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NIGHT.

BY MRS. EMILY THORNTON

I open wide my casement and lean out
To catch the dewy coolness of the air—
The silent, midnight air—
Silent, I said? yet, no. Sweet sounds I hear—
Sounds born of Night, to glad my listening ear,
And thrill my weary heart when none are near,
To chide my lingering there—

Sounds like the distant wave-wash of the sea, Or weird, low mutters of the rising wind, Walfed on wings of night To me. Wild sounds, with fanciful delay — The owl's shrill hoot or night-bird's gushing lay, The ring-dove's coo, which whispers love alway, These my lone heart delight.

Lulled by the insects' chirp I sit and dream Of Night's calm beauty, till my soul doth seem To mount and soar away. I mark this beauty in each glowing star, And in the stately moon that throws afar Weird, lengthy shadows where the tail trees are, And where the larches sway —

I mark it in the dreamy atmosphere
When, sleeping, man with tumult comes not near
To mar this tranquil spot.
I breathe it in the perfume everywhere,
Exhaled from flowers and borne upon the air
By the same hand that wafts the glow-worm fair—
The hand that faileth not.

Yes, in the grandeur of the Night, still Night,
I think of One who, in majestic might,
Spreads beauty here and there—
Making one bird sing best with darkness round,
Another hide his head and sleep profound.
Opens the evening primrose with the night,
But shuts the lily with the waning light.
Oh, Christ! when Night and Day bring Thee around,
Let hearts with praises evermore abound;
For well we know—above, below, around—
God—God is everywhere!
— New York Ledger.

For the Spiritualist at Work. THORNE'S DEFENSE.

EDITOR OF THE SPIRITUALIST AT WORK: Has your attention been called to the very significant fact of the expulsion of a memberelect, from the Legislature of North Carolina, on account of his religious views? It cannot be too widely circulated or commented upon. Its signification is such as to merit the earnest reprobation of every true lover of liberty. The claim that it was more a political than a religious movement, scarce lessens its significance, and only shows more plainly the danger of allowing the least shadow of connection between Theology and Civil Government. That political rights could so readily be trampled upon in this case, through the bitterness of theological prejudices, aptly illustrates the wisdom of

race, has been the greatest curse the world has ever known, and that she - that very priestly power-is now burnishing her arms and marshaling her cohorts for another conquest.

If you doubt my words, see what says the Christian Statesman, the organ of the "God in the Constitution" party, the only paper, as far as observed, that has dared to uphold the outrageous expulsion of Mr. Thorne. It says the action of the Legislature was not only constitutional, "but plainly in accordance with the law of God;" and it adds:

" The propriety and the efficacy of suitable religious acknowledgments in a political constitution are happily illustrated here. And what is desirable for a State is no less so for the nation. Christian men must blush to think that a man expelled from the Legislature of North Carolina could sit without question in the halls of Congress. No appeal could be made to the National Constitution against his presence. This anomaly cannot always continue. Either the Constitution of the United States must be amended so as to conform to the constitutions and civil institutions of the States, or the Constitution of North Carolina, and of all the States, will yet be stripped of all their religious features, and brought down in this respect to the level of the National Constitution. This is the issue on which we go before the American people."

I inclose you herewith the pamphlet of Mr. Thorne, upon which the action of the Legislature was professedly based. It is of itself, as we conceive, an excellent campaign document and if you can find room, may do much good, published in THE SPIRITUALIST AT WORK, as a whole or in part. J. G. J.

REPLY TO JOS. BARKER'S LECTURE, COMPARING INFIDELS AND CHRISTIANS, BY J. WILLIAMS THORNE.

As I do not expect, and can scarcely hope now, that Mr. Barker will give me a fair opportunity to meet him before the people, I propose to reply in pamphlet form to the sweeping charge, made in his lecture, at Coatesville, on the 6th of January, that as a class, those who denied the Divine authority of the Bible, were inferior in morals to those who thus accepted it.

§§ It was barely possible, he said, that a man might be strictly moral, and yet be an Infidel.

the fathers of this government in adopting as a cardinal rule, entire separation of Church and State.

That am organized, persistent effort is now being made by a portion of the evangelical churches of this country to have a formal achurches of this country to have a formal acknowledgment of "God in the Constitution," is most lamentable, and shows little knowledge or less appreciation of the lessons of history. Could they in their besotted folly and bigotry foresee the terrible consequences to outflow from such an entering wedge into the temple of our liberties, the suffering, the blood, perhaps the ages of accumulated darkness, that may follow in train, they might perhaps forbear. We may, possible, he said, that a man might be strictly moral, and yet be an Infidel. Still, it was a combination of qualities not often met with. In all his long association with the Radicals, he had found but few truly good men. He had lived among them in Salem, Ohio, where they made a great outcry for liberty, but he soon found that it was not only their own liberty they wanted, but his as well. Then in deep disgust he left them, and sought for himself a home in the wilds of Nebraska. There, surrounded by wild scenes and wild men, under the free open sky of heaven, he once more found leisure and inclination to hold communion with the great God of the universe, as revealed in the Bible. There, amid sickness and death-bed suffering, for which he then could offer no consolation, he caught the first began to doubt his own doubting. Then he told us how, with easy and joyous steps, he soon found himself back again into the bosom of God's Church. And now he intends to devote the remaining years of his life to the service of that Church, in order that he may make some small amends for the great injury and bigotry forces the remaining years of his life to the service of that Church, in order that he may make some small amends for the great injury he did it while under the dark shadow of Infidelity.

Such in substance was Mr. Barker's state

wise done him injustice it will give me great pleasure to make such reparation as truth and justice demand.

"By their fruits ye shall know them," was one of the best of the many good sayings of Jesus. I propose to try Mr. Barker, the Christian Church, and the Bible itself, by this standard. And first: as to Mr. Barker; Has the world been made better by his restoration to the Christian Church? Is he now doing more good to the little and oppressed ness of humanity, than he did while a Liberal? According to his own account, immediately on his congood to the little and oppressed ones of humanity, than he did while a Liberal? According to his own account, immediately on his conversion to Christianity he returned to England, and there, as editor of a newspaper, put himself in opposition to the leading Liberals in politics and religion. This he did, at the same time declining to meet Mr. Bradlaugh, their acknowledged leader, in public discussion. As a Liberal, he suffered persecution in England for his advocacy of a republican form of government and his maintenance of the equal rights of all men. But when he joined the Church of England he no longer favored the formation of a republic. He no longer mingled with them in their efforts to establish the equal rights of all. In England, the Church and State are one. Mr. Barker, therefore, in selecting the Church of England as his refuge from Infidelity, became morally responsible for the wrongs and oppressions of the Government. As a Liberal, he sought to reform the Government. As a Christian, he sustains its oppressive aristocracy. When in this country, while As a Christian, he sustains its oppress-When in this country, while ive aristocracy. When in this country, while a Liberal, he attended Antislavery Conventions and made eloquent speeches against slavery. When he became a Christian, he ceased to oppose slavery, and was an earnest advocate of the independence of the slave-holding Con-

In regard to the moral character of Liberals, as a class they compare favorably with the members of any Evangelical Church I have ever known, In the neighborhood of Longwood, Chester Co., Pa., where Liberals most abound and give character to the community, there is nowhere a more temperate, a more moral and orderly people. The Hicksite Quakers and Unitarians, who are, strictly speaking, Socinian, and do not believe in the divinity of Jesus, or that he is any more a part of the God-head than any other equally wise and good man, have a world-wide fame for temperance, honesty, and a philanthropy that includes the whole human race. The poor and weak have ever found in them a heart-warm sympathy and a friendly helping hand. In New Eng-In regard to the moral character of Liberals, thy and a friendly helping hand. In New England, the coming of the Evangelical Puritan was death to the Indian. In Pennsylvania, the coming of the half infidel Quaker was a blessed coming of peace and joy, never to be forgotten. Who were the leaders in the great Antislayery, and Temperance movements? blessed coming of peace and joy, never to be forgotten. Who were the leaders in the great Antislavery and Temperance movements? Surely not the Evangelical Christian Churches. They did their utmost to strangle these great reforms in their infancy. It was Thomas Herttell, a professed infidel of New York, who, in 1818, wrote and published the first "tetotal" temperance tract. The great Antislavery leaders were forced to come out of the Evangelical Churches in order to make effective war against slavery. They found all the Evangelical Churches in close alliance with the slaveholders, and in opposition to emancipation. Forty years ago, not a clergyman in Boston could be found willing to speak from his pulpit against slavery. Not one would lend his pulpit to Wm. Lloyd Garrison, for the purpose of protesting against the great national evil. It was in an Infidel hall that the gospel of Antislavery was first preached to the people of Boston. All over the land, the Evangelical Churches either violently opposed or refused to give any countenance to the Antislavery movement. Had the Evangelical Churches preached human justice and human morals, instead of the mystical superstition of the trinity and the resurrection, there would have been neither occasion nor need of the great reform associations. The whole civilized world would, long ago, have united against that mighty trinity of human

evils, Intemperance, War, and Slavery, and swept them out of existence.

The Evangelical Churches have always stood in the way of just and equal liberty. They have never invoked the favor of the goddess, except for their own selfish purposes. Not one of them has ever originated or made a first movement in any great moral reform, where its own immediate, selfish ends were not the primary cause. It was to accomplish ends, in themselves, not wholly good, that caused Martin Luther and Henry VIII. to break away from the Romish Church. They had personal as well as moral reasons for their high appreciation of "the right of private judgment." The Evangelical Puritans of New England maintained "the right of private judgment for themselves, but not for their brother heretics. They wanted liberty, but they wanted it maintained "the right of private judgment" for themselves, but not for their brother heretics. They wanted liberty, but they wanted it all for themselves. The Young Men's Christian Association of New York have lately thrown George Francis Train into Ludlowstreet jail for publishing obscene extracts from the Bible, which they are sending forth among the people and to the heathen of every land, as the holiest and best of all books. They have done the same to Victoria C. Woodhull for daring to publish, not in a slandering spirit, but for the purification of a gross social atmosphere, an account of some obscene and immoral doings, which they themselves, sunk as they are away down deep in the bottomless pit of hypocritical piety, have never raised a finger to suppress or reform.

The pious churchman may say or do almost anything that may please him, and it shall be no harm. Like a quotation from the Bible, however gross or evil it may seem, it must be good. Like the king of a great realm, however much he may play the tyrant, he can never do wrong. Henry Ward Beecher is more popular in his church than ever, though the heavy charges preferred against him remain unanswered. Vice-President Colfax is invited to address the Young Men's Christian Association in Philadelphia. He comes, and is received with all the demonstrations of joy and approval that the pious young men know how to give, although covered all over with the Cre-

ceived with all the demonstrations of joy and approval that the pious young men know how to give, although covered all over with the Credit Mobilier scandal.

It is a rare sight to see an infidel in jail, except when placed there by religious bigotry on account of his opinion. Persons convicted of murder and other high crimes are almost always found to be firm believers in the Bible. Statistics prove that there is less crime and immorality among the half infidel Hicksite Quakers and Unitarians, than is to be found in an equal number of Evangelical Church members. When New England was almost wholly Evangelical, she persecuted heretics and believed in rum and slavery. Now she is largely Unitarirum and slavery. Now she is largely Unitarian. As she became less and less Evangelical, she became more and more just, and more and more and more and more sympathies.

It was in the Dark Ages, when Infidels were few, that Evangelical Orthodoxy reigned supreme over Europe. It was an Infidel heresy, the right of private judgment, that dispelled the thick clouds of moral and mental darkness and began the great Reformation, which can only end with the destruction "of all that for

only end with the destruction "of all that for evil holds control over the minds of men." As the Christian Church rose in power and influence civilization declined. And now civ-ilization is advancing in exact proportion as the Church loses its power and influence among

men.

When any great national wrong is about to be abolished, and the people refuse to give it further protection, it is sure to fly to the Church as its last refuge place, and, like the evil-doer of old, die there, holding fast to the horns of the altar. Whether in science, morals, statesmanship, or religion, the Church has always been the last to give up an old error; the last to accept a new truth. So hath history written her impartial and unimpeachable verdict.

The Church has no positive influence against injustice or wrong. It never, knowingly, does any good thing that is unpopular. It is a mere

weather-vane, showing which way the popular wind blows.

During the late civil war, in the South it was for Jefferson Davis, in the North it was for Abraham Lincoln. In the Revolutionary War it was for the British on one side of the Atlantic, and for the Americans on the other. In 1766, on the 18th of March, a bill for the repeal of the Stamp Act was before the House of Lords. A large majority of the Lords temporal were in favor of its repeal; but all the Lords spiritual—the whole Bench of Bishops—were in favor of "forcing the Americans to submit with fire and sword." We owe it to such Liberals as Franklin, Paine, and Jefferson, that the United States Constitution is wholly humanitarian in its scope of operation, and without any religious test. Even at this late day, it is the darling hope of some Evangelical bigots to have God or Jesus recognized in the great organic law of the nation.

