

THE SPIRITUALIST

AT WORK.

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

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THE TWO ANGELS.

BY JOHN G. WHITTIER.

God called the nearest angels, who dwell with him above;
The tenderest one was Pity, the dearest one was Love.

"Arise," the said, "my angels! a wail of woe and sin,
Steals through the gates of heaven, and saddens all within.

"My harps take up the mournful strain that from a
lost world swells,
The smoke of torment clouds the light and blights
the asphodels.

"Fly downward to that under world, and on its souls
of pain
Let Love drop smiles like sunshine, and Pity tears
like rain!"

Two faces bowed before the Throne veiled in their
golden hair;
Four white wings lessened swiftly down the dark
abyss of air.

The way was strange, the flight was long; at last
the angels came
Where swung the lost and nether world, red-wrap-
ped in rayless flame.

There, Pity, shuddering, wept; but Love, with faith
too strong for fear,
Took heart from God's almightiness, and smiled a
smile of cheer.

And lo! that tear of Pity quenched the flame where-
on it fell,
And with the sunshine of that smile, hope entered
into hell!

Two unveiled faces, full of joy, looked upward to
the Throne,
Four white wings folded at the feet of Him who sat
thereon!

And deeper than the sound of seas, more soft than
falling flake,
Amid the hush of wing and song, the Voice Eternal
spoke:

"Welcome, my angels! ye have brought a holier joy
to heaven;
Henceforth its sweetest song shall be the song of sin
forgiven!"

— Atlantic Monthly.

CANNOT RELIGION AND SCIENCE BE RECONCILED?

[A Discourse Read Before the Channing Society, of
Wilmington, Del.]

BY J. G. JACKSON.

When we observe that the reverential and emotional element dominates largely the human character, and when history teaches us that all grades and races of men have, and ever have had, their systems of religious worship, it becomes not the philosopher to ignore the importance of Religion, or to imagine any system of human society, wherein this element does not enter. Yet, when the lessons of history further teach that much of the debasement, much of the suffering, much of the wickedness, cruelty, bloodshed, and wrong, that have scandalized humanity, have been caused by misdirection of the religious element, and by the wars and contentions between differing religious factions, does it not become us all to inquire, carefully and earnestly, into the inharmoniousness that thus exists, connected with and apparently outgrowing from what is called Religion? Does it not become us to endeavor for the good of the race, the better to understand the whole constitution of man—the physical, the intellectual, the religious, the spiritual—as well as the nature of his connection with the universe about him.

The gigantic error that has been incorporated into all, or nearly all, the various religious systems that have from time to time controlled large numbers of the race, has been the claim of infallibility. Religious chieftains and teach-

ers, ever assuming revelations from Deity, have always found it advisable to impress upon their votaries, an unquestioning faith in the revealed dogmas and cunningly devised fables which formed the groundwork of their several religious systems. The direst penalties, both present and future, have been, and are, pronounced upon all who dare to express doubt, or to use their rational powers in the investigation of any subject that may weaken the faith in the dogmas of the canon. Religion and religious creeds and systems have thus become tyrants over the minds of men, enslaving free thought and the free interchange of opinions, and moulding the race to good or evil, according as the respective tenets taught tended to elevate or depress.

All Science, on the contrary, is based upon rationality, and studied, when studied truly, by the inductive method. Dogmas exist not. Infallibility is never claimed, save when, by commencing at the simplest axiom and reasoning to results by the most rigid demonstration. For instance, that the square of the hypothenuse of a right-angled triangle is equal to the sum of the squares of the other two sides, is a demonstrated result of form and dimension that must ever remain infallibly true, in all worlds and to all eternity. The scientist, it is true, will sometimes adopt, for the time being, an empirical theory as an aid, as a temporary scaffolding or false work, upon which to arrange and compare his facts; yet the moment the assumed theory ceases to correspond with and sustain surely proven facts, or surely established laws, the false work falls and the theory is surrendered (sometimes perhaps reluctantly) to the stern logic of Truth. Such is the method of Science, by the pursuit of which she has enlightened mankind and subdued the earth to their uses. In her school, dogmatic theory or assumed revelation, never dominates reason, observation, and experience. She allows and encourages the keenest analysis and investigation, the broadest expansion of intellect, the freest exercise of reason. Such being their different methods, need we wonder that Religion and Science oftentimes become belligerent? Formerly, in her patient but determined search, Science unearthed truths that struck hard at the foundations of religious theory, and then came "the tug of war." The thunders of the Church then fell upon the patient votary of natural truth. He must, Gallileo-like, abjure on bended knees, as false and unreal, the bright jewels for which he had toiled. Yet rising again to his feet, the truth-lover felt compelled to utter, "and yet it moves!" And it ever did continue to move, in spite of priestly and inquisitorial power. In this age, wherein the Church has less absolute power to curse and blight by its maledictions, the scientist refuses thus to deny the truths discovered, and says boldly to Theology, "Get out of the way with your musty records! I have proved the foundations of your theory rotten, and the whole structure must therefore fall."

He, the scientist, not inaptly rushes from one extreme to the other. Because he has proved theological theories and dogmas false; therefore, he discards all religion. Because the immortality of man has only been preached as connected with exploded errors and en-

shrouded in absurdity; therefore, he casts aside the precious hope of continued life, denies the spiritual constitution of the world, and falls back into the cold embrace of materialism. To repeat, one side denies the efficacy of reason as a guide, claims infallible revelation from Deity, and clings blindly and persistently to the theological chains that bind them, mind and soul, for time and for eternity! The other admits nothing that is not proven, and perceives in matter, according to a prominent savan, "the promise and potency of every form and quality of life."

What can we do to reconcile the combatants in such a contest?

In the first place, we are forced to demand that Religion shall meet Science on the basis of rationality. It is impossible to do otherwise, and attain to any ground whereon they can stand in common. It is an *absolute absurdity* and an *essential contradiction* to assume to discuss otherwise than rationally and logically.

Moreover, if the universe exists linked together as a whole, as one grand universal cosmos of matter, mind, and spirit, then rationality becomes implied in all things as a necessary result and consequence of the universal reign of law.

That such a world, such a cosmos, does exist, has long since been owned, and is fast becoming more manifest to human comprehension. Lacking the space in a brief essay like the present, to enter upon its demonstration, we can but ask Theology to accept the *proposition* as common ground, whereon to erect the altar of reconciliation, while we only pause to illustrate our meaning more fully, by some short exemplification.

"And God said, let there be light!"

What better example can be chosen to illustrate the unity of the world? Whether it streams in floods of effulgence from our own grand planetary center, the sun's stupendous burning globe; whether it darts with feeble ray from our gas-light or our lamp-light; whether it blooms in the morning's dawn, glows in the florid noon-tide, or blushes in the evening twilight; whether it glints in reflection from the lunar surface, or from the far more distant planetary orb; or whether it visits us, after a flight of centuries, from the depths of infinitude, where roll the myriads of majestic suns, it is still *Light*, God's gift divine, to his united universe. It is ever law-abiding. The lens of the human eye, and all other eyes, catches alike the sunlight, the lamplight, the starlight. This lens was *rationality* formed to operate in unison with the laws of light, long before the rational powers of man evolved the telescopic and microscopic lenses. The achromatic eye fluids were invented and arranged long antecedent to the perfection and beauty of the achromatic telescope. God was *rational* before man was *rationality* constructed in accord with a *rational* universe. Thus, by means of the eye organs and the all-pervading presence of light, as well as by many other methods, is man proven to exist in rational and lawful accord with the grand cosmic whole. He is not the product of disarrangement, not out of place in the universal chain of nature.

This grand proposition, as thus briefly illustrated, "that the universe as a united whole,

man included, is ordered of God, and directed by *rationality* as a prime minister," being first accepted, the means for reconciliation are ever at hand.

"Seek and ye shall find;" "Knock and it shall be opened unto you," becomes order number one to the army of truth-seekers. Then does it become legitimate to entertain those "doubts to the world's child-heart unknown," that "question us now from star and stone."

Shall we pause to ask what is the character of these doubts, for which Science demands fair and frank consideration? For instance, what does Astronomy teach, that forces us to doubt the value of the ancient Jewish records upon which the evangelical religious theory is founded?

We can but state in general terms that, instead of one little planet, "earth," surrounded by a "firmament" called "Heaven," in which were placed the sun and moon and the "stars also," Astronomy reveals that God's formative power created ten thousand times ten thousand burning suns, surrounded by a limitless number of habitable worlds, of which the writer of the Mosaic record evidently had formed no idea. The cerulean blue expanse, "Heaven's transcendent dome," is not a "firmament" dividing the waters which are under it from the waters which are above it, and in which are placed, as in a vaulted ceiling, the sun, moon, and stars; but on the contrary, is simply one grand outlook into infinite space wherein, more or less distant, the harmony and immensity of worlds and systems of worlds breaks, more and more, upon our view, as Science and Art penetrate farther and still farther those untraveled depths.

Suffice it, that to the cultivated astronomer the Mosaic account of creation is most absurd and unmeaning, presenting only the crude conceptions of primitive and uneducated men, and claiming of him no more credence than a tale of the "Arabian Nights' Entertainments."

Again, what, in the poet's language, does the "stone" question? Geology, the science of the rocks and stones, proves beyond a peradventure, that the earth, instead of being created by the fiat of God, in the period of six days, and finished about six thousand years ago, has been undergoing the processes of formation and development for *millions* of years and is still subject to the unrestful operation of unceasing laws. No subterfuge is admissible, no claim to construe the six literal days named in the text into six long formative periods, will suffice to make intelligent the fabulous history. God never rests supinely, like an over-labored mortal, on the seventh day. In the depths of space his forming laws are still unceasingly evolving and developing unto use, worlds upon worlds in endless succession. Religion must here submit to correct her record.

The inspired Quaker poet goes on to say,

"The letters of the sacred book
Glimmer and swim beneath our look."

In no one view, perhaps, do its letters "glimmer and swim" so much in a perfect sea of uncertainty as in that "dazzled sight" of its pages afforded by the science of Ethnology. In the peninsula of India, men skilled in this science have discovered the records of a lan-

guage called the *Sanscrit*, which ceased to be either written or spoken long before the time of Moses. Yet from this very ancient language as a root, have sprung all, or nearly all, more modern tongues—the Hebrew, the Greek, the Persian, the Egyptian, and through these, the Latin, the French, the German, the English, and other more modern languages. Strange to say, the old Sanscrit records, dating back, it is believed, antecedent to the Mosaic account of the creation of man, yet indicate a high state of civilization and moral refinement.

In the ancient Vedas of the Hindoos, bearing the strongest evidence of very ancient date, are found fables identical with the Mosaic records. The creation of "Adima and Heva," the first man and woman, and their transgression of the instructions of "Brahma,"—the promised Redeemer,—the story corresponding to that of Abraham and Sarah and Isaac, and the whole code, more enlarged and complete, of the Mosaic law, said to have been delivered 'mid the thunders of Sinai.

To the careful and disinterested student, who considers the evidence presented, the conclusion is inevitable, that the writings attributed to Moses are but imperfect copies, sometimes basely corrupted, of the far more ancient Egyptian records, originally taken from the Hindoo sacred books.

The later record of the birth of *Jesus Christ*, the Hindoo reformer, long prior, however, to Jesus of Nazareth, is claimed in these same old Sanscrit pages, to have been the result of immaculate conception in the virgin "Devanagui," produced by the overshadowing of the spirit of "Vishnu," the Hindoo Creator. Will not the bigoted evangelical theologian humble his pride of power and place, and bow meekly at the shrine of Truth, when it thus appears from irresistible accumulated evidence, that his favorite religious theories have not even the merit of originality, but are built upon and bolstered up only by the corrupted fables of primitive man, and are, moreover, false to nature and to history? Religion must come prepared to yield in favor of Science all such ground as this, when fairly and fully demonstrated.

And what shall Science do to meet half way and offer reconciliation to her once, and perhaps still, arrogant, but we hope improving, sister, Theology?

In the first place, let her (Science), in the language of another poet,

"Drink deep, or taste not the Pierian spring!
These shallow draughts intoxicate the brain,
But drinking deeper sobers us again."

Let her ever

"Through nature, time and space,
Dart the keen luster of her serious eye,
And learn from facts compared, the laws to trace,
Whose long progression leads to Deity."

Let it ever be asked, in pointing to her marvelous revelations,

"Shall mortal strength presume to soar so high?
Shall mortal sight, so oft bedimmed with tears,
Such glory bear?"

and not bow in reverence to the infinite disposing power?

Let her take Religion by the hand, and acknowledge, in the language of another of the world's true seers,

"Each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right."

Again, we would say to Science,

"Drink deep, or taste not the Pierian spring."

Having searched

"By shore and sea each mute and living thing!
Launched with Iberia's pilot from the steep,
To worlds unknown and isles beyond the deep,
Or round the Cape your flaming chariot driven
And wheeled in triumph thro' the signs of Heaven."

