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CONSTITUTED BY
GEORGE SHARPER

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VOTED TO
PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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"THE TERRE HAUTE MECCA OF MARVELS"!

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

For several years there have been coming into our office, accounts of the phenomena occurring at Terre Haute, Indiana, in the presence of Mrs. Annie Stewart and Laura Morgan. Some of these narratives were very marvelous indeed, giving startling details of the materialization of Jesus Christ, the Virgin Mary, Washington and other historical characters, and strongly endorsing the genuineness of the phenomena as of spirit origin. Other accounts, and by far the largest number, have denounced the manifestations as the grossest fraud. We have had opposing accounts of the same 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:

CHICAGO, October 4th, 1878.
Dr. Allen Pence—Dear Sir:—I am constantly in receipt of conflicting and irreconcilable testimonies from those who have witnessed the manifestations in the presence of Mrs. Stewart. I desire to do exact justice to the medium and the public. In pursuance of this policy, I would like to send a reporter to Terre Haute, to make a careful report for the RELIGIO-PHILOSOPHICAL JOURNAL. I will send a man who has been a Spiritualist for thirty years, and in whose report those interested will place unusual confidence.

The gentleman whom I shall send will be instructed to pay for all the expenses of the report. Should he find you will afford him such facilities and reasonable test conditions as shall enable him to make a report possessing scientific value.

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

TERRE HAUTE, IND., Oct. 6th, 1878.
Col. Bundy—Dear Sir:—In reply to yours of the 4th inst. the same day, I beg to inform you that I have authorized me to say that your reporter (should you send one) will receive in the séance room the same welcome and courtesy extended to all who make themselves worthy of our attention. Should his examination 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 Morgan, and if he is unable to do so, we will be freely and graciously and procuring to him every possible opportunity to test, witness and investigate the wonderful phenomena which are constantly occurring in their presence.

The questions which are 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 of the manifestations. His being an old Spiritualist does not exempt him from the ordeal of an examination before taking charge of the mediums.

Yours for the right and for the protection of all true and genuine mediums.
ALLEN PENCE.

CHICAGO, Oct. 7, 1878.
Allen Pence, M. D., Terre Haute, Ind.—Dear Sir:—Yours of yesterday furnished me with a list of the questions which you wish to propose to my reporter, before giving him the necessary facilities asked for.

I do not wish to be put to the expense of sending a man to you who can report on the "mediums" and whose I know what you require, I will be able to see understandingly. Respectfully,
JNO. C. BUNDY.

TERRE HAUTE, IND., Oct. 9th, 1878.
Col. Bundy—Dear Sir:—In reply to yours of the 7th inst., asking for a list of the questions, we wish to propose to your reporter, I shall be concise, but as comprehensive as limited space will allow. To anticipate draw arguments therefrom to reach conclusions, would require more space than I care to devote, and probably more time to read it than you care to devote. The questions would be governed by the status of your reporter, and the character of the tests demanded. Should his expectancy overreach mediumistic power, it would be folly to subject the mediums to his dictation. There are certain conditions under which the medium should not be required to give all the power that might be used to produce manifestations. For instance, suppose a rope test should be demanded with the fastening around the neck and the finishing tie outside of the cabinet—this test was given by request of a former reporter for the JOURNAL, whose statements, as your readers may remember, were favorable to the medium; though the séance was limited to but two materializations—it could not under the conditions be safely extended to produce more, although the medium's power was not exhausted. In such a case, the medium's power should be limited to such a point that the medium should be able to fall in a fainting and unconscious condition—this result in such a catastrophe—in a closed cabinet with a rope around the neck, can be more easily surmised than described. One or two full and distinct forms appearing under the fraud proof conditions, to the discriminating and intelligent investigator, who intends to be reasonable, just and fair, is sufficient, and they ask for no more; but the prejudiced and ignorant of spirit control are not satisfied unless the usual number, six or ten forms are produced, and the chances are that they would still insist on additional proofs and finally never would get enough to satisfy them—so such minds it would be useless to persist in the séance. We would, however, in any case of over expectancy on the part of your reporter or that of any investigator, offer explanations, and if he or they accept our version, satisfactory results may be reached.

Your reporter will find us in every position taken, courteous and reasonable. Should he in his characteristics prove the same, a good time may be expected; but let it be known in advance that we do not trouble the caprice of any one, he be layman, priest or reporter for the JOURNAL or any other man. We can afford to be independent; our mediums have powers sufficient to convince, and are daily convincing those who are reasonable and not blinded by prejudices; for the unreasonable and prejudiced, we have but little sympathy and no time to fool away.

We treat all deserving persons who attend the séances with civility and proper decorum. We have no prejudices against reporters, who on the contrary, when found deserving are freely granted special favors, but we ask for none, in return. Any reports from them, favorable or unfavorable, can do us no harm, but little good or damage; they have progressed beyond the power of any reporter to draw them out or show them under. To be short but not ineffectual, we say

to reporters and all others who are over officious, and wish it to be distinctly understood at the beginning of their investigation, that we hold the guiding oar and float the boat in the direction we want it to go; those who don't wish to get on board, can remain on shore. Finally and lastly, we invite your independent stand as editor and conductor of a JOURNAL devoted to the spiritual philosophy, in decrying and condemning mediums; 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, condemn us for our independence in conducting séances and demanding of investigators that justice shall be done and the mediums protected, we shall offer no complaints, but still remain yours for the right.

ALLEN PENCE.
P. S.—Miss Laura Morgan has reached a position in her developments surpassing our most sanguine expectations.
A. P.
Fixing 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:—Allow me to introduce to you Dr. D. P. Kayner, who comes to you as special correspondent of the RELIGIO-PHILOSOPHICAL JOURNAL, to witness the manifestations in your city. Allow me to ask for him your cordial aid in his task. He will explain to you and your associates more fully our position, and I trust your views and ours will accord. Fraternally yours,
JNO. C. BUNDY.

When Dr. Kayner's final report was submitted for our inspection we gave the whole subject careful study, and decided it was not, in view of the evidence favorable to the mediums offered by others, sufficient 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 fled away the report and awaited the course of events.

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

When the most traveled Spiritualist living, an ex-reverend, who has by his superior abilities progressed from the narrow and bigoted creed of an orthodox sect, first into Universalism and then into Spiritualism, and who has all his life been familiar with spiritual things, pronounces the conditions observed at Laura Morgan's "test conditions," and by the strongest implication leads the reader to suppose that he accepted the Jesus materialization at Mrs. Stewart's as genuine (see Dr. Peebles' full page narrative in the Banner of July 12th) it would indeed appear to be time that the public should have all the facts and have them too, not through unfriendly sources, but through a leading Spiritualist paper, one which never shrinks from telling the whole truth no matter what the result may be. Dr. Peebles and the other reverend gentleman who have backed up his statements, together with our good old Episcopal friend, Mr. B. T. Young, are all no doubt as earnestly seeking the truth as is the JOURNAL and should it hereafter prove that some of the heavenly visions they beheld at Terre Haute were purely subjective, the result of inherited and acquired tendencies and the psychological power of their Pence Hall environment, they will, we feel sure, hasten to acknowledge it.

Dr. Kayner's Report.

