

# THE SPIRITUALIST AT WORK.

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

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[E. V. WILSON,]

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WHOLE No. 41.

## MEMORIES.

When the gray twilight softly spreads  
Her robe o'er earth and sky;  
When the far mountains' shaggy heads  
Are lost to human eye:

When the tired bird at eve hath sought  
Sleep in the tuneless bower;  
When the last bee wings homeward, fraught  
With forage from the flower;

When the dark pinewood dimly shows  
Its deepening tints of green;  
When in the west with crimson glows  
The sunset's closing scene—

I watch the glimmering shadows kiss  
The threshold of the night,  
And o'er my heart a soothing bliss  
Falls in the waning light;

And grosser thoughts that sternly cling  
To life's dull sober day,  
Leave me, as swallows on the wing  
Flit from our sight away.

And soft as ripple on the lake,  
Within my bosom rise  
Half-whispered yearnings, that awake  
A thousand memories—

Sweet memories, that only come  
To woo my waking dreams,  
When twilight shrouds the woodlands dumb,  
And slumbers on the streams—

Of faces that I loved of yore,  
And songs the loved ones sang,  
And children's voices—heard no more—  
That through the greenwood rang.

O spirit treasures, ye are mine,  
And to my heart belong,  
Yet linger not till I repine,  
Or sing a sadder song;

But leave me while I still have power,  
To catch the sunny glow  
Wafted from memory's blissful bower—  
The shrine of long ago.

For the Spiritualist at Work.

## A TALE OF LIFE:

OR,

## THE BROKER AND HIS VICTIMS.

"Each word we speak, each thought we write,  
Through future ages wings its way;  
For weal or woe, it takes its flight,  
Enwraps with gloom or sheds its ray."

"I speak not this to condemn you, for I have said  
before that ye are in our hearts, to die and live with  
you."

### CHAPTER VIII.

Through our lives' mysterious changes,  
Through the sorrow-haunted years,  
Runs a law of compensation,  
For our sufferings and our tears;  
And the soul that reasons rightly,  
All its sad complaining stills,  
Till it gains that calm condition  
Where it wishes not, nor wills.

—Doten.

I have endeavored faithfully to give the admonition of my new friend and teacher, which he addressed to me as an invalid the first hour I was received as a patient into the "Home of the Weary," and I hope and trust that those who read this record will feel as I did at the wonderful revelations of the Divine care. I gazed with astonishment upon him when he confessed that in his own career on Earth he had been more deeply tinged with crime and ignorance than myself. He stood before me as a youth, possessing a bright, benevolent countenance, beaming with intelligence and an open candor; to question or doubt such a being I regarded as an impossibility, and suppressed incredulity was freely exhibited by me at his declaration. I was speechless at his confession, and wondered in my mind what could have occurred to produce so marked a change as must be traceable in the record of his existence. He regarded me with the calm look that truth ever imparts, and thus continued his address to me:

"My confession, my friend, appears to startle you, and questions of a grave nature rise in your mind; but to give you an outline of my life would occupy too much of the period allotted to you for your own preparation. Suffice it that my words are true, and my experience justifies my assertion. I lived in an age long prior to yours, and was, in life, a merchant of eminence; as an accumulator I was very avaricious, and considered that the aim of the material life was material accumulation only. The blessing bestowed upon this generation had not dawned upon us; I was a supporter of the Romish faith, and believed that, for money, I could obtain remission of my sins; hence, I lived as I chose. Every allurements money could purchase I acquired, and satiated myself with luxury and vice, periodically obtaining, through a partial confession, the priest's formula of assumptive delusion.

"I died as you did, unexpectedly, and was horrified to find myself in total darkness, not a single ray of light penetrated the gloom of my reawakening; but strange voices surrounded me, announcing my belief a fraud, and my earthly life a crime against God and man. I trembled and was afraid, for, like you, I knew nothing, and mentally fought with the evidences; fearful was my punishment, and it continued a long period, until my soul shrunk away from my spirit, and would not aid it. Then I did, indeed, feel the force of that declaration, 'What shall it profit a man if he shall gain the whole world and lose his own soul?' My fear increased upon me, and I turned to flee away, but I was as helpless as you were, and lay in agony of spirit, in this impenetrable darkness; but, thanks be to God, his mercy found me, and my mother's love also rescued me from the pit of distress. I became an infant once more, and in this house I learned the lessons of life; my period of probation has extended over hundreds of years, until computation of mundane time is forgotten. There appears to exist between you and me several points of an ignorant selfishness; I am by this mysterious law of attraction united to you for a mutual rectification; my duty being to point out to you wherein you have erred, and assist you to repent and rectify; hence my remarks. And from time to time I will comment upon your life's record, and admonish you of its crime and ignorance, thus assisting you in knowledge.

"The problem of life is a peculiar mystery, so far beyond your comprehension that, until you are able, through reflection, to cast from off your mind all earthly influences of theological ignorance, and strive to become obedient in spirit, seeking Spiritual knowledge in self communion, it will be an impossibility for you to study that problem. The fact of an existence united with an incomprehensible intelligence is an undeniable truth; the fact that, as an intelligence, you chose not the hour of your birth, or selected the method or period of your death, is equally undeniable; so also exists the fact of your responsiveness to the circumstances preceding material action, so that your entire life on Earth is one of an *involuntary obedience* to inexplicable causes, and a strange mental disquietude with yourself. In a few words, you are a child of ignorance, walk-

ing on Earth a contending entity, in warfare with invisible forces, and a slave to a delusion of belief in the vengeance of an irate Creator, who appears to have made you for a tortious existence only. Contemplate for a few moments the character of the Jehovah of the Jews, as chronicled in your Bible, and behold the picture of a Being amusing himself by an indulgence in every feature of a tyrannous injustice, ordering a revolting tribe of people to spoil by artifice their employers, to war upon others who believed not as they did, and subjected every one, male and female, they came in contact with to greater cruelty and barbarity than they experienced in the Egyptian bondage. You will soon become convinced that the God of the Hebrews is *not* the Father Jesus of Nazareth announced, and we proclaim our faith in and reverence for. As previously intimated, it is an absurdity for material man to try to comprehend the forces of Nature in operation above this material plain; the laws conducting materiality are limited to that specific duty, and will respond to the industry of man and his material desires, to the utmost; but when man aims at higher knowledge, and inquires for a proof of the 'life beyond' the material plain, he must become a listener to the evidence that belongs thereto, and which is in its simplest form far above the material plain, and necessarily non-responsive to its laws; but on the contrary, can hold those laws obedient to its greater power, consequently, my friend, all information bestowed upon you from a height above you must be edifying to you, and you have to receive the lessons therefrom, with patience striving to trace the truth by comparative analogy, as exemplified in arrangement and demonstrated by progressive rule; depart from this duty, and your research is bewildering, you note the existence of an invisible power, and because its complexity to you is apparently incongruous, you stigmatize it as evil, and inferior to materiality, though it has manifested power beyond your laws, by showing that the highest material formation, 'man,' is *subject* to its force.

"Therefore, my pupil, I beg of you to reject all assertions of the Earth sphere that claim an ability to explain Spiritual law and its definition by any rule, method, or rite, that is united with a material observance, that aims to subject the spirit in man to an earthly obedience. The spirit in man is in every person an individualizing force, subject only to its Creator by obedience to his laws, or rather one law, 'Nature,' in its crude, primary office, and progressive Spiritual force. You, as an individualized spirit, have passed through the first class or material school, and are now entering your second class; but so imperfectly have you learned the rudiments of life, that it is essential to your condition that you learn over again this lesson; but the tie being severed that gave you a visible appearance in the primary school you have now to return from this state of existence, invisible, to the first, but still subject, under conditions, to gather by the force of association the neglected experience. This will prepare you to accept and comprehensively apply the teachings of your spirit condition, in their explanatory application to your first state, and thereby behold the love and mercy

of the Creator; for, as his work, you can never die or be lost; you are created for *his purpose solely*, and that purpose and its law is that, as an intelligence you are to comprehend your duty and perform it, so as to manifest the estimation and unite with every other individualizing entity, to develop creation and show forth *its truth as an unit* of an invisible power. Thus you perceive, except you become as a little child in obedience, you can in no wise enter into the region of Wisdom to acquire this knowledge."

As I listened to my companion there seemed to exist within me an interior consciousness of power that I had never imagined before, clinging as I had done to my earthly foibles, and feeling, as I still did, that I was in a mental bondage of perplexity and fear. I appeared to awaken as from a delusive dream, and began to regard life as a reality far beyond my appreciation. I felt benumbed in faculty and debased in mind, and saw that I had misapplied all my mental powers, and was entirely ignorant of even the first duty of life. I sighed to think that my children were to suffer also, from this ignorance, and my wife was to continue shackled by the same chain. I turned to my companion, and said:

"Oh, my friend, I can apply now the recorded cry of the poor woman of Canaan, 'Lord, help me,' for I do perceive my unworthiness, and as a dog I could ask for the crumbs, she pleaded for in argument for her loved one; so be it unto me."

My companion placing his hand upon my shoulder, impressively said:

"I rejoice to see the dawn of the new life breaking, and can aid you to comprehend yourself more clearly, by departing from the record of man's ingenuity and studying nature as the revealer of God and the demonstrating evidence of his existence. The crudity of your earthly teachings are an impediment here; you come clothed in sophistry, as in a coat of mail, vainly imagining that scholastic training of earth is a passport into heaven, when you have the solemn declaration of Jesus that reverence to God and good will to man are the only acceptable titles.

"Now, my child, let us put away earthly knowledge, or rather ignorance, as incompatible to your new condition, and endeavor to acquire Spiritual knowledge in the domain of Spirit life. I will now take you into the garden, and open to your view a new chapter of information, and will also prove to you another truth, given to Earth from the sphere of Wisdom, accepted by man, more in a selfish hope than in a meritorious application."

My guide took me as a child by the arm, and together we glided through the apartment. I was startled at its dimensions; the cots, or rather couches, were numberless, and the attendants were occupied with each invalid in different stages of mental suffering. As we passed, each teacher greeted us with a smile, and the students divided so as to form a passage way between them to the presence of the venerable old man. As we approached, he came forward to us and, smiling, said to me:

"Be of good cheer, my son. Patience leads to truth, and is thy hope eternal."

We passed from the room and descended an

immense stairway, so imposing and grand that language could not describe its decorative beauty and symmetrical proportions. We quickly appeared in the vestibule, and as we gained the portico a multitude of smiling children came running from various portions of the garden, with flowers and fruit in their hands. They formed in a circle around the porch and sung in harmony a beautiful hymn of praise, welcoming me to the Home as one shipwrecked on Earth. I was so overwhelmed at the sight that I leaned on my companion for support, and listened in rapture to the refrain, "Welcome Home to the Refuge that his love has given us, poor child of Earth."

When the singing ceased, I went down among them; they crowded around me with offerings of flowers and fruit, and tried in various ways to interest me; but I felt feeble and languid, the lesson was too bright for my strength, and I longed to recline. The children soon perceived my condition, and quietly dispersed; my guide placed his arm around me and gently led me to a bank by a crystal stream; he took of the water and poured it over my head, which greatly refreshed me, and I looked around at the wonderful scene of beauty. My heart was subdued, and I voluntarily thanked God for the blessing. My guide smiled approvingly, and whispered:

"This is a sure token of his protection in the reception you have experienced, you behold the truth that there is joy in heaven over the penitent of Earth; though you are still held by the shackles of a superstitious belief, they will break, one by one, and restore your soul to its duty. Then, my son, I will resign you to the guidance of that power that, as a link, binds you to Creation's diadem, the soul and spirit in unity; but many changes have to take place before this event occurs; many lessons have to be learned, very many experiences passed through, by which alone you learn the duty of existence and become a partaker of the kingdom. The tenets of your Earth home have strangely shackled the mind by the theory of an atonement pointing to a reconciliation, without explaining the duties connected therewith, or what appertains to the life to come; the one idea was, to excuse or obliterate a fault by a faith that does not express the necessity by elucidation or comparative teaching. The joys of heaven and the torments of hell are phrases set in array against each other, without any description of the nature or duty of the one, and the undying agony of the other. The justice and equity of the Divine are referred to in language conveying revenge, and the exercise of an inevitable authoritative penalty, with the singular oversight of the Divine love as the originator and sustainer of the works.

"The life of man daily exemplifies his prescribed ability in action, through the limitation of structure, the peculiarity of organization, and the short period of consciousness in action, this is overlooked. It is time that this peculiar incongruity should end, and the Divine justice upheld, the affection of our Father and Creator owned in gratitude and proclaimed with devotion, the superstitions of the Earth trampled upon as a slanderous idolatry, and the loving kindness of the Saviour God fearlessly pronounced.

"Come then, my brother, into our lecture-rooms and laboratories, our schools and gardens for instruction and improvement, and prepare for that contest that is inaugurating on the Earth; join the countless thousands that are devoting themselves to the rescue of their brethren, as ministering angels sent by God to teach his children that he is a Father in affection, a Sovereign companion in authority, that he will not break a bruised reed, or crush the child that he has formed, that the severance by death is only a veil drawn by his love to hide his image, while the loving affection continues unimpaired in strength, but purified by truth for eternity.

"In this Refuge are many friends you knew on Earth, who will welcome you with joy, and aid you to learn your duty, for work is the order of his kingdom, and in accordance to our labor is his reward. The foibles of your Earth life will gradually be overshadowed by your repentance, and you will yet praise him. In the language of an inspired messenger, I bid you welcome to our Home, my brother.

"My brother, replied the bright angel,  
Let the name of the Highest be blessed!  
Lo, He renders thee blessings for cursing!  
His will and His way are the best,  
Thy soul in His sight hath been precious,  
Since the birth of thy being began;  
Thou art judged by the need of thy nature,  
And not by the standard of man."

My companion ceased, and folding his arms around me he bore me, a weeping penitent, into the Refuge of the Afflicted.

It is not my intention to give you, at this time, an account of my training. I have laid before you with fidelity my error, crime, and its consequences; I have faintly pictured to you the holy love of the Divine, in his mercy, and my hope and trust is that you all on Earth may feel as I do, firmly determined that when the time comes I will be found among that army of spirit wanderers among men, whose duty is to arrest those crimes, errors, and delusions that beset them in life, and thus weed out from the family of Earth the thorns and the briars, that his will may be done on Earth as it is in Heaven. Farewell.

On Earth my name was James C.  
New York, 21st Nov., 1875.

*Philo to W. B.*

For the present your task is done, and our thanks are due. Be ye also steadfast unto the end. We shall soon impart through you an insight into the system of spirit education. The events foreshadowed in this Tale will assuredly be fulfilled, so that man will learn to know that the life on Earth was never designed for selfish purposes or assumptive arrogance, but as the primary school of creation, in which nature speaks to man in her emblems of constructive beauty.

For the Spiritualist at Work.

ANSWER TO VAN HYATT.

BY WM. F. LYON.

BALTIMORE, March 16, 1876.

FRIEND WILSON—There appears to come some faint murmurings yet, from our *Volcanic* friend, who has the balance in which he weighs Hollow Globes and things. It was thought by some, that the outbursting flames which blazoned forth so luminously in your paper some time since, had been quite extinguished; but it appears there are some smoldering embers still left.

Well, if our friend wishes to advertise the Hollow Globe, and so keep it before the people, we certainly cannot object. What he says in the number of March 1, seems to be of the most harmless character. I do not discover anything in his article which in any way militates against the theory or reasoning we set forth. He evidently labors under the impression that we said our entire say last winter, in reply to his labored onslaught and almost interminable catalogue of volcanic eruptions, when in fact, individually, I barely noticed three or four of his numerous paragraphs, and found them so replete with pitiful errors and unphilosophical deductions, that it required two entire articles to do even them anything like justice. I then addressed, as you understand, a private note proposing to review the other paragraphs in a series of articles, saying as little as possible about their author, and it so happens that I have with me your reply, from which I quote:

"The Hollow Globe has been well ventilated, as much as will do for the present. I think you and Sherman have met the case; now let the matter rest. I will publish sharp articles on the Hollow Globe, but not in answer to Van Hyatt."

An attack of the acute rheumatism by which I was prostrated for a time, together with the reply above quoted, were the only reasons why we did not write more concerning Van Hyatt's extraordinary but puerile attempt to weigh the Hollow Globe. Now, we will barely notice a single one of his numerous blunders—for blundering seems to be chronic with this man—and leave him "to pursue his own way."

He says, "My friends insist that extinct volcanoes have had the local causes put out by some subterranean passage of water."

Now, we never said any such thing, never thought any such thing, or heard our spirit guides give any such instruction, and we defy him to find any language we have ever written which gave expression to such an idea as being indorsed by us. We may have said that Denton and others advanced such an opinion, but it was only quoted to show its fallacy. We have been instructed and we claim that volcanoes become extinct because the combustible materials which supported their fires have been burned out and exhausted. I can but wonder if he will fully comprehend the language of the preceding paragraph.

I think, in fact I know, that our friend would have the same difficulty in proving the interior of the earth to be a molten mass as in

proving that the first day of the week is any more *sunny* than the other days. Both propositions are equally unsusceptible of proof. I am fully aware that you have little room in your sheet, issued only monthly, for lengthy articles upon this or any other subject. I will, however, before closing, make a single allusion to this self-styled "skadger and spanjazzler."

He intimates that my friend, the Doctor, had been subjected to both these wonderful processes. I know he was very sick during the winter, but I was not aware that he was laboring under any such terrible maladies, proceeding from such a source. The Doctor himself, and his attendant physician, said it was pleurisy, complicated with difficulties in the liver and kidneys. I am quite sure they had not the remotest idea that he had been "skadged and spanjazzled," and now he is threatened with another attack of the latter, in this terribly foreboding language: "The fates have decreed that he be spanjazzled yet again."

Now, Van, don't do it again, it's too bad; I beg of you, in the name of humanity, forbear. The Doctor is an elderly man, and he might not survive.

I have spoken to appreciative audiences the two Sunday evenings since my arrival, in the hall of the First Spiritual Congregation, where Bro. and Sister Danskin, and many other good friends, have labored so long and earnestly in building up and promulgating the glorious gospel of the Nineteenth Century. Although the people of Baltimore seem to be quite thoroughly religionized, yet I am persuaded there is a bountiful harvest continually whitening for the reapers and gleaners who may be called to the field in the future, as well as in the past.

Doctor Taylor, formerly of Methodist fame, author of "Theology Turned Upside Down," and other works, is speaking with good success for the other congregation. And here let me add, I think it would be better if these two congregations were one. I need not say that Dr. Taylor is eminently qualified for the position he at present occupies; he is not only disseminating a very large amount of important truths, in connection with this newer gospel, but gathering in hosts of friends to the cause, as well as to himself.

Viewing the matter from my stand-point, I consider Spiritualism decidedly upon the aggressive in Baltimore. Yours truly.

For the Spiritualist at Work.

CATCHING THE DEVIL.

