

THE SPIRITUALIST AT WORK.

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

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CHARLES SUMNER.

BY H. W. LONGFELLOW.

Garlands upon his grave,
And flowers upon his hearse,
And to the tender heart and brave
The tribute of this verse.

His was the troubled life,
The conflict and the pain,
The grief, the bitterness of strife,
The honor without stain.

Like Winkelried, he took
Into his manly breast
The sheaf of hostile spears, and broke
A path for the oppressed.

Then from the fatal field
Upon a nation's heart
Borne like a warrior on his shield :—
So should the brave depart.

Death takes us by surprise,
And stays our hurrying feet ;
The great design unfinished lies,
Our lives are incomplete.

But in the dark unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream.

Alike are life and death,
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

Were a star quenched on high,
For ages would its light
Still traveling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

—The Atlantic.

A DIALOGUE,

WHICH ACTUALLY OCCURRED ON THE CARS, NOT LONG SINCE.

Christian.—Have a tract, sir? Come to Jesus. Only fifteen cents; proceeds for the use of the Foreign Mission fund.

Spiritualist.—No, I thank you; have no use for your tract.

C. But it is for the Foreign Mission.

S. I prefer to sustain the Home Mission.

C. But these poor naked heathens are without Bibles, and know not Christ.

S. That is not my fault. It is the fault of the Father of Jesus. Why did he not overshadow some African virgin, and give to Africa, as well as Asia, a Christ?

C. You talk very foolishly for one of your years, and ought to know better. You must remember there can be but one Son of God, and he must be born of the seed of Abraham and of the house of Judah.

S. Must be? And wherefore? Did the begetting of Jesus exhaust the fecundity of God? And if so, why?

C. That is blatant blasphemy, and should not be tolerated in the presence of Christian company; and it is high time that there was some way to put a stop to it.

S. You have not answered my question, sir. Will you do so? Keep cool. I repeat the question; again. Did the begetting of Jesus exhaust the powers of fecundity in the Hebraic God? Will you answer?

C. I do not think it worth answering. It is a foolish question, and you ought to be ashamed of it.

S. I am not ashamed of it, and insist on an answer; and one of my reasons is this: If the begetting of Jesus exhausted the generative law in the Father, then we cannot expect another Son. But, on the contrary, if the law remains plus in the Father, he might overshadow some modern Christian maiden, thus

giving the world a second Son; thus establishing the millenium, and we could have a thousand years of joyous peace on earth, and rest from sin.

C. That, sir, is not the intent of God; he has given the world one Redeemer, one Son, and that is enough. Besides, we do not require two Saviors; there would be a conflict of the God power if there were two.

S. You do not answer my question. You either cannot or will not. If you cannot, say so, and that settles the matter.

C. O, I can answer the question, and will do so. God's power is not exhausted, and he is able to beget another Son, if required.

S. Now you have answered this important question, I will call your attention to a point in your third replication, it is this, "But these poor naked heathens are without Bibles, and know not Christ." Why did not God simultaneously present each nation under the sun with a Savior, thereby hurrying up the good time coming? Please answer.

C. I am not here to be questioned by you, sir. I am on this train of cars to sell these tracts.

Newsboy.—Yes, sir, and to my damage. I pay for the exclusive right to sell books, pamphlets, and other goods on this train, and yet, every day you are here, selling your goods to my customers, and that, too, without license. Every man you sell a tract is engaged in reading your literature to the exclusion of mine.

C. I am working for God and you are not; hence my claim takes precedence of yours.

N. B. Not by a d—d sight. Look at that, (holding up a tract,) "Come to Jesus; fifteen cents." That money will buy three newspapers, or fifteen cents worth of some goods in my line; and it stands to reason, if they did not buy your trash, they would buy of me, they being disposed to spend their money. Don't you think I am right, sir?

S. Most assuredly you are.

C. Would you, sir, stop the selling of these tracts?

S. By no means; only I think that the heathen at home need looking after about as bad as the heathen abroad. But I want to bring you back to the original subject we were on, viz., Son of God. You said that God is able to beget another Son. Why not do so? We Spiritualists and Infidels would not kill him.

C. Oh, you are a Spiritualist, are you? and I might have known it from your conversation.

S. Why did you not know it? You believe in this Son, and he said, "They that believe in me these signs shall follow them." You know the signs?

C. I do not care to talk with you any more. I do not think it profitable. Will you buy my tract?

S. No, sir; I will give you three Spiritual papers for it, if you will agree to read them. I will do more; I will give you four. Here they are: 1st, *The Banner of Light*; the Father of Spiritualism; 2d, *THE SPIRITUALIST AT WORK*; the Son of Spiritualism; 3d, *The Religio-Philosophical Journal*; considered by many the Judas of Spiritualism; and 4th, *The Woodhull & Claflin Weekly*; the Free

Love side; not exactly Polygamy, but the advocate of Social Freedom. That is, that Uriah's wife, or Abigail, the wife of Nabul, may have as many husbands as David, the son of Jesse, or Solomon, the son of David, had wives.

C. I trust you do not class these infamous papers with the literature of the Bible.

S. O, yes, I do. And I will call your attention to the classification: 1st. The Woodhull & Claflin believe they have the right to love who they please, when they please, as long as they please, and no longer; and demand the abrogation of all law prohibiting their right.

All the male Jews exercised that right, and snapped their fingers in the face of the seventh commandment. 2d. You said that the *Religio-Philosophical Journal* was a foul sheet, and full of lies, etc.; this will compare well with 2d Thessalonians, ii: 9-13; 2d Chron., xviii; Isaiah xlv: 5-8; 1st Kings, xxi or xxii; 1st Samuel, xxvii, etc. *THE SPIRITUALIST AT WORK* has much of the beauty of John the Divine, of Paul the brave old Teacher, and Jesus the Seer; and the dear old *Banner of Light* is the Moses of our Spiritualism. And then we have our twelve apostles.

C. Hold on, sir; I cannot listen to this; it is rank heresy, and blasphemous.

Lawyer.—Stranger, I am a believer in the Bible, and practice its precepts; and take exceptions to your views, and am disposed to come to this man's support, for I see that he cannot hold his own. Are you willing to talk with a lawyer?

S. O, yes; are there any more that wish to take sides?

L. I think we will be enough for you.

S. Well, Sir Lawyer, I believe you said, "I am a believer in the Bible, and practice its precepts;" do you mean this—that the Bible, King James' version, is your guide in the Christian walk of life, and you obey fully its teachings?

L. Yes, sir; and more, I affirm that they are right, and cannot be gainsaid.

S. Very well; I fully understand you, and deny your position: and will show, to your satisfaction, as well as these listeners, that you do no such thing. Now, listen and answer. Do you believe that a man has a right to divorce his wife at his own will and wish, as laid down in Deut. xxiv: 1, 2, and 3?

L. No.

S. Do you believe it right for a brother to go in unto a brother's wife and raise up seed to his brother's name, as defined in this same chapter?

L. No.

S. Do you believe there is any sin in wearing garments of mixed materials?

L. No.

S. Do you believe in polygamy, or plurality of wives?

L. No.

S. Do you believe it is right to give the meat to a stranger, let alone selling it, that is not fit for you to eat?

L. But look here, sir; you are unfair. Let me question you somewhat.

S. No, not now. When I am through, you may ask me as many questions as I have asked you. Is not that fair?

L. Well, yes; go on, old fellow. I will put you through before I am done with you.

S. All right, sir, we accept the conditions. Now then, to the question; answer it.

L. No.

S. Do you believe that Jesus meant what he said, when he said, "I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on." Math., vi: 25. And do you practice it?

L. No, I do not practice it; but I believe there is a divine idea under all this, that we do not understand.

S. I beg your pardon; your interpretation has nothing to do with the text in its clear reading. Do you believe he meant just what he said?

L. No; not in its clear reading.

S. If your neighbor take your cloak, will you give him your coat also?

L. No.

S. If he ask you to go one mile, will you go with him twain?

L. No.

S. Can you love your enemies, those that spitefully use you, and intend to do so?

L. No.

S. Can you fill the bill on the precept, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?

L. No, sir.

S. Do you lay up treasure on earth, in this life? Are you not rich?

L. Yes; I am well off.

S. Very well. Can a rich man enter into the kingdom of heaven, on the rule laid down by Jesus?

L. No.

S. Here is the New Testament; please read from the fifteenth verse to the end of the chapter (Math., xix), and then say to me if you dare, Shall I do as there defined that I may save my soul?

L. (Reads the text carefully, and said), I must answer in the negative.

S. All right. One more question; read the parable of the Unjust Steward, (Luke xvi: 1-19), and tell me if it is practical, from a strictly legal and social standpoint, in our time?

L. Well, sir; I have read it, and I frankly confess it is inexplicable. I can't endorse the reasoning. Will you let me question you?

S. Yes; but let us fully understand each other. You are to question me on Bible subjects.

L. Very well. I see that you are better prepared to answer me than I am to answer you; for you are posted on the Bible, and I am not. I pay my minister to read the Bible for me, and he pays me for reading law for him. But I will try you on, from that standpoint, and I want prompt answers. Do you believe this Bible you have been questioning me on?

S. Yes, sir.

L. How much of it do you believe?

S. More of it than you do.

L. Why do you believe it?

S. Because I do not know it to be true; if I did, I should not believe a word of it.

L. I do not understand you. Explain yourself.

S. Knowledge supersedes belief, does it not?

L. Yes; I understand you. Do you believe in a God—the Hebraic God?

S. No.

L. Why?

S. Because his fulfilling is not in accordance with his promise; his work not as he pronounced it; his ability not equal to his pretensions; his government of the Israelites a failure.

L. (Excited.) I now demand that you prove your position, for I have led you into the trap I laid for you.

S. Very good. I saw that you were setting a trap, and have purposely stepped in, that I might spring it for you, sir. So be perfectly cool. Now to the work. 1st position: "Because his fulfilling is not in accordance with his promise." Turn to Gen. xiii: 14, 15, 16. "And the Lord said unto Abram, after that Lot was separated from him, Lift up thine eyes, and look from this place where thou art, northward and southward, and eastward and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Read also Gen. xiv and xv. Is there one word of this covenant extant to-day, in its clear reading?

L. No, there is not.

S. Very well. Now for the 2d point: "His work not as he pronounced it." Read Gen. i, and I will quote the 31st verse: "And God saw everything that he had made; and behold it was very good." Is that true to-day, sir; and in harmony with the metaphysical rulings? Please answer.

L. No-o-o, it is not; but you must consider that the Hebrew children did not keep the conditions.

S. That won't do. God makes the conditions, and he is superlative; there is none that can do anything as well as he can. He must not fail; he cannot go behind his own laws. Now to the 3d proposition: "His ability not equal to his pretensions." First, He pretends to make all things, to be master of all things, and to make it pure; this is not so. Second, His promise to Abram, Isaac, and Jacob has not been kept; and, Third, The world went beyond his control, and is completely demoralized; and, Fourth, Compelled the sacrifice of his Son—himself—his holy spirit—"for these three are one." Is this world saved to-day? or any great part of it? Please answer; are the results equal to the pretensions?

L. No, not from your statement, which I hold to be altogether wrong.

S. That matters nothing. Your opinion is no better than mine; the results are what I am looking after; and now for the 4th position: "His government of the Israelites a failure." Dare you deny this statement? And I will go further than this, and state that that nation under the sun, incorporating the Hebraic God, commonly known as the God of Moses, into their governmental policy, have made shipwreck of all that was beautiful and good, and are to-day in wreck and ruin. Dare you deny this statement?

L. I am not prepared at this time to answer that question. I must go back and take up history. Or perhaps you can point out one or two instances of divine failure among Christian nations. (sneeringly.)

S. One word, if you please, sir. I did not begin this conversation with you, and in all I have said I have been respectful; and demand of you the same respect in return.

An Old Man.—That is right, gentlemen; let all you say be couched in respectful language. I am an old man, raised up to believe in the Bible, and the Word of God; but I am interested, beyond my expectation when this controversy commenced.

A Lady.—I would like this Spiritualist to make good his pretensions.

S. In what particular, madam?

La. In this, "that those nations under the sun, incorporating the Hebraic God into their policy, have made shipwreck of themselves."

S. You have not quoted me just as I said, madam.

La. You used the verb transitive.

S. Very true, madam; but I think you will find I used it in the place of the imperfect participle, past—had—hence, you may apply it in the past tense, and present, too, if you like; or I will use the verb transitive, will, in the future make shipwreck of this, our America, when this Hebraic God and his Christ are

incorporated into our constitutional form of government.

L. Do not forget to cite us the nation that has made shipwreck of itself, through using the name of God and his Christ in their political polity.

S. I wish to be quoted as I stated. Mark, I said "that that nation under the sun, incorporating the Hebraic God, commonly known as the God of Moses, into their governmental policy, have made shipwreck of all that was beautiful and good, and are to-day in wreck and ruin." Now for the citation. What do you think of Rome, its decline and fall, dating from 343-5 A. D., and her final fall in the Italian war of late? Second, The complete demoralization of Spain. Third, The fall of France before the armies of Prussia. Fourth, The decline of the Mahomedan empire. Fifth, Every South American Republic. Sixth, Mexico. Seventh, and not least, by any means, the American Republic, the United States. What a penalty we have paid for our Slave code of laws, a very Hebraic institution!