Still the pursuit is not yet ended. Deeper and deeper still must you drink of the enchanted waters! Little have you accomplished unless, like Newton, your great high priest, you stand as the child gathering pebbles upon the shore, while the great ocean of truth lays unexplored before you. Little, comparatively, have you discovered in the study of material nature, unless it has led you to the portals of the great soul world, where dwells, invisible and intangible to our unopened senses, the inner life of nature, the secret causes that move and operate all the outward forms of matter and of life. When ye discover the imponderable elements that seem like the vital powers of dead matter, and have observed the unbroken chain through which all nature has advanced toward its ultimates, are ye not driven by irresistible analogy to seek deeper still?

Will ye not, having entered the vestibule, still press on through the half-opened door,

into the very adytum of the world's temple, and there bow, with true reverence, at the shrine? Verily, will you then find, with Whittier,

"The sphere of the supernal powers
Impinges on this world of ours,
And very near about us lies
The realm of spiritual mysteries."

Let us make our meaning more plain.

If our assumed proposition, our grand reconciliation ground, be true, as long since uttered, thus:

"Above, how high progressive life may go!
Around, how wide! how deep extend below;
Vast chain of being! which from God began;
Nature ethereal, human; angel, man;
Beast, bird, fish, insect, what no eye can see;
No glass can reach; from infinite to thee,
From thee to nothing!
All are but parts of one tremendous whole,
Whose body Nature is, and God the Soul:
From nature's chain whatever link you strike,
Tenth or ten thousandth, breaks the chain alike."

If all this be truth, as we verily believe, then Science has been derelict in her duty. She should long since have rescued from the tangled web of dogmatism and uncertainty, our faith in the spirituality of the world, and our inspiring hopes of immortal life. Say not, it is without her province, and beyond her reach. It is hers to study the whole field of nature, from its crudest matter to its most refined essence, and wherever law leads, there she can follow.

If a spiritual world exists, it must exist in the ordering of nature, and in obedience to the grand cosmic law, as a development and extension of that universal, unsevered chain of being, and becomes, therefore, susceptible of scientific demonstration. If man is immortal, he must be so by natural endowment, and the links that connect the life here with life hereafter, may be proven and made manifest.

It is for Science to show that the term "miracle" exists not in the vocabulary of nature; yet that revelation is possible and certain, but ever fallible, as coming through fallible men and women.

It is for her to open the eyes of the world to the facts now staring them in the face. It is for her to note the rich veins of truth that have been for ages outcropping through the strata of varied life, from this grand internal soul world. It is for her to render faith a certainty, and hope a grounded assurance! Had the same amount of industry of research, and the same measure of intellectual acuteness, been devoted untrammelled to the science of man, and the philosophical investigation of his whole nature, as has already been devoted to more material Science, such results would have been long since attained, and we could all have joined in the universal anthem, "*We know that our Redeemer liveth*," and that Redeemer is God, the infinite good in the steady, undeviating operation of his eternal laws.

On the other hand, we censure Theology for the comparatively slow progress that the race has made. It is Theology that has driven Science in disgust from her legitimate field, and covered it all over with superstition, dogmatism, and folly. It is Theology that has, for thousands of years, held

"Truth forever on the scaffold,
Error on the throne."

We say to Theology, therefore, "In the name of the God ye profess to worship; in the name of that humanity upon which your religious theories have rested like an incubus of darkness, will ye not accept the light?"

If you ask for objects of reverence and worship, Science and revelation may both legitimately combine to furnish the conception of an ever-present Deity, infinitely more worthy of veneration than the God of your traditions. True Science, we believe, will never rob man of that son-ship of the infinite spirit which constitutes him heir to immortal life, and to the soul influxes from the sunlight of truth. If forced by full conviction to yield the half human, half idol worship of immaculate virgins and an infant Jesus, the unspent human sympathies will soon find more legitimate exercise in the human thousands that need your aid and comfort, or claim your reverent respect.

The good and the true need lose nothing by the union of Religion and Science, but the race of men may then develop in the sunshine of infinite love and law, to a condition of physical, moral, and spiritual advancement, almost beyond the ability of man, as now existing, to conceive.

In view of this grand object, is not such a reconciliation worthy of our most strenuous efforts?

Any feeling that takes a man away from his home is a traitor to the household.

For the Spiritualist at Work.

"YOU WORSHIP YOU KNOW NOT WHAT."

It is recorded that a Paul said to the people of Athens, "You worship you know not what." As well might it be said of the people of America, "You know not what you worship."

In the beginning of what is termed sacred history, the seer says: "God created the heavens, and the earth was without form and void." God created the mineral, vegetable, and animal kingdoms; also the reasoning organs, through which the soul breathed intelligence, which constituted man male and female, lord over all lower grades of creation.

It matters not whether this creative idea originated with Moses, or was expressed through mediums prior to his time, the question is, Does the assertion agree with reason? If so, what is this creative power, and in what sense are we to understand it? Advanced minds take the ground that there is no such thing as creation of matter; space is substance; spirit is substance; hence, all that we can comprehend comes under the head of matter, which is eternally changing form and degree.

Science has proved to a demonstration, that there was a time when this earth was but a vapory mass of fluid; it also claims that electricity, positive and negative, is the creative or formative power, through the agency of which, the spiritual and physical condition of earth has culminated to its present development.

The prophet told the truth, yet he did not know what this so termed God was, the misunderstanding of which has caused more suffering than all other ignorance combined. My impression is that electricity is life; that the all of sense and intelligence is soul or heart of life. It is ours of this nineteenth century to remove the veil with which ignorance and superstition hath enshrouded the light which was given through the organism of a Jesus, in whom the divine and natural law met, in such degree as to constitute him a medium mediator, or regulator, of the intellectual, spiritual, and physical life; through him was advanced the idea of the soul principle.

By such and kindred remarks as, "Of myself I can do nothing; it is the Father within me, he doeth the works; his kingdom is within, until it is quickened heaven cannot enter." I am impressed that there was the three years of his preaching blended with his identity an individual influence, known as the love principle, or Christ spirit, which said, "Before Abraham was I am." The truth.

Jesus said, "If I go away the Father will send the comforter, even the Spirit of Truth, which is the Holy Ghost."

All this, by care, may be sifted from the 14th chapter of St. John. All seems to center in the Christ spirit, which is claimed to be lord of lords and king of kings. Providing it is, as claimed by some, a righteous personality, then why has not Channing, Parker, and such grade of ministering spirits, given us more light concerning it?

Let us imagine, for illustration, that spirit life does not open the book of life any faster than identity through progression opens it. A Parker, a Channing, and many others, must stand very high on the ladder of development, yet there are higher spheres, and this Christ spirit must be higher, if it has the power that is claimed. There is one thing we do know, the principle Love is lord of lords and king of kings, or the only creator of harmony. It was the consciousness of right that induced Jesus to claim he was the Messiah prophesied of, while the nails were driven through his hands and feet; he had rather suffer this than the condemnation of the soul principle within himself. This soul principle centers everywhere, and manifests in accordance with the comprehension of the form through which it manifests. It is judge, court, and jury in every human being. How many have been burnt at the stake, rather than recant from what the Father within told them was right and just?

The spiritual and the physical elements of earth are at the present time rapidly blending, the sensual and the celestial are at war. In due time, every son and daughter will obtain their inalienable right; mammon and caste will be destroyed; the scale of justice to all will be balanced.

The tree of liberty, which was planted some one hundred years since on American soil, has become rooted in the mind of the mass of the people; it is destined to mature, and its branches spread over every nation of earth. The

platform of the constitution is large enough, if kept intact, to found a just government; and the first plank added to it should be one that will destroy the viper which has nearly taken the vitals of its boasted land of liberty; it is the evil of which the Nazarene spoke, concerning the love of earthly gain; he said to his followers, "Take no usury," with many other kindred remarks.

We say, no gold, silver, or usury for currency.

Woman and man will stand side by side in the administration of government.

Justice is required by the founders of the American government, who are powerful allies in the present crisis. There is Paine, the practical advocate of freedom of speech, with many others, whose combined expression of thought, framed a constitution which put an end to the power of bigotry, which hung Quakers, some two hundred years since.

Last, but not least, there is Washington, the inspired military leader, and, above all, we have the Spirit of Truth, with its millions of instruments on the side of right. All mediums feel the conflicting spiritual element. Be firm to your sense of right; the die is cast. Justice will prevail through the instrumentality of spirit influence. The present time was foreshadowed through a John, as recorded in Revelations, when he said, "There shall be no more time." Man has brought the powers of electricity into such action that it requires no time to convey an intelligent message around this globe.

Thus spake the humble Nazarene, "Spirit of Truth will come again."

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

The sword of truth, as seen by John, while on the lonely isle alone,

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

The judging dawn begins to light, it moves the cloud of darkest night;

'Tis unmasking fraud through the land, deceptive art 'tis bound to brand.

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

The love of right will end all strife, this tree the head and soul of life;

'Tis the very Savior meant, when through a Jesus it was sent.

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

Let each the inner soul unfold, and by its teaching be controlled;

Then carnal passion, crime, and lust, will only be known as what has passed.

Woman, man, maiden, and youth, gird on the armor, seek for truth;

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

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

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

And when you gain the other shore, 'twill brighter shine forevermore.

Heaven is neither here nor there, yet ever ready everywhere,

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

L. B. AVERILL.

For the Spiritualist at Work.

"ANGLES AND BARBS."

PRINCETON, GREEN LAKE CO., WIS.,
March 20, 1875.

BRO. WILSON: A copy of THE SPIRITUALIST AT WORK has found me; have read it, and like it.

"Angles, barbs, and fish-hooks;" a queer compound indeed for intellectual and spiritual food. But who can sit down to one of these fortnightly repasts without finding himself "hanging," not "on the ragged edge of despair," but in the meshes of immutable law—interwoven and part of the mysterious fabric of the universe?

Freedom! freedom! is the cry of many who feel their enthrallment. Yet freedom in any sense, will not come of itself, it must be sought after, and when found must be fostered and protected. And as there is no freedom, except in obedience to law, it behooves us to search diligently the Bible of Nature, read, understand, and faithfully obey its divine behests.

May you live long to administer to the wants of the spiritually hungry. Inclosed please find something to pay you for more entertainment of the same kind. I feel better after partaking.

Thine fraternally,
S. R. HOLLY.

For the Spiritualist at Work.

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

CHAPTER XV.

As Michael was repeatedly making failures in his endeavors to establish the rule of the Jews, he was obliged as often, in order to pacify them, to hold out to them the promise that Heaven would eventually give them a king, who should utterly overthrow their enemies and bring stability and prosperity to their nation.

I think, however, that Michael did not expect that the fulfillment of such promise would be attempted. But after Judea fell into the hands of the Romans, seeing that the cause of the Jews was lost, unless something *superhuman* was resorted to to effect the purpose of its restoration, he conceived the plan of impregnating a virgin with the seed of one of the dignitaries of heaven.

Having submitted the plan to said dignitaries, he found that they raised *personal* objections thereto. Said Tobiel: "O Michael, we know thou art great, and that in all Heaven there is no one so much like God, our father; nevertheless, dost thou not know that thou askest of us a thing that is beneath us? Behold, no virgin of the daughters of women is pure; how then, even though it be by a son of God, could her conception be *immaculate*? As for myself, let me not be contaminated by such pollution of my person."

Michael answered: "I know, Tobiel, that thou art distinguished among all the sons of God for thy purity, and it may seem unto thee a base thing to do this; but methinks 'that unto the pure all things should be pure.'"

"Oh," said Gabriel, "I fully concur with thee, most excellent Michael, that unto me there is nothing impure; but it is not now as before the flood, for then I embraced with delight the bodies of virgin daughters of earth, and their desire was unto me; but now their hearts are far from us, and their charms are turned away. Thinkest thou, oh Michael, that I would waste my love upon the unwilling heart, or force her that stoutly resisted me?"

"O! Gabriel," replied Michael, "thinkest thou it is a sin? But I say unto thee, overcome evil with good. Shall not the passion that is within thee overcome the enmity of the virgin?"

"Bah!" retorted Zophiel, "Gabriel's fears are groundless; for I would be much pleased to see the woman that would *resist* the embrace of any son of God. I would esteem it a great privilege to thus serve the cause of our most excellent brother, but I fear lest I might be caught in the very act, and my *reputation* thereby suffer. If Nicholas, or any of his troupe, should discover me holding intimate relations with a daughter of earth he would blow it to the four corners thereof. I will not take the risk of detection."

"Why," remarked Asahel, "doth Zophiel fear detection? Behold, are not our ways above man's ways? It seemeth to me that nothing can be gained to our cause unless it be proclaimed to the world that the child is by a God father. Do ye suppose that I would choose to have it known to the world that I begat the child? Would I allow a child born of woman to bear my name? Nay, my name shall not thus be borne."

