

THE SPIRITUALIST AT WORK.

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

VOL. II.—No. 4. [E. V. WILSON.] ISSUED FORTNIGHTLY. CHICAGO, SEPTEMBER 25, 1875. [LOMBARD, ILL.] WHOLE No. 30.

For the Spiritualist at Work. ODE TO EARTH.

BY PROF. P. VAN HYATT.

O mighty orb of sea and land,
That sails through empty space,
But often called a grain of sand,
That fills a tiny place.
Please do not take offense at us,
If all our sense is gone,
We've always had this silly "muss,"
But on, O Earth, keep on!

The Chinese, long, long, years ago,
Did understand your ways;
And writings found at Thebes did show
Your motions much they praised.
From lofty heights of Belus, too,
Which overtopped the town,
They called you globe, or sphere, and knew
That on you rolled, right on!

Then came the sad and gloomy spell
When sense forsook our brain,
If *once* to church, but few could tell
The road for home again.
Much Bible teaching then we had,
And light from God was drawn;
But priest, and light, and law were bad,
They said "you rolled not on."

Alas! that Ptolemaic school
Told us that you were flat,
To see it not was but a fool,
And heretic at that.
O! what a load of senseless trash
Does sail your back upon
If I were you I'd fly to "smash;"
But on you keep, right on!

Next Miller rose and blew his horn,
To all the folks about,
That such a day was Judgment morn
And you were "pegging out."
Pray don't do this, for heaven's sake,
But give us night and dawn,
And never mind the fuss we make,—
Keep on, O Earth, roll on!

Next up comes scientific folk,
And in your face they hurled
A silly book, and preached the joke,
"You are a hollow world."
Poor hollow thing! the friends you've got
Will sense and reason pawn,
That you are solid, round, and hot,
And on you sail, right on.

For the Spiritualist at Work. THAT HOLLOW GLOBE.

BY PROF. P. VAN HYATT.

[We commend this very able historical criticism to the careful attention of our friends, Prof. Lyon and Dr. Sherman, of "Hollow Globe" fame.—ED.]

To me, the word "fogy" is very repulsive. A man will stand a better chance for a "clearance card" on the day of judgment to have the words "fanatical fool" inscribed upon his forehead, rather than "fogy" written thereon. And yet, because fogginess is an abomination unto the Lord, is no pretext for believing all the crack-brain theories palmed upon a "gullible public." The building of a railroad to the top of Mt. Washington was looked upon as the concoction of a hair-brained madcap, but the Legislature of New Hampshire granted the charter, and to manifest their want of faith in the project, extended the charter to the moon. These incredulous savans soon had the opportunity of visiting the summit of Mt. Washington by rail. In 1836, Dr. Lardner, of London, wrote a book to prove that steamboats could not navigate the ocean, and the

first steamer that crossed the Atlantic from Europe brought the book to America. Now, with all due deference to the author of the "Hollow Globe," or without any fears of having my soul "go marching on" to the time of Dr. Lardner, or the New Hampshire Legislature, I must say that I have no stock in the "hollow thing." It is a wild theory, based upon false premises, and supported by bad philosophy.

Nature knows no such thing as a hollow globe. Melted lead, falling from the top of the shot-tower, assumes the shape of an exact sphere. The philosophy of the globe cares not for the bulk of matter embodied in the operation; the result is the same, from the diminutive bird-shot to the planet. No hollow there.

Now the question comes in full form before us, "Was the earth a molten mass in its early condition?" All science answers, yes. Poor Earth! On the 22d of June, 1633, an assembly of seven cardinals sat in judgment upon Galileo. This philosopher was teaching that the earth was round, but the Ptolemaic school was popular, and taught the "Pumpkin-on-a-stump" theory, that the earth was flat, was in the center of creation, and the sun with all the planets revolved around it. The son of science was inclined to accept the theory taught by Galileo, which the wise father proposed to disprove by placing a pumpkin on a stump. If the world turned over, as a matter of course, the pumpkin would roll off the stump. To insure a satisfactory conclusion, the son slyly kicked the pumpkin off the stump, and so triumphed over the venerable head. So with this dignified court of cardinals. They kicked Galileo with his round, revolving globe, and the whole Copernican system, into kingdom come, by issuing a decree against him, declaring that the motion of the earth was a proposition, absurd, false in philosophy, heretical, and contrary to Scripture. Poor Earth!

It was universally conceded to be a sphere ten thousand years ago, in Assyria, China, Hindostan, and Egypt. Then it flattened out and was covered by a great blue bowl, into which the sun, moon, and stars were stuck, called a firmament. This second "rigging up" is of Hebrew origin, who, in turn, palm the thing off on God. Then comes the true theory again to the surface, as it was in days of yore, when no representatives of Christianity existed to put the brakes on the progressive wheels of science, and now comes in number four, and declares the whole thing to be hollow! Poor Earth! We wonder whether the prophecy of Miller will be a finale to this much vexed question.

In 1749, Buffon, the celebrated French Naturalist, produced an elegantly written hypothesis upon the formation of the earth, based upon geological facts. Some of these gave offense to the Faculty of Theology at Paris, and he was forced to retract. Prof. Hitchcock wrote a book on Geology, and to ease the clerical conscience wrote a supplement called "The Religion of Geology." The supplement was the larger of the two.

The earth has precisely the form which a fluid globe, revolving on its axis with the same velocity as the earth, would assume.

Comets are but planets or worlds in a primitive condition. Some of these wandering worlds have an opaque body, followed by a luminous train of vapory matter. Such was the comet of 1843, which was one of the most magnificent of modern times. It was more than sixty degrees in length. In the Southern Hemisphere, it was so brilliant as to throw a strong light upon the earth. As its distance from the sun varied, its color varied, from pale orange to rose red, then to white. It passed its perihelion on the 27th of February, at which time it almost grazed the surface of the sun, approaching nearer to that luminary than any comet hitherto observed. Its motions at this time were astonishingly swift, and its brilliancy such as to induce the belief that it was at a *white heat* through its whole extent.

Some comets are mere vapor, wandering through space, subject to be drawn aside by the attraction of planets and satellites that come within their orbit. The remarkable comet of 1770, which was known to perform a revolution in a period of about five years, actually got entangled in the moons of Jupiter, and thrown out of its orbit by the attractions of that planet, and has not been heard from since. By this extraordinary encounter the motions of Jupiter's moons suffered not the slightest derangement; a sufficient proof of the aeriform nature of the comet's mass. The comet of 1454 eclipsed the moon; so that it must have been very near the earth, yet no sensible effect was produced from this cause, either upon the motions of the earth or moon.

Some comets have a dark, opaque body, surrounded by a vapor analogous to our atmosphere, and perform their revolutions around the sun in regular periods of time. Halley's comet is first recorded in 1305. It struck terror to the inhabitants of Earth. Its tail extended over two thirds of the heavens, from the horizon to the zenith. This comet was last seen in 1835, and will again appear in 1911. Gradually has its enormous tail been shortening, until in October, 1835, it appeared like a star of the first magnitude. The great comet of 1680 was of the first magnitude. It was followed by a luminous train of vapory matter of the enormous length of ninety-six millions of miles. At its greatest distance it is thirteen billions of miles from the sun, and its nearest approach is only one hundred thousand miles from it. In that part of its orbit which is nearest the sun, it moves with the amazing velocity of one million of miles per hour, and the sun as seen from it, appears twenty-seven thousand times larger than it does to us; consequently it is then exposed to a heat twenty-seven thousand times greater than the solar heat of the Earth. This intensity of heat exceeds several thousand times that of red hot iron, and indeed all the degrees of heat we are able to produce.

In these instances, we have the vapory condition of our globe, floating through space; 2d. The vapory mass intensely heated; 3d. The gradual cooling off, the formation of an opaque body, surrounded by an atmosphere, but nothing like a "hollow comet" has ever made its appearance in the heavens.

All known substances, by the action of heat, may either be melted or separated into their

original gases, which tends to establish the fact that they were originally so.

The presence of a vast reservoir of melted matter in the interior of the earth, is proven from the uniform increase of temperature from the surface to the center, being one degree for every forty-five feet. These facts are furnished from mines, deep seated springs, and Artesian wells. From the wells at Grenelle and Passay issue water and vapor of the temperature of 80° Fah., while the air at the surface is 36°. The most noted hot springs are found in Iceland, Central France, Asia Minor, Arkansas, and Virginia. The waters of these springs have penetrated so deep into the earth as to come in contact with the heated rocks and lava beds that generate steam, which forces the water to the surface. The Great Geyser of Iceland is one of the world's wonders. Its eruptions, which occur every few hours, are preceded by loud explosive sounds below the surface; then the boiling water bursts furiously forth to the height of from one to three hundred feet. The temperature of hot springs in various localities is from 135° to 140°.

Three hundred volcanoes, distributed over the surface of the globe, furnish another evidence of the existence of this internal reservoir of liquid fire. Were it not for these outlets, the earth would burst like a bomb-shell. Some of them are in constant action, others are periodical. Stromboli has been in constant activity for two thousand years. The lava is often discharged through the fissures in the rocks, into the sea, killing the fish, that are thrown upon the shore ready cooked.

In 1840 occurred the powerful eruption of Kirauea, of the Sandwich Islands. This volcano is ten thousand feet above the level of the sea, and the crater is ten miles in circumference. The lava found a subterranean passage and flowed eight miles under ground, thence on the surface for thirty-two miles, into the sea, and for three weeks, with frightful hissings, continued to pour a stream of red hot lava into the bottom of the ocean. An eruption of Skaptaa Jokul, in Iceland, occurred in 1783, and lasted ten weeks. The stream of lava ejected from the mountain was enormous. It flowed in two opposite directions, fifty miles in length, fifteen miles in width, in one direction, and forty miles in length by seven in breadth, in the other, with a depth of from one to six hundred feet. It was sufficient to cover the city of New York with a mountain, rivaling in height the Peak of Teneriffe.

Earthquakes are the effects of this internal heat struggling for vent, the outlet for which, the numerous volcanoes, for the time are insufficient. Take these convulsions as they have taken place, in all parts of the globe, and they are like the bubbleings of a kettle of soap or sugar, when nearly done, constantly *put, put*, as the gases escape. 372 years before our present era, Ellice and Bula, in the Poloponeusus, were swallowed up. 228 years afterward, the island of Hiena was thrown up from the Ægian sea. 17 years after Christ, occurred an awful earthquake in Asia, destroying twelve cities.

In 79, the cities of Herculaneum and Pompeii were destroyed by an eruption of Mt. Vesuvius.

In the year 115 was the dreadful earthquake at Antioch. Trajan, with his army, just returned from an expedition against the Parthians, was in the city. Dio Cassius relates a marvelous account of Trajan's escape from the window of a tottering building, on the night of Dec. 23. Antioch was destroyed, rivers were lost, and mountains bowed their heads and came tumbling down. Again, on the 14th of September, 458, this ill-fated city was again destroyed. Not a house was left standing in the most beautiful part of the city. Poor Antioch! Never did there exist a city that endured so many sad disasters. In the reign of Justin, 525, this irrepressible city was again converted into a heap of ruins, and in 587 it was again shaken to pieces, and thirty thousand of its inhabitants perished.

In the year 558 Constantinople was destroyed, with thousands of its citizens.

The fearful earthquake of Syria, Palestine, and Asia took place in 742, during which more than five hundred towns were engulfed, with a loss of life and property beyond calculation.

In the year 1169 Catania, in Sicily, was overwhelmed by an eruption from Mt. Ætna, and fifteen thousand people perished. I may mention here that this volcano has been in the habit of "boiling over" for the last four thousand years, and for aught we know much longer. Diodorus Siculus speaks of eruptions of this mountain as taking place 500 years before the Trojan war. During the days of Homer this noted volcano is supposed to have been at rest, as no mention is made of it in his writings. One of its eruptions scared the ancient inhabitants of Sicily from the island. This occurred before the island was known to the Greeks. Pindar is the oldest writer known, who speaks of its eruptions. The first recorded was in the time of Pythagoras. Between this and the battle of Pharsalia, more than one hundred eruptions of Mt. Ætna took place. In 1669, a very noted eruption occurred. Huge blocks of stone were thrown to the distance of more than a mile. The internal noises of the mountain were exceedingly dreadful, and the smoke and lightning from the top of the crater were scarcely less terrible. The lava burst out in a vineyard some twenty miles below the great crater, and formed a mountain of stones and ashes a half mile high and three miles in circumference. For fifty-four days neither sun, moon, nor stars were visible in the heavens. The lava in its course destroyed the habitations of thirty thousand persons, filled up a lake four miles in compass, and made a mountain in the place of it. The lava reached Catania, poured over its walls, flooding its streets, then onward to the sea.

The year 1755 was noted for cooking things. Braddock's army was done up in short meter, although the French and Indians cared nothing for the "Hollow Globe," yet they demonstrated to his Majesty of England that there was a hollow somewhere, not far from where this General's hat rested. Mt. Ætna belched forth an immense volume of boiling water, that poured down the south side in the direction of Catania. This volume of hot water so scalded vegetation that, fourteen years afterward, its pathway was plainly visible; the soil not yet having recovered from the scald. In this same unfortunate year occurred the great earthquake at Lisbon. In the brief space of six minutes, sixty thousand persons perished. The earth opened at Morocco and swallowed up ten thousand people, with their flocks and herds. The shock was felt throughout Europe, Northern Africa, West Indies, and as far north as Lake Superior.

The beautiful valleys of Lebanon were devastated, and her tall cedars laid low, by a terrible earthquake in the year 1202.

In 1302, Ischia was destroyed by earthquakes and volcanic action.

The great earthquake of Norway took place in the year 1344. The rivers overflowed and destroyed towns, villages, and inhabitants.

In 1456, the disastrous earthquake at Naples took place. Forty thousand inhabitants perished among the ruins.

In 1531, Lisbon was again destroyed. Fifteen thousand houses were tottered into ruin, and three hundred thousand people were hurled into eternity. The next place doomed was Central America. Guatemala was terribly convulsed and shaken, in the year 1541. An immense deluge was caused by it, with great destruction of life and property.

Next comes Japan, on the opposite side of the globe. In 1586, what is known as the "Great Earthquake of Japan," took place.

Many of her most prominent cities were laid in ruins, and countless thousands perished. And strange as it may be to trace the manifestations of the forces generated in this internal reservoir of liquid fire, we find this force next bursting out at Lima, South America, a few months after it had found vent in Japan. These points are on opposite sides of the earth. The earthquake at Lima was not so disastrous and widespread in its work of ruin as that of Japan, but marked the streets of Lima and the tented fields of Peru with the besom of destruction.

In 1638, occurred the awful disaster at Calabria; then again on the opposite side in 1679, Pekin, in China, was destroyed, with three hundred thousand inhabitants. In 1687, the other side suffers in turn, and Lima is shaken to a complete mass of ruins.

In 1692, the island of Jamaica was terribly convulsed. The city of Port Royal, with a large tract of adjacent land, sunk to the bottom of the sea.

In 1693, Mt. Ætna again "boils over," spreading ruin far and wide. Catania, with fifty-four cities and three hundred villages, together with one hundred thousand people, are destroyed. This shock convulsed all Europe.

A few incidents are introduced here out of the regular order of date. In searching the musty pages of antiquity for the history of these great events, their number rapidly enlarges before me.

In 472 and 473, ashes from Vesuvius fell in Constantinople, Syria, and Egypt.

In the Neapolitan district, in Italy, in 1538, the Monte Nuovo, four hundred and forty feet high and eight thousand feet in circumference, was thrown up in forty-eight hours. New islands appeared in connection with the Azores, in 1538, again in 1587, and others in 1720.

In 1755, during the disastrous earthquake at Lisbon, an immense concourse of people had taken refuge upon the new quay, as an asylum from the falling ruins. This suddenly sunk, with all its cargo of human life, and its place is now occupied with water, six hundred feet deep.

In 1759, the mountain of Jorullo, one thousand six hundred and ninety-five feet in height, arose out of a plain to the west of the city of Mexico. A mass of lava was thrown up from it the same year, five hundred feet thick. This was visited by Humboldt in 1804, forty-five years afterwards, who found this mass of lava still in such a heated condition that a cigar might be lighted in any of the crevices a few inches below the surface. Smoke was observed to issue from it in 1827, and at the present hour it shows signs of internal heat. At an eruption of Mt. Ætna, the lava continued in motion ten years.

In 1779, Vesuvius belched forth jets of lava having the appearance of flames of fire, in huge columns, to the height of nearly two miles.

Another disastrous convulsion happened to Calabria, Feb. 5, 1783. The earth had a whirling movement, attended with the most appalling consequences. Over two hundred towns and villages were destroyed, and one hundred thousand persons perished. The face of the country was so completely changed that many disputes arose as to whom the property should belong, which had so far shifted its position. Poor Italy!