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

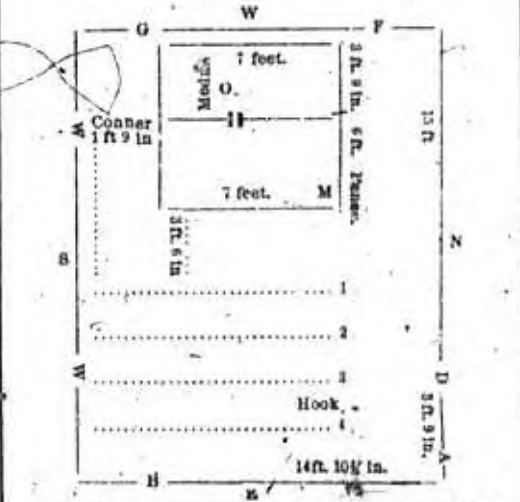
After attending to the affairs of the store for a while, during which time I remained quietly awaiting his action, he very brusquely asked me to go into his office. There I found the rest of the committee—Messrs. Hook and Conner. Dr. Pence said, "These are the balance of our committee—this is Mr. Hook,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

He then went out and got Col. Bundy's letter and read it, after which the committee inquired what I wanted. I told them at present I had no requests to make—no 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 smell fraud and I sincerely hope I shall not find

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

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

Friday evening, Nov. 22nd, I first attended Mrs. Stewart's séance at Pence Hall, Terre Haute, Ind. The séance room is 24 ft. 3 in. x 14 ft. 10 1/2 in., having three ways of entrance; one at the northeast corner, from the main entrance marked A, the second at the south east corner, from the 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 other about two feet nine inches. Its dimensions, seven feet front by about seven feet in height and three feet nine inches in depth, raised on trestles eighteen inches from the floor. In front of this is a platform of the same width as the cabinet and nearly the same height as its floor, extending six feet in front of the cabinet. The first seat in front is two feet six inches from the platform. The side seat on the south of the platform is one foot nine inches. The seats are raised as they go back and are about two feet nine inches apart. At O, in the diagram, is a register opening through the floor of the cabinet 13 1/2 x 10 inches. This passes down in box two feet and nine inches, dropping between the joists and passes out through the south wall and is continued down on the outside of the wall to within seven feet of the ground. This spout outside the wall is 8x9 inches inside and is used as a ventilator. At the top near the back and about the center of the cabinet is another opening with circular elbows so arranged as to wind around to the back of the cabinet. The cabinet does not stand exactly square with the wall, the corner at F standing out two or three inches more from the wall than the one at O. The reason for this will be seen as we proceed. One of the committee always sits at the end of the seat on the south side nearest the cabinet. Dr. Pence sits at the N. E. corner of the platform with the music box and the light-pull under his control. New investigators and all whom they have any suspicions of, are sandwiched between the committee and the regular attendants, so as to be kept under constant surveillance. Mrs. Stewart comes in from the room at D or A, and steps upon the platform and is announced by Dr. Pence as "Mrs. Stewart, Ladies and Gentlemen." She stands for a moment in a half-hesitating manner, steps into the cabinet and closes the door. She passes no ordeal of examination to see that she does not carry with her the materials with which to "make up" all the forms that are presented. In fact she seems to have more clothing on than would be necessary for comfort. After the medium takes her seat in the cabinet, Dr. Pence starts the music-box and in from six to ten minutes, "Minnie, the medium's control," commences to talk with Mr. Hook or some one of the committee, something like this: "You fellows ain't going to get much of a show to-night, medium's most dead. (The medium had a cold.) We can't make up any fellows to-night. Hook answers: "O pshaw! Minnie, you are foolin'." Here's some black candy for your medium." "Minnie" holds out the medium's hand and takes the candy. After a time in which, with a variety of exclamations and witticisms from "Minnie," she exclaims pleasantly: "O pshaw! We can't hardly make any fellows up."

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

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

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

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

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

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

After a private séance, 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 séance room.

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

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

November 28th. . . . I have tried to get all the points settled so as to speak definitely when I do speak. . . . When I ask for evidence that will furnish positive knowledge, Dr. Pence says: "While he is convinced, it is what it purports to be, he cannot swear to it—he cannot say he knows he has seen spirits, but would say he believed he had. No one of the committee has ever touched the medium when a form was in sight. . . . Have had one séance with Laura Morgan, but she

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

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

10. A. M., November 29th—Private 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 séance was there light enough to enable me to see time on my watch with glasses except by use of a magnifier. The "medium's sister" first appeared showing a form in the chair representing the medium ringing a bell.

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

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

Dr. Pence wanted "Minnie" to send out "Louis." Finally a form to represent a boy came out—or rather looked out, Dr. Pence having now turned the light down as low as it could be and see the cabinet. With the aid of glasses and magnifier I could scarcely make out the time on my watch. Conner gave "Louis" some candy—the door of the cabinet was shut, and "Minnie" said "Louis" didn't feel pleased about it for Conner hadn't given him but two pieces of candy. Conner apologized, saying that was all he had. "Louis" seemed satisfied and opened the door again. Conner wanted him to walk out on the platform with him, but he was afraid, said it would break down. Conner finally quieted his fears and the form moved just outside of the line of the cabinet. No feet nor legs were visible—it looked more like Mrs. Stewart on her knees than like a boy; the black outline went straight down to the platform, the movement was not that of a boy walking. This closed the séance. All from the boarding house, even Mr. Conant himself agreed they could see no evidence of its being a boy.

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

FACTS AND CONCLUSIONS.

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

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

I also observed at the private séances that just before Mrs. Stewart took the seat in the cabinet some female, from her private contacts on Eighth Page.

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 moment 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 was an increasing desire to preach less dogma and "more practical religion, and the speaker prophesied that in the near future there would be a coming together for interchange of views and opinions, which indicates peace and concord, for religion is not an intellectual effort but an emotion. Progress 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 illustrate: 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, 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 honeycombed with infidelity; thousands do not come with us because they find a lack of unity. I hope a unanimity on this platform will never exist, for in such a case it means stagnation. All the hypercritical cant about public opinion is nothing; public opinion is a bug bear, the people are always ahead of it. I dislike a proselyting spirit. I say in the name of religious toleration, let proselyting alone. When people ask you to talk on Spiritualism, do so, and if you should affirm it, men and women will respect you. At the New England Association of Unitarians, Frothingham read a letter from a learned Brahmin, breathing progress and fraternity. Dean Stanley in the English church, is working for a progressive Episcopalian. Pere Hyacinth is working in Catholicism for progress and against celibacy. Emerson says that the spirit of God treads over humanity. Denton, Wheelock and others, 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 religions are aids. Buddhism, Judaism, Spiritualism and all phases of human thought, and of whatever faith you are, if you are not content; if you are restless, go, but never surrender your personality to any theology. Theology is a sugar plum. Do right for the sake of right. God and eternal justice are as near you to-day as ever.

"We have faith in humanity, the universe in God. Religion is the experience of all humanity. We should have a feeling of fraternal friendship and relations with people of different faiths, who hold 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 basis of all faiths.

"In the religious outlook there is the ridiculous side. The Presbyterian Synod at its recent session in Saratoga, gravely passed a resolution that it could not recognize the Catholics as a branch of the Christian church, the mother-out of which Protestantism sprung. Then, again, there was an attempt made recently in Newark, N. J., to stop all Sunday business, selling papers, delivering milk and other necessities of life, and the Executive of this State prohibited the running of Sunday trains over the railroads. Although the freight trains came thundering along to disturb the peace and quiet of this camp-meeting—not that we object to this, but the revival of dead or obsolete statutes. I am in favor of the idea of Mr. Abbott of the secularization of the State. George Washington said to the State 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 religion, 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 general theme of Spiritualism. As all her discourses are eloquent and practical, with a deep religious fervor, they meet with a general appreciation by the thoughtful and spiritual class of people among the campers. In the evening, there was a character concert by Charles W. Sullivan, of Boston, ably assisted by J. Frank Baxter, Mrs. Hattie C. Dyer, with readings by Miss Hamilton, of New Haven, and Mrs. S. A. Blanchard, of Boston. The singing and readings were very fine and all in good taste, and the people had a very good time.