"Ah, Asahel," replied Uriel, "I see no objection for the cause thou hast mentioned, for my name would thus be handed down to all generations, and I should fill a place of honor next unto our father, providing the Jews would accept my son as their king. But by begetting the child I must needs submit myself to derision. The Jews now believe that this is a place of happiness; but they will say 'There can be no women in heaven, else an angel would not visit a daughter of the Jews to go in unto her, and lie with her, that she conceive by him.' Let the fact be disclosed that there is not a woman here, and the Jews will shun this place, or else they will say, 'If there be women in heaven, he therefrom who would visit a woman of the Jews must be an outcast, and the offspring of heaven's outcast is a disgrace unto us; therefore we will not receive him for our king.' Nay, Michael, I cannot lend myself unto this vain plan."

Michael, finding that he could avail nothing with the rest, concluded to undertake the pleasant task himself, saying: "I will go myself, and if the Jews inquire of the virgin say-

ing, 'By whom hast thou conceived?' let her answer them saying, 'A holy ghost came in unto me.'"

This discussion aroused one who, for four thousand years, had been considered insane, namely, Ariel. The rest paid little attention to his words, for they said: "He is not in his right mind;" but to me they were signs of returning reason. Said he: "Michael, thou son of God, thinkest thou to become the father in the name of Holy Ghost? Are the Jews fools, that they will believe that a *virgin* has conceived, whether by God or man? All hail Holy Ghost! I wish thee much joy when thou dost succeed in accomplishing this strange thing."

So Michael undertook to do the job, but would have failed had he not called a certain priest by the name of Zacchariah to his assistance.

Here now was a new base of operations. Under the former plan man could serve heaven so long as he could furnish its larder with roast beef and fried lamb, or even broiled mutton, and circumscribe his conduct by the ten commandments.

Under the new regime, however, heaven's pantry can be supplied with certain spiritual articles of diet, such as credulity, veneration, and now and then a dainty bit of tradition or a nice slice of superstition.

If you are in debt to the old law, give yourself no uneasiness concerning that, the new king will cancel all former obligations with his *red mark*. He requires nothing of you in return but the entire service of heart, soul, strength and mind. What is left of man after rendering all this? The heart represents his affections, the soul his identity, the strength his muscular power, the mind his intellect, his reasoning faculties, all those forces that result in thought.

How easy to throw all responsibility upon the new king! How willingly he assumes it, for thereby he becomes sole possessor of him who accedes to his terms.

This is the new scheme, then: to inveigle man into a condition of complete slavery, deprived of will and of reason; his affections so far estranged from himself in his devotion to heaven as to entirely forget his own identity; and to spend his little remaining strength in the service of the heavenly king; and man is under the most imposing obligation to offer himself in such sacrifice. Wherefore? Because the father of this heaven-born virgin's child has loved and still loves mankind so much. Michael love humanity! Bah!!

I was not forewarned of this change of base to the full extent that I had been of others—the deluge, for instance—because my controversy with Michael in reference to the body of Moses placed us *hors du combat*, therefore Esaulon could no longer visit heaven and bring me reliable information of the movements there; nevertheless, I gained much valuable information concerning Michael's designs from deserters that came to me from time to time.

When I ascertained that the looked-for boy had actually made his *debut*, I called my companions together to take counsel as to what should be done in the premises. After duly deliberating upon the subject, we concluded to secure the services of some *wise men* (mediums) of the East, that they should visit the young child and his mother, and report to us the result of their observations.

In accordance with this resolve we sent Esaulon to China, who there secured the services of certain disciples of Confucius. He conducted them, by means of a certain star, to where the young child lay.

These *Heathen Chinee* (?) brought to the mother and child acceptable presents, thereby gaining their favor, and enabling them to cast the child's divinity under more favorable circumstances.

The astrologers, having finished their visit, came to us with the decision that the child is genuine, having veneration and marvelousness largely developed, while the reasoning faculties are scarcely perceptible. We entertained the wise men to the best of our ability. They assured us: "Let this young king do his uttermost in the West, you need have no fears for China; the Celestials are *true blue*; and if at any time you need help to *confute* the claims of this young Joshua, call on the disciples of *Confucius*."

Happiness grows at our own firesides, and is not picked up in the stranger's gardens.

For the Spiritualist at Work.

MATERIALISM.

BY DR. C. D. GRIMES.

The materialist holds that thought is a function of the brain, and that all manifestations of intelligence, whether in man or the lower animals, take place through the nervous mechanism; that it varies in degree with the complexity of the nervous system; and that this function ceases with the death of the organism from which it proceeded.

It must seem from this that, unless there be something outside and superior to this mechanism, to manipulate it in a great variety of ways, that each thought that is the product of said mechanism must necessarily be alike.

Then, again, if this be a fact, physiology has set bounds to life, or rendered immortality impossible.

But a sufficient answer to all this lays in the fact that life is not the result of organization, but organization is the result of life. There is a living entity that antedates all forms of matter, obtaining sufficient individuality in animal and human life, to enable it to assume a form that is peculiar to itself; and that peculiarity of form can be obtained in no other way but from the facts of individuality.

Mind, in its present state of development, cannot act independent of matter, because mind is a force expressing itself upon, or conserving itself into matter, causing it to assume a form and to be a function.

Sir Humphrey Davy informs us that "every change in our sensations and ideas must be accompanied with some corresponding change in the organic matter of the body." It is the indwelling life, the psychological force, that determines the outward form. The soul fashions the organ to its peculiar wants, and then animates it with its energies. Life making form, and moving form, is function.

Life cannot manifest itself to us without using matter as a medium, because our visual organs are not developed sufficiently to recognize what, to us, are now ethereal substances.

Matter is the creature of life, because the atoms are but the aggregation of force centers, which centers obtain their existence from the crossing and coalescing of rectilinear and curvilinear lines of radiating forces. In these atoms, each of which is not only a factor by itself, reserving a space for its individual and independent motions, obtaining the distinctions of sex and the fact of reproduction, but absolutely manifesting an intelligence, by observing laws, in moving to take a place in the compound, at a proper time, in a proper place, and maintaining its proper polar relation. The formation of a crystal is nothing less than an intelligent attempt at organic life.

Law and intelligence cannot be separated, only as you go into supernaturalism and find an agent outside to act upon nature. Law is an evolution from or a result obtained through intelligence.

The intelligence of the atom in matter is manifested in the motion of its parts. The increased intelligence of the vegetable is manifested in increased motion and organic form. The increased intelligence of the animal is manifested in increased motion, organic form and sensation; and the increased intelligence of the human is manifested in a greater beauty and symmetry of motion, organic form, sensation and the facts of consciousness and individuality; the greater in all cases containing the less. The vegetable kingdom is an evolution from and rests upon the mineral. The animal kingdom is an evolution from and rests upon the vegetable, and the human kingdom is an evolution from and rests upon the animal.

Thus, in the crude elements in the mineral, the vegetable, the animal and the human, do we see the unmistakable evidences of the laws of association, reciprocation and progression; thus at each successive step of advancement do we see the unmistakable evidences of an inherent and universal predisposition of all matter and life toward individualization and a homo-central unity.

From the animalculæ up to man, every new form retains the modified characteristics of all the forms, motions and essences of all those below it, until in man they are wrought up to that perfection of beauty and utility for which the labors of physical nature have toiled through the ages of the past; until the soul has grown to that extent, or obtained sufficient power and individualization to enable it to exist without the cruder forms of matter, rein-

carated again; or, "out of the old house into the new," while onward and upward is the watchword, and its theme is "Nearer, my God, nearer to Thee," as it continues to complete the grander cycles of living, dying and reincarnating, each round completing another link in the chain of activities that are but parts and parcels of the great chain of the universe, forged and fashioned by the joint action of positive Father God—high condition; and negative Mother God—low condition.

Every physical form in the universe is a living witness of a reincarnated life from a lower to a higher form, the form only indicating, as the hands upon the dial and the finger-board, the relative degree of life and the direction it is traveling.

Every person will refer you to some other person and say, "They are wonderfully gifted, they have wonderful powers; they are almost miraculous beings." When we reflect we have to own the truth of this; but who dare to search for natural causes? Only those who ignore the authority of creed and craft. The eye of A will detect colors in the spectrum that B cannot see, and he dare not contradict it, because he knows that A has no interest that would prompt him to deceive and he has always been truthful on other matters. Now what is to be done? Why, he can only call it a miracle and let it rest. He is chained to that hitching-post by the wayside, creed.

The auditory nerves of B will catch sound in the chromatic scale of music that C is a stranger to.

In what sense, then, are A and B gifted or miraculously endowed above their fellows? Can it be in any other sense than that of unfoldment? Who can say that the others cannot and will not unfold up to the same point? The history of life proves that all lives have latent and undeveloped powers that can be developed, and will be in some direction, which will depend upon the nature of the conditions with which they are surrounded. Take two sons from the same family and put them at different trades, and you find that in consequence of the desire, and the effort that follows, each becomes an expert in his own line. Suppose that each had been put to the trade of the other, and what the result? The surrounding and controlling conditions bring out and develop latent possibilities. Had there been no revolutionary war, the fathers of the republic would have remained in obscurity. Had there been no civil war Grant and Lincoln would have scarcely been known.

It has been positively asserted by advanced scientists that if our auditory nerves and our optic nerves were attuned one octave higher, we would hear musical sounds in the atmosphere and see what to us are now invisible substances; and it is within the experience of many now living that latent and interior sight is unfolded sufficient to detect the outlines of ethereal forms that never are seen by ordinary vision.

Forms of life are only indicative of relative degrees of the life forces that animate that particular form. Each form of life, from birth to death completes one link in the great chain of activities. The form does not pass along in unfoldment; only as the reincarnated life fashions its own form. That life had left the form below, not being able, in consequence of advancement, to express itself through that form, and had laid it aside, as we do an old garment that is rent and out of fashion.

I have been particular to instance some of the facts of unfoldment and progression from the lower to the higher for these reasons. When these facts are apparent, we are upon a foundation of immortality that is impregnable, and we can defy the loftiest theories of the materialists. For, as has been remarked above, that every separate form of life, from birth to death, completes one link in the great chain of life, then it follows that what we have been taught to call the "King of Terrors, Death," is but a dissolution of the grosser element that the life forces had "improvised" to express its motions and form through.

Now, if the higher and controlling life principle is to step out, or cease to be, why not at some other round of the ladder before it arrives at the one called man? How much easier to drop out long before it attains to that high position, because every advance it makes is an advance into the facts of individuality, and consequently an increased ability

(Continued on 6th page.)

The Spiritualist at Work.

CHICAGO, APRIL 10, 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, DUNPAPER CO., ILL., until ordered otherwise.

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

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

TAKE NOTICE.

All whom it may concern. After the publication of this number (18) of THE SPIRITUALIST AT WORK every subscriber who has not remitted our just due will be dropped from our list. All who have advertisements in our advertising columns will remit the amount due us, or the advertisement will cease; this, however, does not apply to the notice of Speakers and Mediums Meeting. We have kept our promise with our subscribers and have the evidence that our paper is meeting the approval of all who are not biased by the bitter spirit of our enemies. We now send out every two weeks 1,900 papers, and are rapidly increasing our list, and feel that No. 26, the close of our first year, will find us with full 3,000 subscribers.

THE SPIRITUALIST AT WORK is now a well established fact, and will continue to be the fearless exponent of the gospel of Spiritualism and the outspoken opponent of error and oppression. We shall enlarge our paper ere long, thus enabling us to open our columns to a broader field of thought than we can at present afford in our limited space.

We trust, however, that all who love truth and fair play, will, on reading this notice, look at the number of their paper, and they will see at a glance what is due us. All who took the first number owe us one dollar, if they have not already paid up. All who subscribed at a later date, and have not yet received thirteen numbers, owe us fifty cents; over thirteen numbers owe us one dollar. Advertisements, ten cents a line, first insertion, and eight cents for each subsequent insertion. All can govern themselves accordingly.

Come, readers, Spiritualists, help us now; we need it. Help us carry out the crowning work of our life—the establishing a legitimate Spiritualism. Please respond without delay, that we may live and that you may sleep in peace, not owing for your paper, THE SPIRITUALIST AT WORK.

"WINTER LINGERING IN THE LAP OF SPRING."

The winter of 1875 fully demonstrates the fact that whoever wrote the above was inspired by the spirit of old Boreas. And long will this winter of 1874-5 be remembered by "the oldest inhabitant," as one of the most severe of the century.

In every part of our country, and in fact all over Europe and in Asia, the winter has been a severe one. At Troy, N. Y., the ground froze to the depth of five feet; here in New York city the water pipes are frozen up in many places, and the East river has, again and again, been embargoed by the ice.

One who has not noticed in the newspaper reports of the world how general the cold has been diffused, is apt to think that our own experience has been an exceptional one. But this is not true. Within the past few days, reports have been published from nearly every part of the North American continent, showing a low thermometer and heavy storms.