In 1796, a new island arose to the height of three hundred and fifty feet, having two miles of circumference, in the Aleutian group, east of Kamtchatka, which is permanent.

The earthquake of Riobamba, in Ecuador, that took place in 1797, was unlike any other found on record. Without any premonitory symptoms, the internal force suddenly burst up the ground with such violence that many of the bodies of the inhabitants, together with rubbish, were thrown upon a hill several hundred feet high, on the opposite side of the river from which the town was situated. Our authorities assert that no noise attended the catastrophe. I place as much confidence in this assertion as in the honesty of an Indian agent in these avaricious times. Perhaps the noise took refuge in the hollow.

During an eruption in Teneriffe, in 1798, the mountain Cohona threw out stones that occupied fifteen seconds in falling, which indicates a height of three thousand six hundred feet—about two-thirds of a mile. Stones have been thrown from Vesuvius two thousand feet high, and a block of stone, weighing more than two hundred tons, was thrown from Copaxi a distance of nine miles.

In 1806, another island arose in the Aleutian group, four geographical miles in circumference, and remains permanent.

A temporary island arose off the coast of St. Michael, in 1811, called Sabrina. It attained the height of three hundred feet, was about a mile in circumference, but gradually subsided, and wholly disappeared by the close of February, 1812. In 1813, the water at this spot was five hundred feet deep.

The earthquake of New Madrid, in Missouri, occurred Feb. 6, 1812, which sunk the town with twenty flatboats and their crews, and changed the bed of the Mississippi river in many places. What is called "The Sunken Country," was caused by this convulsion. This earthquake culminated in the terrible overthrow of Caraccas on the 26th of March, nearly two months after the destruction of New Madrid. In the brief space of fifty seconds three great shocks shattered the city, killed ten thousand of its inhabitants, and laid the province of Venezuela in ruins.

In 1814, a peak arose in the Aleutian archipelago, three thousand feet high, and remained standing a year afterwards.

(To be continued.)

For the Spiritualist at Work.

WHAT OF THE NIGHT AND ORGANIZATION?

BY DR. C. D. GRIMES.

BRO. WILSON: These thoughts are offered to the public through your valuable paper (that I call the Worker), because these great questions are to be met, and because they weigh heavily on every fibre of my being. How shall humanity be relieved from its bigoted taskmasters, who are ready to indict Spiritualism with every crime in the calendar, from their "cowards' castles," and yet without the courage to meet one in an open and manly encounter? How long shall heaven's clearer light be kept from dissolving the fetters of millions of slaves? How shall forces be organized to break the dark spell, and set the people to thinking?

The tired soul chafes against the walls of its clay tenement, when there looms up before it a world in willing darkness, bowing to the demands of their Spiritual masters. How it can weep over the Jerusalem of to-day, when wealth, and talent, and labor are squandered in vieing with each other for the highest steeples and the most magnificent temples, and in encompassing sea and land to make one more proselyte to the dogmas of men.

In coaxing and scolding, promising and threatening, foaming and stamping, about an angry God, fiery billows, and a bottomless pit, for eighteen hundred long years, when the dear people, the "sheep" of their pastures, are just as sick to-day as they were when their great Physician first came to heal them. To use their own expression, "going to perdition with railroad speed."

Sad, indeed, is the picture, and bitter to be endured, when mountain barriers of bigotry surround them to shut them from the light. But, keener yet is the anguish when some one, in the columns of the "Worker," is rash enough to sound the clarion note, "Watchman, tell us of the night?" 'Tis then we cast about us for the armies of truth and the weapons of warfare. But the armies of truth have not been organized, or suffered to die for the want of drill, and the sword that Jesus came to bring has rusted to the scabbard, and cannot be drawn. The lecturers no longer appear in the small towns and rural districts, the lyceum is neglected.

But worst of all, the circles, those recruiting stations for the grand army of truth, where the two worlds commingle and harmonize, where humans eat angel's food, and gather strength, are attended only by the few, because, forsooth, all have gone to the grand hunt for the star speakers, star mediums, star materializations, or to attend the star conventions, or star interstate camp-meetings; as though the world was to be captured by one grand *coup d'état*, and the rank and file of the army had nothing to do but look on and see how easy the angel world could do it; forgetting the great lessons that Dame Nature is giving us, line upon line, from day to day, that

By little and by little
We scale the mountain grade;
By atom upon atom
The largest worlds are made.

But what then? "To your tents, O, Israel." Retire into the inner sanctuary of your own

hearts, and commune with some good angel there. If there be none there, open wide the door "and let the good angel come in."

"Every good and perfect gift cometh from above." Let high and holy aspirations ascend from a heart consecrated to truth and the right, to superior intelligences above, for help to overcome evil with good, error with truth, hatred with love.

Do we wish to attain to a higher spiritual plane, where we can wield a greater power for good? Work for it. Pray for it, with mind and muscle too; for if the tendrils of the heart are projected up into the realm of spirits, angels will freight and charge those pointed conductors, that lead down into the inner chambers of the heart, and these little troubles in the way of organization and individualization will disappear. We cannot individualize, for no one has learned how to let his neighbor individualize unless he furnishes the pattern. The angel world are doing wonders, but not in our hearts. The Holy Ghost is not poured out upon us, because our cups are filled with our own conceits, leaving no room for such blessings; whereas, if we could receive it we would individualize and organize our own hearts first, then our circles and neighborhoods, and the little eddying waves from these would only break on eternal shores. There would be no necessity of waiting for some star speaker to come and work a miracle that would convert the town at a blow, or until we could make a pilgrimage to Mecca, to attend some grand rally.

In our efforts to individualize and organize we have followed the example of the orthodox God, in making man, in purity and perfection, at the top of the ladder, and then kicking him to the bottom, to finish him up in impurity and imperfection. Man came up to his present position from the infinitesimal force centre, away beyond the atom, over rough seas and through all the ugly looking forms below him, in regular processes, from the simple to the complex, and from the general to the special, until he stands pre-eminently the perfection and coronation of all below him. Nature is toiling on for the completion of a grand whole, and there are no fungus growths or Sam Patch leaps into abysses below.

Then if we would have an organization that will stand, we will organize, drill, and grow the companies and battalions before we make the grand army up. We will learn first to organize and grow a circle before we undertake to wheel a world into line. For, just as sure as the cell is the organic unit of this little universe, the human organism, just so sure is the circle the organic unit of all our social relations, commencing with the family. The patterns of nature never mislead us. Every little life in the universe, from birth to death, completes a circle in the great chain of living activities, and at death enters another of a higher order, wheeling itself into line with the great throbbing pulse that throbs from the heart of God to the heart of matter.

We must have an atom before we can have a world. The founders of Methodism either understood or blundered upon these fundamental principles, for we see them first drilling in the small circles, the prayer-meeting, the class-meeting, and the love-feast; then the preacher in charge glided around the next higher circle to supervise the whole.

In conclusion, let me ask, for what have we embraced the doctrines of Spiritualism, that philosophy we say is so grand and harmonious, if it is not to take hold of and regulate our lives; if it is not to bring us into clearer perceptions of truth, of duty, and usefulness; into the possession of richer spiritual gifts, and more power to do good, we might better cast it behind us, and go back to the churches.

Then let us begin at the organic unit, the circle, and go there for the highest and holiest purposes, to eat angel's food and unfold into better men and better women. Let us commune with higher intelligences, that we may catch their melodies and work in their harmony. Let us not despise the idea of prayer, *i. e.* to project our earnest desires up into the realm of spirit; in which case the higher must give off to the lower, and angels cannot annul the law that brings them down to commune with mortals, when mortals supply the conditions. Then organize the circle, and cherish it as the "apple of the eye," for from this little organic unit, just as you would trace the rivulet to the river, the river to the gulf, and the gulf to the ocean, just so you may trace from this little organization to a larger one.

To make the circle a familiar, agreeable, harmonious place, I am going to offer a song of melodies and appropriate sentiments, and should it fail to meet your wants and tastes, then cast it aside and give me credit for good intentions, for my failure may provoke some other one to a successful effort.

THE CIRCLE A BOWER OF PRAYER.

How cheering the thought, when in circle we meet,
Uniting our hearts, and thus make it complete,
To know that kind angels are found ev'rywhere,
And can in all places give answer to prayer.
Give answer to prayer.

The circle where graces of friendship and love,
So often are blended with joys from above;
How oft I've regretted when absent from there,
From that blest retreat where there's answer to prayer.
There's answer to prayer.

Where two or three meet, when in union to pray,
The bond is so strengthened we never would part;
The promise of Jesus we then can claim there,
That he would be with them, in answer to prayer.
In answer to prayer.

But not only Jesus can meet with us there,
There's legions of angels that can answer prayer,
Who will come to the rescue, any time, anywhere,
If the heart is uplifted in purest of prayer.
In purest of prayer.

Then meet us where lov'd ones and friends from above
Are exhorting us ever, each other to love;
Who'd save us from error and sin everywhere;
And this they would do just in answer to prayer.
In answer to prayer.

Come meet, then, in circle, your friends from above,
Who wait there to teach you the duties of love;
Who'll make it so clear that 'twill be understood,
That the whole human family are one brotherhood.
Are one brotherhood.

Thus forming on earth, to renew up above,
In holy reunions, the circles of love;
With love growing stronger as years roll away,
Still blessing the hour we first learnt to pray.
We first learnt to pray.

Toledo, Aug. 5, '75.

For the Spiritualist at Work.

H. S. OLCOTT'S BOOK.

BY S. MARSHALL.

MR. EDITOR: I have just read H. S. Olcott's great work, "People from the Other World," and I have been very deeply interested in it, and can freely say it is a work well calculated to interest believers as much as skeptics; they will both find food for deep thought, and arguments that will be very hard to overthrow.

I was particularly interested in his invitations, which are here and there extended, to Prof. Tyndall and the scientific world generally, to come and spend a fortnight at Chittenden and get their theories of protoplasm and molecules turned upside down. But will these materialistic friends come and see what their invisible friends can show them of the transformation of matter, and learn one lesson that will necessitate their going back and rehashing their old sayings, and taking a new lesson from things unseen, and the wonderful power of the unseen to appear with life and animation, and again disappear.

Come, gentlemen, there is a rich field here for thought and investigation; will you dare to tell the world who and what those creatures are who appear as men, women, and children nightly? The world waits with breathless silence to hear from you. What do you fear? Come, come, tell us.

The hundreds of spirits, familiar and strange, that appeared to Mr. Olcott and the hundreds of strangers who came and saw and went, during the three months that he was at the home of these wonderful mediums, the Eddy brothers of Chittenden, is wonderful indeed.

Mr. Olcott makes use of some odd expressions at different points through his able and admirable book. Of course they come of his education, and are probably used without notice. In referring to the materialization of a woman with a babe in her arms, he says:

"The figure stood too near me, and in too good a light to admit of deception being practiced. It was a living, moving child, which, with its right thumb in its mouth, nestled its little head in the neck of its bearer, and passed its chubby left arm around her neck. For the instant it was as palpable, and no doubt as material a being, as any baby now lying in its mother's arms. Made from the imponderable atoms floating in the foul air of that chamber, it was resolved into nothing in an instant of time, leaving no trace of its evanescent existence behind."

Again, he uses such terms as, "unsubstantial elements," and kindred expressions, which

seem curious when we remember that nothing can be destroyed, nothing can be annihilated. If he means by "unsubstantial elements" such material as is readily transformed from one condition to another, then the term is not out of place nor misused; but I do not understand him to use those terms in that light, because, in speaking of the spirit mother who came upon the platform, bearing in her arms a spirit child, you will notice the explicit language he uses, as I have quoted it, and yet he says the babe was resolved into *nothing* in an instant.

It seems the hardest thing for even Christians to believe (to say nothing of skeptics) that a Spiritual existence is a material existence; they persist in the use of the word immaterial, seeming to imply that it means nothing, consequently spirits are nothing, and the Spirit land a myth and nowhere. Again, they say spirit is the breath, and as long as we breathe we have life, but when the breath ceases we cease, of course, because breath is only air, and of course, because breath is to breathe air the body dies; and if the spirit is only breath, that goes at once into the great volume of air and its identity is lost, and you cease to exist as an identity.

If the first proposition is true the last must be, and your talk about spirits returning is all bosh.

Now we need a revision of some of the common terms by which we write and speak of spirits and Spiritual things. We must come to understand ourselves or we will ever be like the fabled people who attempted to build a tower to reach heaven. Instead of using terms that are inconsistent and contradictory, like our ancient Spiritualism is, we should use terms that are expressive of sense and substance.

We do not say air is *nothing*; we do not say gases are nothing. We would be set down as fools if we did, and yet our book-makers and philosophers tell us distinctly that *another* is invisible substance, viz., spirit, is *nothing*, life is *nothing*, but the organization of matter, you say. And when we speak of Spiritual things, we should be understood to speak of things just as much material in their realm as earth and stones are material in this realm, for there is abundant evidence to prove that there is an unseen world, and its inhabitants do make their appearance in this world, consequently that world is a real and tangible world to them, just as much a material world, and probably more substantial and more durable than this is to us. And the sooner we learn to speak of spirit as a *material* the sooner we will begin to talk common sense.

I do not address this stricture to Spiritualists so much as to blind Christians, who think they know all about the Spirit world and consider us fools, who have learned the A B C of it, whereas they say it is *nothing* and exists nowhere, simply because they refuse to hear any evidence on the subject. And now are moving earth and hell to have the constitution of the United States so altered as to enable them to apply the thumb-screw, the prison, the inquisition, and death, to all whom God has given power to think different to them. They are the enemies of all liberty, all education, and all justice, and would, if they had the power, drive their race back into abject ignorance, barbarism, and slavery. Beware of them, for they are a thousand times worse than mad dogs.

The fact stated by Mr. O., of the mother of the Eddy family, is one of those phenomena which most thoroughly establishes, beyond all doubt, the reality of spirits' ability to return. In this case we not only have the evidence of the family to the fact of this individual being their mother, but we have also the evidence of the neighbors who lived for years beside the family, and were as intimate as neighbors generally are. She comes and presents the same form and appearance as was familiar to them in her life-time on earth, and is still as solicitous for their welfare as she ever was while a denizen of this fleshly tabernacle.

Such evidence is utterly irresistible, and the person who, after due consideration, cannot accept such evidence, would be entirely disqualified from serving on a jury. For Truth and Liberty.

Wilmington, Del., Aug. 5, 1875.

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

THE HUMAN MIND.

BY PHILO.

The human mind, as experienced during the life on earth, is to each person a strange enigma. It is ever receiving impressions of seeming evil, that wounds the feelings; thoughts come unsolicited, and irritate the nervous frame, so that it shudders, and when the idea vanishes your spirit says, "God forgive me for such thoughts," etc. When unexpected joy comes, the spirit expands with exultation, and the frame seems strengthened by the impress. These lessons are the issues of the purifying of the spirit.

Ignorance is dark and revolting, calling forth antagonistic feeling. Light is joy and goodwill, invigorating material life, and rendering you more contented therewith. Both these lessons come from influential causes, allied to Spirit power. As you would not turn from the poor, soliciting alms, don't shudder at gloom; but say, "God our Father, aid me aright to love thee in purity," and the evil thought will vanish away.

When you come into the Home of Instruction these tests will be demonstrated to you, as allied with your organization, which your soul has to purify by rectification. There came to you a poor, struggling, earthly friend, anxious to say a word to you, but he could only utter, "Life is fearful." So it is, my child, to the self-indulgent; but it soon becomes joyful and bright to those who strive to comprehend it. He who uttered these words sees this *now*, and says to you, "Be truthful to yourself; avoid my error."

9 April, 11:30 a. m.

You put to me the following questions this morning: "Will the mind think of person does their mind respond, and are they at once conscious of my thinking of them? Does mind act upon mind?" I promised you an explanation, and I strive now to redeem my promise.

The human mind, or the spirit power, as confined in the coarse material shell, is ever active, according to the causes in operation on the planet, its power is circumscribed by the surroundings of its worldly life, and these circumstances call forth manifestations of its existence accordingly. For instance, in intimacy of friendship mind reciprocates entirely in obedience to the law of *feeling*, as induced, either by admiration of the visible physical form, the mental power, or the love element, as in existence in that form, the earthly tenement being the circle of causes.

When an infant is born it is free from all influences, but is gradually introduced, by association, and likes and dislikes, friendships and love unities are produced thereby, strictly in obedience to the material law; hence, personal presence is necessary for a perfect commingling of the mental power, for the mind cannot reciprocate fully in response, without the *magnetic power of the body*. Thus you only dwell in memory (or the spirit power free from the tenement of clay); hence mortals remember each other according to the physical law, which law has engrafted causes as links of connection; thus, when you think of a friend who is not present, it must be guided by a physical cause, enregistered on the tablets of memory, upon which the mortal gazes and the object is reflected according to the impress of love, hatred, or fear.

