

# THE SPIRITUALIST AT WORK.

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

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## TREASURES.

BY CALKB DUNN.

Friendship is a precious treasure—  
Use it well!  
Joy 'twill give you without measure;  
Slight it not, and never blindly  
Treat it coldly or unkindly—  
Use it well!

Honor is a priceless jewel—  
Use it well!  
It is never cold and cruel:  
It is warm, and kind, and cheering,  
Noble, steadfast, and endearing—  
Use it well!

Truth's a treasure, great and glorious—  
Use it well!  
It will make your work victorious;  
Better far its riches olden  
Than the wealth that's merely golden—  
Use it well!

Courage is a mighty treasure—  
Use it well!  
It will give you strength and pleasure;  
It will drive away all sadness  
By the conquering power of gladness—  
Use it well!

Hope's a gem with light undying—  
Use it well!  
While the hours are swiftly flying,  
Let its talismanic beauty  
Lead you on through paths of duty—  
Use it well!

Moments are life's richest treasures—  
Use them well!  
They will bring eternal pleasures,  
If we never treat them lightly,  
But improve them ever rightly—  
Use them well!

—N. Y. Ledger.

## IS MODERN CHRISTIAN SPIRITUALISM TRUE PRIMITIVE CHRISTIANITY?

A Sermon Delivered at Spruce Creek, Huntingdon Co., Pa., on Sabbath, June 27, 1875.

BY CYRUS JEFFRIES, Minister of the Gospel.

TEXT—Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.—Matt. xxviii: 30.

In calling your attention to the great subject before us, it will be my duty to notice faithfully, what the nations were to be taught by the ministers of Christ, unto the end of the world. Whatsoever doctrines he had commanded were to be taught unto the end of the world, or unto the end of the gospel age, which is still going on. All that Christ and his apostles taught and did in their day, were to be taught and done unto the end of the world.

The text is Christ's words, and his words were never to pass away. For he declares that "heaven and earth shall pass away; but my words shall not pass away." Mark xiii: 31. Therefore, whatever Christ commanded are his words, and cannot pass away. Should it be admitted that any of his words had passed away and become null and void, then it must be admitted that whatever of his words have passed away are a failure, and consequently are of no use or benefit to mankind, which is contrary to both reason and revelation. For, what would be the use of Christ establishing a religion on earth that was only to last two or three centuries, and then pass away forever? And if it be admitted that a part of Christ's words have passed away, then by what parity of reasoning can it be shown that all his words may pass away?

And if any of Christ's commandments in the economy of his religion were to come to an end, then his religion could not be perfect. But, as his religion is perfect, it is evident that not one jot or tittle of his words have passed away. Nor is there one word, or even a hint, in all the Book of God that a single sentence in any of the commands of Christ, were ever to be repealed, amended, or done away. For being spiritual, they are eternal, and must endure forever.

And as the text is the last words of Christ to man on earth, how, where, or when could these last words or commands be repealed or

done away, since Christ never came back to repeal them himself, and no man or set of men had any authority to repeal them. Hence the commands of Christ remain in as full force now, in this day, as they did in the days of Christ and his apostles. And as he is the same Christ in this day he was in that day, and as human nature is the same now it was then, and as good and evil are the same in this century they were in the first century, and as the gospel is the same in this age it was in the days of Christ, how can any of the commands of Christ be done away, or what would be the use of Christ giving us commands at all, if they, or any of them were to come to naught? The religion of Christ, which was to be taught the nations, was set forth in the following commands:

1. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii: 37.
2. "Thou shalt love thy neighbor as thyself." Matt. xxii: 29.
3. "Have faith in God." Mark xi: 22.
4. The table service, "This do in remembrance of me." Luke xxii: 19.
5. "Heal the sick." Luke x: 9.
6. "Work miracles." I Cor. xii: 10.
7. "Your sons and daughters shall prophesy." Acts ii: 17.
8. "Shall see visions." Acts ii: 17.
9. "Discerning of spirits." I Cor. xi: 10.
10. "Casting out devils." Mark xvi: 17.
11. "Shall speak with new tongues." Mark xvi: 17.
12. "Shall dream dreams." Acts ii: 17.
13. "Raise the dead." Matt. x: 8.

These are the commands of Christ, all of which were to be taught the nations unto the end of the world, but councils, creeds, and commentators have long since declared the great majority of Christ's commandments null and void, and done away.

In order to notice the text in its fullness, I will take up each command of Christ as they present themselves before me, and show that if they were carried out they would be just what the angel announced to the world, "Good tidings of great joy to all people."

The first commandment of Christ is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii: 37.

This command is obeyed by keeping in view that God is the great Father of our race, believing that he is our best and greatest friend, ever willing to bless and benefit his great family. It is only from this standpoint that we can truly love God. For we can love no being unless it in some sense appears lovely to us; and as Christ and his apostles have everywhere taught that God is love to all his children, we should truly love him with all our hearts.

But creeds and councils have long since repudiated the one God, as commanded and sanctioned by Christ, and set up three Gods in his stead—God the Father, God the Son, and God the Holy Ghost—or three personal Gods in one God, which cannot exist any more than three persons can exist in one man. Father, Son, and Holy Ghost are three great principles existing in God, the same as soul, body, and spirit exist in man, and makes man the image of God. The Father being the divinity, the Son the humanity, and the Holy Ghost the life of that humanity, which, according to both reason and revelation, is the one true and ever living God, who, like his own great attributes, wisdom, goodness, love, and eternity, has never had a beginning and will never have an end.

And, as a good, kind, and tender parent, who will not even let a hair fall from our heads without his notice, we can love and obey as our father, and become wise and happy in the great march of progression, immortality, and love. But if, like the heathen, we set up more Gods than one, we divide up our love, not knowing which of the three Gods to worship, and thereby fail of reaching the great object of our creation, because we do not believe and obey even the first commandment of Christ,

for he says, "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment." Mark xii: 29, 30. But if we teach that there are more Gods than Christ taught then we do not teach whatsoever he commanded, which is a great wrong, both to Christ and our own souls.

The second commandment of Christ is, "Thou shalt love thy neighbor as thyself." Matt. xxii: 39.

As the children of one great Father our race is therefore one great family of brothers and sisters, and each one, like Christ, should live for the benefit of all; as well as for the happiness of ourselves. True happiness is found only in doing good for others. And the more hearts we can make happy the more happiness we will enjoy ourselves. Even the giving of a cup of cold water shall have its reward.

But for want of obedience to this command, which Christ had so sacredly given to his ministers, to teach all nations, the great family of man is broken into opposing factions, following the councils, creeds, and disciplines of men, until the quarrel of sects, the wrangle of churches, and the war of denominations, have disturbed the harmony of man, and broken the race into fragments, that everywhere dismembers the great family of God, and shows to-day the folly of human religions. For the gospel of this century is by no means the gospel of the first century. The gospel of this day is but the doctrines of creeds and councils of men, which is directly contrary to the teaching of Christ and his apostles, which was all spiritual.

If the Christian religion, as laid down in the gospel by Christ, is a divine institution, then there can be nothing human about it, but it is entirely a spiritual religion, and mankind have no need of any other doctrines than those commanded by Christ in his divine word, and if the ministers of the gospel believed and preached just what Jesus taught, it would soon terminate all the unhappy divisions of sectarian Christianity, and finally bring our race in one brotherhood to God, and all would love their neighbor as themselves. To love our neighbor as ourself is to love him well enough to do him all the good we can and to do him no harm, and everyone that does this to his neighbor, loves his neighbor as himself, because he cannot do more than this to himself.

"Have faith in God," (Mark xi: 22), is the third command I shall notice. Faith is the great essential of the Christian religion. It is the very substance of all we wish or hope for from God. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi: 1. Faith is therefore the great miraculous power of the spiritual religion of Christ, and it is that principle that has given his gospel such a vast superiority over all the other religions of the world. This faith, which is spiritual, is an entire belief and confidence in that which unbiased reason and inspiration affirm to be true. It was by faith that all the mighty events of Biblical history were accomplished. And the loss of this faith is the reason why these wonder-working and miraculous powers are now denied in the church. For where there is no faith in the manifestations of Christ's spiritual power, there can be no display of his wonders. Even Christ himself could not perform many miracles where there was no faith. "He did not many works there because of their unbelief." Matt. xiii: 58. But to show the power of faith, he said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you." Luke xvii: 6.

This great spiritual doctrine being driven from the church by the creeds and councils of men claiming to be doctors of divinity, as though Divinity was imperfect, and needed doctoring at the hands of men. And yet they did doctor the gospel until they changed it from a spiritual to a material religion. Com-

mencing at the Council of Nice, they continued to alter and amend the doctrines of Christ, until the great majority of his commands were not only declared done away, but many of the most useful and beneficial of his commandments to mankind, such as healing the sick, restoring the blind, curing the lame, etc., were entirely forbidden in the churches, and the gospel was left without a sign, a vision, or a miracle, until within the present century it has pleased God to bring the heavenly doctrine again to the sons and daughters of men, and which is now stirring the hearts of millions, and is proving by its signs and wonders that Christian Spiritualism is primitive Christianity and that the faith of that day is now being restored to us in this day.

The next command I shall notice is that of the Lord's Supper: "And he took bread and gave thanks and brake it and gave it unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table." Luke xxii: 19, 20, 21.

The table service is one of the most important features of the Christian religion. The ministrations of the table were and are of the most momentous character. It is here that Divinity and Humanity meet in communication with each other. The first great revelations that God ever gave to man were given on the tables of Sinai, on which the law of God was written for his people. And this table scene as above quoted and given by Christ is one of vast import, and shows that Christ was the Spiritual bread and wine that was to supply the tables of a famished world, around which the sons and daughters of earth might gather in happy circles and enjoy the bread of life, by holding sweet converse with holy immortals. Christ says, "I am the bread of life." John vi: 48. "I am the living bread which came down from heaven; if any man eat this bread he shall live forever." John vi: 51.

Then, is it not evident that it is at the table we are to receive the bread of life? For there at the table is where Christ dispensed it to his disciples, showing them that they were not only to give thanks for the Spiritual body or bread he was administering to them around the table, but they were also to receive the Spiritual blood or wine, which is the new testament with all its Spiritual truths, for every word declared therein by Christ is spirit. "The words that I spake unto you, they are spirit and they are life." John vi: 63. And shows clearly that it is at the table where Spiritual communication should be held. And as it was around the table that Christ held this beautiful manifestation, or dark seance, for it was held at night, there can be no doubt of its being a Spiritual circle, all having their hands on the table, for Jesus said, "Behold the hand of him that betrayeth me is with me on the table," showing that both the good and the bad had the privilege of coming to the table where they might receive the communications and instructions of the angels and of the spirits of just men made perfect. Nor can this be too often done, for Christ said, "Do this in remembrance of me," so that as often as we meet around the table, we not only meet with the angels but we call to remembrance our blessed Savior. To prove clearly that tables are the instruments through, by, and on, which we can hold communication with God and the Spirit world, I will read a few scriptures to show its truth:

"The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof and the length thereof and the walls thereof were of wood; and he said unto me, This is the table that is before the Lord." Ezek. xii: 22.

This declares plainly that the table is the altar, and that it is the table before the Lord. The table, then, is the altar of worship before the Lord, the place of singing and prayer and Spiritual commune with angels.

"And the Lord answered me and said,



Write the vision and make it plain upon tables that he may run that readeth it." Hab. ii: 2.

As it was by tables that revelation from God to man was first made, we should not think it strange that visions, both written and oral, should be had at and upon tables, as it is here commanded by the Lord that the visions should be made plain upon the tables, as it is now being done by seers and mediums.

"And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet." 1 Kings xiii: 20.

From this it is evident that the word of the Lord does and will come to those around the table.

"They shall enter into my sanctuary, and they shall come near unto my table to minister unto me, and they shall keep my charge." Ezek. xiv: 16.

They shall enter into the sanctuary or place of worship, and they shall come near to his table, not to eat and drink, but to minister to the Lord in Spiritual things, as hundreds and thousands all over the land are now beginning to do, in keeping his charge or the law of the Lord.

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables, wherefore brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles; and when they had prayed they laid their hands on them. And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." Acts vi: 2-3.

The disciples were not to leave the ministry to serve the tables, but they were to choose out a circle of seven good persons to attend to the business of the tables. And these seven men were not set apart by the laying on of hands merely to wait on guests, eating and drinking at the tables, but they were set apart in the faith and power of Christ to do great wonders and miracles among the people at the tables. These doctrines of the primitive Christians are now the doctrines of the Christian Spiritualists in full.

The next command of Christ I shall notice is that of healing the sick. The healing of the sick is a special gift of God to man, as well as the gift of working miracles, of discerning of spirits, of prophesying, etc. For every person has his own proper gift of God to exercise for the good of the race. "But every man hath his own proper gift of God, one after this manner and another after that." 1 Cor. vii: 7. The gift of the healing of the sick is one among the highest gifts conferred upon men. "Then he called unto him his twelve disciples and gave them power and authority over all devils, and to cure diseases." Luke ix: 1. To heal diseases is as strongly commanded as to preach repentance, and yet it is nowhere taught or obeyed by the churches. "And they shall lay hands on the sick and they shall recover." Mark xvi: 18. These are the last words ever spoken by Christ to man, and is as strong a command as "Thou shalt love the Lord thy God," yet the churches have declared this command of Christ ended and done away.