BY DR. C. D. GRIMES.

BRO. WILSON: Abraham Lincoln is credited with having said that it was a poor policy to swap horses while crossing a stream. After considering this for a time, there arose a question in my mind whether it was best to catch the devil, when there was so much on hand for him to do.

True, Babcock has slipped through the meshes of the law, and Congress can take care of Belknap with a little of his help.

Even Woodhull is said to be a dead dog that cannot bark; yet there is said to be an hundred new cases every day, in all of which his presence is absolutely indispensable; besides there is that little job between you and S. S. Jones, and not knowing which side he is going to fight on of course I cannot advise you. I know of a man who has the snares laid, but it is best to have them sprung now, or wait the due course of law?

You know that law, and law only, is omnipotent, unchangeable, and eternal. It was in accordance with the law of an undeveloped nature that Lot's wife looked back to Sodom, and that the Israelites in their desires went back to the flesh-pots of Egypt.

But, as believers in the eternal fitness of things, the beautiful relations of cause and effects, we cannot fail to see that in compliance with the inexorable demands of law, the result of this fitness of things, we must also believe that for every departure from this fitness of things a corresponding chastisement is sure to follow. Nature does not stand dubbed as debtor long, before both principal and interest are paid.

The heavens may fade and pass away, but natural law never; neither will it fail to execute its ordinances in due time.

This is just as true in the moral and intellectual as in the physical. Exclusiveness, intolerance, and vindictiveness never dodged their appropriate reward. Inordinate desires,

groveling thoughts, and ignoble motives bring their legitimate results, just as sure as starvation, gluttony, and inebriety.

Each one is turning the "mills of God" to grind some other one, yet fails to see the mills that are turned to grind himself, and although he bitterly feels the strain of each material cord that is rent asunder, to perfect and disengage the immortal part; he does not divine the good, but tries to smite the turner.

The one great sin that Thomas Paine, Wm. Lloyd Garrison, Theodore Parker, John Brown and Victoria Woodhull committed, sins that constituted the head and front of their offending, was, that they dared to differ, and hurl back a defiance to all who were opposed to their thinking, seeming, in their style, to adopt the words of Clay to a committee, whose object was to throttle free speech, but were met with a "Go, tell your secret conclave of cowardly assassins that Cassius M. Clay knows his rights and dare maintain them."

But, crucify him, crucify him, was just as sure to be their doom, as it was his who dared to say, "Woe unto you Scribes and Pharisees, hypocrites, ye blind leaders of the blind."

Pilate could not turn the infuriated rabble aside by saying, "I find no fault in him," or chain the tiger that Jesus had aroused by his daring to differ, by "washing his hands of the crime," any more than Paine could appease the wrath of those who thought they had a "patent" on the whole "thing," by saying that he believed in one God and one God only, and that religion consisted in loving mercy and doing good to others.

To be even a "Roman citizen," rendering distinguished service in the birth and development of a nation, availed him nothing in an age when Cotton Mather sought to replenish the treasury of the Lord with the proceeds of Quakers sold into slavery.

Theodore Parker could not turn aside the shafts of vindictiveness that undoubtedly shortened his pilgrimage here, by high aspirations and a holy life, examples worthy of imitation, and deeds that were God-like and humane.

They were even destitute in those days, of such as the Rev. Jonathan Edwards, with their double D's attached, who were even willing to let such unregenerate dogs, as Jews and Deists and Atheists live, and that in a world where nothing but saints ought to exist. "Why, yes," said he, "just as good a right to live as any lunatic." Yet, in spite of the Mathers and the Edwards, Jesus, and Paine, and Parker, after having been purified as by fire, have gravitated upwards.

The slaveholders desired to hang Tappan, Garrison, Phillips, Sumner, and their abettors, to the nearest lamp-post, for having dared to read aloud the Declaration of American Independence, and pollute the world with its doctrines, while the Y. M. C. A. tried to crucify Train and Laird between the two thieves of Church and State, for making selections of "choice literature" from the Word of God, and debauching the U. S. mail with its presence.

John Brown caused the whole Southern hemisphere to tremble in their shoes, by the crack of half a dozen rifles fired in the air, and the appearance of seventeen men at Harper's Ferry; and Woodhull was crucified between the porch (Tilton) and the altar (Beecher), for daring to whisper what afterwards appeared in the sworn testimony of saints. And thus the wine-press of his wrath is trod, around and around.

But ah, their character! their character! saith the immaculate. Oh, never mind that; it ain't catching in our family. The first minister of the new gospel of Jesus had a "character," taking him as authority. All have a "character," and all have a place in the grand harmonies of nature, for,

"There's naught that is, how'er so mean,  
But constitutes a noble part.  
The parts are comely; the whole is fair;  
And I can see in nature nothing wrong.  
In man no useless thing, no, not e'en unmeant."

"It is necessary that offenses must come; but woe unto him by whom they come." The refiner's fire is necessary without which there can be no casting out of dross; but woe be unto him that kindles it. You are only feeding the "mills of God," that in turn are sure to deal you your portion.

For the whole universe of matter and mind, body and soul, is built upon the one great fact of action and reaction, each necessary to the other; reaction being just as certain to occur as action. The two constituting the one, the

great fact of to be, to live. It is impossible for us to make a soul happy, a bosom heave with joy, without catching the radiations, without feeling the reaction. It is impossible for us to cause a sorrow that will not give us back its stroke, or raise a cloud that will not cover us. Neither can we meet and overcome a trial, a difficult problem, a sorrow, without being elevated in the scale of being. For,

"In all of our trials there is something we gain,  
For pleasures soon follow the footsteps of pain.  
And ne'er can we sense joys of Heaven so well  
As when we have pass'd the ordeals of Hell."

Then how can we get along without a devil to kindle the fires that refine, to turn the "mills" that grind, as well as to be the medium through which "offenses must come."

Bruno and Galileo fired the train that exploded the "flat" theory and gave us an astronomical system; John Brown fired the train that exploded the "fat" theory and gave us a humane system, and Woodhull fired the train that bids fair to send Plymouth Church up, where the Life of Christ went before it; and to-day it is rocking to its very foundations, while many are desiring to stand from under, and anxious to know which will come off best in the fight, only because they wish to decide upon which side No. 1 had better stand.

From one end of the land to the other, the breezes were loaded with curses for John Brown, but in a few short months "his soul went marching on," from the lip of every Union soldier, whose tramp, tramp, tramp, was heard in southern climes, and even yet their echoes seem to linger upon the mountain sides.

To-day a thousand females, with dagger in hand, charge for the heart's blood of Woodhull, and Bro. Jones is their recorder. Tomorrow she is a dead dog that cannot bark, voted down in all the conventions; and it is I, and I, and I, that killed "Cock Robin," but at the next flash over the wires the U. S. Lecture Bureau has engaged her for sixty lectures. Then,

"Roll on, thou mighty ocean, and as thy billows flow,  
Oh, do not catch the devil, and let poor Woodhull go;  
But grind her in the 'mills of God,' for purity or pelf,  
And when the pond'rous wheels don't go, just turn the crank yourself."

It may be she has as many lives as Spiritualism, which, after having been slain a hundred times by a quarter of as many professors, still lives and flourishes. Not so easy a matter to catch the devil after all, and yet, like John Brown, if you catch the old imp, and hang and gibbet him, his "soul will go marching on" after that.

Let us have peace, says Grant; but Jesus says, "I came not to send peace, but a sword; to set a man at variance with his father, the daughter against her mother, the daughter-in-law against the mother-in-law; and a man's foes shall be those of his own household." Still a work for the devil.

God's will (*i. e.* law's will) must be done. Friction is a necessity as well as churches, fighting as well as praying, bullets as well as bibles, devils as well as saints, Woodhulls as well as Beechers. All exist for a cause, and all of a necessity. There is no choice, no free agency, no free law, no free science, no free love, and no free hate. Whatever is, is wrong in the primate, the finite. Whatever is, is right in the ultimate, the infinite. All truth is relative in the finite. All truth is absolute in the infinite.

[To be continued.]

Mich. City, March 20, 1876.

For the Spiritualist at Work.

#### EXPLANATORY LETTER.

MAQUOKETA, IOWA, March 13, 1876.

BRO. WILSON: In a former letter, in my allusion to your "carrying water on both shoulders," I had no thought whatever of placing you on a parallel footing with Bro. Jones, viz., that of practicing according to the vulgar interpretation of the doctrine he designates as Moses Woodhullism. His lusty cries for "pure Spiritualism" certainly suggest to those who claim to know him, a double purpose, that of toadying to the low prejudice of the uninformed on the social question, and to direct the gaze of his readers and the public to Mrs. Woodhull. Moses Hull, you, or anybody other than himself, lest they should discover a great discrepancy between his preaching and his practice.

Your record during the lectures which came

under my observation is clear of "taint or scandal," as Mrs. Morse says of it, where you had preceded her in the lecture field. No, it was not that that I demurred at, but it was because you catered to the ignorant prejudice against Mrs. Woodhull and her friends, and at the same time seemed half inclined to the idea that the success of your enterprise might, after all, accrue as largely from social freedomites or radicals, as from the other party. And I wondered that your angel guides did not show you that in projecting a new paper in competition with those firmly established, that success must certainly depend on a free, straightforward, comprehensive expression of all subjects "germane" to humanity, as you now use the word, which I think is an improvement.

You have only to look at the unprecedented success of Mrs. Woodhull on the rostrum, to see what direction the intellect and cultured talent of our people points out for aspirants to public favor, in the work of enlightening and elevating the race.

My experience and observation as to the workings of the *R.-P. Journal* for more than a year past, drives me to the conclusion that Bro. Jones will be compelled to accept one of two alternatives—he must drop his present practice of watching for and seeking opportunities to blacken the character of those he contemptuously calls "Moses Woodhullites," by libelously insisting that free love is synonymous with free lust; as though the word free, when coupled with love, turned it into lust; or he must make up his mind to part with the best of his subscribers, for the intelligent readers of Spiritualistic literature are not satisfied with a Spiritual science that falls short of meeting its own most urgent needs, that of growing physical bodies fitted to its highest and purest expressions. And just as fast as his readers grow to a comprehension of this fact and come to possess a larger love for, and a deeper faith in, humanity, and an increased dislike for the exhibition of so much intolerance as is frequently seen in the *R.-P. Journal*, will they leave that paper and seek one more in harmony with their advanced feelings.

M. D. BRADWAY.

COMMENTS.—We publish Bro. B.'s letter in this number of our paper for a double purpose—first, that it expresses the candid opinion of eight readers out of every ten of the *R.-P. Journal*; second, that we are now (April 5), and have been since the 19th of March, speaking in Texas, where the *R.-P. Journal* is largely read, or has been in the past (and we trust will be in the future), and we find many intelligent men and women who speak as Bro. B. writes, and some of them have written Mr. Jones to the same effect.

We also find that Mr. Jones has stooped to conquer, and in his stooping has shown his weakness, for we have the proof in his own handwriting, in which he cautioned men and Spiritualists to be careful in regard to engaging such speakers as Mrs. Colby, E. V. Wilson, and others, who were tainted with Woodhullism, or Moses Woodhullism, as he, Jones, understood it. That this course is ignoble, and low down in the scale of manhood, none will deny; that our course has been open and straightforward with Mr. Jones, all must admit who have read the *R.-P. Journal* and THE SPIRITUALIST AT WORK; that Mr. Jones, Judas-like, has done us a great wrong, not because he believed that we taught and practiced Moses Woodhullism as he understood it (?), but because,

1. We refused to throw dirt at Mrs. Woodhull at his command;
2. We refused to exclude from the platform certain speakers, in our call for the Northern Illinois Association of Spiritualists, in 1873, at Elgin, Ill.;
3. He judged us from his own standpoint of morals, and believing that we knew the exact standard thereof, he sought to forestall public opinion by smearing us with his slime;
4. And more potent with him than all else, we charged him with twenty per cent. commission on every dollar of subscription we took for the *R.-P. Journal*. This was the hair that broke the back of the camel, and Mr. Jones vomited.

The pecuniary emetic was taken on the 8th of March, and he vomited on the 28th, and he has been spewing ever since, or full two years. And now that he is called on to swallow his vomit he, craven-like, pleads the Baby Act.—ED.

From the N. Y. Mercury.

#### METEMPSYCHOSIS.

Wonderful Interchange of the Souls of Two Men—Antipodes Swapping Their Identity Through the Earth's Center.

Members of the Medico-Legal Society of this city are greatly astonished by the following events, the news of which has just reached them:

By the directions of the Emperor of Russia, a scientific investigation is now going on into the most astonishing case of metempsychosis, or wandering of the human soul from one body into another, that has ever been known to the world. The instance referred to is vouched for by the *Medical Weekly Journal* of St. Petersburg, by a newspaper printed at New Westminster, British Columbia, by the imperial governor of Orenburg, by Professor Orlow, of St. Petersburg, and by several gentlemen of New York, to whom Orlow told the strange story about nine months ago, and who themselves had an opportunity to see and converse with the two men whose souls are alleged to have been so miraculously interchanged.

In September, 1874, in Orenburg, Russia, there lay sick with typhoid fever a wealthy Jew, by the name of Abraham Charkov, a native of the place, known to everybody, married and the father of several children. On the 22d day of that month he seemed to be dying. At midnight he suffered greatly, and the physician pronounced him in the agonies of death. A number of Jews were called in, as is customary, prayers were said, wax candles lit, the wife and children were sorrowfully weeping over their bereavement, when suddenly the sick man gave a tremendous jerk, heaved a deep sigh, began to breathe freely, opened his eyes and looked with amazement at the doings of the people around him, and fell asleep. The physician announced that now all danger was over. He slept through the night, but what happened in the morning was most wonderful.

When he awoke he refused to recognize either his wife or children, and pushed them away in anger when they came near him. Besides, he spoke a language none could understand. Previously, he had known only a mixture of German and Hebrew and some little Russian, but now when addressed he seemed not to understand a word. In a week he was well enough to leave the bed, but utterly refused to wear his customary clothes. The physicians unanimously pronounced him insane. In appearance he had not changed; he was the same tall, lean man, with dark, curling locks of hair, long, black beard, and a dark, furrowed line across his forehead, yet he spoke an unintelligible language, refused to know his family, and even his father and mother appeared as perfect strangers to him. By chance one day he beheld himself in a mirror, and a fearful shriek escaped his lips. He touched and pulled at his long, oriental nose, he felt his long black curls, his flowing black beard, and with a scream he fell to the floor in a swoon.

The case caused great excitement, and a full report was made to the medical section of the ministry of the interior of St. Petersburg; the order went out to Orenburg to send the Jew and his family, his parents, and the other witnesses, at once to St. Petersburg, to be examined by the medical faculty. The examination was conducted by Professor Orlow, one of the most learned men of Russia. The astonishment of the professor may be imagined when he found that this illiterate Jew from Orenburg spoke pure, idiomatic English with fluency and even with some elegance, that he wrote it also, grammatically and orthographically correct, while the family and parents insist vehemently that Abraham never in his life spoke anything else but a German-Jewish jargon and some Russian, and could never write otherwise than in Jewish characters.

Still more cause for the professor's wonderment was the statement of the Jew himself, in English, that he was not Abraham Charkov at all, that those who pretended to be his wife and children and his parents were total strangers to him, that he was not a native of Orenburg, never lived there, and don't know how he got there, that he was not even a Russian, but an Englishman, named Abraham Durham, born in the town of New Westminster, in British Columbia, where he resided, a fur dealer, and where he had a wife and one child living; and that for some inexplicable cause he found himself changed in appearance, that he naturally is small in stature, stout in body, with fair complexion, light hair and whiskers.

The professor and his associated doctors did not know what to make of him, since he appeared to them a very intelligent and educated Englishman; while the woman, her children, and the other witnesses, claimed him as the illiterate Russo-German Jew, Abraham Charkov. But while the matter was being further investigated, and the entire family kept in close confinement in St. Petersburg, Abraham was missing one morning, having escaped on board an English vessel bound for Hull. The case was quietly dropped after his flight, but subsequent events were still more wonderful.

In 1875, Professor Orlow was sent to America by the Russian Government to make inquiries concerning the International Exhibition. While in this city, he found in a New York paper the following startling account, copied from the New Westminster *Press* of British Columbia:

"In New Westminster an occurrence recently took place which caused great sensation throughout the whole territory of British Columbia. On the 22d day of September, 1874, a fur dealer of said city was in a dying condition, suffering from typhoid fever, and no one,

not even his physicians, seemed to entertain any hope as to the possibility of his recovery; nevertheless, the patient rallied and fully recovered. But, wonderful to relate, the patient, who was an intelligent Englishman, has forgotten his mother-tongue, and speaks a language which is understood by no one around him, but which at last is recognized by an inhabitant of the city to be a jargon of bad Jewish-German. The patient, before his sickness a short, stout fellow, and a blonde, is now thin and lean like a stick, refuses to recognize his wife and child, but insists that he has a wife and children somewhere else. The man is believed to be insane.

"And all at once a European traveler arrives, marked with a genuine Hebrew face, and claims to be the husband of the wife of the fur dealer. He speaks to the woman in the same language her husband was wont to speak to her; he gives her, and even his parents, who live in said city, but who of course do not recognize him as their son, the most detailed and minute descriptions of bygone events, and insists upon being the woman's husband and the parents' son. The poor woman is almost in peril of her reason, the effect of the trying ordeal. She incessantly asks: 'Who is this fellow? How does he come to claim to be my husband?' When she hears him speak and does not look at his figure, she is ready to think that he is her husband, but as soon as she looks at him the spell is broken; for surely this stranger, with the Jewish face, cannot be her husband, whom she just nursed in his sickness. But the man continues to press his claim, and tells her the most delicate and secret facts, evidently known only to husband and wife."

Professor Orlow read and re-read this account, and the thought struck him that this seemingly impossible occurrence may have some connection with the strikingly similar case of the Orenburg Jew, Abraham Charkov, the investigation of which had so puzzled him at St. Petersburg. He sent a brief extract of it to the Home Minister of Russia, and asked permission to go to British Columbia and continue his examination there. Leave was granted him, and June last found him at New Westminster. There, to his utter surprise, he found the same man, lank, black-haired, black-whiskered, Orenburg Jew, Abraham Charkov, who had escaped from St. Petersburg, but now claiming to be Abraham Durham. But there he also found the very representative of the man described to him by the Jew as he ought to look, a man small in stature, stout in body, with a fair complexion, and blonde hair, whom all his neighbors and his wife and child said was Abraham Durham, an intelligent, educated Englishman, but who since his paroxysm of the 22d day of September, 1874, at high noon, had seemingly forgotten all his knowledge of the English language, and was since speaking in a tongue none could understand. Addressing him, the professor at once ascertained him to speak the Jewish-German dialect prevalent at Orenburg; and asking him who he was, the man promptly replied that his name was Abraham Charkov, a Jewish trader of means, born and resided at Orenburg, in Russia, where his parents still lived, giving their correct names, stating also that he had a wife and three children there, describing them minutely by name and features.