Thursday morning opened bright, warm and clear. In the grave at 11 o'clock, Mrs. M. B. Townsend Wood, of West Newton, Mass., gave a very able and impressive discourse on the "Co-relation of Spirit and Matter." It was deeply religious and made a favorable impression upon the large audience. In the afternoon, J. Frank 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 attention of the whole civilized world. I claim its truth as a matter of intrinsic importance; but not because of the place that it occupies at present in the public mind, do I present this lecture at this time.

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.

"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 C's of spiritual science, and which are to reward the inquirer with valuable revelations as the science becomes unfolded and protected. It 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 foretold. Its principle of action is love; this constitutes its sole creed. If 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 executors."

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-communication between two worlds.

Friday morning, Mrs. Smith spoke on Reincarnation, a subject which so few people care to consider, and which it seems to the writer, no one understands or comprehends. In the afternoon, Mrs. Jeannette Yeaw, of West Newton, Mass., lectured, reading before her address a short poem on "What is Truth?" She contrasted the claims of Modern Spiritualism with Theology. She said in substance that religion of the day depended 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.

On Tuesday evening, August 26th, a new home for the Fitchburg band that discourses such fine instrumental music, was dedicated. Cephas B. Lynn gave the opening address in his happiest vein, followed by Mrs. Nellie J. T. Brigham. This building overlooks the lake on a high bluff, and the music can be heard in all parts of the camp. On Thursday evening a masquerade or pillow-case ball was enjoyed by a large number of campers. Dancing is usually enjoyed from four to six in the afternoon, and during the evening, every day, except on Sunday.

It is rumored that Dr. Ross, of Troy, N. Y., is about to erect a large cottage and two stores on his grounds on First avenue, overlooking the bluff and the valley in the west.

E. V. Wilson, that veteran Spiritualist, holds conferences for instruction every morning, from 9 to 10, and dances in the evening. His tent is always full, and his public tests are very satisfactory and convincing. All the people look up to our brother with warm affection as one of the fathers in our Israel.

The immediate and urgent attention of the Board of Directors is called to the inadequate "feeding" accommodations. There should be a large hotel capable of accommodating five hundred guests, erected before another year.

It is generally understood that the owners of the camp grounds are about to grade and lay out the large square between First and Fifth avenues, into a park, and will plant shade trees, and lay out 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 persons.

NOTABLES.

Prof. A. H. Worthen, State Geologist, of Illinois, is among the visitors. Henry Kiddie, Superintendent of Public Schools in New York City, with his youngest son, Alfred, were at the camp, Aug. 24th. Henry J. Newton and his estimable wife, of New York City, who is President of the New York Society, and also President of Schron Lake Camp Meeting Association, has been here a few days and spoke in the Conference Sunday evening. David Jones and wife, of Utica, N. Y., publishers of *Office Branch*, are here, and are enjoying this outdoor New England life hugely. Samuel Watson, of Memphis, was here the second week, and addressed a large audience very acceptably. Mr. Kirby, of Mower and Reader fame, is also among the visitors. Dr. E. A. Smith and wife, of Brandon, Vt., are on the ground, and this is their third season. Dr. S. is a clairvoyant and a regularly educated physician. His wife, Fannie Davis Smith, gave one of the best lectures during the season. Newman Weeks and wife, of Rutland, Vt., are among the campers. Mr. Weeks was President of the National Association of Spiritualists, succeeding the venerable John Pierpont. Mr. W., one of the old veterans, and like all Vermont Spiritualists, is an efficient worker.

S. B. NICHOLS.

Studies in Psychometry.—By Dr. G. Bloede, Brooklyn, N. Y.

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

Four handwritings of different persons, only known to Dr. G. Bloede, were put into four envelopes, all perfectly alike. These were given to a lady present and shuffled by her, and then the psychometrist drew one of them, so that Dr. G. B. was entirely unaware of which handwriting had been chosen. "Thus his possible thinking of a certain person could not influence the mind of the psychometrist in any way. The delineation thus produced was:

"The whole forehead all. All intellectual faculties affected. Reasoning large and used. Speaks for causes. Logical. Looks for principles. Ideas. Full of ideas.—quick memory for ideas; storehouse of them. Turns things over and over in his mind. Close thinker but slow to come to conclusions. He carries

his head down, inclined to droop it when he thinks. Thinks too much.—too abstract. Perceptions good, but immediately handed over to reasoning. Eventually 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 finished.—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 write with them?" (She is in a kind of ecstasy, as if personating.) He studies character 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 something really worthy of him. No conceit in it at all. Little affected by people's opinions; law to himself. Don't fear kind criticism.—although sensitive—if he can satisfy his own mind. Friendship strong. Likes their sympathy, but wants to be approved because it is done. If friends understand him he is not troubled about the rest.

Decision strong; but no "hang-dog, jack-ass" will. Willing to hear what others may have to say. No assumption of superiority. His benevolence a form of charity; kind to overlook, if a dark side shows; willing to give people a chance to vindicate themselves. A God-like benevolence appreciated by few.

Very cautious. Immovable if he has worked out his problem. A peculiar kind of patience to wait. Never shuts the door; listens to every one. Who know him best, love him best. He ought to be a counsel to many.

The whole back-head well developed. But affections not demonstrative. Don't say much about them. Children should say he pities more; looks to their struggles (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 personal contention. Can be severe; but don't like to be; it hurts and pains him.

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

Mr. Coleman regards the reading as truthful in general, excepting that he thinks the better side of his nature is exaggerated; he scarcely thinks that he occupies so exalted a plane as is described. He is glad that the psychometrist correctly sensed certain characteristics, concerning which erroneous impressions have arisen owing to the nature of some of his controversial writings; such as his benevolence and charity; his giving heed to all sides, with no assumption of superiority; the pain felt at being compelled; in justice, to be severe; his lack of inordinate conceit, although decided in his conclusions; his knowledge of the Divine 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 of, or triding with, the Deific principles of mind and matter. In view of the precautions taken, and of the nature of the delineation itself, Mr. C. thinks the mind of Dr. Bloede exercised no perceptible influence upon the psychometrist.

Dr. Peebles' Lecture on Darwinism Criticized by B. F. Underwood.

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

Now it is not true that "Darwinism is posited upon a miracle." It is not true that Darwin affirms belief in a miracle as the origin of life on this globe. The quotation given by Mr. Peebles (from some unfair opponent of Darwinism, second-hand, I am charitable enough to believe) is a *parbed* quotation. Darwin does not say, "Life was originally breathed by the Creator into a few forms or into one, and whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved."

It is no valid objection that science as yet throws no light on the far higher problem of the essence or origin of life. Who can explain what is the essence of the attraction of gravity? No one now objects to following out the results consequent on this unknown element of attraction, notwithstanding that Leibnitz formerly accused Newton of introducing occult qualities and miracles into philosophy. "I see no good reason why the views given in this volume should shock the religious feelings of any one. It is satisfactory as showing how transient such impressions are, to remember that the greatest discovery ever made by man, namely, the law of the attraction of gravity, was also attacked by Leibnitz as 'subversive of natural and inferentially of revealed religion.' A celebrated author and divines 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. 439, Fifth Ed., 1870. D. Appleton & Co.)

After mentioning the laws of growth, reproduction, inheritance, variability, struggle for life and natural selection, Mr. Darwin adds:

"Thus from the war of Nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the highest animal, directly follows. Thus there is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, while 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." (Ibid., p. 437.)