Cases of psychological power are advanced as evidences of mind holding in control another mind, and calling up or forth a subjugated evidence at any moment; thus persons of certain temperaments are held in subjection to the apparent will or mental force of an operator, and so fantastic follies are committed. Now this phenomena is no evidence of the mental or spirit power's inferiority, but is solely one of the physical strength of the frame, the intention of the experimentalist is action through the nerve fluids of the body; his mind forces his own physical strength of nerve force to subjugate the weaker, upon the same rule as if he had exerted his arms or limbs; thus, you always observe exhaustion to ensue in the operator, and his subjects are generally of a weak, inactive nature, purely passive to the fiction, and they are invariably injured by the contact, by permitting the mental to be controlled by the material, which is a violation of the law of creation.

The same deviation is observed in the drunkard, the glutton, and the sensualist; physical power, bearing too heavily upon the mental, until the spirit force reacts and sunders the

connection by the penalty of the deviation, disease or violence, probably both.

After the crude casket is removed, the spiritual man can hold closer mental intercourse; but even here the law of refined materiality is the same, no perfect intercourse without an appearance. You call for your friend, or enemy, purely in obedience to the cause influencing; if it is one of the earth life, they appear, *as at the hour that enregistered the cause*, with every attending circumstance, vividly before you, for a mutual examination and rectification, and both your spirits learn wisdom through equity and justice, as taught you by the teachers explaining the effects of mundane law of causes as operating upon each organization, both parties being equal in value as creations, are objects of instructive examination to each other, and generally become companions in future life; for there is no evidence of chance intercourse in life; there is a design and a purpose in every meeting on earth, from the infant caress to the fatal stroke of violence.

The mental power has enforced a physical evidence as an effect of causes, and it is enregistered for judgment against you in the school of causes for eternal instruction. Thus, my friend and pupil, life is a perpetual study, first upon the plain of earth, with its trials of mental anguish and physical pain, and afterwards in Eternity, with its earthly record of mundane actions to be rectified through an exhausting, critical examination, of rise, progress, cause, and effect of life, as demonstrated in matter, crude and refined, confined at first to one orb as its nursery, but ultimately above every orb world, in space. No child from earth has yet reached that position of sublime strength, of purity, and power.

8th April, 1871.

For the Spiritualist at Work.

A COMMUNICATION.

MECHANICSVILLE, CEDAR CO., IOWA,
Aug. 16, 1875.

BRO. WILSON: Since our meeting at Dubuque I have often been reminded of my promise to use my pen for THE SPIRITUALIST AT WORK, if it was only to report progress; but, like that of all workers, my life has been full of care, and the brain tires the physical, and I yield. But I'll begin the fulfillment of that promise by a report of work done since our camp-meeting, and if I follow it once a month say I'm a good fellow. Mayhap I may do better by and by.

During the last month I have lectured in Monticello, Anamosa, Marion, Bertram, and this town. Had good audiences and am meeting with excellent success. The interest in the cause in all these points was dying out; it needed a "gracious rain," such as our revivalists pray for, and the first shower was vouchsafed through my means. In Monticello arrangements are already made for my return in Sept. In Anamosa, Mrs. Parry has dealt well directed blows and the cause is reviving. In Marion, where Mrs. Brown has located for the present, I have given six lectures—two in the park Sunday afternoons, and have roused the "fear of the devil" in the breasts of the priests who are warning their people in that priest-ridden town to "beware," not of "vidders," but of "the devil's instruments"—mediums and Spiritual lecturers. But despite of them, I had excellent audiences, and my wife has many patients. Mrs. Parry, on the 14th and 15th, helped roll on the ball there, and made Orthodoxy tremble still more.

In Bertram, a very little town, a number of tipping mediums and clairvoyants have set the town agog, and I had full houses. In this place (Mechanicsville) was little interest. I roused up some life and had a good audience last evening. Mrs. Parry will fan the spark I made, into a flame on the 18th, 19th, and 20th. I hear excellent reports from her work at Olin, and she will be at Lact Nation on the 21st and 22d. I am to speak at Camanche and Lyons, Clinton Co., at Lisbon, and at our Grove meeting at Bertram.

Thus you see, Brother, this part of Iowa is to be well worked. I remain in this section till October; P. O. address, Marion. After Sept. 1st I wish to go into counties north and west of Linn and Jones. Correspondents please govern themselves accordingly.

Believe me your Brother,

CAPT. H. H. BROWN.

REMARKS.—This came too late for insertion before. We publish it, however, for it evidences that Iowa is not of the close communion kind of Spiritualists Dr. Sanford would have the people think them to be.—ED.

In the year 115 was the dreadful earthquake at Antioch. Trajan, with his army, just returned from an expedition against the Parthians, was in the city. Dio Cassius relates a marvelous account of Trajan's escape from the window of a tottering building, on the night of Dec. 23. Antioch was destroyed, rivers were lost, and mountains bowed their heads and came tumbling down. Again, on the 14th of September, 458, this ill-fated city was again destroyed. Not a house was left standing in the most beautiful part of the city. Poor Antioch! Never did there exist a city that endured so many sad disasters. In the reign of Justin, 525, this irrepressible city was again converted into a heap of ruins, and in 557 it was again shaken to pieces, and thirty thousand of its inhabitants perished.

In the year 558 Constantinople was destroyed, with thousands of its citizens.

The fearful earthquake of Syria, Palestine, and Asia took place in 742, during which more than five hundred towns were engulfed, with a loss of life and property beyond calculation.

In the year 1169 Catania, in Sicily, was overwhelmed by an eruption from Mt. Ætna, and fifteen thousand people perished. I may mention here that this volcano has been in the habit of "boiling over" for the last four thousand years, and for aught we know much longer. Diodorus Siculus speaks of eruptions of this mountain as taking place 500 years before the Trojan war. During the days of Homer this noted volcano is supposed to have been at rest, as no mention is made of it in his writings. One of its eruptions scared the ancient inhabitants of Sicily from the island. This occurred before the island was known to the Greeks. Pindar is the oldest writer known, who speaks of its eruptions. The first recorded was in the time of Pythagoras. Between this and the battle of Pharsalia, more than one hundred eruptions of Mt. Ætna took place. In 1669, a very noted eruption occurred. Huge blocks of stone were thrown to the distance of more than a mile. The internal noises of the mountain were exceedingly dreadful, and the smoke and lightning from the top of the crater were scarcely less terrible. The lava burst out in a vineyard some twenty miles below the great crater, and formed a mountain of stones and ashes a half mile high and three miles in circumference. For fifty-four days neither sun, moon, nor stars were visible in the heavens. The lava in its course destroyed the habitations of thirty thousand persons, filled up a lake four miles in compass, and made a mountain in the place of it. The lava reached Catania, poured over its walls, flooding its streets, then onward to the sea.

The year 1755 was noted for cooking things. Braddock's army was done up in short meter, although the French and Indians cared nothing for the "Hollow Globe," yet they demonstrated to his Majesty of England that there was a hollow somewhere, not far from where this General's hat rested. Mt. Ætna belched forth an immense volume of boiling water, that poured down the south side in the direction of Catania. This volume of hot water so scalded vegetation that, fourteen years afterward, its pathway was plainly visible; the soil not yet having recovered from the scald. In this same unfortunate year occurred the great earthquake at Lisbon. In the brief space of six minutes, sixty thousand persons perished. The earth opened at Morocco and swallowed up ten thousand people, with their flocks and herds. The shock was felt throughout Europe, Northern Africa, West Indies, and as far north as Lake Superior.

The beautiful valleys of Lebanon were devastated, and her tall cedars laid low, by a terrible earthquake in the year 1202.

In 1302, Ischia was destroyed by earthquakes and volcanic action.

The great earthquake of Norway took place in the year 1344. The rivers overflowed and destroyed towns, villages, and inhabitants.

In 1456, the disastrous earthquake at Naples took place. Forty thousand inhabitants perished among the ruins.

In 1531, Lisbon was again destroyed. Fifteen thousand houses were tottered into ruin, and three hundred thousand people were hurled into eternity. The next place doomed was Central America. Guatemala was terribly convulsed and shaken, in the year 1541. An immense deluge was caused by it, with great destruction of life and property.

Next comes Japan, on the opposite side of the globe. In 1586, what is known as the "Great Earthquake of Japan," took place.

Many of her most prominent cities were laid in ruins, and countless thousands perished. And strange as it may be to trace the manifestations of the forces generated in this internal reservoir of liquid fire, we find this force next bursting out at Lima, South America, a few months after it had found vent in Japan. These points are on opposite sides of the earth. The earthquake at Lima was not so disastrous and widespread in its work of ruin as that of Japan, but marked the streets of Lima and the tented fields of Peru with the besom of destruction.

In 1638, occurred the awful disaster at Calabria; then again on the opposite side in 1679, Pekin, in China, was destroyed, with three hundred thousand inhabitants. In 1687, the other side suffers in turn, and Lima is shaken to a complete mass of ruins.

In 1692, the island of Jamaica was terribly convulsed. The city of Port Royal, with a large tract of adjacent land, sunk to the bottom of the sea.

In 1693, Mt. Ætna again "boils over," spreading ruin far and wide. Catania, with fifty-four cities and three hundred villages, together with one hundred thousand people, are destroyed. This shock convulsed all Europe.

A few incidents are introduced here out of the regular order of date. In searching the musty pages of antiquity for the history of these great events, their number rapidly enlarges before me.

In 472 and 473, ashes from Vesuvius fell in Constantinople, Syria, and Egypt.

In the Neapolitan district, in Italy, in 1538, the Monte Nuovo, four hundred and forty feet high and eight thousand feet in circumference, was thrown up in forty-eight hours. New islands appeared in connection with the Azores, in 1538, again in 1587, and others in 1720.

In 1755, during the disastrous earthquake at Lisbon, an immense concourse of people had taken refuge upon the new quay, as an asylum from the falling ruins. This suddenly sunk, with all its cargo of human life, and its place is now occupied with water, six hundred feet deep.

In 1759, the mountain of Jorullo, one thousand six hundred and ninety-five feet in height, arose out of a plain to the west of the city of Mexico. A mass of lava was thrown up from it the same year, five hundred feet thick. This was visited by Humboldt in 1804, forty-five years afterwards, who found this mass of lava still in such a heated condition that a cigar might be lighted in any of the crevices a few inches below the surface. Smoke was observed to issue from it in 1827, and at the present hour it shows signs of internal heat. At an eruption of Mt. Ætna, the lava continued in motion ten years.

In 1779, Vesuvius belched forth jets of lava having the appearance of flames of fire, in huge columns, to the height of nearly two miles.

Another disastrous convulsion happened to Calabria, Feb. 5, 1783. The earth had a whirling movement, attended with the most appalling consequences. Over two hundred towns and villages were destroyed, and one hundred thousand persons perished. The face of the country was so completely changed that many disputes arose as to whom the property should belong, which had so far shifted its position. Poor Italy!

In 1796, a new island arose to the height of three hundred and fifty feet, having two miles of circumference, in the Aleutian group, east of Kamchatka, which is permanent.

The earthquake of Riobamba, in Ecuador, that took place in 1797, was unlike any other found on record. Without any premonitory symptoms, the internal force suddenly burst up the ground with such violence that many of the bodies of the inhabitants, together with rubbish, were thrown upon a hill several hundred feet high, on the opposite side of the river from which the town was situated. Our authorities assert that no noise attended the catastrophe. I place as much confidence in this assertion as in the honesty of an Indian agent in these avaricious times. Perhaps the noise took refuge in the hollow.

During an eruption in Teneriffe, in 1798, the mountain Cohona threw out stones that occupied fifteen seconds in falling, which indicates a height of three thousand six hundred feet—about two-thirds of a mile. Stones have been thrown from Vesuvius two thousand feet high, and a block of stone, weighing more than two hundred tons, was thrown from Cotopaxi a distance of nine miles.

In 1806, another island arose in the Aleutian group, four geographical miles in circumference, and remains permanent.

A temporary island arose off the coast of St. Michael, in 1811, called Sabrina. It attained the height of three hundred feet, was about a mile in circumference, but gradually subsided, and wholly disappeared by the close of February, 1812. In 1813, the water at this spot was five hundred feet deep.

The earthquake of New Madrid, in Missouri, occurred Feb. 6, 1812, which sunk the town with twenty flatboats and their crews, and changed the bed of the Mississippi river in many places. What is called "The Sunken Country," was caused by this convulsion. This earthquake culminated in the terrible overthrow of Caraccas on the 26th of March, nearly two months after the destruction of New Madrid. In the brief space of fifty seconds three great shocks shattered the city, killed ten thousand of its inhabitants, and laid the province of Venezuela in ruins.

In 1814, a peak arose in the Aleutian archipelago, three thousand feet high, and remained standing a year afterwards.

(To be continued.)

For the Spiritualist at Work.

WHAT OF THE NIGHT AND ORGANIZATION?

BY DR. C. D. GRIMES.

BRO. WILSON: These thoughts are offered to the public through your valuable paper (that I call the Worker), because these great questions are to be met, and because they weigh heavily on every fibre of my being. How shall humanity be relieved from its bigoted taskmasters, who are ready to indict Spiritualism with every crime in the calendar, from their "cowards' castles," and yet without the courage to meet one in an open and manly encounter? How long shall heaven's clearer light be kept from dissolving the fetters of millions of slaves? How shall forces be organized to break the dark spell, and set the people to thinking?

The tired soul chafes against the walls of its clay tenement, when there looms up before it a world in willing darkness, bowing to the demands of their Spiritual masters. How it can weep over the Jerusalems of to-day, when wealth, and talent, and labor are squandered in vieing with each other for the highest steeples and the most magnificent temples, and in encompassing sea and land to make one more proselyte to the dogmas of men.

In coaxing and scolding, promising and threatening, foaming and stamping, about an angry God, fiery billows, and a bottomless pit, for eighteen hundred long years, when the dear people, the "sheep" of their pastures, are just as sick to-day as they were when their great Physician first came to heal them. To use their own expression, "going to perdition with railroad speed."

Sad, indeed, is the picture, and bitter to be endured, when mountain barriers of bigotry surround them to shut them from the light. But, keener yet is the anguish when some one, in the columns of the "Worker," is rash enough to sound the clarion note, "Watchman, tell us of the night?" 'Tis then we cast about us for the armies of truth and the weapons of warfare. But the armies of truth have not been organized, or suffered to die for the want of drill, and the sword that Jesus came to bring has rusted to the scabbard, and cannot be drawn. The lecturers no longer appear in the small towns and rural districts, the lyceum is neglected.

But worst of all, the circles, those recruiting stations for the grand army of truth, where the two worlds commingle and harmonize, where humans eat angel's food, and gather strength, are attended only by the few, because, forsooth, all have gone to the grand hunt for the star speakers, star mediums, star materializations, or to attend the star conventions, or star interstate camp-meetings; as though the world was to be captured by one grand *coup d'état*, and the rank and file of the army had nothing to do but look on and see how easy the angel world could do it; forgetting the great lessons that Dame Nature is giving us, line upon line, from day to day, that

By little and by little
We scale the mountain grade;
By atom upon atom
The largest worlds are made.

But what then? "To your tents, O, Israel." Retire into the inner sanctuary of your own

hearts, and commune with some good angel there. If there be none there, open wide the door "and let the good angel come in."

"Every good and perfect gift cometh from above." Let high and holy aspirations ascend from a heart consecrated to truth and the right, to superior intelligences above, for help to overcome evil with good, error with truth, hatred with love.

Do we wish to attain to a higher spiritual plane, where we can wield a greater power for good? Work for it. Pray for it, with mind and muscle too; for if the tendrils of the heart are projected up into the realm of spirits, angels will freight and charge those pointed conductors, that lead down into the inner chambers of the heart, and these little troubles in the way of organization and individualization will disappear. We cannot individualize, for no one has learned how to let his neighbor individualize unless he furnishes the pattern. The angel world are doing wonders, but not in our hearts. The Holy Ghost is not poured out upon us, because our cups are filled with our own conceits, leaving no room for such blessings; whereas, if we could receive it we would individualize and organize our own hearts first, then our circles and neighborhoods, and the little eddying waves from these would only break on eternal shores. There would be no necessity of waiting for some star speaker to come and work a miracle that would convert the town at a blow, or until we could make a pilgrimage to Mecca, to attend some grand rally.

