

Fruth Mears no Musk, Bows at no Human Shrine, Seeks neither Place nor Applanse: She only Asks a Hearing.

VOL: XXVII. { Entered at the postoffice at Chicsgo, fil., } OFFICAGO, SEPTEMBER 20, 1879.

#### "THE TEBRE 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 scance 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:

CRICAGO, October 4th, 1878. Dr. Allen Pence-Dear Sir:-I am constantly in receipt of conflicting and irreconclishle testimony from those who have witnessed the manifestations in the presence of Mrs. Stewart. I desire to do exact justice to the medium and the public. In pursuance of this policy, I would like to send a reporter to Terre Haute, to make a careful remort for the Statement.

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 quiding our and float the bortin the direction we want it to go; those who don't wish to get on board, can remain on shore. Finally and lastly, we somire your independent stand as editor and conductor of a Journat. devoted to the spiritual philosophy, in decrying and condemning medi-mus; possibly you will once in sustaining and protecting them; but we regret that we can't say as much for your discretion. Should you, which is possible, comdemn as for our independence in conducting scances and de-manding of investigators that justice shall be done and the mediums protected, we shall offer no com-plaints, but still remain yours for the right. P S - Miss Laura Morgan has reached a position in her developments surpassing our most sanguine expec-tations. A.P. Finding that the "catechism" could be

Finding that the "catechism" could be mastered by our agent in this affair, we, in due time, dispatched him to Terre Haute, provided with the following letter of introduction:

CHICAGO, NOV. 20th 1578. Dr. Alien Pence, Terre Hante, Ind.-Dear Sir:-Al-low me to introduce to you Dr D. 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 him 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.

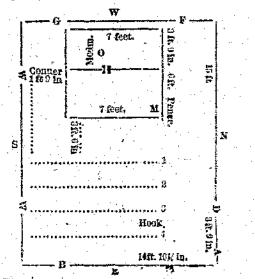
When Dr. Kayner's final report was submitted for our inspection we gave the whole subject careful study, and decided it was not, in view of the evidence favorable to the mediums offered by others, sufficiently conclusive to establish their true status. Desiring to avoid all premature action and to do full justice both to the mediums and to our subscribers, thus conserving the best interests of Spiritualism, we filed 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 12th) 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 talling 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 en. vironment, they will, we feel sure, hasten to acknowledge it.

it. I want something that will enable me to say I know there are full form materializations of spirits occurring in the presence

izations 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 sć. ance room, which is over a part of the drug store and allowed to make a searching in-vestigation of the cabinet and the surround-ince

ings. Friday evening, Nov. 22nd, I first attend. ed Mrs. Stewart's scance at Pence Hall, Terre Haute, Ind. The scance room is 24 ft. 34 in. x 14 ft. 10% 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 store 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.



and explain all to their entire satisfaction .--The foregoing description was the 1st scene at this my first scance, and with vari-ations, 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 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 ap-ple. 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;

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 intro-duced as his wife, Elizabeth Pence, who passed over some thirty years ago. "She 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 ident. ification." 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 fight 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 hight with Mr. Conner; she was nearly six feet in hight. nearly six feet in hight. 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 hight. 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. Gile 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 incident. After a private scance, 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 scance room. Mr. Conant, who keeps a boarding house in the interests of the committee, had a sister who died two years before, materia lize, and sing with him. This closed the first séance. 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 eightor ten feet it would defy any one with ordnary 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 Helle 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 ret 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 scance with Laura Morgan, but she

says is too sick to give any more sittings at

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5 \$2.50 IN ADVANCE. 1 SINGLE COPIES FIVE CENTS.

present. 2nd letter, November 28th. \* \* 1 said to They day vet receivthe committee to day, I have as yet receiv-ed nothing that will enable me to say, I know materialization of full spirit forms does take place here. Give me irrefragible 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 20th—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, how-ever, as the eyes became accustomed to the darkness the form of the cabinet appeared. At no time during the scance 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

ing 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. Itseemed soft like a touch of flesh, more like a bare foot than a hand, how-ever. "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 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 (?), while I was holding him by the hand, in shortening from the stilts, 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 whitedrawer with ruffled band at the ankle. Dr. Pence wanted "Minute" 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. Cohant 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."

would like to send a reporter to Terre Haute, to make a careful report for the Hallero-PHLOSOPHICAL JOURN-AL, provided I have the approbation of your committee and the medium in the undertaking. I will send a man who has been a Spiritualist for thirty years, and in whomas report those inferested will place unusual confidence The gentieman whom I shall sead will be instructed to pay for all the seances he attends. I only sak that you will afford him such facilities and reasonable test conditions as shall emable him to make a report possess-ing scientific whose.

Awaiting your decision and reply, I am Yours traly, JNO JEO. C. BUNDY.

THREE HAUTE, IND., Oct. 6th, 1878. Col. Hundy-Dear Sir:-In reply to yours of the 4th inst, the associate committee, Mesars. Hook and Coninst, the associate committee, Messrs. Hook and Con-ner, anthorize me to say that your reporter (should you send one) will receive in the seance room the same wel-come and courtsey extended to all who make them-selves worthy of our consideration. Should be on ex-amination have the shility to answer satisfactorily the questions in our catechism, he will be favored with any test conditions demanded of our mediums, Annie Stewart and Miss Laurs Morgan, and our co-operation will be freely extended in granting and procuring to him every possible opportunity to test, witness and in-restizate the wonderful phenomena which are constant-ly occuring in their presence. "The questions can be readily and correctly answered to our entire satisfaction by any one versed in the laws and conditions governing spirit materialization. Those not conversant with these laws and conditions, are not in our opinion qualified to decide on the metits or de-

not conversal, with these laws and conditions, all of the in our opinion qualified to decide on the merits of de-merits of any medium. His being an old Spiritualist does not exempt him from the ordeal of an examina-tion before taking charge of the mediums. Yours for the right and for the protection of all true and genuine mediums. ALLES PENOW.

CHICAGO. Oct. 7, 1677. Allen Pence, M. D., Terre Haute, Ind.—Dear Bir:— Yours of yesterday is before me and contents noted. Will you kindly furnish me with a list of the ques-tions you wish to propound to my reporter, before giv-ing him the necessary facilities asked for? I do not wish to be put to the expense of sending a man to you who can not pass your "ordeal" and when I know what you require, I will be able to act under-standingly. Respectfully, Juo. C. BUNDY.

know what you require, I will be able to act under-standingly. Respectfully, Juno. C. Bundy... TREES HAUTS, Oct. 9th, 1878 Col. Bundy-Dear Sir:-In reply to yours of the 7th inst., asking for a list of the questions, we wish to pro-pound to your reporter, I shall be concise, but as com-prehensive as imited space will allow. To anticipate, draw arguments therefrom to reach conclusions, would require more space than I care to use, and prohably more time to reach it than you care to devote. The ques-tions would be governed by the status of your reporter, and the character of the tests demanded. Should bis expectancy over-seach mediumistic power, it would be folly 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 slight be used to produce manifestations; for instance, suppose a rope test should be demanded with the fastening around the neck and the infihing the outside of the cabinet-this test was given by refused to a former reporter for the Jourawai, whose statements, as your resders may remember, were favorable to the medium; though the asance was thinked to but two materializations-fit could not under the conditions be safely extended to produce more, although the medium's power was not athauted, for the reason that at the slowe of an extansitive seance the medium is liable to fall in a fainting and uncon-scious condition-the result in such a catastrophe-in a closed cablast with a rope around the next, can be more easily surmised than described. One or two full and distinct forms appearing mader the first produced and those ignorant of splift control are not substeed unlose the usual number, six or ten forms are produced, and the chances are that they would still insist on additional proofs and finally never would get encogs to orali-inget on the such minds it would be useless to grant the seance. We would, however, in any one of over er-pectancy on the part of your reporter of that of any in-restigator, offer exp

Instance prove the main, a guod hime may be expected; but let it be known in advance that we do not trackle to the caprice of any one, he he layman, priest or reporter for the Journat, or any other man. We can afferd to be independent; our mediams have pewere sufficient to convince, and are daily convincing, those who are reas-emable and not blinded by prejudices; for the anneas onable and prejudiced, we have but fittle sympathy and no three 50 fool away We treat all descring persons who attend the se-meas, with civility and proper decorum. We have no projudices against reporters, who on the obstrary, when found descring are fredry guarded special favors, but we hak for none is referre. Any reposit from them, fraund descring reporter to drown them out or reading and or uniavisable, den do he or our medi-ma but little good or damage; they have progressed be read the power of any reporter to drown them out or makes. To be short but mediant mediant, we say

#### 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-PHILOSOPH-ICAL 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-Mesars. 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. have learned my name. Dr. Pence replied, "I think I have seen your frequently." I said: 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 clairyoyant physician'since 1850.

He then went out and got Col. Bundy's letter and read it, after which the commit-tee inquired what I wanted. I told them at present I had no requests to make-no conditions to offer; I wanted them to take

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 hight 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 hight 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 134 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 spout outside the wall is 8x9 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 F 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 be-tween the committee and the regular attendants, so as to be kept under constant surveilance. 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-hesitating manner, steps into the cabinet and closes the door. She passes no ordeal of ex-amination 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, "Minnle, the medium's control," commences to talk with Mr. Hook or some one of the committee, something like this: "You fellers 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 fellers 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 penaw! We can't hardly make any fellers up." About this time the doors of the cabinet

begin to open, swinging a little, then clos-ing, 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 ap-pearing.—If the doors are closed for a min-ute, Dr. Pence desires to know if the light is too strong, and usually turns it down no low as to render it impossible for any che conditions to offer; I wanted them to take to distinguish clearly what is presented. their own course and show me the best they The committee, however, san ald you out of could. I said, I have not come here to smell all these difficulties, for they can see and fraud and I sincerely hope I shall not find tell you just what is coupling or has come

#### FACTS AND CONCLUSIONS.

Mrs. Stewart refuses to allow any ex-amination of her person or clothing at her public scances; and at the private ones only fore 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 scance is over, an opportunity to carry them out of the cabinet about her person.

In the private scances the spirit purports to leave the cabinet with the door open and go into the back room, and while absent Minnie" issaid 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 searce 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. I then opened the door quickly, as "George" had done, pretended 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 snail 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 seames that just before Mrs. Stewart took the sent in the cabinet some female, from her private Cousinstell on Mainth Page.

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## RELIGIO-PHILOSOPHICAL JOURNAL.

#### Lake Pleasant Camp Meeting.

#### and trees has week

day, Aug. With, Dr. H. B. Morer On Tue of Boston, was an assumed in the regular, speaker, but when the time came be do aptro-make his implements, and at the less sin-ment Cephan II, form was called to take his place. He spice upon the Religious Outloor," showing that among Materialists, Liberal Christians, Brabanias and the more Outlook," showing that among Materialists, Liberal Christians, Brahming and the more progressive of the orthodox teachers, there was an increasing desire to preach less dog-ma and more prophesical religion, and the speaker prophesical that in the near future there would be a coming together for inter-change of views and optimions, which indi-cause peace and opneors, for religion is not an intellectual effort but an emotion. Pro-gress in religion is a rule of symbols from the gross to the higher, until we come to simple Theism. He continued, saying: "In the early ages when men lived as wandering tribes, everything was unity. Spencer says that it is essential to destroy this unity as civilization advances. To il-lustrate: In human government first the absolute monarchy, then the limited mon-archy like England, succeeded by a Republic like our own. So we have progressed from Monarchy to Republicanism in the State, and I apply this to progress in religion, and

and I apply this to progress in religion, and to a new religious environment, which is now gradually being unfolded. In the churches, the pews and the pulpits are hon-eycombed with infidelity; thousands do not come with us because they find a lack of unity. I hope a unanimity on this platform will never exist, for in such a case it means stagnation. All the hypercritical cant about public opinion is nothing; public opinion is a bug bear, the people are always ahead of it. I dislike a proselyting spirit. I say in the name of religious toleration, let prose-lyting alone. When people ask you to talk on Spiritualism, do so, and if you should atfirm it, mon and women will respect you. At the New England Association of Uni-At the New England Association of Uni-tarians, Frothingham read a letter from a learned Brahmin, breathing progress and fraternity. Dean Stanley in the English church, is working for a progressive Episco-palism. Pere Hyacinth is working in Ca-tholicism for progress and against celibacy. Emerson says that the spirit of God treads over humanity. Denton, Wheelock and oth-ers, are giving us their best thoughts. Do not think that morality is depending on religion, on God, or on immortality. If I live but a day, I must live my highest, and make it the best, for it lies on the human side. It is a grand thing to live to-day. Give me human life for humanity and all religside. It is a grand thing to live to-day. Give me human life for humanity and all relig-ions are aids. Buddhism, Judaism, Spirit-ualism and all phases of human thought, and of whatever faith you are, if you are not content; if you are restless, go, but nev-er surrender your personality to any theol-ogy. Theology is a sugar plum. Do right for the sake of right. God and eternal just-ice are as near you to-day as ever. "We have faith in humanity, the universe in God. Religion is the experience of all humanity. We should have a feeling of fraternal friendship and relations with peo-ple of different faiths, who hold different