The Evangelical Church has almost always defended a popular wrong, and opposed an unpopular right. This course is reversed by the unbelieving infidel or Liberal. He is almost sure to oppose the popular wrong and defend the unpopular right. During the eightenth century, while inhdels under the lead of Voltaire, Diderot, and D'Alembert, were thundering against slavery and oppression, everywhere, the Evangelical Church bigots were

eenth century, while inhdels under the lead of Voltaire, Diderot, and D'Alembert, were thundering against slavery and oppression, everywhere, the Evangelical Church bigots were defending slavery, and even the slave-trade, from the Bible. In Massachusetts and Connecticut, Evangelical Puritans were setting in beautiful juxtaposition on their statute books, "Slave Laws" and "Blue Laws," side by side. "It was only," says Hildreth, "the heretics of Providence who were willing to do the simple justice of giving equal liberty to white and black mankind." In the settlement of all the Southern Colonies we find Evangelical religion harmoniously blending itself with slavery. The celebrated defender of the Christian religion, John Locke, in his schedule of laws for South Carolina, inserted a provision in favor of slavery. Religion afterwards taught the people of South Carolina to fine a man for working his slaves on the Sabbath; but it altogether failed to teach him that slavery is a sin. In Georgia, slavery was at first prohibited, but afterwards introduced under pretense of propagating the gospel. Whitfield and Habersham though, as men, they were opposed to slavery, yet, as a means of spreading the gospel, and as Christians they favored its introduction. The pious John Newton, the intimate friend of the poet Cowper, did not disdain to go out in a slave ship, engaged in the slave trade, with Bibles and hymn books to evangelize the heathen in Africa.

But even in Mahommedan countries, the people are represented as more honest and truthful, and far less avaricious, than Christ-

But even in Mahommedan countries, the people are represented as more honest and truthful, and far less avaricious, than Christians. They are also more temperate than Christians, as wine and strong drink are strictly forbidden by the Mahommedan religion. Unlike the followers of Jesus, they never permitted anyone to be held as a slave who accepted the faith of Mahomet. Candid men will be surprised to learn that American slavery, established by Evangelical Christian men, was of a more severe and rigid character than that of Mahommedan countries. In proof of this, of a more severe and rigid character than that of Mahommedan countries. In proof of this, Gen. Eaton, Consul of the United States at Tunis, in 1799, writes that "Truth and justice demand from me the confession, that Christian slaves among the barbarians of Africa are treated with more humanity than the African slaves among the Christians of civilized America."

slaves among the Christians of civilized America."

"The tree is known by its fruit." We have arraigned the great Christian Church and tried it by its own standard. The fruit has been found neither pleasant nor wholesome. Very much of it has been proved to be destructive of human life and human happiness. In comparison with Mahommedanism, in many essential points, it is impossible to give it the preference. Even among the heathen, in many instances, it has carried destruction instead of conservation. The fruit of the Bible is the Christian Church itself. Not, as we have shown, very good for humanity, but such as we might expect from so evil a tree. There is little in the history of the Jewish nation that a good man could wish to imitate. As a people, they were proud, selfish, avaricious, bigoted, and to the last degree barbarous and cruel. Nations so unfortunate as to border on them, or to lie in their pathway of conquest, had no right of life, liberty, or property, which they felt bound to respect. They waged an exterminating, merciless war, against all the nations occupying land which they wished to possess. Not content with their own power to destroy, they claimed an alliance with the great God of the Universe, and that he had chosen them to assist him in doing such horrible wickedness.

It will be only necessary to touch, in the lightest manner, a few of the more prominent points in the history of this most peculiar people, so strangely chosen of the Lord, to show, that while they must be to all the coming ages an instructive warning, they have left no bright or even safe example for mankind to follow.

Look at Abraham, so full of fanatic frenzy, that he was ready to illustrate a strong, blind, unreasoning faith in his God, by the commission of one of the greatest of crimes—the sacrificial murder of his only son. It is enough to say, that no father can enact so absurd and wicked a farce now and keep outside of prison or asylum walls. Read the story of Lot and his daughters after the burning of Sodom and Gom "The tree is known by its fruit." We have

amhals of mankind. The cruel bargain between God and Jephthah, was alike degrading and disgraceful to both the parties engaged in it. Not for the empire of the world should Jephthah have made such a rash vow. Not for the Empire of Heaven should God have permitted its fulfillment. Had he been a merciful God he might, as in the case of Abraham, have substituted a ram, or some other unimportant animal, to be the first to meet the victorious Jephthah; or he might have generously waived the bloody sacrifice altogether, and accepted in its stead an offering of fruit; but in the selfish spirit of a Shylock, he determined to be satisfied with nothing less than the life-blood of the only child—the loved, the beautiful, the accomplished daughter of the great Judge of The cruel bargain beaccomplished daughter of the great Judge of Israel.

Israel.

The Jews were a holy people, too holy to cat anything that died of itself; but they were not too holy to "give it unto the stranger that was within their gates, that he might eat it"; nor yet too holy to "sell it unto an alien" for the same purpose. What would we do, or what should be done, with holy men who dared to practice such morals now?

"David was a man after God's own heart." Yet all, or nearly all, the great features of his life exhibit him as a man of cruelty and blood. He committed adultery with the wife of Uriah, and then with the coolest and cruelest treachery betrayed unto death the unsuspecting husband, his long-tried, valiant chieftain—his most faithful friend. But the Lord was displeased with this conduct of David; and in order to properly punish him for it, he only, in his infinite justice, deemed it necessary to avenge the murder of Uriah, by destroying the off-spring of David's adulterous amour, his first-born of the beautiful Bathsheba. This is the Bible way of discouraging the meanest and most detestable form of murder that ever disgraced human nature. David's punishment was not capital, but vicarious in its operation. David was a great king. He was, perhaps, a little vain of his power. So he wanted to know the number of his men. In a little time he had them all counted; not a very grievous offense, one would suppose; but his God was even more angry with him than when he murdered Uriah. He gave him the choice of three evils, very terrible and destructive evils—to his innocent people, but not one of which affected him directly or personally. Without the least apparent concern or regard for the welfare of his unoffending people, he chose that which he supposed would be the least disagreeable or injurious to himself. Then the Lord, in the unimpeachable "justice of his judgment," in order to punish David for numbering his men, slew seventy thousand of the innocent men numbered. This is, indeed, a fine moral example to set before the rulers of modern times. With such a shining light to

hundred of the latter. Modern Christians, who are ambitious to follow the example of the wise Solomon, only do so in the taking of concubines, not in the taking of many wives. While, on the other hand, the Mormon Saints While, on the other hand, the Mormon Saints follow their great example in the taking of many wives, but no concubines. Henry Ward Beecher is charged by Victoria C. Woodhull with imitating in a small way this great exemplar of wisdom. But the Young Men's Christian Association of New York, repel the charge, and affect to consider it as exceedingly disgraceful, if true. But what are we coming to? If they had Solomon himself in New York, he would fare no better at their hands than Victoria C. Woodhull or Brigham Young. It is evident they entirely ignore the great point in the case, that if it was right for wise and good men to have concubines in Palestine, it cannot be wrong for wise and good men, who love and admire David and Solomon, to have them in admire David and Solomon, to have them in New York. But then, we must remember that the wisdom of Solomon was very different from the wisdom of the Young Men's Christian Association of New York. They have become wiser than Solomon—wiser than even the Bible itself. They are more refined and delicate in their morals than either Solomon or the Bible. It is true, they continue to circulate the

Bible in its pure and simple state, among the distant heathen and other ignorant people, but wonly a very few choice portions of it do they now deem suitable to quote or read from the pulpit. They not only refuse to use or give ip public utterance to those parts of the Bible which they do not like, but they get angry and invoke the vengeance of the law on those unsanctified people who feel it their duty to do so. But we shall be told that we are not to look in the Old, but in the New Testament, for a perfect example and guide. Jesus was, indeed, a great reformer. He was to the Jesus what Luther was to the Roman Catholic world. Like Luther, he abolished some useless forms and ceremonies, but he did nothing in favor of education—nothing that would help on the civilization of the world. All around him were the evils of slavery and intemperance, but he took no notice of them, and bore no direct testimony against them. His business on earth seemed to be chiefly to save the souls of men from eternal damnation. He had little care or concern for their bodies. It did not matter much if men did suffer in this life from oppression, poverty, or slavery. The suffering of the body was the surest means of saving the soul—our ideas of moral rectitude will not justify some things which he did. It is no wonder that the Gadarene stock-growers wanted him to leave their country, after he had permitted the cast-out devils to go into and destroy their swine.

Again, we are told that Jesus came to a fig tree, and "finding no fruit thereon, as the time of figs was not yet," he immediately cursed and blasted it. Surely the owner of the fig tree, however he might fear the author of such needless destruction, would not be very favorably impressed with his moral character; nor could we blame him much, if he had desired his early departure.

"Take no thought for the morrow, of what ye shall eat, or what ye shall drink, or where-

we blame him much, if he had desired his early departure.

"Take no thought for the morrow, of what ye shall eat, or what ye shall drink, or where withal ye shall be clothed," if fully and practically carried out would make one great poorhouse of the world. The few who do carry it out are either supported by their friends or find their way into some charitable institution. Such a precept is at war with that care and industry on which the world's civilization is founded. The doctrine taught by Jesus, that men may live a whole life of wickedness, and yet be saved at the last hour, no one can fail to see, must operate as an encouragement to crime. Like the indulgences and pardonings of the see, must operate as an encouragement to crime. Like the indulgences and pardonings of the Romish Church, it is a sort of charity-way by which bad men can get into heaven as readily as good ones. Who can tell how many thousands have been lured into the leading of immoral lives by this eleventh hour doctrine? To console the murderer, as he stands on the gallows scaffold, the minister tells him that through the redeeming blood of Jesus, his purified soul will ascend to heaven, and there with the blessed Redeemer live forever more, amid the blessed Redeemer live forever more, amid scenes of bliss and glory, such as "eye hath not seen," nor the human heart imagined. This is the kind of consolation that Mr. Bar-This is the kind of consolation that Mr. Barker, as an infidel, could not give to the dying sinner. Good men do not need such consolation; they have nothing to fear. It is encouraging crime thus to console bad ones.

Having shown that the fruits of Christianity have been generally evil, and that its influence has tended rather to darken than enlighten the world, I will now endeavor to show that we have no right to expect better fruits from

we have no right to expect better fruits from this Christian tree than those we have obtain-ed. I shall proceed to show that both fruit and tree are, essentially, of the same evil charac-

tree are, essentially, of the same evil character.

The Christian system of Theology teaches the worship of God, as other systems of Theology teach the worship of idols—for the purpose of deprecating his vengeance. It is a selfish system, designed for the glory of God and humility of man. God is represented as an omnipotent despot, who created millions of human beings for no other purpose but that he might drink in their flattery and homage forever. Or, if they withheld this servile adoration, they had the alternative of eternal damnation—an eternity of misery, from which they would gladly escape into utter annihilation; nation—an eternity of misery, from which they would gladly escape into utter annihilation; but which "in his infinite mercy," he denies them. It must, however, be confessed that the favored few, the elect of his grace, who, in return for their salvation, are doomed forevermore to stand before his throne and sing songs of glorification and worship, have scarcely a better time of it. They certainly deserve our warmest sympathy. The labor of Sisyphus, rolling up the hill his ever-returning stone, was but pleasant pastime in comparison.

rolling up the hill his ever-returning stone, was but pleasant pastime in comparison.

Even admitting the heaven of Christian Theology to be, in itself, desirable, it must in many supposable cases, be contrary to any decent human nature. Can heaven be heaven to that parent who knows that his children are suffering the intensest torments of an everlasting hell? Before we could be happy, surrounded by such monstrous and appalling circumstances, it would be necessary to suppress all the best affections of our nature. We must happen admonstance utterly selfish, without a stances, it would be necessary to suppress all the best affections of our nature. We must become demons—utterly selfish, without a thought of any one's happiness but our own. The God of Christian Theology is not presented to us in a loveable and attractive form. We worship him through fear of punishment—as the Indian worships the devil—not for love, but for fear of the injury he may do us i, we do not. Under the name of Providencef we are continually charging God with all manner of evil visitations, without ever suspecting that we are in the least degree damaging his that we are in the least degree damaging his reputation. The great unavoidable evils of life are all of the Lord. Plague, shipwreck,

famine, and frost-blight, are all the result of his will and power. We know that he could prevent them if he would; but we do not like, even to hint that it is his duty to do so, lest our impeachment of his wisdom might be considered impertinent, and call down further vengeance on our heads. We refuse to look into the nature of evils for their remedies; but make ourselves easy with the consoling assurance that God, in his infinite mercy and windom, can never do wrong.

But, with the exception of now and then a crowned head, wielding vast and despotic power, we are not so charitable toward our fellow man. Were he to inflict on us such evil there would surely be for him no worship. Scarcely on the gallows would there be a sufficient expiation for such crime. We would exterminate him as an enemy to the race. An act that is bad in a man cannot be good in a God. If a parent had unlimited power, and was to suffer his children to perish in war with each other, or if he permitted them to die for want of food, we would justly hold him accountable for the commission of a great crime against nature. But when God suffers countless millions of his children to be destroyed, and countless other millions to become miserable, we only tell him, in a flattering, fawning way, how just and merciful he is, with the hope that in future he will thus be persuaded to do better for us.

Jesus is said to be the mediator between us and God. We are told that he is constantly interceding with God for our salvation. Yet he resists even the earnest entreaty of his 'beloved son,' to exert his power in our favor and save us from the devil. It is true, he condescends to save a very few, but only for his Son's sake. He would not save a single soul, if his own individual pleasure were alone consulted. The few he saves, he saves not out of kindness to them, but only to please his Son. For his own part, he would rather see them all suffering the tortures of eternal fire, in that hell which he has prepared for them and the devil. Even Jesus, when he c

geance of everlasting punishment.