In our efforts to individualize and organize we have followed the example of the orthodox God, in making man, in purity and perfection, at the top of the ladder, and then kicking him to the bottom, to finish him up in impurity and imperfection. Man came up to his present position from the infinitesimal force centre, away beyond the atom, over rough seas and through all the ugly looking forms below him, in regular processes, from the simple to the complex, and from the general to the special, until he stands pre-eminently the perfection and coronation of all below him. Nature is toiling on for the completion of a grand whole, and there are no fungus growths or Sam Patch leaps into abysses below.

Then if we would have an organization that will stand, we will organize, drill, and grow the companies and battalions before we make the grand army up. We will learn first to organize and grow a circle before we undertake to wheel a world into line. For, just as sure as the cell is the organic unit of this little universe, the human organism, just so sure is the circle the organic unit of all our social relations, commencing with the family. The patterns of nature never mislead us. Every little life in the universe, from birth to death, completes a circle in the great chain of living activities, and at death enters another of a higher order, wheeling itself into line with the great throbbing pulse that throbs from the heart of God to the heart of matter.

We must have an atom before we can have a world. The founders of Methodism either understood or blundered upon these fundamental principles, for we see them first drilling in the small circles, the prayer-meeting, the class-meeting, and the love-feast; then the preacher in charge glided around the next higher circle to supervise the whole.

In conclusion, let me ask, for what have we embraced the doctrines of Spiritualism, that philosophy we say is so grand and harmonious, if it is not to take hold of and regulate our lives; if it is not to bring us into clearer perceptions of truth, of duty, and usefulness; into the possession of richer spiritual gifts, and more power to do good, we might better cast it behind us, and go back to the churches.

Then let us begin at the organic unit, the circle, and go there for the highest and holiest purposes, to eat angel's food and unfold into better men and better women. Let us commune with higher intelligences, that we may catch their melodies and work in their harmony. Let us not despise the idea of prayer, *i. e.* to project our earnest desires up into the realm of spirit; in which case the higher must give off to the lower, and angels cannot annul the law that brings them down to commune with mortals, when mortals supply the conditions. Then organize the circle, and cherish it as the "apple of the eye," for from this little organic unit, just as you would trace the rivulet to the river, the river to the gulf, and the gulf to the ocean, just so you may trace from this little organization to a larger one.

To make the circle a familiar, agreeable, harmonious place, I am going to offer a song of melodies and appropriate sentiments, and should it fail to meet your wants and tastes, then cast it aside and give me credit for good intentions, for my failure may provoke some other one to a successful effort.

THE CIRCLE A BOWER OF PRAYER.

How cheering the thought, when in circle we meet,
Uniting our hearts, and thus make it complete,
To know that kind angels are found ev'rywhere,
And can in all places give answer to prayer.

Give answer to prayer.

The circle where graces of friendship and love,
So often are blended with joys from above;
How oft I've regretted when absent from there,
From that blest retreat where there's answer to prayer.
There's answer to prayer.

Where two or three meet, when in union of heart,
The bond is so strengthened we never would part;
The promise of Jesus we then can claim there,
That he would be with them, in answer to prayer.
In answer to prayer.

But not only Jesus can meet with us there,
There's legions of angels that can answer prayer,
Who will come to the rescue, any time, anywhere,
If the heart is uplifted in purest of prayer.
In purest of prayer.

Then meet us where lov'd ones and friends from above
Are exhorting us ever, each other to love;
Who'd save us from error and sin every where;
And this they would do just in answer to prayer.
In answer to prayer.

Come meet, then, in circle, your friends from above,
Who wait there to teach you the duties of love;
Who'll make it so clear that 'twill be understood,
That the whole human family are one brotherhood.
Are one brotherhood.

Thus forming on earth, to renew up above,
In holy reunions, the circles of love;
With love growing stronger as years roll away,
Still blessing the hour we first learnt to pray.
We first learnt to pray.

Toledo, Aug. 5, '75.

For the Spiritualist at Work.

H. S. OLCOTT'S BOOK.

BY S. MARSHALL.

MR. EDITOR: I have just read H. S. Olcott's great work, "People from the Other World," and I have been very deeply interested in it, and can freely say it is a work well calculated to interest believers as much as skeptics; they will both find food for deep thought, and arguments that will be very hard to overthrow.

I was particularly interested in his invitations, which are here and there extended, to Prof. Tyndall and the scientific world generally, to come and spend a fortnight at Chittenden and get their theories of protoplasm and molecules turned upside down. But will these materialistic friends come and see what their invisible friends can show them of the transformation of matter, and learn one lesson that will necessitate their going back and rehashing their old sayings, and taking a new lesson from things unseen, and the wonderful power of the unseen to appear with life and animation, and again disappear.

Come, gentlemen, there is a rich field here for thought and investigation; will you dare to tell the world who and what those creatures are who appear as men, women, and children nightly? The world waits with breathless silence to hear from you. What do you fear? Come, come, tell us.

The hundreds of spirits, familiar and strange, that appeared to Mr. Olcott and the hundreds of strangers who came and saw and went, during the three months that he was at the home of these wonderful mediums, the Eddy brothers of Chittenden, is wonderful indeed.

Mr. Olcott makes use of some odd expressions at different points through his able and admirable book. Of course they come of his education, and are probably used without notice. In referring to the materialization of a woman with a babe in her arms, he says:

"The figure stood too near me, and in too good a light to admit of deception being practiced. It was a living, moving child, which, with its right thumb in its mouth, nestled its little head in the neck of its bearer, and passed its chubby left arm around her neck. For the instant it was as palpable, and no doubt as material a being, as any baby now lying in its mother's arms. Made from the imponderable atoms floating in the foul air of that chamber, it was resolved into nothing in an instant of time, leaving no trace of its evanescent existence behind."

Again, he uses such terms as, "unsubstantial elements," and kindred expressions, which

seem curious when we remember that nothing can be destroyed, nothing can be annihilated. If he means by "unsubstantial elements" such material as is readily transformed from one condition to another, then the term is not out of place nor misused; but I do not understand him to use those terms in that light, because, in speaking of the spirit mother who came upon the platform, bearing in her arms a spirit child, you will notice the explicit language he uses, as I have quoted it, and yet he says the babe was resolved into *nothing* in an instant.

It seems the hardest thing for even Christians to believe (to say nothing of skeptics) that a Spiritual existence is a material existence; they persist in the use of the word immaterial, seeming to imply that it means nothing, consequently spirits are nothing, and the Spirit land a myth and nowhere. Again, they say spirit is the breath, and as long as we breathe we have life, but when the breath ceases we cease, of course, because breath is only air, and of course, when we cease to breathe the body dies; and if the spirit is only breath, that goes at once into the great volume of air and its identity is lost, and you cease to exist as an identity.

If the first proposition is true the last must be, and your talk about spirits returning is all bosh.

Now we need a revision of some of the common terms by which we write and speak of spirits and Spiritual things. We must come to understand ourselves or we will ever be like the fabled people who attempted to build a tower to reach heaven. Instead of using terms that are inconsistent and contradictory, like our ancient Spiritualism is, we should use terms that are expressive of sense and substance.

We do not say air is *nothing*; we do not say gases are nothing. We would be set down as fools if we did, and yet our book-makers and philosophers tell us constantly that another invisible substance, viz., spirit, is *nothing*, life is *nothing*, but the organization of matter, you say. And when we speak of Spiritual things, we should be understood to speak of things just as much material in their realm as earth and stones are material in this realm, for there is abundant evidence to prove that there is an unseen world, and its inhabitants do make their appearance in this world, consequently that world is a real and tangible world to them, just as much a material world, and probably more substantial and more durable than this is to us. And the sooner we learn to speak of spirit as a *material* the sooner we will begin to talk common sense.

I do not address this stricture to Spiritualists so much as to blind Christians, who think they know all about the Spirit world and consider us fools, who have learned the A B C of it, whereas they say it is *nothing* and exists nowhere, simply because they refuse to hear any evidence on the subject. And now are moving earth and hell to have the constitution of the United States so altered as to enable them to apply the thumb-screw, the prison, the inquisition, and death, to all whom God has given power to think different to them. They are the enemies of all liberty, all education, and all justice, and would, if they had the power, drive their race back into abject ignorance, barbarism, and slavery. Beware of them, for they are a thousand times worse than mad dogs.

The fact stated by Mr. O., of the mother of the Eddy family frequently returning in the materialized form, is one of those phenomena which most thoroughly establishes, beyond all doubt, the reality of spirits' ability to return. In this case we not only have the evidence of the family to the fact of this individual being their mother, but we have also the evidence of the neighbors who lived for years beside the family, and were as intimate as neighbors generally are. She comes and presents the same form and appearance as was familiar to them in her life-time on earth, and is still as solicitous for their welfare as she ever was while a denizen of this fleshly tabernacle.

Such evidence is utterly irresistible, and the person who, after due consideration, cannot accept such evidence, would be entirely disqualified from serving on a jury. For Truth and Liberty.

Wilmington, Del., Aug. 5, 1875.

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

THE HUMAN MIND.

BY PHILO.

The human mind, as experienced during the life on earth, is to each person a strange enigma. It is ever receiving impressions of seeming evil, that wounds the feelings; thoughts come unsolicited, and irritate the nervous frame, so that it shudders, and when the idea vanishes your spirit says, "God forgive me for such thoughts," etc. When unexpected joy comes, the spirit expands with exultation, and the frame seems strengthened by the impress. These lessons are the issues of the purifying of the spirit.

Ignorance is dark and revolting, calling forth antagonistic feeling. Light is joy and goodwill, invigorating material life, and rendering you more contented therewith. Both these lessons come from influential causes, allied to Spirit power. As you would not turn from the poor, soliciting alms, don't shudder at gloom; but say, "God our Father, aid me aright to love thee in purity," and the evil thought will vanish away.

When you come into the Home of Instruction these tests will be demonstrated to you, as allied with your organization, which your soul has to purify by rectification. There came to you a poor, struggling, earthly friend, anxious to say a word to you, but he could only utter, "Life is fearful." So it is, my child, to the self-indulgent; but it soon becomes joyful and bright to those who strive to comprehend it. He who uttered these words sees this *now*, and says to you, "Be truthful to yourself; avoid my error."

9 April, 11:30 a. m.

You put to me the following questions this morning: "When I think of any person does their mind respond, and are they at once conscious of my thinking of them? Does mind act upon mind?" I promised you an explanation, and I strive now to redeem my promise.

The human mind, or the spirit power, as confined in the coarse material shell, is ever active, according to the causes in operation on the planet, its power is circumscribed by the surroundings of its worldly life, and these circumstances call forth manifestations of its existence accordingly. For instance, in intimacy of friendship mind reciprocates entirely in obedience to the law of *feeling*, as induced, either by admiration of the visible physical form, the mental power, or the love element, as in existence in that form, the earthly tenement being the circle of causes.

When an infant is born it is free from all influences, but is gradually introduced, by association, and likes and dislikes, friendships and love unities are produced thereby, strictly in obedience to the material law; hence, personal presence is necessary for a perfect commingling of the mental power, for the mind cannot reciprocate fully in response, without the *magnetic power of the body*. Thus you only dwell in memory (or the spirit power free from the tenement of clay); hence mortals remember each other according to the physical law, which law has engrafted causes as links of connection; thus, when you think of a friend who is not present, it must be guided by a physical cause, unregistered on the tablets of memory, upon which the mortal gazes and the object is reflected according to the impress of love, hatred, or fear.

Cases of psychological power are advanced as evidences of mind holding in control another mind, and calling up or forth a subjugated evidence at any moment; thus persons of certain temperaments are held in subjection to the apparent will or mental force of an operator, and so fantastic follies are committed. Now this phenomena is no evidence of the mental or spirit power's inferiority, but is solely one of the physical strength of the frame, the intention of the experimentalist is action through the nerve fluids of the body; his mind forces his own physical strength of nerve force to subjugate the weaker, upon the same rule as if he had exerted his arms or limbs; thus, you always observe exhaustion to ensue in the operator, and his subjects are generally of a weak, inactive nature, purely passive to the infliction, and they are invariably injured by the contact, by permitting the mental to be controlled by the material, which is a violation of the law of creation.

The same deviation is observed in the drunkard, the glutton, and the sensualist; physical power, bearing too heavily upon the mental, until the spirit force reacts and sunders the

connection by the penalty of the deviation, disease or violence, probably both.

After the crude casket is removed, the spiritual man can hold closer mental intercourse; but even here the law of refined materiality is the same, no perfect intercourse without an appearance. You call for your friend, or enemy, purely in obedience to the cause influencing; if it is one of the earth life, they appear, *as at the hour that enregistered the cause*, with every attending circumstance, vividly before you, for a mutual examination and rectification, and both your spirits learn wisdom through equity and justice, as taught you by the teachers explaining the effects of mundane law of causes as operating upon each organization, both parties being equal in value as creations, are objects of instructive examination to each other, and generally become companions in future life; for there is no evidence of chance intercourse in life; there is a design and a purpose in every meeting on earth, from the infant caress to the fatal strife of violence.

The mental power has enforced a physical evidence as an effect of causes, and it is enregistered for judgment against you in the school of causes for eternal instruction. Thus, my friend and pupil, life is a perpetual study, first upon the plain of earth, with its trials of mental anguish and physical pain, and afterwards in Eternity, with its earthly record of mundane actions to be rectified through an exhausting, critical examination, of rise, progress, cause, and effect of life, as demonstrated in matter, crude and refined, confined at first to one orb as its nursery, but ultimately above every orb world, in space. No child from earth has yet reached that position of sublime strength, of purity, and power.

8th April, 1871.

For the Spiritualist at Work.

A COMMUNICATION.

MECHANICSVILLE, CEDAR CO., IOWA,
Aug. 16, 1875.

BRO. WILSON: Since our meeting at Dubuque I have often been reminded of my promise to use my pen for THE SPIRITUALIST AT WORK, if it was only to report progress; but, like that of all workers, my life has been full of care, and the brain tires the physical, and I yield. But I'll begin the fulfillment of that promise by a report of work done since our camp-meeting, and if I follow it once a month say I'm a good fellow. Mayhap I may do better by and by.

During the last month I have lectured in Monticello, Anamosa, Marion, Bertram, and this town. Had good audiences and am meeting with excellent success. The interest in the cause in all these points was dying out; it needed a "gracious rain," such as our revivalists pray for, and the first shower was vouchsafed through my means. In Monticello arrangements are already made for my return in Sept. In Anamosa, Mrs. Parry has dealt well directed blows and the cause is reviving. In Marion, where Mrs. Brown has located for the present, I have given six lectures—two in the park Sunday afternoons, and have roused the "fear of the devil" in the breasts of the priests who are warning their people in that priest-ridden town to "behave," not of "vidders," but of "the devil's instruments"—mediums and Spiritual lecturers. But despite of them, I had excellent audiences, and my wife has many patients. Mrs. Parry, on the 14th and 15th, helped roll on the ball there, and made Orthodox tremble still more.

In Bertram, a very little town, a number of tipping mediums and clairvoyants have set the town agog, and I had full houses. In this place (Mechanicville) was little interest. I roused up some life and had a good audience last evening. Mrs. Parry will fan the spark I made, into a flame on the 18th, 19th, and 20th. I hear excellent reports from her work at Olin, and she will be at Lact Nation on the 21st and 22d. I am to speak at Camanche and Lyons, Clinton Co., at Lisbon, and at our Grove meeting at Bertram.

Thus you see, Brother, this part of Iowa is to be well worked. I remain in this section till October; P. O. address, Marion. After Sept. 1st I wish to go into counties north and west of Linn and Jones. Correspondents please govern themselves accordingly.

Believe me your Brother,

CAPT. H. H. BROWN.

REMARKS.—This came too late for insertion before. We publish it, however, for it evidences that Iowa is not of the close communion kind of Spiritualists Dr. Sanford would have the people think them to be.—EP.

The Spiritualist at Work.

CHICAGO, SEPTEMBER 25, 1875.

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

E. V. WILSON, EDITOR AND PROPRIETOR.

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

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

Terms—\$1.10 for Twenty-six numbers.
Single copies 5 cents.

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. Meals will be furnished in the hall, and collections will be taken up at each meal to meet the expenses of the table. Bring with you blankets, comforts, and buffalo robes, for camping in the hall. Bring with you baskets well filled with provisions for our tables.

The following speakers are expected, and may be relied on. E. T. Stewart of Ind., Mrs. Morse of Iowa, J. H. Severance, M. D., of Wis., W. F. Jamieson of Iowa, Samuel Maxwell, M. D., and E. V. Wilson of Ill., and others from various sections of the country.

Spiritualists of Illinois, Wisconsin, Indiana, and Iowa, we ask you to attend this Convention. See and hear for yourselves. Our platform is a free one, and we are not afraid to hear the truth, with due regard to the use of language. The meeting will be under the direction of a Business Committee, and all persons wishing to speak before the Convention will please hand in their names to this Committee on their arrival at Belvidere.