ple of different faiths, who hold different views. There will be a disappearance of the marvelous when the Jew, the Moham. medan, the Brahmin, the Christian and the Spiritualist come together for mutual criticism. In the religious outlook, we discover the universality of the spiritual influx. True mediumship is the democracy of our basic of all faiths. " In the religious outlook there is the ridioglous side. The Presbyterian Synod at its recent section in Saratoga, gravely peas-ed A resolution that it could not recognize the Ontholics as a branch of the Christian charch, the mother out of which Protestantin sprung. Then, sgain, there was an attempt made recently in Newark, N. J., to stop all Sunday business, selling papers, delivering milk and other necessaries of life, and the Executive of this State prohibited the running of Sunday trains over the railroads, although the freight trains came thundering along to disturb the peace and quiet of this camp-meeting--not that we object to this, but the revival of dead or obsolete statutes. I am in favor of the idea of Mr. Abbott, of the secularization of the State. George Washington said to the State State. George Washington said to the State of Tripoli, when signing a treaty with the authorities there, that the Government of the United States was not founded on the Christian religion. It does not see you as a Spiritualist, but as an American citizen. There should be absolute equality in relig-ion, and the conclusion is, that in the relig-ious outlook for the future, it means peace and harmony, and eternal progress." and harmony, and eternal progress." Wednesday, Mr. Hendee gave a lengthy address on "Civilization on the Pacific Coast." In the afternoon, Mrs. Nellie T. J. Brigham, pastor of the First Society of New York City Spiritualists, spoke on the gener-al theme of Spiritualism. As all her dis-courses are elequent and practical, with a deep religious fervor, they meet with a general appreciation by the thoughtful and spiritual class of people among the campers. In the evening, there was a character con-cert by Charles W. Sullivan, of Boston, ably assisted by J. Frank Baxter, Mrs. Hattle C. Assisted by 3. Frank barter, mrs. fractic C. Dyer, with readings by Miss Hamilton, of New Haven, and Mrs. S. A. Blanchard, of Boston. The singing and readings were very fine and all in good taste, and the peo-ple had a very good time. Thursday morning opened bright, warm and clear. In the grove at 11 o'clock, Mrs. M. S. Townsend Wood, of West Newton, Mass., gave a very able and impressive dis-course on the "Co-relation of Spirit and Matter." It was deeply religious and made a favorable impression upon the large audi-ence. In the afternoon, J. Frank Baxter lectured on the "Facts, Philosophy and Fancies of Spiritualism." The speaker said in substance that, "Modern Spiritualism today is claiming, as never before, the attention of the whole civilized world. I claim its truth as a matter of intrinsic importance; but not because of the place that it occu-ples at present in the public mind, do I pre-sent this lecture at this time. "With the rise of Spiritualism, dogma has decayed. In its progress the inroads on church and creeds are perceptible. In its establishment theology sees its less of pow-er; hence we find the clergy of to-day, as at the advent of Modern Spiritualism, crying, Beware, beware of delusion and lies " But this only increases the demand on the part of the public to know whether it be a delu-sion or not. If Spiritualism be unpopular among our religious population, it is simply because it is not understood, and because because it is not understood, and because all truths are at first unpopular. It was so with Christianity in its beginning. It was stigmentised as a 'pernicious superstition' preached by unlearned and ignorant men. It is objected that the manner of spiritual manifestations, is often trivial and even ridicalous; but we forget that when the lit-tic the that attracted our notice first came, we thanged our import and said. To as I a. We forget that the manner of commu-minimum originated with us; that we have

said, 'If you my a marit, this this taken play this guiltar, sound them bein, or token mo. Present, yourself to me matanished, and I 1 the TOURS will hadner. "Inthe however, in release to det minutes things are done, whiled fame, sector, "Spirits would not store to do them." It is we who have stored, too glad to himshe curselves before the most trivial manthematicus. hings an done, MARCH

"The really memory in the mind, in He search for bruth, will reach overheat these things, admitting frees for the trade tille, especially when it is considered. Sufform manifestations are but the A B de of spir-itual selence, and which are a fewall the inquirer with valuable revelations is the science becomes unfolded and protected. It requires no prophetic endowment to elst for Spiritualism a universal acceptance. That which is founded upon fact, is canable That which is founded upon fact, is capable of demonstrable proof, and offers all that

or demonstraple proof, and offers all that the heart can crave or soul delight in, and must make its way in the world, work its influence upon society, to an extent that can not be foretoid. Its principle of action is love; this constitutes its sole creed. It promises nothing to faith or works, but everything to fitness, purity, goodness, and uprightness, justice and mercy. It makes uprignine s, justice and mercy. It makes no arbitrary distinction among men, but leaves them to choose from their own nat-ural tendencies, their own place in the eter-nal world. Their own moral qualifications will be their judges. God sacrifices no soul to his own glory. He asks obedience to no law, but the law of our own nature of which we our always are to be the voluntary. we ourselves are to be the voluntary executors

Mr. Baxter has hosts of friends among the campers, and he always has a large and cul-tured audience, who have great confidence in his mediumship and whose tests from the public platform, after the lectures each afternoon, have convinced many hundreds of the fact of inter-communion between two worlds.

Friday morning, Mrs. Smith spoke on Re-incarnation, a subject which so few people care to consider, and which it seems to the care to consider, and which is comprehends. In the afternoon, Mrs. Jeannette Yeaw, of West Newton, Mass. lectured, reading be-fore her address a short poem on "What is Truth " She contrasted the claims of Mod-ern Spiritualism with Theology. She said in substance that religion of the day depend-ed upon a dead inspiration, a dead Savior, and a dead faith, and for many centuries it had asked humanity to accept its claims. On the contrary, Spiritualism claims an ever present inspiration, and ever present living Savior, and ever present living faith, a faith which demands the acceptance by science, philosophy and a true religion. The speaker was earnest and practical, and was listened to with attention. Among the many tests given by Mr. Baxter after his lecture, was one to this lady which was writer, no one understands or comprehends, lecture, was one to this lady which was very convincing to her, and which she ac-knowledged from the rostrum.

#### NOTES AND INCIDENTS.

On Tuesday evening, August 26th, a new On Tuesday evening, August 26th, a new home for the Fitchburg band that discours-es such fine instrumental music, was dedi-cated. Cephas B. Lynn gave the opening address in his happlest vein, followed by Mrs. Nellie J. T. 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. Boss, of Troy, I Y., is about to erect a large collage and two stores on his grounds on First symme, over-looking the bluff and the values to the E. V. Wilson, that veteran Spiritualist holds conferences for instruction every morning, from 9 to 10, and seances in the evening. His tent is always full, and his public tests are very satisfactory and con-vincing. 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 be-fore 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 into walks, etc. In addition to this, there should be erected at the upper end, near Lyman avenue, a large pavillion for speaking, that will hold five thousand persons.

his head down, inclined is drop it when he thinks. Thinks too much, -- too shetraot. Perceptions good, but inspectiably hand-ed over to reasoning. Evidentity hand-ed over to reasoning. Evidentity hand-is relates what he hears, coulds; rotains ideas clearly, and links them to make a chain. Knows just where to put a thing. Building, building, building i but nover fin-ished, -- always frosh material. Pooling attar food. All thesis point a thing hads up to a divine source. Illinguation. (There is sumsthing in this character that the cho my board of the signed shall of the second of the signed shall written he man and creation. For the state triffe with them ?" (She is in a find schi-stasy, as if personating.) He studies char-

stasy, as if personating.) He studies char-acter for God and good in mas. Would like all harmonious. Knows there is a God; too much in himself to doubt it.

Self-esteem large. Would like to do some-thing really worthy of him. No consett in it at all. Little affected by people's opin-ions; law to himself. Dou't fear kind criticism-although sensitive-if he can satisfy his own mind. Friendship strong. Likes their sympathy, but wants to be approved because it is done. If friends understand him he is not troubled about the rest.

Decision strong; but no "hang-dog, jack-ass" will. Willing to hear what others may have to say. No assumption of superiority. His benevolence a form of charity; kind to everlook, if a dark side shows; willing to

give people a chance to vindicate them-selves, A God-like benevolence appreciated by few. Very cautious. Immovable if he has work-

ed out his problem. A peculiar kind of pa-tience to wait. Never shuts the door; listens to every one. Who know him best love him best. He ought to be a counsel to many.

The whole back-head well developed. But affections not demonstrative. Don't say much about them. Children should say he pities more; looks to their struggles (fu-ture); much feeling of interest in watching their future life. Conjugal nature very strong; feels for companionship; but would select woman for friendship more than sexual feeling.

Enjoys argument, discussion ; but not personal contention. Can be severe; but don't like to be; it hurts and pains him.

Upon opening the envelope which had been handed Mrs. W., it was found to contain a postal card from Mr. Wm. Emmette Coleman. The lady was quite rejoiced while making the acquaintance-par distance-of such a lovely person. She had not read any of his writings.

Mr. Coleman regards the reading as truthful in general, excepting that he thinks the better side of his nature is exaggerated; he scarcely thinks that he occupies so exalted a plane as is described. He is glad that the psychometrist correctly sensed certain char-acteristics, concerning which erroneous impressions have arisen owing to the nature of some of his controversial writings; such as his benevolence and charity; his giving heed to all sides, with no assumption of su periority; the pain felt at being compelled, in justice, to be severe; his lack of inordinate conceit, although decided in his conclusions; his knowledge of the Divine Ex-istence, in contrast to Atheism and Materialism; and his great reverence for the Divine Code as expressed in man and nature. with his detestation of the misapplication of, or trifling with, the Delfic principles of mind and matter. In view of the precau-tions taken, and of the nature of the delin-**Elicale entrance** no perceptible influence apon the percentist.

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In the many that A "Post Sand Town" unbook such are of the book of the on the D. in his excel e Ma moth' ex-Darwinism as a pres theo acent Lime." on in twenty years fro 61

Trouble present time." The reference to, and quoteline from, Southhall, is likely to conver is the unin-formed reader, the impression that he is an able colontifie writer where opthich is en-titled to great respect. Is he not a "Profes-sor," an "A.M.," an "L.L.D.," and anisor of ab "excellent book" on "The Age of the Mammoth?" But the fact is, that with all his titles he has no standing nor is this his titles, he has no standing, nor is this work regarded as of any value among scientific men. . It abounds in errors and misrepresentations, and seems to have been written under the influences of narrow theological views. Soon after its appearance it was reviewed in Nature by W. Boyd Dawkins, one of the ablest living represent-atives of science. I quote from the review; "The author seems to have skimmed most of the current literature of the day, more especially reviews, and out of the vast ar-ray of facts, at his command, has picked out those suitable to his own yiews on the recent origin of man. Many of his facts are true, but they are so grouped as to lead the reader to a wrong conclusion. Many of his asserted facts are untrue."

"The facts are brought together in it very much like files-if one may indulge in a comparison on a fly-paper, and bear the same relation to each other as the heterogeneous collection of dead and dying winged creatures there brought together in strange fellowship."

This is what W. Boyd Dawkins says of a book which Mr. Peebles pronounces "excellent:" and the estimate given in the above lent;" and the estimate given in the above question is the estimate of one who is an original investigator in the very provinces which is the subject of Southhall's work. Dawkin is an authority from whom South-hall quotes, and who, he admits, "is one of the most accomplished archaeologists and paleontologists of Europe." Southhall then even though he is a "Prof," an "A. M." and "L. L. D." and author of a book having a scientific title, is not a man whose opinion on Darwinism will have great weight among well informed readers. among well informed readers.

Mr. Peebles's lecture contains some truths, some half truths, some misrepresenta-tions, and not a little (to use his own expression) "incongruous stuff" A few facts, such as that scientific men are not agreed as to the duration of man on the globe, that the question of spontaneous generations under conditions arranged by experimenters is yet a subject of discussion; that scientific men have sometimes made mistakes; that Agassiz did not give his adhesion to Darwinism, together with a number of extracts from the private letters of persons, whose opinions—with one exception—of the subject have as little scientific value as his own, are given with an air of triumph as proof that Darwinism is doomed !

That in Darwinism which is most offen-sive to Mr. Peeples, is the view that man is derived from lower forms of life: yet he derived from fower forms of file; yet he value stampts to array against Darwin-ism men, toke felfers this as strongly as Darwin himsely, even the they differ from him on miner what. He aritisms Bur-winism because (as he alleges) it is based on a miracle, and he denounces it because it" tends to materialism." Dr. Kennealy is very confident "that a golden age existed in the remote past, an age in which lived men who were above all comparison with those known in modern times," which seems to be another proof that Darwinism is declining, and that the doctrine of an Eden-like existence back of all historic times, is to reassert its claim. As to how man appeared on the globe Mr. Peebles does not say, although he evi-dently has some theory on the subject. It was not a miracle, and it was not by evolution through lower forms; yet he says he believes in evolution. Does he think man was materialised, in his present form, from a pre-existent spiritual state? If so how came he to exist origially as a spirit? If he had always existed as a spirit what need of a God to account for his origin, or to explain the modes of his existence? If evolved, from and through lower earthly crea-tures, from what or from whom was man evolved? "I pause for a reply." When I took up my pen I did not design to make any comments on Mr. Peebles's leoture, beyond pointing out one or two of his errors that I thought might mislead some errors that I thought might mislead some readers. Darwinism, gaining ground rapid-ly, and already accepted, fully or in part, by the leading scientific men of the world, needs no defence at my hands. Its leading principles are as fully accepted, perhaps, by intelligent Spiritualists, as by materi-alists, and their views on this subject, are, I believe, (judging from an exten-sive acquaintance with Spiritualists), rep-resented, not by Mr. Peebles, but by Tut-tie, Denton and others who hold to the development of man from lower forms of development of man from lower forms of life. By these words of criticism, of course, I mean not the slightest disparagement of Mr. Peebles, for whom personally I have only respect, and many of whose lectures and letters I have read with much interest and satisfaction. Respectfully, B. F. UNDERWOOD. Newport. R. L.

SEPTEMBER 20, 1879.

## Communication from Henry Klödle.

To the Miltor of the Maligio-Philosophical Journal. In a late insue of the Journal. I find a communication from Dr. Bloede, to which, in the interest of treat. I wish to reply. He seems in this way he has discovered an important polar actions the authenticity of the matter is the interest in my book, Spirit-uct and writing in any way to a call or recover ware written in answer to a call, or request that a particular spirit would communicate --that "they are, as the 'magician' would call it, the consequence of 'evocation'"; for, he same, "the spontaneous appearance of the same is one of the foremost of the con-ditions required to inspire confidence in the

communications by writing mediums." In response to this, I would say that this may be the experience of Dr. B. with such mediums as he has employed, and under such conditions as have accompanied his in-vestigations; but I can assure him it is not mine, nor does it accord with the results attained as far as I know by other incuirattained, as far as I know, by other inquir-ers-many of long and varied experience. Indeed, the practice of Spiritualism appears to be based upon just the contrary fact. There are very good reasons for Delleving that, under proper conditions, the calling of a spirit, i.e., requesting him to communi-cate, or asking God to permit him to come for that purpose, is much to be preferred to letting any one of the crowd of spirits often surrounding a circle to enter and write spontaneously. In this connection I will cite the words of Rivail: "Some persons think we should abstain from invoking such or such a spirit, and that it is preferable to wait for the one who wishes to communicate. This opinion is founded on the fact that, in calling a designated spirit, we are not certain that it is he who presents himself, while he who comes spontaneously, and of his own impulse, better proves his identity, as he thus announces his desire to converse with us. In our opinion this is an error: first, be-

cause there are always spirits around us.most often of a low class, who ask nothing better than to communicate; in the second place, and for this reason especially, in not calling any one in particular, the door is open to all who wish to enter."

