

VOL. XXVII. [Entered at the postoffice at Chicago, Ill.] OHICAGO, SEPTEMBER 20, 1879. 1 \$2.50 IN ADVANCE. I SINGLE COPIES FIVE CERTS.

"THE TERRE HAUTE MECCA OF MARVELS"!!

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

For several years there have been coming into our office, accounts of the phenomena occurring at Terre Haute, Indiana, in the presence of Mrs. Annie Stewart and Laura Morgan. Some of these narratives were very marvelous indeed, giving startling details of the materialization of Jesus Christ, the Virgin Mary, Washington and other historical characters, and strongly endorsing the genuinehess 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 séance 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:

then took place: Chicago, October 4th, 1878. Dr. Allen Fence-Dear Sir:-I and constantly in receipt of conflicting and irreconcilable testimony from those who have witnessed the mailiestations 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 report for the Balleto-Pathoeornical Journ-and the medium in the undertaking. I will send a man who has been a Spiritualist for thirty pursa, and in whose report those interested will place unusual confidence The gentleman whom I shalt send will be instructed to pay for all the seances he attends. I only ask that you will afford him such facilities and reasonable test ing scientific value. Mwalting your decision and reply, I am Yours truly, Jan. C. BUNDT.

to reporters and all others who are over officious, and which it to be distinctly understood at the beginning of their investigation, that we hold the guiding our and sout the bort in the direction we seant it to go; those who don't wish to get on board, can remain on shore. Finally and lastly, we dimine your independent stand as editor and conductor of a JOURNAL devoted to the spiritual philosophy, in decrying and condemning medi-ums; possibly you will ours in sustaining and protecting them; but we regret that we can't say as much for your discretion. Should you, which is possible, comdemn us 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 Laurs Morgan hus reached a position in her developments surpassing our most sarguing expec-tations

tations

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 1878. Dr. Allen Pence, Terre Haute, Ind.—Dear Sir:—Al-low me to introduce to you Dr D. P. Kayner, who comes to you as special correspondent of the RELIGIO-PHILOSOFHICAL JOURNAL, to witness the manifestations in your city. Allow me to ask for him your cordial and in his task. He will explain to you and your associates more fully our position, and I trast your views and ours will accord. Fraternally yours, C. Bruny 'JNO. C. BUNDY.

When Dr. Kayner's final report was sub-

mitted 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.

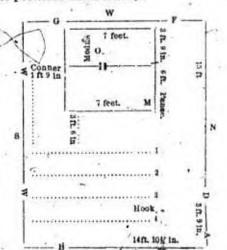
Having since received from various trustworthy sources an immense mass of testimony, we now believe it to be our duty to give a portion of it to the public, together with so much of Dr. Kayner's report as is essential. It will be seen that we devote much space to the subject, but not more, than the grave 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 nto 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 telling the whole truth no matter what the result may be. Dr. Peebles and the other reverend gentleman who have backed up his statements, together with our good old Episcopal friend, Mr. B. T. Young, are all no doubt as carnestly seeking the truth as is the JOURNAL and should it hereafter prove that some of the heavenly visions they beheld at Terre Haute were purely subjective, the result of inherited and acquired tendencies and the psychological power of their Pence Hall environment, they will, we feel sure, hasten to acknowledge it.

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

After a time I was conducted to the se-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

ings. Friday evening, Nov. 22nd, I first attend-ed Mrs. Stewart's scance at Pence Hall, Terre Haute, Ind. The seance 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.



The cabinet is a paneled box with two doors, one about four feet wide and the oth-er about two feet nine inches. Its dimen-sion, seven feet front by about seven feet in hight and three feet nine inches in depth, raised on treatles 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 131 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 8x0 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 cab-inst 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 al-ways 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 somes 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-liesitating 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. Af-ter the medium takes her seat in the cab-inet, Dr. Pence starts the music-box and inet, Dr. Pence starts the music-box and in from six to ten minutes, "Minnie, the medium's control," commences to talk with Mr. 'Hook or "some one of the commit-tee, something like this: "You fellers ain't going to get much of a show to night, me-dium's most dead. (The medium had a cold.) We can't make up any fellers to night." Hook answers: "O pahaw! Minnie, you are foolin'. Here's some black candy for your medium." "Minnie" holds out the medium's hand and takes the candy. A fter 4 time in Total 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 brusque. I'y asked me to go into his office. There I found the rest of the committee—Measurs. Hook and Conner. Dr. Pence said, "These are the balance of our committee—this is Mr. Hook, and this Mr. Conner—I haven't had you read the letter of introduction I handed you from Gol. Bundy you would have learned my name. I am Dr. Kayner. Dr. Pence replied, "T think I have seen your mame in our papers frequently." I takin have been before the world as a leturer and clairvoyant physician since 1850. He then went out and got Col. Bundy's letter and read it, after which the to take conditions to offer; I wanted them to take their own course and show me the test they could. I said, I have not come here to small fraud and I sincersty hope I shall not find

and explain all to their entire satisfaction .---The foregoing description was the 1st scene at this my first scance, and with vari-After some little time had elapsed the

south door of the cabinet was partly opened and then closed again; then both doors were opened a little, then the south door was again partly opened and a form was dimly seen and recognized by Mr. Conner as "George Powell," brother of the medium. Mr. Conner said: "George, here's an apple for you." He reached out and towards the side where Mr. Conner sat and took the 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 out and took the khife, pared the apple and ate it; handing the knife back to Dr. Pence with a police "thank you."

Shortly after George had retired another form appeared which was recognized by Dr form appeared which was recognized by Dr. Pence, and he was called up to the calmet; 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 wire, Elizabeth Pence, who passed over some thirty years ago. "She had come to him through this medium once in two weeks for a long time. He fully identifies her, and if any link in memory's chain was missing, the picture he received through Mrs. Stewart's mediumship day-before yesterday would complete the identbefore yesterday would complete the ident-itication." His present wife was called up on the plasform 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."

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 all fast in hight. She then stended measured night with Mr. Conner; she was 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 cab-inet and showed what purported to be the inet 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 seance 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 seance. Letters were sent to the JOURNAL as re ports on the dates given, representing the matter just as it was going on, from which Imake the following extracts: Nov. 27th, 1878. Private Scance. Pres-ent, Conner, Hook, Pence. The light-was such that at a distance of eight or ten feetit would dety 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 Purvis"-Belle be the medium and "Belle Purvis"—Belle slapping the medium's face and thes ber own. The face-slapping sounded all right when Belle struck her own face, but when she struck the medium's it was a dull flat sound. Belle also seemed to hold up the tottering form. * * After a time "Dr. Brock" put in an appearance. I was by Dr. Pence's request called up to feel the pulse—at first could not find any, but discovered it at last. The circulation in the radial artery was stopped—the ulmar discovered it at last. The circulation in the radial artery was stopped—the ninar artery beat regularly. Isaid, "Minnie," that was a pretty good trick but you could not catch are on anatomy in that way. November 28th. * * I have tried to get all the points zettled so as to speak de-finitely when I do speak. When I ask for evidence that will furn-ish positive knowledge. Dr. Pence says: "While he is convinced. It is what it pur-ports to be, he cannot swear to it—he cannot

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

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And letter, November 28th. * 1 said to the 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 29th-Private Séance.

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

while the spirit was out in sight.

A form appearing to be dressed in male attire then took hold of my hand with both of his in plain sight, the form standing just inside the cabinet door, and I was directed to put my other hand down by the edge of the door, when it was touched three or four times. It seemed soft like a touch of flesh, more like a bare foot than a hand, 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 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 correlations '! corclusions."

November 29th-Evening Scance. A tall spirit came for Conner-which he recognized as his brother "Eir"-introduced him to me and had him dematerialize be-fore me. When "Eli Conner" dematerialized (?), while I was holding him by the hand, in shortening from the stills, the black pants or dress caught on something, the right leg, was raised up and showed on it what looked in the dim light like a loose white drawer with ruffled band at the ankle.

Dr. Pence wanted "Minnie" to send out "Lours." 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 givene and mentions. 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 the door again. Conner wanted him to walk out on the platform with him, but he was afraid, said it would break down. Conner dinally quieted his fears and the form mov-ed 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 scance. All from the boarding house, even Mr. Conant himself agreed they could see no evidence of its being a boy. Mr. Conant repeated four or five times over, "he would a great deal rather 'Louis' would not have come at all than come as be did; he was not satisfied."

Yours truly, Juo. C. BUNDY. Yours truly, Juo. C. BUNDY. TERMS HAUTS, IND., Ocl. 6th, 1878. Col. Bundy-Dess, Sir.-In reply to yours of the 4th Inst. the associate committee, Messrs. Hook and Con-ner, authorize me to say that your reporter (ebould your send one) will receive in the seance room the same wel-come and courtsey extended to all who make them-selves worthy af our consideration. Shoold he on ex-amination have the ability to answer satisfactorily the questions in our catechism, he will be favored with any test conditions demanded of our mediums, Annie Stewart and Miss Laura Moral, and our co-operation will be freely extended in granting and procuring to him every possible opportunity to test, witness and in-vestisate the wonderful phenomena which are constant-by 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 merits or de-merits of any medium His being an ols Spiritualist does not exampt him from the ordeal of an examina-tion before taking charge of the mediums. Thus for the right and for the protection of all true and genuine mediums. CHICASO, OCt. 7, 1977.

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CRICASO, OCL. 7, 1977. Allen Pence, M. D., Terre Haute, Ind.-Dear Bir:-Yougs 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? T do not wish to be, put to the expense of sending a man to you who can not pais your "ordeal" and when I know what you require, I will be able to act under-standingly. Respectfully, JRO. C. BUNDT.

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Dr. Kayner's Report.

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I reached Terrs 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 en-velope, and with the exclamation, "Humph, you are from the RELIGIO-PHILOSOPH-ICAL JOURNAL office," threw it down upon the counter unopened.

ports 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

FACTS AND CONCLUSIONS.

Mrs. Stewart, refuses to allow any examination 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 oppor-tunity 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 a tkan the medium. I put this matter to a crucial test while in the searce room alone. with the exception of a trusty friend. Seat-ing 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 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 snall 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 scances that just before Mrs. Stewart took the seat in the cabinet some female, from her private *Costinuet* in Egen Pays.

RELIGIO-PHILOSOPHICAL JOURNAL.

Lake Pleasant Camp Meeting.

[Continued from last week.]

