bring all their power to quench the light of truth.

The scientific efforts of the two worlds, the

Spiritual and the Material, are in conflict with the superstitions of either; hence, the battle of science has not been fought on the field of matter alone, for matter yields readily to science. Theology, faith, and superstition never. Hence the onward march of progressive life, in striving to awaken and bring into action those who are partially prepared to receive the truth, that they may come up higher. And we feel that our striving is not in vain, for some begin to understand and are choosing how to live, through being born aright, or under conditions that are capable of expanding, holding the idea that a proper generation needs no regeneration. Few, indeed, they are, and fearfully are they paying the penalty, and yet in another generation others will take their place. And thus onward moves the race until the law of life, birth, and death will be fully understood, and then will be life—natural life and eternal; hence, no death, for life is growth, progression, in which there can be no death; life cannot die. Then upward look, step not aside to pick up straws or stones. You have not the time to spare, for life is all too short in your sphere to fault one with another; therefore, keeping your eyes on the goal beyond the pearly gates, looking upward and forward, sending forth from thy soul, light, hope, love, truth, and life's highest and best aspirations, to become in thine own birthright a law unto truth in yourself. Be wise, brother, and help us in our work, and you will win the blessing from the Band of Workers.

I, John, the Grand Master of the Order of Progress, promise this in behalf of our Order.

MARRIAGE AND DIVORCE.

By request of many friends, we publish our views on these all important subjects.

MARRIAGE—To us means just this, a co-partnership contract for life, or during good behavior. It should be sanctioned by the civil law, and not by ecclesiastical law. The proper authority to perform the marriage contract should be an officer of the civil law, and not a minister of the gospel. This officer should be elected annually, or at longer periods, as the people may determine.

We propose to make this officer the judge of a court of probate for marriages, wills, and divorces. That there be one such officer for every county in each State. That it shall be his duty to keep, 1. A book of records, to be called a record of applications for marriage; 2. A book of registration of marriages; 3. A registration of births; 4. Of deaths; 5. Of applications for divorce; 6. Of the granting of divorces.

The applicants for marriage should come before this court in person, then and there state under oath the age of each party to the application, their full name, and place of residence. If either are minors, then they must have the written consent of their—his or her—parents or guardians, as well as two good and reliable witnesses sustaining their application.

The application should be published in the county in which the applicants reside, at least two consecutive weeks before the marriage takes place.

At the time the application is made each party should place on record:

1. A statement of social and moral standing;
2. Of their pecuniary worth, in fact or prospective;
3. The physical condition of body, as well as general health;
4. The physical antecedents of the parents on both sides of the house.

Finally, at the proper time, in open court, the marriage should be consummated and a certificate given, under the seal of the court; all of which should be placed on record.

BIRTHS AND DEATHS—That the birth of every child should be placed on record, giving date of birth, sex, and name.

The death of every person filed on record; giving time and place of death, where and when born, age, and name, as well as date of burial.

DIVORCES—We hold they should be granted for the following reasons:

1. Adultery; 2. Sexual abuse of either party by the other; 3. For impotence (not discovered before marriage) in either party (but not be considered sufficient cause if coming upon either party in after life); 4. Drunkenness, idleness, personal abuse, crime premeditated, desertion, or incompatibility.

The applicants should come jointly before

this court and file their complaints, at least sixty days before the hearing in open court. They should furnish, 1. A schedule of cause for divorce; 2. A schedule of all property possessed by each party when married, all property possessed at time of application for divorce, all debts to be paid by the parties, as well as all dues to the parties; the number of children born unto them, the number living, their age, sex, and culture, physical and mental capacity, at time of application.

At the end of sixty days the court, on sufficient proof of all specifications, should grant their petition, and in granting it the court should have power to divide the property in the direct ratio of the investment when married, giving to each party their original capital with ten per cent. interest for the whole time, and then divide the surplus equally between the parties divorced.

All children under ten or twelve years of age should be awarded to the care of the mother, all over, to the father. Both parents should be granted the privilege of visiting the children at will, as well as taxed for the support of the children and their education after divorce.

Severe penalties should be imposed for every violation of the conditions mentioned in these propositions.

The wife should, in marriage, possess every privilege the husband has, and it should be respectable for her to do as he does and go where he goes. She should have the right of franchise, and the enforcement act should take cognizance of any attempt made by the husband or wife to influence or coerce the other's vote.

This is our platform of marriage and divorce. Our reasons for opposing marriages by the ministers of any church, including the Religio-Philosophical Association of St. Charles as well as the Spiritualists everywhere, are as follows:

First—The Church of Rome owes allegiance to a foreign prince, and the acts of the priests are all in the name of the Pope, and not of the government under which we live, hence the opposition of Bismark in Prussia.

Second—All the Evangelical Churches marry in the name of one not known in our Constitutional form of government. "Whom God joins together let no man put asunder." This declaration is a mockery, or our divorce courts are sacrilege and blasphemy against God. Here is a clash that is irreconcilable with good sense, religion, and logic. Either God's laws are paramount to all others, or not. If not, what nonsense there is here in this paradox!

Third—We find men solemnizing the marriage contract who were once ministers of the gospel, who have been expelled for some cause and not tolerated in any organized church; men who were expelled in England, Ireland, New England, or anywhere else, from their church or the religious organization from which they received their commission to preach and marry; are they authorized to solemnize the contract on which the foundations of society rest? We hold not, and believe that every marriage ceremony solemnized by these men after the suspension of their commission to preach, or their expulsion from the church, is illegal, and in law null and void.

Fourth—There are to-day several hundred men and women all through the United States with a license to perform the marriage ceremony, granted by one S. S. Jones, of Chicago, president of a local society once existing at St. Charles, Kane Co., Ill. (?), and that his society has not held a yearly or quarterly meeting since July, 1864, and only exists in name, and not in fact.

Therefore, we hold that every license granted by this "pure Spiritualist" is a fraud on society and in direct violation of law.

A PLEASANT MESSAGE.

Some two years ago Mrs. Coulson of Rockford, Ill., made us a flying visit, and while with us very many good things were spoken in our home circle. Among others, the following was spoken by our guest, who knew nothing whatever of our family history.

"Eben, your Arches loves to visit your home. Edwin, our soldier boy, and the other children are with me. It is very pleasant for us to be near you, watching your soul growth. Edwin, our dear brave boy, who went at his country's call, boldly dared and nobly died that all men might be free, will no more start at the tap of the drum or answer to the bugle's call. He now turns his attention to nobler

themes. His ways are ways of peace, working for the truth.

"It is glorious, marching in the ranks of the armies of Heaven, in uniform immortal. We are ready to follow our leader whithersoever he may go, doing good.

"And now, dear one, we ask you to recognize our influence for good, for we are often with you, solving the problem of Job, 'If a man die shall he live again?' Thus, darling, we seek to lead you by gentle means up to God. Edwin, George, Arches, our nameless one, all grown to the full estate of manhood and womanhood, a band of pure angels from the shores supernal, with their mother, visiting you in your earthly home.

"And now, darling, we kiss your brow with the breath of angel love, asking you a pledge to give, it is this, keep your soul in truth and when the curtain falls upon the stage of life, and thou art called, we will be near, and in the early dawn of this hitherto unknown world we will point thee the way that will be pleasant for thy soul to walk in.

"Good night, dear one, and you, our gentle sister, mate of him we loved so well, we kiss you good night. ARCHES,

"Once wife of Eben, now sister thine."

WORDS OF CHEER AMID THE STORM.

The following communication came to us from a reliable source, and while it is of a private character, it is instructive in that it is an evidence of the watchful care the Spirit world, or some of the inhabitants of the world of Spirit life, have over us. We have frequently trusted these angels and they have never failed us. It is possible they may, and it is quite possible there are conditions over which a spirit, or the spirits cannot rise. We received a promise from our friends in Spirit life that they would stand by us in this undertaking to publish THE SPIRITUALIST AT WORK, and well have they kept their promise thus far, and we will wait results.