Now, this, in the main, accords with my-experience, and is certainly deserving of as much consideration as the notion of Dr. Bloede, founded evidently on imperfect and insufficient investigation. Bloede, founded evidently on imperfect and insufficient investigation. However, it is not true that most of the messages of my book from the highest spirits were written on special invocation. They were spontane-ous, or were induced by the influence of the controlling band as any exactly reader of controlling band, as any careful reader of my book will perceive. This was the case with the two communications from Moses, and those from St. Peter, Pontius Pilate, John the Baptist, St. Augustine, and others. Many of these were not written in my presence; so that "reflex action" of my mind had nothing to do with the matter; some of them were written by the medium when alone and without any call.

The thought or desire of those who are to receive the message, apparently assists the band controlling the medium to obtain the presence of the higher spirits; for, it would seem, no medium engaged in any important. regular and continuous work for a useful purpose, is left without special aid and protection, through the associative influence of a company of spirits surrounding him or her. This has been made known to me in

various ways, and in such a manner as to

#### NOTABLES:

Prof. A. H. Worthen, State Geologist, of Illinois, is among the visitors. Henry Kid-die, Superintendent of Public Schools in New York City, with his youngest son, Al-New York City, with his youngest son, Al-fred, 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 Schroon Lake Camp Meeting Association, has been here a few days and spoke in the Confer-ance Sunday avaning David Longe and here a few days and spoke in the Confer-ence Sunday evening. David Jones and wife, of Utica, N. Y., publishers of Olive Branck, are here, and are enjoying this out-door 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 Reap-er 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 eduthe ground, and this is their third season. Dr. S. is a clairvoyant and a regularly edu-cated physician. His wife, Famie Davis Smith, gave one of the best lectures during the season. Newman Weeks and wife, of Butland, Vt. are among the campers. Mr. Weeks was President of the National Association of Spiritualists, succeeding the ven-erable John Pierpont. Mr. W., one of the old veterans, and like all Vermont Spiritualists, is an efficient worker. S. B. NICHOLS.

## Studies in Psychometry-By Dr. G. Bloede.

## Brooklyn, N. Y. AN ADDENDUM. Character of W. E. Coleman, by Mrs. W., of Brooklyn

Four handwritings of different persons, only known to Dr. G. Blosde, were put into four envelopes, all perfectly slike. These were given to a lady present and shuffled by her, and then the psychometrist drew one of them, so that Dr. G. B. was entirely nn-aware of which handwriting had been chos-en. Thus his possible thinking of a certain person could not influence the mind of the

person could not influence the mind of the sychometrist in any way. The delineation thus produced was:

The whole forehead alive. All intellectual faculties affected. Reasoning large and used. Seeks for causes. Logical. Looks for princi-ples, ideas. Full of ideas,-quick memory for ideas; storehouse of them. Turns things over and over in his mind. Close thinker but alow to come to conclusions. He carrie

#### Dr. Probles? Locture on Darwinism Criticised by B. F. Underwood.

#### To the Editor of the Religio-Philosophical Journal:

In his lecture on "The Eclipse and De-cline of Darwinism," Mr. J. M. Peebles says : "The fact that Darwinism is posited upon a miracle is enough of itself to throw suspicion upon the whole hypothesis. \* \* These are Mr. Darwin's words verbatim. Life was originally breathed by the Creator into a few forms, or into one, and whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved."

Now it is not true that "Darwinism is posited upon a miracle." It is not true that Darwin affirms belief in a miracle as the origin of life on this globe. The quotation given by Mr. Peebles (from some unfair opponent of Darwinism, second-hand, I am charitable enough to believe) is a garbled quotation. Darwin does not say, "Life was originally breathed by the Creator into a few forms or into one." He does not affirm any theory as to how life originated. But in his "Origin of Species," written twenty years ago, he attempts to allay religious prejudice by saying in substance that the origin of life is a mystery which his theory leaves unexplained; that this fact is not a valid objection to his theory; that the de-velopment of species from a few forms or velopment of species from a few forms or from one, is in no way derogatory to the character of Delty; that on the theory of direct, Divine action, the idea of God; breathing life into a few forms or into one and evolving therefrom, according to law, all the organic forms now on the earth, is quite as grand as the idea that all species were created by miracle. But it is best to give, on this point, Darwin's own words, including the sentence which is carbled in including the sentence which is garbled in Mr. Peebles's lecture.

"It is no valid objection that science as yet throws no light on the far higher pro-blem of the essence or origin of life. Who can explain what is the essence of the attraction of gravity? No one now objects to following out the results consequent on this unknown element of attraction, notwithstanding that Leibnitz formerly accus-ed Newton of introducing 'occult qualities

and miracles into philosophy." "I see no good reason why the views given in this volume should shock the religious feelings of any one. It is satisfactory as showing how translent such impressions are, to remember that the greatest discovery ever made by man, namely, the law of the attraction of gravity, was also attacked by Leibnitz as 'subversive of natural and by Leioniz as subversive of natural and inferentially of revealed religion..' A cele-brated author and divine has written to me that 'he has gradually learned to see that it is just as noble a conception of the Delty to believe that he created a few original forms capable of self-development into other and needful forms, as to believe that it required a fresh act of creation to into other and needrol forms, as to believe that it required a fresh act of creation to supply the void caused by the action of his laws." (Origin of Species, p. 439, Fifth Ed., 1870. D: Appleton & Co.) After mentioning the laws of growth, re-production, inheritance, variability, strug-gle for life and natural selection, Mr. Dar-

win adds:

"Thus from the war of Nature, from fam ine and death, the most scalted object which we are capable of concerting, namely, the production of the highest animal, directly

The RELIGIO-PHILOSOPHICAL JOURNAL published at Chicago, Illinois, has recent-ly reduced its subscription price from \$8.15 to \$2.50 prepaid to subscribers. We are glad to note this evidence of prosperity. The JOURNAL is one of the best Spiritualist papers published in the United States, and this reduction in the price will enable more of our faith to secure good spiritual litera-ture for themselves and families. Our papers are not as well sustained by Spirit-nalists as they ought to be. This is in many instances because parties do not feel able to incur the necessary outlay, but we fear it to often is the result of a species of selfishness. The RELIGIO-PHILOSOPHICAL JOURNAL often is the result of a species of selfishness When one has fully demonstrated the fact of immortality he is too apt to be content with this, without effort to extend the cause which cannot be better done than by sustaining and building up the papers that advocate the cause. A Spiritualist can do his children no greater wrong, than to with-hold from them such books and papers as will teach them the grand and all important will teach them the grand and an important truths of our philosophy. We therefore re-pest that we are glad to see this rediction because it denotes the properties of the JOURNAL and because it will ensible more of our friends to supply themselves with of our friends to supply thomsel good reading .-. Texas Spiritualist.

precide deception (e. g. by the independent communications of different medians, at places for event, and without any knowl-edge of me or my investigations, and in the second of the communication mainting the set them.). One of the communication mainting the set them.). One of the communication mainting the set them. monds) said: "It gives no plant plansare to see you go on in this metafactory way. In much have you exceeded my husband's work of rightcourses. In much graster protect of rightcousness. In much greater protec-tion and guardianship are you held than he ever was in his manifestations for good. He was left to his own commission, but you are shown [instructed] and led by thous-ands, who would not wish you to fail in a particle." Thus when a special lesson was needed, and a particular spirit was requestneeded, and a particular spirit was request-ed, with the permission of God, and for the good of the world, to give it, that spirit came; and the messages written, to my mind, precludes any such hypothesis as that of Dr. Bloede. The call is thus an important aid, and, under these conditions, does not affect, except to enhance the validity of the communications.

communications. Your correspondent states further that his "skeptical mind refuses to take for granted that any spirits of the class which Mr. R. has introduced to the world as an-swering the call of himself or the medium —spirits that represent some of the greatest minds of past ages should make their ready appearance at the bidding of any obscure mortal." I have not said that any spirits, high or low, have appeared at my bidding, or that of the medium, or of any one else. or that of the medium, or of any one else. regret to find that Dr. Bloede is unable to write of me or my book without misrepresentation from the extraordinary depth and strength of his preconceptions. This objection, on his part, appears to me to indicate that he has conducted his investigations on a very low plane, giving him a very imper-fect and unworthy idea of a good spirit's character and life. He seems to think there character and life. He seems to think there is an aristocracy of intellect and social standing in the Spirit-world. Alasl he will find that "humility is the great virtue of a spirit's existence." I shall answer this shal-low cavil by citing the remarks of the good and wise spirits themselves to an investiga-tor of ripe experience: "Men judge of spir-its by themselves; but that is an error. After the death of the body terrestrial rank no longer exists, there is but the distinction After the death of the body terrestrial rank no longer exists; there is but the distinction of goodness among them, and those who are-good, go where there is good to be done." I am inclined to believe that Dr. B. will find his standard of respectability considerably modified when he passes to the glories of the sternal world, and that even he will be willing, for a good purpose, to come at the coll of the most "obscure" of mortals. In what he says of Christianity, Dr. B. entirely misconceives and misrepresents the teachings of my book. The very name of

teachings of my book. The very name of Obristianity seems to be offensive to him; but if he is a good Christian in practice, as I hope and trust he is, we need not dispute about names. Let me suggest to him that Christianity is to be widely distinguished from sectarianism; that Christ did not teach Protestantism or Cathelicism, or any other ism; but he gave the "golden rule," and enunciated the "fatherhood of God and the and brotherhood of man." The formulated dog-mas of the so-called Christian creeds are only a corrupt forcescence upon Christian-ity; and this the messages in "Spiritual Communications" most emphatically deolare.

Cases of prophetic seership are abundant. A lady writes to the Medium and Daybrack, of London, saying that she had visions of the progress and termination of the East-ern war, the deaths in Royal households, and the death of Louis Napoleon in South Africa.



## RELIGIO-PHILOSOPHICAL JOURNAL.

## Woman and the Mousehold.

SEPTEMBER 20, 1879.

#### BY HESTER M. POOLE. [Metuchen, New Jersey.]

The summer is ebbing away, Its rich and tumultuous tide Goes murmuring back to the bay, With its driftwood and roses of May-Ah! who can e'er hinder or stay---Goes back to the influite ocean, that rolls Over human souls.

Its roses and lilles are dead. Their leaflets are all scattered wide, And many a beautiful head. Love crowned, and by sweet promise led. Who over life's waters so merrily sped. Has drifted away o'er the ocean, that rolls Over human souls.

Of strain not your tear dimmed sight For the dear ones who went with the tide, They steered for a star with golden light, Though the storm was thick and dark the night, They have reached the home of the life crowncd host,

And the angels guard what we have lost; In the Summer-land with flowers bedight, They wait to greet our cager sight-When we, too, sail o'or the ocean that rolls

Over human souls.

#### GENERAL NOTES.

Mrs. Shepard lectured before the Spirit-ualists of New York city and Brooklyn, during the summer months, with great success. Her discourses are both radical and profound. Mrs. Brigham has returned to her old platform with renewed vigor, after the summer vacation, and will speak there during the the coming year. She is so well known and established as to have become one of the institutions of the city.

Kate Field intends to return from abroad next month, to give a series of unique en-tertainments, which have been in preparation for some time. They are monologues upon English life in its different phases, interspersed with songs, written by herself, some operatic, and others burlesque. The whole is said to be very bright and spirited.

The Queen of Madagascar. Ranavalona. has issued a proclamation commanding her subjects to send their children to school, saying, "And so be all of you diligent, for although you do not know the sweetness of knowledge and wisdom, you will discover it when the become yours" when they become yours."

There is in Vermont an old lady, Mrs. Thankful Taylor, who had a similar love of learning in her youth. Poverty compelled her to work for her books, and gave her no time to study them, save as she stood at the spinning wheel. In this way she acquired a knowledge of several languages, history, theology, medicine, science and general literature, as profound at least as the books would allow.

The Presidents and officers of the various The Presidents and oncers of the various state and city woman suffrage associations, of the State of New York, have issued a circular to the citizens of this common-wealth, protesting against the re-election of Luclus Robinson, as governor of the state. This is because of his vetoing the school bill, in which the right of women to sit on school boards was recognized, and which

gence and self-help among women, and it cherishes, also, a standard of morality which would disdain a premium placed upon it.-Where her labor is worth next to nothing, virtue declines, for obvious and deplorable reasons. We ask no better argument that all careers should be open to whoseever are fitted to fill them, and the opportunity for a training which shall make their prepara-tion sufficiently thereads tion sufficiently thorough.

## Jesus and His Friends.

#### BY JOS. RODES BUCHANAN.

A paragraph of five lines in my lecture on the aspect of religion, has attracted so much attention and comment as to indicate that more importance is attached to the utterance of Dr. Buchanan than I had sup-posed possible. The misunderstanding which has arisen (by no fault of mine that I perceive) requires a fuller statement of my views.

"Thus saith the Lord" is a formula of which the enlightened world has grown weary. It is the formula of tryanny, and has sounded in many lands the death knell of liberty. It has gone in company with the uplifted sword and a "banner with the strange device" of a cross, commanding surrender or death, and converting the emblem of holy martyrdom into a signal of slaughter and rapine,

The enlightened world is beginning to understand this, and as the Pope has lost his temporalities the priests are losing their tithes, and the entire hierarchy has lost the command of armies; men wonder at the day and night contrast between the power that has so long enslaved the world, and the noble being in whose name that power has been so fraudulently assumed. He who taught the love of enemies, the surrender to the wishes of friends, the abnegation of wealth and honor, and the performance of the humblest offices for others, by those who would stand the highest, has been falsely called the head of that hierarchical combination, which by its pagan pomp, its devastating wars and assessinations, its merciless cruelties and its inquisitional tyranny, has checked the progress and de-based the moral nature, as much as it has benumbed the intelligence of mankind.