He waives judgment in the present life, but waits with cool malignity for that terrible retribution with which he intends to visit them ribution with which he intends to visit them hereafter. Man's present happiness is almost entirely ignored. The more we suffer here, the more certain will we be of a joyous eternity of life in the world to come. We reverse the laws of Nature; we look upon the ills of life as blessings in disguise. Even life itself becomes an evil, an obstruction in the way to heaven. Death appears a blessing, and long life our greatest misfortune; it makes us wait too long for heaven. "We mourn not for the dead, but for the living." We suppress reason and nature, but it is all for the glory of God. That is the great and all-important consideration, selfish as it is. His followers soon catch the same selfish spirit. They do no good for the love of it, or because it makes human life more happy, but merely in order that they may the love of it, or because it makes human life more happy, but merely in order that they may be saved from hell. Good deeds are not enjoined upon men because of their justice and inherent loveliness, but because they will purchase salvation. Our present physical welfare is nothing; the salvation of the soul everything—the whole purpose of life.

With such a theology as this, it is no wonder that religious zealots will burn the body in order to save to save the soul. It is no wonder that Christian rulers are so careless of the physical ways and the soul in the soul care to save the soul.

order to save to save the soul. It is no wonder that Christian rulers are so careless of the physical welfare of their people, believing as their religion teaches, that the poorer they are in this world's wealth, the more sure will be their inheritance of the joys of heaven. The pious despot feels himself at ease; his oppressed people are all going to heaven by that purest of all ways—poverty and suffering. He need not concern himself for them. As it is almost impossible for a rich man to enter the kingdom. impossible for a rich man to enter the kingdom ninpossible for a firth man to enter the kingdom of heaven, he may very properly turn his sym-pathies toward those who are enjoying the good things of this life, the wealthy and pow-erful, who can scarcely hope for the joys of

heaven.

We spend time in absurd forms of worship which ought to be devoted to mental and phy We spend time in absurd forms of worship, which ought to be devoted to mental and physical education. We build churches wherein men's minds become darkened and troubled about the necessarily unknown future. We should use them for better purposes, the investigation and discussion of our relations with the present living world around us. Let us make the present life good with good works, and there need be no fear for the future.

In the expression of these views, I do not mean to be understood as in favor of the destruction or the suppression of all devotional feelings, but only to indicate a more rational direction and use of them. The best we can do is to worship our highest ideal of truth and good, still striving with unceasing effort, in the

great life movement, to make it higher and higher.

All that we can know or conceive of the grand, the good, and the beautiful in the wide universe of nature, will ever claim our warmest love and excite our tenderest adoration. That we are naturally devotional is no good reason why we should devote ourselves to the worship of an unworthy, ignorant and wicked God. Let us cease to do so. Let us no longer choose the Gods of our worship blindly; but only in the full sunlight blaze of reason and experience.

when the great Christian Church has suffi-When the great Christian Church has sufficient confidence in its own principles to establish a free platform, and when it not only does not fear, but invites, the fullest and freest discussion of those principles on that free platform, then, loosed from the bonds of a false, despotic religion, it will become a source of light and knowledge that cannot fail to bless the world, as it has never yet been blessed. It inght and knowledge that cannot fail to biess the world, as it has never yet been blessed. It would indeed be well for the world if the Christian Church were thus free, instead of being as now, the great Bastile of the human mind, the greatest extinguisher of reason, the mightiest engine of darkness that the spirit of superstition has ever invented for the humiliation of man.

For the Spiritualist at Work ORGANIZATION.

BRO. EDITOR: The necessity of organization among Spiritualists is plainly visible. Nature is a great organic whole, correlated in all its parts. Every being or entity in the universe is an organism. Even the monad, the animalcule, or the infusoria are organized and made up of other forms. The religious, political, financial, and social condition of our nation is terribly shocked, from center to circumference, at this present time.

I am not prophesying anything for us in the future for the simple reason, I do not know what an hour may bring forth. Bros. Fishback, Peebles, and Watson, with some other old Spiritualists, are in favor of organizing a Bible Spiritualist Society, that will suit Christians generally, either Catholics or Protestants. All hail to the new movement, with these old Reverends at the head. Such men and women as are only conservatives in religion may be ready and willing to assist.

Bro. Editor, I know your radicalism, but hope your paper, pen, and tongue, will speak on this momentous subject, that is so much needed at this time through the length and breadth of the land. Let an organization be in full operation by the coming Centennial, that we may honor the great jubilee.

Many Christians are living in hope of the millenium at some future time; others are working for a religious amendment to our national Constitution, so as to make it favor the Protestant religion.

The Centennial, or national centenary anniversary, will call up the time-honored patriots of our glorious revolution, resulting in our independence from British tyranny. If Spiritualism, or Liberalism of all kinds can hail the auspicious day of the Fourth of July of 1876, then may we rejoice in our liberties. But there are omens that bigots will seize the helm of the old ship of state, by uniting the political affairs of the nation with the Protestant or Catholic religion. For instance, the case of Dr. Treat, also the late act of the North Carolina Legislature, in voting out one of its members for being an infidel.

The following is the sentiment of Christians: The Christian Statesman, of Philadelphia, explicitely approves of the expulsion of Mr. Thorne from the North Carolina Legisla-

But we call the attention of the readers of THE SPIRITUALIST AT WORK to a third act, more damnable than the two preceding; that of Judges Pratt and Hare, of Pennsylvania, in refusing the petition of Mr. Julius Nieland for naturalization. Why these outrages, committed on certain citizens of the United States

or others seeking bur rights and privileges?

The time has fully come to organize the liberal element of the United States, and strike for freedom, religiously, politically, socially, and financially. There is already a union of Church and State; we are being circumscribed in our rights. I will swear by the Gods that I will rot in jail before I will acknowledge the kingship of Jesus, or the Protestant or any other priest book or Bible the supreme law of the land.

There are now over twenty Liberal League Societies organized in the United States by the Free Religionists; but what are these, compared to the hosts of Israel of religious bigots? This one issue put forth to amend our national Constitution, is quite enough to

excite every Spiritualist, as a lover of liberty, to action; but insult added to injury, over the land, should arouse the millions of Spiritualists in America to assemble at once in convention and organize on the broadest basis of equality. Two years ago we called and held our Cincinnati mass convention. A few leading spirits. like Bates, Wilson, and others, can bring the people together from all parts of the country, to strike down the oppressor, who seeks to deprive us of liberty. Let Chicago or Cleveland or some other city—if in the South, let Louisville-be designated, and by the month of August or September, let us meet upon a platform of equality of political, religious, and scientific liberty.

Spiritualists of America have been attempting to organize for more than ten years, but have most signally failed. Now the time has fully come to unite all Liberalists, and protect ourselves against the oppressor's power.

Women of Michigan, and elsewhere in the United States, have asked for the right of suffrage, the pulpit, etc.; but the priests have said, No, never. The iron heel of bigotry is on their necks and their doom is fixed for ages. And you, Bro. Editor, may finish up your work much sooner than by age, or even death itself. Every Spiritualist and scientific lecturer in the land will be stopped. In short, in their work of education, the old mediæval dark ages will come on the world again, if bigots are permitted to usurp our government.

Nature is complex and different in all her parts, but the wider the dissimilarity the more beautiful the whole as it is correlated. So let us, Spiritualists, Rationalists, Scientists, and Free Religionists, all unite to fight our common enemy. Issue a call at once in the Index, Investigator, Truth-Seeker, Banner of Light, R.-P. Journal, THE SPIRITUALIST AT WORK, and every other paper devoted to free thought, and if possible meet in convention and organize at once on a platform of equality to discuss, vote, and fight for true liberty as American citizens.

> Yours as ever, T. H. STEWART.

For the Spiritualist at Work. THE PRINCIPLES OF SPIRITUALISM AS UNDERSTOOD BY US, THROUGH COMMUNION WITH SPIRITS, BY MEANS OF QUESTIONS AND ANSWERS.

Question-There are, before and all around me, phantoms, shadows, possessing form and sensate conditions; there are at times, men, women, boys, girls, and little children. Who and what are you, and from whence came you?

Answer-We are the sensate, intelligent part of those who were once material beings like you and your friends. We lived, many of us, long ago, some in later years; all of us, all this vast army of life you see, were once dwellers in physical human bodies, and every one of us entered this life through what you call death.

Q. What is death, and is there any pain in dying? What is the sensation on the approach and consummation of death?

A. Death is change, produced by various causes. It is not the extinction of life, as rendered by the lexicographer, but the chemical process of a life exchanging bodies. The process is an important one to the spirit, and as far as possible attended to by skilled accoucheurs on our side, who are well versed in the law of this wonderful change. These accoucheurs are frequently obstructed and retarded in their labor of love by the interference of ignorant beings of the material world, who, through a mistaken kindness, prolong the struggle of the spirit in leaving the body. There is really no pain at the time of death, or at the exact moment of separation. It is always before, and in the primary stage of the change. If the human family fully understood the law of their being, and would prepare for the change, we mean physically, there would be no more pain or fear in approaching death than in going to bed or in sleep. On the approach of death, and after the first violent throes of pain, physically, the sensation is that of an extatic dream, mingling the past, present, and future in a con-fused scene. The mind assuming a dual state, you are living, dying, and coming to life at the same time. In this state it is always now. never old or young. So, in your dreams, you never dream of date: there is no data in dy-

In the consummation of, or directly after, death, the soul is in a state of seeming sleep. This, however, depends very much upon conditions, we mean the condition of the person

before death. There are three conditions, 1st. Those who are perfected in all that is good, wise, and progressive; these are usually conscious at once, or awake in a few moments after entering Spirit life, to a realization of their condition. 2d. Those who are narrow and contracted, with covetous natures, clothed with superstition and bigotry, expecting a God or Christ to meet them. This class, as a rule, are in a confused, uncertain state, and so remain, until they are entirely rid of these great expectations; sometimes there occurs most laughable and ludicrous scenes with this class. The 3d class, those who are low down in the scale of life - but one degree removed from the animal plane - are on the whole but commas and colons, filling up the intellectual periods of Spirit life. These are near your plane, are groveling in darkness, are to be pitied; some of these remain long in this condition, and are only reclaimed from their dark estate by a patient system of missionary work.

Q. What of little children; those who have lived a day, an hour, or a few moments?

A. You have asked an important question; one that has agitated the human mind since reason dawned and man believed in immortality. Little children are immortal as well as large children; in fact, every well defined fætal life is an immortal one, and the crying sin of humanity to-day is in the violation of this holy sacred association. The usual course or process pursued with these little ones is as follows: 1st. The most refined and sensitive women of our Spirit world-those who in earth life were pure and true, whose experience in this world life, added to Spiritual culture, have qualified them for this delicate trust-are chosen to take charge of this department of the Spiritual unfolding. 2d. The character, constitution, mental and physical, of the natural mother is considered, and if satisfactory, then the new-born child is kept within the nerve and vital forces of the mother; if not satisfactory, then the child is withdrawn from the natural mother, and placed in the vital and nerve force of some woman qualified to sustain the little birdling, and impart to it not only life force but the virtues of the Spirit world. 3d. The child is continued in this vital force a sufficient length of time to give it strength and individuality; then it is withdrawn, weaned, and actually begins the eternal or Spirit life. Great care is exercised in the selection of such Spiritual nurses for these waifs that there may be no mistakes in the development of this part of the Father's Kingdom. These children grow into Spiritual beings, men and women, full of goodness, glory, and truth, are angels of purity and beauty, better qualified for Elysian life than for the rugged scenes of normal or material worlds.

Q. Is is well for little children to die? Are they better off in the great future; or is it best for every being to remain in this, the material sphere, until fully matured into ripe old age?

A. It is not well for children to die. Every child begotten of men and women in the primary, or material, sphere should live to full, ripe old age, or so long as they are capable of growth, culture, and advancement. Little children are not better off in the Spirit life than in this world. The noblest angel of heaven came out of the noblest human being. The true praise of God is the giving heaven a pure man or woman, and the sin against the Holy Spirit is the sending of an impure soul into the Eternal presence. A perfect physical and mental being will produce a perfect immortal. Are little children perfect?

Q. What crime in our physical life is most injurious or detrimental to our Spiritual life?

A. There are three offenses associated with human life that bring upon the offender the severest penalty of the material and Spiritual world, and, strange as it may seem to you, these three offenses are all associated with the sexual relations of the human family. The first of these crimes, the pollution of the sensitive sexual organs, the suppression or violation of any of the forces of this department of life, sensual indulgence in any form, save for the sacred purpose of reproduction. The second, the betraying innocence, the destruction of virtue, the desertion of children, the poisoning the blood of generations with the results of sexual indulgences. The third and greatest of all this class of offenses or crime, the begetting of undesired, unloved children; and yet more terrible, the offense of sending into eternity these little ones during fœtal life. It is a three-fold crime, a clear violation of the laws of nature, in every sense. It robs the world

of a human soul, and plunges the actors into a sea of sorrow and disgrace. It invades the domains of infinity and insults the dignity of creative justice, necessitating penalties cannot be condoned. To avoid these things, you must teach a strict observance of the physiological laws of life; woman must have the sole control of her own person, and not for a moment consider in any sense any proposition for sexual commerce, and never indulge in this relation save for maternity.

Q. What have you to say in regard to the marriage question in its monogamous sense?

A. Let us propose a question, Do you fully understand what the term monogamy means

Q. We think so; the marriage of one wife only; the disallowing a second marriage.

A. True. We will now answer the question. Marriage is the public social recognition of the right for A and B, male and female, to live together. It is right, and we endorse it. But suppose there is no love between the parties, and the bride enters the bridal chamber with loathing in her soul for the bridegroom; does the sanction of social society constitute marriage in the sight of God and the Angel world? Are children begotten under this condition legitimate? The bride says in her soul, I do not like this man; I abhor him, and his very touch disgusts me, and yet she sleeps and lives with him, and bears children unto him. In the sight of God and Spiritually this man and woman commit adultery, and the children born unto them are illegitimate in the sight of the divine Father. True marriage exists only in love, and where there is not pure and sacred love there cannot be any real marriage. The true design of nature is one man and one woman in soul unity for time and eternity, and children the sacred fruit of such a union.