"Brother, be of good cheer, let not thy temporal affairs disturb thee, for they are dear to us; therefore, rest assured that help shall come to thee and thine from an unexpected source. We know whereof we speak, and would not trifle with thee, whose soul is in the work with us. You shall be relieved of the burden thou now hast upon thy mind. Another friend shall be made known to thee soon, it shall be. We have already our scouts at work for thee, as thou hast worked for us. Fear not, but boldly proclaim the truth as thou seest it, powerful then wilt thou be, for a greater will be with thee than brute force.

"Thy power shall be felt in every land, thy coffers shall be filled, thy paper shall succeed, and thy home secured to thee and thy loved ones. And you shall sit under your own vine and fig tree, and look abroad, thee thyself, a silver-haired patriarch, and thy loved ones near thee. Believest thou me, thy faithful co-worker, who as thou dost carry out our work, so will we carry on thine.

"Be true to Spiritualism, our brother, in the future as in the past, and we will be helpers indeed. Ever thine, our brother and faithful worker, JOHN."

EDITORIAL NOTES.

We finished our work in New York on Sunday, May 30th, before a good sized audience, and left for the West Monday morning, for Chicago, Ill., via Pennsylvania Central R. R.

We stopped off at London, O., the county seat of Madison Co., remaining over Tuesday, Wednesday, Thursday, and Friday, giving four lectures and one seance, with good results in test and attention. The audience was small, but increased every meeting in numbers.

London is a fine town, situated in the heart of as fine an agricultural country as there is in the Union. We found several well-to-do and influential citizens who are Spiritualists. In London, as everywhere else, we found that there were more doctors Spiritualists than any other class of professional men. Why is this; can any one tell?

We left London for Lotus, Union Co., Ind., on Friday night, June 4th, at 11 o'clock, and reached Lotus at 3 o'clock, p. m., the 5th. Remained over Sunday, the 6th, speaking three times and giving one seance. We had one good audience in numbers, all of the balance of the time it rained, keeping everybody in the house. What few of the Spiritualists we saw we found to be very intelligent and full of honest endeavor, ready and willing to work.

Lotus is in a farm community, and is not a village. The settlement was originally Quaker, but the result at present is a strong tendency to Spiritualism. They have a hall or house, 50 by 30 feet square, about 15 feet between floor and ceiling, well finished and well seated, will hold 400 when crowded. The Society is known as the Lotus Lyceum. We like the people, and trust to meet them again in the by and by, and at a time when it does not rain all day and all night.

We left for home on Monday, the 7th, and found "Farmer Mary" waiting for us in Chicago. We reached home Tuesday evening, and found all well. We left home on the 14th of January and returned on the 8th of June, being absent four months and twenty-six days, during which time we spoke in Kendallville, Waterloo, Fremont, and Lotus, Ind., in Norwalk and London, Ohio, in Gowanda, Westfield, Conastota, Brooklyn, Harlem, Troy, Plattsburgh, Peru, and New York city, N. Y., in Jersey City and Newark, N. J., Washington, D. C., Baltimore, Md., Wilmington, Del., Philadelphia, and in New Haven, Conn., besides giving many seances.

Thus have we worked for the cause, late and early, riding night and day, in storm and sunshine, speaking before a thousand, a hundred, a dozen, the words of life, bringing many to a knowledge of the truth as it is in spirit. In almost every lecture, and in every seance, the angels we love came with words of cheer, telling of the old time love and the sweet memories of the long ago.

There is, however, another pulpit where we are heard; that pulpit is THE SPIRITUALIST AT WORK. Through its columns we are heard and read every two weeks, by thousands. Reader, do you love to hear us, to read of our work, our honest endeavor to do the right, to advance the cause of Truth? If so, renew your subscription to THE SPIRITUALIST AT WORK, and get your friend, your neighbor, and your enemy to subscribe for it.

Terms, 26 numbers for \$1; 52 numbers for \$2; to trial subscribers we will send 14 numbers for 50 cents.

We shall bind 100 copies of Volume I in book form, which will be on sale at \$1.50 each. We shall publish the discussion commenced in No. 23, in book form; price 25 to 50 cents, according to size and cost.

A DAY WITH OUR EXCHANGES.

On reaching home we found our table covered with papers, pamphlets, magazines, and books, among which we spent a very pleasant day.

First in place as well as in matter, came the *Banner of Light*. This good old Spiritual messenger we delight in, it feeds our soul; we love it, for it is true to its text, and is a welcome guest at our mental feast. May its rich viands of great thought never fail. It is always soul clean in word and white in spirit. Sustain the *Banner of Light*.

Again our hand went out to the pile of mental food before us, and returned with the *R.-P. Journal*, with its bitter-sweet nature, preaching "pure Spiritualism" on corn husk paper of the cheapest kind. Once we loved the *R.-P. Journal*, but our love was rudely and ruthlessly dashed from our life, and rudely trampled into the dirt by its editor, and for no other cause than because we would not throw dirt, deal in dirt, eat dirt, and be dirty; and yet we love to read the old *R.-P. Journal*, and shall read it while we live. It is true to its nature, and cannot do otherwise. May it continue to improve and grow wise unto cleanliness, repent it cannot, reform it may, and progress out of the slough it has been in. We ask all of our readers to subscribe for it, and read it, for by reading it you will more fully understand the truth, beauty, and loyalty of THE SPIRITUALIST AT WORK, for never a word of cheer has THE SPIRITUALIST AT WORK received from the *R.-P. Journal*.

Once more we dip into the food before us, and this time fish up *Common Sense*, a very desirable thing indeed, and rarely met with in every-day life. But the *Common Sense* we refer to is a newspaper, printed in San Francisco, Cal. It is rich in good things, printed on good paper, glittering with the golden dust of the soul, fresh from the brains of those that are good and true. *Common Sense* is a worthy sheet, full of live ideas; it is also a welcome visitor at our home.

Here comes the *Crucible*, published by the Hull brothers and Mattie Sawyer. The *Crucible*

is really and truly a paper in the interest of social and sexual freedom. It is a pulverizer, and goes for everything it don't like. It is a bitter-sweet, and is full of fight. There are many good thoughts in its columns, but terribly overshadowed by the social question. It may be required, this sexual freedom, but we can't see it; and yet because we do not agree with the platform we are not bound to kill all who stand on the platform. We are satisfied with monogamy and its results. The family circle is our heaven on earth, and we shall find it continued in our future. "So mote it be." "All of which favors we ask for Christ's sake. Amen."

The last text and late departure from Spiritualism, the *Woodhull & Claflin Weekly*, has hoisted the banner Star of Bethlehem. Well, it is just what we predicted last fall, and we expect to live long enough to see Victoria Woodhull in a Christian pulpit preaching Jesus Christ, and as a revivalist, converting sinners to God. And she will succeed, it is in her, this Christ child, and must be born. Madam VanCott will be nowhere as a revivalist by the side of Madam Woodhull.

Following the *Woodhull & Claflin Weekly* comes the *Investigator*, a sterling paper in the interest of Materialism. We love it for its honesty of purpose and shall always speak a good word for it, and yet we are as far from the ideas of eternal death and Materialism as we are from the specialties of Free-lovers and Communism.

Vol. 1, No. 7, of the *Spiritual Magazine* is before us. It is a credit to Bro. Watson, and we like it. May it prosper until its subscribers are numbered by the tens of thousand. It is worthy, and every article is full of merit. The experience Bro. Watson has had in the Methodist Church eminently qualifies him for the work he has undertaken.

The *Truth-Seeker* is promptly on hand, neat, clean, and tidy. Bro. Bennett publishes the best paper on Materialism in the country.

We find on our table the following book, viz., "Spiritualism tried by the Word of God; being an exposure of this Satanical delusion of the infernal seducer of souls. By John Bunyan McCuse." We shall try to answer J. B. McCuse in the future, hence decline reviewing its fifteen pages of falsity.

We are in receipt of "The Four Beasts; by W. Montague Connelly, Baltimore, Md." We have not had time to read it through, but so far as we have examined its contents we feel safe in commending it as a valuable addition to our reading matter, and recognize in its pages food for the soul.