In the same lecture Mr. Peebles says: "Prof. Southall, A. M., LL. D., in his excellent book, 'The Age of the Mammoth,' expresses the opinion that Darwinism as a theory will be forgotten in twenty years from the present time."

The reference to, and quotation from, Southall, is likely to convey to the unformed reader, the impression that he is an able scientific writer whose opinion is entitled to great respect. He is not a "Professor," an "A. M.," an "LL. 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 his work regarded as of any value among scientific men. It abounds in errors and misrepresentations, and seems to have been written under the influence of narrow theological views. Soon after its appearance it was reviewed in *Nature* by W. Boyd Dawkins, one of the ablest living representatives 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 array 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 asserted facts are untrue."

"The facts are brought together in a very much like flies—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 quotation is the estimate of one who is an original investigator in the very provinces which is the subject of Southall's work. Dawkins is an authority from whom Southall quotes, and who, he admits, "is one of the most accomplished archeologists and paleontologists of Europe." Southall then avows that he is a "Prof.," an "A. M.," and "LL. D.," and author of a book having a scientific title, is not a man whose opinion on Darwinism will have great weight among well informed readers.

Mr. Peebles' lecture contains some truths, some half truths, some misrepresentations, and not a little (to use his own expression) "incongruous stuff." A few facts, such as that scientific men are not agreed as to the duration of man on the globe, that the question of spontaneous generations under conditions arranged by experimenters is yet a subject of discussion; that scientific men have sometimes made mistakes; that Agassiz did not give his adhesion to Darwinism, together with a number of extracts from the private letters of persons, whose opinions—with one exception—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 offensive to Mr. Peebles, is the view that man is derived from lower forms of life; yet he vainly attempts to array against Darwinism men who believe this as strongly as Darwin himself, even tho' they differ from him on minor points. He criticizes Darwinism because (as he alleges) it is based on a miracle, and he denounces it because it "tends to materialism."

Dr. Kennealy is very confident "that a golden age existed in the remote past, an age in which lived men who were above all comparison with those known in modern times," which seems to be another proof that Darwinism is declining, and that the doctrine of an Eden-like existence back of all historic times, is to reassert its claim.

As to how man appeared on the globe Mr. Peebles does not say, although he 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 originally as a spirit? If he had always existed as a spirit what need of a God to account for his origin, or to explain the modes of his existence? If evolved, from what and through lower earthly creatures, 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' lecture, beyond pointing out one or two of his errors that I thought might mislead some readers. Darwinism, gaining ground rapidly, 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 materialists, and their views on this subject, are, I believe, (judging from an extensive acquaintance with Spiritualists), represented, not by Mr. Peebles, but by Tuttle, 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 aid letters I have read with much interest and satisfaction. Respectfully,

B. F. UNDERWOOD.

Newport, R. I.

The RELIGIO-PHILOSOPHICAL JOURNAL published at Chicago, Illinois, has recently reduced its subscription price from \$3.15 to \$2.50 prepaid to subscribers. We are glad to note this evidence of prosperity. The JOURNAL is one of the best Spiritualist papers published in the United States, and this reduction in the price will enable more of our faith to secure good spiritual literature for themselves and families. Our papers are not as well sustained by Spiritualists as they ought to be. This is in many instances because parties do not feel able to incur the necessary outlay, but we fear it is often the result of a species of selfishness. When one has fully demonstrated the fact of immortality he is too apt to be content with this, without effort to extend the cause, which cannot be better done than by sustaining and building up the papers that advocate the cause. A Spiritualist can do his children no greater wrong, than to withhold from them such books and papers as will teach them the grand and all important truths of our philosophy. We therefore repeat 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*.

Communication from Henry Kiddie.

To the Editor of the Religio-Philosophical Journal.

In a late issue of the JOURNAL I find a communication from Dr. Bloede, to which, in the interest of truth, I wish to reply. He seems to think that he has discovered an important point against the authenticity of the messages contained in my book, *Spiritual Communications*; in that many of them 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, he says, "the spontaneous appearance of the spirit is one of the foremost of the conditions 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 investigations; but I can assure him it is not mine, nor does it accord with the results attained, as far as I know, by other inquirers—many of long and varied experience. Indeed, the practice of Spiritualism appears to be based upon just the contrary fact. There are very good reasons for believing that, under proper conditions, the calling of a spirit, i. e., requesting him to communicate, or asking God to permit him to come for that purpose, is much to be preferred to letting any one of the crowd of spirits often surrounding a circle to enter and write spontaneously. In this connection I will cite the words of 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, because there are always spirits around us, most often of a low class, who ask nothing better than to communicate; in the second place, and for this reason especially, in not calling any one in particular, the door is open to all who wish to enter."

Now, this, in the main, accords with my experience, and is certainly deserving of as much consideration as the notion of Dr. Bloede, founded evidently on imperfect and insufficient investigation. However, it is not true that most of the messages of my book from the highest spirits were written of special invocation. They were spontaneous, 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 presence; so that "redex action" of my mind had nothing to do with the matter; some of them were written by the medium when alone and without any call.

The thought or desire of those who are to receive the message, apparently assists the band controlling the medium to obtain the presence of the higher spirits; for, it would seem, no medium engaged in any important, regular and continuous work for a useful purpose, is left without special aid and protection, through the associative influence of a company of spirits surrounding him or her. This has been made known to me in various ways, and in such a manner as to preclude deception (e. g., by the independent communications of different mediums, at places far apart, and without any knowledge of me or my investigations, and in the absence of any one knowing of me or them).

One of the communicating spirits (Mrs. Edmonds) said: "It gives me great pleasure to see you go on in this satisfactory way. In much have you exceeded my husband's work of righteousness. In much greater protection and guardianship are you held than he ever was in his manifestations for good. He was left to his own commission, but you are shown [instructed] and led by thousands, who would not wish you to fall 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.

Your correspondent states further that his "skeptical mind refuses to take for granted that any spirits of the class which Mr. K. has introduced to the world as answering the call of himself or the medium—spirits that represent some of the greatest minds of past ages should make their ready appearance at the bidding of any obscure mortal." I have not said that any spirits, high or low, have appeared at my bidding, or that of the medium, or of any one else. I regret to find that Dr. Bloede is unable to write of me or my book without misrepresentation from the extraordinary depth and strength of his preconceptions. This objection, on his part, appears to me to indicate that he has conducted his investigations on a very low plane, giving him a very imperfect and unworthy idea 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 shallow cavil by citing the remarks of the good and wise spirits themselves to an investigator of ripe experience: "Men judge of spirits 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 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 misconceives and misrepresents the teachings of my book. The very name of Christianity 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 ism; but he gave the "golden rule," and enunciated the "fatherhood of God and the brotherhood of man." The formulated dogmas of the so-called Christian creeds are only a corrupt exorcism upon Christianity; and this the messages in "Spiritual Communications" most emphatically declare.

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 Eastern war, the deaths in Royal households, and the death of Louis Napoleon in South Africa.

Woman and the Household.

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

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

Its roses and lilies are dead, Their leaflets are all scattered wide, And many a beautiful head, Love crowned, and by sweet promise led, Who over life's waters so merrily sped, Has drifted away o'er the ocean, that rolls Over human souls. 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 crowned and 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, shall 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 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 entertainments, 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 operative, and others burlesque. The whole is said to be very bright and spirited.

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

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

The Presidents and officers of the various state and city woman suffrage associations, of the State of New York, have issued a circular to the citizens of this Commonwealth, protesting against the reelection 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 women 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 education. This seems to settle the objection which is frequently raised against women's voting, that only the worst class would go to the polls, for here the representation is exceptionally 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. Wilbour and Mrs. Croly. Mrs. Smith, of Jersey City, read an interesting paper on the cutting, polishing and coloring of agates, in Erlstein, Germany, which she illustrated with magnificent specimens she had lately brought from those mines. Mrs. Smith has a large and valuable collection of gems and geological specimens, which she has collected in this country and in Europe, and is an enthusiastic student and teacher of this branch of science.