L. You have made a strong case, and I should want time to take up history and prepare myself before accepting your position.

S. Can you deny the condition of the States referred to, and the fact that every one of them, save the United States, do every thing in the name of God?

L. No, I cannot; and yet I am not prepared to take the strong position you have laid down. But I will ask you another question. Was Jesus the Son of God, the very God, and the Savior of the world?

La. I thank you, sir, for asking that question; it enables me to testify for Jesus, my Savior.

C. And mine—the blessed Lamb of God-o-o-d. (short sound, God.)

O. M. That is an important question, and one I trust you are posted on, Mr. Spiritualist.

S. The question places me in an unpleasant position before an orthodox audience.

N. B. I am not orthodox enough to let this man sell his books and tracts to my detriment, not by a darn sight.

C. You are a very impertinent young man, and ought to be put off the cars; and I want you to understand that I shall report you at headquarters.

Conductor.—Mr. C., this newsman is right, and has the exclusive right to sell his wares on these cars; and if you remain on the cars, it will be by his permission.

C. Then I have no right to work for God here?

Con. No, none whatever.

La. Don't forget the question, Mr. Spiritualist.

S. What question, madam?

La. The question, "Was Jesus the Son of God?"

S. Only in the sense that I am the son of God, and you the daughter of God.

L. I want you to give your reasons why; the mere denial, without any reason, is no answer. You must give a reason and evidence.

S. Well, if we must go into this fight, let us fully understand ourselves. You affirm that Jesus Christ is the Son of God, the very God, the Savior of the world, and was born of the Virgin Mary; and that Joseph was not his father after the manner of the flesh, and I deny it. Is that the question?

L. Yes, sir. And you are to sustain your denial on Bible testimony, for you have admitted your belief in the Bible. Now, I will give you the right to back out, and say that you were mistaken.

S. No, sir! No back out, if you please; but the law and the testimony. 1st, The prophecy and the fulfillment must agree. 2d, The object or subject prophesied of must come within the time given, and agree with that prediction. 3d, If not, then it is no prophecy after all. Are these three propositions correct?

L. Yes.

S. Well, then, we will take it for granted that Jesus is the man prophesied of in Isaiah vii, viii, ix, xi, xxviii, xxxii, xlii, xlix, lii, liii, lxi, and lxiii; and that this man Jesus—Savior, you mean, said a lady.

S. No, madam; I mean the man Jesus.

L. But, my dear sir, we have not time to examine all these chapters; it is the work of days.

S. Very well, we will then say, that Jesus does not fill the bill prophetically declared by Isaiah, so far as the coming of a God, but the coming of a man.

La. But Isaiah says, "A virgin shall conceive and bare a son." (Isa. vii: 14.)

S. True, madam. But is there anything remarkable in that? All women are virgins at one time, and I believe that a great majority of them are virgins at their first conception; but the prophet does not say that this virgin referred to shall conceive of God. Let me quote you a text. Isa. viii: 1, 2, 3: "Moreover, the Lord said unto me, Take thee a great roll and write in it with a man's pen, concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest, and Zachariah the son of Jeberechiah. And I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz." You see, madam, there is quite a distinction here, between your quotation and mine, and which shall we accept, the son of this prophetess, or the virgin; and is God referred to as the father in either case? And have these prophecies been preceded by the one in Isa. iv, "Where the blessings of Christ's kingdom" are foretold?

L. What does that chapter read?

S. "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

O. M. Why, sir, that is downright social freedom; that ain't in the Bible.

S. Yes, it is; and worse than that. But let me finish the text. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the—"

C. You are a dangerous man, sir.

La. You are not a gentleman, sir.

L. Please handle the subject from the New Testament standpoint.

S. Thank you, ladies and gentlemen; I am only a Spiritualist, and profess to know on what ground I stand. But since you have requested it, I will take up the New Testament. And the first quotation I shall use may be found in Matthew iii.

L. Please read Matthew i, from the 17th verse to the end of the chapter; for there the whole story is told.

S. All right. Now we have read it, I ask you, as a lawyer, what does it prove? Simply this, that the writer, many years after the occasion referred to, undertakes to make a case out of hearsay, knowing nothing about it himself, and tries to sustain it by quoting prophecy.

L. Suppose we admit your sophistical argument; what does it prove?

S. I beg your pardon; my position is not a fallacious one, and if you will reflect a moment, you will recall your remark, for it is offensive. I ask you, sir, was the writer of that chapter an eye-witness of the scene, the fact recorded?

L. No, I admit he was not.

La. But, Mr. L., you must not make that concession.

O. M. He cannot get rid of a historical fact.

S. Well then, sir, let us ask the question, who is the eye witness? This woman Mary, and none other. Now, sir, where are the faithful witnesses required to be present in Isa. viii: 1, 2, 3? The witness is Mary. And so far as Joseph is concerned, it is all a dream.

L. You referred to Matthew iii. How do you propose to apply that?

La. God says in that chapter, before a great multitude, "This man Jesus is my son, in whom I am well pleased."

S. You are mistaken, madam. There is no such construction in the text referred to, let alone the clear reading.

C. You are mistaken, sir; the lady is right.

S. I beg your pardon; one at a time, if you please. The text reads thus, "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven, saying, 'This is my beloved son in whom I am well pleased.'" Matthew iii: 16, 17. This text turns on a single word; it is the word this—a pronominal adjective pronoun, and must be governed by the noun proper next preceding it. Therefore, the text should read, "A voice from heaven said unto Jesus, 'This Spirit is my beloved son.'" The first verse of the fourth chapter reads, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Now, if this text proves anything, it proves that the voice said this Spirit is my son, and

not this man. And that the Son-Spirit of God took control of Jesus, and was the actual and real Son of God, and not the man Jesus, son of Mary. In Matt. xvi: 13, Jesus inquires of his disciples, "Whom do men say that I, the son of Mary, am?" They state to him the opinion of the people in the 14th verse. "He saith unto them, 'But whom say ye that I am?' Peter said, 'Thou art the Christ, the Son of the living God.'" After congratulating Peter for his knowledge, he "then charged his disciples that they should tell no man that he was Jesus the Christ." Matt. xiii: 20. In Luke ix, the command is stronger and more forcible than in Matthew. In Matt. xix: 17, "He said unto him, 'why callest thou me good? there is none good but one, that is God.'" Was Jesus God when he said this? In John viii: 40, "But now ye seek to kill me, a man that hath told you the truth, which I have seen of God." Was he God when he spake this? On the cross he appeals to God for help. Was he God then? In Revelations i, xix, xxii, he told John the Divine, "I am thy fellow servant, and of thy brethren, the prophets. Worship God." There are many other messages equally strong and pointed, all tending to prove that he was no more or less than a man, under the control of a Spirit, whose name was Christ. We Spiritualists look at him as a medium of very superior mediumship, and well worth understanding. We thus get rid of the absurd dogma of the miraculous conception—Mary and Joseph's dream—and say that we are having corresponding phenomena. To-day the dead are raised, the sick are healed, the lame walk, the deaf hear, and the dead know something.

"McGregor," shouted the brakeman; "change cars for Prairie-du-Chien; thirty minutes for supper."

And our discussion came to a close. There were many who listened, taking up thoughts for eternity. The lawyer expressed himself much pleased, but not satisfied; the lady was very sorry that our talent as a reasoner was not for the side of the Church; the old man thought the case was ours, law and testimony considered. The newsboy swore he would give that Christian tract man h—l if he found him selling his tracts on the cars again.

"Have a tract; O, sinner, save thy soul; only ten cents!" said the Christian.

Readers, we place this, one of the many discussions we are having, before you. Read it, and digest it, for we are working for eternity. All is well that ends well. Selah.

WHAT THE ALLENS SAW.

We present our readers with what the Allens saw and heard at Havana, N. Y., as reported for the Dansville paper. We have a letter from the Allens fully corroborating all that is said in this report.

DAYTON, N. Y. Feb. 1st, 1875.

EDITOR OF DANSVILLE EXPRESS: The civilized world both in Europe and America appear of late to be very much interested in the subject of Spiritualism; so much so that a large part of our papers, not merely those devoted specially to the interests of that cause, but others of most standing and influence, are discussing the subject, mainly, with a good degree of candor, and publishing accounts of many of the recent wonderful manifestations.

The laugh against Spiritualists as a set of crazy fanatics seems to have been wonderfully changed since Wallace, Crooks and other most noted scientists of the world have published the evidences they have scientifically collated with reference to the genuineness of the manifestations and their source. Intelligent minds not blinded by bigotry now very generally concede their genuineness, and the only string now left for bigots to pull upon is that "He casteth out devils through Beelzebub the prince of devils." I think that after they have used this plea to promote the revivals of the present winter they will have to abandon that also, for they will begin to see that the assertion is giving to Beelzebub and his imps too much credit and consequently making out that they have been the instigators of nearly all the good that has blessed the world during the last quarter of a century.

Thinking that possibly you may be willing to publish the following account of the visit of Mr. T. S. Allen and family of Gowanda, N. Y., to the seance room of Mrs. Compton, medium, of Havana, N. Y., I have written it out from his lips, and send it to you. I think that your readers will nearly all be interested with the narrative, and particularly as Mr. Allen and wife are quite well known to many in Dansville. Mr. Allen has, I believe, lived in this vicinity from childhood, and I was gratified a few days ago to hear an old gentleman, also a resident of this place for about fifty years, remark with reference to Mr. Allen's statement, "everybody will believe that what Trueman Allen says is true."

Dr. F. L. H. Willis and Dr. E. W. Lewis and others have written descriptions of the

seance rooms, cabinet, etc., which have been published within a few months in the Spiritualist papers. So I shall not attempt a very minute description of them. I will say, however, that the cabinet is a little closet on the second floor of the house, about five or six feet square. The door which opens from the seance room is made too short to fill the space, leaving an opening over the top of perhaps twelve or fourteen inches, which has curtains so hung that they may be parted in the middle and slid each way. I write this not from Mr. Allen's description, but from my own recollection, having myself attended one seance there in the fall while the medium was in process of development. My memory may be at fault about the precise dimensions of the cabinet and opening. All visitors have free access to the cabinet, and are requested to examine minutely to see that there is no trap door, or means of deception. Mr. Allen and family had free access during their entire stay of four days.

Mrs. Compton is a fair appearing lady, forty-three years old; she has only been married to Colonel Compton, I think, about two years. She had been subject to great privations and hardships while living with her former husband, who was an invalid for the last three years of his life. They had a large family of children, and the burden of their support and the care of her sick husband with poverty, made her life one of hardship and toil. Their circumstances now are moderate, and as they have to devote their entire time to the work, they are obliged to live by charging a fee of admittance to the circles. They are limited as to the number they may admit to a circle, fifteen being the highest number admitted at once.

Mrs. Compton has two or three interesting little girls, who are of great assistance in the circles on account of rather extraordinary singing talents. One girl about four years old, is an excellent medium for raps, though they appear to greatly exhaust her strength.

In forming circles the place of each visitor is assigned to him or her by raps from invisible sources. They usually begin with a dark circle which is continued for ten or fifteen minutes or more.

I will now use Mr. Allen's own words as near as possible, speaking in the first person:

"During the dark circle the medium describes spirit forms that she clairvoyantly sees with visitors, and, so far as I remember, all were recognized.

"In order to make the tests that we should get real tests, we had carefully concealed our names and places of residence. Not an individual in the whole valley or county, so far as we know, ever heard who we were or where we were from, till the spirits called out our names and exposed us to the company.

"After the dark circle a lamp was lighted and the medium retired to the cabinet. The first manifestation on the first evening after the medium had entered the cabinet was a young lady, whom they called Katy, came out of the cabinet, passed around to members of the circle, brushing their faces with her handkerchief, and saluting some with kisses. One evening she sat down in the lap of each one of our family and kissed us. Her lips seemed warm and life-like, but in weight she appeared light as a pillow. After staying out a minute or two she would say, 'I must go back and get more power.' She would then retire to the cabinet and come right out again and pass around as before; this was done two or three times in an evening. When she remained out of the cabinet a little too long, she would appear to diminish in stature, settling down toward the floor so that her dress would trail upon the floor. Getting within the magnetic sphere of the medium in the cabinet appeared to immediately recuperate or reconstruct her so that she would come out as good as at first.

"Her dress was pure white with a blue sash tied in front and hanging down nearly to the floor. On her head was a veil of some fleecy material with a border. The veil hung over her face. Her handkerchief appeared to be of some exceedingly flimsy, gauzy material, feeling very soft when applied to our faces, as was done several times.

"Her performance the first evening lasted perhaps ten or fifteen minutes. She then retired within the cabinet, and immediately to our surprise and astonishment out came a tall and muscular Indian chief seven feet high! He is called Seneca, and it is said his remains lie buried on the shores of Seneca lake, only a few miles distant. He had on a red blanket trimmed with beads, wore leggings and moccasins, his head was decorated with feathers, and his whole appearance was extremely majestic.

