

# RELIGIO-PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, PHILOSOPHY, ROMANCE AND GENERAL REFORM

Truth fears no blush, holds at no human shrine, seeks neither place nor applause: she only asks a hearing.

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## THE TERRE HAUTE MECCA OF MARVELS!

Reasons Why Accounts of the Same Have Not Appeared in the Religio-Philosophical Journal, With Voluminous Evidence Showing the Character of the Manifestations there.

For several years there have been coming into our office, accounts of the phenomena occurring at Terre Haute, Indiana, in the presence of Mrs. Annie Stewart and Laura Morgan. Some of these narratives were very marvelous indeed, giving startling details of the materialization of Jesus Christ, the Virgin Mary, Washington and other historical characters, and strongly endorsing the genuineness of the phenomena as of spirit origin. Other accounts, and by far the largest number, have denounced the manifestations as the grossest fraud. We have had opposing accounts of the same nature from apparently equally credible sources. Owing to these circumstances, together with the fact that the manifestations referred to from time to time, occurred under conditions rendering fraud easy, we have steadily declined to notice them.

Desiring to get at the bottom facts if possible, and to give the readers of the JOURNAL reliable and accurate information we determined last year to see what could be done. The following correspondence then took place:

Chicago, October 4th, 1878.  
Dr. Allen Pence—Dear Sir:—I am constantly in receipt of conflicting and irreconcilable testimony from those who have witnessed the manifestations in the presence of Mrs. Stewart and Laura Morgan. In pursuance of this policy, I would like to send a reporter to Terre Haute, to make a careful report for the RELIGIO-PHILOSOPHICAL JOURNAL, provided I have the approval of your committee and the medium in the undertaking.

Chicago, Oct. 7, 1878.  
Allen Pence, M. D., Terre Haute, Ind.—Dear Sir:—Your offer of yesterday is before me and contents noted. Will you kindly furnish me with a list of the questions you wish to propose to my reporter, before giving him the necessary facilities asked for?

Chicago, Oct. 9th, 1878.  
Col. Bundy—Dear Sir:—In reply to yours of the 7th inst., asking for a list of the questions, I wish to propose to your reporter the following, but as comprehensive as limited space will allow. To anticipate draw arguments therefrom to reach conclusions, would require more space than I care to use, and probably more time than you care to devote. The questions would be governed by the status of your reporter, and the character of the tests demanded. Should his expectancy overreach me, I would be glad to subject the medium to his dictation. There are certain conditions under which the medium should not be required to give all the power that might be used to produce manifestations; for instance, suppose a rope test should be demanded with the fastening around the neck and the fastening the outside of the cabinet. It would be better to have the fastening on the inside of the cabinet, and finally never would get answers to satisfy them—to such minds it would be useless to grant the same. We would, however, in any case of over expectancy on the part of your reporter or that of any investigator, offer explanations, and if he or they accept our version, satisfactory results may be reached.

Your reporter will find an every possible taken cautious and reasonable. Should he in his character, let it be known in advance that we do not track to the caprice of any one, but the prejudice and the spirit of spirit control are not satisfied unless the usual number, six or ten forms are produced, and the chances are that they would not get answers to satisfy them—to such minds it would be useless to grant the same. We would, however, in any case of over expectancy on the part of your reporter or that of any investigator, offer explanations, and if he or they accept our version, satisfactory results may be reached.

We trust all the proper persons who attend the seances, with civility and proper decorum. We have no prejudice against reporters, who on the contrary, when honest and disinterested, are truly and especially valuable. Any report from them, favorable or unfavorable, can do us or our medium but little good or damage; they have progressed beyond the power of any response to draw them out or show them under. To be short but not less, we say

to reporters and all others who are over officious, and wish it to be distinctly understood at the beginning of their investigation, that we hold the guiding cord and hold the reins in the direction we want it to go; those who don't wish to get on board, can remain on shore.

Finally and lastly, we desire your independent stand as editor and conductor of a Journal devoted to the spiritual philosophy, in decrying and condemning mediums; possibly you will once in a while sustain and protect them; but we regret that we can't say as much for your discretion. Should you, which is possible, commend us for our independence in conducting seances and demanding of investigators that justice shall be done and the mediums protected, we shall offer no complaints, but still remain yours for the right.

Chicago, Nov. 20th 1878.  
Dr. Allen Pence, Terre Haute, Ind.—Dear Sir:—Allow me to introduce to you Dr. P. Kayner, who comes to you as special correspondent of the RELIGIO-PHILOSOPHICAL JOURNAL, to witness the manifestations in your city. Allow me to ask for his your cordial aid in his task. He will explain to you and your associates more fully our position, and I trust your views and ours will accord. Fraternally yours,  
Jno. C. Bundy.

When Dr. Kayner's final report was submitted for our inspection we gave the whole subject careful study, and decided it was not, in view of the evidence favorable to the mediums offered by others, sufficient to conclude to establish their true status. Desiring to avoid all premature action and to do full justice both to the mediums and to our subscribers, thus conserving the best interests of Spiritualism, we flew away the report and awaited the course of events.

Having since received from various trustworthy sources an immense mass of testimony, we now believe it to be our duty to give a portion of it to the public, together with so much of Dr. Kayner's report as is essential. It will be seen that we devote much space to the subject, but not more, than the grave importance of the case demands. We ask our readers to give it a careful, candid, unprejudiced perusal.

When the most traveled Spiritualist living, an ex-reverend, who has by his superior abilities progressed from the narrow and bigoted creed of an orthodox sect, first into Universalism and then into Spiritualism, and who has all his life been familiar with spiritual things, pronounces the conditions observed at Laura Morgan's "test conditions," and by the strongest implication leads the reader to suppose that he accepted the Jesus materialization at Mrs. Stewart's as genuine (see Dr. Peebles' full page narrative in the Banner of July 19th) it would indeed appear to be time that the public should have all the facts and have them too, not through unfriendly sources, but through a leading Spiritualist paper, one which never shrinks from telling the whole truth no matter what the result may be. Dr. Peebles and the other reverend gentleman who have backed up his statements, together with our good old Episcopal friend, Mr. B. T. Young, are all no doubt as earnestly seeking the truth as is the JOURNAL and should it hereafter prove that some of the heavenly visions they beheld at Terre Haute were purely subjective, the result of inherited and acquired tendencies and the psychological power of their Pence Hall environment, they will, we feel sure, hasten to acknowledge it.

### Dr. Kayner's Report.

I reached Terre Haute on the morning of Nov. 22nd. After breakfast I visited Dr. Pence at his drug store, and handed him Col. Bundy's letter of introduction. He took it, glanced at the printed card upon the envelope, and with the exclamation, "Humph, you are from the RELIGIO-PHILOSOPHICAL JOURNAL office," threw it down upon the counter unopened.

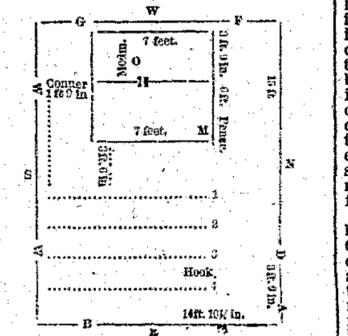
After attending to the affairs of the store for a while, during which time I remained quietly awaiting his action, he very brusquely asked me to go into his office. There I found the rest of the committee—Messrs. Hook and Conner. Dr. Pence said, "These are the balance of our committee—this is Mr. Hook, and this Mr. Conner—I haven't learned your name yet." I replied: No, but had you read the letter of introduction I handed you from Col. Bundy you would have learned my name. I am Dr. Kayner. Dr. Pence replied, "I think I have seen your name in our papers frequently." I said: My name has often appeared, as I have written for most of the spiritual papers and have been before the world as a lecturer and clairvoyant physician since 1850.

He then went out and got Col. Bundy's letter and read it, after which the committee inquired what I wanted. I told them as I had no requests to make—no conditions to offer; I wished them to take their own course and show me the best they could. I said, I have not come here to swell fraud and I sincerely hope I shall not find

it. I want something that will enable me to say I know there are full form materializations of spirits occurring in the presence of your mediums; if possible, give me that evidence. I am prepared to pay as others pay and shall await your pleasure.

After a time I was conducted to the seance room, which is over a part of the drug store and allowed to make a searching investigation of the cabinet and the surroundings.

Friday evening, Nov. 22nd, I first attended Mrs. Stewart's seance at Pence Hall, Terre Haute, Ind. The seance room is 24 ft. 3 in. x 14 ft. 10 1/2 in., having three ways of entrance; one at the northeast corner, from the main entrance marked A, the second at the south east corner, from the stairs below marked B and the third at the southwest corner leading by private stairway from the hall above marked G. Besides these three doors there are two more opening into the room—F at the northwest corner leading to a sleeping room and wardrobe and D opening between this and the main entrance, from a suit of rooms occupied by Mrs. Stewart. The diagram appended here will show the positions more clearly.



The cabinet is a paneled box with two doors, one about four feet wide and the other about two feet nine inches. Its dimension, seven feet front by about seven feet in height and three feet nine inches in depth, raised on trestles eighteen inches from the floor. In front of this is a platform of the same width as the cabinet and nearly the same height as its floor, extending six feet in front of the cabinet. The first seat in front is two feet six inches from the platform. The side seat on the south of platform is one foot nine inches. The seats are raised as they go back and are about two feet nine inches apart. At O, in the diagram, is a register opening through the floor of the cabinet 13 x 10 inches. This passes down in box two feet and nine inches, dropping between the joists and passes out through the south wall and is continued down on the outside of the wall to within seven feet of the ground. This space outside the wall is 8 x 9 inches inside and is used as a ventilator. At the top near the back and about the center of the cabinet is another opening with circular elbows so arranged as to wind around to the back of the cabinet. The cabinet does not stand exactly square with the wall, the corner at B standing out two or three inches more from the wall than the one at G. The reason for this will be seen as we proceed. One of the committee always sits at the end of the seat on the south side nearest the cabinet. Dr. Pence sits at the N. E. corner of the platform with the music box and the light-pull under his control. New investigators and all whom they have any suspicions of, are sandwiched between the committee and the regular attendants, so as to be kept under constant surveillance. Mrs. Stewart comes in from the room at D or A, and steps upon the platform and is announced by Dr. Pence as "Mrs. Stewart, Ladies and Gentlemen." She stands for a moment in a half-resitating manner, steps into the cabinet and closes the door. She passes no ordeal of examination to see that she does not carry with her the materials with which to "make up" all the forms that are presented. In fact she seems to have more clothing on than would be necessary for comfort. After the medium takes her seat in the cabinet, Dr. Pence starts the music-box and in from six to ten minutes, "Minnie, the medium's control," commences to talk with Mr. Hook or some one of the committee, something like this: "You fellows ain't going to get much of a show to-night, medium's most dead. (The medium had a cold.) We can't make up any forms to-night." Hook answers: "O pshaw! Minnie, you are foolin'. Here's some black candy for your medium." "Minnie" holds out the medium's hand and takes the candy. After a time in which with a variety of exclamations and witticisms from "Minnie," she exclaims petulently: "O pshaw! We can't hardly make any fellers up."

About this time the doors of the cabinet begin to open, swinging a little, then closing, as if feeling of the light and testing its effect upon the interior of the cabinet, or admitting it in order to see the position and effect of the "make-up"—no form as yet appearing.—If the doors are closed for a minute, Dr. Pence desires to know if the light is too strong, and usually turns it down as low as is possible, and usually turns it down as low as to distinguish clearly what is presented. The committee, however, can aid you out of all these difficulties, for they can see and tell you just what is coming or has come

and explain all to their entire satisfaction.—The foregoing description was the last scene at this my first seance, and with variations, I found it was repeated nightly.

After some little time had elapsed the south door of the cabinet was partly opened and then closed again; then both doors were opened a little, then the south door was again partly opened and a form was dimly seen and recognized by Mr. Conner as "George Powell," brother of the medium. Mr. Conner said: "George, here's an apple for you." He reached out and towards the side where Mr. Conner sat and took the apple. Dr. Pence said, "George, here's a knife to pare your apple with." He again reached forward as if half afraid to step squarely out and took the knife, pared the apple and ate it; handing the knife back to Dr. Pence with a polite "thank you."

Shortly after George had retired another form appeared which was recognized by Dr. Pence, and he was called up to the cabinet; when, after a few moments whispering he gave his arm to the spirit, who walked out upon the platform with him and was introduced as his wife, Elizabeth Pence, who passed over some thirty years ago. "She had come to him through this medium once in two weeks for a long time. He fully identifies her, and if any link in memory's chain was missing, the picture he received through Mrs. Stewart's mediumship day before yesterday would complete the identification." His present wife was called up on the platform and the two Mrs. Pences conferred together. After the spirit retired to the cabinet, Minnie said, "Didn't you chaps expect to see a big light when the two squaws came together?" Mrs. Pence, 2nd, replied, "No Minnie, I'm too good a mormon for that."

Another form, recognized and introduced by J. Q. A. Floyd, as his sister who died in Oxford, Ohio, a year ago, next came to the door of the cabinet. After this, a form appearing taller, purporting to be Minnie, the control of Mrs. Stewart, came out and measured light with Mr. Conner; she was nearly six feet in height. She then stepped back into the cabinet, partly shut the door and commenced going down until her head was just above the floor of the cabinet. This is called "dematerializing"—or "gaining strength," when the form again appears at its full height. After gaining strength Minnie swung open both doors of the cabinet and showed what purported to be the medium seated in the chair. The same thing was done by Mrs. Pence, Miss Floyd and George Powell. One of the committee asked George if he could not have the medium ring the bell. The bell was then shaken and rung by a peculiar mechanical movement made by the object in the chair where the medium was supposed to be sitting.

After this, "White Fawn" came to Mr. Giles, embraced him, and after shaking hands all around, went down under the floor. We were then regaled with a sound like a child playing with a castor, and were told by Dr. Pence that George had gone down under the cabinet and was playing with one of the castors; after which he again appeared and took some bouquets and dematerialized them. I may as well here state that later on in my investigation some light seemed cast on this by the following interesting fact:

After a private seance, where "George" had been unusually active with the castor, Mrs. Stewart went directly into the gallery into which I soon entered and on taking up a book near where Mrs. Stewart had just been, I found a loose castor which looked as though it had been worn by much handling. After examining it and laying it down, Mrs. Stewart's little boy picked it up and commenced twirling it, and it sounded as natural as when "George" was amusing us with it in the seance room.

Mr. Conant, who keeps a boarding house in the interests of the committee, had a sister who died two years before, materialized, and sang with him. This closed the first seance.

Letters were sent to the JOURNAL as reports on the dates given, representing the matter just as it was going on, from which I make the following extracts:

Nov. 27th, 1878. Private Seance. Present, Conner, Hook, Pence. The light was such that at a distance of eight or ten feet it would defy any one with ordinary eye sight to tell a dummy from a real person. \* \* \* Two forms were shown purporting to be the medium and "Belle Parvis"—Belle slapping the medium's face and then her own. The face-slapping sounded all right when Belle struck her own face, but when she struck the medium's it was a dull flat sound. Belle also seemed to hold up the tottering form. \* \* \* After a time "Dr. Brock" put in an appearance. I was by Dr. Pence's request called up to feel the pulse—at first could not find any, but discovered it at last. The circulation in the radial artery was stopped—the ulnar artery beat regularly. I said, "Minnie," that was a pretty good trick but you could not catch me on anatomy in that way.