"And he sent them to preach the kingdom of God and to heal the sick." Luke ix: 2. It was as much the business of the minister to heal the sick as it was to preach the kingdom of God. "And when he had called unto him his twelve disciples he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Matt. x: 1. This was the gospel of good tidings, it cured the body as well as the soul. "Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." Matt. x: 8. "And they went forth and preached everywhere, the Lord working with them, and confirming the word, with signs following. Amen." Mark xvi: 20. Wherever the true gospel was preached signs followed them. "And these signs shall follow them that believe." Mark xvi: 17. Everyone that believed down along the tide of human generations, these signs were to follow, and these commands being the words of Christ they cannot pass away, for he has declared "Heaven and earth shall pass away but my word shall not pass away." Luke xxi: 33. Hence all those commands of Christ to heal the sick are in as full force now as they were when he gave them, and have nowhere been altered, repealed, or done away by Christ, and none other could do them away. And instead of any of Christ's commands becoming a failure, passing away, or becoming obsolete, the text says, "If we will do his commands he will be with us unto the end of the world. And Christian Spiritualists are now fulfilling to the letter the commandments of Christ. They are healing the sick by hundreds and thousands, just as the disciples did in the primitive church, and shows clearly that the primitive Christians and the Christian Spiritualists are one and the same people.

The next command I shall notice is that of working miracles. Christ says: "And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not

hurt them." Mark xvi: 17, 18. These signs or miracles were to follow those that believed; down along the march of centuries, as long as one was found to believe so long were miracles to continue. The working of miracles is a special gift given by God to man, and is classed in the catalogue of gifts to the Church as follows: "And God hath set some in the church: first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healing, helps, governments, diversity of tongues." 1 Cor. xii: 28. Hence the workers of miracles have their place in the church as well as all the other servants thereof. "But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another, the word of knowledge by the same spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But these all worketh that one and the self same spirit, dividing to every man severally as he will." 1 Cor. xii: 7-11.

These powers were all given by Christ to his people in the primitive church, and as he has never taken them away they are still in as full force as when he gave them, as shown by the Christian Spiritualists, who are working the same kind of miracles in curing the lame, opening the eyes of the blind, unstopping the ears of the deaf, etc., in this day as they did in that day. And some Christian Spiritualists in this day are working special miracles in curing obstinate diseases by sending to the sick slips of paper, handkerchiefs, etc., the same as those cures performed by the apostle Paul. "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Acts xix: 11. In this way do the believers in the whole gospel of Christ, the Christian Spiritualists, work many wonderful and convincing miracles, which prove to all candid minds that the gospel of miracles has never been done away, but is still in as full force as it was in the days of the apostles.

The next command I shall notice is that of prophecy: "Wherefore, brethren, covet to prophesy." 1 Cor. xiv: 39. Prophecy is speaking under spirit control. For "the spirits of the prophets are subject to the prophets." 1 Cor. xiv: 32. Prophecy is one of the great Spiritual powers in the catalogue of gifts given by God to his people. "To another, the working of miracles; to another, prophecy." 1 Cor. xii: 10. Prophecy is a glorious feature of Christ's religion, as it suffers us to converse with the immortals from the Spirit world. All good communications through the prophets or mediums tend to convince, strengthen, and benefit all the pure and good who hear them. This is the reason why we are told to "despise not prophesyings." Thes. v: 20. As Christ the great prophet, was the ever-living medium or mediator between God and man, so are the prophets, the mediums or mediators between the beings of the Spirit world and the beings of the natural world.

A prophet, medium, or mediator, is one that stands between two parties for peace, and can equally converse and reason with both parties. "And the spirit entered into me, when he spake unto me, and set me upon my feet, and I heard him that spake unto me." Ezek. ii: 2. The spirit enters into and takes control of the man, who is then a medium or a prophet: "And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and be turned into another man." 1 Sam. x: 5. That is, the spirit of another man shall possess and control him. "But my servant Caleb, because he had another spirit with him and hath followed me fully, him will I bring into the land." Num. xiv: 24. Caleb being a good man was controlled by a good spirit, and was thereby greatly blessed of the Lord. The mediums or prophets of Christian Spiritualism are identical with the prophets of primitive Christianity, and are now attracting the attention of the nations to the great truths of Spiritual Christianity, and who will finally obey whatsoever Christ has commanded.

The next command I shall notice is that of seeing visions. Vision is one of the great features of the church, and although it is nowhere taught in any of the creeds and confessions of the churches, yet it is one of the commands of the inspired word of God, and is one of the grand means by which the sons and daughters of men can hold communication with God, angels, and spirits, for the benefit of the race. "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions." Acts ii: 17. This commandment is imperative, and declares "your young men shall see visions," and is now being fulfilled almost to as great an extent as it was in the days of primitive Christianity. "And God spake to Israel in the visions of the night." Gen. xli: 2. This shows us that visions were had and obeyed by God's people of the most ancient times. "I was not disobedient to the heavenly visions." Acts xxvi: 19. Like Paul, we should always be obedient to the heavenly visions, as they always tend to the blessing and benefit of the people, for where there are no visions, the people will come to ruin. "Where there is no vision the people perish." Prov. xxix: 18. How necessary then, is it that the people ask for visions and become Spiritualists, who, like the primitive Christians in the days of Christ and his apostles, are now having heavenly visions in all nations.

The next command I shall notice is that of discerning spirits. This is one of the most

lovely features of the Christian religion. It not only proves to us beyond the possibility of a single doubt that there is a glorious Spirit world, but it enables us to meet, shake hands, and converse with our fathers, mothers, husbands, wives, and children, who have become immortal, and can return to earth to greet and make us happy by their heavenly presence, and enrapture our hearts by their enchanting conversation, as hundreds and thousands now are doing in our own country. "To another, the discerning of spirits." Cor. xii: 10. The discerning of spirits is another of the great gifts of Christ to his people, by which they are made happy, and the fear of death forever banished from them. "And behold there appeared unto them Moses and Elias talking with them." Matt. xvii: 3. These two happy and immortal spirits appeared unto Peter, James, and John, and they plainly discerned them by the natural eye, as the people are now discerning in many places throughout our country the spirits of their departed friends. "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." Rev. xxii: 8, 9. This great angel was of the prophets, a spirit of one of the prophets, and one who conversed with and showed John more of the Spirit world and its glory than ever mortal eyes before had seen. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. i: 14. All the immortal millions of the Spirit world are ministering spirits and they are everywhere around us now, and if our spiritual eyes were opened, like the servant of Elisha, we would see these heavenly children of the Summer-Land everywhere about us.

But the primitive doctrines of Christianity are becoming so well developed, through the obedience to all of Christ's commandments, by Christian Spiritualists, that spirits are beginning to manifest themselves in wonderful numbers to the natural eyes of living men and women, among all nations, and it will not be long until the materialized spirits of our departed friends will become familiar to us and we shall enjoy their heavenly presence every day. It is the teaching of all that Christ commanded, as millions of Spiritualists in the United States are now doing, that is bringing about this glorious phenomenon. The Church may condemn and denounce it, the press may pass it in silence or sarcasm, but Spiritualism has already assumed such proportions that her claims have arrested the attention of the nations, and the wisest minds of earth are receiving its truths as the pure religion of Christ, and the salvation of the world.

The next truth I shall notice is the command of Christ to cast out devils. "In my name shall they cast out devils." Mark xvi: 17. There are also bad as well as good spirits; bad spirits or devils, are those demons that enter in and take possession of men and women, and cause them to commit all manner of sin, crime, and death, and these devils, or the spirits of wicked men, who have died in sin, also afflict men and women with all kinds of sickness and diseases. "For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed." Acts viii: 7. Sometimes these evil spirits will come into men and women in a moment and cause them to commit dreadful crimes. "And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of the house, and David played with his hand as at other times, and there was a javelin in Saul's hand. And Saul cast the javelin, for he said, I will smite David even to the wall with it; and David avoided out of his presence twice." 1 Sam. xviii: 10, 11. By this we can perceive that evil spirits enter into evil men, and cause them to commit crime. "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Matt. xii: 45. From this it is shown that many evil spirits can possess the same man, even a whole legion was cast out of one man. Hence it is no wonder that the earth is full of sin, disease, and crime, since mankind are possessed of such countless numbers of evil spirits. But, since God and the angels and the good spirits have all power over them, they can do no harm to any one only those who are willing to become possessed of them. It is just as Mr. Wesley says, "That it is as easy for spirits to speak to our hearts as it is for men to speak to our ears." And it is in this that the invaluable blessings of primitive Christianity to mankind are developed. The mediums of Christian Spiritualism being able to see, detect, and point out the evil or bad spirits that possess the hearts of men and women, and having the same power the disciples and primitive Christians had, they are able to cast out devils, cure diseases, heal the sick, etc., and thereby bring health, happiness, and bliss to the people.

The next truth I shall notice is that of new or strange tongues. "To another divers kind of tongues." 1 Cor. xi: 10. The gift of divers kind of tongues were given to the followers of Christ that they might be able to teach the people of all nations whatsoever Christ had commanded them, and that, too, in every man's own language, that all nations might fully understand the whole doctrines of Christ, and thereby bring all people, nations, and tongues into one great brotherhood, to the Father God.

As on the day of Pentecost, when there were assembled at Jerusalem men out of every nation under heaven, and heard the disciples preach, was it declared, "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts ii: 4. The Spirit that gave them utterance was the controlling spirit. This is what amazed and convinced the people so wonderfully. "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans. And how hear we every man in our own tongue wherein we were born." Acts ii: 7, 8. And they, together with the doctrines taught, so affected the people that three thousand of them believed and were baptized with the Holy Ghost the same day. "They shall speak with new tongues." Mark xvi: 17. This was the last command of Christ, and as Christian Spiritualists are fulfilling it to the letter, they prove themselves to be the true followers of Christ, especially since they are preaching it to the nations, just as Christ commanded it.

The next command I shall notice is that of dreams. "And your old men shall dream dreams." Acts ii: 17. It is here said that the old men shall dream dreams. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction." Job xxxiii: 15, 16. Some of the highest instructions that ever came from God and the angels to men, came in dreams. The destiny of Israel was made known to Joseph in a dream. And the history of nations was made known to Daniel in Nebuchadnezzar's dream. "I, the Lord, will make myself known unto him in a vision and will speak unto him in a dream." Num. xii: 6. Dreams, then, are one of the methods by which God holds communication with men. "And the angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I." Gen. xxxi: 11. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream." Matt. i: 20. "And when they were departed, behold the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and flee unto Egypt." Matt. ii: 13. The Scriptures show that God, by the angels or spirits, instructs, warns, and guides men by dreams as well as by other means. I have not the time now to notice the many scenes and events that have been presented to mankind in dreams, but will proceed to notice in the last place the command to raise the dead.

"Raise the dead." Matt. x: 8. Raising the dead is not meant the raising of the dead natural body, for that would be raising them only to die again; but it is raising the spiritual body, just as Christ at his resurrection into Paradise raised the spiritual bodies of the saints that appeared unto many in Jerusalem. "And the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. xxvii: 52. The grave here spoken of is Hades, or the Spirit world, so that the bodies were the spirit bodies of the saints, that came out of the Spirit world and appeared unto many in the city of Jerusalem, as the first fruits of Christ's resurrection, for Christ had just been resurrected a few moments before, from the dead or natural body on the cross into Paradise, as he had told the thief he would meet him there that day. And these spiritual bodies of the saints who had died in Jerusalem, and now came out of the Spirit world and appeared unto many, were really and truly raised into the natural world from the dead, just the same as the dead are now being raised in materialized form by the mediums in their cabinets.

"Raise the dead," is the command of Christ, and oh, how beautifully is it done. Not raised to natural life, to die a second time, but our dead friends are raised into our presence here on earth, where we can see and converse with them, and kiss and embrace their immortal forms in time, as great numbers are now doing in almost every quarter of the globe. This is truly a glorious raising of the dead, and one that should fill our hearts with heavenly joy. And beside all this, we find we are living so near the Spirit world that we can send and receive letters of instruction from our immortal kindred, as they did of old. Even Elijah long after he had gone from earth, sent back a letter to the wicked king, Jehoram. "And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, king of Judah," etc. 2 Chron. xxi: 12.

In passing through this subject I have only been able to give a synopsis of its great doctrines, but I think enough has been given to show that the gospel preached by Christ and his apostles is the same gospel that should be preached now, in this day, without denying and throwing away three-fourths of all that Jesus taught and commanded, for the church in general deny and forbid the healing of the sick, the working of miracles, and of prophesying, of seeing visions, of the discerning of spirits, the casting out of devils, the speaking of tongues, and the raising of the dead, all of which Christ and his apostles commanded, and Christ's commands were to be taught unto the end of the world; every one of which the Christian Spiritualists believe and obey to the letter, which shows to the world that modern Spiritualism is pure primitive Christianity.

And they obey every precept that Christ taught, while the orthodox Christian world refuse to believe and obey the great majority of



the precious and holy commandments of Christ and thus throw away the labors and teachings of the Savior, and thereby teach men that those heavenly commandments of Christ have ended and passed away when there is not one jot or tittle in all the word of God to show that one word of Christ's commands have ever passed away. For the last words of the Redeemer to his ministers, as he left the earth, was to go and preach to all nations. "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii: 20.

But we rejoice to see such hosts of good men as are now everywhere rising up and embracing the great cause of Christian Spiritualism in almost every portion of the world. So that it will not be long until all the commandments of Christ will stand on the decalogue of nations, and the unfolding grandeur of his religion become the glory and admiration of the world. Then from the spiritual dominions of the vast beyond shall come, like a tidal wave of glory, the spiritual orb of immortality, throwing from horizon to horizon an eternal sunrise of science, religion, and intelligence all over the enraptured nations, mantling the heavens with beauty, and the earth with happiness and bliss. While the angel hosts begirding the world fill all the zones with the anthems of eternity, and proclaim that the kingdoms of this world have become the kingdoms of God and his Christ, and that God's will is done in earth, as it is done in heaven.