Spiritualists, is it not time that you determined for yourselves who are true and who are not? Come, then, to this Convention at Belvidere in October, 1875, for there is work to do.

Let us call an inter-State Convention to be held in Chicago, Ill., some time in January 1876, at which we will stand for the right, whatever that may be.

O. J. HOWARD, M.D., Pres.

E. V. WILSON, Sec. McHenry, Ill.
Lombard, Ill.

We this week cut off one hundred delinquent subscribers, men and women, who encouraged us to publish our paper. We regret this step very much, but we cannot afford to send our paper gratuitously to these people, and pay postage too; besides, if we do continue this course, they will be sending for us to read it to them.

NOTICE.

We intend commencing the publication of a special Tale, given for this paper through the medium, W. B., of New York. Those who have perused the communications of "Philo," through this writer, may feel assured that the promised Tale will be found worthy their attention, as it embodies the exposure of errors and peculiarities of the period we live in, as viewed from Spirit spheres.

We will present the preface in No. 31, hoping that it may induce our friends to increased energy in supporting the cause we advocate.

TO THE MEDIUMS IN AMERICA.

Greetings, dear friends. Brothers, Sisters, Mediums, we give you greetings from our home in the Summer-Land. O, be not discouraged and downcast, but look up. Gird on thine armor, and have for thy watchword, Onward and Upward. Fear not for our cause; never mind the exposure, it is only sifting the wheat from the chaff. You need have no fear for all that are good and true will come forth from this fiery trial purified, and will be rewarded ten-fold for all that you suffer. If you meet those that are heavy of heart and cast down, or that have fallen, lend them a helping hand, for the pure in heart need no Savior, the wicked alone need help; and we are with you, them, and all that are heavy of soul or sorrowing for their sins.

The Spirit world is near you, ever watchful, and when one has fallen into error and untruth-

fulness, we come forth through the gate Beautiful, to wipe away the sorrowing tear and cheer the fallen one in his or her effort to rise up and do better. It is then our help is needed to guard these sorrowing souls to keep them from evil.

Therefore, be of good cheer, we beseech you, and place a guard on every act, word, and deed. We know our faithful ones, the workers, and are ever with you, cheering you on. Brothers, Sisters, workers all, we pray you be united, for the storm cometh, and now is when you, our mediums, will need your united strength to protect you in this great battle of Agamemnon.

Be wise, true, and faithful, and all will be well. We speak it from the Band of Workers to the Spiritualists at Work. JOHN. †

THE SCIENCE OF SPIRITUALISM.

We have heard a deal about the "Science of Spiritualism," and we have read a good deal of scientific thought on the subject, and when the whole thing is summed up it amounts to what? So far as Spiritualism is concerned we ask for an answer.

"I am a scientific Spiritualist," said our friend, the other day.

"Then you are master of the thing, ism, principle, or what is it," we replied.

"No, not exactly; but I am well versed in it."

"You are?"

"Yes, sir."

"Produce me a rap on this table."

"I can't do it. I am not a rapping medium."

"Well, describe the spirit that stands on our right."

"O, I am not a seeing medium."

"Well, then, tell us what the spirit is now saying."

"O, I am not a hearing medium."

"Well, then, what does your scientific Spiritualism amount to, pray tell us?"

"It lays down the law of control, defines the forces of nature. It marks the boundaries of another and Spiritual world."

"How do you know?"

"Well, we reason out the thing."

"All bosh. You do no such thing. The fact is this: An immortal came, and by the rap spelled out, I am John Smith; died in Lenox, N. Y., in 1834, was 17 years old, and my father's name was Isaac; and instead of taking Huxley, Tyndall, or Hare to do this thing through, it, he, or they, take Kate Fox, a little girl, only a few years old, who had never been inside of Madison Co., let alone the town of Lenox; and this rapping or spirit gives his history, fact history of life, fourteen years after his death. Science means knowledge. Which of the twain, Kate the medium, or John the spirit, was the scientist?"

Sherman, of "Hollow Globe" theory, says the world is hollow and the great hole is at the North Pole. How do you know, Sherman?

I am a seer and medium, and have the authority from wise and truthful spirits who have been there.

All nonsense, says Hall, Kane, Franklin, and a host of others, while in the form; but so soon as they become spirits they return and tell us, through Sherman, that they were wrong, and that Sherman is right.

Now apply Mr. Science, and determine the facts, for knowledge is what we want. Any mediumistic child can give us more ground to work on, through which we can demonstrate immortality, than all the scientists that ever thought or wrote on the subject. Harry Slade sits by his table, and a pencil writes on a slate in the light, without hands, brains, or forethought, that which Slade knew not of, or has no knowledge of. Can Mr. Science do this, or bring about this fact, for it is a fact?

Crookes was a scientific man before he saw Katie King or her medium. Now Mr. Crookes does not tell us how Katie King came or where she came from. This is what Crookes proves, viz., that Miss Cook, the medium, did not produce or make that which took place before him. Dr. Child, R. Dale Owen, and all the editors of Philadelphia, swear that Jennie Holmes is a fraud. Col. Olcott and Gen. Lippert swear she is not. "What is a fellow to believe?"

We have read the report of the Mediums' Protective Committee, Dr. J. B. Newbrough, chairman, in regard to the mediumship of Mrs. S. A. Lindsley, in No. 26 of this paper, and now comes Dr. Cooley with a scientific report founded on fact, giving reason, cause, and results. Who shall we believe?

The St. Louis Democrat, the Buffalo Express, as well as other papers, ask, "What shall we do with Spiritualism?" We answer, take the same pains to prove it that you take in a Christian prayer meeting, and it will prove itself. Spiritualism has thus far taken care of itself, and has, through unscientific minds, driven Christianity, Science, and Reason to accept its testimony. And now that it has accomplished this work, won a place in the minds of thinkers, and stands approved as a great truth before the world, we who have stood the brunt of all this, feel that it is asking more than Spiritualism will concede, that we shall square our ideas by the speculations of persons or parties who know but little if anything about it.

Let us have knowledge, for it shall make us free; but do not transfer the honor from Columbus to Americus, or exchange the Banner of Light for the Spiritual Scientist, or drop the scances of Mrs. Conant for the Order of Luxor. There is something absurd in this imported European science or scientist coming to America to teach Spiritualists what constitutes Spiritualism. As well might a human being undertake to tell the angels how to return to this world, or what to do in the Spirit sphere.

Let us prove all things, and hold fast that which is true. We see spirits. Through Slade they write; through Newton they heal; through another they speak in unknown tongues. Now we have proved this, it is good. Let science open the door and teach everybody how to do these things, and then we, the old line mediums, will call upon Mr. Science for lessons in Spiritualism; but until this has been accomplished, let Science be thankful for the phenomena of Spiritualism, and follow in its train until it is able to lead in any one branch of this great and grand life, whose eternity the mediums of America have demonstrated. It is well to be wise; it is better to be able to tell what we know.

I am a medium. This power found me, I did not find it. Who is the debtor? Davis, Whiting, Slade, Mrs. Tappan, Mrs. Harding Brittan, and Wilson were taken as instruments on which this power acted. They are all of them from the plebeian walks of life, the most of them uneducated. Science and Religion rejected these people, and now that their statements are proving true, for Science and Religion to step in and monopolize Spiritualism is something more than Spiritualism has bargained for. Mediums and Spiritualists, to the breach; let us stand by the Angel world, and all things will be made plain.

DANVILLE, MICH.

We visited this beautiful little inland town on Saturday and Sunday, Aug. 21st and 22nd, speaking three times and giving one seance. Again have we triumphed and won a place in the hearts of the Spiritualists of Ingham Co., and especially of those living in the vicinity of this beautiful rural district. We gave many tests that were fully approved; but the test of honest endorsement given back to us by twenty families subscribing for THE SPIRITUALIST AT WORK, for the year, was by far a richer reward than the thirty-five dollars paid us by those who heard us speak. And, dear reader, you will remember that this sum came from these people as a volunteer gift and not as a tax, grudgingly paid. We rejoice in this, and shall cherish the memory of these good people while we live.

From Mason, on the J. L. & S. R. R., to Danville, a distance of ten miles, we had a pleasant ride with Bro. Smith, an old settler and earnest Spiritualist, and for many years a magistrate at Danville. We called upon several of the friends of our cause, who had formed their opinions of us from the bitter ex-parte statements that have appeared from time to time against us in the press, and carried away from these homes the good will of all we met. And here let us pledge to our patrons and friends that while we publish THE SPIRITUALIST AT WORK we will never stoop to misrepresentation, or slang, or abuse of friend or foe. Ours shall be an honest fight or no fight at all.

We ask our readers to watch us, weigh us, and try us, and when you find us wanting, then call us to a strict account, and if we do not fill the bill, then throw us overboard. We also ask you to subscribe for our paper, to urge your friends to do so, that we may reach a paying basis, and thus enable us to make weekly calls upon you, our friends, instead of every

two weeks. And you who have already enlisted into our band of workers, to spare no pains in your effort to increase our circulation. The Spirit world knows as well as we know, that if ever Spiritualism possessed an honest, true worker, that worker is E. V. Wilson. We do not speak egotistical, but because it is true, and we shall live to see the day when we shall be free as the air we breathe.

God and the Spirit world speed the day when we can say to the world, There is peace in our camp. All is well, and we, an army of Spiritualists at work, are sweeping the world of all error, and in its place planting the divine logic of eternal progression. Selah.

OUR SECOND VISIT TO NORWALK, O.

At our second visit to this beautiful town we gave four lectures and one seance with great success, both in the lectures and the tests. Our subjects for discussion were, 1st. The difference between the teachings of Spiritualism and Christianity. We teach progression from birth to the grave and beyond, on and on forever. The Christian teaches progression from the birth to the grave, and none beyond. If a man dies in his sins, so he remains. They live in this life in faith on the revelations of the dead past, and hope through faith in the death of Jesus for a life of joy eternal, beyond the stroke called death. Christianity teaches that man has no natural power inherent in himself, through which he can be saved, hence there is a necessity for a Savior. Therefore, God must take on himself the character of man, and by the hands of man die that the works of God might live forever. And yet, notwithstanding this unnatural and ungodly act or deed, they teach that nine-tenths of the human family are lost. Therefore, in order to save all the world of humanity from the woes of hell, there ought to be ten crucified Saviors instead of one.

The Spiritualist teaches that it is well to remember the past and observe all the virtues thereof, but that the living present is better than the dead past. If a man dies in his sins he can progress out of the sin, beyond the stroke of death. He lives in the knowledge of the present, looking beyond for reward; he has no hope in the death and blood of Jesus as an atoning sacrifice for his sins; he believes in himself; he does not reject the teachings of Jesus as a man, but denies his power as God, or his being God, and depends on himself for salvation or eternal life, and that there is in every man, woman, and child a power inherent equal to his necessities or wants, and that some time in the future of the eternal he will purge himself of all error, and live a practical and pure life, progressing from spheres of knowledge to worlds of wisdom, that thus he honors himself and glorifies the creative Cause that brought him into being.

We hold that instead of God's taking on himself the life and character of man, and dying as man dies, that man might have eternal life, that the reverse is true, and that man is continually taking on the character of God, and must change from the material to the Spiritual, that is to say, pass through the stroke called death, before he can be like God, and then only in the degree that he is good and pure in mind, spirit, intent, and deed. The Spiritualists hold that there is nothing lost, either in matter or spirit, ergo, Spiritualism and Christianity are not one and the same. Christianity is non-progressive, the works of man availeth him nothing in the final judgment of God. The Spiritualist is progressive, and holds that the good works of the man availeth him everything in the final judgment of life or God, hence "work out thine own salvation," is a motto dear to every true Spiritualist. And when we ascend the Golden Stairs and pass through the gate Beautiful, we do not take up the stairs or close the gate behind us, but mark well the way, that we may return and point others the road we have traveled.

We are in receipt of many articles and letters of real merit, which will appear in due time.

If our correspondents and friends will exert themselves efficiently, we can publish a weekly after the 1st of January, 1876. Please try and help us to do so. Remember that \$1.10 pays for 26 numbers of our paper, with no advertisements.

The pen in the hands of an honest, upright man is more potent than an army under a general full of conceit and whisky.

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.

THE TEST.

"Give us tests. Why don't you give more tests?" the people cry, wherever we go. "If you would only write up more of the tests you give from the platform, Mr. Wilson, it would please your readers."

"But, my dear sir, the editor of the *R.-P. Journal* swore in court, on the 29th of July, 1875, that our department was a detriment to his paper, and that our writings were offensive, so much so that he was compelled to suspend the Frontier Department."

"We don't care anything about the *R.-P. Journal*, nor what its editor said, done, or swore to. We have heard you, and witnessed your power to give test readings of character, and incidents of life, as well as to see and describe spirits. Now your readers think more of the test department than of any long article you publish, no matter how scientific or able it may be. We want tests that can be relied on."

"Well, sir, it is very difficult indeed for us to write out forty, fifty, or more tests in detail, as we give them from the rostrum, an hour or more after giving the tests."

"That is the point that intensifies the statement, sir. We hear you, for an hour or more, read character, give dates in history, describe spirits, diagnose disease, and sometimes name the spirit, and when called on to repeat the statement you do it with marvelous accuracy. Now, sir, write up these statements, they will please your readers, for there is no contradicting them; they are given in public, approved or disapproved on the spot."

"True, my friend, but then you know the world calls for the science of the phenomenon of Spiritualism."

"Now look here, sir, let me tell you a secret, it is this, the masses care not one cent for a learned, scientific essay on Spiritualism; they will read twenty accounts of well authenticated tests, of a column each, to one article on the abstruse science of Spiritualism. Do you believe it, sir?"

"I cannot say that I do. I see that you think that the science of Spiritualism is difficult to understand, and that it is but very little comprehended."

"Now you have hit the nail on the head, and I will clinch it at the point, by saying that I am a careful reader of the *Banner of Light*, the *R.-P. Journal*, and *THE SPIRITUALIST AT WORK*, and the first thing sought for in these papers by my family, myself, and the neighbor or stranger that calls at my home, is the test department, and when you edited the frontier department of the *R.-P. Journal*, it was the first thing we read; and when a neighbor took up the paper it was first sought out and read. The message department of the dear old *Banner of Light* was always read, and we feel to-day that the *Banner of Light* has met with a severer loss in the death of our Sister Conant, than it did in the great fire at Boston."

"Well, my friend, we will think of your remarks, but will not promise to observe them. Let us ask if you read the *Spiritual Scientist*, or the *Christian Spiritualist*?"

"I have seen two or three copies of each of these productions; the one will do for all such as need a redeemer; it will please the Christian and worshippers of the God of Moses. The other I take no stock in whatever."

"What has the *Spiritual Scientist* said or done that you ignore it in such positive language?"

"Well, if you want to know I will tell you. It stoops to abuse Mrs. Conant now that she is dead, and I don't like it. No true, good man or woman, no one understanding the exact science of a principle, would do so. Rather let us mourn her absence from us. If the *Spiritual Scientist* thinks to kill the *Banner of Light* by abusing its writers, mediums, and seers, it will find itself mistaken, that is all."

"Well, we read all these papers, and confess that we like them. The world would not be a complete world if we had no skunks, hyenas, snakes, and vipers, and they are harmless so long as we keep them in sight. So, let us have charity and all will be right in the end."

"That may be; but remember my advice, and give us more tests, and you will retain your subscribers."

At Clear Lake, Ind., we gave some very fine tests on the 28th and 29th of August, besides we had a right down good time. Clear Lake is well deserving the name it bears. It is a beautiful sheet of clear pure water, in Steuben Co., Ind., near the State lines of Michigan, Ohio, and Indiana, hence in the corner of the State. It is some two miles wide by about three miles long, with grand opportunities for swimming, fishing, rowing, and other aquatic sports or pastimes. There are two hotels, two halls, a fine grove, well located for meetings. The hotel at which we stayed is new, and has a hall that can accommodate 300 dancers and will seat 800 or 1000 people. It was built by J. G. W. Colburn, Esq., and is kept by him. The Spiritualists have a good friend in Mr. Colburn, one whose friendship it will be well to keep. We like him and his very amiable family.

T. H. Stewart of Kendallville, Ind., was the speaker of the day, and well did he discharge the duties devolving on him.

The following are tests given by us while on the ground or in the seance:

No. 1. To Mr. J. G. W. Colburn. We see standing with you a woman, who appears to us first at 20 years of age—describing her at that period of life. This, sir, would be in the neighborhood of twenty-five or thirty years ago. She then appears to change to a woman of 45 or 50 years of age—fully describing her. This woman is, or was, your wife, is now a spirit, and stands by you as I have described. She gives me the following dates as remarkable in your life. At 18 years of age you take the reins into your own hands, and are your own master; at 24-5, there is a change with you, affecting you socially, locally, and pecuniarily; at 30-1 years, you change all surroundings; two years ago another, this change involves the life of a chosen friend, your wife.