There was, at that moment, a non-plussed professor. There was evidently no fraud in the matter, because each of the two men was exceedingly earnest in his assertion that he was not himself, but the other man. A strange circumstance was also that the change in both occurred on precisely the same day, the 22d of September, 1874, both were sick with typhoid, and both presumed to be in the agonies of death. The distance between Orenburg and New Westminster is about nine thousand miles, but the two places are exactly opposite to each other—direct antipodes. Hence, Professor Orlow came to the conclusion that if such a thing as metempsychosis, or the transmigration of soul from one human body to another, be within the range of possibilities, the case of the two Abrahams in Russia and America, seems to be an evidence of it, since the soul life or inner consciousness of the one has been completely changed to that of the other without any outward change in the appearance of the men. He was still more inclined to this belief from the fact that not only the day but the very moment of the change in the two men agreed. The Russian suffered this change on the 22d of September, 1874, at precisely midnight; the Englishman in British Columbia underwent a like transformation on the same day at noon, and the difference of time and longitude is such that when it is midnight at Orenburg it is noon at New Westminster.

May not the cause for these occurrences be found in some yet undiscovered influences of terrestrial magnetism? was one of the thoughts of the learned professor, and he concluded to make exhaustive inquiries into the affair. For this purpose he prevailed upon both men to accompany him to Russia, which they did, remaining for some days in this city, where the professor finished the work for which he originally was sent to this country by his government. While here Professor Orlow told the account to several gentlemen whose acquaintance he had made, and they also spoke of the two mixed-up Abrahams, coming to the same conclusion with the professor, that there indeed was a case wholly inexplicable to any known law in nature. Since last November Professor Orlow and the two wonders of the age have been at St. Petersburg, where the inquiry is progressing slowly.

## The Spiritualist at Work.

CHICAGO, MAY 1, 1876.

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

E. V. WILSON, EDITOR AND PROPRIETOR.

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

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### SPIRITUALISTS OF TEXAS.

Please take notice that the First Society of Spiritualists of Houston, Texas, will hold a convention in Houston, Texas, commencing on the 5d and continue over the 6th of May, 1876. You can buy round tickets for three cents a mile, good for eight days.

PAUL BREMOND,  
Houston, Tex., April 16, '76. *President.*

### OUR TRIP TO TEXAS.

IN GALVESTON, BY THE SEA,  
March 22, 1876.

Galveston is situated on an island, separated from the main land by a channel of water, about two miles wide when we crossed it. The island is some thirty miles long by two and a half to three miles wide; the city is mostly on the northern end of the island, numbers some forty thousand inhabitants, and is a place of large commercial importance, especially in cotton. The sea beach is one of the finest in the world, giving a drive of some thirty miles, where one can drink in the sea breeze to the heart's content. There are many very fine private residences, as well as some good public buildings and hotels; the streets are wide and commodious, being at right angles with each other.

We saw to-day nearly ripe and green oranges on the tree, as well as orange blossoms, fig trees, without leaves, with figs nearly ripe, green, and some just bursting out of the bark; the fig tree never blossoms. We dined at the Grand Southern on the 21st, on new potatoes, green peas, lettuce, new cabbage, in fact, all the early vegetables we have in northern Illinois in June and July.

Thus far we have met with a generous hospitality in Texas, and especially in Galveston, and we cannot close this letter without extending our thanks to Dr. Stone and his good wife, Dr. Randall, Mr. and Mrs. Talbot, for their attention and kind hospitality tendered us, and to Mr. Paseo, editor of the *Galveston Civilian*, for personal attention and kind offices rendered us. We gave three lectures in Galveston to fair audiences, giving many fine tests which will be found in our Test Department.

Saturday, March 25th, we leave for Houston, where we speak Sunday and Monday, the 26th and 27th. Houston, "the Bayou City," is at the head of Buffalo Bayou, forty-five miles from the Gulf by water, and fifty miles from Galveston by rail. Galveston claims that Houston is the second city in importance in Texas, and states her population at 10,000; but we think that Houston ought to know, and she claims her population to be from 16 to 20,000. The location of Houston is a good one, high and dry land with a pure and healthy atmosphere. The people are full of enterprise and possessed of genuine hospitality; we have lectured six times in Houston up to the 29th of March; in fact, we like Houston and her generous-souled Spiritualists, among whom we would mention Messrs. Bremond, McDonald, Daily, Richardson, Paine, and Lawler.

March 28th. For the last four days Houston has been full of excitement; what with Spiritualism, the county C. Y. M. A., and Prof. S. S. Baldwin, the trickster, who insults every Spiritualist in the land by declaring that they are all frauds, humbugs, and cheats, that there are no exceptions—to this man Mr. Jones opens the columns of his paper, to advertise Baldwin's falsehoods in. Well, we are to meet this Goliath of the C. Y. M. A. soon, and then the world will know who are true and who are not. [See report on another page.]

We left Houston for Brenham, the county-seat of Washington County, seventy-one miles north and east of Houston. From Houston

to Hempstead it is a level prairie country, well adapted to stock raising; in fact, Texas is one grand stock farm at present. From Hempstead to Brenham we passed through as fine a farming country as there is in the world, high, dry, and rolling prairie, with considerable timber; we saw fine farms, well fenced and improved; a thrifty people to all appearance. Brenham has 2,000 population, and is located on the west side of the Brazos River, and has a fine high and dry location; we found many liberal people here, among whom were the Rev. Graves and Pickett, Capt. Bush, the Nortons, and others.

From Brenham to Bryan, a timber country, distance seventy-five miles, well adapted to farming purposes. Bryan is a town of some 4,000 population, situated in the midst of a fine farming country, and ships a good deal of cotton. We like Bryan, and found quite a number of Spiritualists, among whom we made the acquaintance of Col. H. Mitchell, the Moor Brothers, and others. We found one man here, a good Baptist (?), who was ready to treat us to a coat of tar; we lectured once in Bryan, and expect to speak there again.

We found Spiritualists here and in other places very badly demoralized, through the bitter spirit of the *R.-P. Journal* and Prof. Baldwin.

### THE GOLDEN WEDDING.

We are in receipt of an invitation to attend the golden wedding of our old and tried friends T. V. and S. T. Lawson, of Gurnee, Lake Co., Ill. We know them staunch and tried friends, they have stood by us many years, faithful and true, and while we cannot be present in the form, on this royal day, when the silver of the past kisses the gold of the present, paving the way for the future, we will be with them in spirit, and bless them in our soul.

Fifty years together through life's trials you have walked the pathway of time; no inharmonies or discord has marked your lives with sorrow, old friends of mine; ripe for the harvest in this thy fiftieth wedding day, we greet thee with sweet fellowship; time hath marked your faces with his imprint of acceptance, and age hath silvered your hair, and yet thou art young, dear old father and mother Lawson— young in soul, as when the silver turned into gold. Thou art not now very old; wait, until thy centennial nuptial day shall claim thee; angels on Heaven's royal plain, and then you will be young again. Three score years and ten, how long, and yet how short the time? Well, dear old friend, I cannot come at thy bidding; the reason why—I am far away in Texas' fair Italian clime on this thy golden wedding day. Kiss thy bride, old friend, again and again; fifty kisses give her on this thy golden wedding day, and when the mystic veil is withdrawn kiss her again 'mid the angel throng, where the silver and gold are blended into one; for there, in the Summer Land, thou art young; thy hair no longer gray, thy face no longer marked with the footprints of Time, thy form, old man, as straight and trim as when thy bride accepted the golden ring.

And you, dear old wife, so faithful and true, thou wilt be young, young as when, in the Spring-time, full fifty years ago, thy lips did kiss him and greet him husband thine. Then, hand in hand, ye twain as one soul, hath won the goal on the Evergreen Shore.

### EDITORIAL NOTES.

We call attention to the reading matter in this number of our paper; it is splendid. The selections in poetry are gems, and have been since the paper began; "A Tale of Life" closes with this number; it is worth reading, and is full of thought. We have one thousand copies in pamphlet form for sale; price 25 cts., postage 5 cts. Prof. Lyon on Van Hyatt is very readable; Dr. Grimes excels in "Catching the Devil"; we opine, however, that he is already caught and caged, and may be seen at any time in the office of the house offering the reward, \$750. Dr. Stewart has a good article on the second page, "Who Shall Protect Our Mediums?" Bro. Bradway has an explanation in this issue, worth reading; also Col. Bremond's article, "The False and the True." Don't fail to read "Metempsychosis"; it is wonderful.

The harvest is ripe for the Spiritual sickle in the South and Southwest; there are tares in the field—the Baldwin tares, exposing

Spiritualism, frightening the weak, encouraging the skeptic, and strengthening the Church by denouncing Spiritualism as a trick and humbug, and all of its followers as knaves or fools. Let every Spiritualist in the country remember that we are in the field in line of battle, fighting the common foe, and driving the tricksters to the wall. We have met Van Vleck, Bly, McQueen, and offered Prof. S. S. Baldwin honorable battle, and declined. Our challenge contract and the result will be found in Col. Paul Bremond's communication, on the sixth page.

We find the following in the *Houston Telegraph*, of the 29th of March last: "Read the advertisement headed 'That Challenge.' It appears from that that the contest to have taken place between Mr. E. V. Wilson and Professor Baldwin is off. Many will regret this, as they desired to see 'which was which.' It speaks for itself, and had Prof. Baldwin kept the contract of his agent, Mr. Haller, we feel perfectly sure we would now be at least fifteen hundred dollars better off than we are. We hold, however, that we have broken up his influence in Texas, and that, too, in such a manner that it cannot be mistaken. What we claim is this, that the spirit of man, one who died, or passed through the stroke called death, gives us the peculiar knowledge that we possess, and in this Baldwin matter we hold that he is a coward and braggart, traveling through the country, passing off a few tricks in sleight of hand as simon-pure Spiritualism; and to this man Mr. Jones opens the columns of his paper, the *R.-P. Journal*, in which to advertise. Well, birds of a feather will flock together, and a man is known by the company he keeps.

Below we present the counter challenge of Prof. Baldwin; but the reader will notice that there is no name to it this time, and that it is in the form of a wager instead of a reward. We copy from the *Houston Telegraph* of the 31st of March:

"BALDWIN TO-NIGHT—THAT CHALLENGE NOT ON.—The following proposition was submitted to the Executive Committee of the Liberal Spiritualist Association, representing E. V. Wilson:

"Wilson to give any test he may select, upon the condition that he will claim the result is produced by the aid of spirits. Baldwin, on the same evening, after having seen the test of Wilson, to duplicate said test, being allowed the same conditions as are allowed the medium; Baldwin also to expose the test and show that no Spiritual power was at work.

"The entire receipts and expenses and five hundred dollars from the losing party to go to the victor. Wilson and Baldwin each to select two committee men, who shall select a fifth; this committee to decide whether Baldwin duplicates the test or tests of the medium, and whether he exposes said test or tests.

"The committee on the part of Wilson accepted the proposition, with the exception of the putting up of a five hundred dollar wager, and that the committee proposed by Mr. Locke the manager, should not be sectarian. The exceptions would not be admitted; therefore the contest is off. Our citizens must turn out to-night if they propose seeing Baldwin's exposure, for no tests will be given next week, in conjunction with Mr. Wilson, as the above conclusively shows."

This speaks for itself, and says, give me my conditions and I can do some things that you can, but not under your conditions of spirit control. The reader will notice the last sentence, "The committee on the part of Mr. Wilson accepted the proposition, with the exception of putting up the wager of five hundred dollars, and that the committee proposed by Mr. Locke should not be sectarian; and the exceptions would not be admitted." This shows that both Mr. Baldwin and Mr. Locke, his manager, knew beforehand that a sectarian committee would give them the verdict.

We now call upon Slade, Foster, Mansfield, Bastian, Taylor, Mrs. Parrey, Stewart, Maud Lord, and all others who claim to be mediums, to join us and call this man to a trial at Philadelphia in August, and show him up in his true light; let the committee be two chosen by Baldwin and two chosen by the mediums, and these four men to choose a fifth, who shall not be either Spiritualist or Christian, but a scientist, and one who is above reproach in life. We will abide by the decision. Come, brothers and sisters, let us have the truth. Let this trial last three days, or longer, and the net proceeds go to the party winning. Admission one dollar each.

1776—1876—1976.

### THE GREAT CENTENNIAL SPIRITUAL CAMP-MEETING.

The Northern Illinois Association of Spiritualists will hold a grand Camp-meeting on the Winnebago County Fair Grounds, Rockford, Ill., commencing on Wednesday, June 7, 1876, at 2 o'clock, p. m., and will hold over Sunday, the 11th, five full days, during which every attention will be paid to the wants of those attending the Camp-meeting. Tents will be pitched on Monday and Tuesday, the 5th and 6th of June. Provisions will be furnished at the lowest market price. The grounds are enclosed with a substantial fence; the gates will close at 10 o'clock, p. m., and open at 6 o'clock, a. m., sharp, each day during the session of the camp-meeting. There will be an efficient police force for maintaining order, night and day.

The best talent in the land will be placed upon the platform, as speakers, singers, and mediums.

Meals will be furnished at the eating-room, on the ground, at the lowest possible rates. There will be no liquor or beer stalls tolerated on the grounds. All temperance beverage, and refreshments will be furnished on the Camp-grounds, under the direction of the Business Committee.

The Fair Grounds will accommodate 15,000 people. Full arrangements will be made for cheap fares on the railroads connecting with Rockford, of which notice will be given in due time.

There will be a news stand for the sale of Spiritual and Liberal literature. All hawking or peddling of goods of any kind will be prohibited on the camp ground.

Families with tents can enjoy every home comfort they may desire.

These grounds are beautifully shaded and watered, are of easy access by rail or carriage, and are located in the vicinity of one of the finest cities of Illinois.

Spiritualists of Illinois, Wisconsin, Minnesota, Iowa, Missouri, Indiana, and Michigan, we specially invite all of you to come to our Fourth Annual and First Grand Centennial Camp-meeting. Come with your home social influences, with plenty of bedding, with hampers filled with provisions; come with tents large enough for others besides yourselves. Come with your souls full of love and your brains freighted with wisdom. Come up to our First Centennial Camp-meeting, and let us have "a flow of soul and a feast of reason." Our platform will be a free one, and free speech will be tolerated; this, however, grants no license to do wrong, or warrants the use of abusive language.

By order of the N. Ill. A. of Spiritualists.

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

E. V. WILSON, *Sec.*

Lombard, Ill., March 14, 1876.

We, the undersigned, Committee of Ground Arrangements for the Camp-meeting, fully endorse the above programme.

Done at Rockford, Ill., March 19, 1876.

E. SMITH,

FRED. H. BARNARD,

A. H. FISHER.

We have on hand, for sale, THE NEW GOSPEL OF HEALTH, 520 pages, 120 illustrations neatly bound in cloth, price, \$2.50, postage, 35 cts.; paper, \$1.25, postage, 25 cts.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS, 380 pages, bound in cloth, price, \$2.

WILCOX'S APPROACHING CONFLICT, price, 75 cts., postage, 20 cts.

JOHN BAKEWELL'S SERMON, reviewed by E. V. Wilson, price, 10 cts., postage, 2 cts.

Also one year of THE SPIRITUALIST AT WORK, 26 numbers, 208 pages of the best reading matter ever published in Spiritualism. Price, \$1.10.

We will send all the above to one order for \$6.25, postage paid, not including the paper-bound New Gospel of Health.

With this number of THE SPIRITUALIST AT WORK the time of many of our subscribers expires. We need the help rendered by renewals; don't fail to renew at once.

We are lecturing and giving tests in Texas during April and May; will be home about the 20th of May.

## 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.

The tests given in Galveston, Texas, Tuesday, March 21:

No. 1. To a gentleman. There is with you two spirits; the first a man, fully describing him. This spirit is your uncle on your father's side of the house; the second is your sister, giving her age and time of death. All of which were fully identified.

No. 2. To a man. There is with you two spirits, a woman and a man; the woman is large, stout, and fair of complexion, fully describing dress, appearance, time of death, and age; we hold that this woman is your wife, or held that relation with you when in this life, yet she does not say so, nor does she say that she is your sister. The second spirit is that of a young man, some five and twenty years of age, fully describing him; he died, or lost his life in 1863; we get no relationship between you, and yet he is here with this spirit woman and clinging to her. What do you know of these two spirits?

All the time we were giving these tests to this man he was much affected. After a little he replied:

"I fully recognize these spirits; they are my sister and brother, and he died in '63."

We were told subsequently by those who knew the man that the woman was not his sister, but lived with him as his wife, and that the young man was her son by a former husband.

No. 3. To a man. We see you walking through a narrow street, the houses are high and of brick; it is not here in Galveston, but a long way from here, the street reminds us of the old narrow streets of Boston or New Orleans; there is following you a spare, dark-looking, bad man, he is intent on killing you; as you approach the end of the street this man quickens his steps, and is in the act of striking you with a stiletto. At this moment there appears two men, who interpose and prevent the act. This occurred eleven years ago, and not in this city.

The man replied: "I recognize the city, but not the attempted assassination." Some little time after, he said: "Mr. Wilson, in justice to you I now state that about eleven years ago, and in the city of Metamoras, Mexico, this incident occurred, and I was saved by the interposition of two men; it is a fact."

We also saw with this man a woman of very peculiar habits and unique in dress, who said: "This is my nephew, and was my pet when a boy." This spirit gave me many points in history regarding this man; we carefully described the woman and told him what she said.

The man replied: "I fully identify this woman, she was my aunt, and would now be over seventy years old if living; one thing, however, I have not heard from her for many years, and do not know whether she is dead or living."

No. 4. To a man some sixty-five years old. We said, there is with you a spirit woman, fully and carefully describing her, who says she is your wife and has been in Spirit life many years, and was forty-five years old.

The man sat still, making no answer; we waited a moment for an answer and none came, we then went on giving tests for some little time, then turned to the left to give tests to others, when we heard a voice say:

"Why don't you have him identify me, for I was his wife?"

"Whose wife?" we asked.

"Why, the man with glasses on, the one that bought the book."

We turned to him, saying: "The spirit woman we described by you wants you to identify her as your wife; what do you know of her?"

He replied, in a calm, steady voice: "She is right, it is true, she was my wife, and you have given a correct account in every particular."

No. 5. To a lady. Madam, may we tell what we see and hear with you? We will be frank and say, that what we have to say is personal, and you may consider it impertinent; you, however, can act your own pleasure in affirming or denying the statement.

She replied: "You may tell what you please, sir."