"Mr. G. C. Hibbard, of Watkins, accosted him, seeing him dressed more gaudily than usual asked, 'Seneca, and what have you got on to-night?'

"The chief replied—'Dress up. Allen here, Allen, son, daughter and squaw; me know, me find out.'

"This was the first time my name had been spoken in that valley, and of course was the first intimation the medium or any one present had of who I was, except my own family. The members of my family present were myself and wife, Jennie, to whom I had been married about three months, my son by former marriage twenty years old, and daughter fifteen years old.

"Different persons of the circle then asked the chief questions which he answered, remaining out several minutes. He then gave a loud, long and terrific war whoop and retired. 'We will not attempt to repeat minutely the

manifestations of each particular evening by itself, but will state what tests were given during our stay without attempting to get them in order of their occurrence.

"Others there received good tests, but in order to be as brief as possible we will try and confine ourselves to what afforded, particularly tests to us.

"A nephew of mine appeared whom I recognized at sight. I chose not to name him, but asked him who he was. He replied, and gave his name in full, Mervin Alcott, and addressed me as Uncle Trueman. He also called my wife, whom he had never known in earth life, Aunt Jennie, saying, 'I suppose I have as good a right to call her so as Aunt Jennette.' Here he had given the names of both my wives, neither of whose names had been spoken by us in the place. I asked him if I had ever seen him before since he passed over. He replied, 'you have at Moravia,' which was a fact.

"My father appeared, showing his face at the opening over the door of the cabinet; I recognized him at once, and he addressed me as his son Trueman. In order to make the matter more clear as a test to others I asked him to show his hands. He immediately did so and presented them at the aperture several times. His hands were very much deformed, being drawn out of shape by rheumatism—as badly deformed as any I ever saw from like cause. The hands presented at the aperture were deformed in the same manner, so that this rendered the identity unmistakable. He said he did not find things there as he had expected to, (he had been an unbeliever in a future existence,) neither do I find that place that is preached about. My son, you have got the truth, do your work, and do it well.

"A spirit not visible talked and gave her name as Kossie, an Indian girl. I asked her if I had ever seen her. She said 'yes, at Mary's,' meaning at Moravia; I had seen such an Indian girl there.

"While sitting in the dark circle Mrs. Allen felt a light hand laid upon her lap, and no one was sitting in position to reach her there. Afterwards, during the light circle the same evening, a child's voice called, 'Aunt Jennie! Aunt Jennie!'

"Mrs. Allen asked 'who is calling me?' The child replied, 'Willie is here! I tried to jump up in your lap but you were afraid and I could not.' Willie was her sister's boy who passed over at the age of two and a half years.

"An Indian's voice was heard. I asked who it was; he replied 'you know.' I asked him if it was Shongo, the Indian who was sometimes seen with me. He said he was. I asked if he was the one I once saw in Canada, and who woke me up. He replied in the affirmative. I asked him what he then said to me. He replied, 'I said, go home and get money.' I asked him what money was called in his language. He said 'Wishtau,' and I remember that that was what the Indian in Canada said.

"My son-in-law, Darwin Griswold, came visibly, and was fully recognized by myself, my son and daughter, and conversed with us. He said 'Arthur is here and has been trying to materialize all the evening but is too weak.' Arthur is my son who was drowned last summer; no one of us had mentioned him in Havana.

"My son-in-law said, 'tell Eliza to come here, I want to talk with her.' (Eliza is my daughter, his former wife.) He said, 'I have helped her a great deal since I passed over, but have been unable to reach her of late. (Eliza is a medium, and has often been advised by him in business matters by which considerable sums of money have been saved to her.)'

"My former wife came, not visible, calling me by name, and saying, 'I am so glad you let the children come with you,' and called each one of the children by name and conversed with each one of them separately, talking as a wife and mother might be expected to talk to husband and children, and also to my present wife Jennie.

"I neglected to state that during the dark circle it is common for the medium to announce that an open book is brought and laid upon the table. She proceeds to read from it a passage of Scripture; this announcement and reading is preceded by a succession of raps, then after the reading is finished more raps are heard, and a gentleman present, another medium, arises under influence and gives a short and very eloquent discourse from the passage read. One curiosity about the matter is, that it is said by those acquainted with her, that in the normal state the medium who reads the passages cannot read or write."

Now, Mr. Editor, I have written the main points in Mr. Allen's statement. He received several other tests which were to him equal to those here recorded, but to make them appear such to the reader we would have to relate incidents that had transpired elsewhere, which would make this narrative too long for your usually crowded columns.

I submit this to you, hoping that the perusal of it in your columns will serve to interest some of your readers so much as to start them in the road of investigation thorough and candid. The end of this road, I believe is always conviction. Yours,

A. E. TILDEN.

THE *Voce della Verita*, the organ of the Jesuits at Rome, says that "the overthrow of Prussia is necessary to strike a fatal blow at the spirit of individuality and rebellion against the Papacy."

E. V. WILSON'S LIFE EXPERIENCES.

This is one of those "nauseating" articles that so disgusted the readers of the *Religio-Philosophical Journal*, that its editor was obliged to discontinue them. It is No. 3 of a series of articles running through several years; this appeared on the 26th of January, 1866:

MY DEAR JOURNAL: In my first article I gave ante-natal memories. In my second, an incident of childhood's influences. In this, I wish to trace on paper certain ideas for your readers' consideration. First, then, in my train of ideas, I assume that everything in nature has a soul, or exists in an intelligent magnetism; and that, instead of the psychologist going to the locality from whence the thing came, the magnetism of the locality comes with the thing, to the psychologist. Hence, the animal kingdom always partakes of the character of the country in which it had its being. The Indian of America, like her mountains, forests, lakes, and rivers, is grand, wild, and untameable. The Negro race is the result of locality, and like Africa, is dark, thick minded, superstitious, slow of intellect, and easy of subjection. Does not the Irish race speak unmistakably of the bogs, the mud hovels, the potatoes and buttermilk habits? Change these conditions to English or American civilizations, and in two generations he will represent the character of the civilization into which he has entered. To illustrate my ante-natal influences, I refer you to the horticultural kingdom. Who does not know that the delicious sweetening or greening apple may be produced from the life-giving fluids of the bitter, sour seedling of nature? What is this but the ante-natal conditions or life of the sweetening following the tender scion from the parent stem, to the crude home, into which the tender twig has been grafted. Now let the mother tree die and every scion cut from its branches soon begins to wither, fade, and in a few years at the most, dies also. Hence the cause of the disappearance of that fine old Rhode Island greening, and those large, luscious sweetings, so common twenty and thirty years ago.

A fragment of rock from the Rocky Mountains brings to the psychologist the magnetism or soul of the mountain, and the exact locality from whence it was taken. The psychologist also has a power, which commingles with this mountain magnetism. Hence intelligence, and he speaks the history of the stone before him.

A beautiful illustration of the soul of things was given in Cincinnati last March at the pleasant home of Mr. Beck, through the mediumship of a German girl, whom I shall call Lizzie. I was invited by Mr. B. to visit his house for the purpose of witnessing her mediumistic powers. I took with me two articles carefully wrapped in several thick layers of paper. After sitting awhile, Lizzie having passed into the trance condition, I quietly placed a package in her hand. Instantly a smile beamed upon her face, and she said: "I see just there, before me, a gentle murmuring stream, and shells embedded in sand, over which the waters flow. The Naiads' rose leaves are represented in ornamental form. An old man, bald of head, is stooping over his bench with tools in hand. Why, it is Mr. Shaffer!"

This was the truth. I had put into her hand a shell ear drop, carved in the form of a rose leaf, by Mr. Shaffer, of Cutter street, and the shell belonged to the Naiad species, and was taken from the sandy bottom of the Miami river. The second package was then put into her hand. Instantly the smile left her face, a stern frown contracted the muscles of her face, and a wild, savage look stole into her eyes, and then, with an agonized cry, and a sharp spasmodic action, she said: "Tell mother I am shot," and threw the package out of her hand. Then in a sad, melancholy tone of voice, white tears filled her eyes, she continued, "a cold dark substance—lead—a bullet, and oh, there is a battle. I see a number of men, crawling on their faces through an open field; one, a brave boy in blue, tall of form, and spare, with finely formed face and head, with hazel eyes and brown hair is wounded, terribly wounded by the bullet you put into my hand. It was last fall, and happened before a small town away in the South. They take him off the field as soon as they can, and he is moved from place to place, and finally stops in a city near lofty mountains, and lingers and dies. He died in hospital, and is buried in a pleasant place, and by the side of many of his brother soldiers. Why, sir, he is here by you, and his name is Edwin, and there is a beautiful woman, and a boy and girl with him. They are his mother, brother and sister." I wept, for before this stranger German girl stood my first wife, my noble soldier son, Edwin, and his brother and sister—all in and from the spirit land.

Now, what do we find or learn from these two experiments? In the first, through the shell ornament after it had passed through the hand of the workman, the influences of the river, the sand, the original shell, the species to which it belonged, the old man who worked it into the shape of a rose leaf, every step of its history and its surroundings, from the time it was taken from the river to the moment it was finished by the workman, each condition leaving its influences upon the little ornament, were all presented to the medium. On the other hand, the true bitter condition and influences of the lead, the scene of the battle field, and the battle of the small town in the South; of the autumn, and the decay of the vegetable kingdom, of the journey to hospital, of the hospital, the death and burial, and the mountainous country where he was buried, and

even the words uttered when the ball entered into his body, were all a true history of the last days and hours of my noble boy, who gave his life that our country might live. He was wounded at Jonesboro', on the morning of the third of September, and died in the hospital in Chattanooga in January, and his body rests in the national cemetery at Chattanooga, a sad monument, speaking to the future ages of the shame and sin of Slavery, and the glories of Liberty—the result of the soul of things. So the universal, vegetable and animal properties speak of their ante-natal conditions. If the mineral predominates, the man is drawn by this invisible occult element to its old mineral fountain, and he is moving in the magnetism of the past. So with the vegetable and animal conditions of human nature. Does not this account for the miser's love of gold and silver, the murderer's desire for blood; the drunkard's love of those vegetable distillations that makes the drinker mad? Do we not find in this the wild elements of the savage and his untamed nature? Once the forest and its wild denizens are made love to, then disappears the red man. Why? Because he must by the laws of nature, follow his leading soul element.

For the Spiritualist at Work.

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

CHAPTER XIII.

On my return to Earth, the people immediately assembled to hear my report. Accordingly I gave it to them, in substance, the same as that already laid before the reader. No sooner had I finished my report than one, Ethan, arose, and begged to be heard, saying:

"Give ear, my brethren, while I speak unto you the words that are in my mouth. Ye have heard by the report of our Satan, that Hezekiah has decided 'that the sons of men have no rights that the Sons of God are bound to respect.' Now, if this be so, are we bound to respect the wishes of the Sons of God; obey their laws; or abide by the decision of their court? 'The sons of men have no rights that the Sons of God are bound to respect'? Then we have none whatever, save those that we can establish through our own strength. When they deprive us of the right to beget, they take from us our most sacred prerogative. When we surrender this, we yield ourselves unto destruction. We have no other choice; we must either become subject to sure extinction, or successfully resist each and every attempt on the part of the Sons of God to interfere with our affairs. Which will ye? Will ye decide your fate at once? Surely, ye are not such arrant cowards. If ye fail to maintain your rights, your fate can be no worse; and ye will have the satisfaction of proving the worthiness of your manhood.

"For my part, and I believe such is in accordance with the minds of all present, I maintain that we, the sons of men, have rights that all the powers that be are bound to respect, and not only to respect, but also to help sustain. Therefore, let us as men, with one mind, resolve.

"That we will regulate our own affairs, domestic or otherwise, in our own way; and laying aside all personal preferences, will unitedly resist every attempt to interfere with us or ours; and under this watchword let us rally, 'The rights of men always; their surrender to the Gods NEVER!'

With one voice, the people responded "AMEN."

When the people had begun to depart from the place of assembling, Esaulon hastened to return to Heaven, for he had perceived the presence of Hermes. On his return therefrom, he reported as follows:

"Well, Nicholas, you seem anxious to hear what I have to say. Father, having been overpersuaded, is now bent upon the entire destruction of 'every living thing upon the face of the earth.'"

"Indeed," I replied; "in what manner was he induced to purpose such a thing?"

"When the tidings were received in Heaven that the sons of men had determined to establish a government of their own, and to maintain themselves therein, the hosts thereof were divided among themselves; for, while great fear fell upon some, that they should flee, others were filled with great frenzy, to rush upon the inhabitants of Earth, and destroy them in a moment. When, however, the fear of some, and the frenzy of others, had somewhat abated they began to be of one mind, saying:

"What means shall we devise, whereby we shall be able to utterly destroy mankind, that there 'be not a man found upon the face of the earth?'

Continued on 6th page.

The Spiritualist at Work.

CHICAGO, MARCH 13, 1875.

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

E. V. WILSON, EDITOR AND PROPRIETOR.

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

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

TO OUR READERS.