On Tuesday, Aug. 27th, Dr. H. B. Storer, of Boston, was announced as the regular speaker, but when the time came he did not make his appearance, and at the last mo-ment Cephas B. Lynn was called to take his place. He spoke upon the "Religious Outlook," showing that among Materialists, Liberal Christians, Brahmins and the more progressive of the orthodox teachers, there progressive of the orthodox feachers, there. was an increasing desire to preach less dog-ma and more practical religion, and the speaker prophesied that in the near future there would be a coming together for inter-change of views and opinions, which indi-cates peace and concord, 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

lustrate: In human government first the absolute monarchy, then the limited monarchy like England, succeeded by a Republic like our own. So we have progressed from Monarchy to Republicanism in the State, Monarchy to Republicanism in the State, 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

will never exist, for in such a case it means atagnation. 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 apirit. 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 af-firm it, men and women will respect you. At the New England Association of Uni-tarians. Frothingham read a letter from. a tarians, Frothingham read a letter from. learned Brahmin, breathing progress and fraternity. Dean Stanley in the English church, is working for a progressive. Episco-palism. Pere Hyacinth is working in Cachurch, is working for a progressive. Billsor-palism. Pere Hyacinth is working in Case tholicism for progress and against cellbacy. Emerson says that the spirit of God treads over humahity. 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 relig-ions are aids. Buddhism, Judalsm, 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

in God. Religion is the experience of all humanity. We should have a feeling of fraternal friendship and relations with people of different faiths, who held different views. There will be a disappearance of the marvelous when the Jew, the Mohammedan, 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 faith, and spiritual communication is the basic of all faiths.

"In the religious outlook there is the ridiculous side. The Presbyterian Synod at its recent session in Saratoga, gravely pass-ed, a resolution that it could not recognize

the Catholics as a branch of the Christian church, the mother out of which Protestant-ism sprung. Then, again, there was an at-tempt made recently in Newark, N. J., to stop all Sunday business, selling papers, de-livering milk and other necessaries of life, nd the Executive of this State prohibited the running of Sunday trains over the railroads, athough the freight trains came 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 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 religious outlook for the future. It means peace 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 disat theme or Spiritualism. As all her dis-courses are eloquent and practical, with a deep religious fervor, they meet with a gen-eral 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. Hattie C. Dyer, with readings by Mass Hamilton of 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 grave at 11 o'clock, Mrs. M. S. Townsend Wood, of West Newton, 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. Erank Baxter lectured on the "Facts. Philosophy and Fancies of Spiritualism." The speaker said in substance that, "Modern Spiritualism to-day is claiming, as never before, the atten-tion 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. sent this lecture at this time. "With the rise of Spiritualism, dogma has decayed. In its progress the Inrosds on church and creeds are perceptible. In its establishment theology sees/its loss of pow-er; hence we find the clergy of today, as at the advent of Modern Spiritualism, crying. Heware, beware of delusion and lies? But this only increases the demand on the part of the public to know whether it be a dela-sion or not. If Spiritualism be unpopular information of the public to know whether it be a dela-sion or not. If Spiritualism be unpopular with Christianity in its beginning. It was so with christianity in its beginning. It was been by unlearned and ignorant men it is objected that the manner of spiritual in mp that attracted our notice first came, we mapped our fingers and said. Do as I o.' We forget that the manner of commu-nication originated with us; that we have

said, 'If you are a spirit, lift this table, play this guitar, sound these bells, or touch me. Present yourself to me materialized, and I will believe." When, however, in response to our wishes these things are done, we find fault, saying. 'Spirits would not stoop to do them.' It is we who have stooped, too glad to humble ourselves before the most trivial manifestations.

manifestations. "The really magnanimous mind, in its search for truth, will readily overlook these things, admitting them for the truths' sake, especially when it is considered that our manifestations are but the A B O's of spir-itual science, and which are to reward the inquirer with valuable revelations as the science becomes unfolded and protected. It reguires no prophetic endowment to claim requires no prophetic endowment to claim for Spiritualism a universal acceptance. That which is founded upon fact, is capable of demonstrable 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 forstold. 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 no arbitrary distinction among men, but leaves them to choose from their own natural tendencies, their own place in the eternal 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 ourselves are to be the voluntary exec-

utors. Mr. Baxter has hosts of friends among the campers, and he always has a large and cultured 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.

worlds. Friday morning, Mrs. Smith spoke on Re-incarnation, a subject which so few people care to consider, and which it seems to the writer, no one understands or comprehends. writer, no one understands or complements. 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 Modern 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 very convincing to her, and which she acknowledged from the rostrum.

NOTES AND INCIDENTS.

NOTES AND INCIDENTS. 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. on Sunday.

on Sunday. It is rumored that Dr. Ross, of Troy, N. Y., is about to erect a large cottage and two stores on his grounds on First avenue, over-looking the bluff and the vallays to the

E. V. Wilson, that veteran Spiritualist, holds conferences for instruction every morning, from 9 to 10, and scances in the evening. Histent is always full, and his public tests are very satisfactory and conbrother with warm affection as one of the

fathers in our Israel.

his head down, inclined to drop it when he thinks. Thinks too much,—too abstract. Perceptions good, but immediately hand-

Perceptions good, but immediately hand-ed over, to reasoning. Eventuality large. He retains what he hears, reads; retains ideas clearly, and links them to make a chain. Knows just where to put a thing. Building, building, building! but never fin-ished, --always fresh material. Feeling after God. All he is getting here leads up to a divine source. Illumination. (There is something in this character that fills the psychometrist with delight. She shakes.) Such Reverence! "Laws of God written in man and creation. How can you triffe with them?" (She is in a kind of ec-stasy, as if personating.) He studies char-acter for God and good in man. Would like all harmonious. Knows there is a God; too

acter for God and good in man. 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 concelt in it at all. Little affected by people's opin-ions; law to himself. Dou't fear kind criti-cism—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. 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.

ery cautious. Immovable if he has work ed but his problem. A peculiar kind of pa-tience to wait. Never shuts the door; lis-tens 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 oities more; looks to their struggles (future); 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 peronal contention. Can be severe; but don't ike to be; it hurts and pains him.

Upon opening the envelope which had been handed Mrs. W., it was found to con-tain 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 truth-ful 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 characteristics, concerning which erroneous im-pressions 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 inordi-nate conceit, although decided in his conclusions; his knowledge of the Divine Existence, 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 with his detestation of the misapplication of, or trifling with, the Delife principles of mind and matter. In view of the precau-tions taken, and of the nature of the delin-cation itself, Mr. C. thinks the mind of Dr. Bloede exercised no perceptible influence upon the parchemetrist.

Dr. Peebles' Lecture 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 sus-picion upon the whole hypothesis. * * These are Mr. Darwin's words verbatim. Life was originally breathed by th tor 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 carbled 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 from one, is in no way derogatory to the from one, is in no way derogatory to the character of Deity; that on the theory of direct. Divine action, the Mea 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 garbled in Mr. Peebles's lecture. 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 at-traction of gravity? No one now objects to following out the results consequent on this unknown element of attraction, not-withstanding that I albuits formatly accuswithstanding that Leibnitz formerly accus-ed Newton of introducing 'occult' qualities and miracles into philosopy." "I see no good reason why the views given in this you'me should shock the religious In this volume should shock the religious feelings of any one. It is satisfactory as showing how transient such impressions are, to remember that the greatest discov-ery ever made by man, namely, the law of the attraction of gravity, was also attacked by Leibnitz 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 Deity 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 supply the void caused by the action of his laws.''' (Origin of Species, p. 429, Fifth Ed., 1870. D. Appleton & Co.) After mentioning the laws of growth, fe-production, inheritance, variability, strug-gle for life and natural selection, Mr. Dar-win adds:

follows. Thus there is a grandeur in this follows. This there is a granteer in the elevo of life, with its several powers, hav-ing been originally breathed by the Crea-for, into a few forms or into one; and that, while this planet has gone cycling on accord-ing to the flexed law of gravity, from so sim-ple a beginning endless forms must beautiful and most wonderful have been, and are being, whether in this planet for the been and are being.

and most wonderful have been, and are being, evolved." (Ibid, p. 487.) In the same fecture Mr. Peebles says: "Prof. Southall, A.M. L.L. D., in his excel-lent book, The Age of the Mammoth, ex-presses the optimion 'thus, Darwinism as a theory will be forgotten in twenty years from the present time." This reference to, and quotation from, Southall, is likely to convey to the unin-formed reader, the impression that he is an able scientific writer whose optimon is en-titled to great respect. Is he not a "Profes-sor," an "A.M.," an "L.L.D.," and author of an "excellent book" on "The Age of the Mammoth?" But the fact is, that with all his titles, he has no standing, nor is this work regarded as of any value among sci-entific men. It abounds in errors and misentific men. It abounds in errors and misrepresentations, and seems to have been written, under the influences of narrow theological views. Soon after its appear ance 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 views 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 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 question is the estimate of one who is an original investigator in the very provinces which is 'the subject of Southhall's work bankin is an authority from whom South-hall quotes, and who, he admits, "is one of the most accomplished archeologists 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 phose opinion on Darwinism will have great weight among weil informed readers. Mr. Peebles's lecture contains some truths,

some half truths, some misrepresentations, and not a little (to use his own expression) "incongrious stuff" A few facts, such as that scientific men are not agreed as to the duration of mau on the globe, that the question of spon taneous generations under conditions ar ranged 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-on 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 That in Darwinism which is most offen-sive to Mr. Peebles, is the view that man is derived from lower forms of life; yet he vainly attempts to array against Darwin-ism men, scho believe this as strongly as Darwin himself, even the they differ from him on miner points. He criticises Dar-winism because (as he alleges) it is based on a miracle, and he denounces it because it " tends to materialism." 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 anoth-er proof that Darwinism is declining, and that the doctrine of an Eden-like existence back of all historic times, is to reassert its

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Communication from Henry Kiddle.

o the Editor of the Religio-Philosophical Journal. In a late issue of the JOURNAL I find a communication from Dr. Bloede, to which, in the interest of truth, I wish to reply. He seems to think that he has discovered an important point against the authenticity of the messages contained in my book, Spirit-ual Communications, in that many of them ware written in answer to a call or request were 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,

can it, the consequence of "evocation", for, he says, "the spontaneous appearance of the spirit 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 mine, nor does it accord with the results attained, as far as I know, by other inquir-ers-many of long and varied experience. Indeed, the ractice of Spiritualism appears to be based upon just the contrary fact. There are very good reasons for believing 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 growth of milits often letting any one of the crowd of spirits often surrounding a circle to enter and write spon-taneously. In this connection 1 will cite the words of Rivall: "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, beus. In our opinion this is an error; hist, 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?