I do not wonder that men of emancipated minds should even be vigilantly jealous of the slighted appearance of hierarchical assumption in the advocates of religion-the slightest appearance of substituting au-thority for reason and commanding sub-mission with a phrase "thus saith the Lord," mission with a phrase thus saith the Lord, which has ever been used chiefly by those who had the least sympathy with the Divine Spirit, and the least disposition to imitate the life of Jesus. I can excuse the application of such suspicions to myself by those who do not know may and the first those who do not know me; and the first impression made by the suspicious queries of the RELIGIO-PHILOSOPHICAL JOURNAL, was a sense of the ludicrous. If Neal Dow, after describing the appearance, taste and physiological action on man of a bottle of whiskey, should be required by some newspaper to declare explicitly whether he had not swallowed the whiskey and spoken under its inspiration, I think the query would have been as appropriate as the one addressed to myself in some newspapers with the apparent purpose of discovering wheth-er I claimed to be an authoritative mouthpiece for Jesus Christ. It is true I did' not disclaim any such pretension, for the same reason that Neal Dow would not think it

that my position is neither credulous nor that my position is neither creditious nor superstitious, but thoroughly ethical and philosophical; and as it is sustained by such men as Owen, Sargent, Watson, Peebles, Crowell, and a host of the good and true, I have no fear that it will not prevail as the sentiment of the best and most enlightened in the coming century. But, I ask, is it judicious to imitate the sectarians of the church, and make our differences which are few and of minor importance, more conspicuous by needless discussion, than our common truths, which are for the world's redemption ? Our proper controversy is with the infidelity of the church and the college, and not with our spiritual friends, who cannot be unanimous at present in all things, but are sure in time to agree in all things essential. I regard every Spiritualist as a friend and ally in our contest with religious and scientific bigotry, and I most earnestly desire the friendly co-operation of all in applying Spiritualism to its noblest uses, in overcoming worldly selfishness and teaching all to live the truly religious life which shall establish "peace on earth and good will among men."

#### Book Notice,

## THE GREAT SPEECHES AND OBATIONS OF DANIEL WEBSTER: With an Essay on Web-ster as a master of English Style By Edwin P. Whipple. One large octavo volume. 772 pages. Price \$3. Little, Brown & Co., Boston, Mass. For sale by all booksellers,

Notwithstanding the reputation of Web-ster as an orator, which is as great and as secure in this generation as in his own, the only book from which an adequate idea of bis genius and eloquence could hitherto be obtained, has been his published "Works," edited by Edward Everett, a series of six, large volumes, whose price has placed them beyond the reach of very many of his con-temporaries who cherish Webster's memory, and especially beyond the reach of young. er men who know his speeches only through xtracts in school readers and newspapers. To bring the masterpieces of our great statesman and orator into more accessible form, so cheap that they can be owned in every American household where good books are read, the publishers have issued a large octavo volume of nearly eight hundred pages, containing the speeches which have especially given renown to the name of Webster. The fact that the subjects are such as not now to excite party criticism, only gives them the more value as noble and permanent specimens of statesmanlike statement, argument, and eloquence. In reitself to every young student and profession-al man as a model of style-clear, terse, strong, bright, inspiring. Every word which Webster uses is thoroughly alive with the forces of his mind and character. However vehemently men may have disagreed with his opinions, nobody ever questioned the fact that he so understood the art of writing English, that his place is among the foremost of the prose writers of the United States.

The preparatory essay on "Webster as a Master of English Style," by Edwin P. Whipple, is an interesting and critical examination of the elements of style and matter which make these speeches so much more readable today than those of other great orators of former generations.

The title page presents a portrait of Webster in his youth, and facing it is a new en-graving of him, as he will be remembered in the later years of his life -the most characteristic and satisfactory portrait that has ever been made.



cure of a series of complainta which are very prevalent and

in the system, that undermine

WORT

THE ONLY MEDICINE

That Acts at the Same Time on

These great organs are the Natural cleans-ers of the System. If they work well, health will be perfect; if they become clogged, dreadful diseases are size to follow with

TERRIBLE SUFFERING.

Billionsness, Headache, Dyspepsia, Jana-

dice, Constipation and Piles; or Kid-

ney Complaints, Gravel, Diabetes,

Sedimentin the Urine, Milky or

Ropy Urine; or Rheamatic

Pains and aches,

and the KIDNEYS.

THE BOWELS,

THE LIVER.

affective. It purifies the blood.

In Massachusetts, where the right of wo-men to vote and hold office on school boards has become a law, the most intellectual and superior women are aroused to activity. and various towns of the state have meet-ings to create a public sentiment in favor of the practical weight of women in educa-This seems to settle the objection tion. which is frequently raised against women's voting, that only the worst class would go to the polls, for here the represention is exceptionably fine.

The recent meeting of the Association for the Advancement of Science, held in Sara-toga, had a large number of women among the interested audiences who gathered to hear abstruse papers upon various branches of science. Many of them are members of the association, among whom are a large delegation of Sorosis members, including Prof. Maria Mitchell, and the past and pres-ent presidents of the club, Mrs. C. B. Wilbour and 'Mrs. Croly. Mrs. Smith, of Jersey City, read an interesting paper on the cutting, polishing and coloring of agates, in Ernstein, Germany, which she illustrated with magnificent specimens she had lately brought from those mines. Mrs. Smith has a large and valuable collection of gems and geological specimens, which she has collected in this country and in Europe, and is an enthusiastic student and teacher of this branch of science.

The public schools of New York city opened with the fall, and over 110,000 members were present the first day. There are 3,245 women teachers, and about thirty men in the three hundred and five school houses of the city. The former are nearly all gradu-ates of the Normal College, and a certificate from that institution enables its possessor to secure a place, whenever there is a vacanoy, without further examination. This college opened the same day with over fifteen hundred members, more than the buildings can accommodate. Twice the standard of scholarship has been raised in order to lim-it the number of pupils, and twice have the girls raised their standard correspondingly. The next plan to diminish the over crowd-The next plan to diminish the over crowd-ing is a startling, but wise one, namely, a medical examination as to the physical health and strength of the applicant. Many girls are injured during life, by the severe study which is necessary to keep up with their classes, and it is very proper that their physical condition be unimpaired at the out-set. The result of this requirement would be a very needed attention to hygiene.

A charming annual ceremony has just taken place at the little village of Suresnes near Paris, called the crowning of the Bose ire. The recipient, under eighteen, must be selected by the priest, the mayor, and two of the leading men of the place, as the most modest, chaste and beautiful of all the parish maidens. The successful young passant girl has a few hundred france to put by as her marriage portion, as well as the bright wreath of roses with which she is growned wreath of rowes with which she is crowned before admiring friends and curious tour-ists. Pretty as the scene is, it could only be rightly framed and the picturesque sur-roundings of the old world. Virtue posing for the admiration of the public, in a kind of theatrical way, is eminerity a French conception, and originated in the brain of a priost. House would be scentions, and gold itself dim, without a village fate to sing of the odor of the one and the glitter of the other, like a chorus in picatore. In our more promise country, such an ova-tion would be simply impossible. No m-tion cherishes greater self-respect, intelli-

necessary to deny getting drunk unless publicly charged with it. But having de-nied it once, the RELIGIO-PHILOSOPHICAL JOURNAL claims my denial to be equivo-cal and unsatisfactory, and thereby makes it preserve to give an answer to which it necessary to give an answer to which suspicious criticism cannot object.

Let me say, then, that while I recognize the authority of God, which cannot be evaded, I have never claimed any other authority for Jesus than the moral influ-ence which belongs to the grandest inspired medium and noblest teacher of others the world has seen. As I concede no hiefarchical authority to him, of course I can concede none to any who may claim to be his representatives, and could not without selfstultification claim any for myself.

As to my opinions of his wishes, they are based partly on the record, partly on my conclusions from his character, and partly on spiritual investigations and evidences, which others are as free to make and acquire as myself. I claim the right to have and to express my opinion of his character and wishes; and when I think it necessary to convince any one that my opinion is cor-rect, I shall have abundant facts and reasons. But I have not been accustomed to publishing everything I know, nor do I sup-pose the newspapers to be profoundly anxious to know what my opinions and discov-eries are. At least the RELIGIO-PHILO-SOPHICAL JOURNAL has not evinced any agerness and seems more fearful that I might say something which its editors do not know to be true beyond all possible doubt, than interested to promote some unquestionable truths for which I have been laboring. As to my remarks concerning the reconciliation of spirits, I am sure of the general truth, and as to the special instan-ces which I have mentioned, I am no more certain than as to many other personal incidents, which intelligent people accept upon credible testimony.

I differ from the JOURNAL in this, that I would pay more respect to the positive testimony of intelligent and honest persons, and more respect even to their opinions, and I would not draw an arbitrary line between those things which have a certainty as posithose things which have a certainty as posi-tive as mathematics, and the great mass of human knowledge which is not mathemati-cal, but is mingled in various degrees with probability. Neither am I so ready to treat anything as mere hypothesis or as sham and delusion, which has some evidence in its favor. Above all, I insist on full justice to human honce and versative

human honor and veracity. Moreover it appears that I have a higher estimate of Jesus and his ethics, which il-iustrate so beautifully the ethics that I find in nature; and in accordance with such ethics, I seek to avoid needless controversy, and to promote mutual understanding and co-operation among Spiritualists. So far from inflicting a "foul blow" upon the JOURNAL, I interpreted as fairly as possible its language, and seeing that its meaning was really abound and narrow, I assumed that it must be merely a careless expression which would be repudiated as soon as the editorial attention was called to it. As that meaning (which I think I fairly drew from the context) has been emphatically repudthe context) has been emphatically routed in the context, has been emphasized on that subject, unless the editor wishes to thank me for the opportunity of defining

his position more correctly. The Journal editorship may regard my position as tending toward oredulity and superstition, while I suspect it of tending toward dogmatism and lineitation, for in noward domination and monation, for in reference to God, in reference to Christ and in references to prayer, I believe more than the JOURNAL does at present, and claim

MANUAL FOR TRACHERS,-No. 3. On the Use of Words. Philadelphia: Eldredge & Brothers, 17 North Seventh St.

In previous issues of the JOURNAL we alluded to the two preceding numbers of this series which the publishers intend to place before the public. No. 3 is fully up to the standard required, and can not fail to meet a hearty response from all teachers, and those interested in the education of the young. It is divided into six chapters, and an appendix. 1, What words are; 2, How we arrive at the full meaning of words; 3, How we combine words; 4, How to teach children the use of words; 5, Some hints on English words; 6, On the study of words.

Magazines for September not before mentioned.

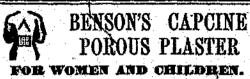
The Western Magazine. (Pierce and Patton, Omaha, Neb.) This number contains interesting articles under the following heads: Original; and Eclectic.

The Normal Teacher. (J. E. Sherrill, Dan-ville, Indiana.) As usual this number con-tains interesting articles, and should be in the hands of all Teachers.

The Texas Spiritualist. (Chas. W. Newnam, Hempstead, Tex.) Contents: Correspondence; Bible Lessons in Spiritualism; A. Splendid Test; Our Duty; The Gift of Healing; Another Letter from Mass.; An Inter-esting Letter; Editorial Notes; State Con-vention of Liberals and Spiritualists.

#### New Music Received.

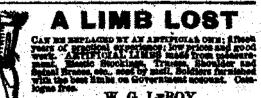
Baldwin's Musical Review. (D. H. Baldwin & Co., Cincinnati, Ohio.) This number is filled with articles original and selected and will be found interesting to all.



Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porone Plaster. Where children are affected with whooping ush, ordinary coughs or colds or week lungs, it is the one and only treatment they should receive. This article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous plas ters, linimonts, electrical appliances and other external remedies. It relieves pain at once, strangthens and cures where other plasters will not even reliave. For Lamo and Weak Back, Rhoumatism, Kidney discase and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Piester and take no other. Sold by all Druggists. Price 25 cm. 26 26 275

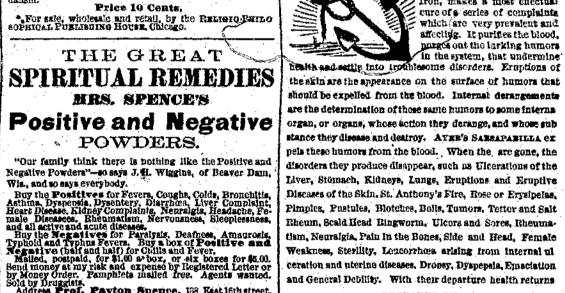
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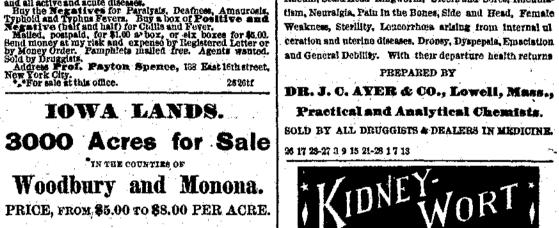
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TERMS-One fifth cash at time of purchase, one-fifth in two years and one-fifth each sear thereafter until payments are completed. INTEREST, steir per summ, payable annually. These lands are unsurpassed in fertility and are well adapted of or stock and grain raising. The following extract from an able and exhaustive article on sheep raking, appearing in the August number of the Western Stock Journal and Farmer, published at Cedar Rapide, Iowa, gives a fair and unprejudiced account of the character of the land:

\* \* "It is a very ramarkable soll; workable immedi ately after rainfall, and does not bake or clod in cultivation Cropped for twenty years no diminution in the yield is observed. Timber, if the fires in the winter which burn the dry grames, were kept out, would soon cover the land. It is a farm and grass soll; a grain and cattle land; 1900 feet above the sea gives it a pure air; absence of bogs, fens, sloughs, ponds, and swamps to breed maiaris gives it a heathy and invigorating climate conducive to health and an enjoyable long life. Agus is scarcely known, and theumatism quickly disappears

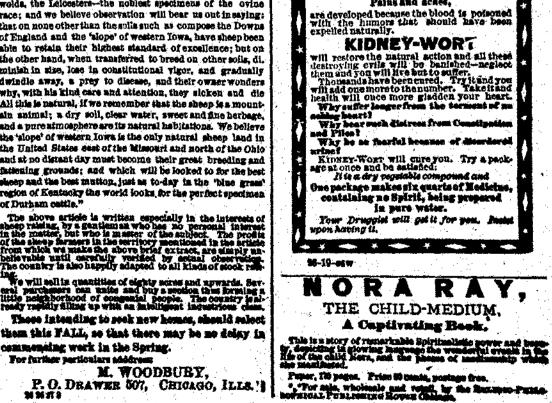
"Why we say this is a natural sheep land, is, that on soil of a similar origin, formation, and topography, have been produced the matter sheep of England.-the Downs, the Cotswolds, the Lelcesters-the noblest specimens of the ovine race; and we believe observation will bear us out in saving: that on none other than the solis such as compose the Downs of England and the 'slope' of western Iowa, have sheep been able to retain their highest standard of excellence; but on the other hand, when transferred to breed on other soils, di. minish m size, loss in constitutional vigor, and gradually dwindle away, a prey to discase, and their owaer wonders why, with his kind care and attention, they sicken and die All this is natural, if we remember that the sheep is a mountain animal; a dry soil, clear water, sweet and fine herbage, and a pure simpenhere are its natural habitations. We believe the 'slope' of western lows is the only natural sheep land in the United States cast of the Missouri and north of the Ohio and at no distant day must become their great breeding and fatiening grounds; and which will be looked to for the best sheep and the best mutton, just as to day in the 'blue gram' region of Kentucky the world looks for the perfect spectrosa of Durham cattle."

commonding work in the Spring.