The rivers are on a rampage all through the country, and in New York State especially; bridges are taking a ride on the ice; villages and cities are being swept away, or submerged in water; farms along the streams are covered with ice, and the streets of New York are several inches deep in snow at this writing, March 25th.

"Thus Winter lingers all over the lap of Spring," and if Summer does not take care, Jack Frost will have a shake down of the fleecy snow in the bosom of June. We wait and

watch and hope that Spring will conquer, and send Jack Frost to his icy den, where Boreas may fan his weary brow to sleep with the breath of an old-fashioned north-easter.

N. B. The Spring fashion of modern north-easters would be too harsh for Jack's tired soul.

DEATH LESS FEARFUL THAN HIS FATHER.

A paper published in Oswego, tells this story: Last Thursday a boy who lives in the extreme western part of the city, spent nearly all the afternoon and evening out in the snow, playing with a neighboring boy—rolling in the snow-banks, etc.—with the carelessness and disregard of clothes common to high-lived boys. They played till after dark, and when this lad came to go home his clothes were nearly soaked through. He had been severely punished a few days previous for coming home in that condition, and was told that if he came home in that shape again he would be whipped within an inch of his life. He knew that his father would be as good as his word, and as he thought the matter over, he made up his mind that he would stay out till after the folks had gone to bed, and then crawl into a neighbor's wood-house and stay through the night, and he carried out the plan. Some time during the night the owner of the house was awakened by a noise sounding something like groans; he listened, and again heard the sound, which seemed to come from the wood-shed, but which he thought was probably a stray dog. The noise continuing, he finally got up, partly dressed himself, took a light, and on going into the shed, discovered the boy crouched in one corner, partly covered with some old rags of carpeting, or something of that sort, and insensible with cold. He carried him into the house, sent for his family, and after several hours of incessant labor, the boy revived. Upon being inquired of why he went into the wood-shed, he said it was because he was afraid to go home. That family must be ruled with a severe rod.

The above story is a fearful one, and yet it is too true in many families. Afraid of father, of mother, of home, of God! And is not this condition the result of that creed having a hell to enforce its rule? The man afraid of God; the child afraid of the father; and each afraid to go home—sweet home—the one place on earth most loved, unless made unbearable by the tyrant lash of paternal rule, or the scorpion sting of unpardoning, unforgiving elements of credal ideas.

Afraid of father! Why? Because of the lash. Let me freeze; let me die; but spare me the lash. Let me be lost, changed, anything, so I see not the face of an angry God.

In soul I see that spirited boy curling himself up into the narrowest compass possible—wet to the skin—willing to freeze; yea, "death less fearful than" his father's frown.

Thus it is with many a spirited lad or girl; they flee from home to perdition rather than meet the stern and frowning face of father. Thus many a good man or woman are driven from home, from society, from God, heaven, and peace, into hell, by the scorpion lash of hate, spleen, and bitterness.

When reading this little bit of news we thought of those beautiful lines by Whittier:

And lo! that tear of pity quenched the flame whereon it fell.
And with the sunshine of that smile, hope entered in to hell!
Two unveiled faces, full of joy, looked upward to the Throne.
Four white wings folded at the feet of Him who sat thereon.
And deeper than the sound of seas, more soft than falling flake,
Amid the hush of wings and song, the Voice Eternal spake:
Welcome, my angels! ye have brought a holier joy to heaven,
Henceforth its sweetest song shall be the song of sin forgiven!

JOHN'S HISTORICAL PICTURE.

"THE DAWNING LIGHT."

This beautiful art enshrinement of the birth-place of modern Spiritualism, comes to us by mail. It is from the original painting by Joseph John, engraved on steel by J. W. Watts, and ought to have a place in every Spiritual family in the world.

We predict that in the great future, the Hydesville cabin, the home of John D. Fox and his family, will be as sacred to millions of men and women as is to-day the birth-place of the Nazarene. The Christ of the Mosaic age had its birth in the family of the gardener, Adam; the birth of the Christian Christ in the family of the carpenter, Joseph; the Christ idea of modern Spiritualism was born in the family of Davis, the shoemaker, on the inspirational and prophetic side, and in the family of Fox, the blacksmith, on the physical phenomenal side; so that, in the inception of the idea of influencing the human family, the angel world chose the daughters and sons of industry, thus mingling the inspiration of heaven with the genius of earth.

dustry, thus mingling the inspiration of heaven with the genius of earth.

The garden of Eden, with its Eve; the stable of Bethlehem, with its Mary and the child Christ; and the cabin of Hydesville, with its Kate and Margaret, and the tiny raps; will for all time, stand out in bold relief as the Mecca of the idea and phenomena occurring within its sacred boundaries.

That memorable and eventful evening of Friday, March 31, 1848, will ever be a day of rejoicing to a world rescued from materialism. Therefore, everything touching upon or illustrating the history of Spiritualism should be held as sacred mementoes of our glorious and practical immortality.

What we need with this beautiful engraving is an authentic history or biography of Kate and Margaret Fox, and then we only begin the foundation of a correct history of Spiritualism.

This picture can be obtained at our home, Lombard, Ill., or of the publishers, R. H. Curran & Co., 28 School st., Boston, Mass. Price of the engraving and map circular, \$2.

See advertisement on 8th page.

SHALL THE SPIRITUALISTS HAVE A DEPARTMENT IN THE CENTENNIAL EXHIBITION?

Spiritualists, in a few months the one hundredth anniversary of American Independence will be with us. Every art, science, invention, and religion under the sun, will be then on exhibition. Will Spiritualism be there? Shall we have a department in this our national anniversary? And what shall that department consist of? Can any of our wise men or women inform us?

United we are strong, and might bring out our trophies and place them in a well-arranged apartment, with a full history of each article.

Let us suppose or suggest a course for us to pursue; and here let us remark that if any one has anything better to present, let us have it.

First, We need funds to carry out well defined plans—say \$10,000 to start with. We will be one of two hundred to pay \$50 each as a starting fund.

Second, We want a floral picture from Mrs. Blair, representing America—the great family of States and Territories, and their future as well as past. Then let Starr send in his best endeavor, followed by Streight, Anderson, and others. Let there be a collection of Spiritual photographs on hand. Let our authenticated facts be collected, together with historic reminiscences of the medium through whom it was given; let there be a medium's room, and one or more of our best media present continually, thus bringing before "all the world" our fact, testimony that man is a progressive, immortal being.

This golden opportunity of presenting to the entire world our cause, in its true and proper light, ought not to be neglected. We should organize in every section of the country, and send delegations to the nation's centennial celebration, taking our place as a people in the triumphal march of this, the one hundredth birthday of our national existence.

The true way, in our estimation, of accomplishing this great desideratum should be as follow: 1st. Local societies; 2d. County societies; 3d. State societies; 4th, and last. A National association. To be followed by a grand rallying of all our clans in Philadelphia on the fourth of July, 1876, to be known as the Spiritual Celebration of the Centennial Birthday of our national existence; thus showing to the world our patriotism and loyalty and moral religious worth.

Let the rapper, the seer, the healer, the writer, the artist, the speaker, all, all be there. Let us invoke the World of Spirits to be on hand, thus giving the Fathers of our country an opportunity to take a part in the glorious results of their undertaking. What a glorious vision theirs will be—contemplating from the mountains of God the results of their work!

Spiritualists of America, we call on you this day to respond—this the 31st of March, 1875—to our call; let us bury deep—so deep in the forgetfulness of the past—the bitter spirit; let us hold out the olive branch of peace, and unite on the broad platform of progression, in the advancing of our cause.

The inquiry has already been made, where can we find a place in which to meet?

We answer, let us build a tent, or series of tents, large enough to entertain 10,000 people in; let there be dining and cooking departments, with tents to sleep in, and we are accommodated.

Again, there will never be another opportunity in the next hundred years for such a display of Spiritualism in America.

And, finally, Spiritualists of America, we will do our best to advance this gathering together our united forces, thus placing ourselves on record as having done our duty in this matter.

Who will next take up the cause, and help push on the good work?

THE CAUSE IN NEW YORK CITY.

We can safely say that Spiritualism never stood better in New York city than to-day. Two halls, well attended, and by a class of people who have no superiors in regard to the true life—the real and practical. The progressive society may be termed the conservatives; their meetings are orderly and well conducted. The Lyceum is an ornament to the society, and does not rule the society, but works in harmony with it. The officers know their duty, and do it. The children have confidence in the officers, and each works with a will for the benefit of all.

We have, at this writing, spoken in New York city twenty-three discourses, and held eleven public seances and six private ones. We have spoken six times in Brooklyn, N. Y., five times in Newark, N. J., once in Harlem, N. Y., once in Philadelphia, once in Washington, D. C., twice in Wilmington, Del., and twice in Baltimore, Md. We visited Canastota, Madison Co., N. Y., Plattsburgh, Peru, and Keeseville, Clinton Co., N. Y.

At Canastota and Plattsburgh our meetings were complete failures, caused by the severe blockade and storm. At Wilmington, Del., a loss of time with one small audience. At Baltimore, small but very intelligent audience. At New York and Brooklyn, good houses all the time.

The First Society of Spiritualists in New York city are thriving and doing well. The great feature of the First, or Conference, Society is its conference, one of the best we have ever seen or attended. Indeed it is just splendid, and is doing a good work for the promulgation of liberal ideas. All subjects are debatable; each speaker responsible for what he or she may say; the Conference Society in no wise responsible for what may be said; Spiritualism always in order.

Dr. White presides at the conference meetings, and discharges his duty well.

We are informed that Spiritual meetings are not as well attended in Philadelphia since the Holmes expose as before. This ought not to be. Why should the offense of a single person disturb a principle, and that, too, when the leaders of the principle promptly expose the trick and the trickster? On the other hand, Mrs. Holmes introduces Gen. Lippett and Col. Olcott, who testify to the genuineness of her mediumship; both good authorities; admitting the fact of imposition on the Holmeses in the Owen-Child affair, but affirming fact phenomena in their presence, under crucial test conditions. We feel that it would be well for us, as a people, to exercise a little of the Christ principle—pardoning and restoring offenders—instead of sending them into Coventry.

The Second Society of Spiritualists in Baltimore, continue meeting in their hall on Baltimore street, have a lyceum, and are doing their best to push on the good work. We had no opportunity to converse with any of the officers or leaders, hence, cannot speak of them with full knowledge of the fact; but what we have heard of them is not to their disadvantage. We wish them all success in all good works, and trust ere long to harmonize with all who love Spiritualism. Let us be united and we are strong, divided we are weak.

We hear but little of mediums in Baltimore. Mrs. Danskin is doing a good work as healer, doctor, and seer; in fact, there are few better and more reliable mediums, seers, and writers in the land than Wash. A. Danskin, and his good and true wife and companion. What joy there is in unity in the family, on things Spiritual!

It is with regret that we hear of the illness of Jacob Weaver, Esq., one of the workers in Spiritualism, and an honest man. We trust that in sweet Springtime, when the flowers are in bloom, he may be restored again to health and usefulness.

The Spiritualists are dead in interest in Wilmington, and are making no effort to resurrect themselves; and yet there are many true and loyal souls, Spiritualists, in Wilmington, Del.

At Washington, D. C., the Society is contin-

ued under the management of Col. Smith, but the attendance is not large. There is no question whatever in our mind, but the cause of all this grows out of the Woodhull free-love declarations, and the bitter policy of her opponents.

The true policy of our people in all this matter should have been this: Let us unite, hear both sides of the question, and vote down the wrong and vote up the right. Instead of this course, the shriek of the pure Spiritualism party, continually crying, "Wolf! Wolf! Shut up your wives and daughters; stay at home and hear nothing but your own concerted cry of 'pure Spiritualism'!"—the best policy in the world for the wolves; the very worst policy for the lambs, who must starve in their folds or eat their own wool.

In Baltimore there are two societies or classes of Spiritualists. The first and oldest may be called the Conservatives, under the lead and able management of Wash. A. Danskin, Esq. This society meets in Lyric Hall every Sunday, under the gospel teaching of the angel world, through Bro. Danskin, and with fair attendance, and stands well with the people of Baltimore.

At Newark, N. J., we found a goodly number of Spiritualists, and had a pleasant time with them. Dr. L. K. Koonly, an old pioneer in Spiritual matters, speaks in Library Hall every Sunday, and practices medicine all the week. The Doctor admires Mrs. Woodhull, as a woman of great ability and doing a good work, but rejects many of her specialties. Mrs. K. is not an advocate of the Woodhull idea. The Doctor is poor but honest, and has been a victim of the Vineland speculation, whose founder, Landis, is now in jail for shooting editor Carruth last week. The hospitality of Dr. K. is too large for his purse; hence, he is poor but cheerful.

In Brooklyn, N. Y., we have found a live people, and our meetings have been well attended, and the interest largely on the increase. There are a number of good working men and women in Brooklyn, who know no such thing as die; among whom we find J. L. Bartlett, Dr. Smith (who, by the way, is a first rate clairvoyant healer and doctor), and their families; and then there is our good friend Bostwick, true as steel. Our young co-worker, Bro. Bowen, speaks for the Spiritualists Sunday evening when the desk is not otherwise occupied, and we predict for him a brilliant future.