"Religion and Science, or Christianity, Religion, and the Bible versus Philosophy and Science. By Dr. J. Pilkington, San Francisco." 32 pages; price 25 cents. This book reads well. Buy it and read it, it will do you good.

We have several others which we have not had time to examine. Will do so and give our views thereon in No. 25. In the meantime, we ask you to subscribe for THE SPIRITUALIST AT WORK. We need your help.

THE NEW GOSPEL OF HEALTH: The principles of vital magnetism, or how to replenish the springs of life without drugs or stimulants. By Andrew Stone, M.D.

On returning home last week, we found the above work on our table, and so far as we have had time to read it, we are more than pleased with it, we are delighted. It is just what is needed, and fills an empty niche in our reading matter. This book is from the Spirit world, and the author frankly says so; and what is more, the author or Spirit world need not be ashamed of it.

It also answers the question, *Cui bono?* It is readable, and cannot fail to interest all, old and young. It is superior to Gunn's Family Physician or Warren's Plantation Doctor.

Magnetism as a curative property is fast coming into use, and this book, with its one hundred and twenty-five engravings and plates illustrating the whole system of treatment through the principles of Vital Magnetism, makes it easy for any family or person to heal themselves.

The book of 537 pages, 120 fine illustrations, full of readable matter, can be had by applying to this office. Price \$2.50, bound in muslin, postage 35 cents. Address Mary Emerson Wilson, Lombard, Dupage Co., Ill.

See advertisement in another place.

THE FOUNTAIN.

FROM THE FRENCH OF THEOPHILE GAUTIER.

A fountain bubbles forth hard by the lake,
Between two stones up-sparkling ever,
And merrily their course the waters take,
As if to launch some famous river.

Softly she murmurs, "What delight is mine,
It was so cold and dark below;
But now my banks green in the sunlight shine,
Bright skies upon my mirror glow;

"The blue forget-me-nots through tender sighs,
Remember us," keep ever saying;
On a strong wind the gem-like dragon-flies
Ruffle me, as they sweep round playing.

"The bird drinks at my cup; and now who knows
After this rush through grass and flowers,
I may become a giant stream, that flows
Past rocks and valleys, woods and towers.

"My foam may lie, a lace-like fringe, upon
Bridges of stone, and granite quays,
And bear the smoking steam-ship on, and on,
To earth-embracing seas."

Thus the young rivulet prattled as it went,
With countless hopes and fancies fraught;
Like boiling water in a vessel pent,
Throbbled through its bed, the imprisoned thot.

But close upon the cradle frowns a tomb;
A babe the future Titan dies,
For in the lake's gulf of azure gloom
The scarce-born fountain buried lies.

F. H. DOVLE.

—The Cornhill Magazine.

For the Spiritualist at Work.

CHURCH TO TINNEY.

COLUMBUS, IND., June 9, 1875.

FRIEND TINNEY: You admit an "internal," claiming "it becomes external and positive at death; not to stop there, but to alternate from one circle to another eternally." This is assertion only, without any evidence at all; for no mortal with the natural eye, ever saw the mind or thinking principle within, "external." Never!

You ask for a definition. *Matter*, I call a tangible substance; *Mind*, intangible, yet giving heed to what is perceived; *Spirit*, I claim to be the vital or life principle, yet distinct from matter; as much so as an apple seed is from the apple—the seed *only having life*, the apple not.

You claim, everything, even motion and life itself, is produced by disintegration, while I claim life to be the cause. You will admit life is sustained from the soil, sure. Now, Bro. Tinney, let us apply your theory. Self is prevalent in all humanity; hence, the very selfish must have received an overdose of hog, disintegration not being complete; great liars, too much of fish; vain people, gorged with turkey or peacock—in essence, I mean, it existing imperceptible in the air; cunning chaps imbibe too much of the fox and whiskey; lazy ones, of the sloth; slippery ones, of slippery elm broth; the avaricious, of hog, fish, and a conglomeration of things, chicken fixings and good bread being rejected as unsuitable. As comparisons might be odious, I omit several cart-loads, to say, the "intangible thing" you allude to, is the identical "thing" for you to weigh—if you can! To have you convinced about the difference you ask for; your allusion to it looks like an admission; you assent to its existence, without correct perception. Now, friend Tinney, please inform the readers of this paper where the odor only, of onions, tomatoes, roses, and thousands of things, come from, while growing in the same kind of soil, side by side; for you say the *life and nature* of all things come by disintegration; of course skunks, polecats, stink weed, tobacco, sugar, molasses, honey, sweet girls, and the like, contribute, according to your theory. Tell them, also, the sun, moon, stars, and thousands of worlds (this being a turnip seed only, in comparison), are all produced by the same mode. Be sure to ask them if your assertions are credited, and that "men, mice," monkeys, mud turtles, dead fish, and old logs, manure, etc., are the materials that produce such brilliant minds as Prof. Morse, Ben. Franklin, Plato, and thousands of others in ancient and modern times.

You reject with scorn and contempt the happiness I invite you to receive. Now, friend Tinney, your allusions in connexion are unnecessary, for surely, I wish you to enjoy your opinions, even to calling mine "a wreck, unbalanced, unhealthy, and unsafe," knowing your calling them so does not really make it a fact. When you give the evidence that elephants, whales, and the ostrich "are derived" from mice, minnows, and humming birds, it will be thankfully received, and not the old story over and over, from which nothing can be learned.

You talk of "unbalanced, unhealthy" conditions. What can be more so than to teach that humanity "derive" their origin from pigs, lizards, cats, dogs, and all things, by disinte-

gration, ultimately to become babies, and so on in one "eternal circle"? You ask "why spirit is not convertible into solids, fluids, and gas?" No proof is adduced that granite rocks, steel, etc., are convertible into "fluids," nor water, oil, etc., into steel, or other "solids." As to "gas," that offered by yourself appears weak in its influence, and not very extensive!

If it is possible for mind, or "spirit," to become "disintegrated," then of course it is not superior to any other that exists. What proportion of humanity, do you suppose approve of such opinions? Please give us your guess; dare you do so?

If you can possibly conceive the air to be full of invisible life, you may possibly arrive at a more happy state of mind, than to suppose all the evil and contention in the world is caused by opinions not in unison with yours, or that you are right, and millions are wrong in their perceptions and conclusions.

To conclude, permit me to beg of you something instructive in the future, and not ideas confined to a deep rut, and stereotyped at that.

Yours in all kindness, and as ever for truth and progress.

A. B. CHURCH.

For the Spiritualist at Work.

A CRITICISM.

NORTH CASTINE, HANCOCK CO., ME., June 10, 1875.

BRO. WILSON: I am one of those "unaccountables" who make observations from individual standpoints, therefore, permit me to express the opinion that, in the column and a half which you have devoted to the question, "Shall we organize," etc. (No. 22), you have entered a probe in the right direction. You have probed the deeper by inviting criticism.

I propose to criticize certain articles in your proposed platform, but first allow me, as one of a minority, to state my platform:

1st. The intelligent human being is the result of a long continued succession of transmutations, produced by the operation of natural forces; each change being a step nearer intelligence.

2d. That the individualized intelligence which the Spiritualist recognizes as the real man, has reached that stage of permutation and combination which renders it self-sustaining, therefore, any changes which nature may produce cannot destroy its individuality: after the change, *death*, the man still acts consciously as an intelligent, individual identity.

3d. That such after death intelligence, or disembodied spirit, can and does (when the requisite conditions exist) intelligently communicate with human inmates of the physical form, and to a certain extent influence them in their thought and actions.

4th. That as man is the result of nature's progressive tendency to intelligence, he must continue, being the exponent of that tendency, a progressive being in whatever hereafter conditions he may be placed.

5th. That in the various (so-called) Spiritual phenomena of the present day, we have *incontrovertible and conclusive* proofs of man's individual existence after the change called death, and of his intelligent communication with us.

Here, Brother, are all the planks I am able to saw out of the butt-cut of true Spiritualism unless I take in some of the *sap*. Now, Brother, I will proceed to inspect, (on my own individual responsibility, please note,) some of the planks which you have brought forward for the proposed platform.