November 28th. \* \* \* I have tried to get all the points settled so as to speak definitely when I do speak.

When I ask for evidence that will furnish positive knowledge, Dr. Pence says: "While he is convinced it is what it purports to be, he cannot swear to it—he cannot say he knows he has seen spirits, but would say he believed he had. No one of the committee has ever touched the medium when a form was in sight. \* \* \* Have had one seance with Laura Morgan, but she

says is too sick to give any more sittings at present.

2nd letter, November 28th. \* \* \* I said to the committee to day, I have as yet received nothing that will enable me to say, I know materialization of full spirit forms does take place here. Give me irrefragable proof of that and I can go home happy. I put a series of questions to them and took their answers—these I enclose to you. \* \* \*

10 A. M., November 29th—Private Seance.—Light at first, and then light turned down so low I could not see my hand when moving it before my face; gradually, however, as the eyes became accustomed to the darkness the form of the cabinet appeared. At no time during the seance was there light enough to enable me to see time on my watch with glasses except by use of a magnifier. The "medium's sister" first appeared showing a form in the chair representing the medium ringing a bell.

I asked to touch the medium if possible while the spirit was out in sight.

A form appearing to be dressed in male attire then took hold of my hand with both of his in plain sight, the form standing just inside the cabinet door, and I was directed to put my other hand down by the edge of the door, when it was touched three or four times. It seemed soft like a touch of flesh, more like a bare foot than a hand, however. "Minnie" said they had come next thing to what I had asked. I told her I hoped they would give it so plain I could say I knew there were two persons—the medium and a spirit at the same time. Dr. Pence said "they might not be able to do this all at once, but by getting a little here and a little there, and putting it all together, would enable me to come to pretty definite conclusions."

November 29th—Evening Seance. \* \* \* A tall spirit came for Conner—which he recognized as his brother "Eli"—introduced him to me and had him dematerialize before me. When "Eli" Conner dematerialized (E), while I was holding him by the hand, in shortening from the stilt, the black pants or dress caught on something, the right leg, was raised up and showed on it what looked in the dim light like a loose white drawer with ruffled band at the ankle. Dr. Pence wanted "Minnie" to send out "Louis." Finally a form to represent a boy came out—or rather looked out, Dr. Pence having now turned the light down as low as it could be and see the cabinet. With the aid of glasses and magnifier I could scarcely make out the time on my watch. Conner gave "Louis" some candy—the door of the cabinet was shut, and "Minnie" said "Louis" didn't feel pleased about it for Conner hadn't given him but two pieces of candy. Conner apologized, saying that was all he had. "Louis" seemed satisfied and opened the door again. Conner wanted him to walk out on the platform with him, but he was afraid, said it would break down. Conner finally quieted his fears and the form moved just outside of the line of the cabinet. No feet nor legs were visible—it looked more like Mrs. Stewart on her knees than like a boy; the black outline went straight down to the platform, the movement was not that of a boy walking. This closed the seance. All from the boarding house, even Mr. Conant himself agreed they could see no evidence of its being a boy.

Mr. Conant repeated four or five times over, "he would a great deal rather 'Louis' would not have come at all than come as he did; he was not satisfied."

FACTS AND CONCLUSIONS.

Mrs. Stewart refuses to allow any examination of her person or clothing at her public seances; and at the private ones only before going into the cabinet, while the impenetrable darkness at the outset admits of the introduction, without fear of detection, of "traps" for tricks, and her refusal to be examined after the seance is over, an opportunity to carry them out of the cabinet about her person.

In the private seances the spirit purports to leave the cabinet with the door open and go into the back room, and while absent "Minnie" is said to talk through the medium in the cabinet. Some have supposed this was Mrs. Stewart talking through the wall back of the cabinet while represented by a "dummy" as seated in the chair—the spirit "George" being considered by them no other than the medium. I put this matter to a crucial test while in the seance room alone with the exception of a trusty friend. Seating him in front of the cabinet I went into the back room and shut the door. My voice could be heard through the wall but words could not be distinguished. I then opened the door to the hall above and talked in the closet under the stairway—still no natural sound. Then opened the door quickly, as "George" had done, extended to step into the back room, stepped lightly back to the side of the cabinet and shut the door. I was now at the point where the cabinet stands furthest from the wall and near which the circular ventilating-pipe, curved like part of a small shell, reaches over the top of the cabinet to this space. Talking here so as to get the right deflection from the wall the sounds were clear and distinct in the cabinet. The secret of "Minnie" talking through the medium in the cabinet while "George" was in the other room was now plain to my mind; and the reason why the cabinet was not set square with the wall together with the use of the ventilator were made apparent.

I also observed at the private seances that just before Mrs. Stewart took the seat in the cabinet some female, from her private

Continued on Eighth Page.

Lake Pleasant Camp Meeting.

On Tuesday, Aug. 27th, Dr. H. B. Storrs, of Boston, was announced as the regular speaker, but when the time came he did not appear...

said, "If you say a spirit, that is, that play this game, and then you will see that I was wrong..."

his head down, inclined to drop it when he thinks. Thinks too much, - the abstract. Forgetting good, but immediately handed over to reasoning...

Dr. Peabody's Lecture on Darwinism Criticized by B. F. Underwood. To the Editor of the Religio-Philosophical Journal: In his lecture on "The Eclipse and Decline of Darwinism," Mr. J. M. Peabody says: "The fact that Darwinism is positioned upon a miracle is enough of itself to throw suspicion upon the whole hypothesis..."

Communication from Henry Kiddie. To the Editor of the Religio-Philosophical Journal. In a late issue of the JOURNAL I find a communication from Dr. Bloede, to which, in the interest of truth, I wish to reply. He seems to think that he has discovered an important point...

Friday morning, Mrs. Smith spoke on Reincarnation, a subject which so few people care to consider, and which it seems to the writer, no one understands or comprehends. In the afternoon, Mrs. Jeannette Teav, of West Newton, Mass., lectured, reading before her address a short poem on "What is Truth?" She contrasted the claims of Modern Spiritualism with Theology. She said in substance that religion of the day depends upon a dead inspiration, a dead Savior, and a dead faith, and for many centuries it had asked humanity to accept its claims...

NOTES AND INCIDENTS. On Tuesday evening, August 26th, a new home for the Fitchburg band that discourses such fine instrumental music, was dedicated. Cephas B. Lynn gave the opening address in his beautiful vein, followed by Mrs. Nellie J. Brigham. This building overlooks the lake on a high bluff, and the music can be heard in all parts of the camp. On Thursday evening a masquerade or pillow-case ball was enjoyed by a large number of campers. Dancing is usually enjoyed from four to six in the afternoon, and during the evening, every day, except on Sunday. It is rumored that Dr. Ross, of Troy, N. Y., is about to erect a large cottage and two stores on his grounds on First avenue, overlooking the bluff and the valley in the woods. Mr. V. Wilson, that veteran Spiritualist, held conferences for instruction every morning, from 9 to 10, and séances in the evening. His tent is always full, and his public tests are very satisfactory and convincing. All the people look up to our brother with warm affection as one of the fathers in our Israel. The immediate and urgent attention of the Board of Directors is called to the inadequate "feeding" accommodations. There should be a large hotel capable of accommodating five hundred guests, erected before another year. It is generally understood that the owners of the camp grounds are about to grade and lay out the large square between First and Fifth avenues, into a park, and will plant shade trees, and lay out walks, etc. In addition to this, there should be erected at the upper end, near Lyman avenue, a large pavilion for speaking, that will hold five thousand persons. Prof. A. H. Worthen, State Geologist, of Illinois, is among the visitors. Henry Kiddie, Superintendent of Public Schools in New York City, with his youngest son, Alfred, were at the camp, Aug. 24th. Henry J. Newton and his estimable wife, of New York City, who is President of the New York Society, and also President of Scribner Lake Camp Meeting Association, has been here a few days and spoke in the Conference Sunday evening. David Jones and wife, of Utica, N. Y., publishers of Office Breeze, are here, and are enjoying this outdoor New England life hugely. Samuel Watson, of Memphis, was here the second week, and addressed a large audience very acceptably. Mr. Kirby, of Mower and Reaper fame, is also among the visitors. Dr. E. A. Smith and wife, of Brandon, Vt., are on the ground, and this is their third season. Dr. S. is a clairvoyant and a regularly educated physician. His wife, Fannie Davis Smith, gave one of the best lectures during the season. Newman Weeks and wife, of Rutland, Vt., are among the campers. Mr. Weeks was President of the National Association of Spiritualists, succeeding the venerable John Pierpont. Mr. W., one of the old veterans, and like all Vermont Spiritualists, is an efficient worker. S. B. NICHOLS.

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To Our Subscribers and Spiritualists Generally.

Do you want the facts of Spiritualism to rest on a solid scientific basis? Do you desire that our phenomena shall be accurately observed and correctly recorded so that when once made public they shall stand irrefutable under the most searching analysis? In a word, do you desire that the foundation of our spiritual philosophy and the basis of our respective religious convictions shall be posited on the bed rock of science, so that all the wild opposition of bigoted religious fanaticism and the powerful antagonism of dogmatic scientists cannot cause the magnificent superstructure we are building to tremble? We think you do.—Thousands have already answered in the affirmative.—Then each of you have an important duty before you; one which you cannot shirk nor delegate to another. You must, one and all, zealously and so far as lies in your power in bringing about this essential and all-important result. You need and must have a paper to which you can look with the certainty that you will get the truth, and the whole truth, and which will keep you fully informed upon all the vital questions germane to Spiritualism. You need a paper which shall be non-sectarian, undenominational and non-partizan in character; thoroughly independent; never dealing in sentiment when discussing facts and never warping the facts to make them fit the desire. We strive to make the RELIGIO-PHILOSOPHICAL JOURNAL such a paper; we need your earnest, hearty and continuous aid. If you approve of the JOURNAL, then aid us in keeping it at its present high standard. Renew your subscriptions promptly; send in new subscribers, and feel that the JOURNAL belongs to you, that its interests are your interests, and that it is an instrument in your hands with which you are aiding in redeeming the world from darkness and superstition and leading the people into a full knowledge of the certainty of a future life and the ability of man to return and communicate to his fellow-man those things which shall prove to him more valuable than gold or precious stones.

More of Professor Wundt's Mistakes.

Professor Wundt lays it down, that there are two criteria, which, if we are to hold the new fact of Spiritualism to be true, ought to be satisfied according to the principles hitherto authoritative in science: (1) The fact must be confirmed by a credible person, who is master of the field concerned; and (2) the fact must not contradict other established facts. We have no objection to either of these propositions; but the Professor strays wildly from the truth, as it is held by the scientific Spiritualists, when he indulges in the following vagaries:—

"The laws of gravitation, of electricity, of light and of heat are altogether, as we are assured, of a purely hypothetical validity; they have authority as long as the perceptible spiritualistic something does not cross them. In this something, however, there is to be perceived no sort of law except, at the most, that it is hooked to the heels of certain accidents,—the so-called mediums. An authority which asserts this demands more than a scientific authority has ever demanded; it demands that natural science shall abandon the preposition of a universal causality, etc."

That the laws of nature are in any sense abrogated by the spiritual phenomena is a wholly gratuitous assumption on the part of Professor Wundt. To postulate the existence of spiritual beings with a power over matter far transcending our own is, in no respect, to conflict with the discoveries of the most advanced science. If a spirit can overcome the law of gravitation, so can a human being. No law is broken; a higher law takes precedence of a lower—that is all. It is only by ignoring the fact of the existence of spiritual beings, that any ground can be got for asserting that nature's laws are abrogated. But it is begging the question to deny spirits.

Professor Wundt tells us, that "the only authorities, worthy of acceptance, in regard to the genuineness of these manifestations, are persons who possess mediumistic powers, or persons able to produce phenomena of the same nature." This is a great mistake. The medium is often in a state of trance or stupor, of which he can give no account when his normal consciousness is restored. Being under a powerful influence of some sort, he is less qualified than two or more intelligent observers, or even of a single observer, to pronounce upon the phenomena. Baron Guldenstube, a powerful medium for the pneumatographic phenomenon, (independent writing) denied that he was a medium, and maintained that the writing came in answer to his prayers for it.

Professor Wundt is obviously mistaken in his assertion, inasmuch as some of the phenomena may be got under conditions where the test of genuineness lies with the investigator, and not with the medium. For example, there have been many cases where persons holding their own staves, untouched by the medium, have got independent writing. Here the testimony of the me-

dium is of no importance whatever. The phenomenon is so direct and manifest that any independent person having his senses about him, can decide upon it. As to the how, by what, or by whom the marvel is produced, the medium is just as much in the dark as the observers. Watkins, one of the most powerful of the pneumatographic mediums, sometimes thinks it may be an outside spirit, and sometimes that it may be his own spirit, that does the writing. He can assert neither theory with any positiveness of conviction.

As to the theory of persons, not mediums, "able to produce phenomena of the same nature" under the same conditions, such persons exist only in the imagination of Professor Wundt. The person not exercising medial power or not having spiritual aid (like Guldenstube), who can produce pneumatographic writing, and explain how it can be got independently of spiritual co-operation, or of any human trickery, is yet to make his appearance on this planet.

The entire letter of Professor Wundt shows that the subject of Spiritualism is new to him; that he has taken no trouble to inform himself in regard to the character of the phenomena, and the relations of the medium towards them; that all his objections are founded on misconceptions or misconstructions; and that he has in no one point weakened the position which Professor Ulrici now holds towards this vast and complex body of truths.

Prophets of Evil.

If prophecies only had the power of working their own fulfillment, the existence of our JOURNAL would be brief indeed. The intelligence has come to us, that our establishment is in the market for sale; that it is to be removed to New York; that it is on its last legs; that it is run by the Jesuits; that its attack upon frauds is a subtle attack upon Spiritualism itself; that its subscribers are falling off a hundred at a time; and, in short, that it is a ruined concern.

It is pleasant to have one's friends take so deep an interest in one's affairs, and to have so lively a solicitude awakened by one's failure to catch the prosperous breeze that bears one on to fortune. But, in this case, we cannot help thinking that these prophets of ill omen are trying to make their own sinister predictions verify themselves. Let them be over-anguine, however, we will inform them that there is no immediate occasion for their tender anxieties. The JOURNAL is in a sounder state than at any time since we took charge of it. It has at no time been in the market for sale; and the report that it is to be removed to New York is erroneous, probably arising from the fact that it is known we have had very flattering offers held out to induce us to remove to that city. The West is our especial field; Chicago is our centre for distribution; and we look to honest Spiritualists in all parts of the country to second our efforts in behalf of a Spiritualism based on phenomena irrefutable and scientifically proved.