We stood for a moment looking at her fair, pale, sorrowful face, waiting for the influence to fully develop, and when it came, we stated: We see you eleven years ago, standing in sunshine, joy, and peace; then there comes over you a dark cloud freighted with evil, it envelops you fully, and you disappear from our view; after a little, we see you come forth from the cloud, you are pale, weary, and sad. Three times during these eleven years we see you struggling for freedom, it is a fearful struggle; at last liberty is attained, but you are weak, tired, and sorrowful; it is past, however, and you are free, and rejoice in your liberty. This struggle has been a bitter one, and cost you dearly, and we unhesitatingly say that few women have suffered as you have; but now that you are free you intend to enjoy it. We have been somewhat personal, madam, will you answer?

She looked up into our face for a moment, then clasping her hands before her, she said, with great emphasis:

"You are correct, it is perfectly true, I have suffered all you have said, and more."

Besides these we gave many other fine tests in Galveston.

Houston, Texas, March 26.—We gave in this city many fine tests of Spirit life, as well as readings of character. The following are worthy of record.

We said to the people, You may select subjects for reading. The first subject was one, O. Ragon; he was placed in the center of the house, at some distance from us, and we telegraphed to him, and then read him in detail; so accurate was the reading that the people said, "He has been posted." This was stated by a skeptic, Mr. Tracy, who also said:

"If you can read me as correctly as you do him, I will concede the point."

We at once accepted the challenge and read him under the same law, and the people declared it right, and he said: "It is wonderfully true."

Mr. S., Postmaster of Houston, was read, and there came two spirits, who stood by him, giving many incidents, dates, and circumstances in his life, which proved true. The spirits were brother and sister to Mr. S., and were fully identified.

Dr. F. was the next subject chosen, and not seen by us, our back being to the audience when he was chosen. This reading was one of those wonderful exhibits of Spiritual philosophy that seems like fiction. After describing the man carefully, giving temperament, size, constitution, etc., we took up the parents' antecedents, speaking at considerable length of them; we then commenced with the doctor's life lines and gave many dates of remarkable incidents, involving home, relatives, strangers, and the doctor. One we described as connected with him eleven and ten years ago, in which we stated, You seem to be moving along the highway in an easy manner and at a slow pace; all at once you are halted—there is danger, imminent danger; your life is in the balance, and is only saved by your coolness and presence of mind. You are for several days under this condition, and only escape with life; Doctor, your life hangs by a hair. It is not in the army, and we do not feel anything that indicates an accident; there is, however, three men connected with it, one of them, the leader, is a rough, dark-looking man; we then described him minutely.

The doctor replied: "Your reading of me is wonderfully correct, the dates you give are all true, and are marked in my life history, save one, and that is the eleven years ago. I cannot place anything of importance at that date. The reading of my antecedents, especially my father, is true to the letter, and the incident that occurred when I was a boy and the defense I then made and the struggle, was as you have described it; but what astonishes me more than anything else is, how you could give complexion, size, form, and physiognomy, for I know that you did not see when I was chosen. But you are wrong in regard to the affair of eleven years ago."

We replied: "Doctor, we are right; in all your life you have never been in a more critical condition, or any nearer death, and you will fully identify this incident before long."

"It may be, but I have no knowledge of it, whatever," replied the doctor.

On Tuesday, the 28th of March, we left Houston for Brenham, and after we were out of the city some little time we went forward into the smoking-car, and there we found Dr.

F., who greeted us with a hearty shake of the hand; pointing to a seat by him, he said:

"Sit down, I have something to say in regard to that matter of eleven years ago; it is a long story, and involves one of the most remarkable passages of my life. All you said is true to the letter."

And here is the doctor's story:

"After the war, in which I took an active part, I found myself strapped, as did thousands of others, who went into the Confederate army well off and came out of it without a penny. I had a couple of plantations up in Washington county in this State, and that was all I did have. Well, along in the summer and fall I rigged up two or three train wagons with mule teams, and started up country after supplies for the winter, and my plantations. Well, when I was well up towards Goliad, one day in passing a house the woman of the house hailed me, asking where I was going; I told her, and she said, 'You must not take the right hand road, for there are robbers on it, and they will kill you.'

"Well, sir, to be brief, I fell into the hands of those robbers, and was their prisoner several days, and escaped through my pluck and fearlessness. They took me into Goliad, where they had a store for their headquarters. Well, sir, I talked to these men when I could hear the click, click, of the pistol on every side of me; at last, two of the three became my friends, and through them I escaped. The third one, however, refused to let me off, and he, one day when drunk, rode his horse into a Jew's saloon or store and demanded whiskey, and the Jew shot him dead on the spot, and I was free. I have told you but a tithe of what took place."

We have written but a tithe of what the doctor told us, but it was a story and seemed well told, and that would lay the foundation of a first-class romance.

"And," said the doctor, "that was the closest rub I ever had, and, as you say, my life hung by a hair; I cannot tell how I came to overlook or forget the fact."

We gave many other tests at Houston, equally wonderful, which if they were written would fill a 12mo volume of several hundred pages; thus the work goes on, and little by little we win the victory.

On the 28th, 29th, and 30th of March we spoke in Brenham, giving many fine tests. The following is worthy of the attention of every reader:

To a blind man who sat on our left.

A Voice. "Can you tell the cause of his blindness?"

"We do not know."

Walking to him and touching his hand, we said: We feel a sharp cutting pain through the head back of the eyes, from temple to temple; it is intense, and then, all over the face is one continued burn, an intense pain, not unlike that caused by fire, and yet it is not fire; it is fearful, and we get Sept. 9th, in the year you were nineteen. This is all we get.

The man answered: "The last human face I ever saw was on the 9th of Sept., when I was nineteen years old. The feeling you have described is correct; I lost my sight through creosote."

We gave many other fine tests in Brenham, but have not room to record them. We cannot close without testifying to the hospitality and kindness we met in Brenham at the hands of Bros. Norton, Bush, Cook, and others.

From Brenham we went to Bryan. In this town Prof. S. S. Baldwin had everything his own way, completely demoralizing what few Spiritualists there were in the town, so much so that we were notified by our correspondent that it would not do for us to attempt speaking in Bryan, but we insisted on our right of free speech, and gave one lecture to a good sized audience, and that too without any noise or disturbance whatever. We gave several fine tests and good satisfaction.

We left Bryan for Waco at 11:30 p. m., the 31st; we spoke in Waco ten lectures and gave two seances, winning the confidence of the people and converting many to our cause; we remained in Waco nine days, from April 1st to the 10th.

Send us 15 cents, and get a Review of the Discourse of Rev. John Bakewell, Rector of Grace Church, Topeka, Kansas, on the Expose of Spiritualism. By E. V. Wilson.

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From the Houston Telegraph.

### SPIRITUALISM.

Mr. E. V. Wilson, the noted Spiritualist, being advertised to lecture Sunday and Sunday night, a *Telegraph* reporter went to hear him Sunday night. The weather was so very inclement that he did not attempt to hold forth at Perkins Hall, as announced, but met a few of the members of the Spiritual Circle of this city, and some "lookers-on in Vienna," at Temperance Hall.

His lecture, including some tests he made, was of near two hours' duration. He is an interesting and a plausible speaker. He reasons logically, if not forcibly, and, laying down his premises, builds a structure thereon that is fair to look upon, and that is very apt to mislead one whose mind is not firmly made fast to the sheet anchor of faith in the God of the Bible. He expresses a belief in God—not the God of Abraham, nor of the Apostles, but a God that he claims to be infinitely higher, holier, and greater. The God of Abraham, and of the Christian faith, he claims, is only a spirit, like other spirits in the Spirit world. A spirit of a higher grade of intelligence, of purity, and of power, than a great many other spirits, but not a spirit of omnipotence, omniscience, nor omnipresence. These are the attributes of God—his God, who is a just God, loving his creatures, and instead of meting out an eternal punishment to them, extending them a helping hand that they may progress, not only in this world but in the world to come.

Just as a man is when he dies in this world, so he enters the Spirit world. If he is wicked, vicious, and outrageous in life, and so dies, he begins his career in the other world, a wicked, vicious, outrageous spirit; but as the man living on earth could reform his nature, could curb and overcome his evil propensities, and elevate himself to a higher plane of morality, of virtue, and of capacity for good, so could his spirit do in the other world. Since January 1, 1874, 121 criminals have been hung for their evil acts; of these, 114 had died on the scaffold, professing religion, and claiming that a bright and happy hereafter in the presence of angels and of God awaited them. Just as they were fit to live they were killed.

Mr. Newton died in Pennsylvania recently, at a ripe old age—near eighty years old; all his life he had been an upright, honest, just, charitable man; he had led a life of the strictest morality in word and deed; he had fed and clothed hundreds and hundreds of the poor, and his name was blessed wherever he was known. When he came to die a minister asked him if he had any hope for the other world. "No," he said, "for when the breath leaves my body I know that is the last of me." At the grave the minister went on to enumerate the purity and beauties of the man's life; "but," said he, "he died denying Jesus, and he is paying the penalty now, in a never-ending hell."

He didn't believe that doctrine; he believed that the criminals, when they were launched into eternity from their gibbets, entered upon their Spirit life the same bad, reckless men they were in life, and were doing just as much devilry as they could, the same as they did when in the flesh. Newton entered into a sphere suited to such a character as he had proven himself to be when living in the flesh. His idea was that "nearer my God to thee" should be the burthen of every man's song, and the struggle of his life, but the way pointed out by the priesthood was not the right one.

On the subject of revivals, he said no man was ever converted in a revival with the thermometer down to zero; it required a warm room and the more people the better. The men who could best get up revivals were those with strong magnetic influences; he could select from any crowd the persons most liable to profess religion at a revival; such persons were susceptible of magnetic influences, they were sympathetic by nature. Out of every 1492 converts of religion, statistics show that only 257 stick for a year's time.

He gave some tests upon different persons in the audience. He said he was subject to the influence; that the spirit of Dr. Robert spoke and acted through him as a medium, telling these things.

Dr. H. C. Parker, he said, was most susceptible to magnetic influences of any one he saw before him; he experimented upon him, and exerted some control over him, but not so fully as he could have done had it not been that he was not in good "condition" himself, having been traveling by rail for several days and nights, with loss of much sleep. He gave a number of tests, such as telling parties their prominent traits of character, events in their past life, etc.

To Mr. Glass, he said he saw a young girl standing beside him, who he judged to be eighteen years of age or thereabouts. He described this young girl very minutely, and said she must be some relation of his. Mr. Glass stated that he had a daughter dead, who would now be nineteen years old were she living, and that the description given was perfect. He also gave other tests equally as remarkable.

While Mr. Wilson speaks with a wonderful charm, and in his tests did some marvelous things, that are beyond the comprehension of our reporter, yet he failed to convince him that the God of Abraham and of the Apostles was not the true and living God, the Great I Am, the Jehovah!

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IMMORTALITY.

BY T. W. HOYT.

We are but walking shadows  
Soon to be here no more ;  
The cradle is behind us ;  
The tomb is just before.  
Whence came, and whither go we ?  
The cradle and the tomb  
Solve not this awful problem  
Of glory or of gloom.

Whence came, and whither go we,  
As on life's silver stream  
We pass from gloom to glory,  
To waking from a dream ?  
Eternity behind us,  
Eternity before ;  
Life's narrow span is left us,  
And soon it will be o'er.

Man is a microcosm,  
And all beneath him stands  
Objective to his reason,  
Subjective to his hands.  
The dazzling spheres above him  
Await the beckoning call  
Of this integral protion  
Of the Eternal All.

No vacuum can hide him ;  
Nonentity is naught ;  
The thinking and the thinker  
Are subjects of his thought.  
He acts by his volition,  
Self-moved by his own will,  
And hence he is immortal ;  
He borrows not his skill.

What scenes of glory beckon  
Along the starry plain ;  
Awaking hope within me,  
This hope cannot be vain.  
No gift is vainly given ;  
No goal is vainly done ;  
The good of beauty mocks not  
The soul by whom 'tis won.

Each star and atom moving  
In nature's strong embrace ;  
Each thought and action filling  
Its well-appointed place,  
Proclaims its own monition,  
Its value and its cost  
Is regnant, and abates not,  
For nothing can be lost.

I love this flowery footstool,  
I love these skies above ;  
They kindle hope within me,  
Of perfect light and love ;  
I greet these mundane glories,  
Though shadowy they be,  
But when my earthly ship shall sink,  
'Tis to another sea.

For the Spiritualist at Work.

THE FALSE AND THE TRUE.

BY P. BREMOND.

Professor S. S. Baldwin and Clara Baldwin, the pretended expositors of Spiritualists and mediums, have exposed themselves as being tricksters, jugglers, humbugs, and should not be countenanced by even the ignorant, as they do not duplicate any of the manifestations of the celebrated mediums ; I having, during the last twenty-four years, seen the most of those that these pretenders claim to imitate.

1. Prof. S. S. Baldwin puts some liquid on a piece of paper, and in a minute or two the acid sets on fire the paper. This, he says, is performed by the Eddy Brothers, and they call it their lightning test.

Ans. The Eddy Brothers never gave any such test. I was at their home in Chittenden, Vt., while Col. Olcott and Madam Blavatsky were investigating, and instead of seeing such a simple exhibition of this fire test, I saw, one evening, eleven full size to three year old children who came out and talked, lectured, and danced, in presence of forty-nine persons, in a lighted room. Honto, an Indian girl, materialized a shawl, three feet wide by twenty long, in presence of the audience, five times, of various colors, danced gracefully, winding it around her body. These mediums are now at Ancora, N. J., affording the centennial visitors an opportunity to see for themselves, and there be enabled to talk with materialized spirits, face to face, as the Bible claims was done eighteen hundred years ago. If it was true then I know it is now, for the reason of having tested these things by my own senses.

2. "I will cause water to turn to wine, and wine back to water, in full view of the audience."

Ans. This has been performed by the various prestidigitators and jugglers, published in books upon magic and the black art, familiar to every schoolboy, and pretty much died out before the advent of modern Spiritualism, twenty-eight years ago.

3. "I will cause blood letters, at the will of the audience, to appear upon my naked arm." This, he explained, was produced by taking some instrument and pressing or marking the letters upon the hand or arm, he wished to appear, after which the letters came out in red marks.

Ans. Charles H. Forster, when visited for a seance, and who has held them before the most noted men of Europe and America, visited by thousands during the last twenty years, will tell the visitor, "Your relative or friend is here and will give his initials in letters of blood, upon my arm," which appears instantly ; then

he says further, "The spirit will write his full name," putting his hand under the table, and frequently a short, endearing message is written. Baldwin in no manner imitated, let alone duplicated, at his exhibition, Charles H. Forster, the world-renowned test medium.

4. "I will give clairvoyant tests, unequalled by any medium. Clara Baldwin, while in a trance state, will reveal the past, present, and future."

As for the above, not having seen her entranced, Baldwin exhibited her, dressed in a black domino, and with her eyes bandaged with white napkins or cloth, giving her a mysterious appearance ; he would inquire what she saw, and repeat such questions as he thought likely to be asked, such as :

Will Grant be the next President? No.  
Who will be? Hendricks.  
Who will I marry? Johnny.  
Will it rain to-morrow? Yes.

These feats seemed to amuse the highly respectable audience his play-bills attracted, as they were gotten up like the circus or menagerie, for the purpose of bringing out a class of credidists who really thought they were going to witness a real exposure of the manifestation of spirits, when instead, they saw a hypocritical medium humbugging them at one dollar a head.

Ans. S. S. Baldwin is a good physical medium, is clairvoyant, clairaudient, also possessed of other phases. This I know, and will explain. On Sunday, April 2, 1876, accompanied by Sheriff Ashe, a skeptic, but an honest and earnest inquirer, we were invited to his room ; he asked me, as well as Mr. Ashe, to write several names of our kindred or friends. I did so, and folded the ballots in small pellets ; he simply touched them, then requested me to call the alphabet, whereupon he said, Your brother John was present, and that he, the spirit, was astonished at the question I had asked, for I knew where his earthly remains were interred as well as he could tell me. That was a good test, as I had inquired, John, where are your earthly remains interred?

Baldwin then said, Write a number of places. Among them he designated Texas, Austin ; this was correct, the remains having recently been brought from Greenwood to Austin.

The other question was, Were both the names to the spirit addressed given, and my mother addressed me, as she said, with difficulty, as the medium was tricky and the spirits frequently made him say things he did not wish to say.

Stephen Girard communed with me very satisfactorily through the organism of S. S. Baldwin while in semi-trance state ; during the session he wrote his name on paper while the medium held one hand under the table, the other resting on the top, in presence of Sheriff Ashe and myself.

5. "I will fully duplicate the famous Katy King apparition, showing spirit faces, which are often recognized by the audience."

Ans. Mrs. Clara Baldwin appeared, with a good sized panier or pull-back dress, under which was hidden a robe-de-chambre and mask, which she used at the openings. Rev. B. F. Kavanaugh, a minister of good standing, of the Methodist church, tied a rope around her neck, a common crop knot, and then a number were tied in a row ; she steps in the cabinet, hands free, Baldwin puts the end of the rope in the cabinet, Clara holding a good slack of the rope, the door closed while the unsuspecting parson ties the knot. Clara is untying the knots, beginning at the last knot inside, until she gets the rope over her head ; then she covers herself with the white robe and mask, Baldwin orders the light darkened, and Clara appears at the door, talks some nonsense, Baldwin closes the door, she puts on several masks, one turbaned called Shyllock, shows several other masks, arranges her panier, and retires, amidst thunders of orthodox applause, and giggling of many silly spectators not aware that they had been humbugged out of some twelve hundred dollars by a showman who knew that he was deceiving his audience for their money.

6. "In addition to the above feats of Foster, Slade, Anna Stewart, Mrs. Holmes, Ida de Montford, Davenport Brothers, Mansfield, and Mott, I publish the above challenge, agreeing to duplicate any manifestation of any medium in the world, after being allowed to see the same."

Ans. I have witnessed Dr. Slade, as well as J. V. Mansfield, C. H. Forster, Mr. Wilson,

Annie Lord Chamberlain, Bastian and Taylor, and nearly all the renowned mediums for the past twenty-four years. In Dr. Slade's presence saw chairs move up to the table for myself and others to be seated, in open day, without visible hands ; also have held a slate under the table and had communications written, while I pressed the slate close under the top of the table, with the signature of my spirit wife.

7. "I unequivocally and without reservation pronounce the so-called miracles of Spiritualism humbuggery, and denounce mediums, one and all as frauds."

[Signed] Prof. S. S. BALDWIN,  
Exposer of Spiritualism.

Ans. Intelligent Spiritualists do not claim the manifestation of spirits as miracles, but as the result of natural laws, but imperfectly understood, demanding the attention of the scientist.

8. The wonderful manifestations of the Davenport Brothers as attempted to be imitated by S. S. Baldwin and confederates, are as follows : Both of these frauds are tied by the committee men, the doors are closed, soon they show their hands above the cabinet, which is open, and they ring bells, blow horns (in this manifestation the spirits anticipate them and retire, as they can do, almost instantaneously ; myself having been tied and untied in five seconds of time, defying any one to untie the knots in half an hour). The doors are opened and the men seen untied, again closed, and in a short time re-opened and the men seen tied as the committee tied them. The fun goes on again after closing the door, and the credulous all view this as a genuine exposure. The confederate retires, and the good parson, B. F. Kavanaugh, takes a seat in the cabinet in front of Baldwin, placing his hands behind, resting on Baldwin's knees ; while thus situated the parson says he is touched by spirit hands, and the medium has not moved. This fact proved to my mind the mediumistic powers of Baldwin, and induced me to attend a seance, accompanied by Sheriff Ashe.