"RUBBER GHOSTS."

A Committee of Six Ladies and Gentlemen Investigate the Mediumship of Mrs. Parrey Under Test Conditions, and Pronounce Her Not a Fraud.

The Chicago Times of March 15th, contained an article headed "Rubber Ghosts," which assumed to be an explanation of the phenomena occurring nightly at 237 West Madison st., said phenomena purporting to be produced by spirits. The article created considerable stir in Spiritualistic circles, and resulted in the appointment of a committee to investigate the charges of dishonesty against the medium, Mrs. Parrey.

The committee consisted of six persons—three ladies and three gentlemen—who were, without an exception, "skeptical," if not avowed disbelievers in what are known as "physical manifestations."

The investigations began on Wednesday night, March 17, and continued for six nights. First, the cabinet was moved out some distance from the wall, and subjected to a thorough examination; then the ladies accompanied Mrs. Parrey to a private room, removed all her clothing, examined her person critically, turned and examined every garment (shoes and stockings included), combed her hair, and escorted her to the cabinet, which had meantime been sedulously guarded by the gentlemen. These precautions were repeated every night during the investigation.

It is not the purpose of the committee to mention in detail all the strange and startling things that occurred under conditions that made it a physical impossibility for the medium to produce them. But the committee believe that there is no law laid down by scientists that will explain them.

It is due to Mr. and Mrs. Williams, as, also, to the medium, to say that they cheerfully submitted to every condition imposed by the committee.

THOMAS ANDREWS, Chicago.
E. L. EATON, St. Denis Hotel.
R. E. HOYT, 225 South Green st.
MRS. M. A. FORBES, 245 West Madison st.
MRS. C. DAVIS, Park Ridge.
MRS. G. W. DEAL, 162 Wilcox avenue.
Subscribed and sworn to before me this 24th day of March, 1875. ED. T. GARDNER,
Notary Public, Cook County.

All parties wishing their address changed or corrected will so state on a postal card, and direct to Hazlett & Reed, 172 and 174 Clark st., Chicago, Ill., and it will be attended to at once.

CRIME.

What is crime? Webster says "it is a violation of law; an outrage." True; but the question arises, Who is the greater criminal? The one who commits the crime, or the one who could prevent the crime, and yet permitted it? In social life we see a frail, pretty-faced woman fall before the magnetic touch of a stout, positive man. She is weak; he is strong. She succumbs to his magnetic will, falls, and is banned by society; he is retained. He has power, and can contain himself; she is weak, yields, is lost. Society takes him by the hand, tolerates him; yea, making him the equal of the good. He has done what she has; what the better is he than she? Which is the greater criminal? Society says the woman. Why?

A man may swear in the presence of a lady, or female society; it is very bad; all concede it; yet he is tolerated. If a woman swear, she is ostracised, and declared to be vulgar, and not to be tolerated. Why vulgar and not to be tolerated in the one, and tolerated in the other? Society replies, "We do not endorse profanity in men." Nevertheless, men swear all the same; ladies stand it, and sometimes even laugh over it, shake hands with the profanely vulgar man, and turn up their pretty noses at the profane and vulgar woman.

Woman, once condemned by her sister woman, is lost to society, and is cast upon the town. Why?

Richard Henry Stoddard says of the man:

"Tell me, what is done to the wretch
Who tempts and riots in woman's fall?
His father curses and casts him off?
His friends forsake? He is scorned of all?
Not he! His judges are men like himself,
Or thoughtless women, who humor their whim;
'Young blood,' 'Wild oats,' 'Better hush it up.'
They soon forget it—in him."

But for the woman, what? Echo answers back through the shadows of night:

"But look, the river! From where I stand
I see it, I almost hear it flow;
Down on the dark and lonely pier—
It is but a step—I can end my woe;
A plunge, a splash, and all will be o'er;
The death black waters will drag me down,
God knows where! But no matter where,
So I am off the town!"

Her life is one great crime, and she becomes food for the fishes. What becomes of him?

Pleasant Voices.

Grand Rapids, Mich., Wm. R. Please accept thanks for renewal and collections from others on account of THE SPIRITUALIST AT WORK. Your letters are all right, and Farmer Mary will take no exceptions thereto. She is true and loves the true.

Mrs. M. A. Swain, Buffalo, N. Y. We are in receipt of a letter from this good sister and faithful medium, with whom we have sat in circles many a time. Sister, do you remember the night of our consecration, when the light filled the room, and a voice spake out of Heaven, bidding us go forth, a messenger of the Spirit World? We do, and will write up that night's experience ere long. You are a subscriber.

P. W. S., Sacramento, Cal. Thanks, Sister; help us all you can. Every subscriber sustains our effort, and each new one is seed planted, that will produce more. All well at home; Mary will write you.

Wm. H. Pearce, Alhambra, Ill., writes, "I have only received four numbers of THE SPIRITUALIST AT WORK; so far, I like the paper much." Your paper has been regularly mailed, and your account stands on our books as follows, 1-39. You are entitled to the paper up to No. 39.

Dundee, N. Y., J. J. H. writes: "Your excellent and finely executed paper has made its regular visits for several months. Our family are always glad to find them in the office. We have enjoyed the reading exceedingly, and now become a subscriber. Enclosed please find \$1—and shall do what I can for your paper."

Marshallton, Pa., M. B. Chambers. Your letter of Feb. 19 received, contents noted. We know nothing of Mr. Bell; it is enough for us to know that he is an impostor on his own confession, and a very suitable man for ministers to be found with, and Christians to patronize. We are glad that our friends like our paper, and we intend to make it a first-class paper. Like all other prophecies made by the Religio-Philosophical Journal, the one in regard to our death in 1874, as well as the one in regard to THE SPIRITUALIST AT WORK, has proved a failure.

We have kept our promise in regard to the paper, and intend to. We have never asked anyone to drop the Religio-Philosophical Journal, nor shall we. We have never abused S. S. Jones, Esq., and have defended him when his character—whatever that may be—was attacked in our presence. Our opinion of the man, however, is that of Randolph regarding Henry Clay.

Mrs. E. R. W., Otisco, Mich. Your letter of the 7th received, with three dollars for three subscribers. Papers sent. Mrs. R. writes, "I have a few words to say in regard to your paper; I like it very much. I should feel lost without it; I think every Spiritualist in the land should take a Spiritual paper. But I have been disgusted with some that I have taken; I will except the Banner of Light, Present Age, and yours, thus far." All right, Mrs. R. When we stoop to the use of slang and bitterness, as well as personalities, then stop THE SPIRITUALIST AT WORK.

Summerfield, Ill., O. R. North writes us: "Enclosed find pay for my paper; I am much pleased with it. I took the Religio-Philosophical Journal while you had a column in it, and now I mean to stick to you." Thanks, Brother; we have one thousand subscribers who say the same thing, and if there is any truth in man seven out of every ten readers of the R.-P. Journal turned to our column on first opening the paper, and yet we were kicked out because we would not stoop to meanness.

Dr. Wright, Corinth, Mich. Money received; paper continued.

Mrs. G. M. G., Jonesville. Yours received; credit all right; help us all you can.

Quincy, Ill. The Lawson family writes "We have observed the inspiration of the R.-P. Journal for over a year, and we agree that you worked too hard for that paper when in McHenry, and now you are getting your pay, a la Jones. We are coming to see you and Farmer Mary when it gets to be pleasant weather." All right; we always have a bed for a friend and a warm fireside, an open hand and souls as true as steel. Come on. Two dollars received and credited to Dr. W. of Chicago.

E. A. Thomas, Desplaines, Ill. Remittance received.

Grand Ledge, Mich., Mr. C. H. Smith. Received one dollar; paper sent. When we have 2,500 paid-up subscribers we will publish our paper every week. It is, as you say, a good paper.

C. B. Allen, Rockford, Mich. The papers sent; money received. Our paper is worth binding, and will pay well as reading matter for all time.

Auburn, Ill., W. W. L. One dollar and fifty cents received; paper sent as requested. Glad you like it.

D. J. W., Richland Grove, Ill. Your letter received; paper sent as requested. In regard to the humbug, Von Vleck, his character is so well known that there can be but little said that would paint him blacker than he is. For the last ten years he has been the servant of the Churches, the Y. M. C. A., and other opponents of Spiritualism. His name is a stench, and we have told the public just what he is, before his face, to full houses—"a villain in every respect."

Wm. L., Osage, Iowa, writes: "Enclosed find \$1. I like your paper very much, and think it splendid; there are many who have heard the howl of the R.-P. Journal, and say they will wait and see if it lives. I take the Journal, and calculate to take both papers." We are glad that you do take both papers; we have ever desired to honor the R.-P. Journal, and all we ask is a fair hearing, and we have no fear. Let the truth prevail. Our paper will live and become a grand success.

E. K. Hosford, Edinburgh, Ind. One dollar received; credit all right. Accept thanks. Help us all you can.

A. C. Hill, Nunda Station, N. Y., writes us as follows: "Friend Wilson, I have a lot of your papers in the office; am pleased with the design and order of the same; but am now overstocked with Spiritual papers. Please withhold until some future time; when I need it will send for it. Yours in truth, for reform." Well, Brother, we will comply with your request, and stop your paper. We are loth, however, to part with one single friend, and especially with one who owes us for eighteen numbers of THE SPIRITUALIST AT WORK. It is true you may say, "But I did not subscribe

for it; hence, am not responsible for the payment therefor." On the other hand, we call your attention to the United States postal law, in regard to this matter, and you will find that you became a subscriber through your neglect to return the second or third number of our paper. See special notice in the first column of editorial department of the R.-P. Journal. We sent out some 10,000 copies of THE SPIRITUALIST AT WORK last July, postage paid, dropping with the issue of No. 3, all save those we deemed our personal money; most of whom have responded with the funds for their paper, thus sustaining us in our undertaking. We write this, not in spleen or a bitter spirit, Bro. Hill, but with the true respect of manhood for you and all others, and if ever you come to Chicago, take time and call at our humble home in Lombard, Ill., and Farmer Mary will entertain you with the best cup of coffee you have drunk in many a day. Ask yourself if you do not owe us seventy-five cents, that is all. We part in friendship with this number, 18, Vol. 1, of THE SPIRITUALIST AT WORK, until you send us one dollar and order to your overstock of Spiritual literature THE SPIRITUALIST AT WORK until the end of the year. Had you not better do so, Bro. Hill?

What a contrast between Bro. Hill's letter and the following, from

Berlin Heights, O. "E. V. Wilson, Please find \$2 for THE SPIRITUALIST AT WORK. Z. Snook." That is the sort of correspondence in approval that blesses; we like it.

Here is another, from

Bloomfield, Mo. "Bro. Wilson, I have been reading your paper for some time and am highly pleased with it. In seeking for truth I have been reading nearly all the Spiritual publications of the day, none of which I find more interesting or instructive than yours. M. A. Bedford." This letter is a long one, and to the point, and we shall publish it by and by, with comments; in the meantime, Bro. B., we owe you several good papers for the dollar enclosed to us.

A voice from Grand Rapids, Mich., writes: "Dear Sir, Please continue to send THE SPIRITUALIST AT WORK, for which find enclosed fifty cents. W. K. H." Thanks, Brother, your wish is law to us. Get some one else to order in the same way.

E. R. Huxley, Lowell, Mich. Sends renewal and is "well pleased with THE SPIRITUALIST AT WORK." The time of twelve trial subscribers expired with No. 17, and the paper will be stopped.—Ed.

Wm. Brunton, Troy, N. Y. Accept our thanks for words of cheer. We should like to take you by the hand, and will one of these days.

Dr. J. H. Moor, Angola, writes: "Enclosed please find fifty cents; continue my paper. I like it very much, and wish to have it come to me as long as it has the true ring, as at present."

David Edgar, Mercer Co., Pa. Letter received; paper sent as directed. Remember us to the Spiritualists of Greenville, and ask them to subscribe for our paper.

We have many other letters remaining over. Our subscribers will have on their paper the time of beginning and closing their subscriptions, after the 15th of April, so that each will know how their account stands with us.

We cannot answer private letters; our time is fully occupied, and we are working from six o'clock, a. m., until eleven o'clock, p. m., besides riding four nights out of seven. We are not able to hire the work done; hence, we must do it ourselves.

Our paper, and especially this number, is a gem well worthy of the patronage of our friends and we trust to improve every number, giving full scope to all thought to the full extent of our ability.

We ask for sharp, pointed, original articles on all subjects pertaining to humanity, for humanity is Spiritualism in its material life.

In No. 19 we shall present our readers with some very fine tests, and other original matter of great interest.