Q. What do you consider the highest condidition of society in social life?

A. The family compact; there is none more noble. It is heaven on earth; it is the heavenly condition typically.

O. Should the father have supreme authority, controlling through the principles of force or reason?

A. No; the family is patriarchal, not despotic; should be ruled by love, not by force. The authority should be vested equally in the father and mother; neither parent should ever interfere when the other gives an order, or corrects the child. Home should be made more attractive than any other place. Force never made a friend nor created love in any bosom. It is an unpleasant state of affairs when the subject fears the ruler; it is worse by far when either parent loses the respect of their children.

Q. In an answer to a former question, you said that children of a few days or hours earth life grew to be men and women. Will you now state what, if any, attraction exists between them and their earth parents or relations?

A. Really none whatever. All their knowledge of material things, all that they know of the earth life, is by intromission, similar to the method you obtain knowledge of our world, and these sensitive waifs are frequently frightened by brought into contact with material beings, as you of earth life have been by coming in contact with us of the Spiritual life: hence you will readily understand the evil there is in forcing, through violation of law, these little ones into the Spiritual world.

And now, Brother, our hour is up. In our next interview we will consider the family circle and the education of children up to adult-

Harry Slade, physical test medium and medium for materialization, 25 East 24th street, stands to-day at the head of our New York mediums for physical phenomena, and as a clairvoyant doctor of fair repute. We have known Bro. Slade since 1860, and in all these years we have never known him in any trouble that he could not outlive and rebut in truthful phenomena. He has been exceedingly unfortunate in marriage, having lost three wives, two of whom we knew to be true and good women; the third one we never saw, but hear her spoken of as a true, good and beauti-

Of late, the New York press and clergy have been exceedingly bitter on all mediums, and especially on Mansfield, Slade and Foster; but Mansfield and Slade have turned the tables on them, and are now ready to meet these parties in a fair trial before a competent jury. We are creditably informed that Mr. Hepworth has had a sitting with Dr. Slade resulting very favorably for the Doctor.

The Spiritualist at Work.

CHICAGO, MAY 22, 1875.

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

E. V. WILSON, EDITOR AND PROPRIETOR.

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

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

TO SPEAKERS AND MEDIUMS.

We invite you to attend the Fourth Annual Convention of the Northern Illinois Association of Spiritualists, to be be held in Chicago, Ill., at Grow's Opera House, 517 West Madison st., on Friday, Saturday, and Sunday, June 11th, 12th, and 13th, 1875. Come up to Chicago; let us meet in the bonds of friendship, working in harmony for the good of humanity. Come one, come all.

THE NORTHERN ILLINOIS ASSOCIA-TION OF SPIRITUALISTS.

Spiritualists of Illinois, Wisconsin, Indiana, and Michigan, we send you greeting, and earnestly urge you to come up to the Fourth Annual Convention of this Association. The time is propitious—the middle of June—between seed-time and harvest, planting and haying. There is a time for social feasting on reason. Let there be a full attendance; let the sturdy sons and daughters of Spiritualism be on hand.

Come with your baskets and hampers well filled with provisions of every kind. Come with blankets and robes. Our hall is a pleasant one, always clean and tidy, with water in the hall. Come, then, to our convention on the 11th, 12th, and 13th of June, 1875. Remember, Grow's Opera House, 517 West Madison st., Chicago, Ill.

THE SPIRITUALIST AT WORK.

Readers, five more numbers, and our year closes. We have then kept our promise, and fulfilled our contract with our subscribers,

During all this year we have worked on and on, in the cause of human progress, throwing no stones, yet fearlessly doing our duty. We have preached a free gospel of progression here and hereafter, through the columns of our paper. We have asked for subscribers, and shall continue to do so. There is due us over \$500, from persons who pledged themselves to take our paper, and have not paid their subscription. We now ask you to remember us, and send us one dollar each before the close of the volume. It is our due, and we need it.

We are arranging with writers of known ability to send us contributions for our paper, and shall not spare either pains or expense to make our paper the best in the land. Come help us in this the crowning work of our life. We feel and know that the masses of our people are with us, and need only to be asked by some responsible parties to subscribe, and they will do it.

Spiritualists, speakers, mediums, who are our friends, those men and women who stay at home growing rich off of us, or those who work with us, stand by us, planting themselves in the breach nobly, boldly defending us, our cause, and contributing to our support, remember that THE SPIRITUALIST AT WORK is the friend of the medium, and will ever stand by them. Why not stand by THE SPIRITUALIST AT WORK?

MRS. F. O. HYSER IN NEW YORK.

This lady spoke for the Society of Progressive Spiritualists in New York city during the month of April, with good acceptance. In Mrs. Hyser we have a woman indeed, a mother in Israel, one who knows her duty and fearlessly does it. In her home she is the gentle wife, watching at the bedside of a sick husband, the kind mother, ever looking after the interests of her children, her household, herself. On the platform or in the desk, she is the woman, the orator, the poet, bubbling over with word gems, rich in argument and in beau-

ty of speech. And well may the Progressive Spiritualists feel proud of their lecturers, and especially of their lady lecturers.

Last night was the regular monthly benefit night of the Society, April 25, 1875. On the platform were Messrs. Newton, Bisco, and Newbrow, officers of the Society; Mrs. F. O. Hyser, the regular speaker for the month; Messrs. J. V. Mansfield and E. V. Wilson, mediums. The exercises of the evening consisted of singing with piano accompaniment, remarks followed, with tests by E. V. Wilson, who gave thirty-nine altogether, thirty-one of which were identified on the spot, eight were not. J. V. Mansfield followed E. V. Wilson, giving names and facts for thirty minutes. Then came Mrs. Hyser with prose and poetry, until all in the house were merry with delight. Dr. Newbrow related briefly his experience at Havana, N.Y., with Mrs. Crompton, the medium for materi-If the half of what he saw, heard, and felt be true, then this age is indeed the age of wonder.

The Doctor has consented to write out an account of what he saw and heard, hence we will not undertake to describe it.

The meeting was a grand success, realizing for the Society over one hundred dollars.

LET US HAVE PERFECT FREEDOM.

"Let us have peace," said Mr. Grant; and uses the army of the United States to enforce it. Slightly paradoxical, minus the doxical. "Gentlemen may cry peace, peace, but there is no peace." So say we. But is not perfect peace dangerous, inasmuch as peace begetteth carelessness?

"Give me freedom, perfect freedom," said a good friend of ours. Give me freedom, without license to do wrong, say we; for perfect freedom destroys peace and brings in its train anarchy. Freedom, in its perfect tense, means untrammeled wills, hence the most dangerous condition to be conceived of would be a state of perfect freedom. We, Spiritualists, are too free, have too much to say with too little meaning in it, too many high-sounding words, and waste too much time on nothing. We are too bitter, and, while we claim to be free, we are oppressive as well as aggressive. Our freedom becomes ridiculous, and we make ourselves absurd.

It is no unusual thing to see men and women reading a newspaper when the choir is singing or the speaker is laying down a point. Again, men and women hop up and run out, or whisper, and sometimes talk loud, during speaking. Now all this is wrong and oppressive; it is an abuse of rights, and should not be. Let there be order; and if you go to meeting, go in no bitter spirit, but with the spirit of equal rights in your soul, and all this element will disappear.

The tobacco chewer and smoker says, I have a right to chew and smoke, and if I chew I must spit, and if I smoke I must puff it out. True, but you are not at liberty to spit in my pocket, or smoke in my face, or spit on my floor; nor have you the right to expectorate on the floor of a hall or car, or in any public place, to the inconvenience of others; and it is an outrage on those who do not use the weed. We have as much right to burn cayenne pepper or asafætida in a public place as you have to smoke or expectorate tobacco spittal.

Let us be free, it is glorious; but do not let us abuse our freedom. We must learn to respect ourselves, and in this we will learn to respect others. We sometimes see parties jump up under Spirit influence, and commence speaking when another is speaking; the Spirit that does this thing needs discipline, and must be of a low order of Spirit life. Let us have order, enforce it, yea, compel it. It is best always. Read I Cor. xiv: 20-32.

Spiritualism to us, is life now and hereafter, an unbroken chain in the endless race of progression; it is in all things and for all time; it is the past, present, and future of life. We should be miserable without it. Are we happy with it? We answer yes. If we turn to Christianity, asking what is most desirable here and hereafter, the answer is this: "O for a closer walk and communion with God, and Spiritual existence in bliss in Heaven." What that bliss consists of we are not told; that there is a vague idea of perfect happiness before Christian is self evident, but that Christian has the slightest conception of what constitutes that happiness is not yet clearly settled.

To illustrate, Mr. Talmage is happy in misrepresentations; he speaks well of nothing but Talmage, his church, and Jesus Christ according to Talmage. The only conception of Talmage is this: Let us go out on a Spiritual bender at the expense of Christ, and "have a refreshing time." We quote from his third volume of sermons: "Oh, the joy of meeting our brother, Joseph-Jesus! After we have talked about him for ten, twenty, fifty, or seventy-five years, * * to talk with him, to clasp hands with the hero of the ages; not crouching as underlings in his presence * * but as Jacob and Joseph, hug each other * Oh, the overwhelming glory of the first sixty seconds in heaven! Methinks we will just stand and look and look."

Now, this is happiness to Mr. Talmage, and he enjoys it, next to abusing Spiritualism, the theaters, and Mr. Beecher.

We find in the New York Times the following criticism: "In Mr. Talmage's opinion, Talmage is the equilibrating force. He is on one side of the equation, and all the rest on the other side. Were he to express himself in an algebraic equation the form would be Talmage=the Creator+all creation-Talmage. Or in plain English, Talmage is uncertain whether he made God or God made Talmage. Well, we will not decide, but refer him to Beecher, whom he hates with as bitter a hatred as he hates Spiritualism."

Speaking of Mr. Beecher, his chief happiness consists in getting out of the hands of Mr. Fullerton and a release from the witness stand; and so would yours, dear reader, if you were in his place. But the ultimate of Mr. Beecher's preaching may be summed up in these words, Be happy here through goodness of heart and intent, do the best you can, confess nothing, deny all things, and call for proof.

But the happiness in Spiritualism to us, consists of knowing that in death we live, that progression is eternal; and we are never so happy as when we have won a victory over ourself. We rejoice in meeting a friend who has been long absent, and that joy will be transcended when we awake after the sleep of death, and meet this or any other friend of the present in the then.

To us, Spiritualist and Christian occupy this position relatively, here and hereafter. The Spiritualist is a freeman, and wins life hereafter by keeping the commandments, hence cannot plead justification through ignorance. Christian is a slave, a hireling; he is bought by and through the life, death, and blood of another, nor has he the power to determine the exact amount of blood necessary to pay the debt he owes. Here there is no certainty on the part of Christian of his freedom until after the final judgment.

Not so with Spiritualism. Our judgment is daily, our payment daily, and we enter eternity or the future under one of three balance accounts: First, To our credit a clear balance of approval; Second, An even balance account; Third, The balance against us, with the grand opportunity of liquidating it, as well as increasing the balance that may be in our favor. Thus we live a continued life of progression, ever growing better, nearer, still nearer God. This to us is happiness, fully and clearly illustrated. Let us progress.

THE SPRING.

It is Spring; all is well, and we still live. We are older by one Spring more, of time; we are richer in all that is pure and good; we are nearer God than ever before.

It is sweet thus to reason of our Heavenly Father; the Father of wisdom, of light, of joy, of all that is sacred and pure; of a home beyond the grave; of a life, yea, of something to live for. There we shall have the charmed relations, born of Love, of Hope, of Charity.

When we look at the green grass, the budding trees and early plants, we recognize the laws of God; all these are but the harbingers of the coming harvest and purifying winter.

"It is very muddy," said our neighbor, "I do wish it would dry up at once."

"Oh, no; let the mud be; it is all right, and we would not have it otherwise, for without this mud we should have but a sorry spring-time."

"Well," said Mr. S., "old man P. has left us at last."

"Left! Where has he gone?"

"Why, he is dead and buried; poor old man."

"That is not very bad; indeed, it is a gain

for him; it is his springtime. To us he is not dead, only transplanted to a better life, richer soil, and where he will more fully realize the laws of life. It is a real gain, and we are glad he has left."

"What do you mean?"

"Just what we said. P. has not been of any use here for several years, either to himself or his family; only a drag. He may be likened to a stray leaf out of season, yet hanging to the limb of the tree after the life of the tree has retired for winter quarters; the leaf is of no value, and the tree is none the better; therefore the leaf had better fall."

"Well, there may be philosophy in your statement, but there is no religion. Neighbor P. was a sinner, and I would not like to be in his place now. If he had only been prepared to meet his God; if he had been a Christian, then your views might have been tolerated, but now they are out of place."

"Let us see if they are. First, let us fully understand each other, and then we can reason together. It is springtime and the roads are very bad, are almost impassible are they not?"

"Yes; but what has this to do with the death of P?"

"This much, sir. What would the summer be without the snow and rain, this soft ground, this beautiful springtime?"

" Nothing."

"Very well. What would eternity be without death, the grave, and the glorious life beyond the grave?"

"The comparison is not good, sir. Eternity is not, cannot be affected by the life or death of P. The summer is affected by the advent of spring."