That we have made it hard for impostors and shams is our unpardonable offence in the eyes of our assailants. We shall accept their revilings as the best evidence of the salutary character of the work in which we are engaged. Its purpose is to discourage fraud, to eliminate error, and introduce a strictly scientific method of investigation. Words of encouragement, accompanied with substantial proofs of co-operation, come to us every week from the oldest and ablest Spiritualists in America and Europe; and in view of such signs of cheer, it is not hard for us to endure, without wincing, the evil things that are said of us, and the malignant things that are launched at us.

As the great science of chemistry issued from the dreams and gropings of the alchemists, so is a science of pneumatology, proving immortality and spiritual intercommunication, destined to issue from the confused mass of facts, the extravagancies and the credulities, associated with modern Spiritualism. But if we go on as we have gone the last thirty years, without analyzing, probing, questioning, or criticizing, our progress towards a scientific consummation will not be such as to command the attention which our cause deserves, and, if properly presented, must receive. Only from thoughtful discussion can come the needed light. The JOURNAL is committed to the critical method in the simple service of truth, and from no taste for controversy, no aggressive disposition. We ask for the support and co-operation of all who earnestly seek the truth, and who are not afraid of any consequences to which the search may lead.

Seaver loves the Seance and Plays Saddlecock.

The ancient gentleman who edits the Investigator, has been long and sorely troubled at the assertions made by a correspondent of the JOURNAL, tending to prove him a believer in spirit phenomena. Vigorously and often have we been called upon to retract the statement, and roundly have we been abused for not doing so. Our reason for not giving Mr. Seaver a certificate of character as a shon-pure Saddlecock, and thus reinstating him in good fellowship with his little squad of readers is, that we are in possession of voluminous documentary testimony clearly substantiating the charge of our correspondent. We assure Mr. Seaver that the evidence is as unwelcome to us as it can be to him, for we have even less desire to have it publicly known that he is secretly a Spiritualist than he possibly can have. It is equally as disastrous to Spiritualism as to Seaver to have the fact got out, and we therefore mingle our tears with his,

Prof. Wundt's Misrepresentation.

Referring to Henry Slade, the medium, Prof. Wundt remarks: "He is a medium, he is an experimenter, and he must therefore know (1) under what conditions the phenomena have their origin. He asserts that he knows nothing of them, but that his relation is a perfectly passive one. The latter, however, is plainly untrue, (2) since the phenomena generally appear only in the sances held by him, and also, as a rule, in the order in which he wishes to produce them."

"We will do the professor the justice to suppose that he has been led into this most inconsequential imputation on Slade's veracity simply by his gross ignorance of the whole subject of mediumship. Indeed his misconceptions cannot be numbered. A medium is not an "experimenter;" he (1) is the subject of an experimenter; and to say that he "knows" under what conditions the phenomena have their origin," is simply to beg the question, and to prejudge it without a shadow of evidence. It is a mere affirmation with no proof behind it. The medium's relation is, in Slade's case, a perfectly passive one; and the professor's reasons for charging him with insincerity are founded on an utter ignorance of facts. The phenomena referred to, (1) are produced elsewhere than at Slade's regular sances. As for the order in which they are presented, if we admit, as Spiritualists do, the spiritual theory, the order is prompted by the spirit himself, and the medium is simply his instrument. The charge of untruth against Slade in this matter is wholly gratuitous, and the reasons given for it are frivolous. If Prof. Wundt is a sincere, conscientious man, he will retract his charge as not proven.

"If you ask me now," writes Professor Wundt, "whether I am in a condition to express a conjecture how these experiments (through Slade) were performed, I answer, No." A page further on, he says: "I can not find that any one of the experiments which I saw with Mr. Slade was above the powers of a good juggler." It would seem from these somewhat contradictory passages that the Professor is in a fluctuating state of mind in regard to the phenomena. At one moment he cannot "express a conjecture" as to how the thing is done, and the next moment, he thinks there was nothing in it "above the powers of a good juggler." And yet the Professor undertakes to pronounce upon "Spiritualism as a scientific question." He would do well first to arrive at some definite conclusion in his own mind, before attempting to enlighten others.

The liberal meeting at Freeville, N. Y., August 10th was a grand success. The new, large, and commodious Lyceum Hall was then dedicated, though yet incomplete, but afforded a desirable shelter and comfortable seats for the audience which nearly filled the building. William Hanford, of Etos, was appointed to the chair and ably presided. Prof. Oliver, of Cornell University, made the opening speech in which the liberalism to which the new hall in which he spoke was being dedicated. He was followed in an able address by Prof. Buchanan.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. Denslow and wife, Mr. Knoblock, and a numerous delegation from Indiana, gave us a fraternal call last week.

The name of the writer should in all cases accompany his communications. We take no notice of anonymous articles.

E. V. Wilson will be in attendance at the Schron Lake camp meeting. His postoffice address will be Lake View Point, N. Y.

William R. Clapp, writes: "I have taken the JOURNAL ever since I knew of its being published and I heartily endorse its course."

Those who desire the service of F. T. Ripley, to lecture and give tests, should address him at once at London, Ohio. He is on his way west.

Biography of Satan, by Kersey Graves. A new edition of this rapid selling little work will be ready in a few weeks; we now have none on hand.

PHOTOGRAPHS OF HENRY SLADE.—We now have a supply of splendidly executed cabinet photographs of this world-renowned medium. Price fifty cents, postage free.

The children's lyceum, of Cleveland, Ohio, met after its two months' vacation, in Lyman's Hall, Sunday, September 7th, under the able conductorship of Chas. Collier, and Mrs. Rich, Guardian.

Mrs. M. E. French, of Michigan, has arranged to travel for the next few months in her State, in the interests of Spiritualism and free thought. As heretofore, she will be glad to receive subscriptions for this paper.

Dr. Peebles attends the Spiritualists meeting, to be held in Omro, Wis., the last Friday, Saturday and Sunday, of this month. He goes directly from there to California, to fill a three months' engagement in San Francisco. On week day evenings he will lecture in adjoining cities and villages, if desired to do so. Address, care of Herman Show, box 117, San Francisco, California.

Sojourner Truth, now 104 years of age, has been stopping in this city for some time. She has lectured here on several occasions. There is something about Sojourner—that is what she is called by everybody, strangers and friends alike—that is peculiarly impressive. There must be some reason for it, that she, a colored woman, unable either to read or to write, could gain and hold as friends such persons as Abraham Lincoln, William Lloyd Garrison, Parker Pillsbury, Susan B. Anthony, and a thousand others.

burgh, Pa., told me that he had been attending regularly for six weeks, and had received nothing in the way of personal evidence or satisfaction of any kind.

Being myself an expert in the art of magic, and being thoroughly conversant with the possibilities of deception in this line, I would say that neither at Mrs. Stewart's or at Morgan's was anything performed that could not have been done unaided by the poorest performer of magic with the same surroundings and conditions.

Upon one occasion when what purported to be a spirit walked out from the cabinet, at Mrs. Stewart's sance, I distinctly saw the white shawl worn by said spirit pulled up and toward the bell. Looking closer I discerned outlined against the white wall, and a continuation of the outstretched shawl, a black string leading to the bell, the other end of which seemed attached to her hand. The bell rang with a jerky, mechanical motion, and kept time with the motion of the outstretched portion of the shawl.

All the figures that appeared were of the shape, height, face, carriage and voice of the medium. No two moving figures showed signs of life at the same time. What purported to be the medium sitting in the cabinet, appeared to be a dress hanging over a chair, partially filled out, the place for the face being covered by a handkerchief. It was not permitted to any one to approach closely or verify the occupant of the chair. It was my experience that no sances were given unless the number of male visitors were outnumbered by the committee and the regular dead-head male visitors. Wm. DECAUX TRINNEY, M. D. Sep. 3, 1879.

The above affidavit, made as it is by a Spiritualist who visited Mrs. Stewart in the earnest hope of receiving evidence of the truth of materialization, is about the average experience of visitors. It will be observed by the reader that Dr. Tinley's statement as to the mode of ringing a bell, seemingly in the medium's hand, while the spirit form is away from the cabinet, agrees with and confirms the statement of Mr. Price and others on that same point.

THE AFFIDAVIT OF MRS. S. R. MENCHER.

Being duly sworn upon her oath, says:— I have been for about two years acquainted with Mrs. Stewart. Last winter while at the house of Dr. Pence, I was one day conversing with the said Mrs. Stewart. The conversation turning upon a threatened legal process restraining her from holding sances, she said that she should be so prosecuted, she would then turn about and expose Spiritualism. "In fact," she added, "I would go into that business any way if I thought I could make more money than in my present business." She also expressed great aversion to her present method of making a living, and emphatically declared that rather than remain in it another year she would cut her throat.

Nearly two years ago I accompanied a Mr. Kaufman to Murphy's Photograph Gallery, where Mr. P. F. Price made, unaided by any one, seventeen spirit pictures for Mr. Kaufman, which Mr. Price produced under the same conditions as Mrs. Stewart, and identical in style of execution to them. This occurred a short time before Mr. Price began assisting Mrs. Stewart in the production of spirit pictures at the Pence Hall Gallery.

I was informed by Miss Pearl Scarff, who was for some years in Mrs. Stewart's employ, that she knew positively that Mrs. Stewart's manifestations were fraudulent. Miss Laura Morgan and Mrs. Morgan also told me that they knew positively that Mrs. Stewart was a fraud, while on the other hand Mrs. Stewart told me that Laura was also a fraudulent medium.

I am myself a Spiritualist, but from the abundant opportunity I have had of judging, as also from my conversations with Mrs. Stewart, I am fully satisfied that all her so-called spiritual manifestations are fraudulent. S. R. MENCHER. Aug. 16, 1879.

It will be especially noted that in the above, the affiant's testimony of Mrs. Stewart's threat to expose Spiritualism should she ever be herself exposed, is confirmatory of a similar statement made by Mrs. Stewart to Mr. Price. The added fact that the said Price, before being engaged in a similar business for Mrs. Stewart, produced pictures identical in style and under the same conditions as he afterwards produced in Mrs. Stewart's gallery, is of the greatest significance.

AFFIDAVIT.

The name of the affiant making the following statement is suppressed in compliance with the request of the person making it, for satisfactory reasons. The affidavit, duly acknowledged and under seal of a Notary Public, is in the possession of the editor:—

Some time ago I was informed by a Mrs. Brown, a spiritual medium for nearly a year living at my house, that Mrs. Stewart, in hopes of leaving how Mrs. Brown's manifestations were accomplished, disclosed to her the entire processes by which she produced her varied manifestations. Among the rest she told Mrs. Brown, that whenever she received sealed letters to be answered, as often happened, she would, by steaming the same over a tea-kettle, open and answer, after which she would re-seal and return to the original sender, with the answer she was thus enabled to produce; but that when she received a letter written in German, not knowing the language, she would get her sister-in-law, Miss Stewart, to answer it for her, she being a good German scholar. Being well acquainted with Miss Stewart, I

took the first opportunity of questioning her in the matter. I told her, in friendly confidence, the substance of what I had heard, but did not state my authority. She was at first disinclined to admit her share in the transaction, but after some effort on my part, she admitted the facts as given above. I reproached her for lending herself to such a swindle, to which she only replied, "Why, I don't see any great harm in it; for if I hadn't done it Annie would have found some one else to do it for her. Besides," she added, "she always pays me well for it."

I have many times heard Mrs. Stewart's mother-in-law, and the members of her family, speak of Mrs. Stewart as a fraudulent medium, and they gave me to understand also, that John Stewart (Mrs. Stewart's husband) had so informed them.

Dr. Allen Pence, one evening at a sance with Mrs. Stewart, stated to me that Mrs. Stewart always helps on the manifestations when they do not come themselves. "In fact," he added, "all mediums do the same thing."

Several years ago, I attended a sance given by Laura Morgan and Miss Sallie Cooper, under the management of Morgan and his wife. These two pretended mediums were tried by myself, but Mr. Morgan declared that my trying was no test at all, and insisted on tying them to suit himself. After the manifestations had begun, a young girl who attended the sance with me, suddenly drew aside the curtain, disclosing to the view of all, Laura Morgan standing upright, and playing on a tambourine, having loosened herself from her bonds.

Aug. 15, 1879. The following is an extract from a sworn statement, made by a responsible person in Terre Haute. The full affidavit, and the name of the affiant will be given in another issue:—

Being duly sworn upon his oath, says:— Last summer I had a conversation with John Stewart, the husband of Annie Stewart, during the progress of which I asked him regarding the genuineness of the spiritual manifestations. Being on very familiar terms with him, I put the question direct, "Now, John, will you not admit that your spiritual manifestations are fraudulent?" He hesitated, but at length admitted that it was all a fraud, adding, "Well, it does not make a damn bit of difference if it is, we get a damn good whack out of it, and that's all we care about." I have spoken with him at other times on the subject and have always received in effect the same answer. Sept. 8th, 1879.

MISS LAURA C. OWEN'S TESTIMONY.

Miss Owen testifies that she was at the Chicago Convention in September, 1879, when Mrs. Stewart was exposed as quackery the role of the spirit. It will be remembered that Mrs. Stewart was caught in the act of personating the "Evening Star," that she wore upon her head and person ornaments made from gold and silver tinsel paper, and that in the cabinet were discovered several rubber masks, false whiskers and other paraphernalia used by impersonators of spirits in their performances. Being thoroughly and hopelessly exposed, as she believed, she made a full confession, and promised that never again would she attempt to deceive the public. Five weeks after this occurrence Miss Owen called upon Mrs. Stewart in Terre Haute, and asked for the fulfillment of a promise made to her in Chicago to the effect that she (Mrs. Stewart) should explain to the said Miss Owen how her spiritual manifestations were produced, and also to produce the articles she had on her person when exposed in Chicago. Mrs. Stewart, the testimony goes on to say, replied that she had destroyed all those articles, and therefore could not produce them. Mrs. Stewart told further that she concealed false beards, rings, etc., in her hair "tied with longer hairs." She said further that she did not believe that there were any honest physical mediums before the public, adding, "I know I am as good a physical medium as any of them, and I propose to sell peanuts at the same old price just so long as Spiritualists will give me fifty cents for a seat." In Miss Owen's testimony, which we have not space to publish in full, she recounts a conversation had with Mrs. Sayle, Mrs. Stewart's mother-in-law, in which the latter says: "She (Mrs. Stewart) has been in my family for some time, and has caused more contention and family jars than any other one woman could in any other family. I know she is a humbug; but then the girl wants to make money, and I guess she is about as honest as any of them, and therefore I keep my mouth shut." Mrs. Sayle then showed to Miss Owen the red flannel shawl that Mrs. Stewart was used by Mrs. Stewart when personating the materialized spirit of an Indian maiden.

AFFIDAVIT OF MRS. HARRIET ADAMS.