Ans. I now reply that hundreds of thousands, during the last twenty years, both in Europe and America, have witnessed the renowned Davenport Brothers' feats, which have been performed before the crowned heads of Europe, the learned scientist, and naturalist, and who exhibited a few years since in this city, at Perkin's Hall, when they were tied with abundance of rope, both feet, legs, and arms. The committee on this occasion was Alexander McGowen, Chief Justice, and W. R. Baker ; the latter went into the cabinet, the men being tied, their hands filled with flour, one on each side of Mr. Baker, his hands resting on their shoulders, while the guitar, tambourine, bells, violin, horns, triangle, etc., were played, hands and arms, as many as five of various sizes, protruded through the openings ; the doors opened, and Mr. Baker was discovered, his hands resting upon their shoulders ; he reported the mediums had not moved during the manifestation.

I attended a lecture at Perkin's Hall, Monday, March 27th, given by Mr. E. V. Wilson, at the close of which he read Baldwin's challenge to meet any medium, denouncing one and all mediums as being frauds. Prof. S. S. Baldwin, so called, through his agent, Haller, accepted, in presence of the assembly, whereupon E. V. Wilson made the annexed proposition, which was duly agreed upon, as will be seen by perusing the following :

THAT CHALLENGE.

HOUSTON, TEXAS, March 27, 1876.

The following challenge by Prof. S. S. Baldwin, accepted this evening by E. V. Wilson, of Lombard, Ill. Said Mr. Wilson :

"Ladies and Gentlemen—For some time past, and ever since I have been in Texas, the walls, fences, and show-boards of every town and city in this State have been and now are placarded with flaming bills, offering five hundred (\$500) dollars reward for any Spiritual phenomena, given by any medium professing to be a Spiritualist, that he, Prof. Baldwin, could not duplicate, and explain and show to be a fraud. And further, there appeared in the Age, a daily paper published in this city, of this date, a challenge from Prof. Baldwin, through his agent, Mr. — Haller, to the same effect, calling on the Spiritualists of this city to meet Mr. Baldwin, now that they had with them a noted medium. And believing that I am the medium referred to, therefore I now call upon Prof. S. S. Baldwin to meet me

in this city, on Tuesday, the 4th day of April, 1876, on the following terms and conditions.

"1. A committee of three men, namely, Mr. Westcott of the Age newspaper, Mr. Scanlan, the postmaster of this city, and Mr. Tracy, all prominent citizens, who shall select three men unknown to Mr. Wilson or Prof. Baldwin, and that the names of these men shall be kept a secret from the parties referred to and from the people at large, and be brought before Mr. Wilson, in the Opera House, or other public hall of this city, on the evening of the 4th of April, 1876, at 8 o'clock, and that Mr. Wilson then and there proceed to read the character of these men, as follows, viz. :

"First, Mr. Wilson shall have the privilege of touching his hand, not study his face, and then read him before the public.

"Second, Mr. Wilson may take his hat or head and read him.

"Third, Shall be placed in the rear of the house with his back to Mr. Wilson, and Mr. Wilson will then read him before the people.

"And then Mr. Baldwin, who is not to be present at these readings, shall come upon the platform and duplicate all that Mr. Wilson does with these men, exposing the thing as a fraud, and show the people how it is done.

"2. And it is further agreed that if Professor Baldwin succeeds, to the entire satisfaction of the committee chosen, then the net proceeds of the house, after paying all expenses, shall be Prof. Baldwin's. But if Prof. Baldwin fails to duplicate all that Mr. Wilson does, then the net proceeds of the house shall be delivered over to Mr. Wilson, together with the five hundred (\$500) dollars reward offered by Prof. Baldwin.

"I, E. V. Wilson, now call Prof. Baldwin to the trial."

Prof. S. S. Baldwin, through his agent, Mr. — Haller, stepped forward and accepted the challenge, and called for security, Mr. Wilson giving Col. Paul Bremond as security that Mr. Wilson would be on hand. Mr. Wilson then calling on Prof. Baldwin for security, Mr. Haller said his security would be \$500 in bank in this city, subject to the order of Messrs. Westcott, Scanlan, and Tracy, they agreeing to act as the committee, and to carry out the conditions of this challenge contract to the letter.

I fully accept the conditions of this challenge contract. E. V. WILSON.

I fully accept the conditions of this contract.

Signed in the presence of ———

The morning of the 23th the committee appointed by the meeting, Messrs. Westcott, Scanlan, and Tracy, presented the agreement to the man who hires S. S. Baldwin, Mr. Locke of Kansas City, who refused to sign the agreement, after my tendering a check of five hundred dollars that Mr. E. V. Wilson would be on hand, ready for the trial. Mr. Locke said perhaps on Mr. Baldwin's arrival, he would consent ; he did not propose to carry out his agent, Haller's, agreement, made and promised ; that he would say to the audience that his agent had no authority to make any arrangement of the kind ; that his business was to advertise the professor — and I add, do the lying and humbugging of innocent men and women, attracted by their flaming handbills and posters to their shows, as they are to a circus or menagerie.

Mr. Wilson, being then advertised and halls secured at the various towns — Brenham, Bryan, Waco, Marlin, Navasota — and many other points, where the friends had fortunately secured his services, I was compelled to telegraph him that Baldwin had backed down. This was anticipated, as Mr. Wilson had told me that this same man had gotten up a show at Cooper Institute, New York, and that Messrs. Slade, Mansfield, and Henry E. Newton, called at the hall to see him, and accept his challenge ; Baldwin, hearing of their coming, did not exhibit, but closed up and left. Wilson pronounced him a trickster, and said that he would not come to time.

Now in all this the Spiritualists, who know whereof they speak, have been both amused and instructed ; amused to see the intense interest which was manifested by churchmen and orthodox credidists, as well as the earnest seeker of truth, and fun-loving young men and women, not chained down to the dogmas of the age, who bestowed freely their dollars to witness an impostor impose upon their credulous natures, attracted as they were by the false promises and flaming, sensational show-bills, like the circus and menagerie men get up and

## IMMORTALITY.

BY T. W. HOYT.

We are but walking shadows  
Soon to be here no more;  
The cradle is behind us,  
The tomb is just before.  
Whence came, and whither go we?  
The cradle and the tomb  
Solve not this awful problem  
Of glory or of gloom.

Whence came, and whither go we,  
As on life's silver stream  
We pass from gloom to glory,  
To waking from a dream?  
Eternity behind us,  
Eternity before;  
Life's narrow span is left us,  
And soon it will be o'er.

Man is a microcosm,  
And all beneath him stands  
Objective to his reason,  
Subjective to his hands.  
The dazzling spheres above him  
Await the wondrous call  
Of this integral portion  
Of the Eternal All.

No vacuum can hide him;  
Nonentity is naught;  
The thinking and the thinker  
Are subjects of his thought.  
He acts by his volition,  
Self-moved by his own will,  
And hence he is immortal;  
He borrows not his skill.

What scenes of glory beckon  
Along the starry plain,  
Awaking hope within us!  
This hope cannot be vain.  
No gift is vainly given;  
No goal is vainly done;  
The good of beauty mocks not  
The soul by whom 'tis won.

Each star and atom moving  
In nature's strong embrace;  
Each thought and action filling  
Its well-appointed place,  
Proclaims its own monition,  
Its value and its cost  
Is regnant, and abates not,  
For nothing can be lost.

I love this flowery footstool,  
I love these skies above;  
They kindle hope within me,  
Of perfect light and love;  
I greet these mundane glories,  
Though shadowy they be,  
But when my earthly ship shall sink,  
'Tis to another sea.

For the Spiritualist at Work.

## THE FALSE AND THE TRUE.

BY P. BREMOND.

Professor S. S. Baldwin and Clara Baldwin, the pretended expositors of Spiritualists and mediums, have exposed themselves as being tricksters, jugglers, humbugs, and should not be countenanced by even the ignorant, as they do not duplicate any of the manifestations of the celebrated mediums; I having, during the last twenty-four years, seen the most of those that these pretenders claim to imitate.

1. Prof. S. S. Baldwin puts some liquid on a piece of paper, and in a minute or two the acid sets on fire the paper. This, he says, is performed by the Eddy Brothers, and they call it their lightning test.

Ans. The Eddy Brothers never gave any such test. I was at their home in Chittenden, Vt., while Col. Olcott and Madam Blavatsky were investigating, and instead of seeing such a simple exhibition of this fire test, I saw, one evening, eleven full size to three year old children who came out and talked, lectured, and danced, in presence of forty-nine persons, in a lighted room. Honto, an Indian girl, materialized a shawl, three feet wide by twenty long, in presence of the audience, five times, of various colors, danced gracefully, winding it around her body. These mediums are now at Ancora, N. J., affording the centennial visitors an opportunity to see for themselves, and there be enabled to talk with materialized spirits, face to face, as the Bible claims was done eighteen hundred years ago. If it was true then I know it is now, for the reason of having tested these things by my own senses.

2. "I will cause water to turn to wine, and wine back to water, in full view of the audience."

Ans. This has been performed by the various prestidigitators and jugglers, published in books upon magic and the black art, familiar to every schoolboy, and pretty much died out before the advent of modern Spiritualism, twenty-eight years ago.

3. "I will cause blood letters, at the will of the audience, to appear upon my naked arm." This, he explained, was produced by taking some instrument and pressing or marking the letters upon the hand or arm, he wished to appear, after which the letters came out in red marks.

Ans. Charles H. Forster, when visited for a seance, and who has held them before the most noted men of Europe and America, visited by thousands during the last twenty years, will tell the visitor, "Your relative or friend is here and will give his initials in letters of blood, upon my arm," which appears instantly; then

he says further, "The spirit will write his full name," putting his hand under the table, and frequently a short, endearing message is written. Baldwin in no manner imitated, let alone duplicated, at his exhibition, Charles H. Forster, the world-renowned test medium.

4. "I will give clairvoyant tests, unequalled by any medium. Clara Baldwin, while in a trance state, will reveal the past, present, and future."

As for the above, not having seen her entranced, Baldwin exhibited her, dressed in a black domino, and with her eyes bandaged with white napkins or cloth, giving her a mysterious appearance; he would inquire what she saw, and repeat such questions as he thought likely to be asked, such as:

Will Grant be the next President? No.

Who will be? Hendricks.

Who will I marry? Johnny.

Will it rain to-morrow? Yes.

These feats seemed to amuse the highly respectable audience his play-bills attracted, as they were gotten up like the circus or menagerie, for the purpose of bringing out a class of credidists who really thought they were going to witness a real exposure of the manifestation of spirits, when instead, they saw a hypocritical medium humbugging them at one dollar a head.

Ans. S. S. Baldwin is a good physical medium, is clairvoyant, clairaudient, also possessed of other phases. This I know, and will explain. On Sunday, April 2, 1876, accompanied by Sheriff Ashe, a skeptic, but an honest and earnest inquirer, we were invited to his room; he asked me, as well as Mr. Ashe, to write several names of our kindred or friends. I did so, and folded the ballots in small pellets; he simply touched them, then requested me to call the alphabet, whereupon he said, Your brother John was present, and that he, the spirit, was astonished at the question I had asked, for I knew where his earthly remains were interred as well as he could tell me. That was a good test, as I had inquired, John, where are your earthly remains interred?

Baldwin then said, Write a number of places. Among them he designated Texas, Austin; this was correct, the remains having recently been brought from Greenwood to Austin.

The other question was, Were both the names to the spirit addressed given, and my mother addressed me, as she said, with difficulty, as the medium was tricky and the spirits frequently made him say things he did not wish to say.

Stephen Girard communed with me very satisfactorily through the organism of S. S. Baldwin while in semi-trance state; during the session he wrote his name on paper while the medium held one hand under the table, the other resting on the top, in presence of Sheriff Ashe and myself.

5. "I will fully duplicate the famous Katy King apparition, showing spirit faces, which are often recognized by the audience."

Ans. Mrs. Clara Baldwin appeared, with a good sized panier or pull-back dress, under which was hidden a robe-de-chambre and mask, which she used at the openings. Rev. B. F. Kavanaugh, a minister of good standing, of the Methodist church, tied a rope around her neck, a common crop knot, and then a number were tied in a row; she steps in the cabinet, hands free, Baldwin puts the end of the rope in the cabinet, Clara holding a good slack of the rope, the door closed while the unsuspecting parson ties the knot. Clara is untying the knots, beginning at the last knot inside, until she gets the rope over her head; then she covers herself with the white robe and mask, Baldwin orders the light darkened, and Clara appears at the door, talks some nonsense, Baldwin closes the door, she puts on several masks, one turbaned called Shylock, shows several other masks, arranges her panier, and retires, amidst thunders of orthodox applause, and giggling of many silly spectators not aware that they had been humbugged out of some twelve hundred dollars by a showman who knew that he was deceiving his audience for their money.

6. "In addition to the above feats of Foster, Slade, Anna Stewart, Mrs. Holmes, Ida de Montford, Davenport Brothers, Mansfield, and Mott, I publish the above challenge, agreeing to duplicate any manifestation of any medium in the world, after being allowed to see the same."

Ans. I have witnessed Dr. Slade, as well as J. V. Mansfield, C. H. Forster, Mr. Wilson,

Annie Lord Chamberlain, Bastian and Taylor, and nearly all the renowned mediums for the past twenty-four years. In Dr. Slade's presence saw chairs move up to the table for myself and others to be seated, in open day, without visible hands; also have held a slate under the table and had communications written, while I pressed the slate close under the top of the table, with the signature of my spirit wife.

7. "I unequivocally and without reservation pronounce the so-called miracles of Spiritualism humbuggery, and denounce mediums, one and all as frauds."

[Signed] Prof. S. S. BALDWIN,  
*Exposer of Spiritualism.*

Ans. Intelligent Spiritualists do not claim the manifestation of spirits as miracles, but as the result of natural laws, but imperfectly understood, demanding the attention of the scientist.

8. The wonderful manifestations of the Davenport Brothers as attempted to be imitated by S. S. Baldwin and confederates, are as follows: Both of these frauds are tied by the committee men, the doors are closed, soon they show their hands above the cabinet, which is open, and they ring bells, blow horns (in this manifestation the spirits anticipate them and retire, as they can do, almost instantaneously; myself having been tied and untied in five seconds of time, defying any one to untie the knots in half an hour). The doors are opened and the men seen untied, again closed, and in a short time re-opened and the men seen tied as the committee tied them. The fun goes on again after closing the door, and the credulous all view this as a genuine exposure. The confederate retires, and the good parson, B. F. Kavanaugh, takes a seat in the cabinet in front of Baldwin, placing his hands behind, resting on Baldwin's knees; while thus situated the parson says he is touched by spirit hands, and the medium has not moved. This fact proved to my mind the mediumistic powers of Baldwin, and induced me to attend a seance, accompanied by Sheriff Ashe.

Ans. I now reply that hundreds of thousands, during the last twenty years, both in Europe and America, have witnessed the renowned Davenport Brothers' feats, which have been performed before the crowned heads of Europe, the learned scientist, and naturalist, and who exhibited a few years since in this city, at Perkin's Hall, when they were tied with abundance of rope, both feet, legs, and arms. The committee on this occasion was Alexander McGowen, Chief Justice, and W. R. Baker; the latter went into the cabinet, the men being tied, their hands filled with flour, one on each side of Mr. Baker, his hands resting on their shoulders, while the guitar, tambourine, bells, violin, horns, triangle, etc., were played, hands and arms, as many as five of various sizes, protruded through the openings; the doors opened, and Mr. Baker was discovered, his hands resting upon their shoulders; he reported the mediums had not moved during the manifestation.

I attended a lecture at Perkin's Hall, Monday, March 27th, given by Mr. E. V. Wilson, at the close of which he read Baldwin's challenge to meet any medium, denouncing one and all mediums as being frauds. Prof. S. S. Baldwin, so called, through his agent, Haller, accepted, in presence of the assembly, whereupon E. V. Wilson made the annexed proposition, which was duly agreed upon, as will be seen by perusing the following:

## THAT CHALLENGE.

HOUSTON, TEXAS, March 27, 1876.

The following challenge by Prof. S. S. Baldwin, accepted this evening by E. V. Wilson, of Lombard, Ill. Said Mr. Wilson:

"Ladies and Gentlemen—For some time past, and ever since I have been in Texas, the walls, fences, and show-boards of every town and city in this State have been and now are placarded with flaming bills, offering five hundred (\$500) dollars reward for any Spiritual phenomena, given by any medium professing to be a Spiritualist, that he, Prof. Baldwin, could not duplicate, and explain and show to be a fraud. And further, there appeared in the *Age*, a daily paper published in this city, of this date, a challenge from Prof. Baldwin, through his agent, Mr. Haller, to the same effect, calling on the Spiritualists of this city to meet Mr. Baldwin, now that they had with them a noted medium. And believing that I am the medium referred to, therefore I now call upon Prof. S. S. Baldwin to meet me

in this city, on Tuesday, the 4th day of April, 1876, on the following terms and conditions:

"1. A committee of three men, namely, Mr. Westcott of the *Age* newspaper, Mr. Scanlan, the postmaster of this city, and Mr. Tracy, all prominent citizens, who shall select three men unknown to Mr. Wilson or Prof. Baldwin, and that the names of these men shall be kept a secret from the parties referred to and from the people at large, and be brought before Mr. Wilson, in the Opera House, or other public hall of this city, on the evening of the 4th of April, 1876, at 8 o'clock, and that Mr. Wilson then and there proceed to read the character of these men, as follows, viz.:

"First, Mr. Wilson shall have the privilege of touching his hand, not study his face, and then read him before the public.

"Second, Mr. Wilson may take his hat or head and read him.

"Third, Shall be placed in the rear of the house with his back to Mr. Wilson, and Mr. Wilson will then read him before the people.

"And then Mr. Baldwin, who is not to be present at these readings, shall come upon the platform and duplicate all that Mr. Wilson does with these men, exposing the thing as a fraud, and show the people how it is done.

"2. And it is further agreed that if Professor Baldwin succeeds, to the entire satisfaction of the committee chosen, then the net proceeds of the house, after paying all expenses, shall be Prof. Baldwin's. But if Prof. Baldwin fails to duplicate all that Mr. Wilson does, then the net proceeds of the house shall be delivered over to Mr. Wilson, together with the five hundred (\$500) dollars reward offered by Prof. Baldwin.

"I, E. V. Wilson, now call Prof. Baldwin to the trial."