"Just so; now let us apply. Eternity is measured by mind, the mind of man; without mind there would be no eternity. Now, this life is the beginning of eternity, and if our neighbor P. lives after what we call death, then his eternity is affected by his death or change; and as he was helpless in the great logic of life, and could be of no use here, it is well that he has left, has gone on."

"But you must remember that Mr. P. knew not Christ, and died in his sin, even refusing to have a minister of God speak at his funeral."

"Well, suppose he did; will that affect God, eternity, or him?"

"It will affect him."

"Then he is not dead."

"Oh, yes, he is dead, to this world, and I fear to Christ."

"Was he an honest man?"
"Ves so far as this life ma

"Yes, so far as this life may be concerned; but he was not a religious man."

"Was he a bad man?"

"No, not as a moral man and neighbor."

"Was not P. an honest, upright man in all his dealings with society?"

"Yes, he was."

"Did you ever know of his doing anything wrong?"

"No; but he was not a praying man."

"How do you know that?"

"Because I never heard of his praying."

"True; and we never heard each other pray, does it follow that we do not pray?"

"No; but Mr. P. made it the boast of his life that he was not a Christian."

"Admitted; but it proves what? Simply this, I am not a hypocrite. You profess to be a believer in the atonement through the blood of Jesus?"

"Yes, I do."

"Well, you swear and drink whiskey. We have heard and seen you do these things. You do not pray, and are not to-day a member of the Church. What better are you than Mr. P.?"

"You are very personal in your remarks."

"Not any more so than you have been in regard to P., and there is only this difference, we tell you to your face what we think, and you talk behind our back what you think; which is the better Christian?"

"Well, I do not think it wise to be continually prating to each other of our faults. I do not profess to be a saint by any means; I am a Christian on general principles."

"And accept the teachings of Jesus Christ, and look for salvation through his blood; hence you assume that, on account of this belief, you are saved, and for the want of this belief, neighbor P. is lost. You will go to heaven, and P. will go to 'tother place. You are profane, and sin; P. keeps the commandments. You are all right in the sight of God, and P. is all wrong."

"There you are again; you are so literal. I tell you morality never saved a man, never will; he must believe in Jesus Christ and him crucified, or he is lost."

"Then P. is lost; lost to whom and what? You say he is dead. We say that he is not lost, is not dead; but that death is his spring of life, the real life now entered upon; and our neighbor P., so good, true, honest, and faithful, this man we all loved so well, loved him for his many good qualities, his true manhood, this man who paid his debts, kept his word, honored his wife, cared for the poor, and never condoned an offense of any kind, this man you ruthlessly consign to an eternal life of sorrow and punishment; while you can slip into Heaven on the pretense of believing in Jesus Christ, and yet do not his work."

"You have drawn a strong picture, and bitter. You are very personal indeed, and your words are offensive in the extreme; and it is always thus with you reformers, or pretended reformers, you go to extreme results. I am in the prime of life, the world is before me, and I expect to be a good Christian man before I die."

"Very well. Mr. P. was a good man, an honest, upright, and moral man, died full of years, crowned in truth and full of joy, loved by all, had ceased to be useful here, for the reason that the machinery had worn out, the principle, man continued, the principle of the machinery must suffer eternally, and for what? For not believing as you do, but really doing better, very much better, than you have ever done. Is this Christianity? You find fault because it is cold or hot, because it is wet or dry; in fact, you are continually finding fault with God. Our friend P. was always satisfied with nature and her laws; yet you presume to send P. to hell and ask God to save you. We prefer Bro. P. and his opinions to you and yours. Let us be happy.'

Pleasant Voices.

Here is a voice from Toronto, from our old friend, Z. Sissons, who writes: "I received your paper, The SPIRITUALIST AT WORK, No. 14, and am very much pleased with its contents, hence send you one dollar." How well we remember this grand old man, who sat with us in circle twenty odd years ago, now ripe for the Eternal. Brother, both of our heads are white now, mine as yours was when first we joined hands in the sacred family circle. Oh, for one day with the old thirteen forming our first circle in Toronto. Others in Toronto are receiving our paper; will they, on reading this, do as did our Bro. Sissons?

Waco, Texas. R. W. P. writes: "Please discontinue my paper when the time expires. I am taking a great many papers, and would continue yours, but am not able to do so." You are all right, Bro. P.; will stop the only Spiritual paper in America not filled up with advertisements. Your time will expire with No. 31, and will then stop unless otherwise ordered.

Thos. Fewkes, Philadelphia, Pa. One dollar received. You are sound when you say: "Your very valuable paper, which I hope to be able to ever continue." With two thousand more such friends as you our paper is guaranteed a success. Will not each subscriber put his or her shoulder to the wheel, and help us on with our work?

A word from Eureka Co., Nev., crying for Spiritual food, "thusly": "E. V. WILSON—Dear Sir, Please send me a specimen copy of your paper. I am not a Spiritualist, but what little I have read on the subject has seemed to me to be more of a common sense sort of a belief than the Orthodox creed, and I would like to find out more about it." You are sound, Brother, and you can do no better than read THE SPIRITUALIST AT WORK. It is Simonpure in its Spiritualism, and in ability as well as variety of thought it is second to none, and fully up to the grand old standard-bearer in Spiritualism— The Banner of Light.

Calvin Woodward, Youngsville, Pa. Two dollars received; your time expires with No. 47. Your request will be complied with.

Many letters on hand will be attended to in our next.

Dr. McFadden gave us a friendly call the past week. The Doctor is on his way to New York, and will give lectures and hold seances where desired, on his route.

Test Department.

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

TO MY MATE IN EARTH LIFE.

Gently, love, I greet you from the great hereafter; greet you with a kiss, my dove, from my royal bower, gently drawing near you, darling, from this land of flowers; watching always near you, birdie, marking thy every step with watchful angel care, lest you stumble in the journey ere you reach me here.

God is good, my own, full of love and kindness; bids me come and meet you, birdie, on the shores of time; Bids me tell that other soul, watching with thee daily, that her sweet rosebud is ever near her, sweetly, gently, calling mother, sister, here is brother, and we are full of love, from the land of flowers.

Do not weep for me as dead, my own. There is no such thing as dying; we only change, my love, to scenes worth enjoying. From life to life we are traveling, dear; only changing garments, not a moment halting. The mile-stones are marked, birdie, you cannot lose the way.

First, the cradle marks the day you begin the journey; then the girl with hoop at play speaks of early morning; then the maid of winsome ways tells of noon approaching; and the bride at the altar, with love unfaltering, declares to him, the chosen one, We have begun the journey to the great hereafter.

Then the mother, with joyous soul, kisses her new-born babe, holding to her bosom the precious boon, fearful lest the angels claim it for their own. Thus, my love, we began the journey; but shadows on the dial had but marked it noon, when I was taken from thee, and thou wert left alone.

No, not alone, sweet wife, for I am ever near thee, and our sister, too, is present; and others cluster in the circle, faithfully watching with me. And then, dear mother, in the form, with kindly heart and outstretched arms, greets thee. No, not alone, sweet wife, for I am with thee.

The storms of life with me are past, my wife, the battle is over, and I have won the immortal boon. That was a terrible scene, my darling, on the battle-field, when with foemen contending, I fell, with my last earth thought of home, my first in Spirit land of thee.

Once more it is day, my darling, the clouds of night are disprersing; soon this demon strife will be over for the angel of peace is coming. Then, my birdie, I will come with song to greet thee; then all sorrow from thy brow I will chase, and give thee joy from heaven.

DR. GILBERT: The enclosed lines, in peculiar meter, were given me this evening at dusk, by a spirit claiming to be Major McDonald. I do not know that there is any special merit in them, and am not certain who they are for. I am ordered to send them to you and ask you to read or give them to the ladies who called on me one day at your rooms; I think it was a Mrs. McDonald and a sister of her's. You will remember them. I think there would have been more of the communication, if I had not been disturbed by parties who called on me to go with them to church.

Say to Mrs. McD. that if they possess any special merit or worth she is welcome to them. I would here state that I felt the same wonderful influence that was with me when they called on me in your store.

Truly your friend,
E. V. WILSON.

Menekaune, Wis., Dec. 19, 1864.

The next April we met Dr. Gilbert and the ladies referred to, who informed us that the communication was true in all essential points.

"To every home, or high or low,
Some unimagined guests repair,
Who come unseen, to break and bless
The bread and oil they never share."
—Hiram R

OUT IN THE COLD.

Many who heard us Sunday night, February 28th, ultimo, at 55 W. 33d st., will remember our describing a woman with a child in her arms, who impressed us with the fact that she came to her death by some unfair means. One man stated that he knew of a case of freezing that might answer to the case, which we rejected as an approval.

On the 1st of March, at our home in the far
West, the following incident occurred. Farmwhich were fully identified.

er Mary writes us, March 2d, "Dora went into the parlor last night, and played on the piano under influence, and sang a very touching song, the burden of which was, 'Out in the snow so cold.' The spirit claimed in the song that she was cast out with her babe in her arms and froze to death, in the past, near No. 34 Bleecker st., New York city. Gave her name as Mary Herbert, saying her husband's name was Charles Herbert."

The spirit then stated that she was at our seance on last night, Sunday, Feb. 28th, and that we saw her, and that there were none who could identify her; and yet there were two in the house who knew her and the circumstance of her death, and gave the names of the men.

We feel that, under the circumstances, here is a remarkable coincident, to say the least. We do remember a man coming to us who thought he knew the person, but so many of these after approvals come up before us, that we pay but little attention to them.

No. 2, at the same sitting. — John McFee, husband of Helen McFee, came and sang an old-fashioned Scotch song with good effect, telling of his death. We knew Helen McFee in 1854, in Canada. Dora was then three years old, and could not have remembered anything about her, and her husband we never know.

No. 3.—Charley Stewart's sister, Mary, came from her home in Spirit life, with words of cheer to her brother. Spoke of his long sickness, and her watchful care at his side, sustaining and strengthening him; and other loved ones called on him to be strong to endure, and all would be well with him.

The Christian rejoices in his soul that Christ is near and continually with him, but ours is a double joy. The Christ spirit is with us also, and with him are our true and loyal souls who passed on before us. Let us be worthy.

THE TEST DEPARTMENT.

This department is the wonder of the age, for every statement in it is true in fact, and can be attested to.

To Madam B.: We saw four hands, three of them were the hands of females, one that of a male; they each in turn take hold of this jewel hanging around your neck. The hand of the man once owned or had this article in its possession, and the owner is in the Spirit world.

Madam B, replied, "That is true."

We subsequently learned that this jewel was buried with her father in Europe, and that it was brought to her by spirits, at the Eddy's, last winter.

To Mr. D. of Harlem: There is here, this evening a woman who gives her name as Sarah. We then referred to certain matters of a personal character, which proved true.

To Mr. —: There stands before you the spirit of a man, fully describing him. He was killed four years ago, and knew you well.

"I knew him, and what you say is true; he was killed at the time you state."

To a lady: There is here a man from Spirit life; at such a time he wronged you, and you suffered a loss of \$2,700. Under the laws of Spirit life and the penalties therewith to be paid, this man is compelled to stand here tonight and confess his offense. We then entered into a careful description of the man.

This test was fully identified, and proved so remarkable a test that it was related in the Spiritual Conference.

There was with this lady another spirit who first came to Mrs. II., then came over to this lady, which we fully described, saying, This woman has been in Spirit life but a very short time. The spirit was readily identified, and proved to be Mrs. Burton, who passed away not long since.

At this seance a gentleman asked us if we could give an exhibit of the power through which we produced these things. We replied, We can try, and in ten minutes we found nine out of thirty, who were good subjects for Spiritual phenomena, and several of them were fully controlled.

On Sunday night, May 2d, we saw and described the following spirits:

By Mrs. C. There stood with this lady the spirit of a man, fully describing him, and he calls you sister, and has been in the Spirit world many years. Correct. And you may see the fact, for it is true; only he has been in the Spirit world longer than you give.

Turning to a lady, Mrs. J. B. W., we gave an incident in her life, occurring nine years ago; giving date and fact positively, all of which were fully identified.

To a man, name not known, we pointed to a circumstance twenty-two years ago, of great importance in his life. This was fully attested

We then said to Mrs. B. of Madison place, There is with you a little girl, we judge her nine years of age; she is very fair, with large, luminous eyes, bright brown hair, features oval and full, form slender and frail. She is lame, of hip difficulties, and has been in Spirit life some time. We believe her to be a relative of yours, but not your daughter.

Mrs. B. replied, "If you will call at my

Mrs. B. replied, "If you will call at my home I will show you an oil painting of this child. Your description is full and complete, and she was lame with hip disease, of which she died."

Thus, reader, the work goes on. Truth triumphant, leads poor blind Superstition down in the ocean of Reason and washes away its credal follies. The work is but fairly in hand, and our twenty-eight years of Spirituality, of Spiritual testimony, has accomplished more than a thousand years of credal praying, and that is the clear evidence of a practical and demonstrable immortality. And ere long we will rest our cause on the logic of God, man, immortality made manifest in the flesh.

Let us work out our salvation.

For the Spiritualist at Work. LETTER FROM W. P. PRATT.

R FROM W. P. PRATT.

New York, April 30, '75.

MR. E. V. WILSON—Dear Sir: The circum stance of Mr. Mansfield's stopping and addressing me at the hall last Sunday evening, you will remember. There is a fact connected with what he said which, to me, is worth much as a test. Mr. M. said to me, as he paused and took my hand, "I see the spirit of an elderly gentleman standing by you, and he says, 'My son, Wm. Peabody Pratt, your father, Peabody Pratt, is here and glad to see you.'" Mr. M. then said, "I see another spirit with your father, and the name is Jane Paul Richer or Prichter, as near as I can get it." As he turned to pass on he said, "Your father's brother, John, is also here with him."