And now, dear readers, when you have read this, remember that fifty cents apiece with our 10,000 readers, is \$5,000. That capital in bank to our credit insures our paper for fifty-two numbers after the issue of No. 18; it is but little to you, it is a mountain of wealth for our paper. Come, let us have it, and let every one who reads this remember the work we have done in Spiritualism, and thus help us to continue our work.

MATERIALISM.

Continued from 3d page.

to maintain an existence independent of the crude conditions of undeveloped matter.

But the materialist deals with and judges of all things as they appear through these undeveloped senses of sight and hearing, ignoring the established laws of evolution and unfoldment. This appears the Ultima Thule of his researches, failing to observe and recognize the fact that he might bring to his aid the unfolded and keener perceptions of higher and more spiritually developed organs, and make them serve him on this plane; that he might attune the senses of this external and physical body in such a way as to enable him to reach outward and upward, catching sounds for which the physical ear is too dull and sights for which the physical eye is too feeble.

But he regards these organs of the brain that grind out his thoughts as fixed and immovable facts, and so they must be if his theory is correct. But when we examine into this matter of the organs of the brain we find them all resting upon an adjustable basis, save the organ of individuality, and here, as in all the realms of nature, we find a monarch upon the throne; for, when individuality says, as in the case of the young man, learn the silversmith's trade, and the organs adjust themselves upon a basis of an unfoldment in that direction, and he becomes an adept in that line. If, after that, individuality says learn the copper or tinsmith's trade, the balance of the organs would adjust themselves upon another basis, and be pushed out on that until he is an expert in that line.

Now suppose, under the influence of individuality, he had learned neither of the above trades, but had devoted his energies to the profession of the law, would he have been an expert in either of the trades?

Every change in our modes of thought, every change in our emotional natures, is followed by a corresponding change of the organ through which it is manifested, because the soul is a power that animates all organs. Then just as is the motion and fashion of the organ, just so is the fashion and form of that part of the external form that is under its sympathetic control.

Thus does the monarch that rules over this little universe called man, and expresses itself the most emphatic through the organ of individuality, overrule all the conditions of crude matter, throwing aside the coarser habiliments of lower spheres, passes upward and onward, beyond the range of feeble senses, to a higher plane, and then commences to forge and fashion another link and fill another niche in the greater temple of the greater universe of God.

Kalamazoo, March 10, 1875.

For the Spiritualist at Work.

THE MORAL RELIGION OF SPIRITUALISM.

We worship knowledge to learn to be just and fair,
And reject all the Gods that have ever been known.
We pray to the Spirits who answer our prayer,
While the Gods are as dumb as their idols of stone.

Spiritualists have rejected all the personal Gods, whether they are made by the fanciful imagination of man and defined in words, or fashioned by his hand in wood or stone, or when, through ignorance, they mistake the spirit of man for a God. There has not a particle of direct evidence come to the knowledge of man that there is a personal God; and those people who have worshiped such a being have shown their love of mankind by murdering the persons who would not credit their bigoted assumptions. The ignorant and superstitious, united with the malignant, have always fashioned their Gods like themselves. They see alike, and the God is always giving honors and great glory to his worshipers, and they repay him in devotions and praises, and they unite to get power to torture and murder their enemies.

Spiritualists have instituted a worship which is especially their own. It is what we call the circle, and has been adopted because it enables us to get communications from spirits—in short, to get religious knowledge, when the members of the circle have met a sufficient number of times to become harmonized among themselves and with their spirit friends. Then angel communications are received and give us the knowledge they have acquired in the Summer Land; that they have found no God, Devil or Hell as described in the Bible; and Heaven is as substantial a place

for the spirit as the earth is for the body. And life is so similar that many spirits do not know they have changed worlds for a long time; and a spirit can progress from the most degraded condition to the greatest happiness by practical goodness. Those who depend on the blood of the lamb of God to raise them to glory and happiness, are no better than those who depend on the blood of a lamb of a sheep. The spirits inform us that Jesus Christ cannot atone for the sins of another person any more than any person can atone for his sins. Knowledge is the greatest power on earth to enable people to escape from pains and misery, and also to enable them to cure or mitigate their diseases or sufferings when in great afflictions. Therefore intelligent people will always worship knowledge instead of an unknown God. Spiritualists who worship knowledge are the only persons who can truly say their souls are their own. Spirits, in the Summer Land, say they own their own souls and judge them, and give the unknown Gods the cold shoulder.

We pray to the spirits and they answer our prayers, and when people pray to God and get an answer, spirits answer them, or their answer comes from a law of nature that is unchanged by the prayer; there is no proof yet that a law of nature has been broken in answer to prayer. But it is well known that mankind can resist the laws of gravitation and lift great bodies high in the air, and can draw the lightnings from the clouds, and make the clouds gather and the rains fall. It is well known that spirits have much greater power over the atmospheric changes than men have, and can carry persons through the air, and materialize persons and things by laws that are entirely unknown to man on earth. From the little we do know, and the vast power it gives us over the ignorant, and to make the laws of nature administer to our wants and comforts, we have established the principle that by knowledge we can obtain all the blessings that the ignorant expect from their Gods, and it is the moral duty of Spiritualists to get knowledge, and worship at its shrine with all the devotion that the ignorant worship their Gods; and with all the intelligent devotion of the scientists in pursuing their worship, in investigating and laboring to establish a true knowledge of their loved special sciences, they devote their lives, fortunes and sacred honor to this material work. Spiritualists, can we not do as much for Spiritualism?

For the Spiritualist at Work.

WHEN WE SHALL MEET.

BY WILLIAM BRUNTON.

When we shall meet, when we shall meet,
And know with love each other there,
And from the land of death shall greet,
And bask in endless blessing fair,
What love and joy shall we not know,
As pass the moments all too fleet,
Yet cling and kiss like flakes of snow,
When we shall meet, when we shall meet!

I often dwell on that glad hour,
And dream it is not far, not far,
And feel the witchery of its power,
While burns its light like some fair star.
Wild beats my heart to think of this,
For oh, it is so dear and sweet,
The joy of joys, the bliss of bliss,
When we shall meet, when we shall meet!

'Tis so on earth, when parted long,
And friends are friends, and meet once more,
Each word is like a silver song,
And runs with golden memories o'er.
But there, ecstatic joy will be,
Our Heaven of Comfort all complete,
For every joy our eyes shall see,
When we shall meet, when we shall meet!

Thus treads the sailor on the shore,
That he afar with joy did paint;
Thus meets the wife her own once more,
And from the joy grows weak and faint.
There all of earth will merge in one,
In one wild rapture as we greet,
And we in that delight live on,
When we shall meet, when we shall meet!

Thus death has bliss beyond our thought,
And use at first we could not see,
The shadows are not made for nought,
But that the lights more perfect be.
And after all, our world is best,
With Winter cold and Summer heat,
And that abiding sense of rest,
When we shall meet, when we shall meet!

Oh, praise to God, eternal praise,
For this his glorious gift at last,
The sunshine crowning all our days,
And perfect peace when earth is past.
Oh, friends of mine, in angel guise,
My soul goes out your souls to greet,
And feels the gush of glad surprise,
When we shall meet, when we shall meet!

For the Spiritualist at Work.

BRO. EDITOR: As we have not seen each other face to face for some weeks, and as you are still thundering from our spiritual mountain—not the old Sinai but our Zion of the living God—and manifested your kindness by publishing so many articles from my pen in the past, and my promise to write for you monthly,—I send you the following criticism, or re-criticism, of your editorial on Rev. De Witt Talmage, of Brooklyn, N. Y.:

If Rev. S. Watson, of Tennessee, will allow me to use his motto, I will say the clock of Spiritualism has struck four and ran down. The mainspring, the propelling power, or the string or cord that supported the weight, is broken, and Spiritualism is about played out from its old *modus operandi*, at least. The anathemas of the Rev. Talmage, or the 45,000 clergymen in the United States, that cost the people sixty millions of dollars annually, and no value received, they are a matter of necessity unto themselves. I will thee plague, O Israel.

There is no class of men, in their calling and not as men, I have less use for than those who wear the name of Reverend. And yet, from another consideration, I sympathize deeply with clergymen. They are creatures of circumstances. Father and mother gave their bottom dollar to endow the college, literary and theological. All this great waste in denominational colleges, especially in theological schools, is dead stock unless John or James are compelled to study for the ministry of the church. The young men of to-day are forced to become clergymen.

All the parent's spare cash has been now expended, either in the building or in the preparation of John to save souls. If the young man desires to go into business there is no more money to be had from the parent's stock on hand. Hence the young preacher is like the cat—he must live by his trade or starve.

As for the study of theology in reality, it is no study, but a mere repetition of old dogmas—no more nor less than what have been taught for hundreds of years. All there is in theology can be learned in two days by the boy or girl ten years of age. There are just six dogmas in the whole. Firstly, God made the world and mankind. Secondly, He got mad and cursed them all because the devil outgeneraled him. Thirdly, He caused His innocent son to be killed by Jews and Romans to save the elect chosen in Him before the world. Fourthly, Repent, believe and be baptized, to wash away Adam's, Eve's and your own sins, in Jesus' blood. Fifthly, There will be a terrible judgment day, when the innocent as well as the guilty will be judged for deeds done. Sixthly, There is an imaginary heaven or hell, supposed to be somewhere located—either a guilty conscience, or a lake of fire where the bodies of the wicked, made of hornblende, will never burn up.

But we will leave the clergy and theology, as necessary evils, to fill up space, as chinking. We will now notice your very strong reasons designed for the crippled condition of Spiritualism. I believe you are true in your description compared with Spiritualism several years ago. Spiritualism when it came in with its phenomena and philosophy was infallible; but spirits in the earth form, or out of the body, are very fallible.

You request for me to give an exegesis of my visit to Mr. Williams' seance room in Chicago and the expose of Mrs. Parry, as reported in the Chicago *Times*, with the Holmeses and a dozen more hypocrites. But the phenomena and philosophy of Spiritualism is our only hope and our last alternative. If this is a failure, Bro. Talmage, theology and all religions, from Brahminism down to Adventism, give us not the least tangible proof of immortality for mankind.

It is an old adage, to err is human—yes. To be zealous is natural, coming up from the lower order of animals when hungry. Mankind still retain the nature of their ancestors, and are zealous when destitute. When I first entered the ministry an aged preacher said, Young man, you do not know what a zealous set of men preachers are. True it was in his own case, and for a period of twenty-five years, I can testify to my sorrow. Hence Spiritual editors, lecturers, authors, seers, mediums, healers, all are zealous, because all are poor and needy, ready to perish or starve. Since 1848, the origin of modern Spiritualism,

it has been antagonistic to religion in the true sense of orthodoxy. The clergy are bound to oppose it ever onward until they conquer or die in the attempt to subdue it.

And now, Bro. Wilson, you say we need expect no mercy from the clergy, church, or even the secular papers, Brick Pomeroy, or any other backslider from our fold. Your remedy for us is, fight it out on this line; but my experience as a soldier is, either in military life or as a Christian soldier, we will not fight worth a cent without bread and meat for the inner man, the stomach. Where are our papers, the *American Spiritualist*, *Present Age*, *Our Age*, *Crucible*, several monthlies, or even those remaining half supported? Where are the five lecturers of five years ago to the one now in the field, and those remaining with nothing to do, only as they beg from door to door? Where are the boasted eleven million Spiritualists in the United States or the forty thousand in Michigan? It was never a truism that there were such great numbers, or else they have all died of stingsiness. You say the time has come to call a convention. What for, may we ask, you old war-horse? I attended three National conventions and some six State conventions, but the captain generals ran the thing into the ground and stuck fast. I claim Spiritualism was born before its time. The people were too near the animal plane. They were not developed sufficiently to do without a devil, hell and a tyrannical clergy to rule them with a rod of iron. We will await your forthcoming plan and principles of organization. Nature is dissimilar and complex in all her parts, and yet harmonious and beautiful as a whole. If Spiritualists will reorganize, as nature, to be widely dissimilar and complex, as men and women are, in knowledge, belief and practices, then I am with you always to the end. T. H. STEWART.

LETTER FROM RICHARD WALKER.

HOPEDALE, MASS., March 19, '75.

BRO. WILSON: I send you here enclosed, one dollar, for the continuation of my subscription for THE SPIRITUALIST AT WORK. I am now in my 79th year of age, and do not expect to need any paper long; but may continue in the body long enough to write a communication for your paper in favor of the monogamic marriage, as I have always known you to be in favor of it, through your whole life, and should never have been charged with being a "lecherous" person; and yet I think you are too liberal toward some that have proved themselves such.

RICHARD WALKER.

DEAR OLD FRIEND: The angels bless you. We are liberal, and yet we discountenance error, sin, and all lecherous conduct. And yet, our brother, shall we do less than did the Master—Jesus? Let us read from him a lesson: "And the Scribes brought unto him a woman, taken in adultery; and they say unto him, 'Master, this woman was taken in adultery, in the very act. Now Moses, in the law, commandeth us that such should be stoned; but what sayest thou?'" * * * After the testimony was all in; the case a clear one; the woman guilty; the judgment was rendered; let us hear it: "So when they continued asking him, he lifted up himself and said unto them, 'He that is without sin among you, let him first cast a stone.' And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, 'Woman, where are those, thine accusers? Hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee; go and sin no more.'"