Do you want a first-class Spiritual paper; one devoted to Spiritualism? If so, send us fifty cents, and take thirteen numbers of our paper. Only one and a half columns of advertisements; all good reading matter.

Readers, we are doing a great work, and have but little time to spare from our public engagements; hence, we cannot answer letters asking for tests.

Our paper is now approaching two thousand subscribers, and our old ones for six months are renewing for six months more. Will you come to our help, and sustain one western Spiritual paper, that keeps its columns free from abuse, slang, and unreliable advertisements?

Spiritualists, the time has come for us, as a people, to take our place in the world, as men and women of character; to stand on some standard of ideas resting on the basic principle of human worth. What do we believe? What do we know? What are we teaching the world? are ever recurring questions, and must be answered, or we must give up the contest. We are prepared to state our belief, our knowledge, our philosophy. Who else are willing to come forward and define themselves? We need halls, schools, an honest press, a free platform, reliable mediums. Indeed, we need more harmony. How are we to obtain these things? By disintegration? Never. By organization and unity of purpose? Yes.

Then let us have an organization, unity, and harmony, and then we can protect ourselves from wolves in sheep's clothing. Now the honest medium has no protection, either from Church, State, or Spiritualists. The rascal, the rogue, and impostor are safe. They are well paid by Christians for their counterfeit goods, while the honest seers and mediums are left to starve. Come, then, let us have a sovereign society of Spiritualists at work. Come up to our help. Let us feast on reason; let our souls be baptised in truth, and the love thereof.

Come, take THE SPIRITUALIST AT WORK. It will speak the truth, and the truth shall make you free. Let every subscriber get one more, thus becoming an active Spiritualist, a Spiritualist at work, for THE SPIRITUALIST AT WORK.

OUR ENGAGEMENT IN NEW YORK.

Our engagement in New York closed on the 28th ult., and has been a grand success. The Society of Progressive Spiritualists now hold their meetings in Republican Hall, No. 57 33d street, East, and will continue for two years in this hall. It is a pleasant one, well lighted and warmed, and the Society do not have to beg for what they pay for.

Brothers Peebles, Howe, and Sister Brigham spoke for the Society during Oct., Nov., Dec., and Jan. Bro. Giles B. Stebbins fills the desk the 7th and 14th of March. The Society is in a prosperous condition and is doing a world of good.

The conference of Spiritualists meet in Havard Rooms, cor. 42d st. and Sixth ave. This conference is a very important one, and many of the first minds in the field of free thought meet here, and things are handled without gloves.

We have given three seances in the city, and will give two more. Our success in the seances was never better.

Dr. Taylor, T. B., author of "Old Theology Upside Down," spoke in this city on the 31st of January and 7th and 14th of February, we regret to say, with poor success financially.

The Doctor, as well as all other speakers, will find, to their cost, that to be endorsed by the R.-P. Journal is a certificate of failure in New York City, since the outrageous falsehoods published by that paper in regard to the editor of THE SPIRITUALIST AT WORK.

Of ourself, we can say that we like New York, and in this, our third engagement, we have succeeded beyond our most sanguine expectations, in everything. We have made friends; won the respect of our enemies, and gathered around us a host of souls, mortal, whom we prize very much, and have added sixty new subscribers to our paper.

The winter has been the severest we ever knew, and we like May or September, for visiting New York, better than February or March. We speak in Harrisburg, Pa., on the 14th and 21st.

All is well that ends well, so, if this long, cold winter will end in a warm, genial spring, all will be well.

OBITUARY.

Bro. A. Blanchard, of New Ulm, Minn., writes of the death of his wife, which took place on the 21st day of January, "For twenty-one days she suffered with spinal meningitis. Her sufferings were terrible, and the last few days of her life she was delirious most of the time."

We know how to sympathize with you, Brother, for we had learned to love our good Sister Blanchard. True and faithful in all her life, the good felt better, the pure in heart felt her purity, and the evil were compelled to respect our Sister, when where she was.

A medium of rare ability, yet possessing a gift we have never found in any other, she may well be called the Water Picture Medium. Her inspirations were of a high order, her culture good, her life an example for all to follow.

And now she has been advanced to a higher and truer sphere of life, more fully realizing the uses of her spiritual nature. Brother, let us not weep. Though her chair be vacant in the home circle, let us not weep. We know she was true, pure, and good. We know she is now happy in her new home; then, let us not weep for her as dead, but as absent from our circle of material life. Rather let us rejoice that our arisen sister has taken her place among the gods and goddesses of the superior life, a helper for us, preparing a home, that where she is we may go. It is joyous, Brother mine, to think our darlings are not dead; that death is but a going to sleep here, to awake hereafter; the lying down to-day to get up to-morrow; the laying off this mortal for that immortal. Let us rejoice that her spirit is now free from the trammels of a physical form, for years imperfect from the effects of disease; now perfected in beauty, truth, and love. Our sister, your mate, is not dead, but gone on. And yet a little longer, and we, too, will join her, and these wondrous soul-themes—so wondrous—this death-scene, so mysterious, will be made plain to us, and we shall know the truth.

Let us wait, then, for the reunion, when together we will walk down the eternal aisles of Infinity, baptised in the true wisdom of life, refined life, beautiful life; where love unalloyed with error, will, in its fullness, bless you, bless us, bless all she comes in contact with. And now, Brother mine, let us live the law, let us keep the commandments, that we, too, may enter life.

Accept our sympathy, and believe us, we are sorrowing with you at the physical absence of our sister, your earth-mate; but believe us, Brother, we rejoice in her eternal gain. Earth has lost a noble woman, Heaven has gained an angel. She is not dead, but liveth.

PHYSICAL PHENOMENA.

IN A CIRCLE WITH THE BANGS CHILDREN.

Dear Father: We (Mr. Porter and self, with Miss Stimson) attended a seance given by the Bangs Children on the 6th ult., and as you say facts are wanted, I write out a full account of what I saw and heard, in the light and in the dark, with these famous mediums.

There were present, besides our party and the family, six strangers. We first held a light circle; one of the strangers—and by the way a thorough skeptic—tied the little girl so she could not move her hands or arms; her father then placed a chair for her to step into the cabinet. As soon as the door was shut a little bell was thrust out of the aperture in the cab-

inet, and rang, keeping time with the music played by Miss Stimson, then handed to Mrs. Bangs, she taking it from the hand of the Spirit. Some six bells were thus handed out, after being rang in this manner, without the help of the medium.

Then came out the tambourine, being shaken violently, then handed to Mrs. Bangs; then followed the guitar, a hand playing on the strings. It then turned over, so that those on the other side of the room could see it. While this was being done, two gentlemen back of me, a member of the family and myself, distinctly saw the shadow of a face against the other window, pushing the curtain out until it looked like a veil over a human face. We all of us saw it, and spoke of it, one to the other. A light was called for, and the little girl was found tied, just as she was when she entered the cabinet. The door was shut, and in a minute she was untied; the door was shut again, the child inside of the cabinet. Instantly she was tied again, and more securely than we could do it, and that, too, without our help, or any other help, save the power of Spirits. This ended the first circle.

We placed the chairs in two rows the length of the room; the family were placed as follows: First, the youngest girl at the head of the room, with her father on one side and one of the family on the other side. Second, The other daughter was placed at the foot of the room, with the mother on one side and a brother on the other side. One and all took hold of hands, and as soon as all was ready the gas was turned out.

Then commenced the phenomena, such as is not often witnessed. The names of the Spirits who produced the phenomena of the evening were Little May-flower, Belle Wide-awake, and the medium's brother—Red Jacket and Black Hawk, these two being the Indian control.

During the dark circle our watches were taken from our pockets, rings taken from our fingers, our hair taken down. This part of the entertainment was peculiarly Indian, and the great chiefs, Red Jacket and Black Hawk, were experts at this hair business. Curls, that were false, were taken from our heads and were pinned to the gentlemen. One stranger—a man—had his diary taken out of his inside vest pocket, and the name of his niece written in it—the name was Lillie White.

Black Hawk was very rude, Red Jacket, more gentle. I said to one of the party that Black Hawk had not forgotten how to scalp white folks. I had hardly spoken this when he took hold of my head in a manner that confirmed my opinion; it made my head ache. I thought to myself, I do wish it would stop aching. Instantly my thought (not spoken) was answered by Belle Wide-awake, who came with gentle passes, made over my head, taking the ache away.

What with piano-forte playing, bells ringing, drum keeping time, and guitar thrumming, it was quite deafening. The Spirit called May-flower took a harmonica and played "Home, Sweet Home," in an affecting manner.

Review.—This evening's entertainment seemed to us unique and entertaining, as proof of some power, independent of those present, able to create a great noise, and move ponderous matter. That the Bangs Children did not do these things we are all satisfied; that we did not do them is quite well determined. Who, then, did these things? that is the question.

If our senses are of any use to us, we say that the claim of the phenomena is true, viz., "I am a Spirit, Black Hawk. So am I, Red Jacket. And I am a merry wight, Belle Wide-awake. And I am a gentle little soul, Little May-flower. And I am the brother of these little girls, loving them here in this life as I loved them in the normal life. And I am a looker on with you; a niece of this gentleman—my name is Lillie White." Can I believe my senses? Truly your daughter,

DORA.

THE PROPHECY FULFILLED.

When at Bay City, Mich., last December, at our Saturday meeting, we gave a man a reading, mentioning dates, character, as well as describing Spirits by him. Some things he assented to, but in the main stated we were wrong. We were a little nettled at his answer and turned to him, saying, "In the course of six months I see that there will be with you a change, that will affect you socially, locally, personally, and pecuniarily." He answered, "I know of nothing in my affairs that can

possibly disturb me in any such way." He did not come to our meeting again.

The following letter we received a few days ago. It speaks for itself:

BAY CITY, Feb. 10, '75.—Friend Wilson: Do you remember giving a reading the Saturday evening you were here, at the Hall? In that reading you made this statement, "I see that in the course of six months there will be a change in your affairs—a change that will affect you, locally, socially, and pecuniarily." This last sentence fixed my attention on account of the, to me, peculiar wording—never having heard you express yourself in that way before. And perhaps you remember we commented upon it after our return from the lecture. The gentleman himself (Mr. Parish) denied a number of things you said in regard to his personal affairs, or physical condition.

Well, on the 22d of Jan., ult., at 4 o'clock, P. M., Mrs. Parish, his wife, in her usual health and strength, fell down suddenly in a fit, and in about eight hours breathed her last, remaining unconscious to the end. What change could affect him, locally, socially, pecuniarily, more than this? We thought of your statement, or prophecy rather, and wondered if you had any idea or impression at the time to what this change referred, or if, as I suppose most likely, you saw there was to be a great change, the nature of which was withheld from you?

We answer, we saw Mr. Parish enter a cloud full of commotion, always indicating to us a great change. We also saw a light go out of the cloud, that indicated death in his family circle. This is but one of many that frequently prove true, and we have many letters confirming these statements.

DR. DEWITT TALMAGE.

OF BROOKLYN, N. Y., ON SPIRITUALISM.

"I indict Spiritualism as a social and marital curse, as an unclean, adulterous, damnable religion, and the sooner it drops into hell, where it came from, the better. I wish I could gather all the raps that were ever heard from the blest or damned and bring them together into one thunderous rap on its head. I would try to crush it out forever. I hate the doctrine and believe that its long-haired disciples, whose heads are soft marshes yielding long grass, are doomed to death!"

The above quotation is taken from the sermon delivered by this man of God, in his holy house, on Sunday, Feb. 28, ult.

Reader, here is subject matter for reflection. Reflection so serious, that when we contemplate it, our soul trembles for the results, and yet we must stand by our craft.

Looking to-day into the past, contemplating facts which are before us, we do not wonder that the Christian church, from Rome to Adventism (for they are all out of the Hebraic idea), are blatant and loud-mouthed, hurling their thunders at us, as above expressed. We now ask why this bitter, bold, and defiant position on the part of our enemies? Why this bitter exprobration? We answer, we have brought it upon ourselves through the effect of antecedent condition. First, In the fact that we have been educated to recognize only two extremes in the future life—Hell and Heaven—the blessed and the damned—with no intermediate condition. Therefore, when the Spiritual flood came, with its testamentary life, we supposed it to be infinite and infallible—while it was all the time fallible; the human mind continued, with but little more intelligence, if any, than it possessed when it left us. The Second reason, The spirit of jealousy among us; bound up in selfishness. Few, indeed, among us who are willing to follow. We have too many officers, or too many who want to be officers and leaders, and if they cannot be first fiddle they won't be anything. The Third reason, is in our press; no unity, but any quantity of opposition, and we unhesitatingly state that the course taken by one or two of our would-be Spiritual papers has done, and is now doing, more to sink us as a community than any other cause. The Fourth reason, and it is an important one, Who shall be Captain-General of Spiritualism? The first fight was between the East and the West. In 1864, at the Chicago Convention, the West won, and S. S. Jones, Esq., editor of the Religious Philosophical Journal, became our first President, Dr. Gardner losing the coveted office.