You were near and heard these words. I felt strangely and somewhat disappointed, as, when Mr. M. was speaking of the second spirit I expected he would announce the name of my mother. The name given I did not, on the instant, recognize, but in a moment it flashed across my mind that the name was Jean Paul Richter. Now for the sequel.

Nineteen years ago, I was met in the streets of Cincinnati, in the daytime, by an utter stranger, who stopped me and said he had something to tell me. We repaired at once to my house, and seating myself alone with him he was immediately entranced and said, "At the request of your father, who is here with us, I come to give you glad tidings of great joy," which he truly did, in a most touching and interesting address of a half hour's length, and closed by giving his name as "Jean Paul Richter, thirty years in the Spirit world."

J. P. R. was a German poet, philosopher, and humorist, who was born about 1763, died in 1825. Yours very truly, W. P. PRATT.

For the Spiritualist at Work.
LETTER FROM J. W. KNAGGS.
BAY CITY, April 29, 1875.

DEAR BROTHER: Your article on "The Religion of Ghosts," in reply to Dr. Talmage, has pleased me men, and I would not have missed it for the price of the subscription of your paper many times over. He will not come to time. The grounds he occupies are all too low and the soil not fitted for erecting fortifications. Yours very truly,

J. W. KNAGGS

E. V. Wilson, Lombard, Dupage Co., Ill.

THE SPIRITUALIST AT WORK is a good paper; it is rightly named, for it must take work to fill a paper with so much matter-of-fact reading and so little advertisements. J.W.K.

REMARKS.—This letter is but one of many we are in receipt of, commending The SPIR-ITUALIST AT WORK. We intend to give our readers the live ideas of the age, and trust we shall meet with your hearty support.

If our readers will renew their subscription, or send us up one new subscriber, our paper is a success. Remember, 26 numbers for \$1; 13 for 50 cents; postage, 10 cents a year.

Women are now eligible to appointment as Notaries Public in Illinois, the late State Legislature having passed an act to that effect, which has been signed by the Governor.

For the Spiritualist at Work.

QUESTIONING THE STARS.

Oh, the stars that shine so brightly, Like so many watchers, nightly Looking down from homes on high. Wondrous meaning in each eye; With resplendent luster burning, Ever earthward calmly turning.

Let me listen to their chorus. See them in the distance o'er us, Swinging through the ether clear; Would that on the list ning ear Might resound their silvery numbers, Waking up the harp that slumbers.

Must I with impatience listen While yon orbs of beauty glisten With a strange, bewitching spell; As if wishing they could tell Of their mighty wonders hidden,-Hath Omnipotence forbidden?

Tell me, tell me, am I dreaming; Are you worlds of beauty beaming, Each for souls a dwelling-place; Kindred to our human race . Having laws and institutions Fraught with oft sad revolutions?

Have you numberless traditions, Senseless creeds and superstitions, Handed down from age to age; And on each succeeding stage, Actors still the farce repeating. As if with fair Truth competing?

Had you e'er a first man, Adam, With his rib-made tempting madam, Eating of forbidden fruit : (Perfect pair without dispute,) Falling from their lofty station, Cursing every generation?

Will you tell me, if you're able, Is there with you such a fable? Then, the matter to amend, God himself should condescend Ages after, through a woman, To assume the nature human

Strange, so long he should have waited While so many were created, Ere the Christ they say was born; God-begotten, sent to warn Man to flee the wrath impending, Of this self-same God avenging.

Then, because he grew so knowing, From his lips in beauty flowing Words of wisdom so profound, As the learned ones to confound; And his mighty works of healing, He was God himself revealing.

But his foes prevailed against him, To a cross ignobly nailed him,-Him whom they declared was sent To avert the punishment, Due through that first pair's transgression, Damning all with its impression

After death they say he rises, "Weak mortality despises," God incarnate crucified: Suffered for our sins and died, And, as runs the tragic story, Went up bodily to glory.

We will some day talk together, Then you will inform me whether Any there did ever dream Of so grand and wise a scheme; Shine on, starry worlds, and glisten, While I for your answer listen.

Oh the Christ, through what dark vision Men still contemplate his mission, Type of what the race shall be When the germs of purity God hath planted in each bosom Into angel fullness blossom. S. B. W.

For the Spiritualist at Work. CENTENNIAL CELEBRATION.

WILMINGTON, April 27, '75. E. V. WILSON - Dear Sir and Brother : I very much like your sugastion in regard to having a grand centennial gathering of Spiritualists as Spiritualists, in the city of Philadelphia in 1876. I attended the Liberal League in Philadelphia a few days ago, and was very much pleased with the meeting; the spirit that seemed to animate the gathering, which was large and intelligent.

A motion was made there to appoint a comto invite all the Liberal Leagues of the country (perhaps of the world) to meet in Philadelphia in 1876.

Now there is no doubt, if our country prospers, and our government survives the shock of 1876, that there will be gathered such a grand phalanx of Liberals, genuine reformers, at Philadelphia as was hardly ever seen before, and may God grant that it may be so, and that its power may so electrify the minds of the people that truth, honesty, justice, liberty, and fraternity may become a mighty power in this country, and may it wheel the government from the track of ruin which she is now pur-

If this could be, hoped for, I would second

your subscription, if it should place me in beggary to do it. But as it is, I am willing to subscribe a liberal sum to see a grand demonstration on that occasion; not for a meeting of twenty-four hours in length, but for a meeting of two or three weeks. But let it be a meeting of Spiritualists, and let us put forth a plain declaration of fundamental principles at that meeting, and inform the world what we mean, and what Spiritualism is, and challenge the world to refute successfully what we then and there put forth; and let it go forth by millions of tracts in a cheap form, so that they will be as plentiful as the leaves of the trees.

Old error is hoary-headed and gray, but she sends forth her gall, bitterness, superstition, and bigotry on the wings of the morning, to cast dismay and terror upon the inspired minds of the honest seekers after truth everywhere. Then let reason, the bright and beautiful angel of liberty and justice, be clad with the habilaments of love, and fill her cars with these leaves of wisdom and truth, and exalt her before the nations of the earth.

Let us make one grand effort to cast our bread of life upon the waters; let us for once, put our hands into our pockets deep, and give like the widow of old, all that we have, for the good of our race. Let us have meetings of all the different organizations of reformers - the Women Suffragists, the Liberal Leagues, the Peace people, the Abolitionists, the Anti-rum and Anti-tobacco Societies - but let each one have their own good time; "Long-talk" and sweet song at different intervals, but let Spiritualists (unless we can wisely adopt another name) have their own time, their own meeting, and invite the world of science, philosophy, wisdom, and truth, to discuss the question with us for three weeks, and let us all attend as many of the other liberal meetings as possible, and give them all the truth we can.

Your idea of a grand collection of the productions of Spiritualism in a distinct department, is a good one. I do hope it will be carried out; but instead of a tent, would it not be better to hold our meetings in a hall in the city? If it was on the ground would the people be as likely to go in? It seems to me they would be so taken with the exhibition that they would not attend the meetings. But give us your ideas.

As to a tent to eat and sleep in, it would no doubt pay some one to give their time to that. But whatever we do, let us have a grand demonstration, and a great gathering of all who are interested. I would like to see an exhibition of the different forms of worship of the principal sects of the world, with their paraphernalia, and each Bible translated into the language of each nation.

Yours for truth and justice, S. MARSHALL.

For the Spiritualist at Work. N. KING'S LETTER.

New York, May 1, '75. In 1871, I was receiving communications from my wife, through the mediumship of Mrs. Nannette Emerson French, who was then living in the city of New York; myself and family living in Ohio for the past forty years. My wife had been in Spirit world for over ten

I made the following memorandum and placed in an envelope in my pocket, to ask my wife at our next sitting with the medium, which did not take place for about ten days, and then without my asking one of the questions, and while the memorandum was vet in my pocket, the communication marked No. 1, was written in answer to the question. I asked the medium if I had any friends that would like to talk

The following is as near as I can recollect, not having the original with me; this is the

DEAR WIFE: During our married life there came to us a child, not fully developed for earth life, and whose life here was very brief'; on entering the Spirit world did you meet and recognize each other? Has she grown in size, as if she had lived on earth? Would it have been better had she remained here? Has she a name? If so, please tell me; I would like to know all about her.

The child was prematurely born (about eight months) some twenty years previous to my wife's death.

PLENTY OF FRIENDS, PAPA .- You can imagine that there are many loved ones about you when you call from the mysterious realms of the unknown world one who never had name or place there; whose feet never walked beside you; whose voice never made music about your home; and yet, the life that was invoked, the individual existence that was created, has gone on developing, and appeals to you now for love and assistance and sympa-

In spirit, I have reached the full development of which earth's children are capable. I have gone through the preliminary tuition of infancy and early life, and reached the time of Spiritual maturity, ready to walk with the wise and learned, henceforth to comprehend, to enjoy, to form, to create as it were, and to have my own cares and responsibilities in Spirit life, but concerning the earth sphere, and all its hopes and fears, I know nothing.

Ma came home here, and found the lovely place her friends had made for her; I could not help them much, because I had no appreciation of natorial beauties and luxuries to guide me; but she enjoyed it when she came, and I was glad for her sake. She found me, too; I think she had a dim theoretic faith that I had life and being somewhere, but she did not know she was going to find a full-grown angel, strong and happy and glad to take her up and guide and care for her. I had always seen her in spirit, but I knew nothing of the material suffering and trials through which she had passed. I had seen you, too, and when ma talked with me about you I wanted to leave my higher home and live with you all the time to learn what the earth sphere was; but ma said, not yet. She said you had yet other work to do before you could give yourself time to rest safely and securely in spirit.

So we watched you from afar off, sometimes coming near to guide and comfort you; but we knew your soul was struggling for freedom, and freedom it has attained at last. Now, I am with you, dear Pa, at once teacher and pupil; little child, asking for light, and spirit guidance, bringing peace and strength. Now I can be with you all the time, can learn of you something about what my life would have been if I had remained there. You can teach me, even when you are not thinking of me at all; but I cannot see you as you look there, without I can find some sensitive person whose organism I can use, whose eyes I can look through, whose ears I can hear with, whose voice or brain or hand I can use to express my thoughts to you.

I have seen mother thinking anxiously about some people whom she used to have an interest in, and they are poor, and there is danger of their suffering because they cannot procure what they need, or at least cannot provide what they desire. Now, I do not understand this at all; I cannot think why people should suffer, if they try to do right. Why does not some one help them? why do not they all help each other? These are things that puzzle me, and I am going to try to learn more about it all, that I may teach others.

I have visited you before, not infrequently, and have often tried to communicate with you in an imperfect way, but I do not feel that I in any way belong to the earth or form any part of it. Hitherto I have come to you only from the natural attraction that draws each to his own, but now I am coming to learn of you the lesson of life.

I do not know what the reason is, but ma says every one has a name there, and I had better take one to avoid mistakes. I have sometimes, when some spirit has been helping me communicate, given them a name to call me by, to make the material link stronger they say, but I do not know. I like your name. but I like the Indian name they give you best; it seems to have more significance; so I think I will steal that, and sign myself your

ARLAKEN, the Helper. March 6, 1871.

REMARKS.—We commence this week a series of letters and communications given from Spirit life, by a child who entered it without a name, who has grown to womanhood and received her education there. Our readers will find food for thought in these communications, and they deserve a careful perusal.- ED.

> For the Spiritualist at Work. A FRATERNAL LETTER.

ST. PAUL, MINN., May 5, '75. E. V. WILSON-Dear Brother: A copy of one of your late issues fell into my hands the other day, and I caught its spirit of work.

Well do I appreciate how difficult it is to suppress the feeling of outraged justice, when divine mysteries. Science is fast preparing the

one is falsified and maligned without cause. Despite the mastery to hold oneself, it will sometimes leak out. Desense is a law of nature; the whole animal kingdom is armed; but undoubtedly, the best defense of the human is a spirit that rises superior to all things. The wise Syrian said, "A truly noble nature cannot be insulted," and I like, too, the Biblical injuntion, "Fret not thyself because of evil doers." Never yet did justice cease to reward according to deserts. Sometimes it comes slow, but it comes sure and strong.

The angel world is instituting a terrible discipline; it is fast teaching us that every leader who persecutes or compromises truth, or acts the hypocrite, speedily comes to naught. Look at the dry bones of some such, strewn along the way. We all must pay the price of our rights, and trust the good of all. By a severe ordeal we are proving that our individuality means not only a free platform but the right of personal opinion, and the right to maintain a nobility of moral character, by virtue of that opinion.

These are some of the items of the work before us:

- 1. An emphatic defense of our mediums.
- 2. A vigilant leadership out of chaos into practical, working order.
- 3. The culture of our best instincts of truth and goodness, as the new law of life.
- 4. Protection to the moral integrity of home and society.
- 5. Equality of the sexes in every possible good.
- 6. The fraternity of the industries, with a view to economy of force. 7. Angel ministry invoked in all our inter-

Your Brother, J. O. BARRETT.

MRS. L. E. DRAKE-Dear Madam: We received your article in answer to one that appeared in our columns, in good time for No. 16 of our paper, and it was forwarded for publication without alteration, and was, by some mishap, overlooked by our publishers, but appears in No. 19.