The public schools of New York city opened with the fall, and over 110,000 members were present the first day. There are 3,345 women teachers, and about thirty men in the three hundred and five school houses of the city. The former are nearly all graduates of the Normal College, and a certificate from that institution enables its possessor to secure a place, whenever there is a vacancy, without further examination. This college opened the same day with over fifteen hundred members, more than the buildings can accommodate. Twice the standard of scholarship has been raised, in order to limit the number of pupils, and twice have the girls raised their standard correspondingly. The next plan to diminish the over crowding 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 outset. The result of this requirement would be a very needed attention to hygiene.

A charming annual ceremony has just taken place at the little village of Suresnes near Paris, called the crowning of the Roses. The recipient, under eighteen, must be selected by the priest, the mayor, and two of the leading men of the place, as the most modest, chaste and beautiful of all the parish maidens. The successful young peasant girl has a few hundred francs 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 tourists. Pretty as the scene is, it could only be rightly framed amid the picturesque surroundings 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 itself dim, without a village fete to sing of the odor of the one and the glitter of the other, like a chorus in pinafore. In our more prosaic country, such an occasion would be simply impossible. No nation cherishes greater self-respect, intelli-

gence and self-help among women, and it cherishes, also, a standard of morality which would disdain a premium placed upon it. While her labor is worth next to nothing, virtue declines, for obvious and deplorable reasons. We ask no better argument than 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. RODES BUCHANAN.

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

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

The enlightened world is beginning to understand this, and as the Pope has lost his temporalities the priests are losing their tithes, and the entire hierarchy has lost the command of armies; men wonder at the day and night contrast between the power that has so long enslaved the world, and the noble being in whose name that power has been so fraudulently assumed. He who taught the love of enemies, the surrender to the wishes of friends, the abnegation of wealth and honor, and the performance of the humblest offices for others, by those who would stand the highest, has been falsely called the head of that hierarchical combination, which by its pagan pomp, its devastating wars and assassinations, its merciless cruelties and its inquisitorial 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 slightest appearance of hierarchical assumption in the advocates of religion—the slightest appearance of substituting authority for reason and commanding submission 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 whiskey, should be required by some newspaper to declare explicitly whether he had not swallowed the whiskey and spoken under its inspiration, I think the query would have been as appropriate as the one addressed to myself in some newspapers with the apparent purpose of discovering whether I claimed to be an authoritative mouth-piece for Jesus Christ. It is true I did not disclaim any such pretension, for the same reason that Neal Dow would not think it necessary to deny getting drunk unless publicly charged with it. But having denied it once, the RELIGIO-PHILOSOPHICAL JOURNAL claims my denial to be equivocal 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 influence which belongs to the grandest inspired medium and noblest teacher of others the world has seen. As I concede no hierarchical 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 acquire as myself. I claim the right to have and to express my opinion of his character and wishes; and when I think it necessary to convince any one that my opinion is correct, I shall have abundant facts and reasons. But I have not been accustomed to publishing everything I know, nor do I suppose the newspapers to be profoundly anxious to know what my opinions and discoveries are. At least the RELIGIO-PHILOSOPHICAL 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 doubt, than interested to promote some unquestionable truths for which I have been laboring. As to my remarks concerning the reconciliation of spirits, I am sure of the general truth, and as to the special instances which I have mentioned, I am no more certain than as to many other personal incidents, which intelligent people accept upon credible testimony.

I differ from the JOURNAL in this, that I would pay more respect to the positive testimony of intelligent and honest persons, and more respect even to their opinions, and I would not draw an arbitrary line between those things which have a certainty as 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 hypothesis or as sham and delusion, which has some evidence in its favor. Above all, I insist on full justice to human honor and veracity.

I never it appears that I have a higher estimate of Jesus and his ethics, which illustrate so beautifully the ethics that I find in nature; and in accordance with such ethics, I seek to avoid needless controversy, and to promote mutual understanding and co-operation among Spiritualists. So far from inflicting a "foul blow" upon the JOURNAL, I interpreted as fairly as possible its language, and seeing that its meaning was really absurd and narrow, I assumed that it must be merely a careless expression which would be repudiated as soon as the editorial attention was called to it. As that meaning (which I think I fairly drew from the context) has been emphatically repudiated, there is nothing more to be said on that subject, unless the editor wishes to thank me for the opportunity of defining his position more correctly.

The JOURNAL's editorship may regard my position as tending toward credulity and superstition, while I suspect it of tending toward dogmatism and limitation for in reference to God, in reference to Christ and in reference to prayer, I believe more than the JOURNAL does at present, and claim

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

Book Notice.

THE GREAT SPEECHES AND ORATIONS OF DANIEL WEBSTER. With an Essay on Webster as a master of English Style. By Edwin P. Whipple. One large octavo volume. 773 pages. Price \$3. Little, Brown & Co., Boston, Mass. For sale by all booksellers.

Notwithstanding the reputation of Webster as an orator, which is as great as and 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 contemporaries who cherish Webster's memory, and especially beyond the reach of younger 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 and permanent specimens of statesmanlike statement, argument, and eloquence. In respect to mere diction, the volume commends itself to every young student and professional man as a model of style—clear, terse, strong, bright, inspiring. Every word which Webster uses is thoroughly alive with the force of his mind and character. However vehemently men may have disagreed with his opinions, nobody ever questioned the fact that he so understood the art of writing English, that his place is among the foremost of the prose writers of the United States.

The preparatory essay on "Webster as a Master of English Style," by Edwin P. Whipple, is an interesting and critical examination of the elements of style and matter which make these speeches so, much more readable to-day than those of other great orators of former generations. The title page presents a portrait of Webster in his youth, and facing it is a new engraving of him, as he will be remembered in the later years of his life—the most characteristic and satisfactory portrait that has ever been made.

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

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

Magazines for September not before mentioned.

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

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

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

New Music Received.

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

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The above article is written especially in the interests of sheep raising, by a gentleman who has no personal interest in the matter, but who is master of the subject. The profits of the sheep-breeding in the territory mentioned in the article from which we make the above brief extract, are simply unbelievable, and certainly verified by actual observation. The owners of the land selected to all kinds of stock raising. We will sell the quantity of eighty acres and upwards. Several purchases can be made and by expectation this forming a little neighborhood of congenial people. The country is already rapidly filling up with an intelligent industrious class. Those intending to seek new homes, should select this land, so that there may be no delay in commencing work in the Spring. For further particulars address: M. WOODBURY, P. O. DRAWER 507, CHICAGO, ILL. 28 29 30

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LOCATION: 93 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., SEPTEMBER 20, 1879.

To Our Subscribers and Spiritualists Generally.

Do you want the facts of Spiritualism to rest on a solid scientific basis? Do you desire that our phenomena shall be accurately observed and correctly recorded so that when once made public they shall stand irrefutable under the most searching analysis?

More of Professor Wundt's Mistakes.

Professor Wundt lays it down, that there are two criteria, which, if we are to hold the new fact of Spiritualism to be true, ought to be satisfied according to the principles hitherto authoritative in science.

"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."

"The laws of nature are in any sense abrogated by the spiritual phenomena in 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."

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."

Professor Wundt is obviously mistaken in his assertion, inasmuch as some of the phenomena may be got under conditions where the test of genuineness lies with the investigator, and not with the medium.

diem 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.