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. However, it is not true that most of the messages of my 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 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 pres-ence, so that "reflex action" of my mind had nothing to do with the matter; some of them were written by the medium when 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 várious ways, and in such a manner as to preclude deception (e. g. by the independent communications of different mediums, at places far apart, and without any knowl-edge of me or my investigations, and in the absence of sny one knowing of me or them). One of the communicating spirits (Mrs. Ed-monds) said: "It gives me great pleasage to see you go on in this satisfactory way. In much have you exceeded my husband's work of righteousness. 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 He was left to his own commission, but you are shown [instructed] and led by thousands, who would not wish you to fail in a particle." Thus when a special lesson was needed, and a particular spirit was requested, 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. high or low, have appeared at my bidding, or that of the medium, or of any one else. I regret to find that Dr. Bloede is unable to write of me or my book without misrepre-sentation from the extraordinary depth and strength of his preconceptions. This objec-tion, os his part, appears to me to indicate that he has conducted his investigations on that he has conducted his investigations on a very low plane, giving him a very imper-fect and unworthy ides of a good spirit's character and life. He seems to think there is an aristocracy of intellect and social standing in the Spirit world. Alas he will find that "humility is the great virtue of a spirit's existence." I shall answer this shal-low cavil by eiting 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 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 I am inclined to believe that Dr. B. will find his standard of respectability considerably modified when he passes to the glories of the eternal world, and that even he will be willing, for a good purpose, to come at the call of the most "obscure" of mortals. In what he says of Christianity, Dr. B. entirely misconcelves and misrepresents the teachings of my book. The very name of Ohristianity 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 Catholicism, or any other Protestantism or Catholicism, or any other ism; but he gave the "golden rule," and enunciated the "fatherhood of God and the brotherhood of man." The formulated dog-mas of the so-called Christian creeds are only a corrupt excrescence upon Christianonly a corrupt excressence upon Christian-ity; and this the messages in "Spiritual Communications" most emphatically declare.

The immediate and urg the Board of Directors is called to the inadequate "feeding" accommodations. There should be a large hotel capable of accom-modating 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 Pirst 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 pavilion for speaking, that will hold five thousand nearens. thousand persons.

NOTABLES.

Prof. A. H. Worthen, State Geologist, of Illinois, is among the visitors. Henry Kid-dle, Superintendent of Public Schools in Illinois, is among the visitors. Henry Edu-die, Superintendent of Public Schools in 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-ence Sunday evening. David Jones and wife, of Utica, N. Y., publishers of Olice. Branch, 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 edu-cated physician. His wife, Fannie Davis Smith, gave one of the best lectures during the season. Newman Weeks and wife, of Rutlend' Vt. are among the campers. Mr. the season. Newman Weeks and wife, of the season. Newman weers and wire, of Rutland; Vt., are among the campers. Mr.-Weeks was President of the National Asso-diation of Spiritualists, succeeding the ven-larable John Pierpont. Mr. W., one of the old veterans, and like all Vermont Spirit-ualists, is an efficient worker.

8. B. NICHOLS.

Stadies in Psychometry-By Dr. G. Bloede, Brooklyn, N. Y.

Character of W. S. Coleman, by Mrs. W., of Brooklyn.

claim.

As to how man appeared on the globe Mr. Peebles does not say, although he evidently 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 materialized, 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 evisted as a spirit what need of had always existed as a spirit what need of had always existed as a spirit what need or 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 lec-ture, 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-tle, Denton and others who hold to the development of man from lower forms of tie, Denton and others who hold to the 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.

Newvort, R. L.

The RELIGIO-PHILOSOPHIOAL JOUENAL published at Chicago, Illinois, has recent-iveduced its subscription price from \$3.15 to \$2.50 prepaid to subscribers. We are plad to note this evidence of prosperity. The JouEntal is one of the best Spiritualist papers published in the United States, and our faith to secure good spiritual litera-ture for themselves and families. Our papers are not as well sustained by Spirit-ualists as they ought to be. This is in many matances because parties do not feel able to often is the result of a species of selfishness. When one has fully demonstrated the fact of insmortality he is too apt to be content with this, without effort to extend the susse 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 with as of our philosophy. We therefore re-peat that we are glad to see this reduction because it denotes the prosperity of the Journal and because it will enable more of our friends to supply themselves with good reading.—Texas Spiritualist.

Cases of prophetic seership are abundant. A lady writes to the Medium and Daybreak, 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.

SEPTEMBER 20, 1879.

RELIGIO-PHILOSOPHICAL

Woman and the Household.

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

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

Its roses and lilles are dead, Their leaffets 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 deiffed away o'er the ocean, that rolls Over human souls.

O! 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 crown. ed host,

And the angels guard what we have lost; In the Summer land with flowers bedight, They wait to greet our eager sight-When we, too, sail o'er the ocean that rolls Over human souls.

GENERAL NOTES.

Mrs. Shepard lectured before the Spiritualists 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 wischem, you will discover it 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 lit-erature, as profound at least as the books would allow.

The Presidents and officers 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 redirection of Lucius 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 had passed the legislature.

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 meetings to create a public sentiment in favor of the practical weight of women in educa-tion. 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 ex-ceptionably fine. ceptionably fine.

The recent meeting of the Association for the Advancement of Science, held in Saratoga, 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 present presidents of the club, Mrs. C. B. ent presidents of the cide, Mrs. C. B. Wil-bour and Mrs. Croly. Mrs. Smith, of Jer-sey 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 open-ed 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 dir. The former are nearly all graduthe 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 vacan cy, without further examination. This co cy, without further examination. This col-lege 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-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 hygiens. A charming annual ceremony has just. be a very needed attention to hygiene. A charming annual ceremony has just, taken place at the little village of Suresmes near Paris, called the crowning of the Rose-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 par-ish maidens. The successful young peasant girl has a few hundred frances to put by as her marriage portion, as well as the bright wreath of roses with which she is crowned before admiring friends and curious tou-ists. Pretty as the scene is, it could only be rightly framed amid-the picturesque sur-roundings of the old world. Virtue posing for the admiration of the public, in a kind of theatrical way, is eminently a French conception, and originated in the brain of a priest. Roses would be scentless, and gold the odor of the one and the glitter of the other, like Schorus in pinafore. In our more prosaic country, such an ova-tion would be simply impossible. No na-tion cherishes greater self-respect, intelli

gence and self-help among women, and it cheriahes, also, a standard of morality which relisons. We ask no better argument that, all careers should be open to whosoever are fitted to fill them; and the opportunity for a training which shall make their preparation sufficiently thorough.

Jesus and His Friends.

BY JOS. BODES 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 supposed possible. The misunderstanding which has arisen (by no fault of mine that I perceive) requires a fulier statement of

"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 assassinations, its merciless crueities and its inquisitional tyranny, has checked the progress and debased 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," 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 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 physiological action on man of a bottle of whiskey, should be required by some news-paper 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 whether 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 reason that Neal Dow would not think it 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 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-

authority for Jesus than the moral influence which belongs to the grandest inspired medium and noblest teacher of others the world has seen. As I concede no hierarchi-cal authority to him, of course I can concede none to any who may claim to be his representatives, and could not without self-stultification 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 ac-duire 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 suppublishing everything I know, nor do I sup-pose the newspapers to be profoundly anx-ious to know what my opinions and discav-eries are. At least the RELIGIO-PHILO-SOPHICAL JOURNAL has not evinced any eagerness and seems more fearful that I might say something which its editors do not know to be true beyond all possible not know to be true beyond all possible doubt, than interested to promote some un-questionable 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 in-cidents, which intelligent people accept upon credible testimony. vedible testimony. I differ from the JOURNAL in this, that I would pay more respect to the positive test-mony 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 posi-tive as mathematics, and the great mass of Worker hings which have a certainty as positive as mathematics, and the great mass of human knowledge which is not mathematical, but is mingled in various degrees with probability. Neither am I so ready to treat anything as mere Appointents or as sham and delasion, which has some evidence in its anything as mere Appointents or as sham and the favor. Above all, I insist on fall justice to human honor and verset?
M reever it appears that I have a higher exit, ate of Jesus and his ethics, which it is thick, which if is 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 to promote a solution as the state of the promote to promote a solution as the solution was called to it. As that meaning (which I think I fairly drew from the context) has been emphatically reputition, while I suspect it of tending toward dogmatism and limitation, for in reference to prayer, I believe more than the Journal does at present, and chain

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 mest 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 con-spicuous 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 re-ligious and scientific bigotry, and I most earneatly 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-eter 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 his 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 extracts 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 permanent specimens of statesmanlike statement, argument, and eloquence. In respect to meré diction, the volume commends itself 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 writ-ing 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 to-day than those of other great orators of former generations.

, The title page presents a portrait of Web-ster 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 over been made.

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 inter-eating articles under the following heads: Original; and Eclectic.

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

The Texas Spiritualist. (Chas. W. New nam, Hempstead, Tex.) Contents: Correspondence; Bible Lessons in Spiritualism; A Splendid Test; Our Duty; The Gift of Heal-ing; Another Letter from Mass.; An Interesting 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

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ately after rainfall, and does not bake or clod in entivation Crooped for twenty years no diminution in the yield is ob served. Timber, if the fires in the winter which burn the dry grammes, were Kept out, would sook cover the land. It is a farm and grams soll; a grain and cattle jand; 1900 feet above the sea gives it a pure air; absence of bogs, fens, sloughs, ponds, and ewamps to breed malaria gives it a healthy and invigorating climate conducive to health and an enjoyable long life. Ague is scarcely known, and theumatism quickly

"Why we say this is a natural sheep land, is, that on soil of a signiar origin, formation, and topography, have been pro-duced the musicon sheep of England,-the Downs, the Cotswolds, the Leloesters-the noticest spectmens of the ovine race; and we believe observation will bear us out in seging: race: and we believe observation will bear us out in system; that on none other than the solis such as compose the flown of England and the 'stope' of western lows, 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 in size, lose in constitutional vigor, and gradually dwindle away, a proy to disease, and their owner wonders why, with his kind care and attention, they gloken what die All this is natural, if we remember that the sheep is a mount-ain agimal: a dry soil, clear water, sweet and fine herbage, and a pure stmosphere are its matural habitations. We believe the slope' of western fows is the only matural sheep had in the United Status east of the Missouri and sorth of the Ohio and at no distant day must become their graph breeding and fatiening crounds; and which will be looked to for the best mean of Kentucky the world looks for the perfect specimen of Durham cattle."

The above article is written especially in the interests of sheep relating, by a grantleam an who has no personal interest in the matter, but who is master of the anthest. The profits of the sheep thrmsers in the servicer mentioned in the article from which we make the above brief extract, are simply un-believable until curfully writed by sotial observating. The country is she happing adapted to all kinds of stock rela-tion.

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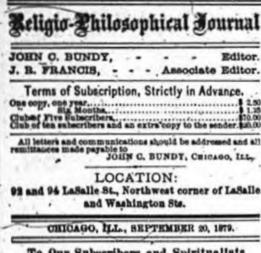
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RELIGIO-PHILOSOPHICAL JOURNAL.

SEPTEMBER 20, 1879.



To Our Subscribers and Spiritualists Genefally.

Do you want the facts of Spiritualism to rest on a solid eventific 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 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 than gold or precious stones.

More of Professor Wundt's Mistakes.

Professor Wundt lays it down, that there are two criteria, which, if we are to hold the new fact of Spiritualism to be true, ought to be satisfied according to the prinfples hitherto authoritative in science: "(1) The fact-must be confirmed by a credible

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 medfums, "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 immediate-occasion for their tender anxietles. The JOURNAL is in a sounder state than at any time since we took charge of it. It has at no time been in the mafket for sale; and the report that it is to be removed to New York is erroneous, probably arising from the fact that it is known we have had very flattering offers held out to induce us to remove to that city. The West is our especial field; Chicago is our centre for distribution; and we look to honest Spiritualists in all parts of the country to second our efforts in behalf of a Spiritualism based on phenomena irrefutable and scientifically proved.