Mr. C. replied, affirming every feature of the statement.

No. 2. To Mr. B. At our evening seance we stated to this man, There is with you a man in the prime of life, say 28 to 30 years of age. He stands a little to your right, is about 5 ft. 10 in. in height. We then entered into a full and very minute description of this man. He says to you, or impresses us with these words: "Father, all is well; do not weep or mourn your loss, for it is my gain."

Mr. B., who is and was an entire stranger to us, arose, with visible emotion on his face, saying, "It is my son, and I buried him but a few days ago."

No. 3. To a lady, we gave a graphic account of her life, even to telling her thoughts. In this we said to her, Madam, when our name was announced as in the audience to-day, and we were invited to take the platform, you resented it and proposed to leave the ground. This was the result of your reading the false and scandalous reports in certain of the Spiritual papers in regard to our social views. After speaking before the people, and seeing us as we are, your mind has changed. What say you, are we right?

"Yes, you are, and I was disposed to leave you, but have changed my opinion."

This lady is a subscriber to *THE SPIRITUALIST AT WORK*, and will remain so while we publish it.

These are but few of the many fine tests we gave at Clear Lake. We shall hold a big meeting at Clear Lake one of these days, when we expect to become better acquainted with the Spiritualists of Northern Indiana and Southern Michigan.

Bro. T. H. Stewart, of Kendallville, Ind., is doing a good work all through Southern Michigan, Northern Indiana, and Ohio. Would that we had more such men in the field. Let the Spiritualists of these three States keep the "Old Man Logical" at work.

NORWALK, O., Sept. 2, 3, and 4. This, our second visit to this thriving city, has been a pleasant one. We had twenty-five subscribers in this town, taken last winter; we added seven new ones, and renewed most of the old. We lectured here four times and gave one seance, with good results. Our audience steadily increased, notwithstanding we had a fee at the door, and our meeting closed on Sunday night before an audience of over one hundred people, who will come out to hear us when we visit Norwalk again.

We lodged at the house of Ira, surnamed

Lake, and truly it is a home for true and honest Spiritualists who live the truth and do the right. There is peace in this house, all working for the good of each other. And we wish it to be distinctly understood that the good housewife of the man Ira is queen in this home domain, without which the home would be minus its rarest gem.

We gave many fine tests here, a few of which we will relate.

No. 1. To a lady, who sat some distance from us, we said, Madam, we see standing behind you a group of spirits. There are four of them, three are very distinct, one of them is dimly seen; there are three women and one man. The man is fully 75 years of age, six feet in height, well formed, and is like you in some respects; he stands on your right and a little behind you. This man is your father. The second spirit is a woman, unlike you in features or form. She is spare, a little tall, dark complexion, with dark brown hair, high cheek bones, large Roman nose, full dark eyes, lips full, laying lightly on each other. She appears to us to have been about 18 years old when she left the form, and does not appear to be any older as we see her. She has been in the Spirit world many years, and is your daughter. She now leaves the group and stands by the gentleman sitting here on the front seat, and resembles him very much; in fact, she impresses me that she is your daughter, sir. The third spirit is a woman, who is unlike you, and yet very much attached to you. She is not your mother and yet she filled the place of your mother. She was your stepmother, and your father's second wife. This woman took charge of you in infancy and faithfully filled the place of a mother to you for long years. The real mother is present in the group, but is in the background and dimly seen. What do you know of this statement? Is it false or true?

The lady answered, "It is true to the letter. You have described my father and stepmother. I do not remember my mother. My stepmother was very, very kind and good to me. The young woman is my daughter, and unlike me. The man you have placed her by is my husband and her father. She is very like him in every feature."

"Yes," said the man, "it is our daughter, and there is only one discrepancy, and that is this daughter died when she was 13 years old instead of 18, and would now be over 30."

Readers, the name of these people is Mr. and Mrs. J. V. Bredenburg, living at Norwalk, Huron Co., O., and you can get the facts by writing them and enclosing a three-cent postage stamp for return letter.

No. 2. With S. we saw a plain looking man of about 55 years, dressed in a plain suit of clothes. He was dark complexioned, medium height, bearded, with dark hair marked with gray. This man was and is Judge Justice.

"I knew him," said Mr. S.

No. 3. To a lady, we said, Four years ago you done that which marks your life, causing enmity and trouble.

"Correct."

No. 4. To a man. When 15 years old, in April you came very near losing your life from drowning. You are rescued by an old man.

"It was my father."

We gave many more very fine tests, which we cannot write out for want of room.

From Norwalk we went to North Amherst, Loraine Co., O., where we spoke three evenings and gave one seance to small but intelligent audiences. We gave many, very many, fine tests of Spirit life and control. A small fee at the door kept many away, and yet they gathered outside, around the house, even stood looking into the windows, smoking cigars, in considerable numbers. The people of North Amherst had been begged poor to pay for a Methodist church, just finished, they having closed a grand begging match, at which they realized a little over \$500.

We were favored (?) at our seance on Wednesday, the 9th, with the attendance of the Rev. Mr. Townsend, the Congregational minister, to whom we gave a reading, which he endorsed in the main, but "considered it very good guessing, and which he thought he could do as well as we had done, in any audience of strangers." We at once made the offer to test his skill and share the floor. Again he replied, saying,

"I have not had the experience you have; hence, you would have the advantage."

We promptly replied, We will waive character reading and take incidents and the date

thereof, at the same time pointing out an old lady, observing, Guess what took place with her, commencing April 5th, when 29 years of age, passing through her thirtieth year, up to May in her thirty-first year.

"Well, I don't care to do so, sir."

"Then you decline?"

"Well, I do not wish to engage in it at present."

Very well, sir. I will make a statement of this lady, commencing about the 5th of April, when 29 years old, and concluding in August, or Sept. 15th, when 31 years old; there occurred first, sunshine with joy, suspense, sorrow, care, and sickness with death in August or September. During the fall and early winter she is feeble in physique and general health. In the spring and summer following there is change, affecting her socially, locally, personally, and in a pecuniary point of view, with sharp and pointed enmity. We close the door against retreat, and affirm this to be true.

The lady (Mrs. Quigley) acknowledged that the statement was true, save in one date, she thinking that the first date was in March instead of April.

Mr. Townsend replied, "That is better than I can do."

We offered Mr. T. a discussion, and will keep our offer when he chooses to accept our resolution.

We proceeded from North Amherst to Genoa, Ottawa Co., O., on Thursday, the 9th of the 9th month of the 28th year of the Spiritual Era, and tarried with Abel, surnamed Rudes, at whose house we taught the truth as it is in Spiritualism. On the evenings of the 9th and 10th of the 9th month we preached the gospel of Truth and Progression as we understand it, through Spiritual control. "And the spirits of the prophets are subject to the prophets." Through the love of God to us earth children many angels were permitted to return and commune with those they had left at the foot of the Golden Stairs.

While sitting in the quiet home of Abel Rudes, the boy Guy, a nephew of Abel's, came bounding into our presence from his home in the Spirit world, with words of cheer for the dear ones, whom he loved with all his soul. Later we saw him and his brother by the side of their little cousin, with whom they used to play. This was in the hall at a public meeting and we knew not of the relationship of these spirit boys to the little girl *cousin*, with whom they stood, until they informed us. It was a joyous sight, these children from the Summer Land with their aunt, uncle, cousin, and then to see them with their darling mother and sister, and again to see them climb into the lap of their father; indeed, we felt as did one of old, "Lord, now let thine servant depart in peace, for mine eyes hath seen thy glory."

No. 2. We saw by Mr. Pierson, of whom it was said, "He is a materialist, and a reader of the organ of death called the *Investigator*," the spirit of a woman. She was young, fair, with dark brown hair, her forehead high and full, the temples concave, the eyes full and spiritual, the nose Grecian, teeth, as seen thro' two cherry lips, were white as ivory, the under lip pouting slightly, not however sullen, the upper lip rested lightly on the lower; there was an indentation in the chin, not a dimple, but rather a crease; the cheek was smooth and blushed under a natural flush or tinge of carnation, her face oval, neck small, shoulders a little square, form good, of medium height, well built and active, temperament nervous, sanguine, bilious. Now, sir, we saw you when you came into the hall, there was with you a woman, your wife, who is present to-night, and with this fact before us, knowing well what we are about to say, as well as the delicacy of our position, we state that this spirit woman is here, and that we see her and have described her accurately, and that she is not your sister or cousin, but on a time was your wife, or under contract to be your wife, and the contract broken. She is now a spirit, and has been for some years, and here, sir, is the final test. She turns her face up to the light, showing us a pit mark on the right temple near the hair. We close the door against retreat, and affirm that this statement is true, and that you knew this woman when you were 21-2 years of age, her age being 18-20. What are the facts?

"Your statement is true; it is so?"

"What about this pit mark?"

"That is true also; but I have never heard of her death, and do not know of her whereabouts."

Subsequently this man stated that there was not a man in Ottawa county, or Ohio, that knew of these facts.

Other and equally wonderful tests were given, if written "the world could not contain them." (?)

For the Spiritualist at Work.
REFORMERS.

BY WILLIAM BRUNTON.

Christly hearts are born to-day,
Feeling wants that move the world,
Daring not to answer Nay,
Tho' earth's thunderbolts be hurled,
And the war-flags rise unfurled;
Daring only noblest deeds,
Meeting thus our highest needs!

Heads Socratic now are known,
Thinking thoughts of bravest skill,
Turning men to see their own,
Leading forth their royal will,
Shaming blatant folly still,
Breaking empty idol forms,
Bearing grievous malice storms!

These are they the world must scorn,
Crucify and poison yet,
Must till error lies forlorn,
All its high-flown glory set,
Must till fashion we forget,
Reading clearly wrong from right,
Love of truth our guiding light!

We that prize the past as fair,
Must not dream on what has been,
But like these with courage dare,
Dare to grapple wrong and sin,
Fight the fight and die or win,
Striking falsehood from its strand,
So that truth possess the land!

For the Spiritualist at Work.
SPIRIT AND MATTER.

REPLY TO FATHER SHERMAN, BY DR. C. D. GRIMES.

I used the term "Spirit and Matter," and then illustrated that they were but the different expressions of the same force; using the expression afterwards that matter was spirit conserved, i. e. stored up and balanced, in equilibrium; and that spirit was matter in a free state.

Now I am indebted to Bro. Tinney for a form of expression of the same idea, which I think will enable us to understand each other. His form of expression for the same is, "The material and the Spiritual world are the positive and negative sides of the same circle." You express the same idea when you say, "I use the term spirit or matter, meaning that spirit is matter, and matter is only an aggregation of spirit entities, the same in substance; spirit being matter etherialized or diffused." Very well. Now take my form of expression in a former article: "The atoms are but the aggregations of force centers, obtaining their recti-linear and curvi-linear lines of radiating forces."

Now, your matter, diffused and etherialized, has no form, extension, or ponderability, and your spirit conserved, balanced and materialized, has no etheriality and imponderability, yet different expressions of one force. Again, the negative part of the circle is passive, ponderable, and wanting, while the positive side is active, imponderable, and giving. Thus you see that it is only in modes of expression that we disagree on this point.

Yes, you have an undoubted right to push your investigations heaven high, and extend them world wide, and I believe there is but one being in the world that would put a padlock upon your lips, or a lion in your path, and that one being is the bigot.

If there be a being in the universe who, after having given his offspring a certain amount of education, kicks them out of doors and shuts up shop, it is praiseworthy in you, or any one, to hurl such a being from his throne for he has no business there. We want "an High Priest forever, after the order of Melchisedec," whose instruction shall never end, simply because we are finite, and could not exist unless there was something to hope for, to attain to.

You say I forgot to tell "how this God matter, or spirit, came in possession of the force, under the direction of intelligence, for polarizing, attracting, and repelling." No, I did not forget, but what I do say is, that this is just the point where the finite fails to comprehend the infinite, the limited to know the unlimited. You say, "You affirm that every atom of which the universe is composed eternally has and eternally will exist." Now if you know what you affirm, your knowledge is commensurate with eternity. Eternity is without limits, unbounded. If you comprehend eternity your knowledge is unbounded, i. e. you "have become as the Gods," and according to the old rule, it will be necessary to show you out of Eden at once.

It certainly is praiseworthy to try to attain

the largest amount of knowledge, and yet it is well enough to remember that this word "eternal" is not only a large word but a tremendous long one. If any one doubts this, let them throw their minds, i. e. their very self, out on this eternity plane. And when they push it out as far as they can, and it seems to halt, with an extra effort goad it on a little farther, and then again and again. It then sinks in exhaustion, and returns to remind you that you are finite and bounded, while eternity is infinite and unbounded.

We may reason from the phenomena of the present, and without doubt may agree that matter is the clay, in the hands of the potter, spirit; we may even agree how a circle of activities may start from certain conditions, in which matter and spirit may constitute the positive and negative side of the same; but when we ask for the time, the manner, and by whom those conditions were supplied, echo answers back, that's too mighty for you. If we can comprehend eternity there is nothing more to accomplish, and we can shut up shop, and retire.

We may say these conditions are inherent in matter, that they belong to the everlasting fitness of things; but the question comes, by whom and when was this everlasting fitness of things arranged, and like Tyndall, when we have pushed our molecules to the last move, we may shake our heads in doubt about their movements beyond.

Neither can I believe that a departed human spirit, who is yet capable of communicating with beings on this plane, can settle these questions much better than we can. The distance between the finite and the infinite is a long distance.

No, I do not doubt that one atom is as potent as another, if it be of the same relative degree of refinement. Potency and quality are commensurate in matter. What I meant by there being a power behind all atoms and molecules was, that it was the superior power that organized them as such. These forces are inherent in the atom as in planets. They are sufficient to organize and perpetuate that organization until superior forces are brought to bear to break the organization, and there is no God power outside of an organization to control its internal movements. The power within the organization you may call God or Beelzebub, Christ or Belial; the positive part, or intelligence of the atom, the circle, the universe; are they not all within the swing of the great oscillating pendulum of the universe? There is a kind of intelligence in atom that enables it to take its own place in a compound at a proper time, and with proper relations that are inexorable, thus organizing the crystal, the next step to apparent life.

Then, by conservation, association, and reciprocation, the intelligence of that atom is unfolded and increased. Now, while each atom is an intelligence of a certain relative degree, when considered as *per se*, I have called (for the want of a better term) the sum of all these intelligences, arising out of this conservation, association, and reciprocation, the great positive mind, or soul of the universe. Were I talking to a party who never heard of or comprehended anything beyond Jesus in the manger, or Moses in the bulrushes, to him I would say "God." But you have learned your lesson better.

I await your chastisement again; but please give us a treat with a "stick" in, something that will raise the "red" and the "ridges."

Toledo, O., Aug. 22, 1875.

For the Spiritualist at Work.

MY INFIDELITY.

BY M. H. HOWELL.

HOLLAND CITY, OTTAWA CO., MICH.,
Aug. 15, 1875.

FRIEND WILSON: Through a friend I occasionally receive a copy of **THE SPIRITUALIST AT WORK**, and the manner in which I devour its contents is simply ravenous. I hardly know whether I am a Spiritualist or not. If simply believing in the possibility of spirits out of the body communicating with those in the body, then I may be called a Spiritualist.

My investigations have been very limited, owing to circumstances and conditions in life. Oh what a curse poverty is!

"How glorious is the rich man's state.
His house so fine—his wealth so great;
Heaven is unjust, you must agree,
Why all to him and none to me?"

If there are any more poor mortals in my condition, hungry, starving, and famishing mentally, I can sympathize with them. And to add fuel to the flame, I am surrounded by bigots and hypocrites; and because I cannot be a hypocrite; because I cannot believe that this world was made less than six thousand years ago, in the short space of six days, out of nothing; and tell them so; because I cannot believe the fable of Samson's tying 300 foxes, tail to tail, with a firebrand securely attached to them, and then sent clattering across his neighbor's corn-field, or that Noah ever crammed two million living things, with a year's provisions, into an old box scow, 550 ft. long, 91 ft. 8 in. broad, and 55 ft. high, or that 4,538,480,640 cubic yards of quails fell around the Jewish camp to supply the people with flesh—a quantity sufficient to make a wall around this globe 80 feet high and 12 feet thick (Num. xi: 31); or that God ever wrote or dictated a book for our guide, to live and die by, with 1650 plain contradictions in it; or that the blood of Christ can ever save them or me, any more than the blood of John Brown. Because I cannot believe that the true God has a place prepared, a literal lake of fire and brimstone, called hell, in which to burn up the souls of poor mortals, such as Hume, Paine, Voltaire, Humboldt, Theodore Parker, Foster, and many others, the pavement of which is of infants' skulls, and the walls red with the blood of infants, not a span long. I say, when I tell them that I can not believe in their God or their devil, their Heaven or Hell, immaculate conception, infant damnation, I am denounced as an infidel and a blasphemer, and am shunned as they would a plague.