At Philadelphia, Jones was ousted, and Father John Pierpont took his place. And here let us say we had a pure and true man, and in our estimation one worthy of being the head of Spiritualism. All the Presidents of the National Association since Pierpont, have been a drag, yea, a curse, to our cause. We

may, however, except Prof. Rheim of Philadelphia, who was elected in 1867, at Cleveland, Ohio. Col. Fox and his administration threw us on our beam's end, and the Woodhull has knocked the bottom out, and the deck, too, thus exposing to the view of the Christian world the rotten condition of each Captain, from Jones to herself—from the first Chicago Convention, presided over by Mr. Jones, to the last one, presided over by Mrs. Woodhull. It was fit and proper that the thing should come home to die where it was begotten, and now let it remain dead.

The Fifth cause of our woe and sorrow, was the establishment of the Religio-Philosophical Publishing House, with forty thousand dollars paid-up capital, began in 1865 and bankrupt in 1866. Then followed *The Present Age* establishment, swindling the people on the right and the left; and later, the split among us on the Free-Love question, opened up by the Woodhull party, peppered and seasoned by the letter of Moses Hull, and the bitter billingsgate slang of the *R.-P. Journal*. This ballast alone, enough of itself to sink the stoutest ship ever launched for public approval. And now comes the Holmes exposure, the Katie King materializing fraud, under the supervision of two of our experts, Robert Dale Owen and Henry T. Child, M. D., in Philadelphia.

The wonder to us is that Spiritualism exists to-day, and had it not the infinite life in it, it could not exist; it could not survive such shocks as these, for a single day. All of these things were summed up at the close of 1874, and the Church moved through the press to crush us out, and have signally failed.

What next? The quotation at the head of this article echoes back from the depths of Hell, the vaults of Heaven, and the mountains of the Christian's God, what next? Let us Talmage says in the above quotation, "Dr. Talmage Hell," and leads off with a broadside in close range of our craft, from the Thunderer of the Orthodox fleet.

Brothers and sisters, we need expect no mercy; we have got to fight it out on the line marked out for us by Talmage. What shall we do? We see no alternative but fight; the battle is at hand, and before the engagement takes place we must declare where we stand; we must unload everything that encumbers us; we want no traitors in our ranks; we must have unity, a well-defined principle, an object in view. To-day, in all our great cities, leading men and women are standing aloof. They say, with too much truth, "You give us nothing in place of that you ask us to unload; now, what can you give us in exchange? We want a God to worship; we desire a leader, and one we can look up to in our hour of sorrow, to cheer us in sickness. We want a comforter; can you give us one?" And now, Spiritualists, we believe the time has come for us to unite, to call a convention of all Spiritualists able to attend, to meet in some one of our great cities, to determine what we, as a body, will accept and endorse. Shall we endorse the *R.-P. Journal*, *Banner of Light*, the *Woodhull & Claflin*, or *SPIRITUALIST AT WORK*, Platform? Shall we put forward a God, or Great and Infinite Architect? Shall we say to the world that we are Progressionists? Come, let us define ourselves, and let the world know just where we stand.

In No. 17 of our paper we will lay down for the first time, our platform, and call for criticism.

Even after the greatest care bestowed on proof-reading, errors will sometimes creep in. In our last number, in the first article on the editorial page, second paragraph, and fifth line, occurs a typographical error. The word "well" should be "evil," so as to make the sentence read, "We have never spoken *evil* of it, nor will we."

Hon. J. M. Peebles is speaking to the First Society of Spiritualists during the month of March, at Grow's Opera House, 517 West Madison street, Chicago.

The Spiritualists and Liberalists of Battle Creek, Mich., celebrate the twenty-seventh anniversary of Spiritualism on Wednesday, the 31st of March. The committee has secured the services of Hon. J. M. Peebles. The meeting will continue during the day and evening. Other speakers are expected!

Those evil passions—envy, hatred, malice, pride—do not exist, to any great extent, in the hearts of the benevolent.

Pleasant Voices.

Edward Palmer, North Castine, Me. Your wish shall be respected; you are right, we know. H. Snow, San Francisco, Cal. All right; money received; keep THE SPIRITUALIST AT WORK before the people.

R. R. Sherwood, Algonquin, Ill., writes: "It is little I can do for you, but will do all I can. We hope you will prosper. Enclosed find one dollar. We can't swallow Jones." Thanks, old friend. We remember you and yours, and trust you will never complain of us. We wish all our subscribers would do as much.

Mrs. I. S. Akron, O. Five dollars received all right; thanks. Mrs. S. writes to us as follows: "Mr. Wilson: You will recollect your last lecture at Bro. Julius Summers' hall; on that occasion, you said to me, 'Your husband stands here upon the stage with me, and bids me tell you that one week ago he gave you a vision, and now bids you carry it out, just as he gave it to you.' I have done as he bid me, and you can never know how much trouble you saved me by giving me that test. Ever grateful to you is my heart. ELIZABETH SUMMERS." We have many such evidences of our test powers, and wish all having such statements in their hands to send them up to us.

H. S. Brown, M. D., Milwaukee. Money received all right; applied as directed; help us all you can. Your articles read well; let us have another. Our paper is small, but will grow larger—and as soon as we can devote all our time to it we will do so. We are working twenty hours out of twenty-four every day. The angel world can only tell how long we shall stand this stress; but we prefer to die in the harness than to fail.

Cyrus S. Allen, Akron, O., writes: "Enclosed find one dollar. I like your paper very much, although I am not a Spiritualist." Thanks, Brother. Out of 1800 subscribers, only four dislike our little paper, and some fifty have discontinued or been discontinued.

J. W. H., Bushnell, Ill. Your letter of the 13th ult. received, contents noted. We never answer letters or give private tests. We are in receipt of many letters asking this of us; we cannot do it, and have not the time if we could.

D. S., Tyrone, N. Y., writes: "Enclosed find one dollar. I like your paper; it pleases me very much."

Cannonsburgh, Mich., A. W. Davis writes: "Enclosed find one dollar, for which send 26 numbers of THE SPIRITUALIST AT WORK, and oblige." We want 10,000 such letters in the next year.

Denver City, Col., H. A. Streight sends us a letter which we published in our last number. We call attention to it and ask our readers to remember one of our best Spirit artists. We wish that every medium in the land who has had dealings with S. S. Jones, Esq., would tell the whole story of their transactions with him. Mr. J. once made a similar statement to us; we hold that Bro. Streight is right.

John Clemens, El Mont, California, writes: "I enclose you four dollars for THE SPIRITUALIST AT WORK, two subscribers. It is a live paper, and meets my warmest expectations; continue to print such a paper, my Brother, and success is yours. I have just passed my 76th birthday, and do not expect to remain here long; but am greatly interested in your paper, and will obtain all the subscribers I can." Thanks, my Brother, we need your help here and hereafter.

L. B. Hopkins, San Francisco, Cal. Your letters are received, contents noted. Will write you soon. Think it doubtful in regard to your proposal to us. May, however, accept, if we can fully arrange with our publishers in regard to our paper, when we return home.

Lowell, Mich., Mrs. E. A. C. writes: "We like your paper, and think No. 13 a perfect gem. Only six months old, and yet we like it for its truth, and believe its pure teachings will bring peace to the troubled heart. We consider ourselves blessed in reading its columns." Thanks, Brother and Sister. The poem is on file for future use. Send us any test communication you may have; it is what we want. We prefer prose to poetry.

Andover, O., S. S. Dayton. Renewal and one new subscriber received. Bro. D. writes: "I like your paper well, and shall take it as long as I can find means to pay for it."

Lottsville, Pa., J. V. Mathers. Money received. Paper sent to Bear Lake, Pa. Thank you.

A. P., Amherst, Ohio, writes: "As far as I am concerned, I could not get along without your paper, there are so many good things in it." True, my friend, our paper is a gem. We cannot say when we will visit Amherst, it may be in April next.

Will Dr. Purple, of Lowell, Mich., call the attention of our trial subscribers to the fact that their time expired with No. 15, and ask them to renew? Send us fifty cents each.

We have many letters that remain over for the present.

Friends, our work is immense, and we do it all alone, with the help of Farmer Mary. We thank you for your generous help. Angels bless you. Let all our readers come to the rescue, and send us up one dollar each, and the publication of our paper is substantially secured. We send you more new reading matter in each paper, for the money received, than any other paper in the interest of Spiritualism. Let us have done paying for advertisements; who wants to read them?

Test Department.

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

ONEITA, THE SQUAW.

BY ISA.

"Me, Oneita, from my home in the happy Hunting-grounds. Me come from Spirit life with pipe of peace to great chief's wigwam. Me give words of cheer to brave's squaw. Me knew squaw in wigwam where big pine trees wave—where the Great Spirit whispers through the leaves, teaching his red children wisdom around their council fires. Me bring sugar made from the life of trees. Me love squaw and great chief; he will at last lay down and smoke the pipe of peace with all. Many great chiefs say, will blow clouds away, make all bright. Me with squaw Arches, in happy Spirit land.

ONEITA.

There are some points in the above communication very dear to us. We remember Oneita. She came to our house at Menominee, near forty years ago; it was in the spring time, and she had sugar from the maple tree for sale. Arches was then our mate, now an angel; Farmer Mary took her place in later years, and Oneita came again to our wigwam in the pine wood, with venison. We shall never forget her look, and the merry twinkle of her eye, as she pointed toward Mary, saying, "Got young squaw; me like um; by and by me bring sugar." And now, after twenty-nine years, she comes again, with words, sweeter than the sweet water of the sugar tree; with words of cheer from Arches, the pure and good, the bride in Heaven.

Many are the words of comfort we are receiving from those of the Superior life we once knew on the shores of time. All is well, Oneita, and we are ready to smoke the pipe of peace with the Great Spirit, Father of the Red man and the White man.—ED.

THE FATHER'S GREETING.

BY ISA.

My Son and Daughter:—We are working for you and yours. We know that the way looks dark and dreary at times; but remember that the darkest hour is always before the break of day. But now we come to lighten the way before thee, and as the sun, in all his majestic beauty, lightens the pathway of man, so we will lighten thine.

Oh, my son, we have seen you when the burden seemed so great that you cried out in anguish, "If there is any truth in what our Band of Workers promise, why, oh, why, do they not come to my help?"

My son, we came, and are now with you and yours, with help for thee and thine. When we review the past, and see wherein we were wrong, we wish to live life over again. You should have your wish, and go to school, thus getting the education you so much desired.

There are causes, my son, for the change that came over me. When my favorite son was killed it changed me into a stern and silent man; I could not bear to hear thy mother sing, or listen to the merry laughter of my children. I am alone to blame for all that was unhappy in your childhood. But, my son, let the past go; the future looks bright and clear for you and yours. Remember me to David, Jacob,

and their families. Paulina I can talk with as if we stood face to face, thus fully understanding the language of Moses and the prophets. Soon the time is coming, when we will walk into your homes as readily as you in earth-life, under crucial test conditions. We have taught thy son, Walter, music, that he may play for us in our materialization, for we like the musical aid in this phenomenon.

Do not give way, my son. Remember, we are with thee, assisting in the great work of reform you have entered upon.

Truly your father in Spirit life,
SAMUEL WILSON.

The following communication purports to come from A. P. Clark:

WATERLOO, IND., May 13, 1874.

The beauty and harmony of nature surrounds us to-day, and vibrates in every atom, so that no eye can fail to see something of Deity's manifestations. The ignorance and mistakes of the present are becoming hourly more manifest, so that the infinite, eternal law of progress will carry humanity soon to a much higher plane than it has so far been capable of understanding or conceiving of. The sorrows and discontent of the past will pass like a cloud before the sunbeams, and for us to fully learn and live the lesson of content in our daily life is the first, best step.

Surrounded as we are to-day, we do well to learn it in a life-time's experience. Laying the ground-work in the principles of truth and right, we shall find heaven as natural as life itself. The duties of to-day we fully discharge in our present highest perceptions; these accomplished, we are prepared to understand those of a higher grade.

Many of our readers in and about Waterloo will remember the late A. P. Clark as one well worth accepting as truthful and good. The above communication was given his children, and is worth the reading; for it was like him.

LOMBARD, ILL., February 19, 1875.

My Dear Father:—Enclosed find the account of a seance with the Bangs children, also two communications given to Mr. Michael Brady, from his wife's father, giving his name and where his son lived in Chicago. I wrote to him, inquiring if the name was correct, and sent him a copy of the message, asking permission to publish it, which was granted. After which, he came to my circle.

There came a Sister of Charity from Spirit life; I fully described her, she giving me her name, "Sister Agatha, or Mother of Humanity." Mrs. Brady recognized her as a nun who died on the West Side. Then came an uncle of Mr. Brady, who gave me his name, John Lynch, which was correct. There were in this circle twelve strangers; I had no introduction to them. I gave them names, dates, and description of Spirits with them; they affirmed in every instance. There was one Spirit came to Mr. Brady, which I carefully described, she giving me her name as Mary. She then turned to him, asking if he had forgotten his old school-mate, when he was sixteen and she twelve? She then showed me the school-house, which I fully described—it stood at the foot of a hill. For a long time he could not identify or bring to mind the Spirit, school house, or hill. The Spirit turned to me, saying, "Well, Michael, have you forgotten Bonny Hill school-house?" At this statement Mr. Brady nearly fell off his seat in astonishment. He said, "It is correct, every word of it."