As to the theory of persons, not mediums, "able to produce phenomena of the same nature" under the same conditions, such persons exist only in the imagination of Professor Wundt.

The 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.

Prophets of Evil.

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

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.

The liberal meeting at Freeville, N. Y., August 10th was a grand success. The new, large, and commodious Lyceum Hall was then dedicated, though yet incomplete, but afforded a desirable shelter and comfortable seats for the audience which nearly filled the building.

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 to introduce a strictly scientific method of investigation.

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.

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.

Photographs of Henry Slade.—We now have a supply of splendidly executed cabinet photographs of this world-renowned medium. Price fifty cents, postage free.

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

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

The ancient gentleman who edits the Investigator, has been long and sorely troubled at the assertions made by a correspondent of the JOURNAL, tending to prove him a believer in spirit phenomena. Vigorously and often have we been called upon to retract the statement, and roundly have we been abused for not doing so.

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 asserts that he knows nothing of them, but that his relation is a perfectly passive one."

We will do the professor the justice to suppose that he has been led into this most inconsequential imputation on Slade's veracity simply by his gross ignorance of the whole subject of mediumship. Indeed his misconceptions cannot be numbered. A medium is not an "experimenter;" he is the subject of an experimenter; and to say that he knows "under what conditions the phenomena have their origin," is simply to beg the question, and to prejudge it without a shadow of evidence.

"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."

The liberal meeting at Freeville, N. Y., August 10th was a grand success. The new, large, and commodious Lyceum Hall was then dedicated, though yet incomplete, but afforded a desirable shelter and comfortable seats for the audience which nearly filled the building.

Dr. Denlow 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.

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

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

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

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

Photographs of Henry Slade.—We now have a supply of splendidly executed cabinet photographs of this world-renowned medium. Price fifty cents, postage free.

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

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

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

Some time ago I was informed by a Mrs. Brown, a spiritual medium for nearly a year living at my house, that Mrs. Stewart, in hopes of learning how Mrs. Brown's manifestations were accomplished, disclosed to her the entire processes by which she produced her varied manifestations.

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

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

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

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

The above affidavit, made as it is by a Spiritualist who visited Mrs. Stewart in the earnest hope of receiving evidence of the truth of materialization, is about the average experience of visitors. It will be observed by the reader that Dr. 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 operandi of many of the mysterious happenings at Mrs. Stewart's séances. This lady visited Mrs. Stewart's séances 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.

THE AFFIDAVIT OF MRS. S. R. MENCHER.

Being duly sworn upon her oath, says:— I have been for about two years acquainted with Mrs. Stewart. Last winter while at the house of Dr. Pence, I was one day conversing with the said Mrs. Stewart. The conversation turning upon a threatened legal process restraining her from holding 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."

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 employ, that she knew positively that Mrs. Stewart's manifestations were fraudulent. Miss Laura Morgan and Mrs. Morgan also told me that they knew positively that Mrs. Stewart was a fraud, while on the other hand Mrs. Stewart told me that Laura was also a fraudulent medium.

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

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

AFFIDAVIT.

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

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

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

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

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

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

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

Being duly sworn upon his oath, says:—

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

MISS LAURA C. OWEN'S TESTIMONY.

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

AFFIDAVIT OF MRS. HARRIET ADAMS.

Being duly sworn upon her oath, says:— About seven years ago I first met Mrs. Annie Stewart. For the four years following I lived in Dr. Pence's house, and of course, became intimately acquainted with Dr. Pence and Mrs. Stewart, and all connected with her. Following this, for nearly two years I lived opposite Pence Hall, where I accommodated the visitors to Mrs. Stewart's séances. I had therefore the best possible opportunity for knowing whether the visitors were satisfied with the manifestations. It is my experience that only about one-fourth of the visitors were satisfied; the remaining three-fourths being either convinced that all was fraudulent, or disgusted with the stances themselves—often both. As a rule, and to which there were but very few exceptions, visiting mediums condemned the whole as fraudulent. Much complaint was constantly heard regarding the entire lack of test conditions, and the barriers always thrown in the way of honest investigation. Dr. Mott, the materializing medium of Memphis, with his wife, stopped at my house while here investigating. In the most unmeasured terms they, after attending séances, denounced it all as a most stupid fraud, while his wife appeared nearly heart-broken by their experience. Instead of seeing her child, as she had hoped, Mrs. Stewart, as she avowed, had made up for her gratification a rag baby, which she (Mrs. Mott) was neither allowed to touch or examine.

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

rialized spirits that were not upon her person.

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

Upon another occasion, a special séance was given to five gentlemen from abroad. This séance was claimed to have been given under the strictest test conditions, and was afterwards referred to as being a crucial test of the genuineness of Mrs. Stewart's mediumship. It was agreed that Mrs. Stewart should choose one of a committee, and the five gentlemen the other, said committee to examine Mrs. Stewart, and see justice done to both parties. A Mrs. Smith was chosen by Mrs. Stewart, while the investigators chose me. Mrs. Smith, it was agreed, should examine Mrs. S. before entering the cabinet, while I should do the same when the séance was concluded. I was not called in until the séance was concluded, when I at once asked Mrs. Stewart to step into the next room—a bed-room. She was very slow to do so, saying that she was very much interested in the contents of a letter that she had commenced reading, but at last upon my insisting, she leisurely preceded Mrs. Smith and myself 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.

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

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

While I was keeping the Pence Hall boards, Dr. Pence would frequently question me regarding his visitors, and appeared desirous of gaining points, and drawing me out regarding what I might know of them. I have heard Mrs. Morgan say that she knew Mrs. Stewart to be a fraud, and Mrs. Lewis, of Cincinnati, who at one time took Laura Morgan to Cincinnati, told me that both herself and Dr. N. B. Wolfe had caught Laura producing the manifestations, and in consequence sent her home.

Sept. 6th, 1879. HARRIET ADAMS.

The importance of the preceding affidavit will be seen, when it is remembered that Mrs. Stewart's present committee refuse absolutely to have their medium tested in any way, giving as a reason for such refusal that in the early part of her mediumistic career she was constantly placed under the severest test conditions, absolutely precluding, as they aver, any possibility of fraud. The affair is a lady of the highest respectability and social standing in Terre Haute, and she deeply regretted that her duty to a long-deceived public should demand such unpleasant truths from her. Her statements as to the opinions of visitors at Pence Hall, has especial weight owing to the unparalleled opportunity she had of receiving information on this point. In this connection the writer would say that in a conversation had a few days since with a lady in Terre Haute, who now has the same opportunity of knowing the opinions of visitors that Mrs. Adams had some time since, stated that "fully eleven" out of every twelve visitors at my house go away declaring the manifestations through both Mrs. Stewart and Laura Morgan to be fraudulent." This in effect, is the testimony of all those who have had the best opportunities of knowing whereof they speak.

AFFIDAVIT OF MR. (Name suppressed for the present.)

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

and we several times distinctly saw a dark lantern with the rays of light shining through the joints of same, in the hands of Mrs. Stewart. We also saw Laura Morgan, who was in the cabinet with Mrs. Stewart, rub matches upon her breast after wetting the ends of 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 a control necklace, which said control promised to dematerialize and present to a friend of the donor. Presents are often made to the spirits in this manner, the presents in all cases being alleged to be dematerialized and rendered forever invisible to mortal eyes. After this lady had left the city, I happened to call at Morgan's house, and saw and identified this necklace in the possession of Laura Morgan, or rather, saw it hanging up in her room. Regarding the identity of said necklace, there is no possibility in my mind for question, as I was enabled by certain marks to identify it.

Sept. 7, 1879.

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

AFFIDAVIT OF MISS SALLIE COOPER.