M. WOODBURY.

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#### **RELIGIO-PHILOSOPHICAL** JOURNAL.

SEPTEMBER 20. 1879

## **Religio-Philosophical Fournal**

Editor. JOHN C. BUNDY, J. R. FRANCIS, - - & Associate Editor. Terms of Subscription, Strictly in Advance. All letters and communications should be addressed and all JOHN C. BUNDY, CRICAGO, ILL. LOCATION: and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts. CHICAGO, ILL., SEPTEMBER 20, 1979. To Our Subscribers and Spiritualists

Jenefally.

Do you wanting facts of Spiritualism to rest on a solid mentific basis? Do you desire that our phenomena shall be accurately ly 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 aid 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-PHILO-SOPHICAL 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 Jour-NAL 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 ian gold or precious stones.

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 Guldenstubbe), who can produce pneumatographic writing, and explain how it can be got independently of spiritual cooperation, 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 fulfilment, 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. Lest they should be over-sanguine, however, we will inform them that there is no immedi. ate occasion for their tender anxieties. The JOUENAL 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 :

#### Prof. Wundt's Miscopresentations,

Beferring 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 seances 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 (11 is the subject of an experimenter; and to say that homeow "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 scances. 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 retcact 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 ingoler." 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 ia 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 acorded a desirable shelter and comfortable dience which nearly filled the building. William Hanford, of Etna, 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.

#### Continued from Highlip Page.

burgh, Pa., told me that he had been attend-ing regularly for six weeks, and had re-ceived nothing in the way of personal evi-dence 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 perform ed that could not have been done unaided by the poorest performer of magic with e same surroundings and conditions.

Upon one occasion when what purported to be a spirit walked out from the cabinet, at Mrs. Stewart's seance, I distinctly saw the white shawl worn by said spirit pulled up and toward the bell. Looking closer 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 scances were given unless the number of male visitors were outnumbered by the committee and the regular dead-head male WM. DECAUX TILNEY, M. D. visitors. 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. Tilney's state; ment as to the mode of ringing a bell, seemingly in the medium's hand. while the spirit torm is away from the cabinet, agrees with and confirms the statement of Mr. Price and others on that same point.

We also have the testimony of a lady, who possesses the powers of a clairvoyant in a high degree, as to the modus operandi of many of the mysterious happenings at Mrs. Stewart's scances. This lady visited Mrs-Stewart's scances for the first time not long since in the belief that all the manifestations were genuine. Clairvoyantly, however, she saw what convinced her that Mrs. Stewart enacted the spirit, and, unaided by spirit power, produced the varied manifestations. Her testimony is of especial value from the significant fact that the method of producing the manifestations, as seen and testified to by her, agrees in every particular with the accounts of Mr. Price and Dr. Tilney. It may also be stated that, when she made the statement, she had no knowledge of similar confirmatory statements by others.

THE AFFIDAVIT OF MRS. S. R. MENCHEB.

Being duly sworn upon her oath, says:---I have been for about two years acquaint-ed with Mrs. Stewart. Last winter while

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 famlly, 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 seance with Mrs. Stewart, stated to me that Mrs. Stewart always helps on the manifestations when they do not come of themselves. "In fact," he added, "all mediums do the same thing."

Several years ago, I attended a scance given by Laura Morgan and Miss Sallie Cooper, under the management of Morgan and his wife. These two pretended mediums were tied by myself, but Mr. Morgan declared that my tying was no test at all, and insisted on tying them to suit himself. After the manifestations had begun, a young girl who attended the seance with me, suddenly drew aside the curtain, disclosing to the view of all, Laura Morgan standing upright. and playing on a tambourine, having loos-ened 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 frand, 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, 1873, when Mrs. Stewart was exposed enacting 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, her spintal indication was produced, and also to produce the articles she had on her person when exposed in Chicage. Mrs. Stewart, the testimony goes on to say, re-plied that she had destroyed all those arti-cles, 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 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 In Miss Owens 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 there-fore I keep my mouth shut." Mrs. Sayle then showed to Miss Owen the red flannel shawl that Mrs. Sayle stated was used by Mrs. Stewart when impersonating the materialized spirit of an Indian maiden.

## 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 allogether, as we are assured, of a purely hypothetical validity; they have authority as long as the inexplicable Spiritualistic something does not cross them. In this something itself, however, there is to be perceived no sort of law except, at the most, Aad id is kooked to the keals of certains is dividuals,—the so-called mediums. An authority which asserts this demands more than a scientific subhority has ever demanded; it demands that natural science shall abandon the pre-supposition 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 lowerthat 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 secount 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 Guldenstubbe, 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

Professor Wundt is obviously mistaken in his assertion, insamuch 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 sister, untouched by the medium, have got independent writing. Here the testimony of the meand we look to honest Spiritualists in all parts of the country to second our efforts in behalf of a Spiritualism based on phenom-

ena irrefutable and scientifically proved. That we have made it hard for impostors and shams is our unpardonable offence in the eves 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 wilting, 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 criticising, 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 Sadducee

The ancient gentleman who edits the Inpestigator, 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 simon-pure Sadducee, and thus reinstating him in good fellowship with his little squad of readers is, that we are in possersion of voluminous documentary testimony clearly substantiating the charge of | There is something about Sojourner-that our correspondent. We assure Mr. Seaver | is what she is called by everybody, strangers that the evidence is as unwelcome to us as | and friends alike-that is peculiarly imit can be to him, for we have even less desire to have it publicly known that he is it, that she, a colored woman, unable eithsecretly a Spiritualist than he possibly can have. It is equally as disastrous to Spiritualism as to Seaver to have the fact get out,

#### 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. N. Wilson will be in attendance at the Schroon 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 citics and villages, if desired to so do. Address, care of Herman Snow, 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, pressive. There must be some reason for er to read or to write, could gain and hold as friends such persons as Abraham Lincoln. William Lloyd Garrison, Parker Pillsbury, and we therefore ming'e our tears with his, | Susan B. Anthony, and a thousand others.

conversion with the said Man. Howard. The conversation turning upon a threaten-ed legal process restraining her from hold-ing scances, she said that should she 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. Kauffman to Murphy's Photograph Gallery, where Mr. P. P. Price made, unsided by any one, seventeen spirit pictures for Mr. Kauffman, 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 Hail Gallery.

I was informed by Miss Pearl Scarff, who was for some years in Mrs. Stewart's em-ploy, 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 oth-er 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 judg-ing, 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 affant'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 affant 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 learning 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, ahe would, by steaming the same over a tea kettle, open and answer, after which she would re-scal and return to after which she would re-seal and return to the original conder, 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-iaw, Miss Stewart, to answer it for her, she being a good German scholar. Be-ing well acquainted with Miss Stewart, I

AFFIDAVIT OF MRS. HARBIET 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 Mrs. Stewart, and all con-nected with her. Following this, for near-ly two years I lived opposite Pence Hall, where I accommodated the visitors to Mrs. Stewart's scances. 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 scances themselvesoften 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 scances, denounced it all as a most stupid fraud, while his wife appeared nearly heart-broken by their experi-ence. Instead of seeing her child, as she had hoped. Mrs. Stewart, as she averred, had made up for her gratification a rag baby, which she (Mrs. Mott) was neither allowed to touch or examine.

I am familiar with the large photograph representing Mrs. Stewart and her spirit band. To my absolute knowledge a numbend. It my source insued. I have seen sev-eral in the possession of my boarders, who said they had bought them from Dr. Pence. I was one of the first to be admitted to the seances 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 alle had nothing concealed about her. These examinations were always made with the knowledge beforehand flist such search was to be made. and when they were made no costumes or articles were ever exhibited by the mate-

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## rialized spirits that were not upon her per-

SEPTEMBER 20, 1879.

Upon one occasion a Mrs. Johnson, of Cin-cinnati, 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. Starster, Although another assist of Mrs. Stewart. Although such examinaof mrs. Stewart. Although such examina-tions 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 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 afterward before she entered the scance 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 seance 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 seance, on account, Dr. Pence claimed, of the agitation of the medium.

Upon another occasion, a special scance was given to five gentlemen from abroad. This scance 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. Stew-art should choose one of a committee, and art should choose one of a committee, and the five gentlemen the other, said commit-tee to examine Mrs. Stewart, and see just-ice done to both parties. A Mrs. Smith was chosen by Mrs. Stewart, while the investi-gators chose me. Mrs. Smith, it was agreed, should examine Mrs. S. before entering the calinate while I, should do the same when cabinet, while I should do the same when the scance was concluded. I was not called in until the scance was concluded, when l 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 leisnrely preceded Mrs. Smith and myself into the next room where instead of stopping, she, without permis sion. 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 pos-session. 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 her a light 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. Stewmani

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 same 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 ac-quaintance, and living in the same house, presented to Laura Morgan's control a necklace, which said control promised to dema-terialize and present to a friend of the donor. Presents are often made to the spirits in this manner, the presents in all cases being al-leged 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 ques-tion, 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 scances 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 scance given by Laura Morgan. She was just then developing as they re-presented. At her solicitation and that of Mr. Morgan, I also entered the cabinet for the purpose of aiding in spiritual manifes-tations. 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 re-mainder. 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 UDOIL CORULA abled us to perform our manifestations in comparative safety. In addition to giving seances 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 scances regular-ly 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 scance 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 Laure at the same time by my carelessness." Becoming angry I told her that I would have him procure some for me, and then show him just how it was all done, which I did. After this Laura and I never gave scances together, and I have not done so since for any one except to il-

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 goodfor-nothing lazy drunken loafer, living 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 1 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 1 can get ready," she re-sponded. At this point he attempted to force her from the house, saying, "Well you've got to get out now, that's what's the matter, God damn you," but finding that he was unable to perform the task undertaken he desisted, and upon the reappearence 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 J. L. ALLISON, JR. obscenity. Nov. 2d, 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 :---

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 Spiritualualists assembled in conference at Lake

Pleasant, Mass., Aug. 31st, 1879: WHEREAS, The legislatures of Missouri Illinois, New York, Vermont, New Hamshire, 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.

WHEREAS, Efforts are being made in other States to procure the enactment of simila<u>r l</u>aws, and,

WHEREAS, The most signal advances in tne 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 forced upon them by popular use or a compelling prejudice, and

WHEREAS, Any attempt on the part of my school of medicine to monopolize the health or lives of the community, is an in-fraction 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 armly protest against any interference by the State, with those rights of the individual so manifestly berond 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 Actices.

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 Sicilian Hair Benewer, a most excellent and vatuable preparation.—Sold by all Druggists.

THE FORGETFULNESS OF PEOPLE .- The Oxford THE FORGETFOLNESS OF PEOPLE.—The Oxford Professor who, to avoid the wind when taking souff, 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, dras-tic, cathartic pills, forgetting that Dr. Pierce's Fleasant Purgative Pellets, which are sugar-coat-ed, and little larger than mustard seeds, are a positive and reliable cathartic, readily correcting all irregularities of the stomach, liver and bowels. Sold by drugeists. Sold by druggists.

A New METHOD IN MEDICINE.—By this new method everysick person can get a package of the dry vegetable compound, Kidney-Wort, and pro-pare for themselves siz quarts of medicine. It is a specific cure for Kidney Diseases, Liver Com-plaint, Constipation and Piles, and a grand tonic for Remarks. for Females.

J. B. CRUVER, 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 20-20tf

Reader, the price of my book, The Truths of Spiritualism, 400 pages of starting facts, together with my photo, a fine one, is only two dollars. You need the book and photo. Wenced 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 me, box 64, Lombard, Dupage county, Ills. E. V. Wilson.

The Northern Wisconsin Spiritual Conference

# Conference Will hold a three days meeting in Spiritual Hail, Omro, Sept 26, 37 and 28, 1878. Speakers - Dr. Jas. M. Peeb-les, Wm. M. Lockwood, and it is hoped W. F. Jamieson. 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 sharp 10 o'clock. Friday A. M. Bo, frienda, please he in seasor. Dr. A. B. Beverance, the old-est and best phychometrist, will be in attendance to give readings. We hope to secure the services of a irst-class test medium. Social dance Friday evening. Music by Severance & Williams' band, who will sloo farmish music through the meeting. Officers for the enauing year will be elected. The friends of Omro will enter-tain free to the best of their ability. WM M. Lockwept, President. Dr. J. C. FIRILLIES, Secretary, Omro, September 5th, 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 Opder of the Committee. Lockport N, Y., Aug. 24th, 1859

#### Postponement.

The Quarterly Meeting of the Spiritualists and Liber-als of Rockford and vicinity, is postponed from the 18th and 14th to the 37th and 28th of September. This is done in order to enable the Rev. J. II Burnham to at-tend the meeting of the Liberal League at Cincinnati. NATHAN TABEE, President.

NEW SCALE OF PRICES,

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

One copy one year,......\$2.50 ""G mos.,.....\$1.25

Clubs of five, yearly subscrib-

ers, sent in at one time,.....\$10.00 Clubs of Ten, Yearly Sub-

scribers, sent in at one time and an extra copy to the get-

ter up of the Club, .... \$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen conts 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 RE-LIGIO-PHILOSOPHICAL JOUENAL 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 betaken 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.

also discovered in the cabinet bracelets im-provised out of gilt paper, and told me also that these bracelets, as well as the crown found upon her in her Chicago expose was made from paper belonging to her (Mrs. Poole).