The following communication was given at our home, and sent to the parties in Chicago, which led to our acquaintance with them:

To MICHAEL BRADY, 632 Carroll ave., Chicago, Ill.,

My Son and Daughter:—Follow our direction in your circle. Take Michael and the rest of the family once a week. Have J., thy wife, on thy right hand, and Michael on the left. Tell her not to fear the month of April, for all will be well. We will gather around and sustain her. Do thy part, my son. I am glad you took our lesson so kindly, and that you are living by our advice.

Daniel O'Connor and John Lynch are working for your advancement, and others are coming forward to help you.

Blessings on you and yours, my son and daughter. May God be with you.

Thy father-in-law, PATRICK CONNER.

Mr. B. was formerly a Catholic; is now a Spiritualist. Ever thine, dear father.

DGRA.

AUTOBIOGRAPHY OF THE DEVIL.

Continued from 3d page.

"Whereupon Michael arose, saying: 'Why do ye devise among yourselves? Have ye forgotten our Father? Should we not ask counsel of him at this time? Is not his wisdom greater than ours, and his ways above ours? Therefore, let us call upon him, and he will answer us according to our desires.'

"Then answered Father: 'I perceive that the thoughts of men are evil continually, and the desires of the daughters of women are perverse; their imaginations are vain, and their hearts are filled with disobedience. Did I not ordain that the desire of the woman should be unto her husband, and he should rule over her? But behold, she hath left her husband, and her desire is unto the Son of God, that she may seduce him. Moreover, she hath laid a snare, wherein she hath waylaid these my sons, even until she hath conceived by them, and brought forth children. And when, in mercy, I suffered it to be so, for the children's sake, then behold, man said: 'The Son of God shall not come in unto my wife, nor unto her daughter, that they bear children.' Wherefore, I commanded that the wives of men and the daughters of women offer their bodies a willing sacrifice unto the embraces of the Sons of God. But they have set my laws at defiance, and my commandments at naught; therefore, my Spirit shall not always strive with man, for he is flesh. Yea, so great is the wickedness of man, that it repenteth me that I have made him; and I am grieved at heart, for it had not entered my thoughts what evil man would do. And now, behold I have given unto him the space of a hundred and twenty years wherein he may repent of the evil of his heart and turn unto me. But he shall not repent, even unto the end of the one hundred and twenty years; and then, behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and everything that is in the earth shall die.'

"Then spake Iruthiel: 'But, Father, wilt thou not remember the wife of Noah, and the wives of the sons of Noah, to save them? Because, as I can testify, and as many of these my brothers can testify also, they have often received us with open arms. Even now, at this very moment, doth the wife of Noah draw Gabriel unto her bosom; and moreover is not Japheth the son of Zophiel?'

"Yea, Iruthiel, thou hast well said, in that they have been thus constant to minister to the desires of my sons. I will account it unto them for righteousness, and they shall be saved together with Noah and the three sons; for I am not unmindful of the like favors, which Pyrrha, the wife of Noah, has bestowed upon me in times past."

This last revelation so astounded me, that I could not collect my thoughts for meditation; nevertheless, the fell purpose to destroy the human family stood before me in bold relief. I called together my companions for counsel. Esaulon having repeated to them what he had already told me, I asked them what could be done to meet the emergencies of the situation.

Said Charon: "Hast thou forgotten, O Nicholas, the land thou hast shown us, which thou didst discover ere man in Eden was known; where 'tis always warm and dry; where the waters never come, and rains are unknown?"

"Nay, Charon; but how shall all these people be carried thither, for it is over the sea, and there be many to go?"

"Why, Nick," exclaimed Vulcan; "we have six score years in the which to prepare. With the assistance of mankind, we can build boats enough to carry them all across the sea to your place of safety."

Enough, enough; we had got Heaven's great Master Mason with us; the Royal Arch builder. With him to direct us, what couldn't we do?

"But," interposed Apollo, "methinks, Nicholas, you will have more than this to do. Will you leave the tree of life to be submerged; and shall Justus and his companions perish in the angry waters?"

"O, Apollo, I thank thee, in that thou hast been thus mindful of the interests of Life; and that thou hast not been slow to remember to rescue Justice, Virtue, Faith, and Hope. They shall all be saved."

So, under the direction of Vulcan, a fleet of forty thousand vessels was prepared, each ves-

sel capable of accommodating one hundred persons.

But another difficulty now presented itself. The fleet was ready to sail, but who should direct the movements of this gigantic combination? We naturally turned to Charon; but he dared not take the responsibility. Persuasion was useless; he would not. Again failure seemed imminent, and the destruction of the human family inevitable. Our hearts were bowed in grief, as we contemplated the destruction that must ensue, when the now fast-gathering storm should burst, with all its fury, upon the defenceless heads of the four million human beings before us.

But Apollo's buoyant spirit could not tamely submit to the depression that seemed to govern the hour. He flew for cheer to his ever-constant friend, his lyre. When first his fingers touched its chords, a few soft, plaintive sounds it gave; and then, as if arousing to make some gigantic effort, uttered one defiant scream, that seemed to challenge the very elements as it rent the air. Again Apollo struck its strings, and Hope's inspiring powers seemed to animate its lays:

"Why should we grieve, or our hearts be sad?
Though angry clouds above us gather;
And on ev'ry hand, the fierce winds mad,
And thunders, blow their blasts together.

"Let the wild sea foam, and ocean rage;
Let the earth give way beneath our feet;
Let the mountains bow, as with old age;
Let the young hills in dismay retreat;

"Aye, more, let Gabriel blow his horn;
The sun, in terror, refuse to shine;
Let each star turn pale, as though forlorn;
And the moon become a bloody shrine.

"Let all the hosts of Heaven descend;
Let Michael lead them if he will;
Let them cover Earth, from end to end;
Let them battle us with all their skill;

"We will not give up, while lasts the day;
Bold, we will meet them; valiant, we'll fight;
Courage, my brothers, drive them away;
Just see how they run. Oh, what a fright!

"And now they are gone, good Neptune comes;
No longer mourn ye, he will take you
O'er the wide sea, to other homes,
In another land, far better too."

Yes, Neptune had come; and ready was he to command our flag-ship, which bore Justice, Virtue, Faith, and Hope; the former two still holding in their embrace unfolding life. Our fleet, guided by the great navigator, brought all safely to the promised land.

The "Angel of the bottomless pit," by his timely suggestion, had preserved unto the world of mankind Justice, Virtue, Faith, and Hope; and through them the assurance unto the dwellers of Earth, that in the ever verdant fields of Immortality they shall reap the fruit of their labors.

Reader, think not that this is a tale of fiction. Would you behold the land to which your forefathers were borne? Then go to Egypt, and after you have feasted upon the green banks of the Nile, turn to the desert, and as you view those pyramidal monuments, remember, they are the work of no Hebrew hands; that in the long ago (to you) the sons and grandsons of those who crossed with us the Red Sea, raised these mammoth walls; that then, where now the burning sand scorches your feet, far as mortal eye could reach, green fields and verdant groves, teeming with luxuriance, met the gaze. Here, once lived an enlightened and cultivated people, skilled in the arts, and well-taught in the sciences. And these people were a happy people, in the enjoyment of peace and plenty.

Look about you now. What remains to-day to proclaim the former prosperity and glory of this land? Naught, save these silent stones. Yet, they speak; and to me they tell much. They tell me where to find the evidences of the demoralizing and destroying tendencies of superstition and priestcraft. They say unto me, "Give Priestcraft the power, and it will convert the whole world into a like desert; destroy Priestcraft, and let Science walk; and it will restore this forsaken, dreary waste to its former beauty."

For the Spiritualist at Work.

PRACTICAL WORK FOR SPIRITUALISTS.

BRO. WILSON: I have long thought there is too much talk for the amount of work done by Spiritualists, yet I would not do as some of the early Quakers done, when they seriously contemplated holding their meetings compulsorily silent. I recognize the necessity for preaching, talking, lecturing, and writing,

—yes, and printing just such papers as yours, and kindred ones, on all subjects relating to the improvement of the bodies and minds of the race. But we have talked for a quarter of a century and done little else; can we not now get to practical work? If so do with thy might what thy hands find to do!

I have long seen a great necessity for a combination of our forces; for there is strength in combination, and weakness and distress in disintegration. Look at the powerful combinations of the orthodox churches; see the fearful amount of real heterodoxy they send abroad, which dwarfs the youthful minds, and shuts out the light and joy of heaven from their souls.

If philosophical and basic Spiritualism, like that contained in Dr. Grimes's lecture published in No. 13 of your paper, could be published by the million and scattered everywhere, we would do more in twenty-five years to come, in enlightening reasoning minds and driving the imaginative devil out of humanity than orthodoxy can possibly do in ten thousand years by their idea of the total depravity of the work of their Infinite God, who made this infinite devil; the whole of which is (if there were such a thing) an infinite absurdity.

But what can we do? That is what I set out to tell you.

The Sovereigns of Industry are a young order, only a year old; they have spread into about twenty-five states, thirteen of which were represented by delegates at the National Council which met in Philadelphia, January 12th, 1875. That council is already acknowledged to have been one of the most important meetings ever held for the real benefit and true interests of the laboring classes, in this or any other country.

What do they propose? They propose *combination, and co-operation of the toiling millions! for what?* For the benefit of political thieves and idlers who may grow fat off the honest toiler? No! no! Co-operation in production and distribution for their own benefit, and the benefit of their wives and children.

In the language of president Earle in his admirable address, (another paper that ought to be printed and circulated by millions) I quote a few words, at his opening: "Brothers and sisters of the National Council of the Sovereigns of Industry. With joy and pride I greet you here to-day, fresh from the forge, the factory, the farm and workshop—truest representatives of our nation's industries, the creators of her wealth, the soul of her life, the strength of her power, and the only assurance of her success and prosperity."

"It seems to me like a vision, that only one year ago to-day a few of us met for the first time—strangers to each other as individuals, but as mechanics and working men the friends of labor."

"For eight days and nights we earnestly sought to inaugurate some plan whereby more of God's blessed sunshine of peace and plenty might be permitted to come to the hearts and homes of the laboring people of our land."

"Clearly seeing that the surplus labor of the nation—its wealth, was being constantly centered in the hands of a few, while the many are denied their just share in many of the commonest blessings that wealth bestows, we earnestly sought to consider the present relations of capital and labor. We saw corporations so rich that they are able to control the governing power, and have the laws adjusted to suit themselves. We felt that our boasted republic even may become the most despotic form of government if its power continues to reside in moneyed monopolies, and conscience, truth and honesty be made to rise and fall like other wares of trade. We were convinced that the laboring classes must learn to protect themselves by nobler and better means, than strikes and riotous demonstrations; that they must study for themselves the grave responsibilities of self government, and find that they cannot be shirked by any class of citizens."

Now as my greatest desire is to be practical let me tell you how we propose to do it. I say we, for I felt it to have been one of the noblest acts of my life, and one which I will look back to with pride and satisfaction, viz.: The attendance of that national council of the S. of I.

I most cheerfully and earnestly recommend Spiritualists and reformers every where to organize councils and do some practical work in the line of true reform.

This reform does not go forth with a tract

in one hand and nothing in the other, but it bears glad tidings, which are to all people, in its left hand, and in its right it bears to all people food, clothing, education, home and happiness. Greater things never were proffered to mankind, for in these lay all the higher powers of investigation of our true relations to each other and to God or the invisible world.

I think this is practical work. I think this is the royal road to true nobleness of soul, to true enjoyment, and the door of that life which man and woman have never yet found, viz.: The mercy, liberty, love and justice which must flow from a general practical operation of the Golden Rule.

Can this ever be? I long feared it could not, but it is possible!

Let us see! A council is formed, all unite together for a single object; that object is that we as working men shall have the profits that are now paid to non-producers—middle men. We combine, and by our combination, we can buy goods at a discount. How? We go to A., B. or C., who are merchants, we say, how much will you discount to us if we concentrate the trade of one hundred families or one thousand families—as easy in a city. He says ten per cent. Count ten per cent. saved on all your purchases for a year and see what you have. You will have saved the rent of a house.

Further, let one hundred men put ten dollars each in a co-operative manufactory, and elect three men to run it, and you have all the profits of the capitalists to divide among you. Again let one hundred men and women (for both are equal in this order) put in a subscription of five dollars each, pay in one dollar each and buy groceries and provisions at first hands for cash, and let your earnings remain in the company until they amount to the par value of your shares, and by your co-operation you get your store bills reduced fifteen or twenty-five per cent. Cast that up for a year and see if there is not a power, a *practical* power for good in your hand that you never thought of.

And by you helping me, and I helping you, and all helping each other, I claim we are thus practicing what has heretofore only been a glittering generality, viz.: the *Great Golden Rule*.