#### For the Spiritualist at Work. TO MY PASTOR.

MY FRIEND AND PASTOR: I called on you, as per agreement, trusting to hold pleasant converse with you in regard to Spiritualism. But I find that you are unwilling to converse with your people on this subject, save from the pulpit, and there you are master and we, the people, are subjects. In the parlor or on the Lyceum platform, you and the people are equal. Then comes the tug of war, for it is when mind meets mind in the true discussion of principles that the bottom truth comes uppermost.

In your sermon of last Sunday you admitted the fact that spirits could and did communicate with the sons and daughters of men, and in the next word you denounce them as evil and of the devil, at the same time declaring war upon all Spiritual communication save that of the Holy Ghost. You declare that the ministrations of spirits are calculated to harm, and in all thought from them to us we are the losers.

Again, you tell us of our sainted relatives in Spirit life, in heaven under the shadow of God's love, and then forbid us inquiring of them in regard to the future. You say to us, enquire of God, and when we ask you how, your reply is the old one of, prayer. We reverently approach the throne in soul truth, and it is vacant. Where is God?

You said in your sermon of the 11th of July that your mind was fully made up and could not be changed, and yet you told us that if we would call on you that you would instruct us. I called on you on the 16th and you refused me the right of reply; hence this letter. It is in the spirit of love and kindness.

As to your remarks on Spiritualism and Spiritualists, also your irrevocable purpose *not to change your opinion*, my reply would be this. It will not crush truth nor change the great march of events back one jot on the dial of time, even though such unyielding purpose may come from one claiming divine prerogatives. For thirty odd years I have been a member of the M. E. Church, and in calling up memories of a dim and shadowy past I well recollect the day when Methodism, by rabble or bigoted priest, was likewise anathematized.

Permit me to ask, who are Spiritualists? My answer would be, all who live in possession of the knowledge that this singular force (call it what you will), giving vitality and motion to the dulllest clay, is but a spark of immortal light, flashing on the world in electric beauty, and having its sun and center in the broad bosom of our Father God. Spiritualism, why, my dear friend, it is a glorious name; high as heaven, wide as eternity, is its exalted mission, for the light it has shed on my dark and obscure pathway. I could go through fire or flood when I think of the long weary years I have been seeking rest and finding none; of my bitter burning tears in the deep anguish of my soul. I have asked, oh, how often, if a man die shall he live again? Echoing back on wings of hollow night winds, came the above question in mockery to my grief. But light (through Spiritualism) from the far-reaching planes of harmonial life, has illuminated my pathway, enabling me to answer in the affirmative the above question.

Are they not *all* ministering spirits? If we can make no other use of these lower spirits, these wanderers on the outer confines of the other world, let us accept even these in love (as did Jesus) in token that land more beautiful is just beyond.

Look but a short time since at the Indianapolis *Journal*, stating that the Rev. Taylor (I am not positive as to name), at all events a preacher in the M. E. Church, stationed at Indianapolis, whose sainted wife came in the form, as did Moses and Elias in the past, and held sweet converse with him. Persons in all ages have rendered testimony to spirit presence. Luther and Melancthon, John Wesley's father in his parsonage at Epworth, England, during the year 1716, Mrs. Wesley, Emily Wesley, and John, the great founder of Methodism. Wonder not when he said, "With my latest breath will I bear testimony against giving up to 'infidels' one great proof of the invisible world, I mean that of witchcraft, known in all the ages."

Cut the above ideas from your Bible, and I would give you little for the balance. Spirits ministered to Abraham, to Moses, Hagar, Jacob, Gideon, Menoah, Elijah, to Jesus, Mary, Peter, James, and John. But, say you, these were all angels, not spirits. Buck says the word is derived from Greek, also from Hebrew, and signifies messenger, good or bad. Yet admitting they were not what you denominate "disembodied spirits," what will you do with the case of Moses and Elias? They surely had bodies, and were spirits. The angel, too, as seen by John (Rev. xii). Though addressed by John as God, he said in reply, "See thou do it not, for I am thy fellow-servant and one of thy brethren the prophets." Not very clear inspiration for John, was it?

All persons believe in spirit intercourse, unless it be Atheists, and such as old Solomon, who, steeped in debauchery and licentiousness to the close of their lives, turn in their darkness and say, man is no more than beast.

But, my dear brother, I am one of those who would thankfully receive truth, even though such truth should come from the devil. My Bible tells me the devil has repeatedly been guilty of telling truth. As proof of this, I refer you to Gen. iii: 4, 5, 22; read also the 23d verse. You find Adam was driven from the Garden to prevent his possessing a knowledge of immortality, and such knowledge was most clearly taught by the devil. I find in the first chapter of Job the devil was intrusted with an important mission, and right faithfully did he perform it. In the sixth verse he presented himself among the sons of God (not sons of the devil), and the history does not say they were much afraid of him.

All through the Bible he is presented as a type of wisdom. Jesus never raised the dead until after he had been in company with the devil. Turns to his followers and says, "Be ye wise as serpents and harmless as doves." I wish no one harm, I love all mankind, yet sometimes I think it would be better if many who profess to be teachers were compelled to smell hell, just a little, until they get the scales knocked from their eyes.

Brother Bushing, do not be offended with me; I am simply telling you what I believe to be truth. I also wish to retain my membership in the Church, believing "there is the greatest field to do good." Yet, as my letter is growing too lengthy, permit me to say to you as my father confessor, what I honestly believe Spiritualism has done for me. It has given me such an insight into the very soul of things as I never had previously supposed it possible for one of my limited knowledge and education to enjoy; it has taught me important lessons of cause and effect, has taught me all spirit is the same, having its very life-spring in the soul of our common Father, differing only in consequence of our ignorance of organic laws, or of differences existing in peculiar properties of external forms, through which manifestations of spirit must ever come. Hence the difference in infancy and manhood. Why the difference? the one immature, manifestations but feeble; the other mature and perfect. Thinking men exclaim *compos mentis*.

Spiritualism teaches temperance in all things because it teaches truth through physiological law; physiology being the basis, on which is to be reared the beautiful structure of modern reform. Spiritualism teaches inner life knowledge, such knowledge as is taught by angels. Through such teachings I have thrown away my tobacco, I have abandoned the use of tea, coffee, and gross, filthy flesh; it has taught me

no drink is so healthful as water, and never to drink when eating, as this stops the natural flow of saliva, and impedes digestion. Through such knowledge, I have been pointed to a nation of Christian dyspeptics, a nation of gourmandizers, and hence a nation of suicides, swilling hot slops and eating indigestible food. This often occurs in the churches at late hours, and you do it all for God's sake. When persons thus kill themselves, you call it a visitation of Providence, and preach such poor, ignorant souls to heaven.

Bishop Simpson said, those who eat late die early. Paul says, "I keep my body under; I bring it into subjection, lest after having preached to others I myself may be a cast away." Spiritualism says, Through a pure body only have I manifestations of a pure spirit. It teaches me harmonial philosophy, tells me seeming evil is good undeveloped. Love, knowledge, and law are the ruling elements of heaven. Bids me respect the opinions of all men, and tells me sin is but ignorance of higher and more harmonious law. Goes with me to every part of God's vast creation, from insect to man, from the billowy deep, lashed in fury by the tempest, to the little insect floating quietly on the surface of the mighty angry waters, from the grain of sand, up and up, it leads me to the granite pile, rising in grandeur and beauty before the eye of the admiring beholder, until we are lost in wonder and admiration in trying to fathom where those deep-shadowed crags end, or where the fleecy, roseate clouds of heaven begin.

Spiritualism rolls back for me the dark curtain of ignorance and superstition, shows me thousands of beautiful worlds revolving in silent majesty around their suns, bids me look and listen, until each and all these inform me of God's eternal purpose in their creation.

Spiritualism sheds a genial love light on forms I had previously supposed to be locked in the icy embrace of death, gives back those forms to cheer and bless my pensive hours, and thus unlocks the glorious proof that "seeming death is life." Through Spiritualism have I an abiding witness of a present immortality.

All this and much more has Spiritualism done for me, and that within the brief space of a little more than two years, without the help of college, book, or priest. No longer now do I sing "Angels now are hovering round us," in theory merely, but *know* it practically. In view of all this I can well afford to have hissed at me the foul breath of slander, or the silly epithet, crazy. Many wiser and better men than myself had like trials—Galileo, Harvey, and Jenner, and an army of others were hunted by ignorance and superstition to the verge of immortal life.

God grant all such bigots may have their dark, narrow pathway illuminated by the sweet mellow light of Spiritualism.

Respectfully, E. FAIR.

For the Spiritualist at Work.  
A REPLY.

NEW YORK, Aug. 2, 1875.

DEAR BRO. WILSON: Your welcome paper, THE SPIRITUALIST AT WORK, is at hand, and on perusing its pages I find an article entitled "A Test." Knowing your kindness of heart, and above all, the spirit of justice which governs all your acts, I feel that you will allow me a small space in one of your columns to give a description of another test, which I feel impelled to make, on the principle that one story is good till another is told.

Having had a sealed letter answered correctly in every particular by Mrs. S. A. Lindsley, I was somewhat startled on hearing an account of this "Test" given by a member of a so-called Protective Committee, accompanied by the announcement that the medium was a fraud; said announcement being made from the platform of the Spiritualists' Hall, No. 55 West 33d st., New York, on the evening of July 19th. I therefore resolved to test this lady in a spirit of fairness, not shown by said Committee.

I addressed a letter to a spirit, merely giving the name, the matter contained in my letter being questions on subjects vaguely hinted at, and capable of different constructions, and so ingeniously worded were these questions that none but myself could understand the answers. I then enclosed a blank sheet and a small bit of pencil in a colored envelope, and stitched it by hand with No. 60 cotton, previously saturated with a preparation of litmus. I then stitched another envelope with a part of the same thread; this envelope I kept at home,

leaving it exposed to the air. The true letter I sent to Mrs. Lindsley by a messenger wholly ignorant of its contents. The balance of the prepared thread, being about two yards long, I coiled up and put into a tightly corked vial, leaving an end of about two feet hanging out, my theory being that the thread prepared by the Committee had lost its testing properties by being exposed to the atmosphere, which proposition was positively denied by the Committee.

My letter was returned the next day, answered with wonderful correctness, names, relationships, facts, clearly explained, advice given on matters known only to myself, and in fact, satisfying me on every point. I subjected the thread with which it had been stitched to the usual acid test, also the thread of the envelope I had kept at home, and the end hanging out of the vial; neither of them responding to the test. But when I used the acid on the thread enclosed in the vial, the result was an immediate and beautiful change of color from the delicate blue of the litmus to a pale pink, showing conclusively that the air had acted on the thread exposed, completely destroying its testing properties.

You will see at once the unsubstantiality of foundation of the word fraud, as applied to this medium. I can cite a large number of friends who have received most satisfactory answers to sealed letters, and not one failure, and I feel that I should do her a very great injustice did I not give publicity to the facts above stated. I consider her a most reliable medium when proper conditions exist for her peculiar phase of mediumship.

There can be no counterfeit without a genuine, and this fact is abundantly proven by our mediums. I fully endorse the advice of the Protective Committee, "Test your mediums," but do not be hasty in your conclusions, lest you brand some struggling brother or sister as an impostor. What with arbitrary and imperfect conditions enforced by investigators, ignorant of the delicate and subtle forces acting on mediums, their lot is hard enough to bear, and while we are separating the dross from the fine gold, let us take heed that we drive not away our angel visitors, who come to us, using all the organisms best adapted to their powers or capabilities of manifestation. Therefore, I say unto you committees of investigation, skeptics, scientists, and all who wish to understand the great philosophy and truths of Spiritualism, investigate with a spirit of fairness, impartiality, justice, and humanity.

Respectfully and fraternally yours,  
A. E. COOLEY, M. D.

#### For the Spiritualist at Work. ORGANIZATION.

This question of all others seems the most difficult for so-called reformers to satisfactorily settle, the true solution of which is solely to be sought in the animus which underlies it. If for the benefit of the few at the expense of the many, for the purpose of raising a fortification to fight down existing organizations, the propagation of special ideas (a creed), or even for sustaining cardinal principles, they must of necessity (as they ever have done) prove a prolific source of dissension and discord. Principles are not only self-sustaining, but of necessity have to support all organizations built thereon, therefore need no organization. What then! Shall Spiritualists give it up as a foregone conclusion? By no means, but at once accept of Nature's platform of inalienable rights which is of sufficient length and breadth to sustain every individual of the human race. As a centralizing point, we would respectfully suggest the following, or like declaration of principles as a basis for organization or association.

Deeming progression in knowledge and development in wisdom the ultimatum of human attainment, we the undersigned hereby organize a *Harmonial Association*, and pledge ourselves to mutually assist each the other, both in an individual and associated capacity, leaving to all the undoubted privilege of traveling in the road best adapted to each individual mental status and conscientious convictions.

The business department of each association to be left exclusively to their own conception of equity and parliamentary usages.

WATCHMAN.  
Fremont, Ind.

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



## The Spiritualist at Work.

CHICAGO, AUGUST 28, 1875.

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

E. V. WILSON, EDITOR AND PROPRIETOR.

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### NOTICE.

We are now in the second number of Vol. Two of THE SPIRITUALIST AT WORK, and every one not paid up or in advance, is dropped from our list. We had hoped that all who had read our paper would continue to read it so long as we published it. We cannot, however, send it without the pay in advance. We have sent a notice to each subscriber, of the number at which the time they subscribed for expires, and the amount required from them to continue readers of our paper. Come, help us; do not cry hard times; it is only one dollar and ten cents for twenty-six numbers of this paper. Send it to us, each of you, for if it is hard for you to raise this little sum, what must it be for us to raise two hundred dollars a month to keep our paper afloat? Let us hear from you.