Being duly sworn upon her oath, says:— About seven years ago I first met Mrs. Annie Stewart. For the four years following I lived in Dr. Pence's house, and of course became intimately acquainted with Dr. Pence and his wife, and I was connected with her. Following this, for nearly two years I lived opposite Pence Hall, where I accommodated the visitors to Mrs. Stewart's sances. I had therefore the best possible opportunity for knowing whether the visitors were satisfied with the manifestations. It is my experience that only about one-fourth of the visitors were satisfied; the remaining three-fourths being either convinced that all was fraudulent, or disgusted with the sances themselves—often both. As a rule, and to which there were but very few exceptions, visiting mediums condemned the whole as fraudulent. Much complaint was constantly heard regarding the entire lack of test conditions, and the barriers always thrown in the way of honest investigation. Dr. Mott, the materializing medium of Memphis, with his wife, stopped at my house while here investigating. In the most unmeasured terms they, after attending sances, denounced it all as a most stupid fraud, while his wife appeared nearly heart-broken by their experience. Instead of seeing her child, as she had hoped, Mrs. Stewart, as she avowed, had made up for her gratification a rag baby, which she (Mrs. Mott) was never allowed to touch or examine.

I am familiar with the large photograph representing Mrs. Stewart and her spirit band. To my absolute knowledge a number of copies were issued. I have a number in the possession of my boarder, who said they had bought them from Dr. Pence. I was one of the first to be admitted to the sances after Mrs. Stewart was said to have been developed. At that time I was living in Dr. Pence's house, and for about a year I attended regularly or nearly so. Many times, from thirty to forty, I have been one of a committee of two, to examine Mrs. Stewart, to see that she had nothing concealed about her. These examinations were always made with the knowledge beforehand that such search was to be made, and when they were made no costumes or articles were ever exhibited by the mate-

rialized spirits that were not upon her person. Upon one occasion a Mrs. Johnson, of Cincinnati, when the privilege of searching the medium was not proffered, unexpectedly called her into the adjoining room and asked me to assist her in examining the person of Mrs. Stewart. Although such examinations were of common occurrence, (though as I have said, never made unless known beforehand) she appeared greatly agitated, and on the plea of sudden sickness insisted on going immediately to the water closet in the adjoining room. We protested, but in vain. Following her we found that she had dropped upon the seat a piece of a candle, the other articles having presumably disappeared down the vault; we afterwards before she entered the same room, found matches in her pocket, which gave color to the common belief that she sometimes used a light in the cabinet. When we returned to the séance room, Dr. Pence showed agitation and anger. Mrs. Johnson then requested that she be permitted to put a spot of color upon the face of the medium, which was granted very reluctantly. She was then unable to give a séance, on account, Dr. Pence claimed, of the agitation of the medium.

Upon another occasion, a special séance was given to five gentlemen from abroad. This séance was claimed to have been given under the strictest test conditions, and was afterwards referred to as being a crucial test of the genuineness of Mrs. Stewart's mediumship. It was agreed that Mrs. Stewart should choose one of a committee, and the five gentlemen the other, said committee to examine Mrs. Stewart, and see justice done to both parties. A Mrs. Smith was chosen by Mrs. Stewart, while the investigators chose me. Mrs. Smith, it was agreed, should examine Mrs. S. before entering the cabinet, while I should do the same when the séance was concluded. I was not called in until the séance was concluded, when I at once asked Mrs. Stewart to step into the next room—a bed-room. She was very slow to do so, saying that she was very much interested in the contents of a letter that she had commenced reading, but at last upon my insisting, she leisurely preceded Mrs. Smith and myself to the next room where, instead of sitting, she, without permission, entered the room beyond, where for a few moments she was quite out of our sight. She presently emerged minus her shawl, but had also ample opportunity to dispose of anything she might have had in her possession. The subsequent examination of her clothing and person revealed nothing beyond her ordinary clothing. In addition to her underclothing, she wore a black dress covered over by a light wrapper, but from the description given me of the forms emerging from the cabinet, there was nothing in the way of clothing shown that might not have been made up from what she wore. But two figures appeared—a man and a woman.

Mrs. Smith, who represented Mrs. Stewart's interest in this case, some time subsequently told me that she had discovered that Mrs. Stewart practiced fraud. "I have not gone back on Spiritualism," she said, "but I have gone back on Mrs. Stewart." Mrs. Poole—since deceased—who many times served with me on the committee for the examination of Mrs. Stewart, at that time lived in the same house with Mrs. Stewart, and always expressed her belief that Mrs. S. was genuine. Some time before her death, however, she admitted to me that she had been deceived. She made this admission to Mrs. Johnson, of Cincinnati, and myself, and stated that she had detected Mrs. Stewart in fraudulent manifestations. She had also discovered in the cabinet bracelets improvised out of gilt paper, and told me also that those bracelets, as well as the crown found upon her in her Chicago exposé was made from paper belonging to her (Mrs. Poole).

It was during the course of my attendance at the séances that Mrs. Stewart was subjected to the severest tests that she has ever yet submitted to. I have never known them, (the committee) however, to submit to absolute test conditions, and they never permitted, to my knowledge, investigators to impose the test desired. She has always refused such tests as being covered with a mosquito netting. Whenever she submitted to trying it with her own cotton rope, and never in a way such as an expert could not untie.

While I was keeping the Pence Hall boarders, Dr. Pence would frequently question me regarding his visitors, and appeared desirous of gaining points, and I was also out regarding what I might know of them. I have heard Mrs. Morgan say that she knew Mrs. Stewart to be a fraud, and Mrs. Lewis, of Cincinnati, who at one time took Laura Morgan to Cincinnati, told me that both herself and Dr. N. B. Wolfe had caught Laura producing the manifestations, and in consequence sent her home. Sept. 6th, 1879. HARRIET ADAMS. The importance of the preceding affidavit will be seen when it is remembered that Mrs. Stewart's present committee refuse absolutely to have their medium tested in any way, giving as a reason for such refusal that in the early part of her mediumistic career she was constantly placed under the severest test conditions, absolutely precluding, as they aver, any possibility of fraud. The affidavit is a lady of the highest respectability and social standing in Terre Haute, and she deeply regretted that her duty to a long-deceived public should demand such unpleasant truths from her. Her statements as to the opinions of visitors at Pence Hall, has especial weight owing to the unparalleled opportunity she had of receiving information on this point. In this connection the writer would say that in a conversation had a few days since with a lady in Terre Haute, who now has the same opportunity of knowing the opinions of visitors that Mrs. Adams had some time since, stated that "fully eleven out of every twelve visitors at my house go away declaring the manifestations through both Mrs. Stewart and Laura Morgan to be fraudulent." This in effect, is the testimony of all those who have had the best opportunities of knowing whereof they speak.

AFFIDAVIT OF MR. (Name suppressed for the present). Being duly sworn upon his oath, says:— On the evening of March 31st, at the anniversary séance, I obtained a seat on the side of the cabinet, and within ten feet of same. I was in company with a lady, who also saw what is here stated. On that evening the spirits, as was said, "brought their own lights," thereby partially illuminating the cabinet, as well as their own forms. From the position we occupied we could see into the almost closed door of the cabinet

and we several times distinctly saw a dark lantern, with the rays of light shining through the joints of same, in the hands of Mrs. Stewart. We also saw Laura Morgan, who was in the cabinet with Mrs. Stewart, rub matches upon her breast after wetting the ends of a piece in her mouth, producing thereby a phosphoric glow to her person, which was said by the faithful to be a spirit light.

Upon another occasion, a lady of my acquaintance, and living in the same house, presented to Laura Morgan's control a necklace, which said control promised to dematerialize and present to a friend of the donor. Presents are often made to the spirits in this manner, the presents in all cases being alleged to be dematerialized and rendered forever invisible to mortal eyes. After this lady had left the city, I happened to call at Morgan's house, and saw and identified this necklace in the possession of Laura Morgan, or rather, saw it hanging up in her room. Regarding the identity of said necklace, there is no possibility in my mind for question, as I was enabled by certain marks to identify it. Sept. 7, 1879.

We have now to speak more especially of Laura Morgan, who, from the testimony we have on the matter, appears to be but a feeble imitator of Mrs. Stewart. About five years ago, under the control and auspices of her father, she gave séances at Pence Hall and throughout the country, in connection with another young girl, Sallie Cooper. Both of these girls became widely known as physical mediums, and were endorsed as genuine by Mrs. Stewart's present committee and many other equally accurate and trustworthy observers. Miss Cooper, then a young girl of but thirteen years, performed in public with Laura Morgan for about a year, after which she made a public exposure of the entire modus operandi by which she and Laura had been deceiving the public. She also, before a large audience in Terre Haute, performed in full gas-light the entire series of manifestations that she and Laura had been performing, and which had passed as evidence of spirit power and a future life. We append her sworn statement:—

AFFIDAVIT OF MISS SALLIE COOPER.

Being duly sworn upon her oath, says:— In the winter of 1873 I first attended a cabinet séance given by Laura Morgan. She was just then developing as they represented. At her solicitation and that of Mr. Morgan, I also entered the cabinet for the purpose of aiding in spiritual manifestations. I quickly learned from Laura how she performed what few tricks she then produced, and by watching her learned to do them all myself, and also to improve upon and add to them. Laura and I thus played mediums for about a year. Many of Laura's tricks I afterwards taught her myself, and her father taught her the remainder. She seemed totally unable to do anything except as it was taught her. The entire manifestations were produced by ourselves unaided by spirit power. We often found it necessary to help one another, and when the tests were too severe for producing manifestations, Mr. Morgan would assist us by re-tying us less securely, or re-arranging instruments, etc., in the cabinet so that we could reach them. He always insisted upon conditions that enabled us to perform our manifestations in comparative safety. In addition to giving séances regularly at Morgan's house, and occasionally at Pence Hall, he took Laura and I on a traveling tour giving spiritual manifestations, and advertising as "The Child Mediums, or the Wonders of the Nineteenth Century." Beyond a small fraction of a dollar now and then he never paid me anything for what I did. After assisting them for about a year, and giving séances regularly at Morgan's house and other places, I went over to Mr. Morgan's one day, and asked Mrs. Morgan to borrow my handcuffs, chains, etc., used by us in our performance, as I wanted to give a private séance to a gentleman at my home. She refused to let me have them, stating as a reason that I would certainly be exposed and thus as she said, "Expose Laura at the same time by my carelessness." Becoming angry I told her that I would have her procure some for me, and then show him just how it was done, which I did. After this Laura and I never gave séances together, and I have not done so since for any one except to illustrate how the pretended spirit manifestations were carried on.

With a full knowledge and understanding between us, Mrs. Stewart would often solicit me to go with her into her cabinet in Pence Hall, for the purpose of aiding her in her manifestations as I did for Laura. I did not do so principally for the reason that Laura was very jealous of me assisting any other medium. SALLIE H. COOPER.

Aug. 26, 1879. We would here note the fact that until about two years ago there was no concerted action between Mrs. Stewart and Laura Morgan, and, as is proven by several persons whose statements we publish, denounced each other as frauds. The controlling spirits, also, were of the opinion of the mediums, and denounced their neighboring competitors in like manner. But now that is all at an end, and there seems to be an understanding between them, and often on special occasions these two mediums even enter the same cabinet together. Sufficient power is thus gained for two spirit forms, seemingly twin-sisters of the mediums, to materialize and step out from the cabinet at the same time. In view of the fact that they and their attendant spirits had previously delighted in denouncing one another as frauds, this is a significant and interesting fact. Now, that these two mediums have combined their forces, and the same spirit band is claimed to control both, it necessarily and logically follows that any evidence against either one must fall with equally crushing weight upon the other.

About two years since, Mr. and Mrs. E. L. Lewis, of Cincinnati, visited Terre Haute and becoming interested in the manifestations of Laura Morgan, made arrangements with her parents to have her return to Cincinnati and remain with them during the winter. She returned with them, and after giving a few séances at the residence of Mr. Lewis, it was discovered that her manifestations were totally fraudulent. Mr. and

Mrs. Lewis then had a kindly talk with Laura, when she confessed that her spiritual manifestations were then, and had been, produced by herself, and promised that if they would say nothing about it that she would never do so again. Mr. Lewis then sent her to her home in Terre Haute, when she immediately re-commenced giving séances, and has continued doing so to this day.

AFFIDAVIT OF JOSEPH ALLISON.

Being duly sworn upon his oath, says:— I am a clerk in the St. Clair House which is almost opposite the residence of J. L. Morgan. Drunken rows in which Morgan is usually the chief actor, are of common occurrence in and about said residence. On the evening of July 14, 1879, between the hours of 10 and 11 o'clock, myself, Mr. C. A. Oaks, Dr. S. I. Mock and a number of guests of the house were sitting upon the sidewalk in front of the hotel, when our attention was attracted to loud and angry voices proceeding from J. L. Morgan and his wife. Previous to this outbreak Morgan and the husband of Annie Stewart had been sitting in front of the house drinking beer, and it was while Stewart was gone for more that Mrs. Morgan took an active part in the proceedings. In loud and angry tones she informed her husband that he was "a good-for-nothing lazy drunken loafer, lying off the frauds practiced by Laura." "You know you first started this business," she added, "and I shant help it on any longer, and I won't have Laura doing it either." "You talk as if she wasn't my daughter, and I will do just what I please with her," he retorted. She then told him that she would not live with him any longer, and that she had helped him to deceive people as long as she was going to. "Well, you'll lose a hell of a soft thing when you do leave me," said Morgan. Upon her repeating her threats to leave, he hiccoughed: "Well, why in hell don't you go then?" "I will go just as soon as I can get ready," she responded. At this point he attempted to force her from the house, saying: "Well, you've got to get out now, that's what the matter, God damn you," but finding that he was unable to perform the task undertaken, he desisted, and upon the reappearance of Stewart, settled himself down to beer-drinking again. Much of the language here given, was reiterated, and accusations of fraud, and blasphemous language used to a much greater extent than I have here stated, only a portion of which I can give with certainty. The language here given in which fraudulent practices are charged, is exactly as used, with the exception that it is divested of much of its profanity and obscenity. J. L. ALLISON, JR. Nov. 23, 1879.

The interesting conversation narrated in the above sworn statement is confirmed in every regard by several other witnesses whose statements we possess, but which it is unnecessary to publish.

In divers letters published in the interest of Pence Hall, the name of Mr. Booth, father of ex-Senator Booth of California, has been quoted, and been given as authority of the truth of materialization through the mediumship of Mrs. Stewart. To show the intrinsic worth of the testimony of Mr. Booth, and the evident unfairness of using his name as a weighty authority, we publish a short interview between Mr. Booth and our reporter:—

INTERVIEW WITH MR. BOOTH, THE FATHER OF SENATOR BOOTH, OF CALIFORNIA, SEPTEMBER 1, 79.

In reply to a question by the reporter, Mr. Booth said:— "For any information concerning materialization I would refer you to Dr. Pence; he knows more about it than I do."

"But, Mr. Booth; I have but a short time to remain here, and as I cannot therefore be enabled to adequately form an opinion, I must content myself with taking the ready-made opinion of representative Spiritualists, who can be under no suspicion of being interested in its success."

"Well, I don't know as I can give you much information. I haven't been there for over a year."

"I understand, though, from published accounts, that you have received from Mrs. Stewart very gratifying evidences of the truth of materialization."

"Well, I am perfectly satisfied that the phenomena at Pence Hall are genuine, for I have seen a great deal there."

"May I ask, Mr. Booth, what has been your experience there?"

"I have seen and conversed with many of my spirit relatives and friends."

"Mrs. Booth—Why, how can you say that; you know you can't see even in the day-time?"