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

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

SALLIE H. COOPER.

Aug. 26, 1879.

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

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

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

AFFIDAVIT OF JOSEPH ALLISON.

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

Nov. 23, 1879.

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

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

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

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

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

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

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

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

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

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

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

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

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

R.—Then you have never recognized by sight any departed friends?

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

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

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

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

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

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

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

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

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

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

Resolutions.

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

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

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

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

WHEREAS, Any attempt on the part of any school of medicine to monopolize the health of 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 beyond the pale of its authority as declaring by statute what physicians we may or may not employ—that is the sacred right of the man and is no business of the State.

Business Notices.

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

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

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

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

J. B. CAUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-261f

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 need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills. E. V. WILSON.

BEALD LETTERS ANSWERED BY R. W. FLINT, 25 E. 14th street, N. Y. Terms: \$3 and three-cent postage stamps. Money refunded if not answered. 21-231f.

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

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CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 26-15

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

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

The Atlantic and Great Western Railroad will sell tickets to either of the above Conventions at half rates. Excursion tickets to the Free Thinkers' Convention at Chautauque Lake Station, can be procured at most of the ticket offices of the Eastern and Middle States. Hotel accommodations can be procured at Chautauque for from \$1 to \$4.50 per day. At Chautauque Lake Convention for from 50c. to \$2 per day. H. L. GREEN, Secretary.

Freethinkers National Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chautauque Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about 1000 persons to assemble at Chautauque, and to secure the attendance of a first-class test medium. Officers for ensuing year will be elected. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalists, will be in attendance. H. L. GREEN, Sec'y.

The Northern Wisconsin Spiritual Conference, will convene in Omro, Wis., Sept. 26th, 27th and 28th, 1879. Dr. James M. Feeble is engaged for the occasion. Other speakers will be in attendance. All Liberalists are invited to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for ensuing year will be elected. Wm. H. LOCKWOOD, President. Dr. J. C. PHILLIPS, Secretary. Omro, Aug. 20, 1879.

The Northern Wisconsin Spiritual Conference

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

Quarterly Meeting.

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

Postponement.

The Quarterly Meeting of the Spiritualists and Liberalists of Rockford and vicinity, is postponed from the 18th and 14th to the 27th and 28th of September. This is done in order to enable the Rev. J. H. Burnham to attend the meeting of the Lib. League at Cincinnati. NATHAN TARR, President.

NEW SCALE OF PRICES.

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

Table with 2 columns: Subscription type and Price. One copy one year, \$2.50; 6 mos., \$1.25; Clubs of five, yearly subscribers, sent in at one time, \$10.00; Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the get-up of the Club, \$20.00.

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

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

Special Inducement.

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

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

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

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

New Advertisements.

DR. GLENNON PRATT, Author of the Great Treatment for Catarrh and Throat Disease, and Discoverer of the Cure for the Morphia Craze and Opium Habit. Pamphlet at Office or by mail. Price 25 cents. 243 South Street, Chicago.

Advertisement for THIS SAWING MACHINE, operated by one man, will saw off a 2-foot log in 2 minutes. Wanted the best in use. Just the thing for fall cuts, shingles, or stove blocks. Circular free. Wm. GILES, 741 W. Lake st., Chicago, Ill. W-2-8000

Advertisement for THE CROWN FLUTING MACHINE, SOLD BY ALL HARDWARE AND FURNISHING STORES. It surpasses all others in popularity and utility. 27-4

Advertisement for THE TRUTHS OF SPIRITUALISM. Imperturbably Proved Beyond a Doubt, by Living Witnesses. BY E. V. WILSON, THE SEER. Compiled from twenty five years' experience of what he saw and heard. PREFACE: DEAR READER.—We present you this volume of facts from the spirit-lands, given in every part of our country and approved by those to whom they were given. They are not a few, selected from many thousands we have received in our diary. The diagnoses and diseases so cured just as they are related. We give you these facts as they occurred, and you can prove their correctness by writing many of the places we refer to. One giving the reader can rely on and that is the reason we give them for themselves. We are continually giving lots of spirit-land news wherever we go. With our cabinet-photograph of aniving. 25-2-8000 by the Religio-Philosophical Publishing House, Chicago.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Genesis.

High on the cliff that framed the shore...

The dull refrain of restless waves...

Beneath the cliff, dividing land and bay...

No human foot had ever trod...

Descending from the sunburnt height...

Upon a mossy mound, in thoughtful mood...

I gazing, lay—my senses lulled...

The little monarch of the isle...

"All this to feed a butterfly!"

CAN SUCH THINGS BE?

A Communication Purporting to be From a Departed Husband.

[From the Rochester Democrat and Chronicle.]

There is a lady now in this city who relates...

David Locke of Batavia, the father of the lady...

Some time after the death of the husband...

After a few more remarks the clairvoyant...

Trusting to see you as soon as I am able...

This story is given exactly as narrated to our reporter...

D. D. Ferriss, of St. Charles, Minn., writes:

THE SPIRITUALISTS.

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

Out-door religious services are no longer the exclusive property of one or two religions...

In reading the reports of the various Camp Meetings East and West I am sorry to see such a mixture of things...

An Earnest Appeal from E. V. Wilson.

To the Editor of the Religio-Philosophical Journal:

Here I am prostrated, after the most brilliant (but brief) campaign that I have ever made...

Endorsement of E. V. Wilson.

Bro. E. V. Wilson—We the undersigned, visitors at the Lake Pleasant Camp Meetings...

Twenty-six years ago, Mr. Capron, in his excellent work on "Modern Spiritualism" wrote:

Neshaminy Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Col. Kase, one of our large-hearted enthusiastic Philadelphia Spiritualists...

The Colonel proposes (weather permitting) to hold another Grove-Meeting at the same place on the 3rd Sunday in September...

If the disembodied spirits may be favored with the knowledge of things done below...

The following incidents occurring in this city but a few weeks ago...

"A family, with a part of whom the writer was acquainted, were visited by the Angel of Death. First, the father was taken away...

A married daughter lying many blocks away from the parental residence...

Of such friends, the Christian Church, is the evidence we find constantly in our walks...

Which is Right?

In the JOURNAL of August 16th, in reply to one of a series of questions relating to the Bible...

In Vol. 2, page 137, Progress of Religious Ideas, Mrs. L. M. Child says: "In progress of time, it was found that various errors had crept into the text of the Law and the Prophets..."

Singular Experiences.

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...

There are several private mediums in the place, and among these we are favored with the most noted one in the territory...

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...

I have been an investigator of Spiritualism for the past twenty-six years...

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

Letter from Wash. A. Danskin.

To the Editor of the Religio-Philosophical Journal:

In your leading editorial of August 23rd, you introduce Mrs. Danskin's name in a manner that demands notice from myself...

The time is near at hand when Mrs. Danskin and myself will pass into closer companionship...

If Mr. Danskin had read our remarks attentively and critically, he would have seen that we have cast no imputation whatever either on the honesty or good sense of Mrs. Danskin...

A medium may dictate or write down a supposed message in perfect good faith...

Mr. Danskin will not venture to claim. To intimate that she may be sometimes deluded is not therefore a grave charge...

Spiritual Meeting.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of Northwestern Ohio, held their seventh annual meeting in a fine grove recently fitted up for the occasion...

Mr. Tyerman's Chicago Experience.

In giving an account of his American experience to a Melbourne audience...

In Chicago he met Colonel Bundy, the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, Mrs. Cora L. V. Richmond, the trance lecturer, and others.

In Chicago he saw two slate-writing mediums, Mrs. Simpson and Mrs. Blade, and obtained writing slates under such conditions as were absolutely fraud-proof...