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

Prof. Wundt's Misrepresentations.

Referring to Henry Slade, the medium, Prof. Wundt remarks: "He is a medium, he is an experimenter, and he must therefore know (1) under what conditions the phenomena have their origin. He asserta 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 séances 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 yeracity simply by his gross ignorance of the whole subject of mediumship. Indeed his misconceptions cannot be numbered. A medium is not an "experimenter;" he [1] is the subject of an experimenter; and to say that he motos " under what conditions the phenomena have their origin," is simply ito 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 phenomenh 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 gratultous, 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 juggler." It would seem from these somewhat contradictory passages that the Professor is in a fluctuating state of mind in regard to the phenomena. At one moment he cannot 'express a conjecture" as to how the thing is done, and the next moment, he thinks there was nothing in it "above the powers of a good juggler." And yet the Professor undertakes to pronounce upon " Spiritualism as a scientific question." He would do well first to arrive at some definite conclusion in his own mind, before attempting to enlighten others.

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

Laborers in the Spiritualistic Wineyard, and

Continued from Highth Page.

CAN BE AND A REAL PROPERTY OF THE PROPERTY OF

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

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

Upon one occasion when what purported to be a spirit walked out from the cabinet, at Mrs. Stewart's scance, 1 distinctly saw the white shawl worn by said spirit pulled up and toward the bell. Looking closer I discerned outlined against the white wall and a continuation of the outstretched shawl, a black string leading to the bell, the other end of which seemed attached to her hand. The bell rang with a jerky, mechanical motion, and kept time with the motion of the outstretched portion of the shawl

All the figures that appeared were of the shape, height, face, carriage and voice of, the medium. No two moving figures wed 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 handkerchlef. It was not permitted to any one 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 statement as to the mode of ringing a bell; seemingly in the medium's hand, while the spirit form is away from the cabinet, agrees with and confirms the statement of Mr. Price and others on that same point.

We also have the testimony of a lady, who possesses the powers of a clairvoyant in a high degree; as to the modus operand? 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. 8. R. MENCHER.

Being duly sworn upon her oath, says :-I have been for about two years acquaint-ed with Mrs. Stewart. Last winter while at the bouse of Dr. Pence, I was one day conversing with the said Mrs. Stewart. The conversation turning upon a threaten-ed Jegal process restraining her from hold-ing seances, 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

took the first opportunity of questioning her in the matter. I told her, in friendly ice, the substance of what I had confid 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 fam-ily, speak of Mrs. Stewart as a fraudulent medium, and they gave me to understand also, that John Stewart (Mrs. Stewart's hus-

band) had so informed them. Dr. Allen Pence, one evening at a scance 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."

Severalmars ago, I attended a scance given by Jaura 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 in-sisted on tying them to suit himself. After the manifestations had begun, a young girl who attended the scance with me, suddenly drew aside the curtain, disclosing to the view of all, Laura Morgan standing upright, and playing on a tambobrine, having loos-ened herself from her bonds. Aug. 15, 1870.

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 ad-mitted that it was all a fraud, adding, "Well, it does not make a damn bit of difference if it is, we get a damf 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 a ways received in effect the same answer. Sept. 8th, 1879.

MISS LAURA C. OWEN'S TESTIMONY.

Miss Owen testilles 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 thorough-ly 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 oc-currence Miss Owen called upon Mrs. Stew-art in Terre Hauté, and asked for the ful-fillment of a promise made to her in Chica-go to the effect that she (Mrs. Stewart) go to the effect that she (Mrs. Stewart) should explain to the said Miss Owen how her spiritual manifestations were produced, and also to produce the articles she had on her person when exposed in Chicago. Mrs. Stewart, the testimony goes on to say, re-plied that she had destroyed all those arti-cles and therefore could not produce them. 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 did not believe that there were any honest physical mediums before the public, ad-ding, "I know I am as good a physical me-

person, who is master of the field concerned; and (2) the fact must not contradiet other established facts." We have no objection to either of these propositions; but the Professor strays wildly from the truth, as it is held by the scientific Spiritualists, when he indulges in the following vagaries :-

"The laws of gravitation, of electricity, of light and of heat are altogether, as we are assured, of a purely hypothetical validity; they have authority as long as the 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, fast it is headed to the Lesis of certain is disjdudie, -the so-called mediums. An authority which inserts this demands in a scientific authority 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 seuse 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 cap give no account when his normal consciousness is restored. Being under a powerful influence of some sort, he is less qualified than two or more intelligent; observers, or even of a single observer, to prononce upon the phenomena. Baron Guidenstubbe, a powerful medium for the pneumatographic phenomenon, (independent writing) denied that he was a medium, and maintained that the writing came in answer to his prayers for It.

Professor Wundt is obviously mistaken in his assertion, inasmuch as some of the nomena 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 sistes, un-touched by the medium, have got independent writing. Here the testimony of the me-

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 Incestigator, has been long and sorely troubled at the assertions made by a correspondent of the JOURSAL, 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. Beaver 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 our correspondent. We assure Mr. Seaver that the evidence is as unwelcome to us as it can be to him, for we have even less de-sire to have it publicly known, that he is secretly a Spiritualist than he possibly can have. It is equally as disastrous to Spiritualism as to Seaver to have the fact get out, and we therefore ming'e our tears with his, | Susan B. Anthony, and a thousand others

Other Items of Interest.

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

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

E. V. Wilson will be in attendance at the 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 1 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, Guardlan.

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

Dr. Peebles attends the Spiritualists meeting, to be held in Omro, Wis., the last Friday, Saturday and Sunday, of this month. He goes directly from there to California, to fill a three months' engagement in San Francisco. On week day evenings he will lecture in adjoining cities and villages, if desired to 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 There is something about Sojourner-that

is what she is called by everybody, strangers and friends alike-that is peculiarly impressive. There must be some reason for it, that she, a colored woman, unable eith-er to read or to write, could gain and hold as friends such persons as Abraham Lincoln. William Lloyd Garrison, Parker Pillsbury,

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, unaided 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 Hall 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 fraud-ulent. S. R. MENCHER.

Aug. 16, 1879.

It will be especially noted that in the above, the afflant's testimony of Mrs. Btewart'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 plotures identical in style and under the same conditions as he afterwards produced in Mrs.: Stewart's gallery, is of the greatest significance.

AFFIDAVIT.

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

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

dium as any of them, and I propose to sell peanuts at the same old price just so long as Spiritualists will give me fifty cents for a seat." In Miss 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 fiannel shawl that Mrs. Sayle stated was used by Mrs. Stewart when impersonating the ma-terialized spirit of an Indian maiden.

AFFIDAVIT OF MRS. HARRIET ADAMS.

Being duly sworn upon her oath, says: About seven years ago I first met Mrs. Annie Stewart. For the four years follow-ing I lived in Dr. Pence's house, and of ing 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 mani-festations. It is my experience that only about one fourth of the visitors were satis-fied: the remaining, three fourths being fled; the remaining three-fourths being either convinced that all was fraudulent, or disgusted with the scances themselves-often both. As a rule, and to which there were but very few exceptions, visiting me-diums condemned the whole as fraudulent. diums condemned the whole as fraudulent. Much complaint was constantly heard re-garding the entire lack of test conditions, and the barriers always thrown in the way of honest investigation. Dr. Mott, the ma-terializing medium of Memphis, with his wife, stopped at my house while here inves-tigating. In the most unmeasured terms they, after attending séances, denounced it all as a most stupid fraud, while his wife ap-peared 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 ahe (Mrs. Mott) was neither allowed to touch or examine. to touch or examine.

to touch or examine. I am familiar with the large photograph representing Mrs. Stewart and her spirit band. To my absolute knowledge a num-ber of copies were issued. 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 scances 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 Many times, from thirty to forty, I have been one of a committee of two, to examine Mrs. Stewart, to see that she had nothing concealed about her. These examinations were always made with the knowledge be-forelised that such search was to be made, and when they were made no costumes or articles, were ever exhibited by the mate-

SEPTEMBER 20, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

rialized spirits that were not upon her per-

son. Upon one occasion a Mrs. Johnson, of Cincinnati, when the privilege of searching the medium was not proffered, unexpectedly called her into the adjoining room and asked me to assist her in examining the person of Mrs. Stewart. Although such examinations were of common occurrence; (though is have said, never made unless known beforehand) she appeared greatly agitated and on the plea of sudden sickness insisted on going immediately to the water closet in the adjoining room. We protested, but in vain. Following her we found that she had dropped upon the seat a piece of a candle, the other articles having presumably disappeared down the vault; we 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 searce room, Dr. Pence showed agt tation and anger. Mrs. Johnson then re-quested 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 the five gentlemen the other, said committee 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 cabinet, while I should do the same when the séance was concluded. I was not called in until the seance was concluded, when I at once asked Mrs. Stewart to step into the next room -- a bed-room. She was very slow to do so, saying that she was very much interested in the contents of a letter that she had commenced reading, but at last upon my insisting, she 'leisurely preceded Mrs. Smith and myself into the next room where instead of stopping, she, without permission, entered the room beyond, where for a few moments she was quite out of our sight. She presently emerged minus her shawl, but had also ample opportunity to dispose of anything she might have had in her possession. The subsequent examination of her clothing and person revealed nothing beyond her ordinary clothing. In addition to her underclothing, she wore a black dress covered over by a light wrapper, but from the description given me of the forms emerging from the cabinet, there was nothing in the way of clothing shown that might not have been made up from what she wore. But two figures appeared-a man and a woman.

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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 increased of the committee for

times served with me on the committee for the examination of Mrs. Stewart, at that time lived in the same house with Mrs. Stewart, and always expressed her belief that Mrs S. was genuine. Some time before her death however, she admitted to me that she had been deceived. She made this admission to Mrs. Johnson, of Cincinnati, and myself, and stated that she had detected Mrs. Stewart in fraudulent manifestations. She had also discovered in the cabinet bracelets improvised out of gilt paper, and told me also that those bracelets, as well as the crown found upon her in her Chicago exposé was made from paper belonging to her (Mrs. Poole).

It was during the course of my attendance at the scances that Mrs. Stewart was subjected to the severest tests that she has ever yet submitted to. I have never known e 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 untie. While I was keeping the Pence Hall board-ers, Dr. Pence would frequently question me regarding his visitors, and appeared desirous of gaining points, and appeared de-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.

