

# THE SPIRITUALIST AT WORK.

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

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## NIGHT.

BY MRS. EMILY THORNTON.

I open wide my casement and lean out  
To catch the dew 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,  
Wafted 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 away,  
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 tall 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,  
Escaped 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 member-elect, 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 the fathers of this government in adopting as a cardinal rule, entire separation of Church and State.

That an organized, persistent effort is now being made by a portion of the evangelical churches 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, possibly, in some future letter have more to say on this question. At present we will only add, as a "Spiritualist at work," an earnest appeal to your readers that they may all remember and act upon the wisdom of the saying, "The price of liberty is eternal vigilance." Remember that history, through all time, teaches that the sacerdotal power, by misdirection of the religious, instincts of the

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. 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 clear glimpse of his fallen state. There he 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 he did it while under the dark shadow of Infidelity.

Such in substance was Mr. Barker's statement, as I apprehended it. If I have in any

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 *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 the common people, and sympathized 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 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 Confederacy.

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 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 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 Hertell, a professed infidel of New York, who, in 1818, wrote and published the first "total" 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 all for themselves. The Young Men's Christian Association of New York have lately thrown George Francis Train into Ludlow-street 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 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 Unitarian. As she became less and less Evangelical, she became more and more just, and more and more and more humane in her 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 evil holds control over the minds of men."

As the Christian Church rose in power and influence civilization declined. And now civilization 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



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 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 would indeed be well for the world if the Christian Church were thus free, instead of being as now, the great Bastille 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, explicitly approves of the expulsion of Mr. Thorne from the North Carolina Legislature.

But we call the attention of the readers of THE SPIRITUALIST AT WORK to a third act, more damn 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 confused 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 dying.

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 comas 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 foetal 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 it 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 foetal 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 that 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 condition 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.

**Q.** 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 adulthood.

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 heard her spoken of as a true, good and beautiful woman.

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.