### TO OUR MEDIUMS AND SEERS.

We ask you to remember THE SPIRITUALIST AT WORK. Why? Because it is the child of Spiritualism. The editor is a working Spiritualist, active and honest in all that pertains to him. He is in the field of actual service, and with you in all good work. Will you not sustain him? Will you not hold up his hand in this battle of right against the wrong? Will you not help him in defending the weak against the strong?

And you, gentle readers, who have listened to our mediums when telling the story of eternal life, you who have wept o'er your dead, and could not be comforted, you at whose feet the mediums have knelt under influence, bringing you good news from beyond the stroke called death, you who have wept for very joy when we have, under control, told you the story of continued life, have repeated the sweet memories of the past, and renewed the sacred ties of life unto life. We beseech you to sustain THE SPIRITUALIST AT WORK in its endeavor to establish a pure, true, and practical Spiritual religion. Come, then, to our help; do not cry, hard times; it is not much for you to advance—this dollar and ten cents.

### THE SPIRITUALIST AT WORK.

With this number we send our readers greeting, soul greeting, and ask you to return us greeting for greeting. One whole year we have visited you, every two weeks, and long for the time when we may appear weekly in your homes. We are, to-day, in the breach, fighting for free speech, a free platform, and the freedom of the press, and we ask every true man and woman to come up to our help.

We wish to enlarge THE SPIRITUALIST AT WORK, making it a sixteen-page paper, full of live ideas, giving our readers the latest news, the purest thoughts, the noblest words of wisdom, and the very best evidence of life beyond the stroke called death.

We wish to help on the work of enfranchising woman, not only in the right of suffrage, but in every womanly accomplishment. Yea, the very right to share the throne of God with man. We demand a revolution in society, without resorting to the sword, if possible, but with and through the use of the sword and bayonet, if it be required.

We demand a better system of government, politically and socially. We demand the equal taxation of property. We demand protection at the hands of the Government in our God-given right to worship as it seemeth good to us, whom we please and what we please; and while we demand this sacred and divine right, we as freely accord it to all others.

We demand that our Common School system be continued intact, and that all books

teaching any credal system, whether they be Catholic, Protestant, or Spiritual, be excluded from our schools.

We demand a United States currency on the greenback system, secured by the Government to the holders of the notes thus issued, and that these notes be redeemed in gold on thirty days notice to the Government by the parties who may hold them.

We demand our right to live and have our being forever, and the right to progress, here and hereafter.

We need your help, readers, Spiritualists, not alone in money, but by word and deed. Come, then, let us reason together, work together, in unity and in truth. Let us progress, moving on to the Mount of God, not in blasphemy, but in truth. Let us strike for freedom—for the freedom of the whole human family.

Now is the day and now the hour for us to do and dare. The gates of Heaven are open. There is a revolution in Hell; devils and demons are teaching reform, and angels are working in harmony with men. There is a band of workers in the Spirit world who are ready to co-operate with us. Come, let us work out our salvation. Selah.

### WHY SHOULD WE NOT HAVE HOLY DOCTORS AS WELL AS HOLY MINISTERS?

This question is an important one, and involves great results.

"Do you see that tall, spare, dark man on the opposite side of the way?" said my friend B.

"Yes; what of him?"

"He is a holy, good man."

"He is?"

"Yes."

"Do you see that stout, jolly looking man on the corner of the street yonder? He with the white hat and gray overcoat."

"Yes."

"That is Dr. A."

"What of him?"

"He is a holy, good doctor, and one on whose fiat hangs many a life."

"True; but he is not a praying man."

"No; but he is a working man, and one on whom we rely for advice in all things belonging to our health. Why then is he not entitled to the honorable appellation of holy?"

"But you will remember that this holy man comes to us with consolation from God, and in his name promises us peace."

"True; and this Doctor comes to us with medicine from God, and wisdom from man combined, and gives us realities from God instead of promises."

"But I do not think you fully comprehend me. What I mean is this, that in our utter extremity the man of God is our consolation, and gives us counsel, soul counsel, for eternal life."

"Admitted; but is his counsel real? Does he tell us what he knows, or that which he has heard of? Can he give us information actually acquired in the kingdom of God? This Doctor comes to us with facts and not promises. He has an actual, positive something. Your soul doctor deals in an intangible, unseen, negative, which is at the very best hypothetical, and not at all real."

"You do not mean to be understood that there is no reality in prayer?"

"In the abstract sense, yes, so far as it removes the mind from itself, or the suffering of the body. To illustrate, it is an anæsthetic to the murderer, and holds or keeps his mind from retrospection of self, in continued contemplation of a happy future; but did you ever know this prayer element to win a reprieve in and of itself?"

"I cannot now put my hand on a case that will answer your question, but I believe there are many of them."

"We think otherwise, and hold that in the hour of death, or when death approaches, the doctor is the man most needed. He is at the birth of each child, introduces us to the world, has free access to the sick room of the wife or sister, is in possession of their secret habits—in fact, is in possession of more actual knowledge of the family and family affairs, than any other man. And yet there are more clergymen who fall from grace and sin sexually than there are doctors by far; and for every prominent Doctor of Medicine that you can find who has betrayed the trust of his patient and robbed her of chastity, thus destroying the family

peace, we will find you five ministers, or Doctors of Divinity who are guilty. Why, then, should we have holy men to preach for us, and not to doctor us? Virtue is with the doctors."

"But, my dear sir, are you sure of this? Can you name them?"

"Yes, we can. Onderdonk, Glendenning, Killock, Taylor, Merrill, Hart L. Stewart, Robinson, Porter,—"

"Hold on; I cannot name half that number of doctors."

"No, my friend, and there are reasons for the fall of these holy men."

"What are they, pray, that the doctors are not subject to?"

"An important one is the fact that the minister visits the lady members of his congregation nearly always in the absence of the husband, brother, or father; whispering in soft, magnetic words, soul counsel, frequently holding the hand, thus imparting a magnetic current that creates desire."

"There, that will do. I never thought of the subject in that light. But are not the doctors equally in danger, or exposed?"

"No, for the reason that their visits are made usually in the presence of some member of the family, hence cannot be; and besides, they are men who know this law and control it."

Let us have Holy Doctors.

### TO THE SPEAKERS AND MEDIUMS IN SPIRITUALISM.

Brothers and Sisters, we call your attention to the necessity of uniting with us in establishing an organ or paper through which we may be fully and fairly represented. We, therefore, invite you, each and all, to confer with us and to take a part in working out the great plan of individual sovereignty, with unity of action, looking to a common purpose. An organization and unity of action.

We have suffered under the lash of spleen in our own ranks, and the scorpion whip of theologic hate. Now let us unite as Spiritualists at work; let us become a people in unity, instead of a people in discord and inharmony. Why need we wrangle over a hobby? Let us work out principles; we may differ in personalities, in views of what we see and hear, but let us be one in spirit and in truth.

We must have a representative movement in Spiritualism, or we shall never accomplish our holy purpose of reforming the superstitions of the world. Then let us call a convention of Speakers, Seers, Healers, and Mediums, to meet in January for the purpose of organization. Let us unite in our work.

### WHO SHALL WE BELIEVE?

Mrs. Annie Eva Fay and her husband, Melville Fay, are creating considerable excitement in England, and are endorsed by Prof. William Crookes, F. R. S., editor of the *Quarterly Journal of Science*. These people are American mediums, and of no mean notoriety as cheats, humbugs, and impostors; they have been exposed again and again in this country, and in February, 1874, made a full confession of their guilt before an alderman in Philadelphia, who gave them so many days to leave the city, and from Philadelphia they went to New York, and hence to England.

And now word comes from over the water that Mrs. Fay is a genuine and thoroughly reliable medium. We believe that Dr. H. T. Child of Philadelphia, and the *R.-P. Journal* each had a hand in exposing and denouncing her. Who shall we believe, Dr. Child and the *R.-P. Journal*, or Prof. Crookes and several well known scientific friends, who were present at her wonderful test seance?

Again, in the Holmes' exposé, there is the testimony of Gen. Lippitt, Col. Olcott, Madam Blavatski, and the *Banner of Light* against R. Dale Owen, Dr. Child and the *R.-P. Journal*. Again we ask the question, Who shall we believe?

Do not these exposures suggest the propriety of a competent board of examiners, whose business it shall be to carefully and thoroughly examine every medium catering for approval; and their certificate of mediumship, or extraordinary capacity over the ordinary elements of life, should be equivalent to an endorsement of such as might pass examination, on the part of the Spiritualists of America.

There certainly could be no objection to such an examination on the part of any honest medium. Dishonest ones might fear the result of such examination.

Spiritualists of America, and brothers and sisters, mediums for phenomena from Spirit life, the world demands of us character, standing, and position, respectability. Our calling as mediums is an important one. Standing, as we do, between two worlds, we are comforters or curses; comforters, if honest, true, and reliable; curses, if not. And we intend to move a resolution to the effect

"That the Northern Illinois Association of Spiritualists do take into consideration the question of its responsibility as a public body, acting in a general relation to the people, as well as to its own members, especially in the matter of professional mediums, their genuineness or otherwise, and the effect which their uncriticized actions are likely to have upon those investigating the subject of Spiritualism," at our next meeting.

We here wish to say that we write in no bitter spirit in regard to our English cousins or our American brothers. We call for the truth, let us have it.

### "WE LOVE YOU."

Portentious words, full of meaning. "We love you." Love who? Our readers, all of them; our friends, our foes. And love for these people means this, first, to educate them into a practical knowledge of continued existence from birth forever. Second, that in this existence we may exchange thought, soul thought, thus communing in our time of the past, that we live better in the present, looking beyond to a better future. Third, we love to send you every two weeks words, wise and otherwise, sometimes sad when we think of the world's grief, sorrow, and trouble, the results of ignorance, of want of knowledge of the laws of life; and joyous when we reflect on the advancement made by the human family in the grand evolutions of time. Fourth, we are joyous when we contemplate the startling fact that the fires of Hell are extinguished, through the progress of man's reasoning faculties; that the devil has lost his horns and his tail, and has left the domain of soot and darkness for the realms of light and truth. We are sad, our soul sorrows, when we see Spiritualists pulling each other to pieces, wrangling over place and position. We rejoice when we behold them working together for one purpose, and that purpose the advancement of man. We are joyous, and our soul bounds with delight when we hear of one of our numbers as a success, where compensation follows success in mediumship or the lecture-field, and when we hear of a Spiritual paper succeeding in every respect, we are glad, and we thank the Congress of Spiritual beings who rule the universe of life.

But when we see the experience of years in the editorial chair turned into bitter spleen and hatred, we are sad. We love the golden light of Progress and Truth. We love a free press, free speech, and the right to live true lives for humanity's sake.

Come, then, Brothers and Sisters, unite with us in advancing every cause that will bless the world; unite with us in putting down every error, sin, and cause, that leads to sin. We are now filling up the columns of THE SPIRITUALIST AT WORK with soul thoughts. Come, help us, help us, we need it.

We love our child, THE SPIRITUALIST AT WORK, and desire to see it grow in truth, in beauty, in logic, in principle, in everything that will bless. Come, then, to our help. Send in your renewals, replenish our exchequer, and you will receive in return a Spiritual paper, full of good things—THE SPIRITUALIST AT WORK. Let Volume Two close with five thousand subscribers, and we will thank you as an honest man and worker.

May the angel world bless you, and ministering spirits from Heaven be with you always.

### COUNSEL FROM SPIRIT LIFE.

[The following communication came to us through a reliable source, and is very pointed. We publish it for future reference.—ED.]

June 1, 1875.

E. V., OUR BROTHER: You truly write, a change is to come to thee and thine; but not what thou thinkest it to be. No, Brother Worker, it shall be proved to thee that our promises are true, and we are working with and for thee, to the elevation of mankind. We need thee; we can work through thee as through no other, thy organization is peculiar to thyself, strong and able to endure all. We have chosen thee, and aim to keep thee in the field of labor



fitted for thee. Work on, work on, with a will and with the power of the angel world to back thee, for the concentration of the mighty Band of Truth in the Progressive Circle is with thee. We will sustain, we will protect thee, and will give thee more evidence of our power to guide thee. Believe us ever, and be strong in the right, and none shall prevail against thee who seek to do thee harm. Be brave, be true to us, faithful, and unto the end, and ever will we stand by thy side, and all things shall work together for thy good and thy loved ones. This from the Band of Workers in the Circle of Progression. VEDA.

#### OUR EXCHANGES.

Carefully watching every move upon the Spiritual chess-board of life we find much that interests us. In the columns of our exchanges we find a world of thought on all subjects pertaining to this life, and some things pertaining to the Spirit life.

It is quite evident to us from all that we can gather up from the columns of the secular press that the Christian world is deeply stirred on the subject of Spiritual individual existence. The pulpits of Chicago churches are thundering, Sunday after Sunday, on this subject; the men of God seem to be fully alive to this great subject.

The nations of the Old World are waking up to the work. France, in persecution and striving to put out the light God has vouchsafed unto the French; Russia, the Great Bear of the North, is advertising for mediums to visit his capital; Prussia, Austria, Italy, and England, are watching every move of the mediums of this life in regard to the future life.

The Spiritual press is assuming a lofty and elevated tone, indicating a truer, nobler Spiritual idea.

The *Banner of Light* never read better than does its last number. The *R.-P. Journal* comes to us this week with not a bitter word. A miracle, surely, and yet we are glad to see it. Go on, Bro. Jones, you are improving.

The *Woodhull & Claflin Weekly* lies before us with its double triangle full of thoughts on God and his Christ, and the new revelation. Certainly an improvement on the old idea. Go on, dear *Weekly*, reform is better than repentance, and if you only work out of repentance into actual reform, none will rejoice more than the "Gentle."