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 acquaintance, 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 alleged to be dematerialized and rendered forever invisible to, mortal eyes. After this lady had left the city. I happened to call at Morgan's house, and saw and identified this necklace in the possession of Laura Morgan, or rather, saw it hanging up in her room. Regarding the identity of said necklace, there is no possibility in my mind for 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 séances at Pence Hall and throughout the country, in connection with another young girl, Sallie Cooper. Both of these girls became widely known as physical mediums, and were eqdorsed 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 abinet seance 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-I quickly learned from Laura how tations. 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 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 always insisted upon conditions that en-abled us to perform our manifestations in comparative safety. In addition to giving scances regularly at Morgan's house, and oc-casionally at Pance Hall be took Laura and casionally at Pence Hall, he took Laura and I on a traveling tour giving spiritual mani-festations, 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 any-thing for what I did. After assisting them for about a year, and giving scances regularly at Morgan's house and other places, I went over to Mr. Morgan's one day, and asked Mrs. Morgan to borrow my handcuffs, chains, etc., used by us in our performance, as I wanted to give a private scance to a 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 Laura at the same time by my carelessness." Becoming angry I told her that I would have him prove some for me, and then show him just how it was all done which I did. After this Laura and done, which I did. After this Laura and I never gave seances together, and I have not done so since for any one except to illustrate how the pretended spirit mani-festations were carried on.

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 scances, 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 foud 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 1 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 I 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 drenking again. Much of the language here given, was reiterated, and accusations of fraud, and blasphemous language used to a much greater extent than't have here stated only a portion of which I can give with certainty. The language here given in which fraudulent practices are charged, is exactly as used, with the exception that it is divested of much of its profanity and obscenity. J. L. ALLISON, JR. 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 :-

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

In reply to a question by the reporter, Mr. Booth said :-

"For any information concerning materialization I would refer you to Dr. Pence; he knows more about it than I do."

R.-But, Mr. Booth; I have but a short time to remain here, and as I cannot there-

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 unainmously adopted by the Spiritual-ualists 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, and

WHEREAS, Efforts are being made in other States to procure the enactment of simi-

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

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

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

Resolved, That we firmly protest against any interference by the State, with those rights of the individual so manifestly beond 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 Motices.

The action of Kidney-Wort on the Kidneys Bowels and Liver, give 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 Renewer amost excellent and tatuable preparation .- So) by all Druggists.

The FORGETFULNESS OF PROTES THE Oxford Professor who, to aboid the when taking mult, 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 Pieasant Furgative 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 druggists.

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

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remody, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. column. 20-26tf

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

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: 53 and three 3-cent postage stamps. Money refunded if not an swered.

DR. KAYNER, Surgeon and Eclectic Physician,

The Northern Wisconsin Spiritual Conference

Conference Will hold a three days meeting in Spiritnal Hall, Omro, Sept 25, 27 and 25, 1579. Speakers - Dr. Jas. M. Peeb-lea, Win M. Lockwood, and it is holfed W. F. Jamleson. We wish to see all the Liberalists of Wisconsin, at this meeting. Remember this is a three days meeting and will be called to esder at sharp 10 o'clock, Friday a. M. Bo, frienda, please be in seasour. Dr. A.B. Severance, the old-est and best phychometrist, will be in attendance to flve readings. We hope to secure the services of a fret-class test medium. Social dance Friday evening. Masic by Severance & Williams' band, who will also furnish music through the meeting. Officers for the ensuing var will be elected. The friends of Omro will enter-tain free to the best of their ability. Wa M. Lockwood, President. Dr. J. C. PHILLIPS, Secretary. Omro. September 2th, 1879.

1 ...

Quarterly Meeting.

The Spiritual ets of Western New York will hold their met Quarterly Meeting at Lockport, on Saturday and Sunday, Sept. 13th and 14th. Mrs. E. I. Watson and others are expected to be present. Lockport N, Y., Aug 34th, 1819

Postponement. .

The Quarterly Meeting of the Spiritualists and Liber-als of Rockford and vicinity, is postponed from the 18th and 14th to the 27th and 28th of September. This is done in order to enable the Rev. J. H Burnham to at-tend the meeting of the Liberal League at Cincinnati. NATHAN TARES, 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
	"	6	mos,\$1.20

Clubs of five, yearly subseribers, sent in at one time, \$10.00

Clubs of Ten, Yearly Subscribers, sent in at one time

and an extra copy to the getter up of the Club, \$20.00

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

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

Special Inducement.

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

Tof 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

POST-OFFICE ADDRESS .--- No restriction is

record correctly.

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 laly of the highest respecta-bility 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 statementa 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.

4

Clame suppressed for the present.) Being duly sworn upon his oath, says Being duly sworn upon his oath, says — On the evening of March Sist, at the an-niversary scance, I obtained a seat on the side of the cabinet, and within ten fret of same. I was in company with a lady, who also saw what is here stated. On that even-ing the spirits, as was said, "brought their own lights," thereby partially illuminating the cabinet, as well as their own forms. From the position we occupied we could see into the almost closed door of the cabinet

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. l did not do so principally for the reason that Laura was very jealous of me assist-

ing any other medium. SALLIE H. COOPER. Aug. 26, 1879.

We would here note the fact that until about two years ago there was no concerted action between Mrs. Stewart and Laura Morgan, and, as is proven by several perons whose statements we publish, denounced each other as frauds. The controlling spirits, also, were of the opinion of the madiumis, 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 seances at the residence of Mr. Lowis, it was discovered that her manifestacions were totally fraudulent. Mr. and

fore 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 not were my friends. -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.

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

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 ma-terializations 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. of spirit phenomena. B.-Why, if you ha

· 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 distinctly.

With our limited space we can give only a fraction of the great mass of evidence in our possession, and which still continues to come in. Regarding the sworn statements here published, we have only to say that. they are made by persons who have no interest in, or personal ill-feeling against, either the Terre Haute mediums, or their committee. We have aimed to give only as much 1-

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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The L. L. Congress and Free Thinkers' Convention-R. R. Rates and Botel Rates, .

The Atlantic and Great Western Railroad will sell tickets to either of the above Conventions at half rates. Excursion lickets to the Free Thinker's Convention at Chantangua Lake Station, can be procured at most of Chautaugus Lake Station, can be procured at most of the ticket offices of the Eastern and Middle States Hotel accommodations can be procured at Cincinsul for from \$1 to \$4.50 per day. At Chautaugus Lake Con-vention for from 80c. to \$2 per day H. L. Gnums, Secretary.

Freethinkers National Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chataqua, Lake, Sept. 17th, 18th, 19th, 20th 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 corfected for about hair R. R. fare from nearly every city in the Unit ed States. A tout that will seat 3,000 persons has been procured. Cheap Hotel rates have been sugaged and many shie epeakers representing the various schools of Liberalism, will be in atlandance. H. L. GREEN, Sec'r.

The Northern Wisconsin Spiritual Conference,

will convene in Omro, Wis, Sept. Sith, Sith and Sith, 1879. Dr. James M. Fachles is engaged for the occa-sion. Other speakers will be in altendance. All Lib-eralists are invited to participate. Efforts are being made to secure the attendance of a first-class test modi-um. Officers for ensuing year will be elected. Wis. H. LOCKWOOD, Freedent. Dr. J. C. PHILLTE, Secretary.

Omro, Aug. 20, 1879.



RELIGIO-PHILOSOPHICAL JOURNAL.

SEPTEMBER 20. 1879.

THE SPIRITUALISTS.

Assembled at Porter's Grove, Addresses by Bey. Samuel Watson and Parker Pillsbury.

Poices from the People.

AND. INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE

Genesis.

The dull refrain of restless waves

On high, a cloud majestic swept, Athwart the sea its shadow crept.

No human foot bad ever trod That still, secluded, distant sod; No human voice had ever rung Those wild and slient trees among.

The stranger isle, by man unknown, Pillowed in waves, had slept alone.

sought the cooler, mellowed light

That lay within the verdant shade

intered abashed the leafy maze.

I. gazing, lay,-my senses lulled With odors swept the air had culled, And carried on her laden breast

broke.

HARMONIAL PHILOSOPHY. Out-door religious services are no longer the exclusive property of any one or two religious sects, but all denominations, at certain times, sects, but all denominations, at certain times, now abandon for a time their houses of worship and befake 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, yeaterday morning and afternoon, Thos. Lees pre-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 apot for such an occasion as vester. High on the cliff that framed the shore I clambered,—on the cliff that bore Upon its naked crest and sides The signs of early chafing tides; Where sculpturing icebergs defily made The pictured mountain peak and glade. is a beautiful spot for such an occasion as yester-day's. In the grove an open stand had been erect-With echoed chords filled crags and caves, And symphonies that rose and fell With flow and ebb of occan's swell. ed and tastefully trimmed with evergreens, and around this the exercises of the day took place around this the exercises of the day took place The first on the programme was the reading of a suitable poem, after which there was singing by the choir. Bertha Smith, a little girl, who is claimed to have the powers of a clairvoyant, de-livered the invocation. The chief speaker of the day was Rev. Samuel Watson D. D., of Memphia, Tennessee, formerly a prominent member of the Southern branch of the Methodist Episcopal church. He has beld 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 Beneath the cliff, dividing land and bay, In deep repose the darkened forest lay. The holey waters rolled in tuneful sound; The voiceless woods were still with calm profound. Bave when a louder wave's impetuous rush Came faintly swelling to the inner hush. past twenty years ne 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 very prominent position among the Spiritualists. His address in the morning consisted mainly in giving an account of his own life, and of the Descending from the sunburnt height, causes which led him to accept Spiritualism. Mr. Watson is the foremost defender of modern Spir-And with the timid sunbeams played. Here e'en the fierce sun's boldest rays itualism from Biblical stand-point. At the conclusion of his remarks, the audience separated for "dinner which had been provided by the ladies for the large crowd present. In the atternoon the exercises of the Childrens' Progressive Lyceum occurred. The lyceum is the Spiritualists' Sun-day school and the exercises of the children con-sisted mainly in an exercise in caliathenics, sing-ing, recitations, &c. The scholars in the exercises kept time to a violinist who played in a regular medley, consisting of such music as "Coming thro' the Ryc," etc. The exercises were under the charge of Charles Collier, the conduct-or-Tillie/H. Lees, leading the calisthenics. At their conclusion Mr. Thomas Lees introduced the veteran spolitionist, Parker Pillsbury, who as an clusion of his remarks, the audience separated for Jpon a mossy mound, in thoughtful mood. I lay reclusely shut within the wood. The teasing winds the sleeping leaves awoke, And through the dell their drowsy murmurs That fainter grew, and fainter growing died As sped the winds to fret the distant tide. their conflusion Mr. Thomas Lees introduced the veteran spolitionist, Parker Pillsbury, who as an abolitionist has deserved the respect of all par-tiles, but since then has been identified with vari-ous "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 degenerated condition of the youth of our land As incense to her earliest guest,-And saw, throughout, one breathing thing, A butterily on tinted wing. The little monarch of the isle, Flittering here and there awhile, Polsed on its purple throne, a flower Beneath the term reaves' shelt'ring bower. "Did Providence then mold," thought I, "All this to feed a butterfly?" 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 "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, verge of ruin. Contrary to general expectations, he barely touched upon the subject of Spiritual-ism, but spoke about the "Type of manhood re-quired at the present time," insisting upon the One seed fell here,-the isle burst into gloom." -Ernest Dale Owen, in Atlantic Monthly necessity of a more perfect development of the man, both moral and physical. At the the man, both moral and physical. At the close of Mr. Pillsbury's remarks, Mr. Watson was again called upon, and made a few inter-CAN SUCH THINGS BE ? was again 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 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 Interest to many readers: "Spiritualism recognizes no authority in heaven or earth binding on them selves. Every one is responsible to and for him. 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. Ob-taining an inkling of the matter, a reporter of the Democrat and Chronicle called upon the lady, and from her obtained the particulars of the case. It will never of interest only to the task. selves. Every one is responsible to and for him-self." He said that Spiritualists now attach more importance to the Bible than they did a few years from her obtained the particulars of the case. It will prove of interest not only to those who are believers in modern Spiritualism, but to all who are interested in the strange phenomena and manifestations purporting to have a spiritual origin. The story is as follows: David Löcke of Batavia, the father of the lady narrating the story, was a soldier in the war of 1812. He died at his home in Batavia, Feb. 4, 1878, at the are of eighty-seven years. When the act granting pensions to the veterans of the war of 1813 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 ago. There has been a great change of oppion 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 many errors. The gentleman took the somewhat' novel position of defending Spiritualism upon strictly Biblical grounds. He said that the two best characters in the Bible—Joseph, the diviner, and Samuel, the seer—were both 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-ment of the remarks and Spiritualism. ance Convention of Liberals and Spiritualists would be held at Alliance, O...from the 28th to