"That there is a great first cause, whom we will recognize as Authority or Standard of Law and Order, whom we will revere and respect as God: a Spirit in whom we live and move and have our being; hence, our motto shall be God is a Spirit, and must be worshiped in spirit and in truth."

Brother, you ask, "Shall we organize, and declare to the world where we stand and what we believe?" I answer, "Yes, by all means," and at once proceed to act in accordance with my answer, when I am met at the second step with an insurmountable barrier.

I do not believe in a "great first cause," because I do not believe in one cause existing alone, and acting prior to the existence and operation of other causes. But suppose some secondary cause enables me to surmount. I am called upon to "recognize" this inscrutable supremacy as "Authority or Standard of Law and Order." Must I recognize that which I can not discover? Some question of vital import arises, and demands a correct answer. As the questioner, I am referred to the "Authority,"

but as said "Authority" cannot be interviewed the "Authority" is simply useless.

The organization details me to superintend some important work. I call for "my instructions," and am ordered to consult the "Standard of Law and Order." Time passes, the work is untouched, the organization is beginning to complain that I am making unnecessary delay; at last, severely tried with my apparent negligence, it calls me to account for being so dilatory; and I am under the embarrassing necessity of informing my fellows that as yet I have not been able to find Mr. "Standard."

The society, judging by my defense, and rightly too, that I do not "revere and respect" this unknown and unknowable Mr. Somebody, commits me for "contempt." I take exceptions on the words, "as God," and am granted a new trial. I ask the Court to give me an introduction to Mr. God, that I may make his acquaintance, and thus be enabled to judge whether I revere and respect him; and if, after sufficient acquaintance, I find that I do revere and respect him, I hope to be enabled to judge of my estimation of Mr. Standard. The Court, being unable to give me the desired introduction, and at a loss how to interpret the law as applying to my case, is obliged to consult his "Authority," so I am left hanging.

Mr. Court, please let me down, so that I can progress awhile. After your "Authority" gives you the interpretation I will willingly consent to hang if necessary. The Court finally consents to "let me down," on the condition that I will acknowledge that Mr. "God is a Spirit," and further that I "must worship him in spirit and in truth." I refuse to make *mock* acknowledgements or *hypocritical* assertions, therefore I am left to hang.

Excuse me, brother, I do not wish to surmount. Now, suppose, for my accommodation, you throw out the "God" plank, and I am next met with a recognition of the power of spirits "to control our thoughts, minds, actions and lives." Must I ignore my own volition to that extent, that will leave me entirely at the command of others? Can't I be allowed to act partly on my own account, say once in a while? Because you can't make me a slave to Mr. Unknowable, will you put me under the control of everybody else "in thought, mind, action, and life"?

The next plank is good, so far as it goes, but it is not quite wide enough. Why not recognize the "divinity" of our *present* existence?

Next, "That we do not tolerate or counsel profanity, intemperance, sensuality, or kindred vices." Is not the word "tolerate" rather strong? Webster defines "profanity," "Irreverence for sacred things."

This plank debars me; my organ of veneration is only 4½, Fowler's scale. I know many estimable Spiritualists who are obliged to use considerable manipulation in order to pass muster at 5½. They cannot be tolerated. Neither will the plank tolerate intemperance. I am debarred on the second count. Comparing my habits with nineteen-twentieths of my neighbors, I am intemperate in the use of tea and coffee. Some of my brother Spiritualists are intemperate in the use of tobacco, others in the use of animal food, and yet others in the use of water. We are not "tolerated." Let me apply the third count, "Sensuality." "Free indulgence in carnal or sensual pleasures, Sensual, affecting the senses." You would prohibit "free indulgence in pleasures affecting the senses." Are the senses intended to give pain rather than pleasure? Or would you tolerate a very limited amount of indulgence in sensual pleasure, provided such indulgence was held in bondage? I fear very many staunch Spiritualists will be obliged to step back if they shall come to this plank. And who shall define the "kindred vices" not to be "tolerated"? Brother Wilson, I suspect this plank contains a slight portion of the sap of bigotry.

"That we believe in monogamy, and in the family compact as the highest social relation in life."

I most heartily sanction this plank for myself, but I cannot do so for some of my neighbors. It is impossible for some of them to be happy in the monogamic relation. Why not leave this plank for a platform of "Sexual Relations"?

"That we believe in the social and political equality of the sexes, the sovereignty of the individual [What becomes of this if spirits have so much power over others?], and the sacredness of life."

Very good. I am at home on this plank, but Brother W., are you not a little covetous in wishing to appropriate this plank to the Spiritualists? Liberalists, Free-thinkers, Free-lovers, and even Materialists, claim to own a share in this plank. I guess this plank belongs in a platform of more general character. You wish to demonstrate to the world that God is our helper. For the good of humanity do let the God idea take care of itself. There will be time enough for us to look after God's interests after we have established our own, in a proper recognition of those of our fellow men.

Let the paragraph, to which I am referring read thus:

"Come, then, Brothers and Sisters, let us reason together, and build up a Spiritual Society that shall stand the test of science, thus demonstrating to the world that knowledge and our disembodied fellow men are our helpers and benefactors."

Brother Wilson, there are a few of us in the ranks of Spiritualism that are *very infidel* on the God proposition. If we *must* have a God we would rather make a *new* one, than undertake to revamp that old brag of the Jews. Don't drive us over to the Liberals or Materialists, because we have the misfortune to be a *minority*.

Throw that God plank overboard, so that your platform will be acceptable to a few who fail to be endowed with large veneration.

Fraternally, E. PALMER.

J. B. WOLFF'S LETTER.

NEW YORK, 83 4th ave., May 11, '75.

E. V. WILSON—*Sir*: Either you do not understand the word "eccentric," or you do not understand me. In either case you do wrong to use the epithet in describing my mentality. I object to all such unwarrantable liberties. You have no right to manufacture for me a reputation odious to the public, distasteful to myself, and unjust withal. Besides, I have no desire whatever for notoriety, more especially such notoriety as this gives.

The wrong you have done cannot be repaired without magnifying the offense and doing the thing I would avoid. Hence I ask, that hereafter you will omit all mention of my name in your paper, as I do not desire to defend myself against such aspersions, because I do not wish notoriety.

If I know myself at all you give me a reputation the exact reverse of what it is; I am not eccentric but *concentric*, as you might easily know. I am much opposed to this flippant and loose way of writing and publishing about people. *Facts* and not "but's" nor opinions is the limit of your rights in all matters affecting both reputation and character. These are things too sacred for trifling, thoughtless comments; besides, very few men are competent to analyze and define so as not to do injustice. The better plan is to give facts, performances, results, and let your readers form their own opinions. You may be mistaken, and you assume a grave responsibility. I object and this court will note my objection.

JOHN B. WOLFF.

REMARKS.—We willingly give place to this letter; we never yet done anything intentionally wronging anyone, nor do we intend to. We have known John B. Wolff for some years. As a man of brain and thought, we like him; that he is radical to the core, we know, and we like him. Now we hold that all radicals deviate from a common center, hence, how can Bro. Wolff be a concentric? It may be that we do not understand that word, but if Bro. Wolff is concentric, that is, having a common center with mankind at large, either in religion or political matters or finance, then we are entirely mistaken in the man.

If he does not differ largely with the common creeds of the day, with the financial systems of the day, with the political ideas of both the Republican and Democratic parties, then we don't know anything about John B. Wolff. We understand eccentricity to mean, deviation from the center, singularity of views religious, political, and financial. Are we right, Bro. John?

And now, if we have done you any wrong, Brother, we are sorry, and regret it. Let us be friends, we cannot afford to be enemies.—ED.

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

For the Spiritualist at Work.

J. O. BARRETT'S LETTER.

CLEAR LAKE, IOWA, June 8, 1875.

BRO. WILSON: Every time your paper falls into my hands I catch a new glow of hope, its magnetic touch is healthful. I believe that even newspapers gather a magnetism to them, corresponding with the spirit of their sentiment. If this is so, some papers must be pretty heavy with "dark and evil matter," and some auriferous with light resplendent.