The *Spiritual Scientist* lies upon our table for the first time. It is, to all appearance, a well-written, neatly printed sheet. We like it as far as we have had time to read it, and wish it success, but would advise Bro. Brown to remember that there were Spiritualists in America before the *Scientist* was, and that the Brotherhood of Luxor are no older than the Brotherhood of Eden, or THE SPIRITUALIST AT WORK.

The *Crucible*—Hull's *Crucible*—is once again on our table, after an absence of many days. We had given it up, and supposed that while Moses went lecturing he would stop printing; but we find that we are mistaken. The *Crucible* is on hand again, and this time from Boston. We will next expect it from Bangor. Well, we are glad it lives; but it is hard work, is it not, Moses?

And now comes the *Investigator*—the old, reliable, and ancient organ of Death, of Materialism, and Eternal Sleep. We like this old stand-by, for we believe its editor is honest, and truthful. Well, here, Bros. Seaver and Mendon, the real difference between us, is this, you are of the raw material, Material, and we are the material Spiritualized. You look down to the grave and its bottom, we look up from the grave to the life, the law, the mind, that rises superior to the material. But bless you, Brothers of the *Investigator*, you have charity, and so have we, for we cannot get on very well without each other; spirit without matter would be invisible, and matter without spirit could not publish the *Investigator*; therefore, let THE SPIRITUALIST AT WORK and the *Investigator* be friends while the Spiritualist remains here below, and when we go up we will speak for a place for you in our Spiritual home.

The Mysteries of the Head and the Heart explained. By J. Stanley Grimes. An Improved System of Phrenology, Mesmerism, Trance, and the Spirit Delusion, Ghost-seeing and Mind-reading. Chicago: W. B. Keen, Cooke & Co., 113 & 115 State st.

Mr. Grimes, the author, is well known to every Spiritualist who reads, and is noted everywhere for his opposition to Spiritualism. In fact, the book has but little, if any, original

merit, in and of itself, and reflects but little credit either upon the author or the publishers. It contains many good points in Physiology, Phrenology, and Mesmerism, but we fail to find anything new in it. The average Spiritualist can find abuse enough in the daily papers and the pulpit without buying Grimes' book.

### 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.

#### E. V. WILSON'S SEANCE AT GROW'S OPERA HOUSE.

On Sunday, July 25th, Mr. W. lectured in Chicago, at 10:30 o'clock, a. m., to one hundred people; subject, "Nearer my God to Thee." The lecture was well delivered, and full of interest, commanding the careful attention of all present.

In the evening he gave a seance, during which the following facts, tests in Spirit life, were given. I will relate them as they fell from the speaker's lips.

Mr. W. premised his seance as follows:—"Ladies and Gentlemen, I propose this evening to give a number of readings of character of individuals unknown to me, during which I will give dates, circumstances, names, and events. I will describe whatever spirit I may see, and repeat to you whatever I may hear spoken by the spirits who commune with me. I will describe the antecedents of the family of such parties as may be chosen for reading. My first proposition is this, I can do all that the Phrenologist can, without resorting to the exact science of Phrenology; does it follow that Phrenology is false, or a humbug? Not by any means. I propose to give the history, the character, and the peculiarities of several persons here this evening, of course unknown to me, as if I had known them all my life."

Then turning to a pleasant looking gentleman, he observed, "I believe your name is Tuttle—Captain Tuttle?"

"Yes, sir; that is my name."

"Have you any personal acquaintance with me, beyond hearing me lecture and give tests?"

"No, sir; I have not."

"Thank you. Now, will you oblige me by selecting a gentleman from this audience [over 200 present] as a subject for me this evening, and please observe, do not call out his name, or in any wise give me to understand who he is, and let there be no favoritism for me. I will turn my back upon the audience until the subject may be selected."

Capt. T. selected a subject; Mr. W. turned to the audience, saying, "Please watch me carefully, and see for yourselves that I do not study the face or form of the subject chosen."

He then said, "Let the man hand me some article belonging to him."

The man came to the platform and handed Mr. W. a small cane or rattan, Mr. W. all the while looking in the opposite direction. After the man was seated, Mr. W. dipped his hand into a basin of water, then with the right hand drew the cane slowly and carefully through the fingers of the left hand. He then reversed the cane and again drew it through the fingers as before. Again he dipped his fingers in water, commenced telegraphing, or playing the ends of the fingers on the end of the thumb, always using the left hand. He then observed,

"In this reading I shall close the door against retreat, and whatever I speak of him he and his friends will prove or disprove."

He then said, "The vital forces of this man are six minus, he is frail in physique, but possesses great tenacity of life, with good recuperative qualities. In temperament he is remarkable, scaling six full nervous, six bilious, six minus sanguine, four minus lymphatic."

Mr. W. then went on, giving the character of the man with great ease, minutely reading him, for at least twenty minutes. Mr. W. then took up dates in his life, giving important incidents, describing them minutely:

"At fifteen years of age there took place with you an incident of great importance, involving your life. Second, when twenty-two, there is a change with you, affecting you locally, socially, and otherwise; this is an important year with you. Third, there is now on your mind, and has been for several months, an important matter, not yet developed, and which you alone are the possessor of. There

is here with you, and now telegraphing to me, a spirit; it is your sister, and the only one you have in Spirit life."

Mr. W. then went into a careful account of the father and the father's family; he then took up the mother and her family, going into details, and when through, said, "I now throw myself into the hands of this man, and close the door against retreat. These things are false or true. Let the man speak."

The gentleman proved to be Mr. Cook, of the Chicago *Times*, and affirmed all that Mr. Wilson had said. It was wonderful.

The second party, a lady, to whom Mr. W. stated, "Eighteen years ago there occurred that with you that changed the whole tenor of your life. First, an emotional feeling of pleasure; second, of sadness; third, of regret and great distress. I state that, from the tenth of August, eighteen years ago, to the twelfth of February subsequent to August, your life was marked with such changes as few women know. Again, eleven years ago, I find you passing through sharp and pointed changes, affecting you in a marked manner. What do you know of it?"

"Nothing whatever. I can't remember where I was, or what I was doing, or what took place at either of those dates. I have no memory of the past at all. I cannot tell you anything of my past."

To a gentleman, Mr. W. said, "Will you tell me, or can you tell me, what took place with you between the tenth of September and the eleventh of October, the year you were eighteen full; and if so say yes, but do not tell it."

The gentleman thought a few moments and said, "No, sir; I cannot. And I now think there was nothing of any importance occurred."

"Indeed there was," said Mr. W., "and now I will tell you of it. In the spring of the year you were eighteen you wished to go out into the world by yourself, and was prevented. On the tenth of September subsequently you go out from your home, and between the tenth of September and the eleventh of October, there occurs that which changed the whole tenor of your life."

After a moment's thought, the man said, "Yes, sir; there did. It is so."

Mr. W. then said to two ladies, sitting near the platform, "There is here with these ladies, by and near the right hand one as they face me, two spirit men; one of them is young, not over eighteen or twenty years old; the other, old enough to be his father. The young man stands on your left as you now sit, and the elder one on your right, and in front of the lady in black on your right. They now change places, the young man standing where the elder one was and the elder in the place the young one was. The elder of the two intimates to me that this young man is his son, but does not impress me that he is your son; yet they are with you. The oldest speaks; I hear him say, 'I am with you to-night, my mate, and as in the past, I greet you and welcome you to my soul.'"

Mr. W. then went into a careful description of the spirit man he saw, mentioning how long he had been in Spirit life, giving his age, etc.

The lady replied, "You have given a fine description of my second husband and his son, who are dead."

To Capt. Tuttle, Mr. W. said, "There stands with you a tall, fine looking man, he has a full black beard, has black eyes, long, black hair, black eyelashes, is very dark of complexion; he has one arm, the left one missing. This man knew you twenty years ago."

Capt. Tuttle fully identified this man.

To a lady and gentleman, Mr. W. said, "There is with these people a man, he belongs to the father's family of the lady, and yet he is here with both these people. This man came to his death by violent means, and I believe he was murdered, or committed suicide. This man gives me two incidents in the life of the lady." He then related them.

The lady and gentleman affirmed all that was said, with this difference, the man who died a violent death, belonged to the mother's family and not the father's.

To a lady: "There is with you a little girl," fully describing her. Identified.

To a man: "There is by you a lame man, [describing him.] he stands thus, bears his weight on the right foot, being lame in the left knee and foot." Identified.

Thus for an hour and a half Mr. W. dealt with the past and present of his audience as if he knew each person spoken to. \*

#### A TEST.

The following test was given me by Mr. Wilson, at Republican Hall, 55 West 33d st., New York, May 2d: "I see standing by your side a young girl, lame; I should say she had hip disease when she passed from earth; but as she presents herself now by you is perfectly restored." Then followed a full and minute description of her personal appearance while here. So complete and satisfactory was the entire delineation that I could not fail to recognize in it a dearly loved niece, whose transition occurred twenty years ago.

On two other occasions I have received most wonderful tests from Mr. Wilson, of events and occurrences in my own life, the dates being very exact in every instance.

E. T. BRIGHAM.

For the Spiritualist at Work.

MRS. PARREY.

ROCKFORD, MICH., July 24, '75.

EDITOR OF THE SPIRITUALIST AT WORK: I can cheerfully endorse the statement of Wm. Hicks in regard to the seance of Mrs. Parrey, of Chicago, given at Grand Rapids, Mich. I had read the account of the exposé of Mrs. Parrey in the Chicago *Times* and had not heard of its contradiction. I was, very naturally, prejudiced against her, hence I took particular pains to satisfy myself, with the assistance of a committee of ladies, that there was no machinery of any kind, either about the cabinet or on the person of Mrs. Parrey, whereby she could produce the manifestations, and I have no hesitation in stating my convictions that they were genuine.

My recognition of my wife was perfect, both by her features and voice. I should have recognized her by the voice if I had not seen the features. She was also fully recognized by a friend, Mrs. Boozier, who had known her for several years. Mrs. B. was not expecting to see her, yet she recognized her immediately; this was when I was not present, and at each seance that I attended there were present several persons who recognized friends distinctly, and are ready to testify to the same.

For my own part, I did not need this evidence to convince me of the fact of the continued existence of the spirit after its separation from the body, for I have positive proof of that for more than twenty years. Yet after all it was a satisfaction to me to see, hear, and feel the materialized form of her who had been the loved companion of my life for twenty-nine years, and to be assured by her that the great problem of life beyond the stroke called death had been solved; that we do live after the death of the body, of which she had, sometimes, doubts. Yours,

JAMES DOCKERAY.

For the Spiritualist at Work.

A LETTER.

BLOOMFIELD, MO.

BROTHER and SISTER WILSON: The longer I read your valuable and instructive paper the more thoroughly convinced am I of the great good to humanity such publications are capable of accomplishing. Could such papers as THE SPIRITUALIST AT WORK be widely circulated, and read reflectively, without sectarian prejudice, we should doubtless soon be gratified by perceiving a marked improvement in the morals of our people. Convince a people of the great and grand truth in our philosophy, that their dear friends who have gone on before them, may still be watching over them, how guarded their conduct would be. Very few would be found so callous or reckless as to be guilty of acts calculated to pain those watching over them.

I am in favor of all needed reforms, and regret very much my inability to assist so little in facilitating their advancement. But I am fully convinced that whenever Spiritualism becomes the ruling religion that it will accomplish all reforms. The Golden Rule will no longer be violated with impunity. All will then feel and understand that to live up to the highest capacity of their nature, is a duty, not only to themselves but to others. The result would be, instead of discord and inharmony, accord and harmony everywhere.

There has been an awakening in regard to the subject of Spiritualism in this locality recently. Many are thoroughly investigating the subject, who hitherto have treated it with levity. Quite a number of persons have been, and are still, reading Spiritual books and papers, so much so that I hope soon to be able to obtain several subscribers for your paper.

M. A. B.



For the Spiritualist at Work.  
NOT CREEDS BUT DEEDS.

BY WILLIAM BRUNTON.

I care not for your ancient creeds,  
Or modern faiths to boot ;  
I care not for your wondrous deeds,  
Unless you give them root,  
Plant them in life and let them grow,  
Bear fruit to meet our needs,  
We care not for the leaves you show,  
But faith that turns to deeds !

I care not for your churches great,  
Or congregations small ;  
I care not for your men of state,  
Unless their deeds be tall,  
Your boast may be your lasting bane,  
Unless the life it feeds,  
And lowly hall or mighty fane  
Is nought, if shorn of deeds !

I care not for your men of wealth,  
That enter at your door ;  
I care for nought but human health,  
And love expanding more,  
I want the fire of earnest soul,  
That man to greatness leads,  
And comes to him with strong control,  
And bears the fruit of deeds !

O, give me this I know is good,  
Give this and take the rest ;  
O, give this sign of brotherhood,  
And all the race is blest,  
I then can know your faith is true,  
A flower, and not waste weeds,  
For thus your faith will mine renew,  
And blossom forth in deeds !

A CONVERSATION WITH THE DEAD.

BY THANKFUL ALEXANDER,

Widow of John Alexander, late of Winchester, N. H., who departed this life Dec. 10, 1860.

I, Thankful Alexander, on the 3d day of August, 1867, went into a room by myself and lay down on the bed, about one o'clock in the afternoon, and soon fell asleep, and it seemed to me that somebody shook me by the shoulder. I lay still, thinking it was my daughter; but soon after I received a second shock, when I instantly got up and sat on the bed, when, lo ! to my inexpressible surprise, I saw before me the likeness of my departed husband, which surprised me very much. I then moved myself to the back-side of the bed, with my back against the wall of the house, and viewed him with solemn admiration. His eyes were fixed on me, he was in perfect shape, and to appearance dressed in the same clothes he last wore before he died. He had his hat on, and his arms hung down by his sides; he was very white, his eyes very luminous and penetrating.