Neshaminy Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Singular Experiences.

To the Editor of the Religio-Philos

To the Editor of the Religio-Philosophical Journal: The invitation in some of the late issues of your brave paper for communications from those 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 Bozeman, Montans. Though we live on the outskylds 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 earthly teachers, but we are often highly enter-tained with grand communications from the spirit side of life, and itils to give an account of some of these, that I write you. There are neveral private mediums in the place, and among these we are favored with the most noted one in the territory. Mrs. Emma Mounta, a barbet of whose blatery was griven the readers of

noted one in the territory, Mrs. Emma Mounts, a sketch of whose bistory was given the readers of the Journal, 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 inferesting child, a little girl of nine sum-mers. Mrs. Cook has one of those finely stiuned-organisms, that seems to be sadly out of place in this rude world of trials and disappointments, and her whole being seemed to be so interworen with that of her child, that the loss of it made her almoendistracted: so intense was her grief. her ulmoddistracted; so intense was her grief, that her friends began to fear for the result. Day and night, she kept calling for her sweet darling, After the last sad rites were paid to the loved one Mrs. Mousts took Mrs. Cook home with her, Mrs. Mousts took Mrs. Cook home with her, thinking that a change of surroundings might be beneficial. In two days after, I made a call at Mrs. Mounts and found Mrs. Cook lamenting, like Rachel of old, and would not be comforted by anything that we could say or do for her. After exhausting all of my spiritual balm, I was getting discouraged, when we were startied 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. the room. It was about five o'clock in the after-noon and as light as supshine could make it. noon and as light as superine could make it. There were but three of his in the room sitting within a few ject of each other, and the hands of each one in plain sight. Mrs. Cook instantly be-came quite interested and left her seat to pick up the peoples from the carpet." No sooner did she pick one up than another fell in some other porfrom place to place, like a little child, for an hour and a quarter. When Mr. Cook returned from his work, the pebbles were still falling. A few minutes after his arrival the Chinaman announced that supper was ready, and we all went to it ed that supper was reasy, and we had hardly got Retarning to the sitting room we had hardly got seated, when the pebbles commenced coming down again, and continued there were loud raps on the floor and other parts of the pool, and many questions were answered through that

medium by unscen 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 F am salisfied that more phases of manifestations take place in the presence of Mrs. Mounts and through har mediumship these Mounts, and through her mediumship, than through any other medium I have seen or heard of. Under the circumstances I can fully appre-clate the truthfulness of a couple of lines taken from some stanzass 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. S. Jones from her hand. It was done almost instantly and all who knew him, say it is a spiendid likeness.

Mrs. Belle Chamberlain, of California, has been with us for two weeks, and is making quits a star in the place. She is a very fine inspirational speaker. W. J. DAVIES. Bozeman, Montana, August 25, 1879.

Letter from Wash. A. Danskin.

To the Editor of the Religio Philosophical Journal:

In your leading editorial of August 23rd, you In your leading editoriar of August 23rd, you introduce Mrs. Danskin's name in a manner that demands notice from myself. If I understand your meaning, you charge her with either fraud or de-lusios, or both in the production of the "mes-sages" which appear under her, name in the Ban-ner of Light. Is therefore hasten to pronounce such charges utterly without foundation in fact.

In giving an account of his American experi-ence to a Melbourne audience, Mr. Tyerman said : In Chicago he met Colonel Bundy, the editor of the RELIGIO PHILOSOPHICAL JOURNAL, Mrs. Cora L. Y. Richmond, the trance lecturess, and others. Colonel Bundy is doing a good work in trying to free Spiritusiism of the humbugs who have mat-ened themselves on the movement, and he was-sure that all true lovers of the cause would wish

Mr. Tyerman's Chicago Experience.

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-

tage. There was still one objection which might be 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

elate. 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 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 witnessed to be bons fide spiritual manifestations. With Mrs. Blade he obtained equally satisfac-tory proofs of the genuineness of slate-writing mediumship. With 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 liftelil gence guiding 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 base evidence of force he found upon his slates a measage 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 suthor, as he was bound to believe that the writ-ing he held in his hand was written by an intelli-gent being. gent being.

Notes and Extracts.

Only the Spiritualists have a correct view of ife and death.

The foundation of Christianity rests upon the possibility 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 accountable.

Spiritualism, unlike all other forms of religious 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 gifts, which he defines to be speaking in other tongues, discerning spirits; healing by the laying on of hands, and other phases we will not now repeat.

One of the essentials in the is keen 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 the aspirations of the soul must ascend by one channel ere Deity would begin to listen, or his angels record the same.

A lady who had refused to give, after hearing

To the Editor of the Religio-Philosophical Journal: Col. Kase, one of our large-hearted enthusiastic Philadelphis Spiritualists, unwilling to abandon the cause too abrupily at Neshaminy Falls Grove, made arrangements with the railroad, company, and others concerned, to hold a Grove Meeting, Aug. 31st. The day was truly, a golden autumn day, and nearly two thousand people were as-aembled. Mrs. Shepard addressed the audience-in the morning, and Cors L. V. Richmond at 3 P. 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 gathered in the grove. gathered in the grove.

treat 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 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. All brothers, we who stand on the outposts of this heaven born philosophy, with beacon lights in our hands, afe we careful al ways to have them trimmed and burning? Are we truly sustaining the character of "the sail of the earth and the light of the world?" If so we can take these brothers by the hand, and kay 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 povement of the hear us company in the onward povement of the

and men and angels will be attracted to us and bear us company in the onward movement of the harmonial philosophy. In reading the reports of the various Camp Meetings East and West I am sorry to see such a mixture of things. We try to buckle on too many side issues with pure Spitualism. We seek too much to fight the world's battles, before we have clearly defined our own position. This is not right. Some of our lecturers uses a little too much thunder, are too at usive of other people's creeds, to be very successful Th winning their way to fame. They should copy a little after our English brothers, who say a great deal, with a vast amount brothers, who say a great deal, with a vast amount of meaning, too, in a decorous way, without of-feuding the most fastidious ear. The devoted and plous Margaret M. Althens, wrote in a letter to her Wusband, just before her death:

death:

"If the disembodied spirits may be favored with the knowledge of things done below, and still in-terested in that which concerns their dear rela-tives, 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 season of distress. My first care should be to where the very list care would be 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 calling power of the creat evalues the

but the galling power of the creed enslaves the soul and prevents the exercise of free and un-trameled aspiration. Thank God, spiritual inter-course is not confined alone to the believer, but comes often unsought for, to the opposer and unbeliever; however, not one-hundredth part is ever given to the world, but is forgotten and burled in the whirl of a busy selfish life. The following incidents occurring in this city

but a few weeks are, are illustrative of what is constantly going on to make up the record of human experience:

human experience: "A family, with a part of whom the writer was acquainted, were visited by the Angel of Death. 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 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, neither he nor his wife indorsed Spiritualiam, but beliewed 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 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 them his brother was gone. He called his wife, and commanded her not to make light of what he was gring 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 unstairs, got his pistol, came back to the first landing, called to his family, bid them fare-well, then deliberately blew the top of his head off. off.

ary fr im disease, prevented him from recalling the desire i facts. His old comrades were gone and he was unable therefore to prove his identity as a private in the war, and could not obtain a penalon. When his death occurred, at the time above given, of course all hope of ever securing the money was abandoned by the family. Some time after the death of the husband, the

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 balf century which had elapsed since the days of his

widow, Mrs. Sarah Locke, was passing the house of a worthy lady of Batavia, possessed of medium-listic 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 surroundings were described as pleasant, he seemed cheer-ful, and was seated at the foot of a tree. Mrs. Stevens said to the widow: "Your husband wishes me to say to you that you will be able to get the pension." After a few more remarks the clair. pension." After a few more remarks the chair-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 alightest reliance in the truth of the prediction in reference to the pension. Some weeks later Mrs. Locke again received an invitation to visit the nedium. She compiled, and Mrs. Stevens again became entraced, 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 given, also the number of his regiment, and the spirit of the deceased soldier requested that the names he had given be sent at once to the pension agent at Canandaigua, with the requisite applica-tion for a pension, and sold 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 hames, 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 entitling her to the same annually as

once the amount due her for the first year, \$90, and papers entitling her to the same annually as long as the may live. This story is given exactly as marrated to our re-porter. Its truthfulness is vouched for by parties whose reputation for honor and integrity is un-questioned. Mrs. Eocke has for many/years been a member of the Presbyterian Church of Batavia, and was not a believer in modern Spiritanlism, neither is our informant. But they believe the penalon was secured through the information given by the clairvoyant medium and such is the belief of the neighbors acquained with the fasta. We give the statement and leave the reader to form his own theory as to the stature of the power by which resulted so fortunately for the widow of the deceased spidier. he deceased soldier.

D. Noteman, M.D., of Wauseon, Ohlo, writes: The cause is progressing finely in this vicinity. I delivered an address last Saturday in the United protinen Church to an orthodox andience, from the Bible and Spiritualistic stand-point, and it was will received. I read A. J-Davis description of the second birth into the Summer-land, or what the orthodox term passing the dark valley and shadow of death, and it was listened to with pro-ferent attention. Bro Tuttle spoke on the Fair from to a large concourse of people, on the first of August. His peculiar style and manner of menting unpopular traits, rivets the attention we akeptic and unbeliever, without exciting the combativeness, and gives general astisfac-

An Earnest Appeal from E. V. Wilson.