When one of our Calvinistic deacons fails to fulfill an agreement made between him and his neighbor, before two special witnesses called for that purpose, and when one of his neighbors advises him that he better do as he agreed and keep his word, or it will be told all over town. Now mark the reply: "I belong to the church, and he does not; they will believe me (the deacon) and they will not him." When our clergy are pinned down to an honest reply as to their belief in infant damnation, an angry God, an old king Devil, and other mythological errors of the past, what is the reply? Why, "I can't say as I do really believe it all; but it is in our creeds, and we have to preach it."

I do think sometimes that these false teachers, who neither teach, preach, nor practice the fundamental principles that Christ taught and practiced, ought to have their hell.

I have, up to the last three or four years, led a life that the world calls a little wild. I came to a stop; I resolved on reformation; I made my intention known to a preacher, who, with others, flocked around me like hungry wolves around a dead carcass, for they said I was dead in trespass and sin, and must needs be born again. They prayed over me, sang some of those good old camp-meeting hymns, and I felt the breathing of angels, and heaven was ready to receive me, and I was really elected to be one of the chosen few.

Now I was a Christian, happy as a clam in deep water, and if ever there was anyone who tried hard to live up to the teachings of orthodoxy, it was poor me. I believed all I read in the Bible, because it was there. If I came to something, like the fox story, the ark or quail story, and began to reason a little, then came the devil to tempt me, and I would shut my Bible and open in a new place, for I thought it almost an unpardonable sin to be guilty of—having doubts.

I looked about me and noticed acts in those whom I was looking up to as a pattern and guide, and wondered how in the name of God they could do as they did, and be good Christians. I read my Bible, and often, before I was aware of it, the devil was there with an armful of doubts, and, step by step, I fell from grace, and the devil (reason and common sense) had possession of me, soul and body.

O how this troubled me! Back I was going to the beggarly elements of the world. A yawning gulf, a literal lake of fire and brimstone, in which millions of little angels, once little innocent infants, whom an angry God in his wrath had taken particular pains to punish because Adam and Eve ate that apple in the garden of Eden, where knowledge so sweetly smiled, came before my vision. Here occurred to me a verse or two of pious Watts' sacred hymns, which I had heard so often thundered by the choir in the gallery of the old Calvinistic church:

"There is a never-dying Hell,
And never-dying pains,
Where children must with demons dwell
In darkness, fire, and chains."

"Have faith the same with living shame
In all the human race;
For hell is cramm'd with infants damned
Without a day of grace."

In the midst of my doubts I resolved to commence with the first chapter of Genesis and, with an unbiased mind, and in the light of reason and common sense, and the very limited ideas I had of the sciences of Geography, Geology, and Astronomy, to read the Bible through, and the more I read in this light the less I thought of modern Christianity.

Since I have made the Bible my main study, and what I find that seems to me to be good and true I accept, and what does not accord with my reason (and I know of no other standard to go by) I reject. But, said a leading church member to me the other day, "If you reject one part of the Bible you might as well throw it all away," and in the very next breath he admitted that he "did not think much of the Songs of Solomon, and as for the book of Esther, there was neither God, Christ, hell, nor damnation in it, and he had many times thought that he would tear that book out of his Bible and burn it up!"

The result of my Bible investigation is, that I am a confirmed infidel, an infidel to pagan fables and orthodox follies, and with the help of books and papers I prepared a lecture on the inconsistencies of the Bible, and attempted to deliver it; but not being competent, I found it up-hill business, and too much like "casting pearls before swine."

For the Spiritualist at Work.

**A REVIEW OF J. M. PEEBLES ON
MEN AND ANIMALS.**

[See R.-P. Journal, Aug. 7, 1875.]

BY AUSTIN KENT.

I am sure matter and mind, with all their force, laws, attributes, and action or motion, are alike eternal. I think with Mr. Peebles that "matter is the sediment of spirit;" that "as ice is congealed water, so matter is solidified spirit substance." But, if so, they are the same thing—same entity in different conditions—and may, if not must, have been forever passing and repassing from one condition to the other. Then, Mr. P. "essential spirit, spirit substance, and physical matter" must be the same something—and at one time in the condition of God, at another in the condition of earth or dirt, then in the condition of vegetables, animals, and men. Then all this must be reversed. Logic is logic.

I see no rational grounds to doubt that the universe has been and will be eternally making and unmaking, producing and dissolving forms, such as suns, planets, stones, vegetables, animals, and men. But Mr. P.'s "ice and water" illustration is irreconcilable with his "conscious soul-germ" ideas. I understand him to insist that "soul-germs" were always "soul-germs." If men have resulted from pre and eternal "conscious soul-germs," it is rational to conclude that beasts, birds and worms, down to the microscopic mite, have resulted from eternal or pre beast, bird, worm, and mite germs. If man is eternal, "there is no proof" that all these, in a like sense, are not eternal. The "soul-germ" theory being true, "essential spirit" and "physical matter,"—the "infinite overall"—must have always consisted of these germs. Infinite, be it spirit or matter or both, *must cover, must be, all things*. All can be no more than infinite; less than all cannot be infinite. Logic is logic.

I rather like Mr. P.'s "ice and water" argument, but discard his pre "germ" theories, for man or beast. I am sure natural death is not the end of man's life. There is "no proof" that it is the end of other creatures. The idea that all these are still inhabiting the Spiritual spheres looks as ridiculous to me as it does to Mr. Peebles. It is little less ridiculous if we must think of all the low and savage—*worse than beastly humans* who have left our small planet for the spheres during the past half million years or more, as being there. Think of the millions on millions who have gone and are going, from the womb and at every age after. But if my friend was not "conscious" of being crowded as a "soul-germ," why need he fear for the future, if animals should get in there. (I had room enough!) For all that is and has been here was there, and can require no more room on its return.

Mr. Peebles, are not or were not your "con-

scious soul-germs" a part of your "essential spirit"? Are they not liable to "congeal" or change into "solidified spirit substance" and then again into "soul-germs"? Is or is not your "infinite overall" composed of "soul-germs"? If yes—and on your position it must be yes—is his, her, or its "consciousness" singular or plural, one or many? And can your "soul-germs" be eternally coming out of your "infinite overall," eternally "taking leave" of their "Father's house," and entering our and the millions of other worlds, without returning into it or him, and the "Overall" or "Father" remain "infinite"? Is he infinite while they are absent? Sense is sense, and logic is logic.

We radicals see the absurdity in the Christian theology. I see the folly, the absurdity, in the pre-existent philosophy. Mr. P. and others may see as much absurdity in me.

I have been *deeply disgusted* with man's so much exalting himself over the beast. Agassiz asserted before his death, what I have often said, *that the animal gave evidence of every human faculty—only smaller.* Some insects do tame and use their own species for service, for slaves. Men do this. Is this evidence of man's superiority! and that he has an "immortal soul"! Better die and rot. Many animals are more moral than their masters. Are most every way better; and does the justice of your God, your "Father," reward them with annihilation, and their cruel masters with heaven!

Stockholm, N. Y., Aug., 1875.

P. S.—My neighbor Gilbert had a horse that he talked to as to his wife and children. He would step into the barn, put the harness on him, and say, "Peter, to-day I am going in the carriage," or buggy, cart, or big wagon, as the case might be. The horse would leave the barn and go some ten rods and take his place between the thills of the *right vehicle every time*, with no other guidance. No other man could catch him, even if in a lot only 15 rods from the house. But if his master stepped to the door and said, "Peter, I want you," any man or child could put on the halter and lead him to Mr. Gilbert. At the meeting house he always left him to go from the door to his shed-stall alone, which he entered in good order. In three minutes after the people began to pass out of the church he was standing at the church door in carriage. He was never known to hit another wagon in backing out. I might extend this, *every line of which is true*, but enough.

I might tell of a little 720 lbs. white beauty—Peggy—which, 17 or 18 years ago, I trusted as I could trust but few humans. I many times passed on a smooth board from my wagon to my chair in the door at my house, when if she had moved the wagon eight inches it would have been worse to me than death. Though not tied she never moved it more than four inches. I talked to her as to humans. She saw and understood my terrible physical condition. She took my wagon over logways and through mudholes with a care and steadiness that four stout men could hardly have done.

Humans do swell (!) as animals seldom do. With all our boasting, I am sure we know comparatively less about God, of whom men talk so glibly, than the housefly knows of us. And as a race, we have no morals to brag of.

A COMMUNICATION.

From the Circle of Light to the Sons and Daughters of Earth Life.

We come with branches of palms in our hands to proclaim those truths that are now obscure, but soon to all shall be made plain. We come, guided by love in our hearts, to all who will receive, and to those who are listening, they shall hear the electric rap that is soon to become a power among men.

Many years have passed since first the tiny rap from the Spirit World was heard, and studied out as coming from the spheres. And are ye not all to dwell there? Does not a Morse and Franklin still live, and aided by the Brotherhood of the Temple of Science and Truth, shall they not perfect the electro-Spiritual telegraph, over which the soul thought of the ancients shall come?

Shall not the minds of Franklin and Morse, united in the spheres of light, where wisdom dwells in concentrated thought, advance our Spiritual cause? Shall they not look beyond the clouds of metaphysical doubt, and, like Moses, behold the light, the Spiritual light, of Humanity's future, from the Sinai of Spiritualism? Shall they not apply this life force to the advancement of the race from which they

sprang? Thus combining the thoughts of others, bring into use this wondrous soul power or force, known as spirit.

Many in the Circle of Light are engaged with him who drew the lightning from the clouds, working, delving into life forces, demonstrating, or seeking to demonstrate, the forces that determine life and each phenomenal phase thereof, the powers that are latent in life, that are, have been, and ever will be.

Men will scoff, jeer, and foolishly denounce those who now proclaim the truth, imperfectly expressed and comprehended, that the powers in the electric Spiritual heaven shall bring earth and the spheres of Spirit life in union, in order that the minds of earth can, over the wire, transmit thought from pole to pole.

What hand can stay the spirit power, or limit the force thereof when purified and freed from the dross and error of life; standing in truth, one with God, the power divine seeks to blend them in one. O, puny man, why try to limit the spirit power of mind, for mind is God, and God is ever in unison with nature's laws; ever seeking to teach thee more of truth.

We pray thee accept this faint conception of a mighty truth that shall yet be proved a power to unite thee and us; with such bonds to influence, direct, and control, new forces will unfold day by day. And are ye not slowly comprehending that there may be something still greater for the use of man than the powers of steam? All things are possible to those who believe, therefore, believe, and receive the thoughts now given by us.

We pray you, therefore, to remain in a passive, receptive state of mind, and soon, from the Temple of Science, there will come some one mind to unfold the working of this power to thee of earth. But let the thought be agitated and proclaimed at every step, and soon other minds will receive and respond to us, until we find the proper one for our full control without fear of results, and thus demonstrate the power we would unfold.

If only we could impress upon the minds of those who could receive to form a circle, to be united as one mind, one thought, ask to receive the power of pentecost, it would, as of old, descend, and the victory be won. But when the minds of the circle are actuated by this or that excuse, or prejudice, we cannot demonstrate the power within the human mind, or unite it with the force that called man into life.

But if unity of action and harmony exist, you can and will receive higher, nobler thought, but in the language of old, we may exclaim, "O, ye of little faith," when will ye see the truth, when arouse your spiritual energy, or life power within your own souls, bringing out in all the fulness of soul possibility. Man, woman, dost thou not yet begin to see the power within thee, when in harmony and union with God, the law; thus in rapport with this creative force, perfecting his work, man, a little lower than the angels.

And knowest not the power within thyself. Unfold, reach out, grasp the thought and become as God, knowing the good and true, thus coming into harmony with creative life, and receive from the fountain the truth that shall make ye free.

We write from the Circle of Light to the friends of Progress on earth. Z X L. VEDA.

For the Spiritualist at Work.

VICTORIA'S VISION.

BY M. L. SHERMAN, M. D.

ADRIAN, Aug. 16.

TO THE READERS OF THE SPIRITUALIST AT WORK: Have you read in *Woodhull & Claflin's Weekly* of Aug. 7th Victoria's wonderful vision before she was four years of age? If you have not, I think it will stir your nature from its center to carefully peruse it. I think no reflective mind can read it without being struck with sublimity and awe at her grand reception into Spirit life, being, as she says, "met at the entrance by four spirits, whom she recognized as Demosthenes, Bonaparte, Josephine, and Alexander the Great, of Macedon." These renowned persons of earth appear to have been only an escort to conduct and introduce her to the members of a Spiritual Congress, which had convened to converse with her concerning the grand and important mission which she was to fulfill.

This Congress, she says, "was composed of such minds as Confucius, Christna, Buddha, Zoroaster, and Christs of other nations." One

might suppose that this Congress, composed of Gods and Christs from the various nations of the earth, was convened for the *especial* purpose of revealing to her, a child of less than four years of age, the wonderful information "that her body should never see death or corruption." Some of the minds of this Congress have been her instructors in all her public works from that day to this. Most naturally, one would think that a Congress of such superior minds would have been able to instruct her without the assistance of Stephen Pearl Andrews and others, in writing her editorials and public lectures.

Perchance this Congress has not been in session all the time since the memorable visit, and she, Christ-like, might have been tempted or led by that arch seducer, of "nest-hiding" notoriety, in the night, to the temple on Brooklyn heights, there to behold his great possessions and glory, if she would fall down and worship him; although tempted in all things like unto her sisters, yet without sin (notwithstanding the Bible declaration that they who are tempted are led away by their own lusts, and enticed); not so with Victoria, she stands as firm as the rock of Christ Jesus, on which she is building a superstructure which will never decay.

Think of it, ye dying mortals, whose bodies have passed through untold billions of deaths, from the infinitesimal atom up to the present form, the mineral, vegetable, and animal kingdoms of living forms on this mundane sphere, all hail! The everlasting gospel sound of the arch-angel's trump, through Victoria C. Woodhull, is soon to penetrate the mouldering sepulchres of the dead, and inform the sleeping millions under ground that death was all *boosh*. Awake to the all-penetrating sound, ye unnumbered forms of life, that exist in Nature's universal realms, and learn the fact that there need be no more death, or decay of the body, for Jesus Christ has just revealed the wondrous mystery, that he learned 1800 years ago, to Victoria, that he (Christ) came to save the body from corruption instead of saving the soul from hell.

One more sound from Victoria's trumpet has been revealed, that the garden of Eden was not temporal, but an allegory, representing the physical body of woman (more properly her reproductive organs). She says, "The river of life runs through this garden, and is divided into four branches; one branch is called Pison, it runs towards the East, which represents light, and runs with a hissing sound (a very natural representation, surely).

Victoria admonishes us that what she has revealed must be carefully studied and learned, in order to more properly understand the mighty mysteries which are yet to be revealed. She says she "must carefully and judiciously bring these mysteries before the world, as the sun comes upon it; bringing first the streak of day, next its dawn, and afterwards its full meridian splendor." Yes, yes, Victoria; don't reveal it too fast; let it come slowly, for if you have lost all respect for yourself, let it come slow for Christ's sake.

In closing, I would say to the Spiritualists in general, there is no use in further opposing Christianity, for, if it can stand under the rascality of Beecher, the ignorance of Talmage, as manifested in his late sermon against Spiritualism, and Victoria's interpretation of the Bible, "all hell can't put it down."

For the Spiritualist at Work.

A REPLY TO PHILO.

BY M. L. SHERMAN, M. D.

MR. EDITOR: I had supposed that in order to ensure the publication of an article in your paper it was necessary for the writer to sign his own name. I consider it a cowardly production, whether it purports to come from spirits in or out of the body, who pretend to instruct, or write under a false signature.

In March, No. 27 of your paper, I find a communication to W. B. from his spirit guide, and in your paper of July 31st I notice that one, Philo, has been somewhat affected by the same unknown and unproved assertion, that life existed before light and matter, and is the creator of both; yet in each of the communications this unknown and unknowable spirit, in his exalted wisdom, forgot to inform us how he or she came by this information, and what he, she, spirit or life, made matter from.

Again, how was it possible for he, she, spirit or life, to have been able eternally to manifest itself in matter, when you say matter did not eternally exist and was created by life; did it

not require some manifestation of he, she, spirit or life, to make matter? Yet you say it could not act until it made matter to act through.

Again, you are made to say, by your help-mate, A. B. Church, and your God Christ, that every tree can produce only its own kind; if this spirit reasoning has the least shadow of truth in it, which I doubt, then he, she, spirit or life, must have begotten itself from nothing and then begot all nature, which is only matter, from nothing also; for surely he could not beget anything from himself which he did not possess.