I hope you will not undertake to form councils as Spiritualists, nor as Orthodox, nor as any other faction; but as men and women looking for the practical improvements attainable by honest labor in all directions, and by all people. If you want information in regard to forming councils, ask of T. Butterfield, Secretary of the National Council, Worcester, Mass., who will give all necessary information.

Our councils are intended as places for instruction, amusement and general information as well as for the material benefit of our members, and thus they become a double means of improvement.

The fees and dues are made as small as will barely meet the expenses of the councils, and pay dues to the National Council, to enable it to prosecute its legitimate work.

The order is a secret one, and very necessarily so, as all the families and individuals of earth have secrets, and by nature too, so not objectionable.

S. MARSHALL.

Wilmington, Del., Feb. 1875.

For the Spiritualist at Work.

ANNUAL MEETING OF THE STATE ASSOCIATION OF SPIRITUALISTS.

BRO. WILSON: I see by your issue of January 2nd, that you copy entire the report of the meeting as found in the *Detroit Post*, and commend it for its fairness. Yet I find one egregious error, (to say the least) and one downright falsehood, the shaft of which was directed at me. We will notice first the *error* we have mentioned, which occurs in the following quotation: "The resolution elicited from different persons short but very animated remarks, showing that much difference of opinions existed. The resolutions were passed, however, to the credit of the members of the convention." This statement is an enormous error. The resolution offered by A. M. Worden, the Chairman of the Committee on Resolutions was not acted upon at all, save to accept it as the report of the committee, but was allowed to fall still-born, as it deserved. You sought to give it vitality by moving that it be adopted and spread upon the records. But your motion shared the fate of the resolution; no action being taken thereon. The minority report offered by Geo. W. Winslow, of Kalamazoo, called by him an "olive branch," was accepted

on my motion, and adopted by the convention on his own motion, seconded by me. I was opposed to adopting the majority report from the fact that it appeared to me one of the most flagrant and outrageous insults ever offered to any deliberative body in the wide world. It was equivalent to saying to the Michigan State Association of Spiritualists; "for nine years you have been making fools of yourselves—did not know what you were about—and now we advise you to stultify yourselves and go back on all the resolutions that you have ever passed, (for no particular resolutions were designated), wipe them all out and begin anew." It would have been no greater insult if they had recommended the convention to throw away or burn their records altogether. If it had designated the resolution referring to the social question, it would not have been so grave an insult, but the sweeping language, "Resolved, That we recind all former resolutions," admits of no exceptions. Every resolution of eulogy concerning the faithful laborers in the cause that have left for the "shining shore," would be expunged with the rest. We will let this point pass and notice the down-right falsehood contained in the following: "Up to the afternoon session the convention had been very harmonious, but it was evident that certain persons, those that had forced the Woodhull resolutions upon the Association at Charlotte and Jackson, were determined to run the convention. Their arrogance brought matters to a climax during the afternoon session, when the whole convention got into a wrangle, resulting in the withdrawal from the room of the leader of the discordant element in high dudgeon. The members of the Association were much pleased at this action on his part, and now congratulate themselves that this disturbance-producing man having left them, they will in the future have harmonious meetings."

A more deliberate or down-right falsehood than the foregoing quotation never fell from a writer's pen. I took no active part in the convention whatever. I delivered a lecture on Saturday evening, as requested by the committee on the order of business, and made one ten minute speech on the "law and order" side, namely, to sustain and carry out the programme of the committee. No effort was made, and not one word said by me with regard to the social question, nor had I any desire so to do. The above named was all the time of the convention that I occupied. The whole difficulty grew out of the idea entertained by some who call themselves speakers, and entertain a very high opinion of their oratorical powers, feeling that they had been snubbed by the committee on the Order of Business. Or in other words, they felt that they had not had their share of rostrum honors, hence were determined to break up the programme of the committee, which they succeeded in doing. Another such a Babel perhaps never was known since the confusion of tongues in ancient times. The Business Committee were so disgusted with the row that they came forward and resigned. I did not care to take any part in such quarreling, nor did I wish to listen to it, consequently I withdrew from the hall. Instead of the convention being pleased at my withdrawal, several of the prominent members and some of the officers, came to me and urged me to stay and see if something could not be done to stop the disgraceful proceedings. I was well aware that nothing could be done in that direction, for the moment that the programme of order was broken up, the party that gained the ascendancy were like so many wild-cats that were bound for a free fight on general principles, whether there was any occasion for it or not.

BENJAMIN TODD.

REMARKS.—We give place to the above letter of Bro. Ben. Todd, not that we believe him right and the Detroit reporter wrong, for we side with the report, and state that it was exceedingly fair. Bro. Todd is mistaken altogether in several points of his statement, and is very far from what we understood the facts of the case to be.

Now let the President and Secretary make their statement.

We feel to say, however, that any association or society that pins their views, opinions and beliefs to any one person (as the Charlotte and Jackson resolutions committed the Michigan Spiritualists to Mrs. Woodhull) deserve to be blotted out and have their books buried. The *Religio-Philosophical Journal* and its

editor, S. S. Jones, Esq., undertook to place the Northern Illinois Association of Spiritualists in a similar condition, through gag-law. This, the convention refused to accept. We further state that any organization of Spiritualists who swear by Mrs. Woodhull, Benjamin Todd, E. V. Wilson, S. S. Jones, or any other party or person, are false to the great truths that underlie our Spiritual gospel. The Charlotte and Battle Creek resolutions, as well as the uncalled for course of Mr. Jones in regard to the Elgin and Chicago conventions, were false and unsound, and not for a moment to be tolerated. Let us have freedom of speech, a free platform, and a free press with due regard to the use of language. Let us be free to do right—let us be true men and women, Spiritualists, pure in soul, in thought, and in act.—ED.

E. V. WILSON—Dear Brother: Are you dead? If so, let me hear of your whereabouts from the other side of Jordan. Jordan, they tell me, "is a hard road to trample!" I, at least, find its verification practically written in the history of my own life.

Well, Brother, I will excuse your not remembering me in your reverses; although, something from you in the way of a memorial at all times would be received as a token of brotherly respect. The history of your latter days remains a blank, with me, since your name has failed to reach me as formerly; yet, I hope your light is not so snuffed out from public notoriety, but what it will be relit on the altar of humanity, to burn bright as ever.

By the way, Brother Wilson, I am now engaged in collecting and compiling all the Spiritual fragments obtained at my Spirit rooms in Ohio and Illinois. When I met you at Mt. Vernon, Illinois, I entrusted a few articles to your care; some of which, I received back in the *Religio-Philosophical Journal*. But there are two or three missing out of the number, that never came to hand; one from Mahomet, particularly, which is very important in its place in my compilation. Now, Brother, if you will do me the favor of looking up the unpublished MSS. placed in your care, and return them to me, I will feel myself highly indebted for your kindness, aside from compensating you for extra time and labor, upon notice of the amount.

N. B. I have no copy. The spirits wrote them on slates, consequently, there is nothing to show, from which to reproduce the same. Enclosed please find ten cents for postage.

Please let me hear from you, with your advice, relating to the best manner those remarkable spirit productions can be brought before the public. I have the principal part compiled, of what is available.

Remember my sincere and heartfelt regards to the sisters and brothers of your vicinity; hoping in good faith, that all the sweeping tempests that impede the progressive developments of Spirit light, truth, peace and harmony, will all pass by without impairing our ship of enterprise; permitting our sails and banners to waft us all ashore, where we may bathe in sparkling fountains of spiritual patrimonies, and bask in the sunshine of divine reason, untarnished and unmolested from earthly gravitations.

These are the sincere desires of your co-laborer,

JONATHAN KOONS.

Taylor's Hill, Ill., Feb. 18, 1875.

REMARKS.—We will send you the manuscript when we return home. Bro. K., we have had no reverses whatever. The bitter course of S. S. Jones caused some to drop out from their list of friends, but we trust not you. We are hard at work every day. We send you a copy of our paper, and if you want any printing done, call on Hazlitt & Reed, 172 and 174 South Clark street, Chicago, Ill.

MR. E. V. WILSON: Yours of Nov. 28th, is at hand. In answer, I would say my inquiry was more particularly as to whether you received the money sent you. Before your letter of reply, I had no means of knowing that you had received the money. I am short only one paper.

As requested, I have spoken to two of the persons named about their subscription, Mr. Steel and Mr. Stearn. They promised to remit soon. They expressed themselves very much pleased with the paper, and I might add, they could not well do otherwise, as it contains some excellent articles; and I trust you will

succeed in its firm establishment, notwithstanding the prophecy of the *Religio-Philosophical Journal* of its death in infancy.

I am a reader of the *Religio-Philosophical Journal*, also, and find much food for thought. I enclose an advertisement of a party giving exposures of Spiritualism. Some persons having a solicitude for my future, knowing I was Spiritually inclined, requested me to go and see the Professor's performances, as they felt sure I would be convinced of the folly of believing such a humbug as they claim Spiritualism is. To gratify them, I went. He claims, as you see by his bills, to duplicate all the performances of other mediums, and challenges them for five hundred dollars to perform any feat that he cannot duplicate after seeing it done three times.

His whole performance was a sham, and was successful, only because the committee failed to apply any tests that would tend to produce a failure. He not only extricated himself from the ropes in the cabinet, but showed how shallow the attempts of the committee appointed by the audience to tie him.

He has been the means of making some partial believers, conclude that the whole doctrine of Spiritualism is a fraud. He claims that the Davenport and others claimed as mediums, are frauds; that they are in no way assisted by the spirits of the dead; but by living spirits only. He says, he performed as a medium himself, and was endorsed by the Spiritual press, as a genuine medium, and that he now turns the tables on them, by first performing in the closed cabinet, and then exposing the trick in an open cabinet.

It would seem that we would be justified in feeling a distrust of all physical manifestations, after the Katie King exposure; and it is a shame for such men as Dr. Child and R. D. Owen, to endorse such transactions, without a more crucial tests than any that appears to have been applied in the case of the Holmes in Philadelphia.

Prof. Bates failed to produce the slate writing as does Dr. Slade, and when asked how it was done, said he did not know that it was as represented, or if it was, the visiting party was mesmerized. I shall not attempt further to follow him. He gave much joy to church members and unbelievers by his expose. Ministers of the gospel went to hear him, who would not be seen going to hear a Spiritual lecturer. Respectfully,

M. B. CHAMBERS.

We have read Bro. Peeble's book, "Around The World," and pronounce it good; and say to all Spiritualists and everybody else, send and get a copy. It is replete in rich reading matter.

We send this number of THE SPIRITUALIST AT WORK to several papers, and wish to exchange. Please do so with us.

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Living Department.

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

BY M. EMERSON WILSON.

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

THE JUDGMENT DAY.

The old world shakes to its centre,
Church and state are appalled,
Stout hearts are trembling with terror.
The great are weak as the small.
The voice of great revolutions
Rolls o'er life's mighty sea,
Armies must meet in commotion,
In warfare for liberty.

The woes of this mighty nation
Society enthalls,
Woman is earnestly pleading
At doors of Congress Halls.
No less a wife and a mother
When woman th' *ballot* holds;
The hand that rocketh the cradle
Will yet help rock the whole world.

Nabobs shall walk with the peasants,
Pulpit come down to the pew,
Priests, kings, and proud selfish rulers,
Stand an equal chance with you.
Institutions totter, tremble,—
They'll be laid forever away.
Prophets proclaim to the people
"This is the Judgment Day."
—From *Mattie's Offering*.

WOMAN'S BIRTH RIGHT.

Oh! man;
What proof have you that you are more than half
The human race? That woman has no rights
Save those your puny laws can give?
Has she no soul that must forever live the
Same as yours?

Woman, where art thou? cries the voice of
God in Nature's Eden. Where art thou; that
thou dost not claim thy inheritance, so long
deprived of, and take thy rightful place in my
kingdom, among the sovereigns of the earth?
Why art thou fleeing from sight like a hunted
deer, and become like unto a beast of burden?
why hast thou become a serf and slave, doing
thy master's bidding, and all through the past
ages ministering only to the wants and neces-
sities of "man," forgetting thyself, and thy
own need, and forfeiting thy birth right?
Answer, oh, woman. Thou art before the judg-
ment of thine own soul, aroused into action by
the wrongs heaped upon thee, and art now
called to account.

Where has dwelt thy power to discern good
and evil, that thou didst not know thou wert
born a "Sovereign," the "Queen Mother," and
shouldst thou be a hireling in thy Father's
palace (nature's realm)? Arise, shake off this
state of lethargy and indifference, and claim
thine own; and take thy seat, oh thou most
royal mother, and know thy prerogative and
hold thy sceptre. Why art thou, women of the
Nineteenth century, begging for rights and
privileges at the hand of thy brother who can-
not give thee?