- Cleveland (Ohio) Leader.

nem.

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.

To the Editor of the Religio-Philosophical Journal:

Here I am prostrated, after the most brilliant 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 am being kindly cared for by Mr. and Mrs. Brown at their private Hotel, 470 Broadway. I am lacking vitality and need reat; but reat 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 convelent to death!

would be equivalent to death! There have been many responses to the letter published over the signature of Milton Allen, and 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, but for want of health, not being able to stand or 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 appeal-ing 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 indebtedness, and for which I

est now due on my independent 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., Sept. 6th, 1879.

Endorsement of E. V. Wilson.

BRO. E. V. WILSON:-We the undersigned, visitors at the Lake Pleasant Camp Meeting grounds, having attended your conferences and test séan-ces, take this opportunity of expressing our ap-proval of the course adopted by you in conduct-ing them, and we also thank you for the many 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 cop-spious thereby of having received a more compre-lientive understanding of the spiritual philosophy in all of its various phases, than we heretofore en-joyed; 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 gill 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 morg.commodious quarters, we remain yours truly. D. Jones, editor quarters, we remain yours truly. D. Jones, editor of the One Branch; N. B. Reeves, Treasurer of the Brookiys Society of Spiritualists; Dr. C. L. Roe, New York elly; Mrs. B. Jones, Mrs. Maria Hart, F. E. Bowen, and two hundred others.

M. D. Ferrin, of St. Charles, Minn., writes: I have taken the JOURNAL so long that I can not do without it. 'We have a medium here, traince speaker, who has given a lecture 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.

Twenty-six years ago, Mr. Capron, in his xcellent work on "Modern Spiritualism" wrote: a weaky-six years ago, ar. 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 guiet of conviction for the loss of all interest in the subject." If this was true a quarter of acentury ago, it is till more applicable now.

A married daughter living many blocks awa from the parental residence, was too low with heart affection, to have the sad intelligence of the death of her father communicated to her. A few hours after the event she lapsed 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 when tojd 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 quiet 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. morning." The next morning she passed away to meet her father, without ever-knowing while is 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 popose the light that radiates against the closed windows of your own hearts; garnish the royal temple o of your own nearss; garaan the toyal temple of your couls with gems of spirit truths, and let the angels who have passed through the vale of shal-ows before you, find a welcome return to your hearths and homes. JOHN A. HOOVER. Philadelphia, Sept, 3rd.

Which is Bight?

In the JOURNAL of August 16th, in reply to one of a series of questions relating to the Hible, A. J. 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 verses, for example, users 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." man.

verses, were dictated by God to. His chosen per-man.". In Vol 3, page 137, Progress of Religious Ideas, 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 mangl-ed, and consonants removed and misplaced, in the most capricious manner." After their final dis-persion, the Jews appointed learned men to prepare a revised and corrected copy, to serve as a standard. In this work, they were guided partly by the an-thority of tradition, and partly by their own judg-ment. They compared copies, and when they found differences in the reading, they inserted one in the text, and 'put the other in the margin. With reverential anxiety to prevent future errors, they divided the books into evers, and numbered the word. They counted how many times the same word occurred at the beginning, or in the middle, or at the end of a verse. They even counted the betters, and recorded that the letter Nun in the word Gehon, came precisely in the middle of the Fentateuch." They are seen other accounts of the same when, and by whom the Hibs was divided into chapters and verses, which I cannot now youte. Brother Davis is accepted as authority by many, he speaking, as is supposed, by inspira-tion, or from his " supperior condition;" but shall he be accepted as authority upon historical points when other writers and he disagree? Hence the question, which is right?

The time is near at hand when Mrs. Danakin 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 soilede Have you not done Mrs. Danskin injustice?

Baltimore, Md.

If Mr. Danakin had read our remarks attentively and critically, he would have seen that we have cast no imputation whatever either on the honesty or good sense of Mrs. Danskin. His sensitiveness is wholly uncalled for and out of place. We were discussing general principles, and merely instanced Mrs. Danskin as one of the contribut. ors to the "Message Department." Our position. was, that those messages, being wholly unau ... thenticated and, unverified, (with, perhaps, a very few exceptions), they were wholly unsatisfactory. We know that critical Spiritualists, very generally, think just as we do in reference to the subject. A medium may dictate or write down a supposed measage 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 "seluded/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 obliquity. That she is a good medium and an estimable lady we do not doubt. What we say of her messages from the departed, we say of every other medium'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 Meeting.

To the Editor of the BELIGIO-PHILOSOPHICAL JOURNAL! The Spiritualists of Northwestern Ohios held, their seventh annual meeting in a fine grove re-cently fitted up for the occasion, four miles north of Antwerp, Ohio. Hudson and Emma Tuttle of Antwerp, Ohio. Hudson and Emma Tuttle worthy gentleman. The meeting continued two worthy gentleman. The meeting continued two asys, dommencing Angent 23d. We had a very solution by the "farmer philosopher." Mar and hereis of the occasion. On Bunday, we had an indiance, variously estimated in the first four does the housand people, who were held with wrapt at thousand people generally; and should it hes their for the people generally; and should it hes their for the for the teer that their cause will suffer in the heads of such able and representative workers. A. J. CHAMPION. To the Editor of the RELIGIO-PEILOSOPHICAL JOURNAL!

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 Nebuchadnezar, and when she said that for seven years he ate grass like a cow, she was astonished by a little girl who asked, "Did he give milk ?"

A Tallahassee minister who had held num-erous night meetings in order to arouse religious enthusiasm, and the work of progressing slowly, bewalled the return of his labors in only convert-ing half a dozen souls thus : "I tell you, my hear-ers, 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 mistaken mediums. The more common the belief in Spiritualism be-comes, the most danger of taking for granted without proof. "Try the spirits," and the medi-ums too. Let no faise delicacy provent any reas. onable test. Let us never have the mortification being believers on insufficient evidence .-Capron.

Lyman C. 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 gulet touch of his soft fingers often burned to the bone like red hot 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 deny 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 Tong-A Subscriber writes as follows from Tong-anoxie, Kanass: Your course is glorious; edu-cative, delicious food for reflection; growth of soul, increase of wisdom, calmness, genuine good-nesal. It is safe for the people, safe for the coun-try at large, safe for our glorious cause. Spiritu-alism is making a rapid growth as to numbers; but to keep it healthy and prevent sizgnation, is the grand work of the hour. Persevere in well-doing, and our beautiful ahlp will sail on through every atorm, never leaking or going down amid torm, never leaking or going down amid the waves.

Buddhiems, never teaking or going down amid the waves. B. Buddhiems, -Nothing, as we read them, is more simply beautiful and pure than the creed and commandments of the Buddha. Whether or not they are as much overlaid with man's deformi-teas is the Christian faith. I do not know. But its any rate it is to be feared that Buddhism is no exception to the rule that God's pure truth will not keep amid the defilements of this earth. It becomes corrupt, and shares the fale of corrup-tion. So it may be that the five great command-ments of the Buddha-mot to kill, nor to steal, nor le, nor drink intoxicating drinks, nor foster bodi. It leadhist 'is not far from the kingdom of God." His "flesh subdued to the spirit." his pas-sions mortified and tamed, self conquered, and apiritual meditation habitually erercised, he is fitting himself by the discipline of patience for the "calm of these who rest in Boodh'--the Nirvana of the persecuted. "My field," said Gma-away are the cleaving to life in y plow is windom: the seed I sow is purity: my work, attention to the prevents: my harvest, Nirvana."-Psychologiest Revers.

10

SEPTEMBER 20, 1879.

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JOURNAL.

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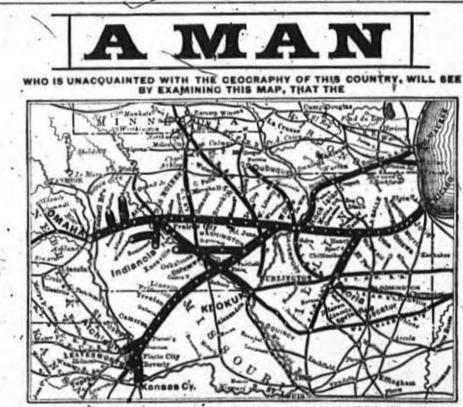
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ed from First Page

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

During my visit the committee were evi-dently at their wit's end what to do. They said, "You are the hardest person to know how to suit we have had to deal with. You make no demands and leave it all with us." I replied, "Gentlemen, I only want positive widence of full-form materialization of spirits; take your own course, or rather let spirits controlling take their course and give me positive proof if possible. Before I leave, if I have any suggestions to make, I will offer them for your consideration, but I

have nothing present. After a few days I, became satisfied 1 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 I know it is true. Can you arrange so I can take hold of the hand of the spirit and of the medium t 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 l 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 or-gans so much that both cannot use the power at the same time. When the spirit oes into the back room in the dark it can Twe back the power to the medium so finnie can talk in the cabinet and ring the bell.

I said, "You do not comprehend my position. An unfavorable report from me would do me more harm than it would you or the medium. For I am known to have been identified with Spiritualism as a medium from the commencement, and an unsatisfactory-report from me would be likely to be looked upon with disfavor in some quarters. Now I want you to give me an 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. Pencesaid, "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

OBTAINING SPIRIT PICTURES IN THE DARK.

This is an important and somewhat pro-fitable branch of the business. Pictures are obtained while the camera is covered with the Olack cloth and the cap not removed, and this even in the night. With Mr. Brown I was permitted to experiment. He pro-chired a new ferro-type plate and cut it up-

Mrs. Wm. O. Brown, Mr. D. C. Gile, Mr. A. M. White, Mesars. A. P. Conant, Atkins, Boggs, and myself. After examining the cabiand its surroundings and satisfying myself that there was no way of introducing things into the cabinet 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 scance in common wearing app parel only, and was satisfied there was nothing upon her person or about her but her ordin-ary garments. I was then handed a common car padlock, with a staple which pulled out at both ends and was fastened in place by un-screwing the key, and a brass belt fashloned like a dog collar with a staple at one end, and eyes for it to pass through at the other. In the center of this belt were two holes, through which was passed a leather cord or thong. About seven inches from the ring the two ends of the cord were tied together in a square knot, leaving extended strings to pass through openings in the back of the cabinet in order to tie again outside of the cabinet and thus confine the medium to her seat. Mr. Morgan explained that "the distance at which the inside knot was tied from the ring was to prevent drawing the medium back so tight to the cabinet as to make her position uncomfort-I was directed to put on the belt, lock able." 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 claim-ing to be Mr Boggs's nephew; after which fol-lowed Mollie Dickey, Lizzie Taylor, Charley Smith and Mr. Atkins's wife. I was several times invited to the aperture and introduced to the spirit materialized, but must say that, like Dr. Pence when confronted with what purported to be his wife, they all looked so much like the medium I could not recognize the difference. There was some change in the appearance of the dress in the different personations. I shook hands several times with what purported to be different persons, and yet from the feeling, size, and magnetic influence, I am sure that they all used the same hand.