After getting over my surprise a little, which lasted me about fifteen minutes, I spoke to him, and asked him if he was the spirit of John Alexander, that was once my husband. He replied, he was, and had come to tell me what I wanted to know the most, which would be for my comfort while I lived in this world; and to answer me any question I should ask him. Then I asked him if he was in a state of happiness. He said he was happier than ever he was in this world, or happier than it was possible for anybody to be in this world.

He said that I wanted to know what the soul of man was, and he could tell me as near as my senses could judge. I then asked what the soul of man was. He answered, It is the sensations of the body, and does exist in human shape, and is a spiritual substance. Two of the sensations, taste and smell, are lost; but seeing, hearing, and feeling are much brighter than ever they are in this body.

He said the last knowledge he had before he left this world was seeing his two sons, and the first knowledge after he left this world was his being in an unbounded space of light. Passing swiftly on in that space of light, he came near to a spacious throne, where he beheld Christ, sitting amidst the angelic host and the twelve apostles sitting on each hand. When he came to a stand, it was before one whom he knew in this world, and he that he knew in this world said to him, How dost thou do, John? And he was told by one that was near by that the one he knew was to be his judge. Then the judge asked if there were any accusers, the other answered, No. He then saw an angel come from Christ, who said to his judge, Make up thy judgment and set that soul aside until the great and last judgment, when Christ himself will judge the world. Then he was set at liberty by the judge.

I asked him if he ever saw others judged in this way. He said he had, a great many; but enemies did not judge each other; for the judges were those that never had any enmity in this world against those whom they judge. Parents do not judge their children, but children judge their parents.

I asked him if ever he saw them judged that were very wicked in this world. He said he had seen a great many of them judged to return to the earth again, there to enter into another body to be punished. For Christ said, "With what measure ye mete, it shall be measured to you again;" and those that were sent back to the earth to be punished were afflicted with losses, troubles, and distresses, which makes the difference in people's fortunes in this world, or the distribution of happiness.

I asked him at what time the soul entered the body. He said at the moment the body drew the first breath of life. For God formed Adam of the dust of the ground, and breathed

into his nostrils the breath of life, and man became a living soul; and this earth was the place of punishment of the wicked; for they cannot be punished in a spiritual body.

I asked him if Christ looked like other spirits. He said he looked like a man in the flesh. I asked him if he saw any people he used to know in this world. He said he had, a great many, and that he saw his father and mother, and my mother who came there lately. I had not heard of her death before he told of it.

I then asked him if they had any names there. He said they were called by their Christian names, and he was called John.

I asked him if he saw any such being as God separate from Christ. He said No; but said that Christ was in the Father, and the Father in him, and must reign until he had reconciled all things unto himself.

I asked him if he saw any such place as hell as it is represented. He said he had not, for this earth was the hell where the wicked received their punishment. I asked him if he had seen any such beings as devils. He said he had not.

I then asked him if the eternal world was at a great distance from this. He said, No; it is just by. I asked him how he got power to return back here. He said an angel told him to return, and Christ gave the angel orders to tell him to return.

I asked him if he knew what his friends were doing in this world. He said, No; for it would militate against his happiness.

I asked him if he knew when the day of judgment would be. He said, No; nor when Christ would reign upon the earth a thousand years.

I then inquired of him what was his company and what his employment. He said his company was angels and saints, and his employment was praising God the Omnipotent Jehovah, in loud hallelujahs.

After I had done asking him questions he began to rehearse the Scriptures, both in the Old and New Testaments, for a long time, which I cannot remember to repeat. He said although we had disbelieved the Scriptures, yet they were true and would be fulfilled, but they were not yet. He said the people in this world did not understand the Scriptures.

His voice was not like a man's, but more like that of a bird; and when he spoke his lips did not move, nor his eyes stir. I moved toward him, and put out my hand to feel of his arm; but he told me I could not feel him, for he was a spirit.

He said he had been twice before with me in my sleep, and had told me the same things that he did now, but that I would not regard it, because it seemed like a dream to me. I will remember of dreaming of the same things at two different times.

He went out of my sight in an instant. When he was gone, I got up and went out to my daughter. She asked me who I had been talking with. I put her off and asked her if she had heard me talk. She said she had for nearly two hours, and was about to come in, but something seemed to hinder. My daughter asked if Sally Linkfield had not been talking with me. I told her, she had not. She said, Who has? for I must know. I then told her it was her father. She said I had been talking in my sleep, and must not tell it to anybody, for they would not believe me. We then concluded to keep it to ourselves; but I told her it was not a dream, for I was wide awake. I asked her if she did not see Thomas Curtis go by with a team, and meet a man against my window, dressed in a soldier's dress, at the time she heard me talking. She said she saw them both, and took notice of them.

But it was not long before my daughter told it to some of her friends, and the account got abroad; and as I have since told it to a number, but not as a dream, for I was as wide awake as ever I was, and am not ashamed to let it be known to the whole universe, I commit it to public meditation, and humbly hope the blessing of Almighty God will attend it in showing forth the all-bountiful mercies of his omnipresent goodness to all the sons and daughters of Adam; and may it excite their souls with a divine stimulation, and prepare them for passing through the dark and shady valley of death, and joining the angelic concourse of cherubs and seraphs, where sits enthroned the King of Kings, the mighty God; where the apostles are seated on each hand, decked in shining robes of immortal splendor and beauty; where sorrow ends and troubles cease.

THANKFUL ALEXANDER.

Many strange events happened in these days, one of which I will endeavor to relate to the public.

I, Amos Boorn, of Richmond, in the State of New Hampshire, went to the town of Winchester to see the widow Thankful Alexander, in order for her to examine and correct the declaration of her seeing her husband. After finishing that business and she had put her name to it, she related to me the solemn warnings they had for some months before his death, some of which I will endeavor to relate. She said he was unwell for some months before his death, and lost the use of his hands and arms, but was well enough to keep about the house. Sometime in the summer they were alarmed with a strange vocal noise, like groaning, and her husband asked her what it was; but she did not like to own that she heard it. The groans continuing to be heard at different times and in different parts of the house, he would send some of us to look where and what it was; but we could not find anything, but hear it in another place or part of the house, and then would go there, but could find nothing.

The groans were still heard at times, and in different places, and groaning harder; sometimes it would be heard two or three times in a day, and sometimes not oftener in a week; sometimes it would be under the floor, but we could not account for the cause of it.

One day it was heard in the chamber very hard, and my husband said to me, "Will you own you hear it now?" for I had tried to make light of it before him; but I had to answer now that I did, but it might be it was the cat up in a basket of turkey feathers, where she used to sleep. We went and searched the chamber over, but could not find the cat, nor anything else that could make such a noise; then one went to the barn and found the cat, and brought her in, but it was not long before the noise was heard under the house, and another search was made for it, but they found nothing. The groaning still increased; one day, after they heard it in the chamber, he told me to go and look again, and when I got there he called me and said it was gone from there, and the next place they heard it was under the floor where they were, and it groaned like something or somebody that was strangling to death directly under where my husband was sitting.

At that time, happening to look out at the door, I saw the hogs in the oats, and there being nobody at home but my daughter Susan and myself, we both ran to drive them out, and left him sitting in his chair. When we returned we found him much altered, and almost speechless; after he recovered himself a little, he said we should not hear that groaning any more. I asked him if he had spoke to it. He said he had. I asked him what he said to it. He said he told it if there was anything relating to him or his family he wished it would signify it more plainly. I asked him what it answered. He said it told him if he should not live the year out. I asked him if he heard this in a vocal kind of voice. He said he did, but it was not like a human voice.

We never heard that noise afterwards; and this was about the first of August. But my husband got better after this, had the use of his hands, and did some work; but said he should not live the year out.

Sometime after this, my daughter Susan went up stairs in the evening with a candle to make a bed, and we heard her come down stairs in a great hurry, and into the room in such a fright that she could hardly speak. Her father said, "What is the matter, Susa? What affrighted you so? Have you seen or heard anything that makes you tremble at such a rate?" But she would not tell him what she had seen, although he tried to persuade her so to do many times afterwards. But she told me that she went into the chamber and set the candle in the window, and when she had done making the bed, she took the candle and turned round to go down, when she saw a man close by her, standing on the hearth, dressed in white, excepting his feet, and they were naked; he looked like her father, only he was very pale and his eyes were about half shut. She said she was not scared while she looked at him, but when she turned to go down stairs she grew so frightened that it seemed to her she could not live to reach the room below.

My husband remained better till late in the fall, and would sometimes say he did not know but he should live the year out, but he did not believe he should. The last work he did was to help his boys shoe a sled; it was a chilly day and he took a sudden cold which fell into his legs; he was in great distress, and said they felt as if they were in boiling water. We were anxious to have him send for a doctor, but he said it would do no good. So we put on poultices all over his legs, but when we took them off the skin came off too, as if they had been scalded; yet he was so well in his body as to set up in his chair to have them dressed. But there came a black spot on his right leg which mortified, so that when we took off the poultice the whole calf of his leg fell off while he sat in his chair, and he departed this life on the 16th of December, in the year of our Lord 1866.

Copied by AMOS BOORN,  
Richmond, Nov., 1812.

REMARKABLE SPIRIT PHENOMENA.

The following test, evidence of Spirit life, is taken from old notes of 1873, and appeared in the Frontier department of the *R.-P. Journal*, but will be new to most of our readers. We met Mr. Clegg at the Dubuque camp-meeting, and renewed old acquaintance and reviewed the past.

In 1865, there lived in Dodgeville, Iowa Co., Wis., a very poor family by the name of Clegg. Samuel Clegg is a weaver by trade, his family a large one, all working by the day for their living. In September, 1868, Mrs. Sarah Clegg, mother of Samuel Clegg, died, aged 73 years. The family made no religious profession, but were moral, sober, industrious people. The mother was the first death that occurred in the family of Clegg since they came to America in 1856.

In the month of August, 1869, Peter Clegg, son of Samuel, left his home to work in the harvest fields of Iowa. On his way to the State of Iowa, and while yet in Wisconsin near Belmont, Grant, county, some twenty miles from his home, passing through an open prairie between eleven and twelve o'clock on a bright moonlight night, he thought he heard footsteps behind him. Turning to see who was following him he saw some one in the distance coming toward him. Paying no attention to the

person, he moved on. Soon the party passed him, turning around, and fairly stopped him in the road, face-to-face with him. This person proved to be his grandmother, Sarah Clegg, who had passed into Spirit life eleven months before this event. They stood thus several minutes looking directly at each other, neither speaking. The grandmother was dressed as usual, over her head a small shawl, held under the chin by the left hand. There was no sadness on her countenance, but a pleasant smile of recognition. Peter says, "I was about to speak to my grandmother when she slowly glided away; not disappearing suddenly, but moving away toward a grove in the distance. I followed her with my eyes until she disappeared in the grove fully a quarter of a mile from where I stood. I was not alarmed, but walked back and forth, uncertain whether to return or go forward. Finally went on."

In October, 1869, Samuel Clegg lost his little son Francis. On the death of this child Mr. Clegg assumed that the vision of his mother to her grandson Peter was the forerunner of the death of his son, and was so considered by the family. In February, 1870, Mr. Clegg received a letter from Mrs. Hardy, medium for spirit communication, of 125 West Concord St., Boston, Mass., which reads as follows:

MR. SAMUEL CLEGG, Dodgeville, Wis.—*Dear Sir:* At a public circle held at 126 West Concord St., Boston, on the evening of the 15th of February, 1870, many persons being present, among the spirits controlling the medium there was one who called herself Sarah Clegg, who said she had a son called Samuel Clegg, who lived at Dodgeville, Iowa Co., Wis.; said she had a great deal to say to him, and we understood her to say that she has with her a dear little grandson called Frankie. The spirit then said, "Samuel, my son, I have a great deal to say to you. It was really me that showed myself unto Peter, my grandson, in the night-time, but could not speak to him. Samuel, I love you all and know all your wants. I have not forgotten you. I love you still, and I will meet you half way when you make me welcome. I am often with you. Frankie is with me all of the time. I am helping him up the stairway of progress. Be hopeful; be happy; there is a brighter future for you. Peter is a dear good boy, and I can come very near to him." Now what we want, Mr. Clegg, is this, that you write us the full particulars in regard to this spirit communication.

Respectfully yours, JOHN HARDY.

Up to this date, February 18, 1870, the Cleggs had never seen or read a Spiritual book or paper; had never seen a medium or heard a lecture on the subject of Spiritualism; had not mentioned the fact of the appearance of the grandmother to Peter, to anyone out of the family; nor had they ever been in Massachusetts, or any other of the New England States, nor did they then or to-day know a single person, by name or otherwise, in New England.

In answer to Mr. Hardy's letter, Mr. Clegg wrote him, corroborating all that the spirit had told them. After months of reflection on what had taken place with his son and the Hardy mediums, Mr. Clegg concluded to write the Boston parties on the subject as follows:

DODGEVILLE, WIS., April, 1871.  
MRS. HARDY—*Madam:* Having received a communication purporting to come from my mother in Spirit life in which these words occur, "Samuel, I have a great deal to say to you and will meet you half way when you will make me welcome." Mother, let me know all you have got to say to me, and in particular what you mean by "meeting me half way," etc.

SAMUEL CLEGG.