"Well, I know I spoke to those purporting to be my friends, and I don't think they would deceive me; besides it was my impression that they really were my friends."

"Then you have never recognized by sight any departed friends?"

"Oh, no, but for all that I have no doubt that it was them."

"Then I presume you have recognized them by their conversation, and tests they have given you."

"Well, no, not exactly. I am very deaf as you perceive, and could not understand them, for they always spoke in a whisper."

"Then, in that case, Mr. Booth, what evidence have you of the truth that the materializations at Pence Hall are genuine?"

"Why, I know that Dr. Pence is an honest man, and that Mrs. Stewart would not practice deception, but as for what you would call proof, I have none."

"But let me venture the opinion, Mr. Booth, that confidence in a medium is not sufficient upon which to base the evidence of spirit phenomena."

"Why, if you have no confidence in the medium, there is no use of investigating at all."

Mr. Booth is very deaf, and nearly blind, and is about ninety years of age. He seems very childish and simple, and must be totally unable to judge of the genuineness of spiritual phenomena. All who know him agree in saying that he is in his second childhood, and unable to see or hear anything distinctly.

With our limited space we can give only a fraction of the great mass of evidence in our possession, and which still continues to come in. Regarding the sworn statements here published, we have only to say that they are made by persons who have no interest in, or personal ill-feeling against, either the Terre Haute mediums, or their committee. We have aimed to give only as much

of the evidence as will cover the entire ground, but possess, and will publish if need be, ample confirmatory evidence on every point.

Resolutions.

The following preamble and resolutions were unanimously adopted by the Spiritualists assembled in conference at Lake Pleasant, Mass., Aug. 31st, 1879:—

WHEREAS, The legislatures of Missouri, Illinois, New York, Vermont, New Hampshire, Pennsylvania, and Ohio, have enacted laws making it a penal offense for any but graduates of established schools of medicine to practice the art of healing the sick, and

WHEREAS, Efforts are being made in other States to procure the enactment of similar laws, and

WHEREAS, The most signal advances in the practice of medicine have been made by discoveries of remedies and inventors of systems outside of the regular schools, and whose improvements were not accepted by the said schools until they were forgotten upon them by popular use or a compelling prejudice, and

WHEREAS, Any attempt on the part of any school of medicine to monopolize the health or lives of the community, is an infringement of our plainest rights as American citizens, therefore be it

Resolved, That we not only protest against, but will oppose by every means in our power, the enactment, or the attempted enforcement of laws discriminating in favor of or against any method of medical practice whatsoever.

Resolved, That we firmly protest against any interference by the State, with those rights of the individual so manifestly beyond the pale of its authority as declaring, by statute, what physicians we may or may not employ—that is the sacred right of the man and is no business of the State.

Business Notices.

The action of Kidney-Wort on the Kidneys, Bowels and Liver, gives it wonderful power.

Those who desire a good article to restore gray hair to its youthful color, we would recommend to purchase Hall's Vegetable Sulfur Hair Renewer, a most excellent and valuable preparation.—Sold by all Druggists.

THE FORGOTTENNESS OF PEOPLE.—The Oxford Profane who, to avoid the wind when taking snuff, turned around, but forgot to turn back, and walked six miles into the country, was no more forgetful than those who still use the huge, drastic, cathartic pills, forgetting that Dr. Pierce's Pleasant Purgative Pellets, which are sugar-coated, and little larger than mustard seeds, are a positive and reliable cathartic, readily correcting all irregularities of the stomach, liver and bowels. Sold by druggists.

A NEW METHOD IN MEDICINE.—By this new method everv sick person can get a package of the dry vegetable compound, Kidney-Wort, and prepare for themselves six quarts of medicine. It is a specific cure for Kidney Diseases, Liver Complaint, Constipation and Piles, and a grand tonic for Females.

J. B. CURVEN, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 23-261f

Reader, the price of my book, The Truths of Spiritualism, 400 pages, startling facts, together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to us, box 64, Lombard, Dupage county, Ill. E. V. WILSON.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered. 21-261f

DR. KAYNER, Surgeon and Eclectic Physician, examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column. Address, St. Charles, Ill., Box 404.

MRS. D. JOHNSON, Artist, Follen's Block, Wisconsin Street, Milwaukee, Wis. Water Color Portraits a specialty.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 25-15

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTERS.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass. 25-201f

The L. L. Congress and Free Thinkers' Convention—R. E. Rates and Hotel Rates.

The Atlantic and Great Western Railroad will sell tickets to either of the above Conventions at half rates. Excursion tickets to the Free Thinkers' Convention at Chautauque Lake Station, can be procured at most of the ticket offices of the Eastern and Middle States. Hotel accommodations can be procured at Cincinnati for from \$1 to \$2.50 per day. At Chautauque Lake Convention for from 50c. to \$3 per day. H. L. GERRIN, Secretary.

Freethinkers National Convention. The U. S. State Freethinkers Association hold their Third Annual Convention at Chautauque Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half R. R. fare from nearly every city in the United States to the Convention. Free luncheon has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism, will be in attendance. E. L. GERRIN, Sec'y.

The Northern Wisconsin Spiritual Conference. Will convene in Omro, Wis., Sept. 26th, 27th and 28th, 1879. Dr. James M. Peabody is engaged for the occasion, to invite the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half R. R. fare from nearly every city in the United States to the Convention. Free luncheon has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism, will be in attendance. Dr. J. C. FAIRBANKS, Secretary. Omro, Aug. 30, 1879.

The Northern Wisconsin Spiritual Conference

Will hold a three days meeting in Spiritual Hall, Omro, Sept. 26, 27 and 28, 1879. Speakers—Dr. Jas. M. Peabody, Wm. M. Lockwood and Dr. J. H. Burman. We wish to see all the Liberalists of Wisconsin, at this meeting. Remember this is a three days meeting and will be called to order at about 10 o'clock, Friday a. m. So, friends, please be in season. Dr. A. H. Severson, the oldest and best phrenologist, will be in attendance to give readings. We hope to secure the services of a first-class medical medium. Social dances Friday evening. Music by Servance & Williams' band, who will also furnish music through the meeting. Officers for the ensuing year will be elected. The friends of Omro will entertain free to the best of their ability. Wm. M. Lockwood, President. Dr. J. C. FAIRBANKS, Secretary. Omro, September 9th, 1879.

Quarterly Meeting.

The Spiritualists of Western New York will hold their next Quarterly Meeting at Lockport, on Saturday and Sunday, Sept. 13th and 14th. Mrs. E. L. Watson and others are expected to be present. By Order of the Committee. Lockport, N. Y., Aug. 24th, 1879.

Postponement.

The Quarterly Meeting of the Spiritualists and Liberalists of Rockford and vicinity, is postponed from the 18th and 19th to the 27th and 28th of September. This is done in order to enable the Rev. J. H. Burman to attend the meeting of the Liberal League at Cincinnati. NATHAN TAYLOR, President.

NEW SCALE OF PRICES.

TERMS OF SUBSCRIPTION TO THE RELIGIO-PHILOSOPHICAL JOURNAL, STRICTLY IN ADVANCE. PAPER INVARIABLY TO BE STOPPED AT THE EXPIRATION OF THE TIME PAID FOR.

One copy one year,.....\$2.50  
" " 6 mos.,.....\$1.25  
Clubs of five, yearly subscribers, sent in at one time,.....\$10.00  
Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the getter up of the Club,.....\$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York, payable to John C. Bundy, Chicago. Do not in any case send checks on local banks.

Special Inducement. We hardly think the friends of the RELIGIO-PHILOSOPHICAL JOURNAL need further inducement than our reduction in the subscription price, to incite them to diligent labor. We, however, feel impressed to make the following offer:

To the sender of the largest number of yearly subscribers before October 1st, we will give TWENTY DOLLAR'S worth of books, to be selected from our printed Book List. To the sender of the second largest number we will give TWELVE DOLLAR'S worth, and to the sender of the third largest number, FIVE DOLLAR'S worth.

The usual club terms apply to subscribers so sent and the names must be sent in as designated in our club rates. Single names cannot be received, except at full yearly rates. Those desiring to work for the premium, will please notify us with the first club they send in, that we may keep the record correctly.

POST-OFFICE ADDRESS.—No restriction is made. Each subscriber in a club may have a different post-office address. Great care must be taken in writing the names and addresses correctly and plainly; give the first name of each subscriber in full, when possible, also the county in which his post-office is located.

Free Advertisements.

DR. GLEASON PRATT. Author of the Ozone Treatment for Catarrh and Throat Disease, and Discoverer of the Cure for the Morphine Crave. Consultation Free. Remittances at Office or by mail. Private Res. 235 State Street, Chicago. 27-5

THIS SAWING MACHINE, operated by one man, will saw off a 2-foot log in 2 minutes. Warranted the best in use. Just the thing for all sawing trees into saw logs. Fall cuts, shingles, or stove blocks. Circular free. Wm. GILLES, 741 W. Lake st., Chicago, Ill. 27-3-500w.

THE "CROWN" FLUTING MACHINE. SOLD BY ALL HARDWARE STORES. SURPRISES ALONG WITH POPULARITY. PRINCIPAL UTILITY. 27-3-5

THE Truths of Spiritualism. Immortality Proved Beyond a Doubt, by Living Witnesses. BY E. V. WILSON, THE SEER. Compiled from twenty five years' experience of what he saw and heard. PREFACE. Dear Reader:—We present you this volume of facts—facts from the records of our country—facts which have been verified by the most accurate and scientific methods of our day. The discovery and the subsequent development of the facts here contained, are the result of our own personal experience. We give you the facts just as we observed, and you can judge for yourselves. We have no interest in the success of this book, except in so far as it may be of service to our country. We have no interest in the success of this book, except in so far as it may be of service to our country. We have no interest in the success of this book, except in so far as it may be of service to our country.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Gems.

High on the cliff that framed the shore I clambered,—on the cliff that bore Upon its naked crest and sides The signs of early chafing tides; Where sculpturing icebergs dully made The pictured mountain peak and glade.

The dull refrain of restless waves With echoed chords filled crags and caves, And symphonies that rose and fell With low and soft and oceanic swell. On high, cloud majestic a swell, Alkward the sea its shadow crept.

Beneath the cliff, dividing land and bay, Deep reposed the darkness of the night; The rocky waters rolled in tuneful sound; The voiceless woods were still with calm profound, Save when a louder wave's impetuous rush Came faintly swelling to the inner hush.

No human foot had ever trod That still, secluded, distant sod; No human voice had ever rung Those wild and silent tides among. The stranger tale, by man unknown, Followed in waves, had slept alone.

Descending from the suburb height, I sought the cooler, mellowed light That lay within the verdant shade And with the luteous sunset played. Here e'en the fierce sun's boldest rays Entered abashed the leafy maze.

Upon a mossy mound, in thoughtful mood, I lay reclined beneath the wood. The teasing winds the sleeping leaves awoke, And through the dell their drowsy murmur broke. That fainter grew, and fainter growing died As sped the winds to fret the distant tide.

I gazed, lay,—my senses lulled With odors swept the air had culled, And carried on her laden breast As incense to her earliest guest.— And saw, through mist, a breathing thing, A butterfly on tinted wing.

The little monarch of the isle, Filtering here and there awhile, Ploled on the purple tints of flowers Beneath the fern leaves' sheltering bowers. "Did Providence then mold," thought I, "All this to feed a butterfly?"

"This sinless Eden but for that prepare? These harmonies to die on empty air? "To form this spot no special plan was laid; The answer came from sea and cliff and glade; "God sowed the seed of law in chaos' gloom, One seed fell here—the lure burst the gloom." —Ernest Dale Owen, in Atlantic Monthly.

CAN SUCH THINGS BE?

A Communication Purporting to be From a Departed Husband.

[From the Rochester Democrat and Chronicle.]

There is a lady now in this city who relates, with earnestness and apparent truthfulness, a truly remarkable and very interesting story. Obtaining an inkling of the matter, a reporter of the Democrat and Chronicle called upon the lady, and from her obtained the particulars of the case. It will prove of interest not only to those who are believers in modern Spiritualism, but to all who are interested in the strange phenomena and manifestations purporting to have a spiritual origin. The story is as follows: David Locke, a soldier in the war of 1812, died at his home in Batavia, Feb. 4, 1878, at the age of eighty-seven years. When the act granting pensions to the veterans of the war of 1812 was passed, Mr. Locke tried to secure the amount rightfully belonging to him, but was unable to do so, owing to the fact that he could not recall the name of the captain under whom he served or the number of the regiment to which he belonged. For years he endeavored to bring up again the name of his commander, but the lady, who had claimed since the days of his service and the blunting of the aged man's memory from disease, prevented him from recalling the desired facts. His old comrades were gone and he was unable therefore to prove his identity as a private in the war, and could not obtain a pension. When his death occurred, at the time above given, of course all hope of ever securing the money was abandoned by the family. Some time after the death of the husband, the widow, Mrs. Sarah Locke, was passing the house of a worthy lady of Batavia, possessed of mediumistic powers and named Mrs. Stevens. Mrs. Stevens was impressed to call the old lady into the house, conveying she wished to have a talk with her. After conversing a short time the clairvoyant medium became entranced, and soon she informed Mrs. Locke that she had been many years a grandchild of the departed husband. He seemed cheerful, and was seated at the foot of a tree. Mrs. Stevens said to the widow: "Your husband wishes me to say to you that you will be able to get the pension." After a few more remarks the clairvoyant returned, and the name of the old lady left thinking the whole affair very strange. She was not sorry to hear of her husband's happiness, though she was no believer in the power of departed spirits to return, and she placed not the slightest reliance in the truth of the prediction in reference to the pension. Some weeks later Mrs. Locke again received an invitation to visit the medium. She complied, and Mrs. Stevens again became entranced, and apparently held another and longer conversation with the spirit of Mr. Locke. In this communication she forgot the name of the captain under whom he served, and was given, also the number of his regiment, and the spirit of the deceased soldier requested that the names he had given be sent at once to the pension agent at Canandaigua, with the requisite application for a pension, and he would be granted the amount he was entitled to. The old lady learned to her family and some friends, it was decided to comply with the request. The names, etc., were forwarded, and the agent on making examination at Washington found the statement correct, and the name of David Locke enrolled in the company of the captain whose name had been given. The widow received at once the amount due her for the first year, \$66, and papers entitling her to the same annually as long as she may live.

This story is given exactly as narrated to our reporter. Its truthfulness is vouched for by parties whose reputation for honor and integrity is unquestioned. Mrs. Locke has for many years been a member of the Presbyterian Church of Batavia, and was not a believer in modern Spiritualism, neither is our informant. But she believes the pension was secured through the information given by the clairvoyant medium and such is the belief of the neighbors acquainted with the facts. We give the statement and leave the reader to form his own theory as to the nature of the power by which the knowledge of the facts was obtained, which resulted so fortunately for the widow of the deceased soldier.

Dr. McCosman, M.D. of Wauseon, Ohio, writes: The cause is progressing fast in this vicinity. I delivered an address last Saturday in the United Brethren Church to an orthodox audience, from the Bible and Spiritualistic stand-point, and it was well received. The name of David Locke enrolled in the company of the captain whose name had been given. The widow received at once the amount due her for the first year, \$66, and papers entitling her to the same annually as long as she may live.