It is good and practical, and meets with our approval, and we think it will be answered in good time. The subject is never stale, hence will read well at any time. Our space is limited and we seek to get in original matter as far as it is possible for us to do, and your thoughts are ever welcome.

You will remember that our paper is published every two weeks; the article this answers bears date March 22, received April 13; Nos. 19 and 20 were fully made up, hence it must appear in No. 21. We always have two numbers made up ahead of date of publication for the reason that we are continually on the wing, and are obliged to guard against accidents. So, be of good heart, work on for THE SPIRITUALIST AT WORK; help us all that you can, for we still live.

E. V. W. Yours truly, New York City, April 28, 1875.

MERCED, March 22, '75.

DEAR SISTER AND BROTHER: I send you greeting from this land of sunshine and flowers: very kind regards and good wishes for your success. My health was never better, nor my heart ever stronger in the canse of truth; am therefore happy in my work. I give a lecture here this evening; have finished my course of lectures in Stockton with good suc-

While there, a lady, Mrs. S. A. Desler, passed to Spirit life, who was a believer in our philosophy, though it was not publicly known. A few days before she passed on she told her friends she hoped they would not allow an orthodox clergyman to make any remarks over her remains. I was therefore called upon to give the funeral discourse, which called out ny remarks, it being the first funeral in that city under the auspices of the Spiritualists. However, it was well received, and all remarks were favorable, even among Catholics and Protestants, with but one or two exceptions, which were these:

"Oh," said they, "it was all beautiful; but she did not say anything about God or Jesus." And one Catholic lady was heard to say, "It was a pity the poor woman was buried without the blessing of the priest."

But the world moves, and the law of evolution is fast carrying the human family beyond the creeds of priest-begotten laws, and it is only a matter of time with all their would-be

grave in which they must soon be buried. Then will the black pall of original sin be lifted from the shoulders of woman, and her dreams of equal rights be freely acknowledged by all.

Mrs. Stephens is now lecturing in Stockton,

and giving public and private seances with good success. Next month, April, I speak in San Francisco. My permanent address will be hereafter Oakland, California.

I send you ten dollars, your due on subscriptions for THE SPIRITUALIST AT WORK, which you will please acknowledge as soon as convenient. Yours in the field of work,

MRS. L. E. DRAKE.

IMPRESSIBLE NEGROES.

IMPRESSIBLE NEGROES.

A weird and remarkable scene was witnessed in one of the schools for colored children in this city one day last week. The school is situated in the immediate vicinity of a church in which a great revival has been in progress for weeks, and a deep religious feeling permeates the colored community thereabout. Many of the pupils have become converts, and they devote themselves to the cause with the fervid enthusiasm of their race, never pausing to consider time or place. The converts concentrated their efforts upon a boy who had remained impervious to all solicitations and stiff-backed in his determination to travel the downward path if he wanted to. Suddenly one recess, the teacher was astonished and frightened by the sound of groaning coming from the direction sound of groaning coming from the direction of the unregenerate boy's desk. She went over to his side and inquired the nature of the over to his side and inquired the nature of the attack that was giving him such acute pain. The poor fellow only rocked himself harder and groaned with increased vigor, but said nothing, when a girl, volunteering the information, whispered in an awe-struck tone, "Misses, he's a mournin'."

The teacher and experted to quiet the box, but

"Misses, he's a mournin'."

The teacher endeavored to quiet the boy, but he would not be quieted. The pious epidemic spread, and soon the children began to cluster around the "mournin'" one. The excitement increased, and the pupils commenced a series of contortions accompanied by gesticulations and groans. Then with one accord the assemblage burst out singing one of their favorite hymns. Headed by a big girl, they began perambulating the aisles in single file, keeping time to a melodious walk-around chant, and swaying their bodies with that peculiar undulating motion so familiar in plantation life in the sunny South.

swaying their bodies with that peculiar undulating motion so familiar in plantation life in
the sunny South.

The teacher was at a loss what step to take,
whether it would be best to call in assistance,
or to let matters take their course. She was
joined in a few moments by the teacher who
presided over a school in an adjoining room.
Her children, too, had caught the contagion,
and from indications it seemed more than likely
that she was fated to witness another scene,
similar to the one just described. A hurried
consultation ensued, and it was decided that
since the children were determined to have a
prayer-meeting then and there, they should
have one in proper form. Accordingly a minister, living a block or two away, was called in,
and he took charge of the revival. The excitement began at 11 o'clock in the morning
and was not subdued until 2 o'clock in the
afternoon. afternoon.

and was not subdued until 2 o'clock in the afternoon.

Among the students in one of the rooms was a man some twenty-five or thirty years old, who was taking advantage of dull times to acquire the rudiments of an education. This man affected to sneer at the spiritual manifestations, and even ventured to chide his teacher for the passive part she had taken. When the rooms were emptied one into the other, he loftily declared his intention of pursuing his studies in the room vacated, a privilege that was willingly granted. Ere many minutes the devotees in the next room were thrown into a state of great consternation by a frightful noise, succeeded by a heavy fall which jarred the whole building. On opening the door the studious scoffer was seen groveling about on the floor, uttering the most abject prayers, and generally conducting himself like one demented. He, too, was "a mournin'," and speedily joined the throng in the other apartment, and is now regarded as a most promising convert by his colored brethren.

To prevent a repetition of the scene, the brethren.

To prevent a repetition of the scene, the teachers have found it necessary to make and rigidly enforce a rule forbidding the children to sing during recess or at any time about the building.—Indianapolis Journal.

REMARKS.—We deem the above statement remarkable, to say the least, and worthy of notice. There can be no mistaking the phenomenon here presented as a well defined

First-The proximity of the school-house to the church.

Second-The fact that a revival was on hand in the church.

Third-That the influence of the revival meeting went out of the church to the schoolhouse.

Fourth-That it assumed distinctiveness, capturing persons against their will, wish, and

these children just what the minister in the revival meeting was, viz., the pivotal center or magnetic controlling power.

The only man of the school in his resistance is captured, and succumbs against his will. The adjoining school comes under the influence. To prevent a repetition of the scene the children are forbid resorting to measures to superinduce it.

Now we hold that had the teachers of these chools formed their pupils into a circle, that there would have been a pentecostal shower of such manifestations of the power of Spirit life as had never been seen in Indianapolis, and the "a mournin" of these humble souls would have been the full and joyous knowledge of life beyond the stroke called death.

That a company of Spiritual beings entered the school-house and sought to control the children is self-evident, and would have succeeded but for the opposition through credal efforts. O, how long shall we have to wait for the good time coming, for the Spiritual glory of our future!

ANNIE DENTON CRIDGE.

ANNIE DENTON CRIDGE.

On Saturday evening, March 27, at 8 o'clock, Mrs. Annie Denton Cridge passed to the other life, from Riverside, San Bernardino county, California, aged 49 years and 8 months. Knowing that our readers would be glad to learn something of the life and character of one so nobly endowed by nature as was Mrs. Cridge, we requested her friends to furnish us for publication a sketch of her history, and in response have received the following from her husband:

Mrs. Cridge was born in England, and raised in the Methodist church, which she joined at the age of fourteen; but undertaking to obtain arguments to convince a free thinking relative, she reasoned herself out of all forms of orthodoxy at about the age of eighteen. Some years afterwards she came to the United States and in 1854 united with me in all the relations of life, forming a voluntary union, which was in every respect complete. Together we thought and worked. In 1857 we commenced the publication of a radical paper, The Vanguard, in advocacy of Spiritualism, free thought, and cooperative life, which we continued until 1860. Meanwhile she was also engaged in psychometric experiments and researches, which resulted in not only establishing a bridge between the present, proving that we are, in the form, spirits, having spiritual senses corresponding to the corporeal senses. Her experiments go even beyond ordinary Spiritual phenomena, proving not merely that we do, but that we must necessarily, survive the mortal.

These experiments, and the resultant philosophy, have been partially embodied in a novel entitled "Is it Possible?" contributed to the Present Age, and in the "Soul of Things"; but the full bearings of the subject would have been more explicitly stated by her in another form, had not the change of state prematurely occurred.

She had a peculiar faculty for reaching children, both orally and in print. For twelve

occurred.

been more explicitly stated by her in another form, had not the change of state prematurely occurred.

She had a peculiar faculty for reaching children, both orally and in print. For twelve months, in 1859-60, she published a child's paper. She realized most intensely the need of progressive literature for children, which should not only negatively, but positively, embody the principles of free thought, Spiritualism, and the methods of science. For this purpose she prepared in manuscript four volumes, embodying suitable incidents and conversations from life. At the point of death, apparently, in 1867, she rallied because she felt that these volumes should be prepared and published. In December, 1870, partly to raise money for this purpose, and partly to demonstrate that self-salvation for women lies in the cultivation of the soil, she left Washington for California to engage in the orange culture, I remaining to furnish such means as my salary would permit. But "hope deferred," the separation from much that was dear to her, the suspension of work in the fields of reform, "the misery of the isolated household" which she so detested, (being an ardent believer in co-operative household,) overwork, and exposure, finally caused a termination to her earthly life, twenty years too soon.

With the body emaciated to a skeleton, her mind was clear to the last, and firm as adamant in the faith of a continued existence. Her last words to me, as I kissed her lips on which Death had set his icy seal, were, "Love is stronger than death."

Since she came to California her mediumship assumed an additional phase. She saw spirits

Since she came to California her mediumship

since she came to California ner mediumship assumed an additional phase. She saw spirits as usual, but has been latterly controlled by them to speak in private.

Eloquent addresses at her funeral were delivered by Dr. J. P. Greves and J. S. Loveland. I was also enabled to relate some incidents in her experience as a medium and to land. I was also enabled to relate some incidents in her experience as a medium, and to outline the purposes of her life to those attending her funeral, many of whom were orthodox. At this time my son saw her making passes over me that I might be calm. He and my daughter have subsequently seen her and heard her sneak.

her speak.
Thus has passed to the Spirit life, twenty unbelief.

Fifth—That is was capable of control.

These facts are self-evident in this phenomenon, and the minister called in becomes with

where she had knowledge. She united the intuitional with the scientific to an extent which I believe to be almost unequaled at present, and I fear left no one capable at once of filling her place in the peculiar field of thought and action which she occupied.

But both her children are thoroughly grounded in Spiritualism and free thought, and of rare promise for future work. These are my only earthly consolations for the separation from that life which was so completely one with mine.

from that life which was so compared with mine.

Other progressive papers will oblige by copying so much of this notice as they may see fit. Her change of state has thrown on me such labor and responsibility in business matters as preclude me from doing full justice to her memory by writing separate obituaries for the Banner of Light, the Spiritual Scientist, the Investigator, and others.

A. CRIDGE.

Riverside, San Bernardino Co., April 20, 1875.

—Common Sense.

The importance of a certain sign of death as a means of preventing premature burial is widely recognized. Dr. Hugo Magnus, the assistant physician of the hospital at Breslau, Prussia, believes that he has discovered an indication which is infallible. A tight ligature should be tied around one of the ingers of the person believed to be dead. If life still exists, the part below the ligature will grow red, then dark red, inally violet, while above it the whiteness of the skin remains unchanged. The return of the venous blood to the heart is prevented by the band though the more powerful arteries still continue to supply the capillaries with blood. But in case death has actually taken place none of these phenomena occur. The test is simple and easy of application.

The following lines, by H. W. Longfellow, have been credited to Shakespeare, Byron, Scott, and numerous other poets, and are frequently misquoted:

Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience he stands waiting, with exactness grinds he all.

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Living Pepartment.

In this Department everything pertaining to the adand elevation of w valuement 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.

LABOR.

BY FRANCES E. OSGOOD

Pause not to dream of the future before us;
Pause not to weep the wild cares that come o'er us;
Hark how creation's deep musical chorus,
Unintermitting goes up into heaven!
Never the ocean wave falters in flowing;
Never the little seed stops in its growing,
More and more richly the rose heart keeps glowing,
Till from its nourishing stem it is riven.

Labor is worship!" the robin is singing;
Labor is worship!" the wild bee is ringing;
isten! that eloquent whisper upspringing.
Speaks to thy soul from Nature's great heart;
rom the dark cloud flows the life-giving shower;
rom the rough sod comes the soft-breathing flower;
rom the small insect the rich coral bower;
Only man, in the plain, ever shrinks from his part.

Labor is life! 'Tis the still water faileth; Indolence ever despaireth, bewaileth; Keep the watch wound, for the dark rust assaileth; Flowers droop and die in the stillness of noon. Labor is glory!—the flying cloud lightens; Only the waving wing changes and brightens; Idle hearts only the dark future heightens! Play the sweet keys, would'st thou keep them in tune.

Labor is rest—from the sorrows that greet us;
Rest from all petty vexations that meet us;
Rest from sin promptings that ever entreat us;
Rest from world-syrens that lure us to ill.
Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride o'er care's coming billow;
Lie not down wearied, 'neath woe's weeping willow;
Work with a stout heart and resolute will!

Droop not, though shame, sin, and anguish are round thee;
Bravely fling off the cold chain that hath bound thee;
Look on yon pure heaven smiling beyond thee;
Rest not content in thy darkness—a clod.
Work for some good—be it ever so slowly;
Cherish some flower—be it ever so lowly;
Labor!—all labor is noble and holy;
Let thy great deeds be thy prayer to thy God.

FORCES AT WORK.

It is not with noise and parade, but in si-lence, that the events of life develop and grow, and finally burst into notice. People who do not know the laws of these operations are content to take things at hearsay, without individ-ual recognition, and superstitiously. If they have any idea on the matter at all, it is that have any idea on the matter at all, it is that events somehow project themselves upon the world's attention, no inspiring power being within and no directing power behind. They just as much worship idols as the Chinese, their Supreme Power being a blind one entirely, giving forth no answer, and constantly enveloped in mystery. They suppose that certain things are accomplished by certain forces, but beyond this they are as much in the dark as they are respecting the character and conduct of the forces themselves.