It was during the course of my attendance at the scances 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 submit-ted to tying it was with her own cotton rope, and never in a way such as an expert could not until.

While I was keeping the Pence Hall board-ers, Dr. Pence would frequently question me regarding his visitors, and appeared de-sirous of gaining points, and drawing me 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.

HARRIET ADAMS. Sept, 6th, 1879. 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 affiant 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 Sist, at the an-On the evening of March Sist, at the an-niversary scance, 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 new what is here stated. On that even-ing the spirits, as was said, "brought their own lights," thereby partially illuminating the abonet, as well as their own forms. From the position we occupied we could see into the simost closed door of the cabinet

festations were carried on. With a full knowledge and understanding between us, Mrs. Stewart would often so licit 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.

lustrate how the pretended spirit mani-

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 medjums, 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 interest ing 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 scances at the residence of Mr. Lowis, it was discovered that her manifesta. tions were totally fraudulent. Mr. and

#### INTERVIEW WITH MR. BOOTH, THE FATHER OF SENATOR BOOTH, OF CALIFORNIA.

SEPTEMBER 1, "70.

In reply to a question by the reporter, Mr. Booth said :-"For any information concerning mate

rialization I would refer you to Dr. Pence; he knows more about it than I do."

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

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

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

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

B.-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? B.-Well, I know I spoke to those pur-porting to be my friends, and I don't think they would deceive me; besides it was my impression that they really were my friends. R.-Then you have never recognized by sight any departed friends?

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

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

B.-Well, no, not exactly. I am very deaf as you perceive, and could not understand them, for they always spoke in a whisper. R.-Then, in that case, Mr. Booth, what evidence have you of the truth that the materializations at Pence Hall are genuine? B.-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. R.—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.

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

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 distinctiv.

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. Recarding 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, eithor the Terre Haute mediums, or their committee. We have simed to give only as much

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 an-21-23tf. swered

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

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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 CLAIRYOYANT MRS. C. M. MORRISON, M. D .- Thousands ac. knowledge Mus. MORHISON'S unparalleled success in giving disgnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER .-- Enclose lock of patient's hair and \$1.00. Give the name, age and ser. Remedies sent by mail to all parts of the United

States and Canadas.

Circular containing testimonials and system of practice, sent free on application.

MRS. C. M. MORRISON, M. D. Address, P. O. Box 2519, Boston, M 888 25-20tf

#### The L. L. Congress and Free Thinkers' Convention-R. B. Rates and **Hotel Rates.**

The Atlantic and Great Western Bailroad will sell tickets to either of the showe Conventions at half rates, Excursion tickets to the Free Thinker's Convention at Chantangua 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 \$2 to \$4.50 per day. At Chantangua Lake Con-vention for from 50c, to \$2 per day H. L. GREEN, Becretary. .)

#### Freethinkers National Convention.

The U. S. State Freuthinkers Association hold their The U. S. State Freethinkers Association hold their Third Annual Convention at Chatauqua Lake, Sept. 17th, 18th, 19th, 30th and 21st. The Association, as here-tofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for shout half R. R. fare from nearly every city in the Unit. ed States. A tent that will soat 5,000 persons has been procured. Cheap Hotsi raise have been engaged and many able speakers representing the various schools of Liberalism, will be in attendance. H. L. GREMM, Sec'y. H. L. GREEN, Sec'y.

The Northern Wisconsin Spiritual Conference,

CONTENENCE, will convene in Omro, Wis., Sapt. 2016, 37th and 20th, 1979. Dr. James M. Paebles is empaged for the con-sion. Other speakers will be in attendance. All Lib-erslists are invited to participats. Efforts are being made to secure the attendance of a fret-class best medi-um. Officers for emsuing year will be elected. Wm. H. LOREWOOD, President. Dr. J. C. Panars, Secretary.

Omro, Aug. 20, 1879.

## Zew Advertisements.

DR. CLISSOR PRATY. Author Author of the Ozone Treatment for Catarrh and Throat Diseases, and Discoverer of the Cure for the Morphine Crave and Optum Habit. Pamphlet at Office or by mail. Price 25 cents. 215 State Street, Chicago. 2786



Compiled from twenty five years' experience of what he saw and heard. PREFACE.

Press Branner -- We present you this volume of feature room the spirit-life, gives in every part of our conservery and supervised by theore to whom they were given. They are but a two, estended from many theorements yet but represent in our disty. The distorment and distantian represent in our disty. The distorment and distantian represent in our disty. The distorment and distantian the diverse a they are refuted. We give you needs further they construct, and you goe and their corrections by writing they are been been a set of the for the set of the set for the set of the set for the set of the set of the set of the set of the set for the set of the set for the set of the set for the set of the

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# RELIGIO-PHILOSOPHICAL-JOURNAL.

ALC: NO.

## SEPTEMBER 20. 1879.

#### THE SPIRITUALISTS.

#### Nonhaminy Camp Mooting.

#### Assombled at Perter's Grove, Addrosses by Roy. Manual Watson and Parker Pillsbury.

Out-door religious services are no longer the exclusive property of any one or two religious sects, but all denominations, at certain times, now abandon for a time their houses of worship

now accurace 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 and vi-cinity was held at Porter's Grove, on Euclid creek, yesterday morning and afternoon, Thes. Lees pre-iding A ware large attandance

siding. A very large attendance was present from the city, and during the day a large number of buggies and wagons came into the grove, which

is a beautiful spot for such an occasion as yester.

day's. In the grove an open stand had been erect. ed and tastefully trimmed with evergreens, and

ca and 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. Bertha Smith, a little girl, who is claimed to have the powers of a clairyoyant, de-livered the invocation. The chief speaker of the day was Par Sarual Watson P.D. of Memble

day was Rev. Samuel Watson D. D., 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, and since that time has occupied a

causes which led him to accept Spiritualism. Mr. Watson is the foremost defender of modern Spir-

itualism from Biblical stand-point. At the con-

clusion of his remarks, the audience separated for dinner which had been provided by the ladies for the large crowd present. In the atternoon the

degenerated condition of the youth of our land compared with his day, and in short. like his fel-low-reformer, Wendell Phillips, thought that everything was corrupt and the country on the

verge of ruin. Contrary to general expectations,

Genesis.

**Voices from the People.** 

AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE

MARMORIAL PHILOSOPHY.

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

The dull refrain of resiless waves With schoed chords filled crags and caves, And symphonics that rose and fell With flow and ebb of ocean's swell. On high, a cloud majestic swept, Athwart the sea its shadow crept

Beneath the cliff, dividing land and bay, In deep repose the darkened forest lay. The poisy waters rolled in tuneful sound; The voiceless woods were still with caim profound Save when a louder wave's impetuous rush Came faintly awelling to the inner hush.

No human foot had ever trod That still, seelnded, distant sod; No human voice had ever rung Those wild and silent trees among. The stranger isle, by man unknown, Pillowed in waves, had slept alone.

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

Upon a mossy mound, in thoughtful mood. I lay reclusely shut within the wood. The tessing winds the sleeping leaves awoke, And through the dell their drowsy murmurs

broke That fainter grew, and fainter growing died As sped the winds to fret the distant tide.

I. gazing, lay, ---my senses hulled With odors swept the air had culled, And carried on her laden breast As incense to her earliest guest,— And saw, throughout, one breathing thing, A batterfly on tinted wing.

The little monarch of the isle, Fijthering here and there awhile, Polsed on its purple throne.—a flower Beneath the fern leaves' shelt'ring bower. "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 hero,-the isle burst into 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 carnestness 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 from her optained 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 Locks of Batavia, the father of the lady

# To the Editor of the Religio-Philosophical Journal:

Col. Kase, one of our large hearted enthusiastic Philadelphia Spiritualists, unwilling to abandon the cause too abruptly at Neshaminy Falls Grove, made arrangements with the railroad company, and others concerned, to hold a Grove Meeting, Aug. Sist. The day was truly a golden autumn day, and nearly two thousand people were as-sembled. Mrs. Shepard addressed the audience in the morning, and Cora L. V. Richmond at 8 r. M.; both these ladies are too well known to the spirit. ual public to require a statement as to the grand treat that was enjoyed by the auditors, who had

reat that was enjoyed by the auditors, who had gathered in the grove. The Colonel proposes (weather permitting) to hold another Grove Meeting at the same place on the 3rd Sunday in September. Thus the cause moves on, in a kind of missionary way, and men are constantly getting their settled notions dis-turbed, and being frictionized with new thoughts, they begin to doubt their safety in the old creeds; then they are reations and hock about them for then they are restless and look about them for something to supply the hunger of the soul. We see them knocking at the door of Spiritualism day after day. Ahl brothers, we who stand on the outposts of this heaven born philosophy, with beacon lights in our hands, are we careful siways to have them trimmed and burning? Are we truly sustaining the character of "the salt of the 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 complacence, 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

very prominent position among the Spiritualists. His address in the morning consisted mainly in giving an account of his own life, and 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 try to buckle on too many ide lenges with some Delutionian. side issues with pure Spiritualism. We seek too much to fight the world's battles, before we have clearly defined our own position. This is not exercises of the Childrens' Progressive Lyceum occurred. The lyceum is the Spiritualists' Sun-day school and the exercises of the children conright. Some of our lecturers use a little too much thunder, are too abusive of other people's creeds, to be very successful in winning their way to sisted mainly in an exercise in calisthenics, sing-ing, recitations, &c. The scholars in the exercises kept time to a violinist who played in a regular 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 of-fending the most fastidious ear.

The devoted and plous Margaret M. Althens, wrote in a letter to her husband, just before her death:

kept time to a violinist who played in a regular medley, consisting of such music as "Coming-thro' the Rye," etc. The exercises were under the charge of Charles Collier, the conduct-or-Tille H. Lees, leading the calisthenics. At their conclusion Mr. Thomas Lees introduced the veteran abolitionist, Parker Pillebury, who as an abolitionist has deserved the respect of all par-ties, but since then has been identified with vari-ous "reform" movements. After giving a short account of his own life and early theological be-"If the disembodied spirits may be favored with the knowledge of things done below, and still in-terested in that which concerns their dear relatives, as I have some reason to think they are, how gladly shall I accept the pleasing employ of attending you as an invisible guardian angel, to warn you of dangers, and to lend you aid in every our "reform" movements. After giving a short account of his own life and early theological be-liefs, he launched out into a little arrangement of the church and the ministry. The gentleman, who is now getting quite aged, took what would be called a pessimistic view of the state of society, commented upon the great increase of crime, the decomparised condition of the state of our land season of distress. My first care should be to wipe the tears from your beloved check, to soothe the wound my removal has made, and to help you to triumph over your loss with fortitude and res-ignation, becoming you as a child of God." Were the veil withdrawn, we would find the

above to be the sentiment of every Christian heart, but the galling power of the creed enslaves the soul and prevents the exercise of free and untrameled aspiration. Thank God, spiritual inter-course is not confined alone to the believer, but comes often unsought for, to the opposer and unbellever: however, not one-hundredth part is ever given to the world, but is forgotten and buried in the whirl of a busy selfish life.

The following incidents occurring in this city. but a few weeks ago, are illustrative of what is constantly going on to make up the record of human experience:

verge of ruin. Contrary to general expectations, he barely touched upon the subject of Spiritual-ism, but spoke shout the "Type of manhood re-quired at the present time," insisting upon the necessity of a more perfect development of the man, both moral and physical. At the close of Mr. Fillsbury's remarks, Mr. Watson was sgain called upon, and made a few inter-esting remarks, especially as to the relation of the Bible to Spiritualism. Mr. Watson has evi-dently retained many of the views which he has been advocating in the Methodist church, and his ylews, yesterday, did not annear to be anoroved "A family, with a part of whom the writer was acquainted, were visited by the Angel of Death. views, yesterday, did not appear to be approved by all the Spiritualists present. His own views, in reply to a question by the reporter, are briefly as follows, and are given because they may be of First, the father was taken away; he was a Spiritualist. A few years later Robert, a son was rude ly torn from the bosom of his family; he, too, had the light of spiritual intercourse in his heart. Walter, a remaining son and brother, left behind, interest to many readers: "Spiritualism recognizes no authority in heaven or earth bluding on them-selves. Every one is responsible to and for himneither he nor his wife indorsed Spiritualism, but believed it to be a great delusion. One afternoon a few weeks ago, Walter was sitting in his room quite unwell; he heard footsteps coming up the stairs and into his room; he looked up, and there stood his brother Robert. Through fear he closed he avec but he soon and there are in only to self." 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, mostly, regard it as the best book extant, yet by no means infallible and containing many errors. The gentleman took the somewhat his eyes, but he soon opened them again, only to see his brother extending his hand and smiling Fear again closed his eyes, and when he reopened them his brother was gone. He called his wife, and commanded her not to make light of what he was going to say. Relating the facts, he stated that he felt sure something was going to happen A sister's child being very sick, they took the event as a token of her passing away, but the very next day Walter died in the chair in which he was then sitting. I am not authorized to give names but am able to attest the facts at any time." A few weeks ago a man living in the southern part of the city, unable longer to bear with ad verse circumstances in life, committed suicide He went upstairs, got his pistol, came back to the first landing, called to his family, bid them fare well, then deliberately blow the top of his head A married daughter living many blocks away from the parental residence, was too low with heart affection, to have the sad intelligence of the death of her father communicated to her. hours after the event she lansed into a kind of doze, but soon woke up in a fright, and said that something dreadful is going to happen, for she saw the wall of father's house all bespattered with blood. She then asked to see her father, and when told that she could not see him then, as he had one of his sick spells, she seemed satisfied for the moment; yet a constant longing to see him was to her an apparent distress, until a quict sleep calmed her agitated mind, from which she soon awoke saying with smiling countenance, "I have seen father; he said I should be with him in the morning." The next morning she passed away to meet her father, without ever knowing while in the body that her father had committed suicide. Of such, friends of the Christian Church, is the evidence we find constantly in your ranks, and of such are your desires. Strive no longer to oppose the light that radiates against the closed windows of your own hearts; garnish the royal temple of your souls with gems of spirit truths, and let the angels who have passed through the vale of shadows before you, find a welcome return to your hearths and homes. JOHN A. HOOVER. Philadelphia, Sept. 3rd.

