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PRAYER, AS A RATIONAL ACT AND A RELIGIOUS DUTY.

Address delivered by Prof. Joseph Rodes Buchanan, before the Independent Christian Convention, at Alliance, Ohio, Aug. 81st, 1879.

TTO AMERICAN SPIRITUALISTS: -As the subject of prayer is one is which Spiritualists are deeply interested, and which is of much importance to the growth of religious sentiment, we would cordially commend to the attention of American Spiritualists the wise and incid explanation of the value of prayer in the address of Dr. Buchanan delivered at the All-ance convestion, August Seta, 1879, and to be published in the Rance All-Anticeoperioal Journal.

BAN'L WATEOF. THE R. L. MILL

FURBAUE,

A. W. COATES.

We cannot in any high sphere of spiritual life properly turn our backs upon the great martyr of Jerusalem. To one of right sen-timents who sympathizes with the God-like doctrines of Jesus, his presence is so con-genial and pleasant, that there is no disposition to turn from him and to neglect one who is our best friend. His spiritual pres-ence is so widely diffused, that to shun him is to cramp that divine love which longs to embrace all lovers of humanity. We do not turn aside in the family circle from its loving mother: we do not turn aside in the ballroom from the reigning beauty; we do not turn aside in history from its great heroes. In the history of America there is one fig-ure that stands conspicuous above all oth-

ers, one upon whom all eyes rest with pleas-ure and with reverence. It is the majestic figure of George Washington. No one seeks figure of George Washington. No one seeks to avoid the use of his name, or to avoid giving him due honor. So on the immense canvas of the History of Humanity, one figure stands pre-eminent for Manerica. We cannot ignore or be indifferent to the Founder of Christianity unless we are in-different or averse to the sublime religion which he introduced, and of which he is which he introduced, and of which he is still a living exponent, inspiring its princi-ples into all receptive minds, and if we love and honor him, because, we love and honor his principles we shall ever feel pleasure in his presence, and we shall not be disposed to expel that name from our literature or discourses or prayer, as a wearlsome mon-otony to the grandest philosophers of the ninetcenth century, who possibly may feel like the Athenian who voted for the cetracism of Aristides, because he was tired of hearing him called Aristides the just.

Souritualism brings us into the compan-ionship of Jesus and of the great and good of all ages, and enables us to know that it is not the followers of creeds but the followers of the principles of the living Jesus who are the real Christians.

And as the glorious truths of the higher ore-emine

resents the snimal nature of man, to wear the glorious name of Christianity, which was consecrated by the sublime life and death of Christ, and has been christened with his name, although it would have been just as true if he had never appeared on earth as its teacher. We respect on the true of of earth as its teacher. We cannot get rid of the word *Christianity*, because it represents a true system of religion, and I would not get rid of it, if we could, for when we attempt to describe a perfect system of religion, we find that it is the same essentially, that was taught by Christ, and it will ever bear his name, for the same reason that Galvanism bears the name of Galvani. In attempting to change the normal meaning of the word Christianity to make it represent theology, we not only war against the inevitable, and violate the proprieties of language, but we do an act of ungrateful injustice to the memory of the great teacher, in robbing him of his true position, and placing him at the head of that false and cruel theolog-ical system which he warred against in life, and which has been willing for a thousand years to crucify him again if he would re-appear as he did in Jerusalem; and would to-day denounce him as an impostor if he appeared in the same humble simplicity, performing the same miracles.