That the Angel world had an object in separating you from the associations of the *R.-P. Journal* is apparent. Nothing better could occur. You are now free and can enter a field of action, better adapted to your intuitions of practical work. Your paper is bound to succeed. It grows brighter and brighter, and contains the beautiful morality of self-control. Speak out, but speak in the spirit of a large toleration, as you certainly do, and thousands will bless you for your daring leadership out of our chaos into real live work.

On your shoulders rests a responsibility greater than you ever carried, but you will be able to carry it with the patient fortitude of a prophet. We shall win. Never fails the heroic trust in principles, illustrated in a broad fraternal life.

Years ago, when not in a condition to appreciate your mission, I saw you in vision. You were with spirits and mortals combined, some of them sick and hungry. You furnished them the raw material, and celestial friends wrought it up into vital force, transfused into the bread of life, and health and moral purity characterized every one present at that Spiritual banquet. I never mentioned this before to you. Persevere with courage and we shall yet see the crowning of our labors. Fraternally,

J. O. BARRETT.

SPIRIT LETTER, No. 2.

March 9, 1871.

Oh, my Papa, I am glad you take me up so lovingly and earnestly, and help me in my efforts to learn something of earth life. I am with you all the time now, for I am some like you, earnest in whatever I undertake, and determined to go on with it if possible. Ma is so quiet and gentle, she looks at me with her earnest thoughts that seem to say, "My child, you do not know what you are doing, what sorrow and trouble you will witness, what want and fear and despair you will learn by coming in contact with the earth sphere. You are happier here." And when I tell her, "But pa lives there and he is happy," she says, "Yes, but it is the happiness that comes from a hard won victory, from meeting and conquering trouble, and living over it, not from ignorance of all evil," as mine is.

But I cannot be satisfied with ignorance any more. Ma has told me the old story about the tree of knowledge, the knowledge of good and evil, and I am hungry for the fruit. I know what you are thinking, and oh, I am so glad you like to have me with you. I know your little Natty here, I have known and loved him since he first woke, bewildered and sorrowful, from his unconscious voyage, you call death, and the first words he thought were, "Don't tell ma," and the next were, "I am not hurt much, I feel right smart now. Where's grandpa?" His father was here, I had never been very near him, because—well, I cannot explain why, only I had not been called that way much; but Natty and I were strange puzzles to each other. I called him little, because he had so little Spiritual experience, and I could teach him; but his thoughts would keep wandering back to earth, and he soon found that I was a baby in all earth knowledge, and he did not respect me very much, and so we slipped apart, and grandma was the link that held us together for some future time; he was always talking about grandma. He would not understand that she was my darling angel mother, and nearer and dearer to me than she could ever be to him.

Oh, Pa, I do love you so much; but I can not understand about Natty's ma, she does not think about us as you do. I wonder if she ever will. Ma says it is all right, that eternity is long enough for every soul to have all they want or desire.

(Here the medium was called away for a time; after returning, it continued as follows.)

So I learn this as one of the first lessons, to give up my own will and way to the circumstances and conditions that surround me. I do not like it very well; I am not accustomed to

changing my plans without some explanation, and here I am, writing as busily and patiently as I know how, when suddenly my machine changes to a woman, jumps up, and talks and laughs, whisks my paper out of sight, and I do not know where it is, breaks the slender, magnetic cord by which I control her, and when I grope back again in a dim confused way, I have lost my place, and my thoughts are scattered, and it takes me a long time to become again harmonized so that I can go on with this curious operation you call writing. Ma says it is good discipline for me, that it teaches me how frail and uncertain the life is, of which I must learn by coming to you.

Oh, Pa, this is the real life after all. The only way worth living is to live in spirit, to accept the material always as an open portal to that which lies above and beyond it. I study the spirits in the material forms, about you, and try experiments with them, to see what I can do, and I find I can influence a great many more people than you suspect. Many who have no knowledge or faith or thought about Spirit life. I can influence Natty's mother some; ma says she is my sister, and so I have learned what sister means. But I cannot write more now, something is in the way. I will come again soon. Your own

ARLAKEN.

UNITED STATES CHURCH.

WHAT IS CLAIMED FOR IT BY ITS ADHERENTS.

Some well meaning ladies have been laboring for some years, with their headquarters in this city, to establish what they call the "United States Church." It has correspondents and branches in all parts of the Union; there is a paper published in its interests, and is doing as well as could be expected. It is a dual affair, and ought to appeal strongly to the woman's rights element. The following is a condensed statement of its creed:

"The U. S. C. is the key-note for a religio-politico campaign. The basic work of the United States Church claims that the Bible has been purposely mistranslated, that Lord and God are two personages or principles, instead of one; they claim that Lord is the mother, God the father, Christ the son, and Soul the daughter; that Lord and God, Christ and Soul are most ancient words, and mean father, mother, son, and daughter. All males are Christs, all females are Souls; that Jesus of Nazareth is no more a Christ than any other man. The fundamental principles of the United States Church are that women shall represent the Church, men shall represent the State—and unless the United States Government at Washington shall when applied to, recognize the independent national government of women, the Church, she shall assist such statesmen into power as shall overthrow the priesthood, said statesmen having taken an oath of allegiance to the United States Government Church of Women; that when they become the party in power, they will overthrow and extinguish the priesthood, and give the Church to woman for her sphere of action; said women having taken an oath of allegiance to the United States Church, to accept the Church and leave the State to statesmen.

"No more tall steeples, but government buildings for church purposes, built by the Church, the same as government buildings are built by the State, for State purposes—by taxation.

"The United States Church is to be governed by the elective franchise, the power of the Church to be vested in the votes of women the same as the power of the State is vested in the votes of men. Church and State are to reflect and duplicate each other by the same federal processes."—*Chicago Times*.

SPIRITUALISTS.

This sect is probably making headway faster than any other, but as it is almost entirely without organization it is difficult to estimate the number of adherents, either in Chicago or anywhere else. There are four or five organizations in this city, each representing several hundred members, but these constitute an insignificant portion of those who might be called Spiritualists, from the fact that they subscribe to the reality of the phenomena of what is generally known by the name of modern Spiritualism.

It is as difficult to estimate the number of Spiritualists in any large community, as would be an attempt to sum up in round figures the number of infidels, atheists, materialists, secularists, or by whatever name the great mass of doubters may be called. With a great many people, Spiritualism means free-loveism, or some other socialistic vagary, but this is far from the truth, since these excrescences are fought nowhere more desperately than in the ranks of the sect itself, and a bitter war is waging between the small minority of Woodhullites and the great majority who take no stock in socialistic doctrines. What constitutes a Spiritualist seems to be simply a belief in the possibility that those whom all Christians believe to have gone to another and better world, under certain conditions can communicate with mortals. Thousands apparently become convinced of the truth of the alleged phenomena yearly, and having become con-

vinced, they go about their business, scarcely mentioning to their most intimate friends the change that has come over the spirit of their dreams. Many keep up their connection with their churches and pay their pew rents with their accustomed regularity; others quietly drop out of the church, pretending to experience no further need for spiritual consolation as presented through the churches; but quite a large number identify themselves with free religious societies and the more liberal churches. Thus it happens that a certain liberal West-side church is largely sustained by Spiritualists—that is, believers in the phenomena. It is only in a numerical sense, and not in a financial one, that Spiritualists cut any figure. They do not own a church in the country, scarcely a hall, and their Spiritual pabulum is administered by several thousand public lecturers, and tens of thousands public and private mediums. It is estimated that there are no less than 50,000 mediums in this country, but a small proportion of whom are "professional," and the number in Chicago, public and private, is not less than 200, and the number of believers, it is claimed, is fully 15,000.—*Chicago Times*.

A DISSOLVING PLAYMATE.—A family removed from a country village into Boston, and occupied a house comparatively new and in a modern part of the city. The children soon began to tell their parents of a boy who came to play with them in the street or in their play room, and of what he said and did, and how he looked. The parents never saw the boy, and finally bade the children bring him in some day to see them. The answer was, "Oh, we can't; he goes right away."