Prof. S. S. Baldwin, through his agent, Mr. Haller, stepped forward and accepted the challenge, and called for security, Mr. Wilson giving Col. Paul Bremond as security that Mr. Wilson would be on hand. Mr. Wilson then calling on Prof. Baldwin for security, Mr. Haller said his security would be \$500 in bank in this city, subject to the order of Messrs. Westcott, Scanlan, and Tracy, they agreeing to act as the committee, and to carry out the conditions of this challenge contract to the letter.

I fully accept the conditions of this challenge contract. E. V. WILSON.

I fully accept the conditions of this contract.

Signed in the presence of ———

The morning of the 28th the committee appointed by the meeting, Messrs. Westcott, Scanlan, and Tracy, presented the agreement to the man who hires S. S. Baldwin, Mr. Locke of Kansas City, who refused to sign the agreement, after my tendering a check of five hundred dollars that Mr. E. V. Wilson would be on hand, ready for the trial. Mr. Locke said perhaps on Mr. Baldwin's arrival, he would consent; he did not propose to carry out his agent, Haller's, agreement, made and promised; that he would say to the audience that his agent had no authority to make any arrangement of the kind; that his business was to advertise the professor—and I add, do the lying and humbugging of innocent men and women, attracted by their flaming handbills and posters to their shows, as they are to a circus or menagerie.

Mr. Wilson, being then advertised and halls secured at the various towns—Brenham, Bryan, Waco, Marlin, Navasota—and many other points, where the friends had fortunately secured his services, I was compelled to telegraph him that Baldwin had backed down. This was anticipated, as Mr. Wilson had told me that this same man had gotten up a show at Cooper Institute, New York, and that Messrs. Slade, Mansfield, and Henry E. Newton, called at the hall to see him, and accept his challenge; Baldwin, hearing of their coming, did not exhibit, but closed up and left. Wilson pronounced him a trickster, and said that he would not come to time.

Now in all this the Spiritualists, who know whereof they speak, have been both amused and instructed; amused to see the intense interest which was manifested by churchmen and orthodox credidists, as well as the earnest seeker of truth, and fun-loving young men and women, not chained down to the dogmas of the age, who bestowed freely their dollars to witness an impostor impose upon their credulous natures, attracted as they were by the false promises and flaming, sensational show-bills, like the circus and menagerie men get up and

post upon street corners and their show boards. All this is done for what the managers as well as performers told me—for money. That is what they were after, and I betray no confidence in stating this, as they informed others, in my presence, to the same effect. They took from our citizens some twelve hundred dollars clear; from Galveston, perhaps two to three thousand dollars, these hard times, which sums I think could have been better employed.

The handcuff that our jailor, Williams, tendered Baldwin to put on when he called for it, he explained was an invention of the jailor, recommended him to get a patent, and frankly owned up that neither he nor any man could get out of it; since which I notice that Marshal Jourdan, of Galveston, put upon Baldwin a pair, and Baldwin said he was too sick to get them off. This occurs frequently to mediums when the conditions of harmony so necessary for good results are broken; the very best mediums frequently fail from atmospheric conditions, or the presence of obnoxious persons; frequently disturbed by the immense batteries used against them by skeptics of all classes and grades.

The scientist, chemist, photographer, even the good housewife could not make a good loaf of bread without the proper conditions and ingredients. To me, the fact that we live, that our lives are continuous, and there is no such thing as death, but change, is a well attested fact, and true to me as that the sun shines, or that we may expect the trees to blossom in the Spring. That spirits out of the earthly body possess the same characteristics as they do in this life, until they have progressed out of the conditions of Earth; that they have power to make men lie, steal, and even to commit murder and all manner of crimes, and with more powerful and greater effect out of the body than when on this plane of existence, and do this frequently for the purpose of revenge for some wrong done the spirit while it sojourned in its earthly tenement. To this cause more than any other, may be attributed the great increase of crime throughout the United States, from the highest officer in the government to the lowest subordinate; the primary cause being the late civil conflict, when a million or more of able-bodied men were hurled into the Spirit World, with all the evil passions of their nature in activity, the result of which is fast filling our prisons, penitentiaries, and almshouses.

I console myself with the fact that while these men, Messrs. Baldwin and Locke, are committing a great moral crime by pretending to expose such inspired men as Dr. Slade, Mansfield, Forster, and others, they are bringing out to witness their lies and fraudulent tricks, a large class of orthodox ministers, lawyers, and officers of law, who freely give these tricksters certificates of Baldwin having duplicated the performance of many mediums to their entire satisfaction, and recommend him to the patronage of the public, even though they themselves have never seen the manifestation of spirits, as given through those world-renowned mediums. These men will ere long repent of their course, at least the renegade medium who styles himself as Prof. S. S. Baldwin, exposé of mediums.

Houston, Texas, April 10, 1876.

#### For the Spiritualist at Work. WHO SHALL PROTECT OUR MEDIUMS?

BY T. H. STEWART.

BRO. EDITOR: I have failed in my monthly contribution, etc., but here we are again.

Interrogatory: Who shall protect our mediums?

The hells of society have broken loose against Spiritualists in general and mediums in particular. There is not a clairvoyant, clairaudient, seer, or test-giver, from the tiny rap, materialization, or dematerialization, who are not styled by the religionists and materialists tricks, duplicity, and deception. I have been present with some four or five materializing mediums, besides other kinds of mediums by scores, if not hundreds, sitting in from one to five circles per week, and with several hundred different persons. From the superstition of ignorance, and prejudice of education only a very few are capable of judging correctly of mediums. First, as Beecher says, some have not got the tools or faculties to do it with; others, religionists, have self interest at stake, in churches, meeting-houses, priests, etc., that are invaded or endangered by spirit mediums. Materialists have become even more dogmatic

than religionists, so tenacious that they know if a man die he shall not live again, only in the memory of his fellows, or possibly by transmigration in the vegetable or animal. Then the self-conceited simpleton or bigoted fool, who think that they know everything and scarcely know anything as it really is, declare that many persons in a seance are insane when they or the surroundings are abnormal, there is a lack, cerebro-spinal equilibrium, and for want of proper balance they make most egregious blunders in reporting mediums.

Spiritual philosophy and phenomena is the science of sciences and is not readily or easily learned by the casual observer. Atom by atom and item by item it must be weighed in the balance of reason and experience in order to understand it truly. It is more difficult to know thoroughly than astronomy, geology, physiology, or chemistry, and yet the multitude ignorantly are ready to decide it a humbug, trick, deception, hallucination, collusion, or devil.

In the multitude of counsellors there is safety, but an unbelieving generation of skeptics are ready to slander every medium in our ranks, as Spiritualists. The Eddys, Mott, Disler, Mrs. Andrews, Mrs. Stewart, Mrs. Parrey, and all others, E. V. Wilson not excepted, are charged with tricks and deceptions.

Has it come to that pass that our senses are no longer a standard or criterion with which to judge of things tangible? Demonstrations and manifestations so plainly given to any unprejudiced mind that we can say we know our friends, or else, in plain English, we do not know anything, letting fools be our judges.

We would not despise the day of small things, but the decisions rendered by the correspondents of the Rockford convention, the Chicago Times and Inter-Ocean, are too contemptible and mean for a flat-headed Modoc Indian to believe. And if Spiritualist papers, doctors, and mediums give credit to such liars, it is only jealousy and calumny that controls their wicked, sneaking souls.

Has the day fully come when we are to be lied and spit upon by a common public? We know in being in the defense of truth, facts or principles, we become offensive to errors, lies, and superstition.

Such is the position of every true Spiritualist to-day, and will continue to be always. The opposites of nature exist of necessity, and shall have to wage a good warfare with the powers of ignorance, here and hereafter. Spirits now return just as foggy as when on earth, believing in all the old dogmas of the creed books of religionists. They are helping their forces on earth for one general conflict against Spiritualism. This centennial year will be the judgment day of God Almighty, when truth shall be made to stand against all opposition.

While we pity our opponents for their great weakness in denying the very standard of all tangible evidences—our senses and reason—we are not willing to yield to ignorance and inexperience of the masses.

Kendallville, Ind.

A man dubbing himself Prof. S. S. Baldwin exhibited here on the nights of the 18th and 19th ult., as an exposé of Spiritualism. He gave some of the Spiritualist tricks clever enough on the first night; the second night he was to explain the jugglery. In some instances his explanations were plausible; but the most interesting—how he could answer questions asked by parties in the audience, who wrote and put them in their pockets—was not unriddled. This he announced to do at the Cumberland Presbyterian church, Sunday evening, for four bits a head; the proceeds to be turned over to the local preacher's association. He said he understood our preachers were a hard-working and poor-paid class. This may be so; but they are the biggest, fattest, lustiest, and best-dressed men in our community. However, Jupiter-Ammon, or some other potentate, made the weather very inclement on Sunday evening, and there was, consequently, no Baldwin show in the "house of God." (?)

All the preachers advertised the show, under the term lecture, at the morning service (some of them disclaiming any desire to participate in the profits). The Professor, to our mind, was about as well calculated to lecture as a parson is to talk common sense. We judged him to have received his education in the vicinity of race courses, faro banks, rat pits, and boxing galleries! He played flunky to the clergy, and the parsons rewarded him by their presence, and the dear flocks came out in full force. Catholics run after the priest, and Protestants run after the parson, much as the heifers, steers, and young bulls dangle at the heels of the bell cow!—Common Sense, Paris, Texas April, 1876.

The drama is the book of the people.—Willmott.

From the Jefferson [Texas] Leader.

#### TRICKS vs. MIRACLES.

EDITOR DAILY LEADER: I see from the Austin papers that Prof. Baldwin, the trickster and exposé of Spiritualism, is astonishing the citizens of that place by his marvelous performances. I do not call attention to this matter by way of advertising Baldwin, but for the purpose of suggesting some serious questions that must necessarily attach to his mysterious operations. Among the committee that were called upon the stage "to see that everything was carried on fairly," the Statesman especially mentions two preachers, Rev. Dr. Wright and Rev. Mr. Philpott. Their testimony is considered of peculiar force, not only from the fact that they are educated and truthful gentlemen, but more especially because they stand as representatives of the Church. The following is the Statesman's report of the tricks that were performed:

"The first test that was given was that of placing a newspaper upon a chair in the middle of the stage, and standing some feet from it, at a given signal made it burn, and which in a few moments was entirely consumed. He next, at pleasure, turned water into wine and wine into water, pouring it from a pitcher into tumblers held by the committee, and making it alternately wine and water—of this he gave an explanation. Strips of paper were then distributed among the audience, and persons requested to write any question they desired. A short time after this his wife was put into a trance and quite a number of questions answered, and satisfactory. Professor Baldwin and his assistant were then placed in the cabinet and firmly tied, hands and feet, by the committee, the doors closed, and almost instantly their hands were seen protruding through the holes in the cabinet, and above, bells were ringing and horns blowing, etc. The doors were then opened and they remained as they were tied in the first place. Mrs. Baldwin's wrists and neck were then placed in the pillory; it was securely locked, and the key-hole filled with sealing wax. In a few moments she stepped from the cabinet, and the lock had not been touched. The handcuff trick was very mysterious. Officer Farrell stepped upon the stage with a pair of the best manufactured, and handcuffed the professor. He was placed in the cabinet, and almost instantly his hands were raised above the cabinet, several feet apart. The performance concluded with the Katie King mystery. Mrs. Baldwin, being tied around the neck with a rope, and securely tied to the seat of the cabinet, the door was closed, and in a few moments faces were seen at the opening—some of which we believe were recognized."

The Statesman says the audience was the largest that he had ever witnessed at the Opera House, and that "it was truly the most wonderful exhibition we have ever seen."

Baldwin declares his miracles are all tricks, and the committee and the people believe they are tricks, but cannot by the closest scrutiny and severest tests detect the means of performing them.

Now the most serious question suggested by these facts is, whether, in the popular mind, these tricks will not be considered as much an exposure of many miracles of the Bible as of the phenomena of Spiritualism?

If, before an audience of over a thousand people, and in the face of a select committee, a material substance can, at a word, be set on fire, and nobody can detect how, may not this account for the fire that consumed the sacrifice of Elijah, and for similar miracles of the Bible?

If water can be turned into wine and wine again into water, does not this eclipse, and may it not account for, the first miracle of Jesus in Cana, in the presence of a few unsuspecting friends, to the perfect satisfaction of skeptics and infidels?

If a man or woman can now be put into a trance, and in this state is able to satisfactorily answer questions asked, and yet this is all a trick or fraud, does it not open up a startling inquiry in regard to trances in general, and especially those reported in the Bible and believed by Christians to be produced by divine inspiration?

If, by a mere trick, a man can, in this day, extricate himself instantly from bonds, though securely tied by experts, does not the Bible story of Samson bursting the ropes and wythes with which he was tied, lose all its miraculousness? And if he can then as quickly tie himself again just as he was before, does not this beat Samson?

If a woman can, by a trick, escape from a pillory in which she has been safely fastened, and come out of a room without any open door through which to pass; and if a man can release himself from a pair of the best manufactured handcuffs, is it any longer a matter of wonder that an apostle, eighteen hundred years ago, loosed his chains and made his escape from prison, through doors and gates opening of their own accord?

If spirit faces were recognized, and they were no spirits at all, is not the Bible account of apparitions materially weakened, viewed in the light of reason, and from an outside standpoint?

According to the Statesman, I infer that the committee, including these distinguished preachers, reported favorably—that the tricks were genuine and the mystery "past finding out." And it seems to me to prove entirely too much for the promotion of Christianity. I would like to see an explanation from those representative divines.

A DOUBTER.

A BEAUTIFUL SUPERSTITION.—In Poland every individual is supposed to be born subject to some particular destiny or fate, which it is impossible for him to avoid. The month of his nativity has a mysterious connection with one of the known precious stones, and when a person desires to present the object of his affection with an acceptable present, a ring is invariably given, glittering with a jewel by which the fate of that object is imagined to be determined and described. For instance, a lady is born in January—her ring must therefore be jacinth or garnet, for these stones belong to that peculiar month of the year, and express "constancy and fidelity." The following is a list of the different stones, corresponding to each month in the year:

January—Jacinth or garnet. Constancy and fidelity in every engagement.  
February—Amethyst. This month and stone preserve mortals from strong passions and insures them peace of mind.  
March—Blood-stone. Courage and success in dangers and hazardous enterprises.  
April—Sapphire and diamond. Repentance and innocence.  
May—Emerald. Success in love.  
June—Agate. Long life and health.  
July—Cornelian or ruby. The forgetfulness or the cure of evils springing from friendship or love.  
August—Sardonyx. Conjugal felicity.  
September—Chrysolite. Preserves from, or cures, folly.  
October—Aqua-marine or opal. Misfortune and hope.  
November—Topaz. Fidelity and friendship.  
December—Turquoise or malachite. The most brilliant success and happiness in every circumstance of life; the turquoise has also the property of securing friendly regard, as the old saying that "he who possesses a turquoise will always be sure of friends."

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L. W. GLEASON, R. Sec. D. S. CRITCHLY, Pres.

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DR. J. C. PHILLIPS, Omro, Wis.

## IMMORTALITY.

BY T. W. HOYT.

We are but walking shadows  
Soon to be here no more;  
The cradle is behind us,  
The tomb is just before.  
Whence came, and whither go we?  
The cradle and the tomb  
Solve not this awful problem  
Of glory or of gloom.

Whence came, and whither go we,  
As on life's silver stream  
We pass from gloom to glory,  
To waking from a dream?  
Eternity behind us,  
Eternity before;  
Life's narrow span is left us,  
And soon it will be o'er.

Man is a microcosm,  
And all beneath him stands  
Objective to his reason,  
Subjective to his hands.  
The dazzling spheres above him  
Await the wondrous call  
Of this integral portion  
Of the Eternal All.

No vacuum can hide him;  
Nonentity is naught;  
The thinking and the thinker  
Are subjects of his thought.  
He acts by his volition,  
Self-moved by his own will,  
And hence he is immortal;  
He borrows not his skill.

What scenes of glory beckon  
Along the starry plain,  
Awaking hope within us!  
This hope cannot be vain.  
No gift is vainly given;  
No goal is vainly done;  
The good of beauty mocks not  
The soul by whom 'tis won.

Each star and atom moving  
In nature's strong embrace;  
Each thought and action filling  
Its well-appointed place,  
Proclaims its own monition,  
Its value and its cost  
Is regnant, and abates not,  
For nothing can be lost.

I love this flowery footstool,  
I love these skies above;  
They kindle hope within me,  
Of perfect light and love;  
I greet these mundane glories,  
Though shadowy they be,  
But when my earthly ship shall sink,  
'Tis to another sea.

For the Spiritualist at Work.

## THE FALSE AND THE TRUE.

BY P. BREMOND.

Professor S. S. Baldwin and Clara Baldwin, the pretended expositors of Spiritualists and mediums, have exposed themselves as being tricksters, jugglers, humbugs, and should not be countenanced by even the ignorant, as they do not duplicate any of the manifestations of the celebrated mediums; I having, during the last twenty-four years, seen the most of those that these pretenders claim to imitate.

1. Prof. S. S. Baldwin puts some liquid on a piece of paper, and in a minute or two the acid sets on fire the paper. This, he says, is performed by the Eddy Brothers, and they call it their lightning test.

*Ans.* The Eddy Brothers never gave any such test. I was at their home in Chittenden, Vt., while Col. Olcott and Madam Blavatsky were investigating, and instead of seeing such a simple exhibition of this fire test, I saw, one evening, eleven full size to three year old children who came out and talked, lectured, and danced, in presence of forty-nine persons, in a lighted room. Honto, an Indian girl, materialized a shawl, three feet wide by twenty long, in presence of the audience, five times, of various colors, danced gracefully, winding it around her body. These mediums are now at Ancora, N. J., affording the centennial visitors an opportunity to see for themselves, and there be enabled to talk with materialized spirits, face to face, as the Bible claims was done eighteen hundred years ago. If it was true then I know it is now, for the reason of having tested these things by my own senses.

2. "I will cause water to turn to wine, and wine back to water, in full view of the audience."

*Ans.* This has been performed by the various prestidigitateurs and jugglers, published in books upon magic and the black art, familiar to every schoolboy, and pretty much died out before the advent of modern Spiritualism, twenty-eight years ago.

3. "I will cause blood letters, at the will of the audience, to appear upon my naked arm." This, he explained, was produced by taking some instrument and pressing or marking the letters upon the hand or arm, he wished to appear, after which the letters came out in red marks.

*Ans.* Charles H. Forster, when visited for a seance, and who has held them before the most noted men of Europe and America, visited by thousands during the last twenty years, will tell the visitor, "Your relative or friend is here and will give his initials in letters of blood, upon my arm," which appears instantly; then

he says further, "The spirit will write his full name," putting his hand under the table, and frequently a short, endearing message is written. Baldwin in no manner imitated, let alone duplicated, at his exhibition, Charles H. Forster, the world-renowned test medium.