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THE SPIRITUALISTS.

Assembled at Porter's Grove, Addressed by Rev. Samuel Watson and Parker Pillsbury.

Out-door religious services are no longer the exclusive property of any particular denomination, but all denominations, at certain times, now abandon for a time their houses of worship and betake themselves to the woods and fields for seasons of religious worship. The annual grove meeting of the Spiritualists of this city, which was held at Porter's Grove on English creek yesterday morning and afternoon, Thos. Lees presiding. A very large attendance was present from the city, and during the day a large number of bugles and wagons came into the grove, which is a beautiful spot for an occasion of this kind. In the forenoon an open stand had been erected and tastefully trimmed with evergreens, and around this the exercises of the day took place. The first on the programme was the reading of a suitable poem, after which there was singing by the choir. Rev. S. M. Watson, of Memphis, Tennessee, formerly a prominent member of the Southern branch of the Methodist Episcopal church. He has held various positions of more or less prominence in the church, and during the past twenty years he claims to have held the spiritual theory, but was not interfered with by the church. In 1872, however, he withdrew from the church, since that time he has occupied a very prominent position among the Spiritualists. His address in the morning consisted mainly in giving an account of his own life, and of the causes which led him to accept Spiritualism. Mr. Watson is the foremost defender of modern Spiritualism in the Bible stand-point. At the conclusion of his remarks, the audience separated for dinner which had been provided by the ladies for the large crowd present. In the afternoon the exercises of the Children's Progressive Lyceum occurred, and the exercises of the children concluded mainly in an exercise in calisthenics, singing, recitations, &c. The scholars in the exercises kept time to a violinist who played in a regular medley, consisting of such music as "Come, ye Sons of the King," "The Star of Bethlehem," the charge of Charles Collier, the conductor—Tillie H. Lees, leading the calisthenics. At their conclusion Mr. Thomas Lees introduced the veteran abolitionist, Parker Pillsbury, who as an abolitionist has deserved the respect of all parties, but since the time he identified himself with the "reform" movements. After giving a short account of his own life and early theological beliefs, he launched out into a little arraignment of the church and the ministry. The gentleman who is now getting quite a reputation as a lecturer and a publicist in the cause of the "reform" movements, commented upon the great increase of crime, the degenerated condition of the youth of our land compared with his day, and in short, like his fellow-reformer, Wendell Phillips, thought that everything was corrupt and in a state of decay. Contrary to general expectations, he barely touched upon the subject of Spiritualism, but spoke about the "Type of manhood required at the present time," insisting upon the necessity of a more perfect development of the man, both morally and physically. At the close of Mr. Pillsbury's remarks, Mr. Watson was again called upon, and made a few interesting remarks, especially as to the relation of the Bible to Spiritualism. Mr. Watson has evidently retained many of the views which he has been advocating in the Methodist Episcopal church, in reply to a question by the reporter, are briefly as follows, and are given because they may be of interest to many readers: "Spiritualism recognizes no authority in heaven or on earth binding on themselves. Every one is responsible to and for himself." He said that Spiritualists now attach more importance to the Bible than they did a few years ago. There has been a great change of opinion and they now, indeed, regard the Bible as the best book extant, yet he has no objection to containing many errors. The gentleman took the somewhat novel position of defending Spiritualism upon strictly Biblical grounds. He said that the two best characters in the Bible—Joseph, the diviner, and Samuel, the seer—were both physical. At the conclusion of his remarks he answered a number of questions from the audience, after which the exercises of the day were concluded. Mr. Thomas Lees announced that the Annual Alliance Convention of Liberals and Spiritualists would be held at Alliance Hall, 470 Broadway, on 30th inst. inclusive. It is reported that an effort is to be made in some way to form a closer union between the Christian and Spiritualistic churches. —Cleveland (Ohio) Leader.

Col. Kass, one of our large-hearted enthusiastic Philadelphia abolitionists, unwilling to abandon the cause too abruptly at Neeshamly Falls Grove, made arrangements with the railroad company, and others concerned, to hold a Grove Meeting, Aug. 30th. The day was truly a golden autumn day, and nearly all the people of the city assembled. Mrs. Shepard addressed the audience in the morning, and Cora L. V. Richmond at 3 P. M.; both these ladies are too well known to the spiritual public to require a statement as to the grand treat that was enjoyed by the audience, who had gathered in the grove.

The Colonel proposed (weather permitting) to hold another Grove Meeting at the same place on the 3rd Sunday in September. Thus the cause moves up, in a kind of mischievous way, and men are content with getting the settled notions disturbed, and being frictionized with new thoughts, they begin to doubt their safety in the old creeds; then they are restless and look about them for something to supply the hunger of the soul. We by the bye, I write you. The Spiritist is a day after day. All brothers, who stand on the outposts of this heaven-born philosophy, with beacon lights in our hands, are we careful always to have them trimmed and burning? Are we truly sustaining the character of "the salt of the earth" and the light of the world? If so we can take these brothers by the hand, and say to them, "Come with us, and we will do you good." If the heart is aglow with warm affections, the language kind and gentle, and the countenance radiant with complacency, the circle of love is complete, and men and angels will be attracted to us and bear us company in the onward movement of the harmonial philosophy.

In reading the reports of the various Camp Meetings East and West, I am sorry to see such a mixture of things. We are to buckle on our armor and take up our abode with the world's warriors. We seek too much to fight the world's battles, before we have clearly defined our own position. This is not right. Some of our lecturers use a little too much thunder, are too abusive of other people's creeds, and are too ready in winning their way to fame. They should copy a little after our English brothers, who say a great deal, with a vast amount of meaning, too, in a decorous way, without offending the most fastidious ear.

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Neeshamly Camp Meeting.

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Singular Experiences.

To the Editor of the Religio-Philosophical Journal:

The invitation in some of our late issues of your paper for communications, has been so successful that we have had many wonderful manifestations, has tempted me to give your many readers a trifle from my store of experiences and knowledge, discovered here in Bozeman, Montana. I found we live on the outskirts of civilization, I find that the waves from the golden shores of the Summerland, beat right at our feet, and though deprived of many of the conveniences that you enjoy in the old settlements, we are not deprived of the presence of the presence of our departed loved ones. We hear but few lectures from earthly teachers, but we are often highly entertained with grand communications from the spirit side of life, and it is to give an account of some of these that I write you.

There are several private mediums in the place, and among these we are favored with the most noted one in the territory, Mrs. Emma Mounts, a sketch of whose history was given by Hon. H. N. Maguire. One year ago the 19th of April last, Mr. and Mrs. Cook, a worthy couple of this place, were compelled to resign from their loving care to the cold embrace of the grave, the cherished form of a very interesting child, a little girl of nine years, Mrs. Cook has one of those finely attuned organisms, that seems to be sadly out of place in this rude world of trials and disappointments, and her whole being seemed to be so interwoven with that of her child, that the loss of it made her almost distracted; so intense was her grief, that her friends began to fear for the result. Day and night she kept calling for her sweet darling. After the last days were paid to the loved one, Mrs. Mounts took Mrs. Cook home with her, thinking that a change of surroundings might be beneficial. In two days after, I made a call at Mrs. Mounts and found Mrs. Cook lamenting, like Rachel of old, and would not be comforted by anything that we could say or do for her. After exhausting all of my spiritual balm, I was getting discouraged, when she was startled by a small pebble falling on top of the heating stove, as if dropped from the ceiling. While we were looking on in wonderment, more fell in different parts of the room. It was about five o'clock in the afternoon and as light as sunshine could make it, within a few feet of each other, and the hands of each one in plain sight. Mrs. Cook instantly became quite interested and left her seat to pick up the pebbles from the carpet. No sooner did she pick one up than another fell in some other portion of the room, and she departed from the room to place, like a little child, for an hour and a quarter. When Mr. Cook returned from his work, the pebbles were still falling. A few minutes after his arrival the Chinaman announced that the supply was out, and he all went to the store. Returning to the sitting room, we had hardly got when the pebbles commenced coming down again, and continued to drop until dark. During the most of this time there were loud raps on the floor and other parts of the room, which were answered through that medium by unseen intelligences.

I have been an investigator of Spiritualism for the past twenty-six years, and I have had séances with most of the noted mediums in the United States, and I am satisfied that more phases of the manifestations take place in the presence of Mrs. Mounts and through her mediumship, than through any other medium I have seen or heard of. Under the circumstances I can fully appreciate the truthfulness of a couple of lines taken from some stanzas as written by a gentleman of this place on her mediumship.

"Manifestations strange through them are given, Of every phase that could be said to catch from heaven." A week ago we received a pencil sketch of Mr. S. S. Jones from her hand. It was done almost instantly and all who knew him, say it is a splendid likeness. Mrs. Belle Chamberlain, of California, has been with us for two weeks, and is making quite a stir in the place. She is a very skillful and practical speaker. W. J. DAVIS.

Bozeman, Montana, August 25, 1879.

Letter from Wash. A. Danskin. To the Editor of the Religio-Philosophical Journal: In your leading editorial of August 23rd, you introduce Mrs. Danskin's name in a manner that demands notice from myself. If I understand your meaning, you charge her with either fraud or delusion, or both in the production of the "messages" which appear under her name in the Banner of Light. I therefore hasten to pronounce such charges utterly without foundation in fact.

The time is near at hand when Mrs. Danskin and myself will meet in closer companionship with those beautiful beings of another world who have been our wise counsellors, guides and protectors in this, and we do not intend to enter their presence with our garments soiled. Have you not done Mrs. Danskin injustice? Baltimore, Md.

If Mr. Danskin had read our remarks attentively and critically, he would have seen that we have cast no imputation whatever either on the honesty or good sense of Mrs. Danskin. His sensitiveness is wholly uncalled for and out of place. We were discussing general principles, and merely instanced Mrs. Danskin as one of the contributors to the "Message Department." Our position was that those messages, being wholly unauthenticated and unverified, (with, perhaps, a very few exceptions), they were wholly unsatisfactory. We know that critical Spiritualists, very generally, think just as we do in reference to the subject. A medium may dictate or write down a supposed message in perfect good faith; and yet it may be either the product of a deceiving spirit, or the automatic work of her own brain in some state of changed or suspended consciousness. That a medium should be always infallible, we presume Mr. Danskin will not venture to claim. To intimate that she may be sometimes deluded, is not therefore a grave charge; and an opinion to that effect is venial. The fact that messages come in Mr. Danskin's presence, and are written down by his hand, do not add to their authenticity. It is not necessary to hypothesize "a morbid condition of the mental faculties" in Mrs. Danskin, to suppose that she may be at times deceived; nor is it necessary to hypothesize any moral obliquity. That she is a good medium and an estimable lady we do not doubt. What we say of her messages from the departed, we say of every other mediums. They are of no value unless the proofs of identity are perfect. We honor Mr. Danskin for all his good and disinterested work in Spiritualism, and have said nothing at which either he or Mrs. D ought to take offence.

Spiritual Meeting. To the Editor of the Religio-Philosophical Journal: The Spiritualists of Northwestern Ohio, held their seventh annual meeting in a fine grove recently fitted up for the occasion, four miles north of Antwerp, Ohio. Hudson and Emma Tuttle, M. E. Wilson of Antwerp, and a very able and worthy gentleman. The meeting continued two days, commencing August 29th. We had a very enjoyable time. Mr. Tuttle in his four discourses explained Spiritualism in its phenomena, philosophy and religion. Mrs. Tuttle's readings and fine musical talents, added very much to the interest of the occasion. On Sunday, we had an audience, variously estimated at from four to six thousand people, who were held with rapt attention by the "various philosopher." Mrs. and the people generally, and about the hour of their lecture to come this way again, they will meet a kind and cordial reception. Spiritualists have no need to fear that their cause will suffer in the hands of such able and representative workers. A. J. GRAMPHORN.

Mr. Tyrerman's Chicago Experience.

In giving an account of his American experience to a Melbourne audience, Mr. Tyrerman said: In Chicago he met Colonel Bundy, the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, Mrs. Cora L. V. Richmond, the trance lecturer, and others.

Colonel Bundy is doing a good work in trying to free Spiritualism of the abuses which have beset it, and I am sure that all true lovers of the cause would wish the Colonel God-speed in his endeavors. In Chicago he saw two slate-writing mediums, Mrs. Simpson and Mrs. Blade, and obtained writing on slates under such conditions as were absolutely fraud-proof. He first went to Mrs. Simpson, and allowed the use of her slates in the production of the phenomena. He had his hands on the table; then he requested the privilege of holding the slates under his own hand, and he held her hand under the table, and held the one beneath the table pressed against the slate. He thus could detect every movement which could possibly be made by either of her hands. Under these conditions he received messages from his spirit friends. He then asked Mrs. Simpson to write the slates himself, under the table, not that he had any doubt of the phenomena, but that he wanted to take every precaution against fraud, so that he might be able to better silence those cavillers who will not examine these facts for themselves. The request was granted, and thus, whilst he held the slates himself beneath the table, the white hands being on top of the table, he obtained a message.

There was still one objection which might be raised to this, and that was—she might have the slates prepared with chemical writing. Of course, if she had, it would be difficult to conceive how she could have anticipated his visit, and have known his spirit friends. But still this objection might be raised, and to meet it, on the next occasion he went into a stationer's shop, where he was unknown, and bought a common school slate. He cleaned it, showed it to the lady, and under the same conditions as on the former occasion, the lady not having touched the slate, he obtained a communication. Doubtless he had heard the "chemical preparation" theory put forward by the enemies of Slade to discredit his mediumship, but this case would entirely meet any objection, and for himself he could not invent any other theory to explain the facts, but was obliged to believe the phenomena he witnessed to be bona fide spiritual manifestations.

With Mrs. Blade he obtained equally satisfactory proofs of the genuineness of slate-writing mediumship. With his own slate he obtained messages from his own departed friends. He had these slates in his possession now, and he was standing witness of the manifestation of at least some "force," and an intelligence guiding that force. If there had been simply the evidence of some force, he might not insist upon the theory of the Spiritualists, but to meet in this case the bare evidence of force he found upon his slate a message signed by his own departed friends, he was as much bound by the laws of his own mental constitution to believe that it had an intelligent author, as he was bound to believe that the writing he held in his hand was written by an intelligent being.

Notes and Extracts. Only the Spiritualists have a correct view of life and death. The foundation of Christianity rests upon the possibility of there being such a thing as original sin. We don't suppose the man lives who can tell whether Mother Eve stubbed her toe or stepped on her dress when she fell. If a child is born with certain elements of character, be they good or bad, the cause from whence these elements spring, is the one accountable.

Spiritualism, unlike all other forms of religious exercises, appeals directly to the inner recesses of the soul. It is a religion that must be felt to be enjoyed. Paul admonishes to seek for spiritual gifts, which he defines to be speaking in other tongues, discerning spirits, healing by the laying on of hands, and other phases we will not now repeat. One of the essentials in life is keen spiritual conception of natural law, the law of correspondence, his relation to the four forms of life to every other form, and the duty one being owes to another.