After the seance Mr. Brown and myself were requested to untie and unlock the medium and see if all was as we had fixed it at the beginning. The medium was locked and tied as we had left her. Her sleeves were sewed together and there was flour in her hands. But there was also flour back of the stool on the floor, and on a close examination I found three different needles on the floor of the cabinet 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 it brought away with me.

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

After a moment the Doctor said he thought

other knot." Right here I made an import-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 until 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 scance 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 materialized forms "look-ing 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 scances. 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 cabinet. There is a six or seven inch stove pipe run

ning from the room of cellar below, direct to the bottom of the cabinet. This pipe is worn quite smooth as though used as a dumb waiter.

Taken altogether, to my mind, there was hot 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.

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AFFIDAVIT OF MR. P. P. PRICE.

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 spiritual manifestations, I resolved upon the course afterwards successfully carried out. Obtaining her partial confidence, I suggested to her the addition to her business of a spirit-picture department, telling her at the same time that I understood how such pictures could be produced, and offering to teach her. She hesitated, but at length told me that she would think 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 or 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 cab inet 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 re-presented as belonging to Mrs. Stewart's spiritband and surrounding her, two were copied from wood engravings taken from "Enster's Life on the Plains," both Indians; ten from a large photograph published by Landy of Cincinnati, the same being a group containing some fifty persons, while the remaining were copied-from old negatives then, and still, in my pessession.

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 puzzles as the same time in con-sequence of the appearance upon the nega-tive of shadowy, indistinguishable forms and blotchess 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 sur-rounding Mrs. Stewart, the twenty spirits as in the picture then shown. It being then assumed by her committee and others that I possessed mediumistic powers as well as herself, for so they all told me, Dr. Pence at once called on me and solicited me to take a room in his building, where with the assistance of Mrs. Stewart we could take spirit-pictures for the regular patrons of the Hall. The following day Mr. Hook of the committee, called upon me on the same cr. rand, and earnestly solicited me to accede to Dr. Pence's request, ' I consented to do so, and thereupon placed my photographic apparatus in the room new 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. Stew art 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 nega-tive for the blank one taken from the camera. In this picture the central portrait of Mrs. Stewart was made from a negative made for her by Mr. Wright, a photographen on Main St. for the purpose, for with the apparatus in my possession at Pence's Hall, it was impos-sible to take even a passable picture of any kind. In fact, then, as now, the entire apparatus, except what was concealed in the dari coom, was almost useless except for appear. room, was almost useless except for appear-ance 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 nega-tives from which the areller additioned and the ones tives from which the earlier pictures were pro cured, were bought from Murphy's gallery One hundred was about the number then of tained, but many were procured from other sources afterwards. The modus operaudi by which these "spirit" pictures were taken, is as follows: After making an appointment with a cus-tomer, Mrs. Stewart selected from the nega tives on hand three or four that she thought most likely to be recognized. In case she had no previous clue, which was seldom, she se-lected the negatives at random. These I would keep in my pocket during the operation, ex-cepting 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 flow-ed with collodion and then introduced into the nitrate of silver bath, where it would re-main three or four minutes. With the door of the dark room shut to exclude the solar light, tires on hand three or four that she though

the sensatized plate was taken out of the bath. As soon as ready a selected negative was placed upon it, wrong side up for the purpose of throwing the print out of focus and obscuring and dulling the outlines thereby. For an 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 pocket 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 fillwed with dilute acetic acid, and the faint ghostly outlines of a picture would, mystoriously enough, to one not acquainted with the secrets of photography, gradually appear on the surface. This, to them, strange appearing, would be taken generally as proof-positive of a supernatural power. The pletures taken in this manner were generally made so faint that the features and expressions could scarcely be recognized, but in spite of this and their origin the greater portion of pictures so taken were accepted as being the faces of departed friends.

In the early part of my investigation, in fact about the time that the spirit-band of Mrs. Stewart was being gotten up, she invited me to attend a 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 toket. During the evening Minnie, the so-called "control," said, "Me see big picture chief here to night; me want to shake bands with picture chief." On stepping up to the door of the cabinet to gratify hea desire to "shake hands with ure chief," Mrs. Stewart, who stood before me in the assumed character of "Minnie," slipped into pay 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 me her various tricks and mechanical devices by which she had so successfully deceived the public.

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

To me. Mrs. Stewart admitted, in detail that all her manifestations were done by trickery, and before Lieft 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 paraphernalis concealed under her own, and and inter case allowing herself to be searched. While she represents the spirit her dress is arranged on the chair as a dummy, the light so low that no vava turne

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 Ferre 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 or een of the purported spirit forms were taken, and which demonstrate beyond any possibility of question, the fraudulent character of this pretended spirit photograph. Any person desiring to examine these negatives, and the spirit band constructed therefrom, can do so by calling at the publication office of the JOURNAL. The reader will also notice in this connection, the sworn statement of the photographer who furnished to Mr. Price and Mrs. Stewart the negative from which the central-picture of Mrs. Stewart was made.

AFFIDAVIT OF MR. HENRY T. BIEL.

Being duly sworn upon his oath, says:-I am a photographer in the establishment of D. H. Wright of this city. About two years ago Mrs. Annie Stewart came to Mr. Wright's gallery and I gave her a sitting for a cabinet size photograph. The negafor 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 obtained the negative of herself, Mr. P. P. Price was with her and directed how it should be made.

About a year ago Miss Pearl Scarff, a young woman in the employ of Mrs. Stew-ard, 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 her.

Two days after this a brother of Mr. Edwards, of whom the pictures were taken, called up in the gallery having in his pos-session 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 out of the question, with the one in our possession. A day or two later Mr. Hook came into the gallery accompanied by Pearl Scanff and several others. In reply to Mr. Hook's inquiries I told him the circum-stances connected with Mr. Edward's picture as here narrated, and pointing out picture as here harrated, and pointing out to him the person for whom I made the in-types. She, however, stoutly denied the entire story so far as her connection with the affair was concerned; denying, but with a blanched face, any knowledge of the 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 mistaken, and I so stated at the time, having been perfectly familiar with her face for several years. HENRY T. BIEL.

The reader will note the fact that the first graph in Mr. Biel's affidavit so far as it goes, the sworn statement of Mr. Price, while the second paragraph shows that there was a concerted action and un-, derstanding between Price and Mrs. Stewart, the nature of which is explained at length in Mr. Price's affidavit. The succeeding statement relative to the non-spiritual origin of the spirit portrait of Mayor Edwards is confirmed by the proprietor of the gallery. and others conversant with the entire facts in the case. In this connection we will-narrate an incident the truth of which we possess the most absolute proof. These pictures purporting to be of spiritual origin, together with the steel-engraved originals, we and many . others have seen :and examined. About a year ago 'Mr. Ansel Edwards, of New Orleans, received at Mrs.' Stewart's spirit gallery four tin-type pictures purporting to be portraits from spirit life of his wife and relatives. Although he failed to recognize them he nevertheless accepted them as genuine, they being endorsed as such by Mrs. Stewart's control and other spirit forms appearing at the seances. Upon his return home he showed them to a friend who discovered in a book, "Portrait Gallery of Eminent Men and Women of Europe and America," in her possession, the steel-engraved originals of his four spirit pictures. Mrs. Margaret Fuller had been doing duty as his spirit wife, Mrs. John Jay as his daughter Flora, Madame De Stael as his sister, and Mrs. James Madison as his 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 back-ground, everything appears in these spirit-pictures identical with the steel-engraved originals. One difference, however, is that they are reversed from the originals, which is an inevitable result of a tin-type copy. A detailed account of this matter was published some months since in one of the principal newspapers in Terre Haute, to which neither Mrs. Stewart or her committee vouchsafed a reply or denial.

SEPTEMBER 20, 1879.

coated and sensitized the plate, and/treated it the same as in regular photography with-out removing the cap and cloth. We made out removing the cap and cloth. about a dozen experiments, but no picture. Mrs. Stewart aided by others held their hands on the camera to magnetize it, but with no success. Finally "John"- (Mr. Stewart)-came home and we tried again. I marked one of the plates we had experi-mented 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 levated a diltance above the top of the 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 poom.

LAURA MORGAN'S SEANCES.

Dr. Pence desired me to attend Laura Mor-gan's scance, but informed me. "as the spirits were obliged to draw from the medjum so largely for the elements to make up the form, final they generally, when appearing for the first time, looked very much like the medium. His own wife came to him a short time since 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. Bhe had since come to him through Mra. Stewart, when he asked her if he came at Morgan's as represented, and ebe told him she did, but was sorry she made the attempt, because she was obliged to take on so much of the form and 'appearance of the medium that she could not satisfy him it was herself." With this preparation, I was ready to attend hesefance Baturday afternoop, Nov. 23rd. There were present Mr. and Mrs. Morgan, Mr. and

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 the 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 de-sire," but, he says, "I would not go to the expense of buying one unless it proves successful. You can get one on trial and return it if it does not answer your purpose. I will go with you to a hardware store and introduce you, when you can get a lock for the trial and return it if you do not, wish to keep it." I said, "Never mind, I don't want to put you to that trouble. I am going down town soon and 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 every-thing 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 after which I seated her by his direc-Laura, tion, 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 fied 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 turn-ed 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 plece." The

the faint outline of the dress is visible. Sometimes this dummy is made to appear standing. This is accomplished by a wire frame for the shoulders which is hung by a small cord from the top of the cabinet upon which the clothes are hung. To represent a man she wears a thin alpaca coat of black, gathers her black skirt together between her legs and there pins it to represent a pair of pants, and for a beard where necessary, she draws enough of her own hair down over her ears, ties it under her nose, and then arranges it as she desires about the face. • • • While she in the character of a spirit, the dummy representing the medium is made to ring a bell by a string attached to the same extending to her hand. The spirit is made to appear to sink through the floor simply by her stooping down and bending her head forward until it reaches nearly to the floor, when the door gradually closing as she sinks leaves the remainder to disappear by force of imagination alone. All this time the cabinet is so dark that only the outline of the face can be discerned. She, as the spirit of George Powell, when she appears to enter the pext 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 a pefore, 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 described them, are as she explained and illust-rated them to me, and as I have actually seen er do in public séances. 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 preto me of the possession of a trunk-full of pre-sents, 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 at my tricks?" she often would ask. To use her own language further, "I suppose they, would give me a coat of tar and feathers." She habitually spoke of her patrons as "those darnad old spook hunters," and would laugh at their-oredulity 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 abe ever be exposed that abe

AFFIDAVIT OF DR. DECAUX TILNEY.

AFFIDAVIT OF DE. DE CAUX 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 Dersonal svi-dence, or recognized any forms usuing from the cabinet. A Mr. Fleming, of Pitta-Conducted on Fourth Page.