4. "I will give clairvoyant tests, unequalled by any medium. Clara Baldwin, while in a trance state, will reveal the past, present, and future."

As for the above, not having seen her entranced, Baldwin exhibited her, dressed in a black domino, and with her eyes bandaged with white napkins or cloth, giving her a mysterious appearance; he would inquire what she saw, and repeat such questions as he thought likely to be asked, such as:

Will Grant be the next President? No.

Who will be? *Hendricks.*

Who will I marry? *Johnny.*

Will it rain to-morrow? *Yes.*

These feats seemed to amuse the highly respectable audience his play-bills attracted, as they were gotten up like the circus or menagerie, for the purpose of bringing out a class of credidists who really thought they were going to witness a real exposure of the manifestation of spirits, when instead, they saw a hypocritical medium humbugging them at one dollar a head.

*Ans.* S. S. Baldwin is a good physical medium, is clairvoyant, clairaudient, also possessed of other phases. This I know, and will explain. On Sunday, April 2, 1876, accompanied by Sheriff Ashe, a skeptic, but an honest and earnest inquirer, we were invited to his room; he asked me, as well as Mr. Ashe, to write several names of our kindred or friends. I did so, and folded the ballots in small pellets; he simply touched them, then requested me to call the alphabet, whereupon he said, Your brother John was present, and that he, the spirit, was astonished at the question I had asked, for I knew where his earthly remains were interred as well as he could tell me. That was a good test, as I had inquired, John, where are your earthly remains interred?

Baldwin then said, Write a number of places. Among them he designated Texas, Austin; this was correct, the remains having recently been brought from Greenwood to Austin.

The other question was, Were both the names to the spirit addressed given, and my mother addressed me, as she said, with difficulty, as the medium was tricky and the spirits frequently made him say things he did not wish to say.

Stephen Girard communed with me very satisfactorily through the organism of S. S. Baldwin while in semi-trance state; during the session he wrote his name on paper while the medium held one hand under the table, the other resting on the top, in presence of Sheriff Ashe and myself.

5. "I will fully duplicate the famous Katy King apparition, showing spirit faces, which are often recognized by the audience."

*Ans.* Mrs. Clara Baldwin appeared, with a good sized panier or pull-back dress, under which was hidden a robe-de-chambre and mask, which she used at the openings. Rev. B. F. Kavanaugh, a minister of good standing, of the Methodist church, tied a rope around her neck, a common crop knot, and then a number were tied in a row; she steps in the cabinet, hands free, Baldwin puts the end of the rope in the cabinet, Clara holding a good slack of the rope, the door closed while the unsuspecting parson ties the knot. Clara is untying the knots, beginning at the last knot inside, until she gets the rope over her head; then she covers herself with the white robe and mask, Baldwin orders the light darkened, and Clara appears at the door, talks some nonsense, Baldwin closes the door, she puts on several masks, one turbaned called Shylock, shows several other masks, arranges her panier, and retires, amidst thunders of orthodox applause, and giggling of many silly spectators not aware that they had been humbugged out of some twelve hundred dollars by a showman who knew that he was deceiving his audience for their money.

6. "In addition to the above feats of Foster, Slade, Anna Stewart, Mrs. Holmes, Ida de Montford, Davenport Brothers, Mansfield, and Mott, I publish the above challenge, agreeing to duplicate any manifestation of any medium in the world, after being allowed to see the same."

*Ans.* I have witnessed Dr. Slade, as well as J. V. Mansfield, C. H. Forster, Mr. Wilson,

Annie Lord Chamberlain, Bastian and Taylor, and nearly all the renowned mediums for the past twenty-four years. In Dr. Slade's presence saw chairs move up to the table for myself and others to be seated, in open day, without visible hands; also have held a slate under the table and had communications written, while I pressed the slate close under the top of the table, with the signature of my spirit wife.

7. "I unequivocally and without reservation pronounce the so-called miracles of Spiritualism humbuggy, and denounce mediums, one and all as frauds."

[Signed] Prof. S. S. BALDWIN,  
*Exposer of Spiritualism.*

*Ans.* Intelligent Spiritualists do not claim the manifestation of spirits as miracles, but as the result of natural laws, but imperfectly understood, demanding the attention of the scientist.

8. The wonderful manifestations of the Davenport Brothers as attempted to be imitated by S. S. Baldwin and confederates, are as follows: Both of these frauds are tied by the committee men, the doors are closed, soon they show their hands above the cabinet, which is open, and they ring bells, blow horns (in this manifestation the spirits anticipate them and retire, as they can do, almost instantaneously; myself having been tied and untied in five seconds of time, defying any one to untie the knots in half an hour). The doors are opened and the men seen untied, again closed, and in a short time re-opened and the men seen tied as the committee tied them. The fun goes on again after closing the door, and the credulous all view this as a genuine exposure. The confederate retires, and the good parson, B. F. Kavanaugh, takes a seat in the cabinet in front of Baldwin, placing his hands behind, resting on Baldwin's knees; while thus situated the parson says he is touched by spirit hands, and the medium has not moved. This fact proved to my mind the mediumistic powers of Baldwin, and induced me to attend a seance, accompanied by Sheriff Ashe.

*Ans.* I now reply that hundreds of thousands, during the last twenty years, both in Europe and America, have witnessed the renowned Davenport Brothers' feats, which have been performed before the crowned heads of Europe, the learned scientist, and naturalist, and who exhibited a few years since in this city, at Perkin's Hall, when they were tied with abundance of rope, both feet, legs, and arms. The committee on this occasion was Alexander McGowen, Chief Justice, and W. R. Baker; the latter went into the cabinet, the men being tied, their hands filled with flour, one on each side of Mr. Baker, his hands resting on their shoulders, while the guitar, tambourine, bells, violin, horns, triangle, etc., were played, hands and arms, as many as five of various sizes, protruded through the openings; the doors opened, and Mr. Baker was discovered, his hands resting upon their shoulders; he reported the mediums had not moved during the manifestation.

I attended a lecture at Perkin's Hall, Monday, March 27th, given by Mr. E. V. Wilson, at the close of which he read Baldwin's challenge to meet any medium, denouncing one and all mediums as being frauds. Prof. S. S. Baldwin, so called, through his agent, Haller, accepted, in presence of the assembly, whereupon E. V. Wilson made the annexed proposition, which was duly agreed upon, as will be seen by perusing the following:

## THAT CHALLENGE.

HOUSTON, TEXAS, March 27, 1876.

The following challenge by Prof. S. S. Baldwin, accepted this evening by E. V. Wilson, of Lombard, Ill. Said Mr. Wilson:

"*Ladies and Gentlemen*—For some time past, and ever since I have been in Texas, the walls, fences, and show-boards of every town and city in this State have been and now are placarded with flaming bills, offering five hundred (\$500) dollars reward for any Spiritual phenomena, given by any medium professing to be a Spiritualist, that he, Prof. Baldwin, could not duplicate, and explain and show to be a fraud. And further, there appeared in the *Age*, a daily paper published in this city, of this date, a challenge from Prof. Baldwin, through his agent, Mr. — Haller, to the same effect, calling on the Spiritualists of this city to meet Mr. Baldwin, now that they had with them a noted medium. And believing that I am the medium referred to, therefore I now call upon Prof. S. S. Baldwin to meet me

in this city, on Tuesday, the 4th day of April, 1876, on the following terms and conditions:

"1. A committee of three men, namely, Mr. Westcott of the *Age* newspaper, Mr. Scanlan, the postmaster of this city, and Mr. Tracy, all prominent citizens, who shall select three men unknown to Mr. Wilson or Prof. Baldwin, and that the names of these men shall be kept a secret from the parties referred to and from the people at large, and be brought before Mr. Wilson, in the Opera House, or other public hall of this city, on the evening of the 4th of April, 1876, at 8 o'clock, and that Mr. Wilson then and there proceed to read the character of these men, as follows, viz.:

"*First*, Mr. Wilson shall have the privilege of touching his hand, not study his face, and then read him before the public.

"*Second*, Mr. Wilson may take his hat or head and read him.

"*Third*, Shall be placed in the rear of the house with his back to Mr. Wilson, and Mr. Wilson will then read him before the people.

"And then Mr. Baldwin, who is not to be present at these readings, shall come upon the platform and duplicate all that Mr. Wilson does with these men, exposing the thing as a fraud, and show the people how it is done.

"2. And it is further agreed that if Professor Baldwin succeeds, to the entire satisfaction of the committee chosen, then the net proceeds of the house, after paying all expenses, shall be Prof. Baldwin's. But if Prof. Baldwin fails to duplicate all that Mr. Wilson does, then the net proceeds of the house shall be delivered over to Mr. Wilson, together with the five hundred (\$500) dollars reward offered by Prof. Baldwin.

"I, E. V. Wilson, now call Prof. Baldwin to the trial."

Prof. S. S. Baldwin, through his agent, Mr. — Haller, stepped forward and accepted the challenge, and called for security, Mr. Wilson giving Col. Paul Bremond as security that Mr. Wilson would be on hand. Mr. Wilson then calling on Prof. Baldwin for security, Mr. Haller said his security would be \$500 in bank in this city, subject to the order of Messrs. Westcott, Scanlan, and Tracy, they agreeing to act as the committee, and to carry out the conditions of this challenge contract to the letter.

I fully accept the conditions of this challenge contract. E. V. WILSON.

I fully accept the conditions of this contract.

Signed in the presence of ———

The morning of the 28th the committee appointed by the meeting, Messrs. Westcott, Scanlan, and Tracy, presented the agreement to the man who hires S. S. Baldwin, Mr. Locke of Kansas City, who refused to sign the agreement, after my tendering a check of five hundred dollars that Mr. E. V. Wilson would be on hand, ready for the trial. Mr. Locke said perhaps on Mr. Baldwin's arrival, he would consent; he did not propose to carry out his agent, Haller's, agreement, made and promised; that he would say to the audience that his agent had no authority to make any arrangement of the kind; that his business was to advertise the professor — and I add, do the lying and humbugging of innocent men and women, attracted by their flaming handbills and posters to their shows, as they are to a circus or menagerie.

Mr. Wilson, being then advertised and halls secured at the various towns — Brenham, Bryan, Waco, Marlin, Navasota — and many other points, where the friends had fortunately secured his services, I was compelled to telegraph him that Baldwin had backed down. This was anticipated, as Mr. Wilson had told me that this same man had gotten up a show at Cooper Institute, New York, and that Messrs. Slade, Mansfield, and Henry E. Newton, called at the hall to see him, and accept his challenge; Baldwin, hearing of their coming, did not exhibit, but closed up and left. Wilson pronounced him a trickster, and said that he would not come to time.

Now in all this the Spiritualists, who know whereof they speak, have been both amused and instructed; amused to see the intense interest which was manifested by churchmen and orthodox credidists, as well as the earnest seeker of truth, and fun-loving young men and women, not chained down to the dogmas of the age, who bestowed freely their dollars to witness an impostor impose upon their credulous natures, attracted as they were by the false promises and flaming, sensational show-bills, like the circus and menagerie men get up and

post upon street corners and their show boards. All this is done for what the managers as well as performers told me—for money. That is what they were after, and I betray no confidence in stating this, as they informed others, in my presence, to the same effect. They took from our citizens some twelve hundred dollars clear; from Galveston, perhaps two to three thousand dollars, these hard times, which sums I think could have been better employed.

The handcuff that our jailor, Williams, tendered Baldwin to put on when he called for it, he explained was an invention of the jailor, recommended him to get a patent, and frankly owned up that neither he nor any man could get out of it; since which I notice that Marshal Jourdan, of Galveston, put upon Baldwin a pair, and Baldwin said he was too sick to get them off. This occurs frequently to mediums when the conditions of harmony so necessary for good results are broken; the very best mediums frequently fail from atmospheric conditions, or the presence of obnoxious persons; frequently disturbed by the immense batteries used against them by skeptics of all classes and grades.

The scientist, chemist, photographer, even the good housewife could not make a good loaf of bread without the proper conditions and ingredients. To me, the fact that we live, that our lives are continuous, and there is no such thing as death, but change, is a well attested fact, and true to me as that the sun shines, or that we may expect the trees to blossom in the Spring. That spirits out of the earthly body possess the same characteristics as they do in this life, until they have progressed out of the conditions of Earth; that they have power to make men lie, steal, and even to commit murder and all manner of crimes, and with more powerful and greater effect out of the body than when on this plane of existence, and do this frequently for the purpose of revenge for some wrong done the spirit while it sojourned in its earthly tenement. To this cause more than any other, may be attributed the great increase of crime throughout the United States, from the highest officer in the government to the lowest subordinate; the primary cause being the late civil conflict, when a million or more of able-bodied men were hurled into the Spirit World, with all the evil passions of their nature in activity, the result of which is fast filling our prisons, penitentiaries, and almshouses.

I console myself with the fact that while these men, Messrs. Baldwin and Locke, are committing a great moral crime by pretending to expose such inspired men as Dr. Slade, Mansfield, Forster, and others, they are bringing out to witness their lies and fraudulent tricks, a large class of orthodox ministers, lawyers, and officers of law, who freely give these tricksters certificates of Baldwin having duplicated the performance of many mediums to their entire satisfaction, and recommend him to the patronage of the public, even though they themselves have never seen the manifestation of spirits, as given through those world-renowned mediums. These men will ere long repent of their course, at least the renegade medium who styles himself as Prof. S. S. Baldwin, exposer of mediums.

Houston, Texas, April 10, 1876.

For the Spiritualist at Work.  
**WHO SHALL PROTECT OUR MEDIUMS?**

BY T. H. STEWART.

BRO. EDITOR: I have failed in my monthly contribution, etc., but here we are again.

Interrogatory: Who shall protect our mediums?

The hells of society have broken loose against Spiritualists in general and mediums in particular. There is not a clairvoyant, clairaudient, seer, or test-giver, from the tiny rap, materialization, or dematerialization, who are not styled by the religionists and materialists tricks, duplicity, and deception. I have been present with some four or five materializing mediums, besides other kinds of mediums by scores, if not hundreds, sitting in from one to five circles per week, and with several hundred different persons. From the superstition of ignorance, and prejudice of education only a very few are capable of judging correctly of mediums. First, as Beecher says, some have not got the tools or faculties to do it with; others, religionists, have self interest at stake, in churches, meeting-houses, priests, etc., that are invaded or endangered by spirit mediums. Materialists have become even more dogmatic

than religionists, so tenacious that they know if a man die he shall not live again, only in the memory of his fellows, or possibly by transmigration in the vegetable or animal. Then the self-conceited simpleton or bigoted fool, who think that they know everything and scarcely know anything as it really is, declare that many persons in a seance are insane when they or the surroundings are abnormal, there is a lack, cerebro-spinal equilibrium, and for want of proper balance they make most egregious blunders in reporting mediums.

Spiritual philosophy and phenomena is the science of sciences and is not readily or easily learned by the casual observer. Atom by atom and item by item it must be weighed in the balance of reason and experience in order to understand it truly. It is more difficult to know thoroughly than astronomy, geology, physiology, or chemistry, and yet the multitude ignorantly are ready to decide it a humbug, trick, deception, hallucination, collusion, or devil.

In the multitude of counsellors there is safety, but an unbelieving generation of skeptics are ready to slander every medium in our ranks, as Spiritualists. The Eddys, Mott, Disler, Mrs. Andrews, Mrs. Stewart, Mrs. Parrey, and all others, E. V. Wilson not excepted, are charged with tricks and deceptions.

Has it come to that pass that our senses are no longer a standard or criterion with which to judge of things tangible? Demonstrations and manifestations so plainly given to any unprejudiced mind that we can say we know our friends, or else, in plain English, we do not know anything, letting fools be our judges.

We would not despise the day of small things, but the decisions rendered by the correspondents of the Rockford convention, the Chicago Times and Inter-Ocean, are too contemptible and mean for a flat-headed Modoc Indian to believe. And if Spiritualist papers, doctors, and mediums give credit to such liars, it is only jealousy and calumny that controls their wicked, sneaking souls.

Has the day fully come when we are to be lied and spit upon by a common public? We know in being in the defense of truth, facts or principles, we become offensive to errors, lies, and superstition.

Such is the position of every true Spiritualist to-day, and will continue to be always. The opposites of nature exist of necessity, and shall have to wage a good warfare with the powers of ignorance, here and hereafter. Spirits now return just as foggy as when on earth, believing in all the old dogmas of the creed books of religionists. They are helping their forces on earth for one general conflict against Spiritualism. This centennial year will be the judgment day of God Almighty, when truth shall be made to stand against all opposition.

While we pity our opponents for their great weakness in denying the very standard of all tangible evidences—our senses and reason—we are not willing to yield to ignorance and inexperience of the masses.

Kendallville, Ind.

A man dubbing himself Prof. S. S. Baldwin exhibited here on the nights of the 18th and 19th ult., as an exposer of Spiritualism. He gave some of the Spiritualist tricks clever enough on the first night; the second night he was to explain the jugglery. In some instances his explanations were plausible; but the most interesting—how he could answer questions asked by parties in the audience, who wrote and put them in their pockets—was not unriddled. This he announced to do at the Cumberland Presbyterian church, Sunday evening, for four bits a head; the proceeds to be turned over to the local preacher's association. He said he understood our preachers were a hard-working and poor-paid class. This may be so; but they are the biggest, fattest, lustiest, and best-dressed men in our community. However, Jupiter-Ammon, or some other potentate, made the weather very inclement on Sunday evening, and there was, consequently, no Baldwin show in the "house of God." (?)

All the preachers advertised the show, under the term lecture, at the morning service (some of them disclaiming any desire to participate in the profits). The Professor, to our mind, was about as well calculated to lecture as a parson is to talk common sense. We judged him to have received his education in the vicinity of race courses, faro banks, rat pits, and boxing galleries! He played flunky to the clergy, and the parsons rewarded him by their presence, and the dear flocks came out in full force. Catholics run after the priest, and Protestants run after the parson, much as the heifers, steers, and young bulls dangle at the heels of the bell cow!—Common Sense, Paris, Texas April, 1876.

The drama is the book of the people.—Willmott.