#### Magular Reperionees.

The invitation in some of the late issues of your brave paper for communications from those that have had any noted spiritual experiences, or that have had any noted spiritual experiences, or have seen any wonderful manifestations, has tempted me to give your many readers a triffe from my store of experiences and knowledge, picked up here in Boseman, Montans. Though we live on the outskirts of civilization, I find that the waves from the golden shores of the Sum-meriand, beat right at our feet, and though de-prived of many of the conveniences that you en-joy in the old settlements, we are not deprived of, but are blessed with, the presence of our de-parted loved ones. We hear but few lectures from earthily teachers, but we are often highly enterearthly teachers, but we are often highly enter-tained 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 the readers of the JOURMAL, about four years ago by Hon. H. N. Maguire.

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 sum-mers. 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 second to be so interworen and her whole being seemed to be so interwoven with that of her child, that the lors 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 aweet darling, After the last sad rites were paid to the loved one Mrs. Mounts took Mrs. Cook home with her, thinking that a change of surroundings might be 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 we were 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 after-noon and as light as anothing could make it. the room. It was shout nye octock in the alter-noon and as light as anushine could make it. There were but three of us in the room sitting within a few teet of each other, and the hands of each one in plain sight. Mrs. Cook instantly be-came quite inferested and left her seat to pick up the pebbles from the carpet. No sconer did she pick one up than another fell in some other por-tion of the room, and she weakent busy running tion of the room, and she was kept busy running from place to place, like a little child, for an hour and a quarter. When Mr. Cook returned from his 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 supper was ready, and we all went to it. Returning to the sitting room we had hardly got seated, when the pebbies 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, and many questions 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 scances with most of the noted mediums in the United States, and I am satisfied that more phases of manifestations take place in the presence of Mrs. Mounts, and through her mediumehip, than through any other medium I have seen or heard of. Under the circumstances I can fully appre-ciate the truthfulness of a couple of lines taken from some stanza as written by a gentleman of this place on her mediumship.

"Manifestations strange through thee are given, Of every phase that comes to earth from heaven."

A week ago we received a pencil sketch of Mr. S. Jones from her hand. It was done almost instantly and all who knew him, say it is a spiendid likenoss.

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 fine inspirational speaker. W. J. DAVIES. Bozeman, Montana, August 25, 1879.

## Mr. Tyesmam's Chicage Experience.

In giving an account of his American experi-ence to a Melbourne audience, Mr. Tyerman said : In Chicago he met Colonei Bundy, the editor of

In Chicago he met Colonel Bundy, the editor of the Barneno-Partoscornical Journal, Mrs. Cors. L. V. Richmond, the trance lecturess, and others. Colonel Bundy is doing a good work in trying to free Spiritualism of the humbugs who have fast-ened themselves on the movement, and he was 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 writ-ing on slates under such conditions as were abso-lutely fraud-proof. He first went to Mrs. Simpson, and allowed the use of her slate in the production of the phenomena. He had his hands on the table; then he requested the privilege of holding her hand under the table. He then held her dis-engaged hand above the table, and held the one beneath the table pressed against the slate. He thus could detect every movement which could 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 permission to hold the slate himself, under the table, not that he had any doubt of the phenomens, but that he wanted to take every precaution against fraud, so that he might be able the better to silence those cavillers who will not eramine these those cavillers who will not examine these facts for themselves. The request was granted, and thus, whilst he held the slate himself beneath the table, the lady's hands being on the top of the table, he obtained a mes-

There was still one objection which might be raised to this, and that was-she might have the slate, 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 so, 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 oc-casion the lady not having fouched the slate, he obtained a communication. Doubtless they had heard the "chemical preparation" theory put for-ward by the enemies of Slade to discredit his

ward by the enemies of Slade to discredit his mediumship, but this case would entirely meet the objections, and for himself he could not invent any other theory to explain the facts, but was obliged to believe the phenomena he winessed to be bona fide spiritual manifestations. With Mrs. Blade he obtained equally satisfac-tory 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 they were standing witnesses of the manifestation of at least some "force," and an intelligence guiding that force. If there had been simply the evidence that force. If there had been simply the evidence of some force, he might not insist upon the theory of the Spiritualists; but when in addition to 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 lfe and death

The foundation of Christianity rests upon the ossibility of there being such a thing as original

We don't suppose the man lives who can tell whether Mother Eve stubbed her toe or stepped on her dress when she fell.

It a child is born with certain elements of character, be they good or bad, the cause from whence these elements spring, is the one account.

Spiritualism, unlike all other forms of re-ligious exercises, appeals directly to the inner re-cesses of the soul. It is a religion that must be felt to be enjoyed.

**Paul** admonishes to seek for spiritual gilts. which he defines to be speaking in other tongues, discerning spirits, healing by the laving on of

narrating the story, was a soldier in the war of 1812. He died at his home in Batavia, Feb. 4, 1878, at the age of eighty-seven years. When the act at the are of eighty-seven years. What 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 un-able 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 half century which had elapsed 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 maable therefore to prove his identity as a private in the war, and could not obtain a pension. When his death occurred, at the time bension. when the deal 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 medium. istic powers—Mrs. Sarah Stevens. Mrs. Stevens was impressed to call the old lady into the house, saying 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 saw her husband. His surround ings were described as pleasant, he seemed cheer-ful, and was scated 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.<sup>5</sup> After a few more remarks the clair-voyant returned to consciousness, and 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 the forgotten name of the captain under whom Mr. L. served 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 Canandalgus, with the requisite applica-tion for a pension, and said it would be granted The old lady had no faith, but on relating what she had 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, \$96, and papers ontitling her to the same annually as long as the may live.

This story is given exactly as narrated to our re-porter. Its truthfulaces is vouched for by parties whose reputation for honor and integrity is unquestioned. Mrs. Locke has for many years been member of the Freebyterian Church of Batavia, and was not a believer in modern Spiritualism, neither is our informant. But they believe the pension was secured through the information given by the clairroyant 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 names was obtained, which resulted so fortunately for the widow of the deceased soldier.

D. Noteman, M.D. of Wausson, Ohio, writes The cause is progressing finely in this vicinity. I Brothren Okarch to an orthodox sudience, from the Bible and Spiritualistic stand-point, and it was well received. I read A. J. Davis' description of the second birth into the Summer-land, or what orthodox term passing the dark valley and how of death, and it was listened to with pro-id effection. Bro. Tutile spoke on the Fair is extention. Bro. Tuttle spoke on any rast tool to a large concourse of people, on the second to a large concourse of people, on the second appropriate trains, rively the attention second and unbellever, without exciting the ballycases, and gives general satisfac-

pr gelengin strictly Biblical grounds. He said that the two best characters in the Bible-Joseph, the diviner, and Samuel, the seer-were both mediums. 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 Alli-ance Convention of Liberals and Spiritualists would be held at Alliance, O., from the 28th to 30th inst. inclusive. It is reported that an effort is to be made to in some way form a closer union between the Christian and Spiritualistic churches. -Cleveland (Ohio) Leader.

## An Earnest Appeal from E. V. Wilson.

To the Editor of the Religio-Philosophical Journal: Here I am prostrated, after the most brilliant (but brief) campaign that I have ever made; com-

pletely exhausted - not even able to help myself, but an being kindly cared for by Mr. and Mrs. Brown at their private Hotel, 470 Broadway. I am lacking vitality and need rest; but rest now means the loss of my home next year, hence as soon as I am able to move, work must follow, hard work, even if I die, for to lose my home,

would be equivalent to death1 There have been many responses to the letter published over the signature of Milton Allen, and I have sold a goodly number of books at the camp ground; but I am idle now-not for want of calls, out for want of health, not being able to stand of walk for ten minutes at a time. Now, I wish help, either a loan at six per cent, to liquidate matured mortgages, or purchasers for my books. I know fully ten thousand people who would purchase my book and photograph, if I could see them, but I can not; therefore I take this means of appealing to them for help-not as a beggar for charity, but for them to purchase my book and a splendid photograph of myself, that I may meet the inter-est now due on my indebtedness, and for which I

est now due on my many. shall continue to pray. Trusting to see you as soon as I am able to move homeward, I remain as ever, a true friend E. V. Wilson. and Spiritualist. Saratoga, N. Y., Bept. 6th, 1879.

## Endorsement of E. V. Wilson.

BRO. E. V. WILSON:---We the undersigned, viel-tors at the Lake Pleasant Camp Meeting grounds, having attended your conferences and test sean invitig attention your conferences and test seam-ces, take this opportunity of expressing our ap-proval of the course a dopted by you in conduct-ing them, and we also thank you for the many suggestions offered as a means by which a more spiritual growth might be attained, as we are con-scions thereby of having received a more compre-bancies undertandly of the substitute philosophy hensive understanding of the spiritual philosophy in all of its various phases, that we heretofore en-toyed; and we take this method of publicly thank-ing you for the daily feast spread before us. As a worker in the cause of Spiritualism, we can re-commend you to all seekers after truth, knowing that all such will receive what the soul craves, positive evidence regarding the life immortal. Hoping to meet you at this place another year fully restored to health and in more commodious quarters, we remain yours truly. D. Jones, editor of the Olive Branch; N. B. Reeves, Treasurer of the Brooklyn Society of Spiritualists; Dr. C. L. Roe, New York city; Mrs. B. Jones, Mrs. Maris Hart, F.E. Bowen, and two hundred others.

M. D. Forris. of St. Charles, Minn., writes I have taken the JOURNAL so long that I can not do without it. We have a medium here, trance speakar, who has given a locture every Sunday when the weather would permit, for the last three years, at my house, and in a room fitted up for the purpose, and used for no other. She speaks on any subject that may be given her.

Twemty-six years ago, Mr. Capron, in his excellent work on "Modern Spiritualism" wrote: "In some parts of the country the belief in tangi-ble spirit evidences has become so general that excitement is past. From this circumstance some of the opponents imagine that it has died out, mis-taking the quiet of conviction for the loss of all interest in the subject." If this was kno a quarter of accentury ago, it is this more applicable now.

man.<sup>4</sup>

#### Which is Right?

In the JOURNAL of August 18th, in reply to one of a series of questions relating to the Bible, A.J. Davis says: "Scholars of the church have had their

Davis says: "Scholars of the church have had their hands upon and in those writings from the very first day until now, and they are still giving new translations. Chapters and serses, for example, were invented by the scholars after the thirteenth century. But there are thousands of Sunday school child-ren, who imagine that the very chapters, and the verses, were dictated by God to His chosen per-man."

In Vol 2, page 137., Progress of Religious Ideas, Mrs. L. M. Child says: "In progress of time, it was found that various errors had crept into the text of the Law and the Prophets, in the course of numerous copyings. Words had been maugi-ed, and consonauts removed and misplaced, in the most capricious manner." After their final size

persion, the Jews appointed learned men to prepare a

notice differences in the reacting, they internet one one in the text, and put the other in the margin, With reverential anxiety to provent future errors, they divided the books into series, and numbered the series; they marked the words which they believ-

ed to be chauged, the latters they deemed super-fuous, and the different significations of the same

word. They counted how many times the same word occurred the beginning, or in the middle, or at the end of a verse. They even counted the letters, and recorded that the letter hun in the

when other writers and he disagree? Hence the quantion, which is right? J. H. Y.

Letter from Wash, A. Danskin,

#### To the Editor of the Religio Philosophical Journal:

In your leading editorial of August 23rd, you ntroduce Mrs. Danskin's name in a manner that demands notice from myself. If Lunderstand your meaning, you charge her with either fraud or delusion, or both in the production of the "mes-sages" which appear under her name in the Ban-ner 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 pass into closer companionship with those beautiful beings of another world who have been our wise counsellors, guides and pro tectors in this, and we do not intend to enter their presence with our garments solled. Have you not done Mrs. Danskin injustice?

Haltimore, Md.

If Mr. Danskin had read our remarks attentively and critically, he would have seen that we have cast no impulation 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 contribut. ors to the "Message Department." Our position was, that those messages, being wholly unau. thenticated and unverlified, (with, perhaps, a very few exceptions), they were wholly unsatisfactory. We know that critical Spiritualists, very general. ly, 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 venal. 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 hypothecate "a morbid condition of the mental faculties" in Mrs. Danskin, to suppose that she may be at times deceived : nor is it necessary to hypothecate any moral obliguity. 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 mediuni's. 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 Mooting.

To the Editor of the RELIGIO-PETLOSOFRICAL JOURNAL:

revised and corrected copy, to serve as a standard. In this work, they were guided partly by the au-thority of tradition, and partly by their own judg-ment. They compared copies, and when they found differences in the reading, they inserted one The Spiritualists of Northwestern Ohio, held their seventh annual meeting in a fine grove ratheir seventh annual meeting in a fine grove re-cently fitted up for the occasion, four miles north of Antwerp, Ohio. Hudson and Emma Tuttle were with us. The meeting was presided over by M. K. Wilson of Auburn, Ind. a very able and worthy gentleman. The meeting continued two days, commencing August 38d. We had a very enjoyable time. Mr. Tuttle in his four discourses optiomized Spiritualism in its phenomena, philo-sophy and religios. Mrs. Tuttle's readings and face musical talents, added very much to the in-terest of the occasion. On Bunday, we had an andience, variously estimated at from four to six thousand people, who were held with wrapt at-tention by the "farmer philosopher." Mrs. and Mr. Tuttle left a very favorable improvelow thou the people generally; and should it be their for-tune to come this, way spain, they will meet a letters, and recorded that the letter Nun in the word Gebon, came precisely in the middle of the Pentateuch." I have seen other accounts of the time when, and by whom the Bible was divided into chapters and verses, which I cannot now quote. Brother Davis is accepted as anthority by many, he speaking, as is supposed, by inspira-tion, or from his "superior condition;" but shall he be accepted as anthority upon historical points when other writers and he discreas? Hence the tune to come this way spain, they will meet a kind and cordial reception. Spiritualista have no need to fear that their cause will suffer in the hands of such able and representative workers. A. J. ORAMPION.

hands, and other phases we will not now repeat.

Ome of the essentials in life is keep spiritual conception of natural law, the law of correspond-ence, the relationship of one form 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 channel ere Deity 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 dis-covery 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 astoniched 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 hear-ors, it don't pay for the gas."