125 W. Concord St., BOSTON, MASS.

MY DEAR SON—I come here to this medium at your request to tell you of my home, and to assure you that I am often with you, and know all your wants, and try to help you bear your sorrows. I love to come near to you and bring little Frankie, for he is ever near me, and I am trying to help him to progress up the steep stairway of Spiritual life, so he may be very bright when he comes to meet you and the rest, when they are called to part with the body. I know all your children, Samuel, I love them all, and as Peter is a medium, I can come very near to him and have many times made him feel my presence, for he is a dear good boy, and we, his aunt Ann and I, hope to develop him into great usefulness in the promulgation of truth, for there is nothing better or brighter than truth, and we all love it better than when in the form, and it was so good there, for I always tried to teach it to my children. Frankie goes to school in the Spirit World, for we have schools there as you have, where to educate the little ones; and there are conditions of growth and progress in the Spirit World for grown people or spirits of older spirits (people) to progress. There is no end to the progression of the soul—the mind, all the aspirations of the soul are gratified by patience—by growth ascending higher and still higher, the Great Spirit ever beckoning the soul nearer to itself. You and yours may look up to us through the mist and we will protect you. We will lead you up the dark way of life. Be hopeful, be happy. Frankie says, "Kiss papa for me, and mamma, too." He is often with you. So look up. He will be your guardian spirit with the rest of us. You need not fear, the morrow will be brighter.

When I say "I will meet you half way," I mean I will come as often as you call for me, and give me a welcome. I will care for you all, and give my love to all that they may know that I have not forgotten them, and love them all still. I hope to do much for you; to make you understand the truth and beauty of Spirit



life. I will bless you, and Frankie will help Jimmie, for he is ever near him.

Your loving mother in spirit,  
SARAH CLEGG.

"And we, his aunt Ann and I." This spirit was a sister of Samuel Clegg, who died in England when twenty years old, and some thirty years ago, and her name not mentioned or known until she stepped into the communication in Mrs. Hardy's rooms in Boston.

"You and yours may look up through the mist." Mr. Clegg says, "One night, sometime after my mother had appeared to Peter, I was walking one misty night by the cemetery where mother was buried. I stopped for a moment, and looking up into the mist, I asked, 'Mother, can you see me to-night as I look up? Can you see me through this mist?'"

"Frankie says, kiss papa for me, and mamma too." Frankie was a little son who died subsequently to the mother's death, and had not been mentioned to Hardys of Boston.

"You need not fear, the morrow will be brighter."

Before this communication came, we were, oh, so poor! and now, thanks to the angel world, we are so comfortably off, and we are all so thankful.

"Frankie will help Jimmie, for he is ever near him."

This child Jimmie is the baby of the Clegg household, and is the fifth clear test in this letter of which the Hardys knew nothing whatever.

Readers, if this Clegg matter is not a clear and positive spirit test, then there is no Spirit life and all is lost in death. And yet men and women, claiming to be Christians, believers in immortality, are seeking to-day with spirit testimony, and laugh at the Cleggs with this mass of testimony before them.

Such is the consistent course of Christianity (?).

For the Spiritualist at Work.

#### ANSWER TO A. B. CHURCH.

BY M. L. SHERMAN, M. D.

MR. EDITOR: IN No. 24 of THE SPIRITUALIST AT WORK, A. B. Church has what he calls a reply to an article from my pen in a former number of the same paper, entitled "Criticism."

Mr. C. commences his attempt to reply by saying, "I think you ask questions in your article not in the power of mortals to answer." If this acknowledgment of yours is a truth, sir, why did you attempt a reply, unless you could throw much light upon those dark and unanswerable questions of mine, as you declare? It does not seem possible that you could think that your belief, together with the belief of others whom you have quoted, could alter the truth one way or the other. If, as the spirit asserted, that life was the originator of matter, would you not say with me, that it would have helped his assertion much by informing us mundane ignoramus what matter was made from?

In your eighth paragraph, you admit that "the operations of nature show us that like produces its like, in all things." In the above statement we agree. Upon this hypothesis, will you or the spirit have the goodness to inform me how spirit could produce something so foreign from its own nature as you assert matter to be? Why do you in one breath assert a thing, and in the next deny it? I should suppose that spirit could beget spirit only; but it seems that your kind of spirits are very prolific.

In your ninth paragraph you are at a loss to determine "how it is possible for anything to exist without life to produce it." Query, Did spirit have anything to produce itself, or did it create itself, as the Holy Ghost did, with a virgin, and then become the life of everybody? Why would it not be as well to lay aside such miserable twaddle and say that life eternally existed in every infinitesimal atom of matter, and all there is of progression is for each atom to develop itself through all forms that are eternally inherent within itself. There is no atom in the universe that has within itself the exact form of any other atom, for there are no two things exactly alike, neither can there be, for nature never repeats herself. I contend that all forces eternally existed in each primitive organic atom, and will ultimately develop itself through all conditions where life ever did or can manifest itself.

Thirteenth, "Matter, you say, is necessary for any manifestation of mind." So say I. Then mind could not be the originator of matter, for that would imply that mind must, before it created matter, have acted before it had anything to act upon.

Sixteenth, You seem "to mourn over your sad fate of being eternally associated on a level with flesh, bones, muscles, nerves, and the atoms of the earth." How could you expect to remain the same identity without all you

now have, "flesh, bones," etc.? You may progress in fineness and beauty, but never will you lose sight of any materials which make up your present compound.

Seventeenth, You say, "If humanity would confine their investigations to nature, and quit using the words God or devil, it would advance the truth." Did you intend those remarks for me, or were they only the reflection of your own mind? Have not you and the spirit gone outside of nature, which I contend is only composed of matter, in order to get your God-force to start life, when I have not stepped beyond the boundaries of materiality? I think, sir, the coat you prepared for me better fits yourself, and you better keep it, with the reflection that hereafter you tell only what you know, not what you or any other one guesses at.

Your winding up paragraphs only show that you are good in exhortations, that's all.

P. S. When I answer the Spirit's reply to me in the same paper, through Philo, I may have occasion to refer to you again. Until then I remain respectfully yours, M. L. S.

Adrian, Aug. 3.

For the Spiritualist at Work.

#### A LETTER.

E. V. WILSON: I subscribed for THE SPIRITUALIST AT WORK a year ago, to give a new paper a boost for one thing, but mainly because you had been attacked and followed in a spirit of resentment, without just cause or provocation. The same motives govern me in sending money for another year, for I have more reading than I can do justice to. Besides your paper, I take the good old *Banner of Light*, and the *R.-P. Journal*, and the *Truth Seeker*, for liberal thought; with three dailies, five weeklies, and two leading monthly magazines, for secular and literary reading. All those, with frequent new books that I can't well do without, you will see, is a liberal supply of mental food amidst a daily routine of business that must not be neglected, without endangering a requisite supply of "daily bread," which I found long ago would not come by simply repeating the "Lord's prayer," or any other kind of prayer, without "works."

If the Lord did drive the grasshoppers out of a Western State in answer to the prayers of the people, in response to the Governor's proclamation for that purpose, it is well for that people; but in my individual case I have to depend upon the labors of a "Spiritualist at work" daily for the bread and butter to keep the physical and earthly tabernacle in a passably good condition for the indwelling spirit to occupy, and for the *ducats* wherewith to enable me to contribute my mite in sustaining the means of unfolding the beautiful truths of our glorious philosophy to a prejudiced and persecuting and bigoted public opinion, by patronizing your and other messengers of light and free thought.

Every Liberalist should be ready to sacrifice something of personal comfort to sustain the growing liberal sentiment, because as that grows, the cohorts of bigotry and persecution for "opinion's sake," are also concentrating as they become alarmed, and a conflict will come, when Liberalism will see it has not done its duty.

The "bitter spirit" of intolerance and dejection, seemingly to gratify personal feeling, is yet too prevalent in some parts of our vineyard, devoted to the great cause of spirit teachings and the philosophy of life: but time and better influences I hope will soon eradicate what there is left of it, and we shall see no elements to divide us, whose unity is so important.

A SPIRITUALIST AT WORK.

#### THE FOUR BEASTS,

Is a book that should be in the possession of all who are capable of doing their own thinking. I have read it carefully; it goes to the bottom of things and gives the most rational interpretation of the prophecies of Daniel and other prophets, in the Old and New Testaments, in relation to the past, present, and future, that I ever read. All thinkers and reasoners will readily see the marks of the fourth beast spoken of by Daniel, as well as the Anti-Christ spoken of by the apostles, in the Catholic and Orthodox churches, if history is reliable. The author has undoubtedly given the subject much thought.

MILo PORTER.

Lombard, Ill.

REMARKS.—We agree with Bro. Porter, and hold that the four beasts, as portrayed by Mr.

Connelly in his valuable book, may be found. The first beast, Rome; the second beast, the Episcopal Church; the third beast, Calvinism as found in the churches of that ilk; and the fourth, in those churches who follow the teachings of Arminius. And we further hold that those beasts are to go down before the Lion of Truth and the Dove of Peace.—Spiritualism.—ED.

AUSTIN KENT now mails, post-paid, his works, "Free Love," "Mrs. Woodhull and her 'Social Freedom,'" "True and False Love," "An Open Letter to Andrew Jackson Davis," and his photograph, all for one dollar, or for eighty cents without the photo. Send him the dollar—if not another as a charity—and get a greater amount of instruction and clear logical arguments on these subjects than you can get from any other one writer. Address Austin Kent, East Stockholm P. O., St. Lawrence Co., N. Y.

#### SPIRITUALIST MEETING.

The Quarterly Meeting of the Religious-Philosophical Society of Rockford, Kent county, Mich., will be held at their hall, on Saturday and Sunday, the 11th and 12th days of September, 1875. Mrs. Amelia H. Colby, as speaker, and Mrs. Olive K. Smith, inspirational singer, are engaged to attend the meeting. Mrs. Parrey, the materializing medium, will also be in attendance. All are cordially invited to attend. Friends from a distance will be provided for free of expense.

WM. E. WHITNEY, Pres.

E. R. KEECH, Sec.

Rockford, Aug. 16, 1875.

#### ANNOUNCEMENTS.

We are informed by Bro. T. H. Stewart, of Kendallville, Ind., that the Camp-meeting at Green Lake, Mich., continued four days. Attendance good, and harmony prevailed throughout. Speakers present, A. A. Wheelock, Chas. Andrews, T. H. Stewart, Prof. P. Van Hyatt, Dr. Newcomer, Dr. McCulloch, Woodruff and lady, and Bro. Barnes. No discord on Woodhull, or any trouble to mar our peace.

There will be a Grove Meeting at the same place, Sept. 25 and 26. T. H. Stewart and Mr. and Mrs. Woodruff, speakers, invited for the occasion.

There will be a Grove Meeting at Clear Lake, Steuben county, Ind., Aug. 28th and 29th, 1875. All are cordially invited.

#### GRAND UNION CAMP-MEETING.

The Spiritualists and Liberalists of Michigan will hold a Union Camp-meeting at Saranac, Ionia county, Mich., commencing on the 15th day of September, 1875, and continue five days. Eminent speakers will be present to address the meeting, among whom will be A. B. French, of Ohio, Mrs. A. Colby, of Ind., Dr. P. B. Barnum, of St. Johns, Mich. It is also expected that there will be a large number of good and reliable mediums present, representing the various phases of Spiritualism.

Arrangements will be made to accommodate them, and we expect to make arrangements with the Detroit & Milwaukee and Detroit & Lansing R. R. Cos. for half fare tickets to the Camp-meeting; also with hotel keepers for reduced prices in board. The proper committee will be on the ground to attend to the wants and comfort of all that come. Every arrangement will be made and no pains lost in making this meeting a first class Camp-meeting, as well as the largest and most harmonious ever held in Northern Michigan.

Everybody is invited to be present, and we expect a regular pentecostal shower.

By order of the Business Committee,  
SPENCER L. SHAW, Cor. Sec.

REMARKS.—We wish to say to the public in Michigan that they cannot do better than to attend this Camp-meeting. There are no better speakers in our ranks than those engaged, and the Spiritualists and Liberalists of Northern Michigan are noted for their hospitality, honesty, and truth. Let this Camp meeting be a grand gathering of the clans, Spiritual and Liberal, in Michigan. We only wish them a feast of reason and flow of soul, and while you are there, do not forget THE SPIRITUALIST AT WORK, and its toiling editors. Remember that we send our paper, 26 numbers for \$1.10, postage paid. There will be many of our subscribers present at this

Camp-meeting, whose time is out, or about out; please renew, sending us each \$1.10, and as much more as you feel able. Do not neglect this notice. Spencer L. Shaw, Esq., Cor. Sec. of the Camp-meeting, will please act as our agent, and oblige us. We regret that we cannot be with you, the Powers that are having ordered otherwise. God and the angels bless the Saranac Camp-meeting.—ED.

#### ADVERTISEMENTS.

##### OUR ADVERTISING TERMS.

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

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Power has been given me to delineate character, to describe the mental and spiritual capacities of persons and sometimes to indicate their future, and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$2.  
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The distinguished Psychometrist, Clairvoyant and Magnetic Physician, examines by lock of hair, autograph or photograph; gives advice in regard to business. Those contemplating marriage, and the inharmonious, will do well to consult the Dr., giving age and sex. Brief delineations, \$2; full delineations, with prescription, \$3. Medicine sent by express, if desired.

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## Living Department.

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

BY M. EMERSON WILSON.

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

For the Spiritualist at Work.

### JOY COMETH IN THE MORNING.

RESPECTFULLY INSCRIBED TO A. B. S.

BY MRS. L. E. BAILEY.

Yes, the morning surely dawneth,  
When every human soul,  
Who has slept in error's darkness  
And dogmatic's ill control,  
Vainly wandering in the blindness  
Of superstition's dreary night,  
Shall awaken in the glory  
Of the morn's resplendent light.

Yes, the morning surely dawneth,  
When sad hearts, long bowed in grief,  
Shall awaken into brightness  
Of the spirit's glad relief.  
Freed from fetters long that bound it,  
Like the galling chains of yore,  
Which the youth and gentle maiden  
Bought and sold in slavery's woe.