Study into the science of life; search into
its hidden mysteries, and know the *nature* and
power of the spirit within thee. Delay not,
but understand and claim that divine right of
self-hood, that takes precedence of all other
rights; and with this royal power, all else shall
be added thereto. This conscious individual-
ized power is in itself a right that cannot be
set aside. It is a law of thy being and *must*
be understood and obeyed and is in harmony
with Nature's law. Therefore, woman, know
thyself, what thou art—*hast been—and will*
and can be, it rests with thyself alone; none
can give thee but thine own hand. Stretch
out and pluck the fruit, now within thy reach
upon the tree of life, and greater power shall
come with the eating thereof; for hast thou
not through great tribulations and sorrow—
and in sack cloth and ashes—wept the loss of
thy birth right; and now with anguish of soul
(from thy bitter wrongs in consequence there-
of) prostrated lie beneath its welcome shade;
and stretch out thy hands to receive again the
sceptre of individual sovereignty, which shall
never again be wrested from thee, and thou
shalt surely become a "mother" in Israel,
whose children will arise and call her blest.

Who shall lead woman to this tree of life
and knowledge, that shall bring unto her this
true life and liberty; emancipating her from
all the bigotry and superstition that has held
her in the past? She shall be her own savior
from the light coming into her soul through
the revelations of science, that have been made

and also those soon to come. Scientists cannot
hesitate much longer; though some of their
results may conflict with preceding revela-
tions or conclusions; still the truth *must*
come, and it is through scientific investigation
of the laws of life that the new era is to dawn,
and woman take her true position in the order
of creation and in rapport with these governing
laws of life, carry on and *perfect* her work,
and none shall question her right. For *has*
not science affixed her seal and delivered unto
her the title-deeds of her inheritance, and with
these in hand, who can claim her birth right
or take from her, or *limit* her power when in
possession.

She will then be sought after, and the seat
of honor given to her in your legislative halls
and council chambers, and all men shall
reverence "woman" in their midst, and they
shall counsel together and peace and harmony
prevail. Hasten, oh, woman! this glorious
dawning of the new era; freighted with life to
you, by accepting and living up to the light
already given, and sending out thy soul for
more, which is ever met with an answering
response from life's *fount*, whose laws are im-
mutable.

Oh science! Child of nature's laws divine,
We welcome thee. In thee we see a friend;
One who will yet unloose the galling chains
From woman's fettered soul, and help her climb
The rugged steps of time, freed from each and
Every law that in the past has made her
But a slave.

Poems of free thought, by

L. E. DRAKE.

WHY THIS DIFFERENCE?

The following questions were asked in my
presence by an honest and consistent Democ-
rat of New Hampshire (who, bless his name!
is in favor of equal rights for all the human
family) of an ardent Republican of Massa-
chusetts (who, I am sorry to say, does not
believe in woman being anywhere but inside
the house). Both began life when they were
married, twenty-three years ago, with good con-
stitutions, good wives, and happy homes, and
have raised up three children, and have ac-
cumulated some property.

Question.—"What will become of your
property and family if you die without a will?"

Answer.—"The Probate Court will appoint
a guardian for my children, and my wife will
get her thirds."

"Who will be appointed that guardian?"

"My wife, of course (if the friends are sat-
isfied with her, not without)."

"If she dies what will be the result?"

"Why, I am the lawful guardian of the
children. There will be no need of Probate
Courts."

"Do you think this law is right, which has
sometimes been warped into taking the chil-
dren from the mother, and placing them under
strangers for guidance?"

"No, I do not, but it is the best we can do,
after all the thought of mankind for these
centuries past. The best and foremost of our
race have decided that the Probate Judges
have the best facilities for judging in such
cases. But 'tis hard to think the children may
be taken from their mother and placed in
hands that are not capable, or hearts that are
not as firm as their mothers, or as watchful of
their interests. I wish it were different and
hope it will be changed soon."

"A woman is as capable of telling what a
man is after as a man is of telling what a
woman is after; the law makes you all there
is in the family, the Court decides who shall
be guardian of her children, in case she loses
you, but does not disturb the family circle if
she is taken away. Now, John, I believe my
wife is as capable of handling the property we
have accumulated as I am, and it is as much hers
as it is mine. It is ours, as we have both done
all we could to make it; therefore, it is ours,
and if I die, she is as sure to take as good care
of our children as I am, if I should lose her,
and I consider it the greater loss for the chil-
dren to lose their mother. So please look at
this matter in the highest light you have, and
alter your will, and give it all to your wife and
family."

"Knowing she is as good as you are, and as
capable of knowing what is best for the family,
and in this age of the world, we ought to be
ashamed to make any objection to the wife
having the same rights in all our family affairs
we men have. We ask their advice upon a
thousand subjects, and quite as often act as
they advise, as we discard their counsel. We
use the women of this world in a very con-
temptible manner. We cannot get along
without them, and we do not want them where
we think they ought not to go—as, for in-
stance, to the Club Room, the voting precinct,
the caucus, the political campaign."

"Now, I believe their influence would do
more to purify those places than all the laws
that man can devise. So let us join hands
and strive to do all in our power to elevate
the human family, without regard to male or
female, bond or free, black or white, and so re-
organize our religion, politics and social cir-
cles, that all men and women can meet at all
times and feel free to act upon the broad plat-
form of equal rights for all under the stars and
stripes, the emblem of our nation's glory (or

shame, if it is not accomplished). We believe
our honor and home is safe in the heart and
hands of our wives. Why not let them have
a voice in our nation's glory? They are as
patriotic, as self-sacrificing as we; they love
their country as well; they would defend her
honor to perilous extreme; she would do her
duty with as little thought of how she should
get out of a tight place as would her brother;
and she would contend for equal rights to the
extent of life, as well as would her brother.
Then let us make her what we want her to be
by altering and amending our laws, so that she
may go up and down in the land a free citizen,
with a right to say what she wants the state to
do with her money, collected in taxes; also
that she may say who she wants to go to the
State House to make laws, and who she wants
to represent her in the Congress of our coun-
try. Let her say who she wants to administer
those laws, made there in fact. I believe her
influence in that department would regenerate
our race. She is that heaven, which will ulti-
mately be put into the meal, and the whole
lump will be leavened. We are proud of our
wives, we trust them to take care of great
interests, the training of our children, the
ordering of our home. She attends the social
gathering, the lyceum, the concert, the theater.
She is the confidential clerk,—in fact is in all
things but politics. There, we proclaim in-
fallibility for man, and say to our best friends
'Thus far shalt thou go, and no farther.'"
—*Woman's Journal*. D. W. S.

Nashua, N. H., Feb. 27.

The following advertisement appears in the
San Jose Patriot:

NOTICE—ALL PERSONS ARE HEREBY
warned not to trust Mary E. Aborns (my wife),
as she has left my bed and board without just cause or
provocation, and I will not pay any bills contracted by
her from and after this date. JOHN ABORNS.
San Jose, Feb. 6, 1875.

Mrs. Aborns now comes to the front and
makes the following telling statement in reply
to the above "warning" by her non-crediting
liege lord:

The above notice appears now daily in the
San Jose Daily Patriot.

Why am I thus published to the world?
And what human being on earth has the right
to do it?

Let us look at the facts. I have been the
wife of John Aborns for about ten years and
lived with him during the whole of that time
—the prime of my life. That makes 3,650
days. During that time I have cooked
about ten thousand meals of victuals, set
the table as many times and cleared it off
and washed the dishes. During that ten years
I have spent between ten and fifteen thousand
hours over a hot cooking-stove, both in sum-
mer and winter. I have cleaned up and swept
his house for him over ten thousand times.
During that ten years I have borne to him six
children, five of them now living, the youngest
two and a half years old. Besides the pains
and anxieties incident to child-birth (which
every mother knows), what steps, cares and
troubles (to say nothing of sickness and anxious
thought for my children) it has cost me to
bring them up it is impossible for me to say;
every mother knows it better than she can
possibly tell it. In addition to that I have
made all their clothing (besides my own), and
during that time I have also made clothing
and done sewing for others for money which
went into the "community" funds; that is,
as I understand it, all the property made
by the husband and wife is community
property, but, in reality, belongs to the hus-
band, and is called in law "community prop-
erty," to take off the sharp edge of injustice.
More than that, during those ten years I have
milked, on an average, three cows twice a day,
which will make about seven thousand milk-
ings, besides taking care of the milk and mak-
ing butter from it. I have, during the whole
of that time, attended to the poultry, and
often have assisted Mr. Aborns in loading
hay, sewing sacks and even cleaning out his
stables.

Now, I have drawn the picture very mildly.
I have made allowances for my sicknesses,
when I have had help, something after the way
that a farmer would hire a horse if his own was
sick and unable to work.

I had nothing when I went there, and noth-
ing at the end of those ten years of servitude.
I have lived it is true, and was very moderately
furnished with clothing. That is all for my
labor. What man is there in the world that
would do the work I have done for the same
compensation?

I make this statement, not out of any feeling
of revenge to Mr. Aborns, for he has done
only what hundreds of others have done. In
many respects he is a good man; industrious,
and like hundreds—yes, thousands, of others
—honest with everybody except his own
family.

I choose to live with him no longer; my
reasons are my own.

And I say again, what right has he to impair
my credit by publishing me? In the name of
all that is just, I solemnly protest against it.
MARY E. ABORNS.

A little girl's definition of ice—water that
staid out in the cold and went to sleep.

Fighting is the poorest way to settle a quar-
rel, because it does nothing to show which is
in the right.

Seek after knowledge as if thou wert desti-
ned to live here forever; seek after virtue as
if death had thee now by the hair.—*Herder*.

Science.

A Swede has invented a new explosive called
the "vigolite," which is said to embody all the
good and none of the bad qualities of every
previously known explosive, than which it is
also said to be more powerful.

M. Janssen's method for photographing the
apparent contact of the planet Venus with
the edge of the sun, in the transit next year,
will enable him to obtain one hundred and
eighty images of the sun and the planet, in as
many seconds.

Tin foil is proposed as a substitute for wall-
paper by a writer in the French *Revue Heb-
domadaire de Chimie*, a publication devoted to
scientific and industrial chemistry. It is said
that colors can be applied to this material,
and that in respect to decoration and durability
it is superior to the paper ordinarily in use.

The blue duck of New Zealand differs from
other ducks in exhibiting no solicitude for its
young. Capt. Hutton, a member of the Well-
ington Philosophical Society, argues that this
fact is a confirmation of the Darwinian theory,
inasmuch as the blue duck belongs to a genus
peculiar to New Zealand before there were any
destructive animals in the country, and in
which, therefore, instinctive fear has never
been developed.

A correspondent who has been visiting some
of the continental zoological gardens writes to
Nature suggesting that the carnivora and
other large animals kept in these natural his-
tory museums, should be regularly put through
a series of gymnastic exercises, as is done,
for example, with the lions in many travelling
menageries. He thinks that such exercises
will doubtless, benefit animals no less than men,
and tend to a prolonged preservation of their
health.

The fertilizing qualities of volcanic rocks
are explained in the French *Annales de
Chimie*, by M. Boussingault, who shows that
disintegrated basalts and lavas are capable of
supplying some of the most important alkaline
constituents of plants; and he predicts that
these and other rocks of like character will
yet be utilized for the purpose of enriching the
soil.

A distinguished medical authority warns the
drinkers of water of wells near dwellings to
beware of the typhoid poison sure to be found
sooner or later in these reservoirs, if any of
the house drainage can percolate to them.
The gelatinous matter often found upon the
stones of a well is poison to the human system,
probably causing by its spores a fermentation
of the blood, with the abnormal heat of fever.
Wholesome, untainted water is always free
from all color and odor. To test it thoroughly,
place in it a few grains of lump sugar, and
expose it, stoppered, to sunlight, in a window.
If, even after an exposure of eight or ten
days, the water becomes turbid, be sure that it
has been contaminated by sewerage of some
kind. If it remains perfectly clear it is pure
and safe.

HOW THIMBLES ARE MADE.—The manu-
facture of thimbles is very simple, but singu-
larly interesting. Coin silver is mostly used,
and is obtained by purchasing coin dollars.
Hence it happens that the profits of the busi-
ness are affected instantaneously by all the
variations in the nation's greenback promise
to pay. The first operation strikes a novice
as almost wicked, for it is nothing else than
putting a lot of bright silver dollars, fresh from
the mint, into dirty crucibles, and melting
them up into solid ingots. These are rolled
out into the required thickness, and cut by a
stamp into circular pieces of any required
size. A solid metal bar of the size of the in-
side of the intended thimble, moved by power-
ful machinery up and down in a bottomless
mold of the outside of the same thimbles,
bends the circular disks into the thimble shape
as fast as they can be placed under the de-
scending bar. Once in shape, the work of
brightening, polishing and decorating is done
upon a lathe. First, the blank form is fitted
with a rapidly revolving rod. A slight touch
of a sharp chisel takes a thin shaving from the
end, another does the same on the side, and the
third rounds off the rim. A round steel rod,
dipped in oil, and pressed upon the surface,
gives it a lustrous polish. Then a little re-
volving steel wheel, whose edge is a raised
ornament, held against the revolving blank,
prints that ornament just outside the rim. A
second wheel prints a different ornament
around the centre, while a third wheel, with
sharp points, makes the indentations on the
lower half and the end of the thimble. The
inside is brightened and polished in a similar
way, the thimble being held in a revolving
mold. All that remains to be done is to boil
the completed thimbles in soapsuds, to remove
the oil, brush them up, and pack them for the
trade.

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.