Death, when rightly comprehended, will be the best friend man ever had, for when the physi-cal body is laden with cares and the soul cries out for relief, then death comes and throwing around the suffering form its mantal of charity, bears away the spirit where bodily sufferings are unknown.

Let none be deceived by misisken mediums. The more common the belief in Spiritualism becomes, the more danger of taking for granted without proof. "Try the spirits," and the medi-ums too. Let no faise delicacy prevent any reas-onable test. Let us never have the morification of being believers on insufficient evidence .-Oupron.

Lyman 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 nev. er met elsewhere. The quiet touch of his soft fingers often burned to the bone like red hot fingers often burned to the bone like red not needles 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 deay any power or substance passing from mediums to their patients ought to feel this burning electric shock which so frequent. ly stung the patients under his hands,"

A Subscriber writes as follows from Tonganoxie, Kansas : Your course is glorious; edu-cative, delicious food for reflection; growth of soul, increase of wisdom, calmass, genuine good-ness! It is safe for the people, safe for the comtry at large, safe for our glorious cause. Spiritu-alism is making a rapid growth as to numbers; but to keep it healthy and prevent stagnation, is the grand work of the hour. Persevers in welldoing, and our beautiful ship will sail ou through every storm, never leaking or going down amid the waves.

Huddhism. Nothing, as we read them, is more simply beautiful and pure than the creed and commandments of the Buddhs. Whether or not they are as much overlaid with man's deformal. not they are as much overlaid with man's deformi-ties as is the Christian failt. 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 seen amid the defilements of this earth. It becomes corrupt, and shares the faile of corrup-tion. So it may be that the five great command-ments of the Buddha-mot to kill, nor to steal, nor lie, nor drink intunicating drinks, nor fosteel, nor lie, nor drink intunicating drinks, nor fosteel that the Buddhat is not far from the kingdom of God." His "facts not far from the kingdom of God." His "facts subtured to the spirit," his pea-sions mortified and hansed, soft conquered, and spiritual meditation habitually conversed, he is fitting himself by the discipline of pathenes for the "caim of the personnied. "My field," and Gra-tama Buddha, "he the law : the woods I clear hamas Buddha, "he the law : the woods I clear the seed i sow is parity : my work, attention to the precepts: my harvest, Mirvana."-Popshologiest Revete.

# RELIGIO-PHILOSOPHICAL JOURNAL.





By its great and thorough blood-purifying proper-ties. Br. Pierce's Golden Medical Discovery curves all disease, from the worst Screens to a common Histes, Pringle, or Erastion. Mercurial disease, and vigorous having a sound constitution estab-bised. Erraigelas, Salt-chem., Fever Sarse, Sealy or Hough Shin, abort, all diseases caused by bui blood, are conquered by this powerful, purifying, and my gorating medicine. — Erge Cally has it munifested its potency in curing ferformer for a sound constitution estab-blood, are conquered by this powerful, purifying, and my gorating medicine. — Erge Cally has it munifested its potency in curing ferformer for a sound constitution of the source of the set Thick Neck, and Entraned. How for the set of mouth, internst heat or childs alternated with bot fusible, internst heat or the salternated with bot fusible, internst heat only part of these symptoms are experienced. As a remealy for alt such cases, Dr. pierce's Golden Medical Discover, has no equal, as it effects perfect and radical cures. — In the cure of Branstitis, Severe Completes, such the early stages of Commenties, it has astichalted the it the greatest medical discover, the age. While it cures the severest Completes, it has astichalted the predical faculty, and contained physicians pronounce it the greatest medical discover, you fue age. While it cures the severest Completes, it as prediced blogstem and anvalidis' Hotel, Buildo, N. Y.



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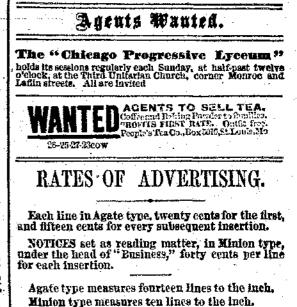
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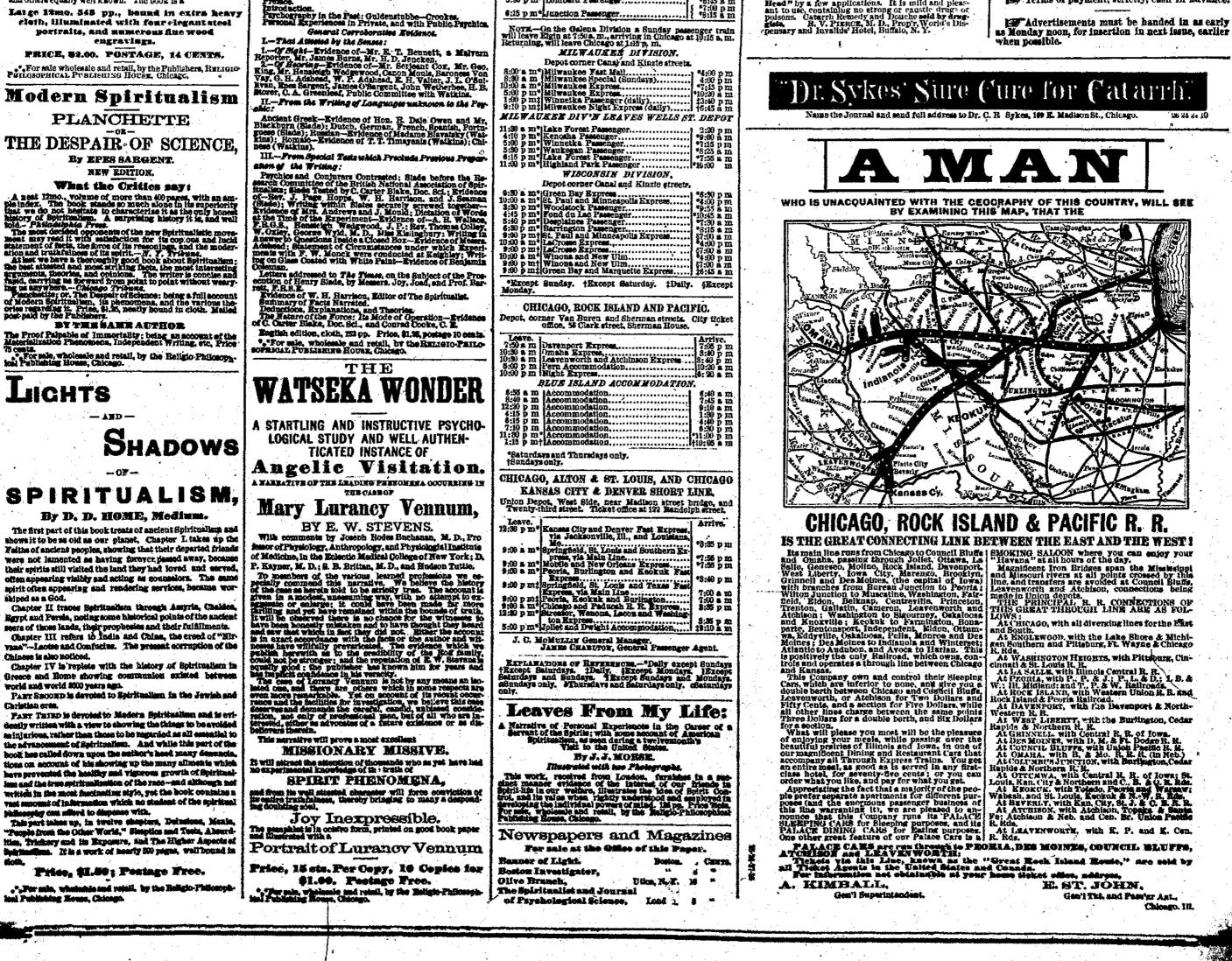
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#### **RELIGIO-PHILOSOPHICAL** JOURNAL.

SEPTEMBER 20, 1879.

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ATTAN SARATA MARTIN

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rooms, passed back into the room contain-ing the wardrobe, and weat back and forth scouple of times. If, in this way, any "traps" ware conveyed to the calculation and way to dispuse of them would be offered in "George's" going into the back room, where he sees "a ghost" and returns frightened, and them would for "billionic" to talk and then returns for "Minnie" to talk from he cabinet.

the cabinet. During my visit the committee were evi-dently at their wit's and what to do. They said, "Yon 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 evidence of full-form materialization of spirits; take your own course, or rather let epirits controlling take their course and give me positive proof if possible. Before I leave, if I have any suggestions to make, I will m for your consideration, but I offer th 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 1 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.1 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 med ium 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 both 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 posi-tion. 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 quart ers. Now I want you to give me an oppor-tunity 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. "No," 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 Been."

Mrs. Wm. O. Brown, Mr. D. C. Gile, Mr. A. M. White, Messen, A. P. Conent, Atkins, Boggs, and myself. After summining the oabi-net and its surroundings and satisfying my-self that there was no way of introducingthings into the onbinet save through the doors 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 thoug. About seven inches from the ring the two ends of the cord were tled 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 make 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 out-

side 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 scance commenced with singing as usual. In a little time the curtain in the 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 Fawn. 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 scance Mr. Brown and myself were equested 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 with thread in them, and the thread closely 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, Nov. 3411-Sunday. I said to Dr. Beneo, 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 the cshinet firm that fact, and would so publish it. He desired to know what those tests were. 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." said, "Never mind, I don't want to put you to that trouble. I am going down town soon and I will step in and purchase a lock on those terms," which I accordingly did. I procured the best brass, spring car pad lock 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 thongs through the side of the cabinet, which were tied in a square knot outside by Mr. Morgan. He direct ed 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 thongs to him, which orders I scrupulously observed I then stepped outside of the cabinet to wit ness 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 scance-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, -the bow knot I put in here has not been untied." Mr. Morgan spoke up very quick and short-"Did you tie a 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 import-ant discovery. The knot had been drawn ant 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 untile the string. Had it not been for my -large double-bow knot, it could have been worked through the openings. As it was the attempt failed, and the séance 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 se-cure, there were no materialised forms "looking so very much like the medium," as on the former occasion, that could put in an appear-ance. Although I remained six days after this I could get no more sittings with Miss Mor-gan. The medium was said to be too sick to hold seances.

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

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 dumb waiter. Taken altogether, 10 my mind, there was not in anything I witnessed in Miss Morgan's scances, any evidence of spirit materialization; nor was there anything about them that impressed me, intuitionally, 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 at tendants, 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 MB. 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 Stewart, and then made her acquaintance in Murphy's photograph gallery, in Terre Haute, where she had come for the purpose of ob-taining photographs of herself. In this way I met her several times. Wishing to find out from her as to the genuineness of her spirit-ual manifestations, I resolved upon the course afterwards successfully carried out. Obtain-ing her partial confidence, I suggested to her the addition to her husiness of a spirit-incluture 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 the matter over and would call 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 represented as belonging to Mrs. Stewart's spiritband and surrounding her, two were copied from wood engravings taken from "Custer's Life on the Plains," both Indians; ten from a a ny manay cinnati, the same being a group containing some fifty persons, while the remaining were copied from old negatives then, and still, in my DOSSESSION. 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 splicited 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 earnesity solicited me to accede to Dr. Pence's request. I consented to do so, and thereupon 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 forher 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 negatiges 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 bring 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 f

the sensatized piate 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 duling the outlines thereby. For an in-stant 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 proceed-ing 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 pooket the negative, lay it against the tin-type, and ex-pose 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 sensatized 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 scorets of photography, gradually appear on the surface. This, to them, strange appearing, would be taken generally as proofpositive 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 aces of departed friends.

In the carly part of my investigation, in fact about the time that the spirit-band of Mrs. Stewart was being gotten up, she lavited me to attend a scance, 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 as-sumed character of "Minnie," slipped into my outstretched hand 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 meher 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 learn. ed from me how the work was done, commenced the business herself, assisted by her husband, and has kept it up to the present tinie.

10 me, Mrs. Stewart admitted, in detail that

all her manifestations were done by trickery,

band, together with the history of its production. This picture, which is doubtless tamiliar 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 ears ago Mrs. Annie Stewart came to Mr. Wright's gallery and I gave her a sitting for a cabinet size photograph. The nega-tive 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 ob-tained 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 Ed-wards, hanging in the gallery. When they were given her she remarked that the pic-tures would be worth a great deal to har tures would be worth a great deal to her.

Two days after this a brother of Mr. Ed-wards, of whom the pictures were taken, called up in the gallery having in his pos-seasion 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 ones given to Mrs. Stewart's messenger a few days before, and identical therefore leaving artistic merit 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. Edward's picture as here narrated, and pointing out to him the person for tin-types. She, however, steatly desided the entire story so far as her connection with the affair was concerned; desying, but with a blanched face, any knowledge of the af-fair. I would state, however, that it is ab-solutely impossible that I could have been mistaken, and I so stated at the time, having been perfectly familiar with her face for sovorāl 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 scances. 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 aister. and Mrs. James Madison as his sisterin-law. The writer has seen and examined these photographic treasures and their nonspiritual originals, and can testify that even to the minutest engraved line of the background, everything appears in these spiritpictures 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.

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 pro-cured a new ferro-type plate and cut it up-coated and sensitized the plate, and treated it the same as in regular photography with-out removing the cap and cloth. We made about a dozen experiments, but no picture. Mrs. Stewart aided by others held their bands on the capacity of the same bands of hands on the camera to magnetize it, but with no success. Finally "John"-(Mr. Stew-art)-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 magnet ize 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 scance, 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 scances, 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 the did, but was sorry she made the attempt, because alse 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, Lawse ready to attend heseance Saturday afternoon, Nov. 28rd. There were present Mr. and Mrs. Morgan, Mr. and 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 accessary, 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 snirit, 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 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 un, der 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 sam-ples of the manner in which she performs her manifestations, and as I have imperfectly de-scribed them, are 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 of the possession of 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 ex-posed. "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 cost of tar and feathers." She habitually spoke of her patrons as "those darned 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 de-clared 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. PRIOR. 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

AFFIDAVIT OF DB. 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 investiga-tions at both places, neither myself or any of the other visitors received personal evidence, or recognized any forms usuing from the cabinet. A Mr. Fleming, of Pitts-Configned on Fourth Page.