Now, old friend, this is the height of our offense in all this Woodhull matter. We are neither the Woodhull nor the parties that went out. We maintained a free platform, free speech, free press; we say to Mrs. W., "Where are thine accusers," and she points her fingers to those that went out and left her to revel in what she claims to be a victory. Just so this woman before Jesus could say, "Because Jesus remains with me, or does not stone me, he is for me, and sustains me, and believes in free consociation of the sexes, or promiscuity;" and with just as much truth as the charge that has been hurled at us. And unquestionably these dirty souls, who charged this woman before Jesus, when convicted of the crime pre-

ferred against her, shouted aloud to all the world, pointing to Jesus, "He is a lecherous old fellow, a free-lover," etc., just as did certain would-be pure Spiritualists to-day. Whatever the Woodhull may be or has been, or will be in the future, we do not believe in her or her specialities. Nor do we believe in stoning her to death, because certain ones cry "Mad dog," when they themselves are dying of rabies, from the same putrescent source or fountain.

Thanking you for kind words and material aid, let us remain Spiritualists at work in very deed and truth. Let Mrs. Woodhull stand on the truth, or fall under the error of her course, as we believe she surely will; but in the name of Spiritualism, grant us the right of being at least as liberal as was Jesus. We prophecy that the day is not far distant when justice will be done, and the right come uppermost. Therefore, we can afford to wait, not feeling that our conscience will not appeal to the God of our youth, exclaiming:

"Thou seest how I suffer, what remorse
Gnaws my sad soul with torture painfullest;
What deep repentance for my sin I feel:
If Thou canst pity Thy forlornest child,
Turn but my brother's heart to me, O God,
And let me die!"

Thus we feel, thus we write, thus we live, with our soul full of love-truth; no taint of hate, no spleen; but justice for all.

GREENUP, March 20, 1875.

E. V. WILSON—*Dear Friend and Brother:* Although not a subscriber as yet for THE SPIRITUALIST AT WORK, I take the liberty to drop you a few lines by way of encouragement, and to say that you are engaged in one of the most laudable enterprises that man could engage in; and may you persevere, my brother, in the good work—a work the good friends of the Spirit Land have laid out for you. Your stand is bold—independent—and therefore noble, and will and must succeed. Your march is onward and upward, and may you and Farmer Mary be endowed with health, means, and all that is needed to prosecute so noble and glorious a work! May old Orthodoxy wilt and cower under the sledge-hammer blows it receives through you! May its debasing influence be swept from the earth, and the pure and elevating influence of Spiritualism fill the whole world! An effort will be made to obtain some subscribers for you at this point as soon as the friends can be seen.

Yours, in the bonds of humanity,

W. H. OZIER.

REMARKS.—Send us up the sinews of war and we will fight your battles the world over. Only sustain us, and we will furnish you the best newspaper in America. We like your approval, and greet you with an honest man's greeting; hence not only ask you and all others who read this, to remember that our success depends on the support rendered us by our readers. Our edition of 2000 copies was exhausted in No. 16, and we shall have to strike off our subscription list some 300 pensioners and non-paying readers, or the money must be forthcoming. We say without a hesitation, that our paper, THE SPIRITUALIST AT WORK, is the best Spiritual paper for the price, and gives more original matter and less hair oil, fat dog and seidlitz powder than any Spiritual paper published. And now, brothers and sisters, the very best praise you can render us is this: Send up one dollar each, for one new subscriber, renew each of you up to the full close of the year, No. 26 or 52, and your Spiritual food will be forthcoming regularly every two weeks, and soon once a week. Only think of it. Almost unaided we have now 2000 subscribers—10,000 readers—and that too only in our eighteenth number. Come, rally around the old war horse—steady his hand while he draws the breaking plow of Spiritual Truth through the brier field of dogmatic error. We beg of no man or woman; we ask for justice. Let us have the means and we will carry on this war to a sure and speedy victory. If those of our readers fail to get their paper after this, you will remember it is because you have not paid for it. That is all, just now.

GREENUP, ILL., March 20, 1875.

MR. E. V. WILSON—*Dear Sir and Brother:* Enclosed please find one dollar, to aid in the publication of THE SPIRITUALIST AT WORK, which I look upon with much favor, and take great satisfaction in reading. There is but one copy of your good and useful paper taken here. I read it, and then it goes out and is read by others; when returned, it is literally worn out, but is doing good.

I like the manner in which you conduct THE SPIRITUALIST AT WORK; the spirit it breathes forth has the true ring, mild but firm, and destined to become one of the most prominent and useful papers published in behalf of the great and glorious principles embraced in our beautiful and elevating philosophy. Yours in the bonds of love,

DAVID KESTER.

REMARKS.—We thank you, Brother; we will do our duty, as we understand it, and that too, without fear or favor. We have long thought that a Spiritual paper could be sustained on sound moral principle. The columns full of useful reading matter and the approval we are meeting, fully sustain our views. We wish to call attention to a specialty in our paper, it is free from vulgar advertisements and full of useful thoughts. We are controlled by a band of thinkers who rise above the chemistry of dog oil, hair restoratives, tobacco antidotes, and seidlitz powders, or any other quack nostrums.

WILMINGTON, Feb. 15, 1875.

BRO. E. V. WILSON—*Esteemed Friend and Colaborer:* I have long intended writing and sending up my balance of subscription to your paper.

I like the paper very much, and hope it may be a great success. Stick to your principles of universal liberty, justice and fraternity, and you must succeed.

I do like a paper that is willing and not afraid to hear or discuss both sides of all questions it may take up. It is mean, sneaking, unjust and tyrannical in any paper to use its columns to slur and belie a subject and shut itself against the opposite side.

I send with this some manuscript, which I hope may be acceptable to you and your readers. If they should prove so, I will be encouraged to try to do better another time.

S. MARSHALL.

MAN'S RIGHT OVER THE LIVES OF ANIMALS.

A new religion on this very point is rising on the world of Europe, and not a day too early. In the last thirty years a most sensible and very significant change may have been noticed among ourselves by all who are not young, in the rapidly increasing disgust, or even horror, at all mangling of animals for sport. A recent burst of indignation against it seemed to pervade our literary and our middle classes, and was so echoed in the press as sensibly to be felt in high quarters. Nearly all this cruelty of sport vegetarians now trace to the bare fact that we feed on animals; for we are full a century past the time when educated Englishmen could enjoy a fight between two fierce beasts, or between a man and a bull. We now reserve our cruelties almost entirely for the gentle birds and creatures which we think nice to eat, and the moment we resolve to eat them, no mangling of them in trial of our skill or of a new weapon, seems to touch our heart as cruel. And, strange to say, when the common conscience cries out in indignation against men who, in the gratification of scientific curiosity, inflict exquisite torture on animals as sensitive as ourselves, the men of science fling back the stone, and declare that all the tortures they have inflicted from the time of Galen is less than a single week perpetrates in the London shambles. A calf killed in the style which, from time immemorial, has been orthodox with the English people, is said to suffer as much as a man suffers from death by crucifixion, though why the two forms of death should be compared, is not in itself clear. Naturally, the lover of veal, suddenly enlightened on this point, is indignant, and declares that brown veal would have pleased him as well as white veal; and he had no idea that, to please his eye, poor calves are horribly tormented. Who of us requested the butcher so to go out of his way? A pertinent question, which elicits an important fact, of which the flesh-eater may be quite unaware. The butcher's heart cannot remain as tender as his heart is. The butcher could not get through his business if he retained any such perception of animal suffering as a tender lady has—or, we may add, as a man who would shudder to wound an innocent bird or hare in mere sport. We cannot blame the butcher if he becomes perfectly callous to the sufferings of animals. His trade not only trains him to callousness, but even demands it of him; and this is equally true of the vivisector; hence no security whatever, in either case, is possible against any amount of wanton cruelty. The man who, by practice, steals his own heart, must lose with his sensitiveness his discernment of animal suffering and his concern for it. As long as we have butchers and clumsy butcher-boys, we must count upon endless cruelties, which, if we could see, we should never deliberately consent to purchase our meal of flesh-meat at such a cost. It is not alleged that this applies in every case. Fowls and ducks are killed in a moment, without cruelty. It is principally in killing larger animals (or, among fish, those which have a peculiar vitality) that cruelty is practiced; yet who shall say what lingering distress is endured by

a goose whose liver is artificially enlarged, or by an ox or pig which is smothered by fat? When eaters are greedy, pampered, fanciful, and rich, and caterers are by trade callous to animal suffering, no limit to the miseries of innocent, helpless creatures can be steadily maintained. Vegetarians allege that nothing short of a resolute disdain to banquet at the expense of animal suffering can effectually put down this incessant heart-wounding cruelty—whether from the steel-trap, the gun, the pole-axe, or the knife.

Before man can cease to be the tyrant of the world, and become worthy of being its lord, he must love not only other men, but also all harmless animals. Then they will be his daily delight; and love, gushing through common life, will redound to the joy and perfection of man himself, who cannot harden his heart against birds, sheep, and oxen—all, according to the doctrine of evolution, his distant kinsfolk—without serious damage to his own higher nature.—*Fraser's Magazine.*

Below is what "twenty-seven Catholic Bishops and Archbishops of Ireland" think of Professor Tyndall's theology. The extract is from a so-called "pastoral," addressed to the lambs of the Catholic flock:

"These doctrines, born of a corrupt paganism, spurned by the great heart of mankind in disgust, and angrily rejected as absurd by the very flower of human intelligence, reproached by the Holy Spirit as unpardonable sins, have been haughtily proclaimed in assemblies gathered for the advancement of science as a sovereign truth, in the splendor of which the Christian religion must stand convicted as an imposture. Is there a man so blind as not to see to what havoc in individual souls, to what ruin in society, to what a universal unchaining of all the worst passions, ravenous for satisfaction, these doctrines inevitably point?"

When the "flower of human intelligence" walks off on such lofty stilts as the above, it suggests to the average pagan that an attempt is being made to strengthen the logic of a weak case by blatant bigotry and pious swash.

A devout clergyman sought every opportunity to impress upon the mind of his son the fact that God takes care of his creatures; that the falling sparrow attracts his attention, and that his loving kindness is over all his works. Happening, one day, to see a crane wading in quest of food, the good man pointed out to his son the perfect adaptation of the crane to get his living in that manner. "See," said he, "how his legs are formed for wading! What a long slender bill he has! Observe how nicely he folds his feet when putting them in or drawing them out of the water! He does not cause the slightest ripple! He is thus enabled to approach the fish without giving them any notice of his arrival. My son," said he, "it is impossible to look at that bird without recognizing the goodness of God in thus providing the means of subsistence." "Yes," replied the boy, "I think I see the goodness of God, at least so far as the crane is concerned; but after all, father, don't you think the arrangement a little tough on the fish?"

ADVERTISEMENTS.

OUR ADVERTISING TERMS.

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

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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 SIXTEENTH AMENDMENT.

BY MRS. F. W. STEPHENS.

Dear, beloved friends, a few words I would speak, Not thinking you wisdom I really can teach, But a few wandering thoughts from my mind will un-rell.

Telling how nature through laws doth unfold, I think you will see, as my pen will explain, That the strength of the soul lies in mind's mighty range, And ever has come from the ignorance that's past, The glimmerings of wisdom that ever will last.

Our national laws are a spiritual growth That has sprung from the errors of all the old past: The out-growing power that has brought us up here Surely will aid us to the truths that are near; And our beautiful flag that is so free from spoil, That shadows the brow of each son of toil, While every daughter of this broad continent Justly is waiting for the Sixteenth Amendment.

So many grave errors have stood in the way, Which had to be removed by senatorial sway, Till acts of a dozen were added thereto, The original document our forefathers drew, Till at last the Fifteenth in its wisdom sublime Swept out all distinctions from the sons of our time— Now the loved daughters of this beautiful land For the Sixteenth Amendment in waiting do stand.

Did you ne'er think, oh brave sons of the free, That your mothers were trampled ere the light you did see?

And the crushed aspirations of many a heart Are stamped on your souls with their bitterest smart? Had freedom of thought and freedom of mind Glowed in the bosoms of these creators divine, You now would not stand and at wisdom's door wait For the Sixteenth Amendment to open the gate.

And did you ne'er think, loved sisters so dear, To the great God of light some duties you bear, As the mothers of nations your love must arge, Proclaiming your mission from Him in the skies? And no more submit to the one-sided power That the masculine nature out-works as its dower, But, united, the element of humanity stand, When the Sixteenth Amendment will rule this fair land.