There was still one objection which might be raised to this, and that was—the might have the slate prepared with difficult writing.

With Mrs. Blade he obtained equally satisfactory proofs of the genuineness of slate-writing mediumship.

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

The foundation of Christianity rests upon the possibility of there being such a thing as original sin.

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

Paul admonishes to seek for spiritual gifts, which he defines to be speaking in other tongues, discerning spirits, healing by the laying on of hands, and other phases we will not now repeat.

One of the essentials in life is clear spiritual conception of natural law, the law of correspondence, 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.

A lady who had refused to give, after hearing a charity sermon, had her pocket picked as she was leaving the church.

A Tallahassee minister who had held numerous night meetings in order to arouse religious enthusiasm, and the work of progressing slowly, revealed the return of his labors in only converting half a dozen souls.

Let none be deceived by mistaken mediums. The more common the belief in Spiritualism becomes, the more danger of taking for granted without proof.

Lyman C. Howe speaking of the death of Dr. Weaver, says: "As a medium he had his equals."

A Subscriber writes as follows from Tongueville, Kansas: "Your course is glorious; educational, delicious food for reflection; growth of soul, increase of wisdom, calmness, genuine goodness."

Buddhism.—Nothing as we read them, is more simply beautiful and pure than the creed and commandments of the Buddha.

At any rate it is to be feared that Buddhism is no exception to the rule that God's pure truth will not keep amid the defilements of this earth.

NATURE'S LAWS IN HUMAN LIFE. An Exposition of Spiritualism. Embracing the various opinions of Extreme Spiritualists...

ANCIENT SEX WORSHIP. A curious and remarkable work, containing the traces of Ancient Myth in the Religions of To-Day.

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THE PHILOSOPHY OF CREATION. Unfolding the Laws of the Progressive Development of Nature, and Embracing the Philosophy of Man, Spirit, and the Spirit-world.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION. By B. F. UNDERWOOD. This is a very valuable little work, which has had a large circulation...

ORATION Leadership and Organization. By S. B. BRITTON, M. D. DELIVERED IN OUTLINE ON OCCASION OF THE Anniversary of Modern Spiritualism.

STARTLING FACTS IN MODERN SPIRITUALISM. By S. B. BRITTON, M. D. Embodies some of the most remarkable and wonderful facts, ever published...

Modern Spiritualism PLANCHETTE OR THE DESPAIR OF SCIENCE. By EPES BARGENT. What the Critics say: A seed-ling, volume of more than 400 pages...

LIGHTS AND SHADOWS OF SPIRITUALISM. By D. D. HOME, Medium. The first part of this book treats of ancient Spiritualism and shows it to be as old as our planet.

THE WATSEKA WONDER A STARTLING AND INSTRUCTIVE PSYCHOLOGICAL STUDY AND WELL AUTHENTICATED INSTANCE OF ANGELIC VISITATION. MARY LURANCY VENNUM, BY E. W. STEVENS.

THOMAS PAINE VINDICATED. By Robert G. Ingersoll. Price 10c. For sale at the office of this paper.

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CHICAGO, ROCK ISLAND & PACIFIC R. R. (Continued). A. KIMBALL, Gen'l Superintendent. Gen'l Office, Chicago, Ill.

GOLDEN MEDICAL DISCOVERY. By its great and thorough blood-purifying properties, it cures a wide range of diseases...

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rooms, passed back into the room containing the wardrobe, and went back 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 evidently 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 evidence of full-form materialization of spirits; take your own course, or rather let spirits controlling take their course and give me positive proof if possible. Before I leave, if I have any suggestions to make, I will offer them for your consideration, but I have nothing present."

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

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

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

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

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

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

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

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

I said, "I have not seen this. '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 seen.'"

OBTAINING SPIRIT PICTURES IN THE DARK.

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

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

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

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

LAURA MORGAN'S SEANCES.

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

With this preparation, I was ready to attend her seance Saturday afternoon, Nov. 23rd. There were present Mr. and Mrs. Morgan, Mr. and

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

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

After the 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 I brought away with me.

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

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

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

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

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

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

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

There is a six or seven inch stove pipe running from the room 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 not in anything I witnessed in Miss Morgan's seances, any evidence of spirit materialization; nor was there anything about them that impressed me, intuitively, inspirationally, or otherwise with their genuineness. There were the regular attendants, the regular attempts to mystify the proceedings, the ready recognition of the spirits by the regular attendants, and the certain failure under the simplest fraud-proof conditions.

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

AFFIDAVIT OF MR. P. P. PRICE.

Being duly sworn upon his oath, says:—

About April, 1877, I first met Mrs. Annie Stewart, and then made her acquaintance in Murphy's photograph gallery, in Terre Haute, where she had come for the purpose of obtaining photographs of herself. In this way I met her several times. Wanting 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 on me at my own rooms, where, having partial photographic apparatus, I illustrated to her how it could be done. She then expressed to me her determination to take up that branch of the business and adding the same to her cabinet manifestations.

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

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

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

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

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

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

In the early part of my investigation, in fact about the time that the spirit-band of Mrs. Stewart was being gotten up, she invited me to attend a seance, telling me at the same time that she would present me with the necessary ticket when I went to the Hall in the evening as she did not often have one with her. When I reached there, she was about entering the cabinet, and could not then unobserved give me the promised ticket. During the evening Minnie, the so-called "control," said, "See big picture chief here to-night; we want to shake hands with picture chief." On stepping up to the door of the cabinet to gratify her desire to "shake hands with picture chief," Mrs. Stewart, who stood before me in the assumed character of "Minnie," slipped into my 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, commenced the business herself, assisted by her husband, and has kept it up to the present time.

To me, Mrs. Stewart admitted, in detail that all her manifestations were done by trickery, and before I left she showed me how everything was performed. As for her cabinet manifestations she personated the spirit herself in each and every case. She carries into the cabinet with her all necessary clothing and paraphernalia concealed under her own, and in no case allowing herself to be searched. While she represents the spirit her dress is arranged on the chair as a dummy, the light being always turned so low that no more than the faint outline of the dress is visible. Sometimes this dummy is made to appear standing. This is accomplished by a wire frame for the shoulders which is hung by a small cord from the top of the cabinet upon which the clothes are hung. To represent a man she wears a thin alpaca coat of black, gathers her black skirt together between her legs and there pins it to represent a pair of pants, and for a beard where necessary, she draws enough of her own hair down over her ears, ties it under her nose, and then arranges it as she desires about the face. While she is in the character of a spirit, the dummy representing the medium is made to ring a bell by a string attached to the same extending to her hand. The spirit is made to appear to sink through the floor simply by her stooping down and bending her head forward until it reaches nearly to the floor, when the door gradually closing as she sinks leaves the remainder to disappear by force of imagination alone. All this time the cabinet is so dark that only the outline of the face can be discerned. She, as the spirit of George Powell, when she appears to enter the next room, only makes a feint of doing so by opening the door, which being in an opposite corner 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 a reality slipped partially under the cabinet which is raised/nearly two feet, and while there does the speaking herself, after which she emerges, opens the door as before, and appears to re-enter the room and disappear in the cabinet. These are but samples of the manner in which she performs her manifestations, and as I have imperfectly described them, as she explained and illustrated them to me, and as I have actually seen her do in public seances.

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

P. P. PRICE.
Aug. 29th, 1879.

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

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

AFFIDAVIT OF MR. HENRY T. BIEL.

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

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

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

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

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

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

AFFIDAVIT OF DR. 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 investigations at both places, neither myself or any of the other visitors received personal evidence, or recognized any forms issuing from the cabinet. A Mr. Fleming, of Pitts-

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