Whoever will meditate and reflect on what has already been compassed within the last quarter of a century, must be impressed with the sovereign fact that there are powers ruling in the affairs of the world, with designs and purposes, perhaps incomprehensible to us, yet compelling human attention. It is for our

compelling human attention. It is for our elevation and progression that these invisible forces attract our notice and challenge our

elevation and progression that these invisible forces attract our notice and challenge our thought. They are not blind, if we are. They work intelligently, if we cannot compass and comprehend them.

Look along the line of human affairs since Modern Spiritualism made itself manifest. Who dare say that this stranger in the life of the world has accomplished nothing since its unheralded advent? Is the state of the church now what it was twenty-five years ago? Has politics undergone no change? Do the workingmen and workingwomen as quietly submit to the encroachments of soulless capital as formerly?

ingmen and workingwomen as quietly submit to the encroachments of soulless capital as formerly?

It is common to say that we are in a transition state, passing through a cycle of wholly new experiences. What does that mean, if not that some Power has been silently and steadily at work all this while on the minds and hearts of the great body of the people? Not upon the people in a mass, but upon them separately and individually? It was one man in a certain church who was touched with a convincing impression, sent directly to him from the unseen Spirit world; it was one woman who suddenly felt the presence of a truth she had long been secretly yearning to realize and companionship with. Others saw the dawn at a later period; until there came about an exchange of views and experiences, and all believed in a larger way than before. Whether they continued with the church or came out from it, the work in the church went on the same, those remaining in it becoming silent missionaries to leaven the lump and infuse into it the life of higher doctrines.

leaven the lump and infuse into it the life of higher doctrines.

Political parties are visibly feeling the influences of these active forces, which many, for lack of a clearer and firmer conception of them term forces of the air. Party leaders may scorn to admit a recognition of them, may disown all knowledge of them, but still may be and posi-

tively are under their dominion. Not that these invisible influences are tyrannical by any means

tively are under their dominion. Not that these invisible influences are tyrannical by any means or bent on exercising a power contrary to the will of human agents. But they succeed in so working on the minds of public men that the latter are conscious of no loss of their freedom, even while co-operating zealously with the invisible powers to attain the ends at which they aim. The work must be done by men themselves in order to be what is for the highest good of man; that it is guided by spirits to a noble purpose does not make it any the less the work of men. If the latter only recognize those who aid and inspire them, how effectually is that work done!

In education itself is to be plainly seen the effect of these superior influences, reconstructing the whole system upon a larger basis. Here is where they are able to get at the very spring and fountain of the future of society; to color and control the thought of both Church and State; to inspire and shape the institutions that are to steadily supplant those now held precious for their antiquity rather than for their intrinsic worth. The new forces manifest themselves in the columns of the daily press; the writers console themselves for an enforced restraint by attacking the influences which they thereby acknowledge the existence of. Assailants or defenders, it makes no difference; either way means a confession of the great and grave fact of the time. The preacher sees and feels them at work in his congregation, and he thunders his denunciations at them only to attract wider attention to them and prepare the way for their final admission into the hearts of his people.

Workers with the invisibles! let reflections of this character bring you rich and frequent consolation when the world's cares and troub-

Workers with the invisibles! let reflections of this character bring you rich and frequent consolation when the world's cares and troubles weary and tend to dispirit you. Hold fast and true to your faith, for it is through these intermittent struggles of the soul, permitted of Heaven for wise ends, that the joy of belief is communicated. It is no idle, dreamy speculation that engrosses you. It is a great fact, in which are included all the interests and events of human life; something that is vastly more real than the entire sum of our so-called realities; the Power that changes institutions and forms, and re-creates them at pleasure, ruling forms, and re-creates them at pleasure, ruling and reigning above us continually, whether we remember or forget, and bent an making human affairs yield a harvest of blessings in place of what tends to discord and confusion and misery. Let us work with these forces and all will be well. misery. Let us work with these will be well.—Banner of Light.

THE RIGHTS OF WOMEN.

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A comparison of the Relative Legal Status of the Sexes in the Chief Countries of Western Civilization, by Trubner & Co., shows that laws have always been framed by men, and everywhere in early states of civilization women have been under the perpetual guardianship of men, devoid of all independence of action. These two facts underlie the history of law relating to women everywhere; but everywhere, also, we meet the fact that where civilization advances, the status of women advances proportionately; laws relating to unmarried women first become modified; later and more slowly, those relating to wives approximate towards that recognition (more or less incomplete as yet) of equal individuality and interdemen first become modified; later and more slowly, those relating to wives approximate towards that recognition (more or less incomplete as yet) of equal individuality and interdependence between men and women. This little book, in a brief compass, clearly relates the condition of the existing law of European countries as relating to women; from it we may deduce the comparative degrees in which different States have passed away from the stage of perpetual tutelage, and come under the influence of the desire for equality before the law; and in the comparison we shall find England by no means in the front. The backward condition of the law in England amply illustrates the syllogism with which the author opens, "Laws are generally made to favor the makers. Women have never had a part in making laws. Therefore it is likely they will occupy legally a lower position than men," and must continue to do so, we may well believe, as long as they continue to have no voice in legislation. It is useless to urge that as other countries have advanced beyond us without giving women the franchise, that therefore we may advance further without doing so. We want not part advance, but as complete an advance as possible. Moreover, in what country has direct representation the same all-penetrating influence as it has in English legislation? The Code Napoleon, friend of the Revolution and great protest for equality, set the example of improving the status of women, placing them in a more equal position in the eye of the law. And this example has been followed and carried further by those States which have modeled their codes on the Napoleon code; thus in Austria, wives "can make wills, and in general dispose of their property as they please, and sue or be sued in respect of it, without marital authorization or control; and just as they have the free disposition of their property so they can contract with others as they please, and sue or be sued in respect of it, without marital authorization or control; and just as they have the free

Deep and powerful souls adjust everything silence, and make no noise with their doings with themselves. They go on their way

like the works of God. In deep silence the sun ascends the heavens; silently sinks the night down upon the earth. What prepares itself in greater stillness than the re-awakening of nature, and what is more glorious than the opening of spring!—F. Bremer.

Mrs. Follen, a plucky and sagacious woman of Lexington, Mass., placed upon her house the legend, "A greater war now in progress—the rights of Woman—1875." She saw clearly certainly the logic of the events of 1775.—Woman's Yournal.

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Miss Burnham, of Philadelphia, feeling that her calling was to the bar, mayhap the bench, devoted some long years of her life to the laborious study necessary to qualify her for the position. Having mastered the elements and familiarized herself with the practice of the law, she applied for admission as a recognized practitioner. The board of examiners charged with the duty of passing upon the qualifications of candidates, refused to examine her, alleging that no precedent existed for her admission. Baffled but not discouraged by this cavalier disposition of her application, she filed a petition in one of the courts of record, setting forth that she was citizen of the United States and of the State of Pennsylvania, and that she applied for examination in the usual way; that her papers were in regular form; that she had complied with all the provisions of law and the rules of the court, and that she had been refused an examination for the sole reason that she was a woman. Her petition further set forth that this action of the board prevented her from earning her living in the profession she had chosen, and hence she was denied one of the most vital privileges pertaining to citizenship in the United States. Her prayer was for a rule of the court requiring the examiners to show cause why she should not be examined as other students are. The court paid no attention to her complaint until her counsel sent an open letter to the judges, remonstrating against their neglect. Then the majority noticed it so far as to write an opinion against granting the petition, though one of the bench recorded his approval of it. Now Miss Burnham has commenced a suit against the examiners, laying damages at \$200,000. In the struggle for existence which occupies the whole world, we do not understand why a woman, duly qualified, should not be permitted to take her chances at the bar. There is no law, human or divine, which restricts

Mrs. Swisshelm, in reply to Dr. Van DeWalker's assertion that women, on account of their sex, are unfitted for professional life, says, "When it is proved that professional work and large pay are more injurious to woman than household drudgery and small pay, we shall begin to appreciate the zeal which seeks to protect women from the evils of the former, and is quite content to let her toil on in the dull routine of the latter."

WORDS IN THE ENGLISH LANGUAGE.—The Hon. Geo. P. Marsh, in a recent lecture on the English language, says that the English words found in use by good writers hardly fall short of 100,000. Even if a man was able on extraordinary occasions to bring into use half of that number, he generally contented himself with far fewer. Each individual used in his daily life a repertory of words to some extent peculiar to himself. Few scholars used as many as 10,000 English words; ordinary people not more than 3,000. In all Shakspeare there were not 15,000 words; in all Milton, 8,000.

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The Use of Paper.—The following statistics of the production and consumption of paper are furnished by a Vienna journal: It appears that there are 3,000 paper manufacturers in the world, employing 80,000 men and 180,000 women, besides the 100,000 employed in the rag trade; 1,800,000,000 pounds of paper are produced annually. One-half is used in printing, one-sixth for writing, and the remainder for packing and other purposes. The United States averages 17 pounds per head, an Englishman consumes 11½ pounds, a German 8 pounds, a Frenchman 7 pounds, an Italian 3½ pounds, a Spaniard 1½ pounds, and a Russian only 1 pound annually, on an average. This would indicate that the Americans are the most extensive reading people in the world.

GOOD HUMOR. - Good humor is the clear Good Humor. — Good humor is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapors in his passage. 'Tis the most exquisite beauty of a fine face; a redeeming grace in a homely one. It is like the green in the landscape, harmonizing with every color, mellowing the glories of the bright green in the landscape, narmonizing with every color, mellowing the glories of the bright and softening the hue of the dark, like a flute in a full concert of instruments, a sound, not at first discovered by the ear, yet filling up the breaks in the concord with its deep melody.

CORRESPONDENCE.

F. Worth, M. D., Hesper, Iowa, writes: "Enclosed find one dollar to apply on subscription. Can't afford to do without THE SPIRIT-UALIST AT WORK. I find it all you promised me when in Decorah, Iowa, last fall. Press on, never falter, and success will crown your ef-

Mrs. Jane Lawson, Geneva Lake, Wis. writes: "Enclosed find two dollars to pay for THE SPIRITUALIST AT WORK. I have received fourteen numbers, and like the paper very much: and would not be without it if I could help it. I hope you may be able to continue the good work for many, many years."

E. R. Franklin, Shiocton, Wis.: Yours with two dollars received all right, and credited to G. B. C. and yourself.

Mrs. A. Pearl, North Amherst, Ohio : Your postal order all right; am sorry for delay, but you will find papers all sent as you directed, and will send you the extra copies.

A. L. C., Chicago, Ill., writes: "I think THE SPIRITUALIST AT WORK worth the price charged, postage included. I hope it may prove a success. Mr. Wilson has worked hard, faithfully, and well, as a medium, and I certainly hope that the reward of the faithful well-does will be accorded him. He must have to work very hard indeed to accomplish all he is doing editing and publishing a paper, lecturing and giving test scances. Some persons are called upon to do the work of half a dozen ordinary people, and Mr. W. must be one of this kind.

Rockford, Kent Co., Mich., Mr. James D. writes: "I have seen a few copies of THE SPIRITUAIST AT WORK, and I like it much ; it has the ring of the true metal. I have had what I believe to be a knowledge of the fact of Spirit communion for over twenty years, and have read a great deal of Spiritual literature in former years, but for the past four or five years have not read much nor attended meetings, not because I had lost faith in the facts, for I know them to be true, as far as such things can be known, but because I had lost faith in most of the so-called leaders among the Spiritualists. I took the R .- P. Journal three months last summer; that was enough of that. As I said, I like your paper, and want it, and enclosed is one dollar. If you have the back numbers from the first, send them to me; if not, then commence with No. 18."

In reply, M. E. W. would say to Mr. D.: We are glad to receive the dollar and to send YOU THE SPIRITUALIST AT WORK, but not to the exclusion of any other. ("Live and let live" is our motto.) Neither can we feel that it was right for you to lose your individual interest in the cause of truth, even if you had lost faith in the so-called leaders. There was the more need of your working faithfully and true, putting your own shoulders to the wheel of Progression's car, and moving onward with it. With us there is no standing still, and when once our souls are quickened into real life we could not if we would. Therefore, let all work together, looking neither to the right nor to the left, proving by our own works that we are in earnest.

Mrs. J. H., London, Neb., writes: "Enclosed find \$2.20, to pay for my paper and postage," and adds, "I look upon The Spiritual-IST AT WORK as the fine gold, coming from the furnace heated seven times. I consider the editor, E. V. Wilson, the most remarkable man of the age, the most devoted worker for humanity, the least of self and egotism in his written productions of any reformer of the times. I have been astonished at Mr. S. S. Jones, in his conduct toward E. V. Wilson; but it was ever thus in Reformations: mysterious interferences from unexpected sources would come; yet the end showed a necessity for it, in working out human salvation. It will be so in the case of E. V. Wilson; there was a necessity for this ordeal. All will be well yet; be not discouraged; work and wait.

Mrs. L. E. Drake, Oakland, Call: Yours received and forwarded. Thanks for the good work you are doing.

Mr. F.: Paper wil! be sent when we get his address again, and will make it all right.

Friends, one and all, we thank you for thus sustaining and encouraging the editor in his work. Wait not for others, but each of us do our duty as it is shown unto us, and all will be M. E. W. well with the workers.

EVERGREEN COTTAGE,

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

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.