Not as a sex for either I plead, But the great want of humanity's needs; If united we act on this plain here below, Brighter will shine the immortal glow In the faces and forms of the children divine That ushered will be on the shores of old time; There is naught I can see that will bring true contentment But the spirit of right in the Sixteenth Amendment.

And oh, let me plead in the spirit of right, That our national wisdom in the strength of its might, Will be guided by the love our Father God shows That to all of His children He equally bestows; Giving His strength for all their great needs, Equal to women and men of all creeds, Showing this amendment in the fair courts above, Rule as a guardian of right, truth and love.

Hoping my words may reach to your souls, And aid freedom's cause in this mightiest role, That the strength and the use of the feminine mind, With its beautiful element may now be entwined, Giving the last push to progression's great car, That already has rolled this nation so far, Don't let, oh, I ask in the spirit of love, The Sixteenth Amendment be forced from above. Sacramento, Cal.

WOMAN VS. THE BIBLE.

We heard some one say, not long since, that but for the women supporters of orthodoxy, the Christian Church could not long maintain its stand with all its humbug and nonsense. "'Tis true, 'tis pity, and pity 'tis, 'tis true.'" We can account for this only on the hypothesis that men are more spiritual than women. That the latter in their reach after the higher and better—the spiritual—cling to the Church, the accepted type of spirituality. I know most women will denounce this statement as false. I accept it and immediately jump at my conclusion. Women reach up after the spiritual; men reach down after the material. I am sure reaching up is the most creditable. Women, the types of materiality, get fearfully taken in by these spiritual teachers. 'Tis true many women have failed to discover any trace of spirituality, after long years of study, in the masculine types by whom fate has surrounded them. Caught by creatures of grace, only to find them graceless creatures after all. I constitute myself a special pleader for the much-abused sterner sex, and the spirituality is there, only you haven't, dear sisters, discovered the way to it.

Women are indeed the powers that move the world, and it certainly is on the eve of an immense stride forward, since they are at last asserting themselves, rousing to the absurdities and nonsense so long palmed off as truth. They are wakening to the fact that man is not their oppressor; that the disabilities and restrictions which have so long narrowed their sphere and cramped their powers are not the result of man's oppression but of the ignorance and false ideas upheld more strongly by themselves than by men. We have long since forgiven Eve and her apple (?) for the little trick she played us, but we will never forgive Christianity nor its founder for the miserable pigeon-hole assigned us in the world. If Paul had had much of an insight into feminine

character, he would never have commanded woman to be *silent anywhere*, knowing that the tongue was the only weapon left her to use, and that she would use it in spite of him. Predominating now in the church, they have almost the whole say. Church and church societies have been almost the *only change* for women in the past from the narrow sphere of home. We have nothing to thank for the enlargement of our bounds but free thought and liberal ideas. They have shown us our wings, and that no limit can be put upon us but the limit of our own capacities. Few of us will become eagles in our soarings, and be enabled to bask in the glories of upper air; but even fluttering from branch to branch will be an immense satisfaction to us who have so long been compelled to brood quietly in the home nest, watching the flight of our more fortunate brothers, often secretly comparing our wings with theirs, and feeling sure, if opportunity were given, we could many times outsoar them. The bulk of the liberal-minded women of to-day, while still clinging to the Bible as the word of God, and upholding its teaching, have only reached their present position by violating it both in spirit and letter.

Liberal ideas and Christianity are not compatible. To be a Christian is to be blindly believe. To be a Liberal is to search and think for oneself. The term Liberal Christian is a paradox. Let the world disabuse itself of the idea that the two can go hand in hand. I said I could not forgive Christianity for its narrowness; rather I cannot forgive those who grope in darkness to-day while the light of truth illumines the world.

A woman lecturer has recently admirably pictured the posture of Christianity. She says: "The last argument which is to crush us is the authority of the Bible. Frederick Maurice warned people of the danger they ran when they 'turned the bread of life into stones to cast at their enemies.'"

"Now, passing by the fact that many of us do not consider the Bible as the bread of life in any sense, I would suggest that, using it as a pebble to sling at the forehead of Liberty has not in the past tended to exalt it, nor is it likely to be more successful in the future. For centuries Religion has stood with the Bible in her lifted hand, warning back each wave of the rising tide of liberty, and each wave has rippled forward regardless of her threat.

"Let every soul be subject to the higher powers," said the Bible to Cromwell; and Cromwell, though he took off his hat to the Bible, struck down the tyrant who strove to enchain the people.

"Honor the king," said the Bible to Washington, and Washington defied the king and founded the American republic.

"If a city be withdrawn to serve strange gods, thou shalt surely smite that city with the edge of the sword, destroying it utterly," said the Bible to Alva, and Alva obediently hurried to the Netherlands, and the people rose, fought for their lives and won.

"Cursed is Canaan, a servant of servants shall he be unto his brethren," said the Bible from ten thousand pulpits; but men arose and swore, Bible or no Bible, slaves should go free.

"The Bible! why it has bolstered up every injustice, bulwarked every tyranny, defended every wrong! With toil and pain and bloodshed have the soldiers of liberty wrung from the reluctant hands of priests and Bible-worshippers every charter of our freedom, every triumph of our cause. But take heart, you who cling to your Bibles, as soon as we have gained this one step forward, as soon as it rings through the land that women are no longer in subjection, you will be able to claim as the offspring of your Christianity that which at its birth you anathematized. Each trophy of advancement, each symbol of triumph, is claimed by the bibliolater as his as soon as it becomes popular. You will be able to find in your Bibles a sanction for the development of womanhood, even as you have found room in the six days of Genesis for the vast eons of geology, and space in the petty firmament of Moses for the mighty facts of astronomy. The Bible is claimed as the true parent of freedom. It is the spirit of Christianity that has done all this, you say; when the letter said 'kill,' it meant 'preserve'; when 'obey,' it meant 'resist'; when 'enslave,' it meant 'set free.' So take courage, ye worshippers of a book, your idol will fall once more, but it can be re-mended. We mean to set woman free, to follow the guiding hand of nature; to fulfill every fair capability of her being; to develop every noble intellectual power and every passionate longing of her heart. Little care we whether or not our work squares with the rules of an old Eastern civilization. If Religion and the Bible grapple with us and try to stop or destroy, they must either stand aside or fall."

As we finished reading the admirable lecture, we felt that the first Savior of mankind did his work very imperfectly. His unfinished job must be completed. And that is being accomplished by saviors in petticoats.

DI VERNON.

—The Truth Seeker, Feb. 1.

A memorial is to be presented to the Wisconsin Legislature asking for the passage of an act authorizing the women of any city, village or county of the State to establish industrial schools for the reception, custody and training of the unprotected children of such city, village or county.

CALIFORNIA LETTER.

SACRAMENTO, March 2, 1875.

DEAR SISTER: I improve a few moments' leisure before leaving for Stockton, forty miles distant, to write you, sending ten new names for THE SPIRITUALIST AT WORK, and remittance, including postage for twenty-six numbers to each, and will do all I can to send more.

Mrs. L. E. Drake has been lecturing in Stockton the last two Sundays with good success. I have been lecturing in this city most of the time since my return home, and am kept busy, and feel that I am improving all the time in giving public tests. You will be pleased to hear that we have a very flourishing lyceum in this city.

Mary, I want to tell you of a dream I had the night but one before Alvah was killed. I found myself standing at the foot of a high hill, and upon the edge of a very muddy, deep and rapid river. I looked down the stream, and saw what looked like a flood jam. Seeing no way to escape, I turned to look up the stream. Before me was a mass of rocks, projecting above the water. Above that, to my horror, I saw Alvah floating, with his white face just above the surface of the muddy water. The current bore him with terrible force and dashed him with violence against the rocks. I sprang forward to try and grasp him, when the current whirled him past on the farthest side of the rock and swept him down the stream, dashing him with force against the jam. Then the current seemed to draw him under out of sight, and I awoke with a fearful horror, which was fulfilled the next day by his sudden death; and you know how my heart was filled with grief at his loss.

But I must now close. Will write you from Stockton. Enclosed find poem I promised to send you for publication—"The Sixteenth Amendment." Love to yourself and children.

SISTER PAULINE.

The family is a little book,
The children are its leaves;
The parents are the covers, which
Protective beauty gives.

At first the pages of that book
Are spotless, pure and fair,
But Time, relentless in its sway,
Soon wreath memories there.

Love is the golden clasp
That bindeth up the trust;
O break it not, lest all the leaves
Shall scatter and be lost.

Make home pleasant for the children. Teach them to find there their most joyous hours, that, as they grow in years, and the duties of life call them away, they may look back with dear remembrance to their childhood. The mother may fancy that she will be happier when her boys and girls have left her constant watchfulness; but, after all, the period of playthings, of measles and whooping-coughs, of walking-stick horses and tongs and poker ponies, is the happiest for both mother and child. When her offspring are all about her their noise may distract, their incessant wants weary, but she does not worry over them then as when, later, they go, she knows not where, and do, she knows not what. It is best, therefore, to enjoy the period of infancy as it passes, numbering only its joys and forgetting its annoyances, smoothing rugged paths for tender feet, and helping young hearts to choose the good, and growing minds to seek and love true wisdom.—Selected.

TRAINING CHILDREN.

Children who are unsympathetically treated become relatively unsympathetic; whereas treating them with due fellow feeling is a means of cultivating their fellow feeling. With family governments, as with political ones, a harsh despotism itself generates a great part of the crimes it has to repress; while, conversely, a mild and liberal rule not only avoids many causes of discussion, but so ameliorates the tone of feeling as to diminish the tendency to transgression. As John Locke long since remarked, "Great severity of punishment does but very little good, nay, great harm, in education; and I believe that it will be found that, *ceteris paribus*, those children who have been most chastised seldom make the best of men." * * * Do not expect from a child any great amount of moral goodness. Not only is it unwise to set up a high standard for juvenile good conduct, but it is even unwise to use very urgent incitements to such good conduct. Already most people recognize the detrimental results of intellectual precocity; but there remains to be recognized the truth that there is a *moral precocity* which is also detrimental. Our higher moral faculties, like our higher intellectual ones, are comparatively complex. By consequence they are both comparatively late in their evolution. And with the one as with the other, a very early activity produced by stimulation will be at the expense of the future character. Thence the not uncommon fact that those who during childhood were in-

stanced as models of juvenile goodness, by and by undergo some disastrous and seemingly inexplicable change and end by being not above but below par; while relatively exemplary men are often the issue of childhood by no means so promising. Be content, therefore, with moderate measures and moderate results. Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth, and you will then have more patience with those imperfections of nature which your child hourly displays. You will be less prone to that constant scolding and threatening and forbidding, by which many parents induce a chronic domestic irritation, in the foolish hope that they will thus make their children what they should be. Satisfy yourself with seeing that your child always suffers the natural consequences of his actions, and you will avoid that excess of control in which so many parents err. Leave him, whenever you can, to the discipline of experience, and you will so save him from that hot-house virtue which over-regulation produces in yielding natures, or that demoralizing antagonism which it produces in independent ones."—Herbert Spencer on Education.

Science.

Mr. Parkes, a London photographer, has developed the power to take pictures of invisible spirits at night by the use of the magnesium light.

At the botanic garden, Oxford, the Mexican *dasyliion acrotichum* recently threw up a flower stem which, when twelve feet high, grew at the rate of six inches in twenty-four hours. The *nelumbium luteum* (the sacred bean) in the same collection is reported this season to be producing perfect seeds.

The flora of the United States is believed to contain more than 300 trees and more than 800 woody species. Of the trees about 250 species are tolerably abundant in one region or another, and about 120 species grow to a large size.

A resident of Colombo, in the island of Ceylon, writes to *Nature* describing a curious meteorological phenomenon which occurs there, and which the inhabitants call "Budhu's Rays." It consists of radiated bands in the sky, alternately of rose color and blue, proceeding from a point close to the horizon, and is generally noticed in the west at sunset, although it occasionally appears in the east. It commonly extends from thirty to forty degrees.

It has been determined by M. Forel that the chemical action of the sun's rays in summer ceases, in the Lake of Geneva, at the depth of between forty and fifty metres. The depth to which the chemical rays penetrate in water has never before been determined. M. Forel has communicated his researches in a memoir to the Societe Vaudoise des Sciences Naturelles.

Mr. A. S. Packard, in his report for this year to the Massachusetts Board of Agriculture on the injurious and beneficial insects of that State, mentions the young of the familiar "lady-bird" beetle as of incalculable benefit to agriculture.

The *Popular Science Monthly* justly claims that the woman question must be settled by science. Exactly, but that is not always science which is so-called. When the natural laws that lie at the basis of these questions are understood, and not before, can we know what real science has to say concerning the "peculiarities of the feminine nature." All science is based on fact; and concerning this subject the facts are not yet arranged, and very few writers have attempted any scientific treatment of it. The writers for the *Popular Science Monthly* have done nearly all that has been done as yet in the columns of scientific publications.—Common Sense.

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.

HISTORIC ART.

THE DAWNING LIGHT.

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

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