I beg my more iconoclastic friends not to perpetuate the corruption of the English language, by calling Churchianity, Christianity, not to give an apostate church the honor to which it is not entitled; and not to rob our great teacher of his honor, for he was our martyr, not the martyr of the church, but the church's victim. Of course I do not mean to say that Spiritualiam is Too not mean to say that Spiritualiam is Christianity or Christianity is Spiritualism; for that would be a confusion of language. But Christianity is a wise natural religion and Spiritualism is a religious science. Christianity in its full meaning includes Spiritualism as its scientific department, and Apiritualism or provented on the science. and Spiritualism or pneumatology (which is its proper name) is a science which in-cludes a knowledge of the highest religious lowed, it leads to a full knowledge of relig-ion. Hence although Christianity is ethics and Spiritualism is science in a fatal. It would leave Christianity Geometry monster of bigotry, and Spirituater would be come a wandering ghost a thoul, a vam-pire, or to speak without a figure, a con-glomeration of necromantic black magic, underhand curning and social demoraliza-tion, the familiar ally of every species of sharp practice, selfish ambition and triumphant fraud. Ohl my good and honest and pure-mind-ed spiritual friends, let us labor and pray against this corruption and keep our spirit ual life in company with the highest and best in the Spirit-world. Therefore my friends do not be so eager to display your phenomena and to draw every body into the spiritual ranks; for we have already convinced a great number who are a burden to the cause, or at the best, mere rubbish, of no account. As mediumship is the central pivotal fact As mediumship is the central pivotal fact alike of Christianity and Spiritualism, it follows that Christianity is (like Spiritual-ism), or Spiritualism is (like Christianity) a system of open, constant, unceasing, direct intercourse between earth and heaven. A commercial intercourse in which the balance of benefit is on the side of earth, like the intercourse between the earth and sun in which the earth receives all its light and life from the sun and returns nothing but a reflection. The blessings must be always coming down to us, because man is poor and God is infinitely rich. Earth is a comparatively poor, dark, dirty, sickly, half-starved place, and heaven is entirely rich, bright, pure, joyous and abundant in all that is good or desirable. The natural consequence is that heavening abundance supplies earthly pov-erty, and that when we look to heaven with faith or with knowledge of its wealth and power, we ask, we beg, we pray for all that. we need, that heaven may give. Our intercourse then is naturally prayer on one side and benefaction on the other, aspiration that we may rise into company with the angels, and prayer that we may be enrich-ed from supernal sources. Aspiration and prayer then are leading duties in religion. And to this I add that the "communion of the saints" is another duty; I mean the spiritual scance where two or more are gathered together and holy spirits come among us. I say this now as a teacher of the mysteries of the human constitution the mysteries of the human constitution which I had fully explored and published before the advent of Spiritualism in Amer-ica. And Jesus Christ taught this, when he abolished the law of Moess against con-sulting spirits and led his three disciples up on the Mount of Transfiguration to the first great spiritual scanes, to which he sum; moned the spirits of Moess and Elias. I believe in prayer, I believe that Spirit-nalism teaches its value and its power, and thus completes a system of practical relig-ion. It teaches with renewed evidences this old, old, lesson of the Fivine medium of Jerusalem and which has been taught of Jerussiem and which has been taught ever since by all men who are divinely inspired. If as scientists suppose, there is nothing but matter and force, prayer is the very in-saminy of superstition. If as many philos-ordeers suppose, the universe is a machine without a machinist, a machine that runs by haw and nothing else, prayer is folly, has if there is a power beyond the law, the prayer is not absurd. And how can there be a law without a law-giver who can spired.

repeal or modify it, and who can receive a petition.

Where there is nothing but matter and force we can act only by matter and force, but where there is mind, we act by mind. A boulder that is in the way, may be removed by the sledgehammer or by gunpowder, but a human being in the way is removed by appealing to his intelligence. Our will or our persuasion will move him, and therefore we pray or ask him to move and he does so.

The sphere of moral sussion or influence of prayer therefore, is coextensive with the sphere of mind. The Materialist addresses his obsequious prayers to the man in power, who can grant his wish, but the Spiritualist knows that the men and women who tread this earth are but a small part

of the human race, and not its best part. He knows that for each struggling mortal here absorbed in his own labors and interests, there are a hundred thousand wiser beings who are not absorbed in self, whose beings who are not absorbed in self, whose sympathies are broad and responsive, and who may be addressed with the certainty that they will lend a patient and sympa-thetic hearing and if it be within their pow-er, they will be disposed to grant the favor. He therefore sends forth his request into the sympathetic realm of disembodied mind, and in time he realizes the results that mich the sympathetic.

mind and in time he reaches the testing time might be expected. How far his petition reaches, depends on the height and depth of his own spiritual nature. It may reach only his familiar companion or guardian angel, it may reach a wider circle according to its importance, and the nature of the request. It may enlist the aid of a hero, if a meritorious work of danger and difficulty, such as that of Joan of Arc in France or of Washington in America; it may enlist the attention of Dr. Rush, or of many other physicians if it be a matter of relief to the sick, and there are hundreds of physicians in the Spirit-world who are frequently engaged in prescribing for the sick with a success which is far e uniform than that the body. I have never known a spirit physician to make any important mistake.

and feel that we are of his family; and it is for our benefit that we should sometimes feel that all hopes on earth are blasted, and that we must turn to the infinite Father for hely

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All this is reasonable, for if God has infinitely greater intelligence and love than man, we may properly speak to that intel-ligence and ask from that love. Reason teaches this, the experience of those who pray confirms it, and the greatest religious teacher in the world was the most emphat-etic of all in reference to the power and daty of prayer. Spiritualism teacher us to duty of prayer. Spiritualism teaches us to reverence Jesus and therefore it teaches us to follow his injunctions in praying in se-cret, unless we have a higher wisdom than his that teaches a different doctrine.