Yes, the morning surely dawneth,  
When conditions shall have passed,  
And the Present swiftly fleeting,  
With its shadows overcast,  
Shall depart as clouds before us  
At the rising of the Sun;  
And we learn to count as blessings,  
All life's lessons—*every one*.

Yes, the morning surely dawneth,  
When all hearts who seek to bless,  
Brothers, sisters, who are toiling  
In despair or hopelessness;  
Treading oft the dusty highway  
Of earth's journey, all forlorn,  
Knowing naught of love and kindness,  
But of hate and cruel scorn;

If ye dare, a word or action  
Of sweet sympathy bestow,  
On the poor, despised, and fallen,  
It may lighten oft their woe;  
And perchance, when thou art weary,  
Or adversity's dark hour  
Casts its chilly hand upon thee,  
With its fearful, blighting power,

It may be another's mission  
To a cup of water bring;  
Or another hand may guide thee  
Through the darkness and the din  
Of a mental night of anguish,  
Which has wrecked full many a soul,  
Till a suicidal purpose  
O'er their spirit held control.

Yes, a joyous morning dawneth,  
For each soul who seeks to win  
Victory over self and passion,  
Over weakness, wrong, or sin;  
And a peaceful, happy future  
Oft awaits a life, began  
On a sea tempestuous, raving;  
Few have anchored—*many can*.  
Battle Creek, Aug. 15, 1875.

For the Spiritualist at Work.

### "REST FOR THE WEARY."

Another dear one gone home to the angels. And although we feel glad that our dear friend, Fannie Conant, is exempt from further physical suffering, we feel to mourn her loss most deeply. She will be greatly missed by the readers of the *Banner*, and the many personal friends to whom she had endeared herself. In Mrs. Conant were united many of the noble traits of character, amiable qualities, and humane attributes, which ornament a mature womanhood, and made her very dear to an extensive circle of acquaintances and friends.

I have known her for many years, intimately, and never heard her say one word against a human being. She was charitable to all; she was a faithful messenger of the spirits, and will surely reap the reward of the faithful. Fannie will return and manifest her presence here as soon as she is strong enough. The spirits who have my sister, Mrs. Webb, in charge, sent word to me Thursday eve., Aug. 12, that Mrs. Conant came to see me the evening of the 11th, and that she said she was met on leaving the body, by a large delegation of spirit friends, and mentioned the following: Sarah H. Southworth, "Birdie," Vashiti, and C. H. Crowell. Dear Fannie, come and see us often; we still yearn for the spiritual, and after

losing near and dear friends, we are anxious for positive evidences of immortality. At the inspirational founts of true Spiritualism is "rest for the weary."

ANNIE LORD CHAMBERLAIN.

164 Warren ave., Chicago, Ill., Aug. 14, '75.

For the Spiritualist at Work.

### JUST HOME FROM BOARDING SCHOOL.

BY MARY M. D. SHERMAN.

A few days ago I met a freshly imported school girl, luxuriating in the freedom of home, and boasting of a finished education and being forever free from the rules and discipline of school, and anticipating an entrance into the gay world of fashion the coming winter.

"Laura," I said, "can you cook a good meal of victuals, wash and iron, cut and make your own dresses, and, were you to marry, could you adorn the kitchen as well as the parlor?"

The petted child of wealth looked at me in astonishment.

"I know how to cook, wash and iron? Certainly not. At the Seminary we were taught nothing of the kind; mamma never wished me to soil my hands with work; and as to marrying a man who would expect me to adorn his kitchen, it is not for a moment to be thought of."

I said, "Laura, your boasted education will avail you nothing without combining it with the real and practical; you will enter into society as a deception, a sham, and if you marry you will sell yourself to the highest bidder, for the sake of being a drone and living a life of ease and luxury. In these days wealth is uncertain, and should you be deprived of it, what place would you occupy in this great workshop of life, where drones are useless, and their room more beneficial than their company. In such an hour, Laura, you'll find that self-reliance and a knowledge of the practical realities of life, are of more value to you than houses, lands, gold, or greenbacks; you'll find a thorough knowledge of the essentials of every-day life, gained by experience, of far more worth than all the fashionable seminaries in the land. You'll find society as it exists to-day a sham, a miserable pretention, and you will eventually turn with loathing and disgust from its hollow mockeries and deceptive conventionalities."

Mothers, you who have daughters, teach them that work is honorable, and that to be able to earn a livelihood is a grand accomplishment. Teach them the laws of health and hygiene; teach them common sense and reason, that they may know how to deport themselves as women who are to become wives and mothers. Teach them that marriage is true and legitimate, when rightly entered upon, and comes in its own time and place; that it is *not* the aim and end of woman's life and happiness. Teach them that life is a wondrous blessing and should be filled up with noble deeds, heroic actions, and indelible footprints upon the sands of time that those coming after may be better for their advent into it, and have cause to regret their exit from it.

Adrian, Mich., July 20.

### WOMAN.

I would have thee pure, gentle, true, brave, virtuous, and free. I would that you should possess every womanly right your nature craves. I would have you wise, witty, pretty, and good, and yet a woman. I would that you should sing, dance, and play sweet music on all stringed instruments, talk Latin, French, and German, and yet I would have you understand our own good English tongue right well.

I would have thee a mother, true and loyal, looking down on thine own blood and flesh children as thy jewels in thy crown of glory, in whose veins flows the blood of royal manhood; manhood chosen by the woman within; chosen through love's call; whose soul could love but one, and his and thine one in time and eternity, one with thee. Thy home I would have nestled in a grove of orange trees, where the birds sing, amid the fragrant blossoms each child born.

I would have thee, O woman, all this, and yet I would have thee toil, with thy hands adorn thy home. And then I would come and sup with thee at eventide, bow in reverence before thy truth, and ask thee to share life's journey with me. I would to thee be true as the needle to the North star. Thou shouldst be my light, my star, my queen, and I would mark well the way, remove every stumbling block,

and cheer thee in thy care. Thou a queen, I thy king, our home a joint domain, our children loyal subjects, over which we would jointly rule. Living for one object, the giving to the world men and women that would need no regeneration. A MAN.

### NORTHERN ILL. ASSOCIATION OF SPIRITUALISTS

Will hold their 13th Quarterly Meeting in Belvidere, Boone Co., Ill., commencing Friday morning, Oct. 15th, at 10 o'clock, and holding over Sunday, the 17th, three sessions a day. Let every Spiritualist in Illinois, Wisconsin, Indiana, Iowa, and the United States generally, attend.

This Convention maintains a free platform, tolerates free speech, believes in the right of franchise to every person over 17 years of age, without regard to sex. The Convention will be conducted under strict parliamentary usages. Every subject will be discussed with due regard to the use of language.

See full programme in No. 29 of THE SPIRITUALIST AT WORK.

O. J. HOWARD, M.D., Pres.  
E. V. WILSON, Sec.

### CORRESPONDENCE.

Philadelphia, Pa., Dr. Rhoades: July 28th, \$2 received, credit and correction made.

Rockford, Ill., E. C.: \$1.10 received; thanks. Push the interests of THE SPIRITUALIST AT WORK.

Binghamton, N. Y., Mrs. J. K. P.: \$1.10 received. Your directions are followed; let us hear from you during your travels.

New York city, Dr. Cooley: \$2; directions followed; thank you. Send us any matter you have for use, and especially tests.

New York city, J. B. S.: \$1; paper continued.

Rockford, Mich., R. S.: \$1.10 received. Your comments are good, will publish them. Let every reader in Rockford help us with \$1.10. Do not cry hard times, let us make THE SPIRITUALIST AT WORK the paper of the West. Come all, and help us in our work of reform.

Carlton, Wis., R. W.: \$1.10 received, paper sent as directed.

Kendallville, Ind., T. H. Stewart: \$3.50 received; notices too late for No. 27, will appear in No. 28. Your hit on Bro. Milton is good, will publish and answer, but how about the holy Milton, the man of God? Echo answers how.

Grand Blanc, Mich., J. P. McW.: \$1.10 received, correction made. You are now credited with \$2.10, your paper commenced with No. 4 and expires with No. 53. Help us all you can.

Wayne, Pa., W. F. F.: \$1.10 received, your number will be 27-52, Vol. 2.

Chicago, Ill., Mrs. M. J. B.: \$1.50 at hand, thanks for subscription and left-handed poetry. Catch more of it for us.

Cleveland, O., H. J. B.: \$1.30. Your time will be out with No. 56, Vol. 3. If all our subscribers and readers would help us as this brother has we should consider our paper a success.

Smyrna, Mich., E. T. S.: 50 cts. received, paper sent, commencing No. 23, Vol. 1, closes No. 7, Vol. 2. Can't you get us a few more names in your place?

New York city, W. B.: \$1.10. Your communication is on file and will appear in good time.

Albion, Mich., McF. B.: \$1.10. Your request complied with, and if you find your paper in post office other than as directed, rest assured it is not our fault. Write us a sharp essay on the facts of Spiritualism, its errors, its truths.

Gowanda, N. Y., T. P. A.: \$1 received. Thanks for the old almanac, it is grand; your wish complied with.

Coshocton, O., W. T. W.: \$1.10. Your theories are good, so is your money; both bless. Let us hear from you again.

New York city, Mrs. Walter H.: Your letter at hand, the paper all right; help us by soliciting subscribers.

Westfield, N. Y., S. W.: \$2 received, credit made.

Cleveland, O., T. S. Lee: \$1. Paper sent to W. L. T., Wall st. Very much obliged; help us again.

Rockford, Mich., Wm. E. W.: \$1.10. Your account stands 1-55, or to No. 3, Vol. 3. You are right in your statement, you subscribed in October last and I gave you back numbers.

Fremont, Ind., Mrs. J. W. F.: \$1.10. We will send papers as you desire. Let every subscriber in Fremont remember that our paper is truly a Spiritual paper, and that the "Gentle" lives with "Farmer Mary," and has never kept a mistress, and that we are married and mated in the bonds of the law and of love.

Albion, Mich., H. N. A.: \$1.10. Your letter will appear. Bless you for words of cheer and greenbacks.

Hastings, Mich., Seymour A.: \$1.10 received. Let every subscriber in Hastings go and do likewise. Long live THE SPIRITUALIST AT WORK. How we wish we had ten thousand such subscribers as we are answering in this number of our paper, and we shall, by and by.

Fremont, Ind., E. Farnum: \$1.10 received. Do not cry hard times; tell the people to be cheerful and continue to read THE SPIRITUALIST AT WORK. We can send you the truth as it is in THE SPIRITUALIST AT WORK.

Joliet, Ill., D. A. Rees: \$1. Thanks, old friend, you are always on hand.

Geneva Lake, Wis., Mrs. Jane L.: \$1.10. Paper sent to C. E. W., commencing Vol. 2, No. 27, one year, Springfield, Wis. We thank you for the interest you are taking in our paper.

Amherst, O., Good Sister Pearl sends us words of cheer, postage money, and invitation to speak in A., which we will do by and by.

Coopersville, Mich., O. A.: \$1.50 received, credit made, no excuses needed. Help us, everybody.

North Castine, Me., E. P.: 60 cts. received, paper sent to J. C. L. Please send his address in full, can't quite make it out.

Grand Rapids, Mich., John D. H.: \$1.10 received. Change of address made as directed.

Gowanda, N. Y., Mrs. L. P. T.: \$1.10 received. The A is left out and the P substituted. We thank you for timely help.

Amherst, O., J. R.: \$1.10. You are right; this will carry you to July, 1876.

Battle Creek, Mich., Paul G.: \$1 received. The paper is paid for up to the day you go to glory, and if there is any means of sending it to Kingdom Come we will send it, or you can call spiritually at our home and read it; thanks.

Versailles, N. Y., J. R. B.: \$1.10 received. Your wishes will be complied with.

Truckee, Cal., P. W. S.: \$3.30 received. Please send us written statement of test.

Readers, please excuse any want of interest in this department, for I have been very sick; indeed, I have been at the head of the Golden Stairs, and viewed the beyond. For twenty-six days to-day, Aug. 20, I have been confined to my bed with nervous congestive fever, brought on by anxiety and care, superinduced by the bitter and unwarranted slanders hurled at my husband through the columns of the *R.-P. Journal*. But, thanks to his tender care and magnetic love, I still live, and trust to live on for many years, working with him for the advancement of Humanity and the cause of Truth. For twenty-six days and nights E. V. has been with me, sustaining me with the gentleness of a woman's care and the love of a true man.

To-day he leaves for his engagements and to solicit subscribers to our paper. Help him, will you, and thus strengthen me, and encourage us in our work. We love you, our readers, all of you, and ask you to help carry out our work of reform. And now remember us in your circles; ask your spirit guides to come to our help, and above all, pray the All Father to guide us aright, that we may know the right and do it.

Angels bless the readers of THE SPIRITUALIST AT WORK.

M. EMERSON WILSON.

We fill "Farmer Mary's" department this week: she is very sick. E. V. W.

REMEMBRANCE.—It is pleasing to recollect the virtues of our acquaintances; the diligence and attention of one, the modesty of another, the generosity of a third, and so forth; for nothing is more grateful to the imagination than to be surrounded by friends in whom an assemblage of good qualities displays itself.—*Antoninus*.

### EVERGREEN COTTAGE.

Three miles south of Lombard, Home of Milo and Isa Wilson Porter, who will now give notice of Circles for Spiritual Phenomena of various Phases through Isa, which they will hold Tuesday of each week till further notice. Friends from a distance wishing to make special arrangements for sittings, can do so by addressing, Milo Porter, Lombard, DuPage Co., Ill.

Earnest seekers for truth, avail yourselves of this opportunity to investigate; and especially do we call your attention to Isa's Spiritual power of singing and speaking in different languages, and trust that those who can test this power will do so; as truth is what we are all seeking for.