The tendency of religious teaching has been to hold the mind to certain prescribed rules. All the aspirations of the soul must ascend by one channel or Delity would begin to listen, or his angels record the same. A lady who had refused to give, after hearing a charity sermon, had her pocket picked as she was leaving the church. On making the discovery she said: "God could not find the way to my pocket, but the devil did."

A young lady was endeavoring to impress upon the minds of her Sunday school scholars the sin and terrible punishment of Nebuchadnezzar, and when she said that for seven years he ate grass like a cow, she was astonished by a little girl who asked: "Did he give milk?" A Tallahassee minister who had held numerous night meetings in order to arouse religious enthusiasm, and the work of progressing slowly, bewailed the return of his labors in only converting half a dozen souls thus: "I tell you, my hearers, it don't pay for the gas."

Death, when rightly comprehended, will be the best friend man ever had, for when the physical body is laden with cares and the soul cries out for relief, then death comes and throwing around the suffering form its mantle of charity, bears away the spirit where bodily sufferings are unknown. Let none be deceived by mistaken mediums. The more common the belief in Spiritualism becomes, the more danger of taking for granted what is not proved. The quiet touch of the mediums too. Let no false delirious prevent any reasonable test. Let us never have the mortification of being believers on insufficient evidence.—Oppon.

Lynnman O. Howe speaking of the death of Dr. Weaver, says: "As a medium he had few equals. As a healer, he had some powers that I have never met elsewhere. The quiet touch of his soft fingers often burned to the bone like a red-hot needle probing the flesh. I have seen patients scream with the pain, yet no mark was left. I know it was real, for I have felt it while under his hands. Those who deny any power or substance passing from mediums to their patients ought to feel this burning electric shock which frequently stung the patients under his hands."

A subscriber writes as follows from Tonganoxie, Kansas: Your course is glorious; eductive, delicious food for reflection; growth of soul, increase of wisdom, calmness, genuine goodness! It is safe for the people, safe for the country, safe for our glorious cause. Spiritualism is making a rapid growth as to numbers; but to keep it healthy and prevent stagnation, is the grand work of the hour. Persevere in well-doing, and our beautiful ship will sail on through every storm, never leaking or going down amid the waves.

Buddhism.—Nothing as we read them, is more simply beautiful and pure than the creed and commandments of the Buddha. Whether or not they are as much overlaid by the man's fetters as the Christian faith, I do not know. But at any rate it is to be feared that Buddhism is no exception to the rule that God's pure truth will not keep amid the delilements of this earth. It becomes corrupt, and shares the fate of corrupt religions. So it may be that the five great commandments of the Buddha—not to kill, nor to steal, nor lie, nor drink intoxicating drink, nor foster bodily lust—are not observed in their original simplicity. If they be, there must be the admitted fact that the Buddha, he had not the kingdom of God. His "teachings" had not the approval of God. His "teachings" had not the approval of God. His "teachings" had not the approval of God. His "teachings" had not the approval of God.

Dr. McCosman, M.D. of Wauseon, Ohio, writes: The cause is progressing fast in this vicinity. I delivered an address last Saturday in the United Brethren Church to an orthodox audience, from the Bible and Spiritualistic stand-point, and it was well received. The name of David Locke enrolled in the company of the captain whose name had been given. The widow received at once the amount due her for the first year, \$66, and papers entitling her to the same annually as long as she may live.



Comment on First Page. rooms, passed back into the room containing the wardrobe, and went back and forth a couple of times. In this way, any "traps" were conveyed to the cabinet, an easy way to dispose of them would be offered in "George's" going into the back room, where he sees "a ghost" and returns frightened, and then returns for "Minnie" to talk from the cabinet.

During my visit the committee were evidently at these wits' end what to do. They said: "You are the hardest person to know how to suit we have had to deal with. You make no demands and leave it all with us." I replied, "Gentlemen, I only want positive evidence of full-form materialization of spirits; take your own course, or rather let spirits controlling take their course and give me positive proof if possible. Before I leave, if I have any suggestions to make, I will offer them for your consideration, but I have nothing present."

After a few days I became satisfied I could get nothing more, and wrote to Col. Bundy to that effect, but from his writing me to have patience and exhaust all my resources before I left, I remained four days longer. During my investigations I at one time proposed the following questions and received the answers as given:

Gentlemen of the committee, I want what to me will be positive knowledge so I can speak without hesitancy and say I know it is true. Can you arrange so I can take hold of the hand of the spirit and of the medium at the same time.

Dr. Pence—"It can't be done." Mr. Hook was present and acquiesced in the answer. If it cannot be arranged for me to take hold of the hands of both at one time, can I be permitted to touch the hand of the medium while the spirit is in sight?

Dr. Pence—"No! It wouldn't be allowed. The spirit is connected with the medium by a cord like the umbilical cord—has to draw from the medium to materialize—and the change of magnetism might produce bad results. The nearest we have come to that was when the spirit put a music box in the medium's lap and Conner was told to take it off."

Can Minnie speak through the medium while the spirit is in sight, and the spirit converse at the same time?

Dr. Pence—"I don't think they can. The spirit draws from the medium's vocal organs so much that it cannot use the power at the same time. When the spirit goes into the back room in the dark it can give back the power to the medium so Minnie can talk in the cabinet and ring the bell."

I said, "You do not comprehend my position. An unfavorable report from me would do me more harm than it would you or the medium. For I am known to have been identified with Spiritualism as a medium from the commencement, and an unsatisfactory report from me would be likely to be looked upon with disfavor in some quarters. Now I want you to give me an opportunity to say, 'I know it is true.' To enable me to do this I must have an opportunity to know that what represents the medium and rings the bell is not Mrs. Stewart."

Mr. Hook said: "At times the spirit and the medium have both walked out upon the platform and stepped apart and conversed together. Dr. Pence said, 'Transferring the power back and forth when the lungs were on a level, which they could not do while the medium was seated in the cabinet.'"

I said, "I have not seen this." Mr. Hook said, "but if you stay you will see it. We would much rather you would make no report at all than to report on what you have seen."

OBTAINING SPIRIT PICTURES IN THE DARK.

This is an important and somewhat profitable branch of the business. Pictures are obtained while the camera is covered with the black cloth and the cap not removed, and this even in the night. With Mr. Brown I was permitted to experiment. He procured a new ferro-type plate and cut it up—coated and sensitized the plate, and treated it the same as in regular photography without removing the cap and without making about a dozen experiments, but no pictures. Mrs. Stewart aided by others held their hands on the camera to magnetize it, but with no success. Finally "John"—(Mr. Stewart)—came home and we tried again. I marked one of the plates we had experimented on and saw "John" clean, coat, and place it in the bath to sensitize it. Then I was called by Mrs. Stewart to help magnetize the camera, while "John" was left to get the plate out of the bath, put it in the dark slide and place it in the camera. Without regard to time, he would remove it and develop a picture. Twice I went to see him take it out of the bath and twice it was a failure. When he operated in the "dark room" alone we had a picture almost every time, or until the "power" was lost. When the last part of preparing was witnessed there was always a failure.

Mr. Brown was careful to keep the yellow screen close down over the chimney and top of the lamp to shut out the actinic ray of light. Mr. Stewart had the yellow shade elevated a distance above the top of the lamp. When I called his attention to this fact, he deeming me a novice in the art, said it made no difference. But if it made no difference, to my mind it made an easy way of obtaining pictures.

Take the sensitized plate, place it in the dark slide and lay over it a negative, draw the slide a few seconds before the full ray of the lamp, then close the slide and place it quickly in the camera, hastily withdraw and develop it—all before it has had time to dry—and you can take pictures in the dark.

Study family resemblances, learn who has departed this life, have plenty of marked features among your negatives to draw from, have a small case with grooves to slip in six or seven which you can put in your pocket, and you are prepared to take spirit photographs in the dark. And it is a notable fact that in every instance when six or seven pictures have been taken by Mrs. Stewart, the power is lost for the time, and no more can be obtained until a different sitter comes and "John" has been absent for a while from the room.

LAURA MORGAN'S SEANCES.

Dr. Pence desired me to attend Laura Morgan's seance, but informed me, "as the spirits were obliged to draw from the medium so largely for the elements to make up the form, that they generally, when appearing for the first time, looked very much like the medium. His own wife came to him a short time since in one of Laura's seances, but looked so much like the medium that he could not recognize her. She had since come to him through Mrs. Stewart, when he asked her if she came at Morgan's as represented, and she told him she did, but was sorry she made the attempt, because she was obliged to take on so much of the form and appearance of the medium that she could not satisfy him it was herself."

With this preparation, Laura ready to attend seances Saturday afternoon, Nov. 23rd. There were present Mr. and Mrs. Morgan, Mr. and

Mrs. Wm. O. Brown, Mr. D. C. Gile, Mr. A. M. White, Messrs. A. P. Conant, Atkins, Boggs, and myself. After examining the cabinet and its surroundings and satisfying myself that there was no way of introducing things into the cabinet save through the door except by way of the ventilator—a six inch stove pipe running from the bottom of the cabinet to the room below—Mrs. Brown went into a room with Laura and saw her robe herself for the seance in common wearing apparel only, and was satisfied there was nothing upon her person or about her but her ordinary garments. I was then handed a common car padlock, with a staple which pulled out at both ends and was fastened in place by unscrewing the key, and a brass belt fashioned like a dog collar with a staple at one end, and eyes for it to pass through at the other. In the center of this belt were two holes, through which was passed a leather cord or thong. About seven inches from the ring the two ends of the cord were tied together in a square knot, leaving extended strings to pass through openings in the back of the cabinet in order to tie again outside of the cabinet and thus confine the medium to her seat. Mr. Morgan explained that "the distance at which the inside knot was tied from the ring was to prevent drawing the medium back so tight to the cabinet as to put her position uncomfortable." I was directed to put on the belt, lock it, keep the key and seat the medium, at the same time passing the ends of the thong outside through the holes in the cabinet to be tied on the outside by Mr. Brown; previous to which, however, her hands had been filled with flour, and her dress sleeves sewed together behind her back.

With these test conditions the company were seated, the light shaded and turned down, and the seance commenced with singing as usual. In a little time the curtain in front of the cabinet was drawn aside and a form appeared which was recognized by Mr. Conant as his son, Austin Conant. Then a form came to Mr. Gile, which he recognized as the Indian maiden White Raven. Then came one claiming to be Mr. Boggs's nephew; after which followed Mollie Dickey, Lizzie Taylor, Charley Smith and Mr. Atkins's wife. I was several times invited to the aperture and introduced to the spirit materialized, but must say that, like Dr. Pence when confronted with what purported to be his wife, they all looked so much like the medium I could not recognize the difference. There was some change in the appearance of the dress in the different personations. I shook hands several times with what purported to be different persons, and yet from the feeling, size, and magnetic influence, I am sure that they all used the same hand.

After the seance Mr. Brown and myself were requested to untie and unlock the medium and see if all was as we had fixed it at the beginning. The medium was locked and tied as we had left her. Her sleeves were sewed together and there was flour in her hands. But there was also flour back of the stool on the floor, and on a close examination I found three different needles on the floor of the cabinet wound around the needle. I picked them up and handed two of them to Mr. and Mrs. Morgan remarking, "You have dropped some of your needles here when sewing Laura's sleeves together, I guess," at the same time carefully securing the third one, which I brought away with me.

Nov. 24th Sunday.—I said to Dr. Pence, although it appeared straight yet I could not say I knew I had seen materialized spirits at Laura Morgan's; but if they would allow me two simple tests, and forms appeared at the window of the cabinet, I could positively affirm that fact, and would so publish it. He desired to know what those tests were. I told him one was to let me furnish and put on my own lock, and then if forms appeared, in addition to my lock, allow me to tie a tape through the hasp and staple, and around the brass belt, and bring it out through the cabinet and tie outside as I chose. If with these tests forms appear I shall know it is not the medium.

After a moment the Doctor said he thought Mr. Morgan would allow all that I required; he would see him and let me know.

The next day Dr. Pence said it would "be all right, get your lock and give it to Mr. Morgan in the morning and let him put it on so as not to excite the medium and there would be no objection." I then said, I would prefer to keep the lock in my own possession until the time for it to be put on. "Very well," said the Doctor, "you can do that if you desire," but, he says, "I would not go to the expense of buying one unless it proves successful. You can get one on trial and return it if it does not answer your purpose. I will go with you to a hardware store and introduce you, when you can get a lock for the trial and return it if you do not wish to keep it." I said, "Never mind, I don't want to put you to that trouble. I am going down town soon and will step in and purchase a lock on those terms," which I accordingly did.

I procured the best brass spring car padlock I could find in Terre Haute, one I knew could not be picked, set it to snap into the staple and put the key in my pocket. Had nearly the same company as before and everything seemed perfectly harmonious. Just as Laura was about to enter the cabinet I took the old lock from Mr. Morgan and handed him mine, which he snapped into the staple with a peculiar look and expressive sign to Laura, after which I seated her by his direction, and passed the ends of the things through the side of the cabinet, which were tied in a square knot outside by Mr. Morgan. He directed me not to touch her after the lock was in its place, only to see that the brass belt was secure and then pass out the ends of the things to him, which orders I scrupulously observed. I then stepped outside of the cabinet to witness the tying, and saw that the knot he tied could be drawn through the openings in the side of the cabinet and could readily be untied, and again as readily tied at the conclusion of the seance—the knot inside at the distance of seven and a half inches from the belt, affording ample space for that operation.

After tying the knot Mr. Morgan asked me to see that it was securely fastened. I stepped forward to inspect it and he proceeded to seat the circle, when I quickly whipped the ends into a large double bow knot, and took my seat remarking, I was satisfied the medium was thoroughly secured. The light was turned down and the singing commenced, but no spirits put in an appearance. The singers tired, the sitters in the circle grew weary; the medium became uneasy and announced that there would be no manifestations. I hope, I said, "The medium and circle will sit patiently and hopefully, and see if we do not get something. Please sing another piece." The piece was sung but no materializations, and the seance was closed.

I was asked by Mr. Morgan to see if the medium was as placed, and to release her. She certainly was as secure as at the first. On examining the knots I said, "Yes, she has not been loose, for the string is tied just as it was, that." Mr. Morgan spoke up very quick and short—"Did you tie the knot in that string after I tied it?" I said, laughingly, "Yes, I thought you did not tie her tight enough so I tied an

other knot." Right here I made an important discovery. The knot had been drawn around to one of the openings and drawn in so tight that it was difficult to draw it back so as to untie the string. Had it not been for my large double-bow knot, it could have been worked through the opening. As it was the attempt failed, and the seance failed with it. Had it not been drawn in so tight but that it could have been turned back, I might not have discovered the way of beating an unpickable lock; but the lock secure, and the knot secure, there were no materialized forms "looking so very much like the medium," as on the former occasion, that could put in an appearance. Although I remained six days after this I could get no more sittings with Miss Morgan. The medium was said to be too sick to hold seances.

One thing more may explain the readiness with which different robes are seen before the medium has been thoroughly searched before taking her seat in the cabinet.