Pray in secret and pray in solemn silence; and the unspoken thought, if it moves in the sphere of love, vibrates throughout the Spirit-world. But the prayer of the selfish, the prayer of the bigot is not answered, because it should not be. They are on a lower plane, they are not in the spiritual presence of the angels, and therefore they are not heard. But every reverent, dutiful and loving soul is in sympathy with the angels and the angels respond. All noble natures are in sympathy with the Divine and the Divine Spirit is responsive to them.

When we feel this, when we feel that we are not strangers to the heavenly hosts, and that they will not ignore our prayers, we that they will not ignore our prayers, we have attained a satisfactory development, and we should never cease daily striving for higher growth until we have attained their plane. "Blessed are they that hunger and thirst after righteousness for they shall be filled." (After referring to a house of healing in Switzerland established by Dorethea Trudel, and to the wonderful suc-cess of Geo. Muller in England and Dr. Cullis in Boston/PDr. B. continued) I might occupy many hours in giving demonmight occupy many hours in giving demonstrative examples of answer to prayer. A great many of the examples however that 5. 1**D W**D something and it comes to them in the natural way, are more coincidences. They pray for health restored, and a doctor cures them : they pray for money and, an honest debtor pays them; they pray for safety at sea and the storm comes to its natural end. This is no evidence of the value of prayer; but when they pray for something not to be expected and it is suddenly mysteriously realized, I call that an answer to prayer. There are four methods in which prayer is answered: 1. The prayer brings a spirit-ual help from above to, our own sonl, we are nerved and inspired to our work and we succeed by this increased ability. This is the chief answer,

### Alliance, Ohio, August \$1st, 1879.3

We have just heard impressively and eloquently expressed, the absolute reality of the great world of angels that surrounds us and is with us in all things-the great world of glorified humanity, the great world where our departed friends dwell, where the love and power of God are realized, where myriads of witnesses surround us day and night with loving eyes and out-stretched arms, with a love which is purer and more constant than any love on earth. and more constant than any love on earth, and the strange question comes upon us from doubting and benighted minds—Shall we speak to them? Shall we turn in cold misanthropic silence from the eyes and the arms of love? Shall we forget that we are all one family, that we have all one common Father God? and that the best members of our family are those who best members of our family are those who are most advanced, who look down upon us with larger experience, with wiser minds and more loving natures, eager to help us in every way? This is the strange question, which I think answers itself. This is the question of prayer. Shall we open our souls to the influx from Heaven and invite its presence, or shall we turn aside from Heavon to the dark and devious ways of this en to the dark and devious ways of this world; shall we go forth alone like Adam expelled from Paradise into the wilderness, or shall we keep our Paradise with us by keeping the celestial presence with us that lightens the cares of life and strengthens the will power, that conquers adverse fate and turns the wilderness of life into a blooming garden?

We cannot escape the Divine presence; we cannot escape the presence of the angel hosts; and the question is whether we shall recognize, honor and obey our angelic companionship, or live as animals to whom the heavens are unknown?

Far up sloft is the home of power and the home of love, but from that celestial home the love reaches down to the lowest condithe love reaches down to the lowest condi-tion of humanity; never does man sink so low that he may not look aloft with out-stretched hands to the Infinite Father, nev-er is he so lost to hope and truth that a mother's love may not reach down to lift) him upward here, and to guide him to his final home, that home in which the pure, the good and whe are waiting to welcome us as friends. Shall we go to them unpre-pared, as aliens in that home, unacquainted with its beautiful tenants, and unbound to with its beautiful tenants, and unbound to them by the links of friendship, the mutual knowledge and kind services, for which we owe them gratitede?

owe them gratitade? If we go to them for the intercourse of triendship, shall we go at random without a definite purpose, or shall we, as we do in this life, go to the best scholy within our reach? I think to one will deny that we should seek the brightest, the best, the pur-est, the wisest; and that bur sectors are the ones who are best estimated is miving to the sector of factor periods as the first sectors are the wish to suggest that pur sectors are the ones who are best estimated is miving as They have been anony outprise is life, are wiser, beitor or factor around its factors parts best, than these who have here in the parts best, than these who have here in the parts best, than the first conterry; and I the be-through their first conterry; and I the be-true the superior markin of a sec discust in-unquise them.