The Christian comes now to your assistance and declares that your teachings are correct; that God *did* make all things from nothing, and that he got awfully insulted, too, at the work of his own hands, and would have damned them all to eternal damnation if the lucky thought had not entered his mind of begetting his only son by a virgin, that he created from nothing, and by this act he could obtain a mediator between himself and his cursed children, who were only fit for eternal damnation in a lake of fire and brimstone. Although he got almighty mad at these deserving imps of hell, he came to the conclusion that if his innocent son would die on the cross, he should be called the "Lamb of God that taketh away the sins of the world."

The son, having received the title, "Lamb of God," and having received all power in heaven and earth, accepted his Father's proposition, and went on to the cross, suffering a most cruel death by crucifixion, from the hands of his other children, who were born in sin and begotten in iniquity, (rather hard on the first All Father, for they certainly must have partaken of the nature of him who begot them.) But the awful climax of this tragedy was not reached until the Father ascertained, when they began to pierce the son, he, the Father, was the sufferer; for the son and father were one.

His sufferings brought him to his senses, and he learned, although a little late, that old Nick, his elder son, whom he had begotten in iniquity, was at the bottom of the whole plan, and the one who suggested the thought to the Father of having a mediator. This psychological trick of old Nick in making the Father have a foretaste of the hell he had made for others, brought down on his own head the vengeance of his father God, who kicked him from heaven into a bottomless pit or hell, and sent his Right Reverend Major General Gabriel down to seal the top of the pit and make it fast. When the top was made secure, and he was about to ascend to his glory, he received intelligence that his brother, old Nick, was out and had been raising the very devil all the while he had been sealing the pit, with a copy of a note which his Father had received from his ungodly son, Nick. The copy read thus:

"To his Majesty, my Aged and Honored Sire.

Greeting. I, your only legitimate son, old Nick, born in sin, would respectfully suggest to your Majesty, my honored Sire, when you and your reverend associate build another hell for your son Nick, that your work may not be in vain, please put in a bottom; for while my Christian brother was making the top of the pit secure I gently slid down and out of the other end, and before he had his work half done I had seduced a large portion of your Christian children; for you must be aware, honored Sire, that I am a little gifted with inherent seductive organs, which your nature will testify.

"Your Majesty will also bear in mind that your proclivities for procreation have robbed you of nine-tenths of your former power; for each child you beget you lose just so much of each attribute of your nature as your child possesses. By this you will perceive that the numerous family of children which have emanated from your loins hold the balance of power against you, and if you and your right reverend associate will still persist in building hells for others, please remember this fact, that others can play at the same game also."

I trust that my spirit instructors will make applications of this article as I intended it, and learn this fact, that I shall not ask for or receive any instruction purporting to come from Spirit life, unless it corresponds to the senses of my own interior nature.

Respectfully and truly thine.

Adrian, Aug. 4th.

Piano fortes were invented in Dresden in 1717. Frederico, an organ-builder of Saxony, made the first square piano in 1758.

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.

A PRAYER.

BY MRS. L. E. BAILEY.

Father, from thy home above me,
Hear, I pray, my fond desire;
Quicken our life and action—
Give expression to my lyre,—
To the emotions wild and thrilling,
Struggling in my inmost soul.
Aspirations, high and holy,
That I fain would not control.

O, kind angels, ye who love me,
Give me inspiration grand;
That my pen may scatter quickly
Words of comfort through the land;
Give me wisdom to speak freely
Words of sympathy and cheer,
For I, too, have known the anguish
Of a mourner's bitter tear.

Give me strength and power to gladden
Weary mortals, sick and sore,
Who have parted from their loved ones,
Standing on the icy shore
Of death's cold and chilly river,
With its waters dark and deep,
Bearing on in restless motion
Forms we love and fain would keep.

Make me *useful*, 'tis the mission
Which in life I only crave,
Care I not for wealth or station,
If from sorrow *one I save*;
For I know how quickly wither
Flowers we cull in glees,
Like a moving panorama
Brightest hopes will flee.

Thus I pray, O, guardian angels,
In the fullness of my heart,
That from virtue, love, and charity,
I may nevermore depart;
But be ever ready, willing,
To deal justly unto all;
For the lowest are His children,
Who doth note the "sparrow's fall."

Battle Creek, Mich.

For the Spiritualist at Work.

NOTES FROM CHICAGO.

DEAR MRS. WILSON: Mrs. M. J. Hollis has spent a month in our city, and through her wonderful mediumship comforted many mourning hearts. I had the pleasure of attending one of her seances and felt that "it was good for me to be there." So much has been written of Mrs. Hollis's manifestations, that I will not undertake to describe them, and only say, that the evening I was present, most remarkable manifestations were given in the way of talking. Some eight or ten different spirits talked independent of the medium. Jimmy Nolun, the principal spirit who talks, held a long conversation with us. The intonation was good, and denoted that of a perfect gentleman. Mrs. Hollis's time was fully occupied and would have been had she remained six months.

Maud E. Lord, formerly of Chicago, but latterly of Boston, Mass., last week gave two successful seances here; one at the residence of lawyer Gardner, the other at E. F. Slocum's. Very many spirits were enabled to materialize and manifest their presence. Articles of jewelry were taken from different members of the circle and carried to others. Some eighteen or twenty spirits were described and recognized. Maud talks of going to California, but it is hoped that she will remain in Chicago where she is well known and her services appreciated.

Dr. Cyrus Lord has resumed his developing circles and can be found at 420 W. Madison St. Mrs. Jennie Lord Webb, is associated with Dr. Lord, her father, and sits for independent slate writing and musical demonstrations, upon application. The manifestations generally are very satisfactory and convincing. The spirit world seems determined to convince all who will listen and give attention to this subject, and I hope sincerely that all our mediums will be entirely true and not fall into the pit which has been dug by so called investigators of spiritual phenomena.

The era of truth is at hand, and to conclude

allow me to copy the first verse of Wm. Bruntton's "Triumph of Truth."

"Mine eyes have seen the vision clear as dawn of day,
Of truth triumphant in the earth with her majestic sway.
I saw her in my golden sleep, when all was calm and still,
I saw her rise and all my fair and fondest hopes fulfill.
She was adored by all the earth, by men afar and near,
And with them dwelt the wide world round, like seasons of the year.
She came not as dread error came, to rule with wrong the race,
She came not forcing faith by fear, but won it by her grace.
She rose as doth the dawn, and spread and filled the land with light,
I saw it in my golden dream and blessed the happy sight."

Mrs. A. J. Johnson, clairvoyant and inspirational medium, and Mrs. A. G. Wood, test and business medium, go to New York this week, and propose being tested by the New York investigating committee and if indorsed by them, will sail for Russia, probably the last of the present month. More anon.

ANNIE LORD CHAMBERLAIN.

164 Warren Ave., Chicago.

For the Spiritualist at Work.

THE ILLS OF LIFE.

BY MARY M. D. SHERMAN.

The ills of life are the ascending steps of the soul upon the ladder of progression, each step containing a lesson, which if we learn it aright brings us joy and pleasure, if taken carelessly brings inharmony and pain.

Were our conditions and surroundings always to our mind, could we have all we desire, where would be our growth? Did we have no opposition to contend with, no struggles to endure, the vital powers of the soul would become morbid, and a living death would be our portion. The idle and listless ever find in life its ills, in the form of misanthropy, which causes them to go mourning around, blaming God, nature and surroundings for everything which does not agree with their ideas, or conceptions of harmony, whereas they behold everything through the dark glass of their own ignorance and misunderstanding of natures unerring laws, and because of their ignorance, they fret and fume, see gloomy doubts, indulge in distracting fears of the day and morrow, bind the burdens of their neighbors upon their own backs, and surely dwell in the dark castle of despair; when by learning the law governing each organ, each act, the law of cause and effect, they would realize with Pope, "that whatever is, is right," to the producing condition. We ever act from the light of the moment, and as no two moments are alike, so no two acts can be measured alike. The so called ills of life are the pens of experience with which we write ourselves upon the tablets of the soul, and we write in living characters that which shall be read of all men when we arrive at the temple of justice, where masks must fall and the real man and woman stand forth stripped of borrowed plumage and tinsel robes of office and royalty. An earnest student at the shrine of knowledge will find no ills in life; he will find every failure a signal success, a finger board pointing to patience and effort—he will find a devious path the sure one in which to walk, for it leads to ambition, toil and work, which will surely bring him joy in gathering and depositing and forever keeping the stream of thought in agitation.

Adrian, August, 29th.

For the Spiritualist at Work.

Mothers, the voice of nature has long been calling upon you to arouse yourselves to the duty that you owe to your offspring.

Children are born, and it is the design of nature that they should be nursed, and educated, and live to become men and women, and in their turn perform all that is by the same nature that produced them, required of them, and so on through from one generation to another. But the foundation is unsound and the child at an early age tottles and yields to the seed that impregnates the whole system. It must leave its deeds undone, and sacrifice its life for which it was intended. Nature may have placed within its breast aspirations as grand as its noble frame, and a voice as good as any that ever brightened the lives of our American people, but it must leave their songs unsung and go to a premature grave for the want of a proper training from the beginning, both mentally and physically. The mode of treatment and all that pertains to growth of body and mind, is, as is too often the case, so much the reverse of what nature intended, that we might as well say that if the child does not seem healthy and likely to live to its

full extent which its nature intended, we recommend that it had better be placed back in the mother's womb, and there wait till the laws that govern its life are in a condition to prolong and save it from an early grave.

Now to us, the prescription looks just as reasonable and possible, as the thought of having a healthy child, and man, or woman, under the delusion that to marry, have children, set them running, is the extent of the duty devolving upon us as the parents and guardians of the coming generation. No wonder that our politicians are becoming dishonest, our public institutions a farce, laws made to be broken, families broken up, and the church by the ears.

When and by whom will this reformation have its beginning? Fathers and mothers, the time is now, and place, at your own door. Commence at once, and the present century will leave us in an entirely improved condition. In the journey of life, there are many mountains to ascend and ravines to be crossed, and other nations to be visited; for all of these we are surprised to find that provisions have been made whereby steps or railroads will make the mountain tops easily reached, the ravines have bridges, and ships carry us in safety across the ocean. So it is with our inner life. Physical development and mental culture are the tools that must be mounted and sharpened for the conflict. Children must be educated, which will furnish the steps to the mountain top of fame, the physical frame healthy, which will bridge the ravine and remove obstacles that prevent the designs of nature being carried out. This branch of the education should not be neglected either in boys or girls. Mothers, send your girls into the married relation in a healthy, wholesome condition, with minds well stored with the knowledge of the duty they owe to their husbands and children. Fathers, too, come up here to the front and take your stand, and by your example and council give your sons the requisite instructions that whether he be married or single, he may with an education and healthy frame be able to guide the ship on the sea of life, in the halls of congress, or as an officer in any capacity where his honesty of purpose will be rewarded. And finally, if he should at any time take a sensible view of life, and being qualified, take to himself one of the daughters of the modern stamp, and assist in carrying out the laws as nature designed, that those that follow in his train will bless him forever and ever. We do not propose rapid transit in life's journey. We want them when life's ship is launched and the voyage of this earthly career is over, that the spirit can take its flight to a happier home, and be the better off for having lived so long and well on the land and in the state in which nature intended, and in old age the eye becomes dim and finally closes in the sleep called death, and leaving the body, takes its *fac simile*, in a spiritual sense, and enter the life that is before them.

M. T.

LET WOMAN CHOOSE FOR HERSELF.

I hear one person say, "I am willing to concede everything to Woman but the vote." I hear another complain that "the co-education of the sexes is going to ruin the morality of young people." Men now-a-days gossip more about women than ever women have gossiped about men since the days of Adam and Eve. Only last evening I heard a minister say that he thought "the study of the professions by ladies was not the education to make them the best of wives!"

How much longer are women to be educated according to the prejudices of men, without regard to their own choice? Why not educate men for the best of husbands? Is not life just as dear to one sex as the other? Is woman's life to be laid down in order to make some man happy during the few hours he spares to her from his business and pleasures? There is a great deal of spare time left to some women. And because they desire to employ it in their own improvement, a great outcry is made. It is time for woman to become a free agent, and do what she deems best for herself, and certainly no one can be a better judge than she of her needs.

But no! this one dictates and that one dictates. This concession and that, a half-and-half compromise. It is like the days of slavery; one said "the slaves could never take care of themselves," another "that slavery was only a moral evil," and another "that it was a political evil," so on. But the slaves are free, and now all grant that it is best. When women are free and just as independent as men, the anti-suffragists will have to acknowledge that it was pure selfishness which made them oppose her franchise. Certainly she is capable of just as independent and successful a life as man—for instances prove her power.

If there are any who believe that one-half of the human race were made to be martyrs to the other half, why do they not honestly acknowledge their belief, instead of claiming that subjection is for woman's good, that women themselves wish the franchise withheld, and the higher education to be debarr'd her? But if woman's life is equally hers as that of man is his, why not make her just as independent? There is no sex independence. Feminine independence should mean just the same as masculine independence. The womanly use of independence, I dare say, will be just as judicious and pure and honorable as the average masculine use of that quality. Men have not succeeded so admirably but that they ought to be willing for woman to compete with them fully in that record which is ever receding into the past, and for which she is supposed to stand equally responsible. Why not give to woman just the same chance of proving her equality as man now enjoys? It cannot be unsafe, and it is only justice. We educate our boys for their own best good; why not educate girls in the same way?—*Woman's Journal*.

THE "TREASURY GIRLS."

The *Terre Haute Express* does a proper and manly thing in defending the ladies of the treasury department— or, as journalistic scavengers call them, the "Treasury Girls"— from the aspersions of the press. There is no trait in human nature more contemptible and loathsome than that which leads men to suspect the virtue of all women, and to lend themselves to the vile work of inventing and circulating slanders on the female sex. It is the essence of meanness, the very type of all that is dishonorable. Show us a man who habitually indulges in aspersions of the female sex, and we will show you one who is lost to every finer feeling of his nature and devoid of true manhood. The women employed in the treasury department, numbering altogether five hundred, are as pure, intelligent and virtuous as any equal number of women or girls that might be selected from any church or boarding school in the land. Many of them have moved in the highest social circles. Among them are daughters, sisters or widows of men who have held high positions and rendered distinguished service to the country. It is probably true that some unworthy ones have secured places there, but they are the rare exceptions, the great majority being above suspicion or reproach. Circumstances have compelled them to labor for a livelihood, and they render the government excellent service for less compensation than men receive for the same work. Yet, because they are in an exposed and defenseless position, and because some of them have personal beauty, the scavengers and dirt-eaters of the press dare to defame the whole class. Such fellows do more than dishonor the journalistic profession; they dishonor the race.—*Indianapolis Journal*.

ANNOUNCEMENTS.

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

The Spiritualists of Northern Wisconsin to the Spiritualists and Liberalists of the Great West, greeting.

We would invite all believing in free speech and thought to meet with us in convention in the village of Oakfield, Fond du Lac County, Wis., on the 24th, 25th, and 26th of September, 1875. The speakers engaged for the occasion are John Collier, late of England, and Elvira Wheelock Ruggles, which is a guaranty of success in itself. The kind friends of Oakfield have generously offered to entertain all (free) as far as they are able. Come, then, every free-thinker. Let's show the world we are neither dead nor sleeping.

ISAAC ORVIS, Pres.

DR. J. C. PHILLIPS, Sec. Northern Wis. Spiritual Association.

ADVERTISEMENTS.

SOUL READING.

Or Psychometrical delineations of character. Mrs. MARY M. D. SHERMAN would respectfully announce to the public that she will, upon reception of a letter containing photograph (to be returned), month of birth, age, married or single, animal and flower preferred, give an accurate description of the leading traits of character, with marked changes in past and future life. Terms, \$1 and two postage stamps. Address Mrs. MARY M. D. SHERMAN, Box 1205, Adrian, Mich.

NOTICE.

The First Religious Society of Progressive Spiritualists of Cleveland meets at Temperance Hall, No. 184 Superior street, every Sunday at 7:30 p. m. L. W. GLEASON, R. Sec. D. S. CRITCHLY, Pres.

MRS. J. A. PROSCH,

33 Lafayette Place, New York. Instruction given in Poetic and Dramatic Reading, Stage business, etc. Terms moderate.

PROF. P. VAN HYATT,

Of California, will remain East until the first of December. He is prepared to give a course of lectures on the "Lost Arts." Other subjects are

1. "Inner Law of Life."
2. The World in Search of a God.
3. The Hollow Globe Weighed in the Balance and Found Wanting.
4. Three Years on the Pacific Coast. Address No. 148 West Washington st., Chicago, Ill.