There is a six or seven inch stove pipe running from the room or cellar below, direct to the bottom of the cabinet. This pipe is worn quite smooth as though used as a scrub-wiper.

Taken altogether, in my mind, there was not in anything I witnessed in Miss Morgan's seances, any evidence of spirit materialization; nor was there anything about them that impressed me, intuitively, inspirationally, or otherwise with their genuineness. There were the regular attendants, the regular attempts to mystify the proceedings, the ready recognition of the spirits by the regular attendants, and the certain failure under the simplest fraud-proof conditions.

FRESH ADDITIONAL EVIDENCE WHICH WILL PROVE INTERESTING AND INSTRUCTIVE, THOUGH NOT PLEASANT READING.

AFFIDAVIT OF MR. P. P. PRICE.

Being duly sworn upon his oath, says:—

About April, 1877, I first met Mrs. Annie Stewart, and then made her acquaintance in Murphy's photograph gallery, in Terre Haute, where she had come for the purpose of obtaining photographs of herself. In this way I met her several times. Wishing to find out from her as to the genuineness of her spiritual manifestations, I resolved upon the course afterwards successfully carried out. Obtaining her partial confidence, I suggested to her the addition to her business of a spirit-picture department, telling her at the same time that I understood how such pictures could be produced, and offering to teach her. She hesitated, but at length told me that she would think of the matter over and write me all again. She called the next day and the feasibility of the plan was briefly talked over, and I proposed to show her enough of the *modus operandi* as to satisfy her of the practicability of carrying out the project.

Following these interviews, she called on me at my own rooms, where, having partial photographic apparatus, I illustrated to her how it could be done. She then expressed to me her determination to take up that branch of the business and adding the same to her cabinet manifestations.

As an experiment for the benefit of her patrons, she resolved to first get up a large photograph representing herself surrounded by her spirit band. The original negative of this proposed picture I assisted her in getting up, and for that purpose she visited my rooms on two occasions. Of the twenty spirits who were to surround her, Mrs. Stewart's spirit-band and surrounding her; two were copied from wood engravings taken from "Custer's Life on the Plains," both Indians; ten from a large photograph published by Landy of Cincinnati, the same being a group containing some fifty persons, while the remaining were copied from old negatives then, and still, in my possession.

She then, after getting a print from this negative so prepared, introduced the matter of spirit-photography by showing to them this picture, and representing to them, as she and they afterwards told me, that having visited Wright's gallery for the purpose of getting a picture of herself, Mr. Wright was very much troubled and puzzled at the same time in consequence of the appearance upon the negative of shadowy, indistinguishable forms and blotches. According to the story told by her, I then, after Mr. Wright had given up the attempt, tried in turn to get for her a perfect negative, and that on the first one made by me there appeared clearly defined and surrounding Mrs. Stewart, the twenty spirits as in the picture then shown.

It being then assumed by her committee and others that I possessed mediumistic powers as well as herself, for so they all told me, Dr. Pence at once called on me and solicited me to take a room in his building, where with the assistance of Mrs. Stewart we could take spirit-pictures for the regular patrons of the Hall. The following day Mr. Hook of the committee, called upon me on the same errand, and earnestly solicited me to accede to Dr. Pence's request. I consented to do so, and the room placed my photographic apparatus in the room now occupied by Mrs. S. for the purpose.

The first picture here taken was a repetition of Mrs. Stewart and her spirit-band, with some variations from the original which Mrs. Stewart and myself had made in the meantime. This picture was claimed to have been taken under the strictest test conditions, for besides the committee there were a number of visitors present who watched, as best they could, the entire process. It was in the dark room that I succeeded in substituting the prepared negative for the blank one taken from the camera. In this picture the central portrait of Mrs. Stewart was made from a negative made for her by Mr. Wright, a photographer on Main St., for the purpose, for with the apparatus in my possession at Pence's Hall, it was impossible to take even a passable picture of any kind. In fact, then, as now, the entire apparatus, except what was concealed in the dark room, was almost useless except for appearance sake. For several weeks the business was thus kept up, Mrs. Stewart's only share in it being to lay her hand upon the camera when the picture was supposed to be taken, and in selecting from the old negatives on hand the ones she thought most likely to be recognized. I would here say that the negatives from which the earlier pictures were procured, were bought from Murphy's gallery. One hundred was about the number then obtained, but many were procured from other sources afterwards. The *modus operandi* by which these "spirit" pictures were taken, is as follows:

After making an appointment with a customer, Mrs. Stewart selected from the negatives on hand three or four that she thought most likely to be recognized. In case she had no previous clue, which was seldom, she selected the negatives at random. These I would keep in my pocket during the operation, excepting for a moment when one of them would be used. The victim would be allowed, as a test either to being his own plate, or mark with a private device the blank plate to be used by us. This plate would then be flowed with collodion and then introduced into the nitrate of silver bath, where it would remain three or four minutes. With the door of the dark-room shut to exclude the solar light,

the sensitized plate was taken out of the bath. As soon as ready a selected negative was placed upon it, wrong side up for the purpose of throwing the print out of focus and obscuring and dulling the outlines thereby. For an instant this plate would be held up to the light from a lamp which was always dimly burning in the room, which would have the effect of printing upon the tin-type plate a faint ghostly shadow of the original. During this proceeding the customer was not invited into the dark room, but in case he so desired it was a very simple matter to slip from the pocket the negative, lay it against the tin-type, and expose it to the light for the purpose, it would be supposed, of drying the plate. In case the customer watched the proceeding too closely, which seldom ever happened, that portion could be omitted and he led to suppose, when the plate at last appeared blank, that his spirit friends were unable to throw their picture upon the sensitized plate in the camera. At this point, even though the picture was printed upon the tin-type, it would appear as blank as before, and they would see what appeared to them a blank plate placed in the camera box. Then while in the camera, and after a pretended exposure of a few moments, with Mrs. Stewart's hand resting upon the camera, it was again removed to the dark room, and the customer invited to closely watch the proceedings. The plate, which still appeared blank, was flowed with dilute acetic acid, and the faint ghostly outlines of a picture would, mysteriously enough, to one not acquainted with the secrets of photography, gradually appear on the surface. This, to them, strange appearing, would be taken generally as proof-positive of a supernatural power. The pictures taken in this manner were generally made so faint that the features and expressions could scarcely be recognized, but in spite of this and their origin the greater portion of pictures so taken were accepted as being the faces of departed friends.

In the early part of my investigation, in fact about the time that the spirit-band of Mrs. Stewart was being gotten up, she invited me to attend a seance, telling me at the same time that she would present me with the necessary ticket when I went to the Hall in the evening as she did not then have one with her. When I reached there, she was about entering the cabinet, and could not then unobserved give me the promised ticket. During the evening Minnie, the so-called "control," said, "Me see big picture chief here to-night; me want to shake hands with picture chief." On stepping up to the door of the cabinet to gratify her desire to "shake hands with picture chief," Mrs. Stewart, who stood before me in the assumed character of "Minnie," slipped into my hands the promised ticket, and whispered to me something that removed any lingering doubts that I might have possessed regarding the identity of the figure before me. From this time forth, she made no secret as to the fraudulent character of her manifestations, but it was only gradually that she would explain to me her various tricks and mechanical devices by which she had so successfully deceived the public.

I afterwards opened a legitimate photograph gallery of my own where she would often come to me with her customers and prevail upon me to take spirit pictures for them. This I did for a time, but at last refused to have anything more to do with the matter. It was then that Mrs. Stewart supplied herself with the necessary apparatus, and having learned from me how the work was done, commenced the business herself, assisted by her husband, and has kept it up to the present time.

To me, Mrs. Stewart admitted, in detail that all her manifestations were done by trickery, and before I left she showed me how everything was performed. \* \* \* As for her cabinet manifestations she personated the spirit herself in each and every case. She carries into the cabinet with her all necessary clothing and paraphernalia concealed under her own, and in no case allowing herself to be searched. While she represents the spirit her dress is arranged on the chair as a dummy, the light being always turned so low that no more than the faint outline of the dress is visible. Sometimes this dummy is made to appear standing. This is accomplished by a wire frame for the shoulders which is hung by a small cord from the top of the cabinet upon which the clothes are hung. To represent a man she wears a thin alpaca coat of black, gathers her black skirt together between her legs and there pins it to represent a pair of pants, and for a beard where necessary she draws enough of her own hair down over her ears, ties it under her nose, and then arranges it as she desires about the face. \* \* \* While she in the character of a spirit, the dummy representing the medium is made to ring a bell by a string attached to the same extending to her hand. The spirit is made to appear to sink through the floor simply by her stooping down and bending her head forward until it reaches nearly to the floor, when the door gradually closing as she sinks leaves the remainder to disappear by force of imagination alone. All this time the cabinet is so dark that only the outline of the face can be discerned. She, as the spirit of George Powell, when she appears to enter the next room, only makes a feint of doing so by opening the door, which being in an opposite corner to the cabinet, is hidden in absolute darkness, and shutting it again without passing in. It is at this time only that the dummy in the cabinet ever seems to speak. This is done as follows: Mrs. S. while supposed to be in the next room, has in reality slipped partially under the cabinet which is raised nearly two feet, and while there does the speaking herself, after which she emerges, opens the door as before, and appears to re-enter the room and disappear in the cabinet. These are but samples of the manner in which she performs her manifestations, and as I have imperfectly described them, as she explained and illustrated them to me, and as I have actually seen her do in public seances.

I have many times conversed with her on the subject. Among other things she has boasted to me that she possessed a trunk-full of presents, given to her while impersonating spirits and for whom the presents were intended. She says she is afraid of nothing so long as her present committee stands by her, and continue to guard her as they now do. She has often expressed to me a fear of eventually being exposed. "What do you think they would do should they (referring to her dupes) catch me at my tricks?" she often would ask. To use her own language further, "I suppose they would give me a coat of tar and feathers." She habitually spoke of her patrons as "those damned old spook hunters," and would laugh at their credulity in accepting her varied manifestations as genuine. She has told me that not only is she not a Spiritualist, but has only contempt for those who are. She has declared to me that she is an Atheist and does not believe in a future life. She has told me also that should she ever be exposed that she would then try and make money by exposing Spiritualism. P. P. PRICE.

Aug. 29th, 1879.

In the foregoing affidavit it will be noticed that reference is made to the well-known photograph of Mrs. Stewart and her spirit

band, together with the history of its production. This picture, which is doubtless familiar to many of our readers, was published about two years ago, and has been sold by Mrs. Stewart, and endorsed by Dr. Pence and the committee, up to six months ago, when for some reason it was withdrawn from exhibition and sale. That it was endorsed by the committee no later than six months since, after having been on sale for about eighteen months, we state on the authority of one of the most prominent citizens of Terre Haute, and a personal friend of Dr. Pence by whom it was exhibited and endorsed. Doubtless many of our reader possess a copy of this picture and will recognize the description. We have, in addition to a copy of the spirit band photograph, the original negatives from which fifteen of the purported spirit forms were taken, and which demonstrate beyond any possibility of question, the fraudulent character of this pretended spirit photograph. Any person desiring to examine these negatives, and the spirit band constructed therefrom, can do so by calling at the publication office of the JOURNAL. The reader will also notice in this connection, the sworn statement of the photographer who furnished to Mr. Price and Mrs. Stewart the negative from which the central picture of Mrs. Stewart was made.

AFFIDAVIT OF MR. HENRY T. BIEL.

Being duly sworn upon his oath, says:— I am a photographer in the establishment of D. H. Wright of this city. About two years ago Mrs. Annie Stewart came to Mr. Wright's gallery and I gave her a sitting for a cabinet size photograph. The negative then made was bought and taken away by her, we taking no prints of the same for her. This negative taken by me is the one from which the picture of herself was made in the large picture sold by her where she is represented as surrounded by her spirit band.

I would add that when Mrs. Stewart obtained the negative of herself, Mr. P. P. Price was with her and directed how it should be made.

About a year ago Miss Pearl Scarff, a young woman in the employ of Mrs. Stewart, came to the gallery and requested that I make for her two tin-type copies of a large picture of the late Mayor Edwards, hanging in the gallery. When they were given her she remarked that the pictures would be worth a great deal to her.

Two days after this a brother of Mr. Edwards, of whom the pictures were taken, called up in the gallery having in his possession a tin-type that had been taken by Mr. Stewart of his deceased brother and wished to compare it with the one hanging in the gallery. I at once identified it as an inferior copy of the one given to Mrs. Stewart's messenger a few days before, and identical therefore, leaving artistic merit out of the question, with the one in our possession. A day or two later Mr. Hook came into the gallery accompanied by Pearl Scarff and several others. In reply to Mr. Hook's inquiries I told him the circumstances connected with Mr. Edwards's picture as here narrated, and pointing out to him the person for whom I made the tin-types. She, however, stoutly denied the entire story so far as her connection with the affair was concerned, denying, but with a blanched face, any knowledge of the affair. I would state, however, that it is absolutely impossible that I could have been mistaken, and I so stated at the time, having been perfectly familiar with her face for several years. HENRY T. BIEL.

The reader will note the fact that the first paragraph in Mr. Biel's affidavit confirms, so far as it goes, the sworn statement of Mr. Price, while the second paragraph shows that there was a concerted action and understanding between Price and Mrs. Stewart, the nature of which is explained at length in Mr. Price's affidavit. The succeeding statement relative to the non-spiritual origin of the spirit portrait of Mayor Edwards is confirmed by the proprietor of the gallery, and others conversant with the entire facts in the case.

In this connection we will narrate an incident the truth of which we possess the most absolute proof. These pictures purporting to be of spiritual origin, together with the steel-engraved originals, we and many others have seen and examined. About a year ago Mr. Ansel Edwards, of New Orleans, received at Mrs. Stewart's spirit gallery four tin-type pictures purporting to be portraits from spirit life of his wife and relatives. Although he failed to recognize them he nevertheless accepted them as genuine, they being endorsed as such by Mrs. Stewart's control and other spirit forms appearing at the seances. Upon his return home he showed them to a friend who discovered in a book, "Portrait Gallery of Eminent Men and Women of Europe and America," in her possession, the steel-engraved originals of his four spirit pictures. Mrs. Margaret Fuller had been doing duty as his spirit wife, Mrs. John Jay as his daughter Flora, Madame De Stael as his sister, and Mrs. James Madison as his sister-in-law. The writer has seen and examined these photographic treasures and their non-spiritual originals, and can testify that even to the minutest engraved line of the background, everything appears in these spirit-pictures identical with the steel-engraved originals. One difference, however, is that they are reversed from the originals, which is an inevitable result of a tin-type copy. A detailed account of this matter was published some months since in one of the principal newspapers in Terre Haute, to which neither Mrs. Stewart or her committee vouchsafed a reply or denial.

AFFIDAVIT OF DR. DECAUX TILNEY.

Being duly sworn upon his oath, says:— I have spent five days during the past week in investigating the so-called spiritual phenomena, given through the mediumship of Mrs. Annie Stewart and Laura Morgan of Terre Haute. During all my investigations at both places, neither myself or any of the other visitors received personal evidence, or recognized any forms issuing from the cabinet. A Mr. Fleming, of Pitts-

Continued on Fourth Page.