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vade all realms occupied by good spirits, all who go to the fountain of spirit life and commune with the good, even if they do not go direct to Jesus, are in communication with the same fundamental truth and goodness; they drink from the same river of eternal life, to which Jesus invited his diseternal life, to which Jesus invited his dis-ciples, and if Spiritualism thus brings us into the sphere of Christ, then it is the realm-of Christianity; in its highest sphere, it is the sphere of Christ himself, and in many lower spheres it is still nearer to Christ than any form of, creedal Christianity which lives in the letter and not in the spirit, in ceremony instead of doeds, in proscription and denuncistion instead of love.

For Christianity is nothing but the out-pouring on man of the power of the Spirit-world including the Divine Spirit, and it has no life or progress except by medium-ship, which has ever been the Eastern window of this world, to let in the light of the rising sun. It was mediumship that inspir-ed and led the religion and philosophy of Egypt and of Greece. It was through me-diumship that all the great oriental relig-ions were founded, and all that came by the Law Manager and that came by the Jews. Moses was their great leader and medium, Abraham and all their prophets were mediums. John was the medium who announced the coming of Jesus, the world's greatest medium, and all who have followed him, his apostles and all who have led their fellowmen into holy lives, all who have reformed the church and done the spostles and martyr's work have been mediums. Joan of Arc, Geo. Fox, Swedenborg, Wesley and Whitfield were all mediums, and if mediumship had died. Christianity would have died with it, for Jesus has expressly said to his disciples, "Lo I am with you always to the end of the world." and that where two or three were gathered in his name he would be with them, that he would dwell with his followers and be in them. Therefore he founded Christianity on me.

Therefore he founded Christianity on me-diumship and it could have no other possi-ble foundation, for religion or Christianity is the aspent of the spirit of man to heaven, and the lescent of heaven into the spirit of man, and if there were no such spirit communion, if man could not connect himself

munice, if man could not connect himself with God and the angels, then heaven would vanish and religion take its flight from earth to its edestial house, leaving behind only brick and mortar, ceremonies, moral dark-ness, bigotry and bloodshed. And this is what has really happened. Spirituality or spiritual communion has, to a great extent, been abandoned by the church. It has become so spiritually dead that it has no horror of war or despotiam, it has no mutual love between sects, it has ignored the brothschood of humanity in twenty different ways, it has ceased to per-form the works or share the spirit of Jeaus, and therefore the church no longer repre-sents Ohristianity, and when I speak of Uhristianly I do not mean the church, I mean the men and women who live in the mean the men and women who live in the spirit of Carist, the medium, the prophet, the isocher and the martyr. Our brave re-formers are right in demokracing a Christian entropy the time, err when they conformed Caristianity with the spontate church which isomers the time, for untrotten cannot be reading the time. Too should not make the memories of St. Destologney a Chris-tion and the butting of wholes not inclu-tion and the butting of wholes we fac-tion and a with, and the butting of wholes are fac-tion and a with, and the butting of wholes and the spin of a whole, and the butting of wholes are fac-tion and and the butting of wholes are fac-tion and a whole, and the butting of wholes are fac-tion and a whole a partition of sciences; the spin the make a partition of christi-ands. Therefore will never becomplet the mean the men and women who live in the an entire of will perver recognize the

physician to make any important mistake. All great spirits have healing powers in proportion to their benevolence and strength. Jesus has healing power for body as well as soul. His mother also has great healing power, and I believe all good spirits of that ancient period, all who in their 'ives, labor-ed for humanity, are competent now to heal body and soul, and there can be no limit placed to the Divine benevolence, coming to placed to the Divine benavolence, coming to us in this way when we are sufficiently pure in heart to receive it and sufficiently enlightened to seek it rightly.

But perhaps some one asks, would you pray to our fellow beings? Would you pray to any but God himself? Most assuredly, I would ask a fayor of any one who could grant it. We ask favors here of our equals or even of our inferiors. When out of the body they are much more disposed to grant our requests. We may therefore present our petitions to any being in the universe, who can grant them. There are many spirits who long to be engaged in be-nevolent services, and will receive our requests with pleasure.