Being told the next time he came to the house to let them know, the children did so, but as they said, he had "gone right away" when the parents reached the play room. This went on for some time, greatly to the wonder and perplexity of the parents; the children, simple and matter-of-fact, thought nothing strange of it. One day they reported to their father that their playmate, now well known by name, told them his father and mother were going to Europe in a few days, and he gave their names and the vessel they would sail by from New York. The gentleman, without saying anything, went to New York, found such names on the steamer list, went to the dock on the day of sailing, sought out the persons, and inquired if they had a boy of such age and description as his children had related to him. With great emotion, they replied, "We had such a boy, but he is dead; why do you ask?"

Further conversation convinced them and the Bostonian that the spirit of their darling boy, never seen by those who knew and loved him, was the frequent visitor to the house of perfect strangers, and seen and talked with by the children of others.—*Burlington (Vt.) Free Press*.

God writes the gospel, not in the Bible alone, but on trees, and flowers, and clouds, and stars.

ADVERTISEMENTS.

OUR ADVERTISING TERMS.

To all whom it may concern: WHEREAS, our paper, THE SPIRITUALIST AT WORK, now has over seventeen hundred subscribers, and increasing at the rate of one hundred and fifty each month, through our own personal efforts; THEREFORE, we now inform our friends that only two columns of our paper, on the seventh, page, will be open for advertisements, at the rate of 10 cents per line for the first insertion, and 8 cents for each subsequent insertion under thirteen cents, for advertisements containing ten lines and over. For all advertisements under ten lines, 5 cents a line for first insertion, and 10 cents a line for each subsequent insertion, payment invariably in advance. All matter for advertising must be directed to Hazlitt & Reed, 172 and 174 Clark Street, Chicago. No notice will be taken of advertisements not accompanied with the money.

JUST PUBLISHED.

THE NEW GOSPEL OF HEALTH.

An effort to teach people how to replenish the springs of life without Drugs or Stimulants.

BY ANDREW STONE, M. D.,

Physician to the Troy Lung and Hygienic Institute, Inventor of the "Pulvometer, or Lung Tester." Author of a "Treatise on the Curability of Pulmonary Consumption by Inhalation of Cold Medicated Vapors, Natural Hygiene," etc., "A Treatise on the Newly-discovered System of Electro-Vital and Magnetic Remedies," "The Early Physical Degeneracy of American People," and several other works.

Illustrated with 120 fine engravings, a steel-plate engraved likeness of the author, also of the goddess Hygeia. Comprising 537 pages, 28 sections, and is published in two forms, one on fine paper, elegantly bound in muslin, at \$2.50, postage by mail, 35 cents; a cheaper edition, bound in thick granite-finished paper cover at \$1.25, postage, 25 cents. For sale at the Home Office, Lombard, Ill.

UNITED STATES CHURCH.

Spiritualists organized. Religio-Politico Party. Names enrolled, oath administered, at Hendrick Institute, by U. S. C. officers. No. 25 W. 26th st., New York city.

"THE CLERGY A SOURCE OF DANGER TO THE AMERICAN REPUBLIC."

Third Edition now ready! 331 Pages.

This book reveals the nature of Christianity—its Dangerous Tendencies—its Antagonism to our Democratic Institutions. Nicely bound. Post-paid, \$1.50. Parlor edition, full gilt, beautiful side title, \$2.

"Was Jesus Christ a Democrat?" Being a Discussion between Prof. S. B. Brittan and W. F. Jamieson. Intensely interesting; 60 pages; post-paid, 25 cents.

"Ought Christians to Debate?" The Bible Argument. A lecture by W. F. Jamieson, in Parker Fraternity Hall, Boston. Post-paid, 10c.

"Origin and Progress of God-in-the-Constitution." Post-paid, 10 cts. Address all orders to the author and publisher, W. F. JAMIESON, No. 9 Montgomery Place, Boston, Mass.

MEDIUMS AND LECTURERS.

MRS. DR. CLEVELAND, Eclectic and Magnetic Physician. Spiritualists visiting Chicago will find a pleasant home at her house, 237 W. Madison st., on reasonable terms.

G. W. BALCOM, Clairvoyant and Magnetic Physician. Will answer calls at a distance. Terms \$2 per treatment. Malta, Illinois.

A. Y. ROSENBERY, Clairvoyant and Magnetic Physician. Will answer calls at a distance. Terms \$2 per treatment. Waterloo, DeKalb Co., Indiana.

MRS. L. A. CROCKER, Business and Test Medium, 353 W. Randolph street, Chicago, Ill. Office hours from 9 to 12, and 1 to 5 P. M.

SAMUEL MAXWELL, M. D., 409 West Randolph st. (near Elizabeth) Chicago, Ill. Office hours, 8 to 10 A. M., 2 to 5 P. M.

MRS. DEWOLF, Business, Clairvoyant and Test Medium, 415 West Van Buren street, Chicago, Ill.

MRS. MARY PARKHURST, 24 Sophia street, Rochester, N. Y., Clairvoyant and Magnetic Physician. Claims that her powers are unsurpassed; has had a large and very successful practice with both chronic and acute diseases. Will make examination by lock of hair.

J. Y. MANSFIELD, Test Medium, answers sealed letters, at 351 Sixth avenue, New York. Terms, \$5 and 4 three-cent postage stamps. Register your letters.

MRS. REBECCA MESSENGER, 104 Spring street, Aurora, Kane Co., Ill., (box 1071), Clairvoyant. Diagnosis of Disease, \$1; with perscription, \$1.50; Reading Destiny, 1 hour \$1; by letter, \$1.50. Send age, sex, and money, to insure notice.

DR. C. D. GRIMES, STURGIS, MICH., Holds himself in readiness to speak to public assemblies of Spiritualists and Progressives, within reasonable distance. With each Lecture will be delivered an Original Poem.

Terms moderate. Address, DR. C. D. GRIMES, Box 452, Sturgis, Michigan.

DR. HARRY SLADE, The reliable and wonderful Test Medium, for several phases of Physical Phenomena; among which are the following, viz., Writing without contact. Playing on Musical Instruments, Moving of Ponderable Matter, Materialization of Spirit forms. No. 18 East 21st street, New York city.

PSYCHOMETRY.

Power has been given me to delineate character, to describe the mental and spiritual capacities of persons and sometimes to indicate their future, and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$2.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia, Pa.

SOUL READING.

DR. J. C. PHILLIPS, OF OSMO, WIS.,

The distinguished Psychometrist, Clairvoyant and Magnetic Physician, examines by lock of hair, autograph or photograph; gives advice in regard to business. Those contemplating marriage, and the inharmonious, will do well to consult the Dr., giving age and sex. Brief delineations, \$2; full delineations, with prescription, \$3. Medicine sent by express, if desired.

"I find no greater pleasure than recommending to the public a modest, honest healer. J. O. BARRETT."

"Dr. J. C. Phillips, as a Magnetic Physician, is meeting with good success. E. V. WILSON."

"The best Delineator of Character and Descriptor of Disease I ever knew. W. F. JAMIESON."

DR. J. C. PHILLIPS, Osmo, Wis.

HISTORIC ART.

THE DAWNING LIGHT.

This beautiful and impressive picture, representing the "Birthplace of Modern Spiritualism," in Hydeville, N. Y., was carefully and correctly drawn and painted by our eminent American artist, Joseph John.

RETAIL PRICES: The Steel Engraving, \$1 50

Proof Impressions from first thousand, 2 00

A Large Circular containing a map of Hydeville, and diagram of that humble temple, is furnished free with each Engraving.

Cash in amounts of Two Dollars or under, can be mailed in the ordinary way, and over that in Registered Letter, Post Office Order, Draft, or Express—all at our risk. All pictures at retail send postage free, and warranted safely through.

Our works are not "cheap" in quality, hence not "low" in price. None of our other works of art will be photographed.

Copyright forbids others from copying our works.

R. H. CURRAN & CO., Publishers, 28 School St., Boston, Mass.

For sale at the Home of FARMER MARY, Lombard, Dupage Co., Ill.