From the Jefferson [Texas] Leader.  
**TRICKS VS. MIRACLES.**

EDITOR DAILY LEADER: I see from the Austin papers that Prof. Baldwin, the trickster and exposer of Spiritualism, is astonishing the citizens of that place by his marvelous performances. I do not call attention to this matter by way of advertising Baldwin, but for the purpose of suggesting some serious questions that must necessarily attach to his mysterious operations. Among the committee that were called upon the stage "to see that everything was carried on fairly," the Statesman especially mentions two preachers, Rev. Dr. Wright and Rev. Mr. Philpott. Their testimony is considered of peculiar force, not only from the fact that they are educated and truthful gentlemen, but more especially because they stand as representatives of the Church. The following is the Statesman's report of the tricks that were performed:

"The first test that was given was that of placing a newspaper upon a chair in the middle of the stage, and standing some feet from it, at a given signal made it burn, and which in a few moments was entirely consumed. He next, at pleasure, turned water into wine and wine into water, pouring it from a pitcher into tumblers held by the committee, and making it alternately wine and water—of this he gave an explanation. Strips of paper were then distributed among the audience, and persons requested to write any question they desired. A short time after this his wife was put into a trance and quite a number of questions answered, and satisfactory. Professor Baldwin and his assistant were then placed in the cabinet and firmly tied, hands and feet, by the committee, the doors closed, and almost instantly their hands were seen protruding through the holes in the cabinet, and above, bells were ringing and horns blowing, etc. The doors were then opened and they remained as they were tied in the first place. Mrs. Baldwin's wrists and neck were then placed in the pillory; it was securely locked, and the key-hole filled with sealing wax. In a few moments she stepped from the cabinet, and the lock had not been touched. The handcuff trick was very mysterious. Officer Farrell stepped upon the stage with a pair of the best manufactured, and handcuffed the professor. He was placed in the cabinet, and almost instantly his hands were raised above the cabinet, several feet apart. The performance concluded with the Katie King mystery. Mrs. Baldwin, being tied around the neck with a rope, and securely tied to the seat of the cabinet, the door was closed, and in a few moments faces were seen at the opening—some of which we believe were recognized."

The Statesman says the audience was the largest that he had ever witnessed at the Opera House, and that "it was truly the most wonderful exhibition we have ever seen."

Baldwin declares his miracles are all tricks, and the committee and the people believe they are tricks, but cannot by the closest scrutiny and severest tests detect the means of performing them.

Now the most serious question suggested by these facts is, whether, in the popular mind, these tricks will not be considered as much an exposure of many miracles of the Bible as of the phenomena of Spiritualism?

If, before an audience of over a thousand people, and in the face of a select committee, a material substance can, at a word, be set on fire, and nobody can detect how, may not this account for the fire that consumed the sacrifice of Elijah, and for similar miracles of the Bible?

If water can be turned into wine and wine again into water, does not this eclipse, and may it not account for, the first miracle of Jesus in Cana, in the presence of a few unsuspecting friends, to the perfect satisfaction of skeptics and infidels?

If a man or woman can now be put into a trance, and in this state is able to satisfactorily answer questions asked, and yet this is all a trick or fraud, does it not open up a startling inquiry in regard to trances in general, and especially those reported in the Bible and believed by Christians to be produced by divine inspiration?

If, by a mere trick, a man can, in this day, extricate himself instantly from bonds, though securely tied by experts, does not the Bible story of Samson bursting the ropes and wythes with which he was tied, lose all its miraculousness? And if he can then as quickly tie himself again just as he was before, does not this beat Samson?

If a woman can, by a trick, escape from a pillory in which she has been safely fastened, and come out of a room without any open door through which to pass; and if a man can release himself from a pair of the best manufactured handcuffs, is it any longer a matter of wonder that an apostle, eighteen hundred years ago, loosed his chains and made his escape from prison, through doors and gates opening of their own accord?

If spirit faces were recognized, and they were no spirits at all, is not the Bible account of apparitions materially weakened, viewed in the light of reason, and from an outside standpoint?

According to the Statesman, I infer that the committee, including these distinguished preachers, reported favorably—that the tricks were genuine and the mystery "past finding out." And it seems to me to prove entirely too much for the promotion of Christianity. I would like to see an explanation from those representative divines.

A DOUBTER.

A BEAUTIFUL SUPERSTITION.—In Poland every individual is supposed to be born subject to some particular destiny or fate, which it is impossible for him to avoid. The month of his nativity has a mysterious connection with one of the known precious stones, and when a person desires to present the object of his affection with an acceptable present, a ring is invariably given, glittering with a jewel by which the fate of that object is imagined to be determined and described. For instance, a lady is born in January—her ring must therefore be jacinth or garnet, for these stones belong to that peculiar month of the year, and express "constancy and fidelity." The following is a list of the different stones, corresponding to each month in the year:

- January—Jacinth or garnet. Constancy and fidelity in every engagement.
- February—Amethyst. This month and stone preserve mortals from strong passions and insure them peace of mind.
- March—Blood-stone. Courage and success in dangers and hazardous enterprises.
- April—Sapphire and diamond. Repentance and innocence.
- May—Emerald. Success in love.
- June—Agate. Long life and health.
- July—Cornelian or ruby. The forgetfulness or the cure of evils springing from friendship or love.
- August—Sardonyx. Conjugal felicity.
- September—Chrysolite. Preserves from, or cures, folly.
- October—Aqua-marine or opal. Misfortune and hope.
- November—Topaz. Fidelity and friendship.
- December—Turquoise or malachite. The most brilliant success and happiness in every circumstance of life; the turquoise has also the property of securing friendly regard, as the old saying that "he who possesses a turquoise will always be sure of friends."

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**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.

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## Living Department.

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

BY M. EMERSON WILSON.

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

### FAR FROM HOME.

Hark! I hear a mournful moaning,  
And a dismal, piteous groaning,  
As the winter wind goes wailing through the forests,  
bleak and bare;  
Faded is autumnal glory,  
And stern Winter, chill and hoary,  
In mild Autumn's footsteps treading,  
Reigning tyrant-like, is spreading  
Over field and over forest, desolation everywhere.

'Tis so wintry wind that chills me,  
'Tis so mournful sound that fills me  
With a strangely solemn sadness—'tis that thought  
to-night will roam  
Out through space so cold and dreary,  
To that beside bright and cheery,  
Where the dear, familiar faces  
Fill their old accustomed places,  
While I feel that I am missing all the warmth and  
light of home.

Though the radiant, sacred beauty,  
Halo-like, encircling duty,  
To it lends a charm that keeps me from beneath the  
shelving dome  
Yet when pleasant faces meet me,  
And when loving voices greet me,  
Still from them my heart is turning,  
And with tender fondness yearning,  
For the faces and the voices I would see and hear  
at home.

Winter time upon Life's ocean!  
And the billows in commotion,  
In the tempest wildly surging, cover my frail bark  
with foam;  
Yet they ever bear me nearer,  
To that home where purer, clearer,  
Is the brilliant light above me,  
Shining on the loved who love me,  
In the house of many mansions, my far-off Eternal  
Home.

—S. C., in *Pittsburgh Post*.

### PLANT A HOME.

BY MRS. M. A. KIDDER.

Young beginners in life's morning,  
Don't forget the rainy day;  
Sunshine cannot last forever,  
Or the heart be always gay.  
Save the dime, and then the dollar,  
Lay up something as you roam—  
Choose some blooming spot of beauty,  
Some fair spot, and "plant a home."

You, too, having babes around you,  
Coming up to take your place;  
Give them something to remember—  
Homestead memories let them trace.  
Would you feel the pride of manhood,  
Let the sun your dwelling greet—  
Breathe the blessed air of freedom,  
Own the soil beneath your feet.

For the *Spiritualist* at Work.

### PROGRESSION'S TEACHINGS.

BY MARY M. D. SHERMAN.

While under educational bondage, either in or out of the church, man is not aware of the possibilities of his soul, until aroused by the lashes of sin, suffering, pain, and disease. Yet the Church declares that sinful acts are wrong and should be done away with; that man can so live that he will not commit sin.

Progression teaches that sin and suffering are the golden steps leading to the temple of knowledge. The teachings of the Church are narrow and arbitrary; only Jesus and Him Crucified. Reason is ignored, and the mysteries of God are past finding out. Progression teaches that nothing is too sacred for rigid investigation; that man has a right to all truth, in heaven or earth; that reason should be consulted without stint or measure, upon all subjects; that mystery is but another name for ignorance.

Progression is change, bringing out the deep, fine, holy impulses of man's nature, teaching him of the God enshrined within his being; it teaches that retrogression is impossible; it teaches that in the minute workings of nature there are mighty lessons to be learned; it opens the interior vision to behold new beauties, which, while in ignorance, were considered deformities and unworthy of attention. Progression teaches that prayers and exhortations are in vain, unless the soul has been quickened to feel its need for help, when fully aroused to a consciousness of its needs it discerns the possibilities of its own strength, and prefers to do its own thinking and praying.

Progression removes the stilts of self-righteousness, teaching that all are as good as they can be, considering birth and surroundings; it teaches that the tracks of crime and vice are for experiences, which experiences are for good and will ultimate in the truest unfoldment to the student.

Life is a blessing, and though the road we travel upon is uneven and we become wearied by constant jostlings, yet they are necessary, and for a purpose. Could we, with unclouded eyes, see the mission of each act, called good or bad, we should recognize a divine use in the experience gained.

Progression's road is broad, and knows no terminus; it includes sin as well as holiness; it refuses no one its avenues; it welcomes all who wish to penetrate its sylvan retreats, ascend its highest mountains, or descend to its lowliest valley, in search for the gems which are to be found and appropriated by the seeker. It teaches that life did not commence at our birth, neither will it end at our death, that all things are sacred when rightly understood, that hindrances, sacrifices, and failures, are for advancement, that the more we learn the more we find we may learn, for each step we take casts a shadow in advance and we follow on, ever asking for more, still more.

Finally, Progression teaches that experiences, come they from whatever source they may, or however agonizing they may be, are for our salvation, and we must endure them for ourselves, for the very reason that none can endure them for us, and somewhere upon progression's road we shall be able to declare, with Phoebe Cary:

"I would not make the path I have trod,  
More pleasant or even, more straight or wide;  
Nor change my course the breadth of a hair,  
This way or that, to either side.

"My past is mine, and I take it all,  
Its weakness—its folly, if you please;  
Nay, even my sins, if you come to that,  
May have been my helps, not hindrances."

Adrian, April 14th.

For the *Spiritualist* at Work.

### NOTES FROM CHICAGO.

BY ANNIE LORD CHAMBERLAIN.

Spiritualism still exists in our city, notwithstanding the late convention held by the "Northern Illinois Association." I attended almost every session of the convention, and I failed to see or hear anything which could possibly shock the most conservative Spiritualist. My motto is, "Prove all things, hold fast to that which is good."

We are having quite a revival in Spiritual matters—Mrs. Maud Lord, Bastian and Taylor, Laura Morgan, Dr. Witheford, and Bangs children are giving seances regularly, and proving the fact that spirits can return and clothe themselves with materiality, so as to be seen and recognized by their earth friends.

Mrs. Mary Weeks, Mrs. DeWolf, Mrs. Crocker, Mrs. Suydam, and others, are good Test and Business mediums, have been here many years, and are considered reliable. We have a large number of healers, but space will not permit me to name them now.

There are three Spiritualistic societies here. The First Society of Spiritualists meet at Grow's Hall; Susie M. Johnson lectured very acceptably to this society during March, and there is much that I could say in her praise as a speaker and a lady, but I forbear, as I wish the following resolutions published, which were read and unanimously adopted at the close of her lecture, March 26th:

WHEREAS, Miss Susie M. Johnson has been our speaker during the month of March, we feel, in view of all the circumstances, that a full and free expression of approval is due her from the First Society of Spiritualists, in the city of Chicago, for the independent and able manner characterizing her treatment of all subjects pertaining to human well-being.

We desire, also, to convey to her our sincere appreciation of the lady-like deportment and the spirit of magnanimity with which, under somewhat trying conditions, she has discharged her engagement with this society; therefore,

Resolved, That in the mediumship of Miss Johnson we recognize the power to critically analyze, and logically arrange, the facts of human experience, including modern Spiritual phenomena, and reasoning inductively from cause to effect, and deductively from generals to particulars, constructing a system of ethics which unites all facts within the purview of mortals, making a golden chain of continuity and fraternity encircling the entire human family, equalizing and harmonizing its angularities and antagonisms, and quickening and spiritualizing its affections and purposes.

Resolved, That we cheerfully and unqualifiedly recommend her as a speaker, and as a woman, eminently calculated to secure the respect and affectionate regard of all who may desire to secure her services.

Unanimously adopted, with a request that they be sent to the *Banner of Light* and THE SPIRITUALIST AT WORK for publication.

The Spiritual Lecture Association hold

their meetings at Snow's Hall. The Progressive Spiritualists meet at Druid Hall.

We are indeed standing upon the threshold of influences of a high and holy character, which will give us greater strength, and quicken our sense of right and justice, enlarge our sympathetic natures, and teach us to be true to ourselves and others. We ought to feel kindly toward the entire human family, when we realize the truth of Spiritualism, when we know the "gates" are ajar, and we can indeed see beyond the shadows of this earth-life.

164 Warren ave., Chicago.

For the *Spiritualist* at Work.

### CORRESPONDENCE.

RICEVILLE, MITCHELL CO., IOWA,

March 22, 1876.

MY DEAR MRS. WILSON: Hid away among my treasures are a few old letters, "pearls of great price," doubly valued because of the disinterested expressions of love, sympathy, and well wishes they contain. To-day, in reading them over, two or three more dear than all the rest, written by your hand, containing words of courage and cheer from your own kind heart, recall to my mind your long and tedious illness, the physical suffering you must have endured, the anxiety and care of conditions, and the bitter disappointment at not being able to aid E. V. in sustaining his paper by giving expression to the inspired thoughts which were wont to gladden us in your department.

How cheerless must have been your lot, and of how much have you been deprived during these long, weary months! We, who are comparatively well, should learn a lesson by comparing our better condition with the sad one you have so uncomplainingly borne, and refrain from all repining.

I fear I have not always done my duty in behalf of your worthy paper, in seeking to fill (at least to some extent) the corner made vacant by your illness. Glad to see that Mrs. Sherman and Annie Lord Chamberlain have so greatly assisted in this direction, yet I can but feel that *we women* could and should have done much more in this your hour of trial.

I would that it were in my power to awake the minds of our Spiritualists to the importance of sustaining Mr. Wilson in his noble work. I am deeply interested in your columns, and most willingly would I assist to make it a weekly visitant, could any effort of mine effect it.

My health is not good at present; as soon as I am able I expect to travel in this State, spending my time in writing and speaking, upon all subjects of reform; will take subscriptions for THE SPIRITUALIST AT WORK if you desire.

To my numerous friends, who constantly read your columns, I wish to say that my permanent address during the Spring and Summer will be as above. Yours lovingly,  
MRS. L. E. BAILEY.

GATHER UP THE FRAGMENTS.—How many lives are, so to speak, mere relics of an ended feast, fragments which may be either left to waste, or be taken up and made the most of! For we cannot die just when we wish it, and because we wish it. The fact may be very unromantic, but it is a fact, that a too large dinner or a false step on the stairs kills much more easily than a great sorrow. Nature compels us to live on, even with broken hearts, as with lopped-off members. True, we are never quite the same again, never the complete human being, but we may still be a very respectable, healthy human being, capable of living out our threescore years and ten, with tolerable comfort after all.

These "fragments" of lives, how they strew our daily path on every side! Not a house do we enter, not a company do we mix with, but we more than guess—we know—that these our friends, men and women, who go about the world doing their work and taking their pleasure therein, all carry about them a secret burthen—of bitter disappointments, vanished hopes, unfulfilled ambitions, lost loves. Probably every one of them, when his or her smiling face vanishes from the circle, will change it to another, serious, anxious, sad—happy if it be only sad, with no mingling of either bitterness or badness. That complete felicity which the young believe in, and expect almost to a certainty to come, never does come. Sooner or later we have to make up our minds to do without it, to take up the fragments of our blessings, thankful that we have what we have and are what we are; above all, that we have our own burden to bear, and not our neighbor's. But, whatever it is, we must bear it alone; and this gathering up of fragments, which we are so earnestly advising, is also a thing which must be done alone.—*Investigator*.

CONFIDENCE WITH WIVES.—In connection with the reported remark of a gentleman, who said that he didn't believe the ladies he met in Washington street knew that the times are dull, and that their husbands are having a hard time to keep their heads above water, the *Boston Journal* relates the following:

"All husbands do not make their financial affairs a topic of conversation at home, and some better halves know less of their own husbands' affairs than they do of their neighbors'. Some weeks since a lady was first informed of her husband's suspension by reading an announcement in a paper which she accidentally took up in a store while waiting to have an order filled. Whether it was pride or fear that prompted the secrecy cannot be stated, but what can be expected of wives, in the way of true economy, if they are only silent partners in the matrimonial copartnership? In 1857 a large jewelry firm sold a costly set of jewelry to a lady. The firm knew that her husband was in a failing condition, but the lady had been a long and profitable customer. When the partner ordered his clerk not to charge the set which had been delivered, but to make a memorandum on the blotter, he paid the lady's integrity a high compliment. When the husband failed the jewelry came back with a note couched in such terms that the dealer only regretted that a gift of the set would be construed as an insult."

SMALL-POX PHOTOGRAPHED.—In fortification of the claim of Spiritualists, as well as of some scientists, that photography is capable of copying and revealing objects not perceptible to the normal senses, Dr. Altzman, a professor at the University of Vienna, is reported as stating, on the authority of Dr. Vogel, that an eruption of *variola* (small-pox) can be detected by photography twenty-four hours before its appearance. Although at this stage of the malady nothing is visible on the skin, the negative plate shows spots on the face of the patient exactly similar to those of *variola*, and twenty-four hours later the eruption becomes apparent. What are the rays of the spectrum which transmit these images? What part is played by the heat which is pathologically developed in small-pox? Are there not in cases like the above mentioned particular irradiations, having relation to physiological forces at present unknown?—*Boston Herald*.

FIDELITY.—Never forsake a friend. When enemies gather around, when sickness falls upon the heart, when all the world is dark and cheerless, is the time to try true friendship. The heart that has been touched with true gold will redouble its efforts when the friend is sad and in trouble. Adversity tries true friendship. They who run from the scenes of distress betray their hypocrisy and prove that interest only moves them. If you have a friend that loves you, who has studied your interest and happiness, be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away.

A SISTER'S INFLUENCE.—"That man has grown up among kind and affectionate sisters," I once heard a lady of much observation and experience remark.

"And why do you think so?"  
"Because of the rich development of all the tender feelings of the heart, which are so very apparent in every word."

A sister's influence is felt even in manhood's later years; and the heart of him who has grown cold with its chilling contact with the world will warm and thrill with pure enjoyment, as some incident awakes within him the soft tones and glad melodies of his sister's voice.

BE TRUTHFUL WITH CHILDREN.—Some people tell lies to children with a view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever is told, is of God, for good. It never seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity; touch it only with truth; be not the first to quench the lovely truthfulness by falsehoods.

The beautiful oleander is pronounced a deadly poison. The drop that is left where a leaf is broken off is fatal to human life if taken into the stomach; if horses or cattle eat the leaves the animals will die. Every owner of an oleander should burn it, root or branch, or they may be responsible for the death of a valuable domestic animal, or possibly of a human life.

Recollect ever that the purity of the thoughts and the motives are now building the spiritual home of each one, are now fashioning the spiritual body of the future life, which will be beautiful or the reverse in exact accordance, not with the seeming life, as it has appeared in this world, but with the hidden life within.—*London Spiritualist*.

### 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,  
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