HENDRICK INSTITUTE,

No. 25 West 26th Street, New York.

FRENCH, GERMAN AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND DELICATE CHILDREN.

The course of instruction is extensive and thorough.

"Health is the basis of power," therefore our purpose to unite the highest educational advantages with physical culture, and while making thorough scholars to also make strong, healthy women.

The Health and Sanitary Departments are in charge of an able and experienced lady professor of Hygiene and Physiology, who will make every effort to promote and preserve the health of each pupil.

The delicate and enfeebled will receive her especial care and skilled attention. By our mode of instruction and treatment the weak and delicate are restored to health and strength. School opens Sept. 21, 1874.

SARAH L. HENDRICK, Prop.

HERMAN SNOW,

DEALER IN

Spiritualist, Liberal and Reform

BOOKS AND PAPERS

No. 319 KEARNY STREET,

Up Stairs, West Side. SAN FRANCISCO, CAL.

Agency for the Banner of Light, Spiritualist at Work, and other Liberal and Reform Papers. 141

THE APPROACHING CONFLICT.

BY JOHN WILLCOX.

We have on hand a number of books of the above title, covers damaged by smoke and water, reading matter in good condition, which we will send, postage paid, on receipt of Fifty cents; original price, \$1.50.

HAZLITT & REED,

172 & 174 Clark st., Chicago., Ill.

Living Department.

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

BY M. EMERSON WILSON.

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

ONLY A WOMAN.

BY HESTER A. BENEDICT.

Only a woman, shriveled and old!
The play of the winds and the prey of the cold!
Cheeks that are shrunken,
Eyes that are sunken,
Lips that were never o'erbold;
Only a woman, forsaken and poor,
Asking an alms at the bronze church door.

Hark to the organ! roll upon roll
The waves of its music go over her soul!
Silks rustle past her,
Thicker and faster;
The great bell ceases its toll.
Fain would she enter, but not for the poor
Swingeth wide open the bronze church door.

Only a woman—waiting alone,
Icily cold on an ice-cold throne,
What do they care for her?
Mumbling a prayer for her,
Giving not bread but a stone.
Under old faces their haughty hearts beat,
Mocking the woes of their kin in the street.

Only a woman! In the old days
Hope caroled to her her happiest lays!
Somebody missed her,
Somebody kissed her,
Somebody crowned her with praise;
Somebody faced up the battles of life,
Strong for her sake who was mother or wife.

Somebody lies with a tress of her hair
Light on his heart where the death-shadows are;
Somebody waits for her,
Opening the gates for her,
Giving delight for despair.

Only a woman—nevermore poor—
Dead in the snow at the bronze church door.

KISSING AND KILLING THE BABY!

The promiscuous kissing of children is a pestilent practice. We use the word advisedly, and it is mild for the occasion. Murderous would be the proper word, did the kissers know the mischief they do. Yes, madam, *murderous*; and we are speaking to you. Do you remember calling on your dear friend, Mrs. Brown, the other day, with a strip of flannel round your neck? And when little Flora came dancing into the room, didn't you pounce upon her demonstratively, call her a precious little pet, and kiss her? Then you serenely proceeded to describe the dreadful sore-throat that kept you from prayer-meeting the night before. You had no designs on the dear child's life, we know; nevertheless you killed her! Killed her as surely as if you had fed her with strychnine or arsenic. Your carresses were fatal.

Two or three days after, the little pet began to complain of a sore throat, too. The symptoms grew rapidly alarming, and when the doctor came, the single word *diphtheria* sufficed to explain them all. To-day, a little mound in Greenwood is the sole memento of your visit.

Of course the mother does not suspect, and would not dare to suspect, you of any instrumentality in her bereavement. She charges it to a mysterious Providence. The doctor says nothing to disturb the delusion; that would be impolitic, if not cruel; but to an outsider he is free to say that the child's death was due directly to your infernal stupidity. Those are precisely his words—more forcible than elegant, it is true; but who shall say, under the circumstances, that they are not justifiable? Remember,

"Evil is wrought by want of thought
As well as by want of heart."

It would be hard to tell how much of the prevalent sickness and mortality from diphtheria is due to such want of thought. As a rule, adults have the disease in so mild a form that they mistake it for a simple cold, and as a cold is not contagious, they think nothing of exposing others to their breath, or to the greater danger of labial contact. Taking into consideration the well established fact that diphtheria is usually if not always communicated by the direct transplanting of the malignant vegetation which causes the disease, the fact that there can be no more certain means of bringing the contagion to its favorite soil than the act of kissing, and the further fact that the custom of kissing children on all occasions is all but universal, it is not surprising that when the disease is once imported into a community it is very likely to become epidemic.

It would be absurd to charge the spread of diphtheria entirely to the practice of child-kissing. There are other modes of propagation, though it is hard to conceive of any more directly suited to the spread of the infection or more general in its operation. It stands to diphtheria in about the same relation that promiscuous hand-shaking formerly did to the itch.

It were better to avoid the practice. The children will not suffer if they go un-kissed; and their friends ought for their sake to forego the luxury for a season. A single kiss has been known to infect a family, and the most

careful may be in condition to communicate the disease without knowing it. Beware, then, of playing Judas, and let the babies alone.—*Scientific American*.

For the Spiritualist at Work.

FALLEN WOMEN.

BY MARY M. D. SHERMAN.

Who shall point the finger of scorn at the unfortunate female whom society thrusts from her immaculate purity? Who dare stand with stone in hand to cast at her whom society says has fallen? Fall! From what? Virtue, says the pure. How did she fall; was it alone by her own act? Had man no hand in her fall? And where is he? Has society thrust her out in the cold, and refused her the sympathy she needs and craves, only to open wide her doors to welcome her seducer? If woman falls and is guilty, is not the man who caused her to fall as guilty also?

Most certainly, and by society should be approved or condemned equally with the woman. Fallen women! A burning shame to accuse one portion of community of guilt, because of sex, and screen the other, although equally guilty, behind the skirts of respectable society. Ah, society, thou art a sham! Shame upon thee for making laws so unjust for woman, while for man your laws are gentle and full of mercy.

Shame upon the professed ministers of the gospel, who prefer the rich and titled of their church to the poor unfortunate or fallen, either in or out of the church! Shame upon you for pretending to be followers of Him who in olden times said to the Magdalen, "Neither do I condemn thee," yet to-day you condemn the unfortunates, and positively refuse to assist the earnest women who are working for the uplifting and elevating of this class of women. To-day, you would rivet the chains that bind women in servile bondage yet more closely, fearing that with her eyes she might see the dawning light, and with her understanding discern that her rights are inherent within her, consequently legitimate. To-day, women all over the land are arousing from their long sleep of ignorance; they demand justice and equal rights with men; equal chances for labor, and the favor of public opinion.

To this end come the sledge-hammer blows of hosts of noble workers who, fearing not the world's censure, are determined to show up society's shams, and protect her unfortunates. These diligent workers, these saviors of to-day, are working for humanity in its largest and divinest sense. They are working for principles, not individuals, for the laws of right instead of might.

They would have illuminated reason, to shine the mysteries of superstitious fear, mythical traditions, however ancient and time-honored, substituted for knowledge and wisdom in the glorious living present. These earnest workers have opened the great drama of needed reform, and their outlook is broad.

Society's fallen ones, take courage! Ye are links in the great chain of humanity, and are necessary for its support and strength. Take courage, and learn that every act of your lives has been legitimate to your birth, condition, and surroundings, and was necessary for your unfoldment and perfection in individuality, or wholeness.

Adrian, Mich.

For the Spiritualist at Work.

MORNING.

BY MRS. L. E. BAILEY.

It is morning. The first rosy beams of gorgeous light illumine the eastern sky. Shades of night and darkness swiftly, silently, depart from the thickets and valleys, as the soft golden sunlight floods in and upon earth's crevices, while over all is thrown a bright mantle of brilliant colors, reflected rays from the majestic king of day, whose wielding power is soon to awaken a world, now silently slumbering, into renewed life, joy, and activity.

Welcome, ever welcome morning! How gratefully we inhale thy fresh pure atmosphere, with fragrant breath borne on the balmy breezes. The dewdrops glisten and sparkle amid the tiny blades of grass, and the bright green leaves of the tall forest trees, as also upon the sweet face of every lovely flower. Happy birds gaily chirp a glad song of joy and thankfulness at thy approach, as they hop about in unrestrained freedom, the broad universe their own, where, untrammelled, unrestricted, they may roam at will.

Mankind awakens once more refreshed, to resume his wonted avocations, while the merry hum of business again resounds over the hill-tops and valleys. Lastly, the dear little children, with bright eyes and smiling faces appear upon the scene, with music of soft pattering feet and ceaseless innocent prattling tongues, thus making the picture more perfect and complete.

Such is the external loveliness and beauty of every summer's morning.

Ah! comes there not to some human hearts a morning of intense, divinest joy! When the darkness of a past, misspent life, of long and weary years, is removed; when the shades and shadows of a gloomy night of ignorance, false ideas, and fetters, are unloosed from the mind, so long imprisoned and entombed by conditions and circumstances which they were for a time powerless to avert or control.

Oh, a closet of dry, hideous skeletons, and fearful phantoms of fancy, is a doubting heart, depressed and wearily wandering in utter blindness through the misty mazes of an aimless life; the past, too sad to contemplate; the present, hopeless and unenjoyable; the future, a vast undiscovered region or trackless waste, without a beacon light or guide; an individual soul, lost upon the restless tide of life, knowing no harbor or haven of retreat and peace; without hope or anchorage.

Morning dawns! The glad sunlight of love and trust, of wisdom, truth, and confidence casts its burnished rays in and upon the darkened mind; the soul so long benumbed, once more arouses its latent forces of thought and feeling, and quickened pulses leap with renewed health and joy.

Another soul is saved in its activity, sympathy, and usefulness to other sorrowing mortals, and the blest angels above rejoice at this happy period of serenest joy, the *morning of the heart*.

Battle Creek, Mich.

CORRESPONDENCE.

Virginia City, Nevada, Mrs. P. W. Stephens writes: "From my new home I send two new subscribers for THE SPIRITUALIST AT WORK and \$2.25 find enclosed to pay for the same, postage included. I trust to be able to send more soon."

South Saginaw, Mich., B. Carpenter writes: "Enclosed find 50 cents, renewing my subscription. The discussion on the cars, in No. 16, has well paid me for THE SPIRITUALIST AT WORK. Send it along, I cannot do without it."

Indianapolis, Ind., Abner J. Pope writes: "I am well pleased with the numbers I have read of THE SPIRITUALIST AT WORK, and give it my cordial approval, and will lend my feeble aid in its increase, hoping the living Truth may make us all free, either by reformation or revolution. I am thy friend."

Maple Valley, Mich., Carlos E. Wright: "I like your paper, and will not do without it. I have the promise of several new subscribers, and will do all I can in the interest of your paper, and will send names and money as fast as I can."

Cleveland, H. J. Benedict writes: "Find enclosed postal order, \$2.30, and names of two new subscribers, and send me six extra copies of No. 21. I will send the money for my regular paper soon as due, for I am well pleased with it."

Thanks for the interest manifested and proved in this way. Papers have been sent as requested, if not received please let us know.

Mrs. H. N. Hamilton, Port Huron, Mich.: Yours, with \$1.00, renewal of subscription to THE SPIRITUALIST AT WORK, received. Thanks for good words spoken in its behalf while in Buchanan, as from Mrs. Taylor's letter we hear of the good work done through you there, the account of which will appear in due time, being on file. Would be pleased to hear again.

Austin Kent, East Stockholm, N. Y.: We supposed you had received the paper regularly from the time we wrote you, as your name was sent in as a life subscriber free. However, your prayer is answered. A kind friend says, upon hearing your letter, "Send the paper to Austin Kent; I will pay for it. Here is two dollars." Can we feel discouraged while such friends stand by us, and by their acts show they are in earnest in helping and sustaining the editor in his work?

We also refer the readers of THE SPIRITUALIST AT WORK to the advertisement of Austin Kent, and let as many as can, respond to

the appeal, remembering his invalid state—being eighteen years confined to his bed and chair, having to be fed with a teaspoon the last thirteen years. Send for his books and in this way help and sustain a suffering brother; direct to East Stockholm, St. Lawrence Co., N. Y.

Mrs. L. E. Bailey: Yours received and papers sent as directed. Will answer soon.

Mrs. M. S., Adrian: "Loving thanks" for your encouraging words of love and sympathy, and assistance, and to many other kind friends do we feel indebted, and trust the columns of THE SPIRITUALIST AT WORK will ever prove worthy to retain their names in its list of friends.

Continue to send in living thoughts, life experiences, remembering that real facts are now what is needed to satisfy the call from the hearts of the masses, now awakening into life by the onward tide of Truth, now rushing fearlessly through our midst. M. E. W.

Lombard, Ill.

PHYSIOLOGICAL BUGBEARS.—Writers like Dr. Clarke and Dr. Ames overrate the importance of the isolated cases on which their entire argument is based, and exaggerate the evils against which they warn us. It is more than likely that the laboring classes, females as well as males, have enjoyed their share of improvements in social arrangements which are continually going on, and their condition will go on improving from time to time as rapidly as the condition of other classes. And while we should not, on that account, intermit our efforts to contribute to such improvement, we need not, on the other hand, give way to the fear that the constitutions of our women are being undermined, or transmuted, to the permanent injury of the nation.—*Jewish Messenger*.

WOMEN TEACHERS APPRECIATED.—In a recent contribution to a London paper, Prof. Bonamy Price pays a high compliment to our public school system. Speaking of the Normal Schools of America, he says, "The success in training teachers of the highest order is often most remarkable. Whilst the promoters of the higher education of women are almost brought to a stand-still in England for lack of efficient teachers, in America large public schools are conducted by women, whose qualities as teachers deserve the greatest admiration." These warm words of endorsement from so distinguished a person as Professor Price will be fully appreciated by our American lady teachers, who are doing so much, and doing it so well, to train the youth of this country.—*N. E. Journal of Education*.

A NOBLE-HEARTED BISHOP.—It has sometimes happened, that men of radical opinions, on being elevated to places of distinction and influence, have suddenly become conservative and turned their backs upon their former selves. Bishop Haven of the Methodist Church, is a man of another sort. He has the courage to be just as radical now as he was while he was simply a preacher and an editor. Those who thought that by making him a bishop, they could withdraw him from association with reformers and agitators, have found themselves mistaken. At the call of the Woman Suffragists he appears on their platform, not to patronize the cause by a cold dignity, but to speak for it earnest and sensible words.

At Boston, recently, according to the report in the *Globe*, he made an earnest appeal for extending the ballot to woman, in spite of the contemptuous sneers of undeveloped men. "Beyond our northern border of 3,000 miles," he said, "is the dominion of a Queen whose word could set armies in motion all over the world. The greatest nation on the globe is governed by a woman, and has been so governed for thirty years. If a woman, selected for honor only by the accident of birth, can rule so well and so long, don't you think women chosen to public trust by ballot can do as nobly here in America? Suppose, for instance, that Mrs. Livermore was Governor of Massachusetts. The State would be well ruled, the laws faithfully executed. Suffrage by birth could give no such success in government as woman's representation by ballot. Don't say that voting will unsex women. Their absence from the polls has unmanned man. Not a boy of the host who went out to fight for freedom but, like Colonel Shaw, found in woman's inspiration strength to march even to death. Be sure that women will be as faithful by the polls as in the field. Let believers in the reform push the work forward. The suffrage of women would do much to regenerate the South, and by placing upon them new responsibilities will change and elevate the character of the women who have been bitter foes. Massachusetts must lead the column of reform if she is faithful to her traditions; and, unless women have given up their belief in duty and destiny, the Woman Suffrage cause will reap most glorious fruit from this anniversary."—*Christian Union*.

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.