But prayer to God is the matter which is by some considered debatable. It is assumed that God is beyond the reach of man, that he operates only by general laws, and that therefore he might as well ask the earth to stop the revolution on its axis as to

ask God to modify the course of events. But is this reasonable? Our spirit friends do interfere in our behalf, they do as guardian angels; all the way up as far as we know they are responsive. Jesus himself responds to prayer. There is probably an immense range of spirit existence from man to God. We know not how high it goes. Jesus is the highest that we are yet acquainted with. And if the power-and will to respond to prayer exist not only in the lower grades but in the higher grades, where the reponse is still more powerful must not the same principle extend all the way up to God? Where is the round in the ladder of love and power at which celes-tial love begins to turn a deaf ear to hu-manite? manityf

There is no such stopping place, no such reversal of the laws of the universe, of the great law, that love is condescending and delights to lift up the lowly.

As Jesus answers prayer better than beings of a lower grade and delights to come to the suffering and lowly, so God' must as the exhaustless fountain of responding love.

Again, the higher any spirit in the chain of being, the greater its love, and the great-er its diffusive outreaching power. God therefore is the very maximum of love, of condescension, and ability and will, to an-

awer prayer. To his unbounded love we owe all that we

To his unbounded love we owe all that we are all that we have, all that we hope for. Then let us pray to God. He is not a machine; he is not granite; he is not like the law of gravitation, but he is the infinite Father; and if we feel the love and grati-tude which are due to him for all we have, we should not feel reluctant or afraid to ask for what we think we ought to receive. If power and presence fill all things and his intelligence comprehend all, then he is with us at all times, and ready to receive and grant petitions that are proper. How they are granted, through what spiritual squary results are brought about we do not often know, but we do know that prayer is answired. It is part of the Divine economy that we should pray, that we should ask in loving obsilence to God, as mit children

2. The prayer strikes some sympathetic human soul and he at once comes to our help

.3. The prayer reaches the Spirit-world and guardian spirits or the higher angels re-spond and move men's minds to help us.

4. The prayer goes direct to God and he responds by any or all the means that are possible.

All men who are profoundly religious are inspired and religiously strengthened by God and the angels, in answer to prayer; and this experience is so' common everywhere and every day and hour, that I need not give examples.

The second method also is very common. The second method also is very common. The sphere of pure mind and pure love is a sphere of universal sympathy. The loving wife and husband often feel each other in absence, and feel each other's distress. The physician and patient often sympathize, with each other, so that the doctor finds bimself suddenly impelled to hurry to the himself suddenly impelled to hurry to the bedside, feeling that he is needed. So we continually sympathize with our departed friends, and they with us. Hence when a family in distress prays for help, persons of friendly and apiritual nature are impressed to go and help them. When old Henry Badgerow and his wife of Steuben Co., New. York feeble and poor, were des-titute of food in their little home and a wintry storm confined them with a prospect wintry storm confined them with a prospect of starvation, they prayed fervently for help that night and young Mr. Clason who was not a Christian professor, but a good man, waked up at twelve while the old man was praying, and was so powerfully impressed with the fear that the old people were starv-ing, that he could not go to aleep, but spoke to his wife, and they got up and prepared a pail of good provisions, and he started off in the night through the snow storm two indicates and a half. He found the old man praying. Looking up he exclaimed, "Now I praying. Looking up he exclaimed, "Now I know that God heareth prayer!" When Mr. Clason went back by daylight the neighbors heard of it and brought in provis-

neignoors heard of resist program prove-ions to last several weeks. The third and fourils methods of super-nai help are shown when patients, abandon-ed as hopeless to death or to incurable bedridden disease, are suddenly restored to complete health, of which there are hundreds of examples.

dreds of examples. Mrs. Ellen Sherman, with of Rev. Mores Sherman of Pierrandat, New Hampshire, in consequences of a severe ball informer the knee and the spins, includes, with Thermo-tism and chronic discuss, with Thermo-tism and chronic discuss, with the sec-she had to be lithed on the set of the divent of asymptotes as the set of the relief in this has been as the set of the relief in this has been as the set of the 

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# RIMCIO DE PERCALS JOURNAL.

### By Association will the People of the Other Warld.

### BY MRS. AMANDA M. SPACE.

"What sphere do I below do I" This word to be one of the standing decision within was put to spirits by the frequentars of sircles. The built work having been re-realed to us as a place to which we are all distinged to go, and the idea having been re-prevalient that is a divided, as it were, into compartments, called spheres, to which the inhabitants of this work gravitate apon entering that, seconding to their gradations in merils and intellectual development, it is not surprising that these who visited either with any confidence in the reality of spirit exclusion, should desire to thew the state or position which they would occupy in the Spirit world when they get there. The quastion, "What sphere do I belong to ?" was generally answered by the com-municating spirit, and the inquirer went

municating spirit, and the inquirer went away feeling and or elated according as he was told that the number of his sphere was low or high. But the truth generally percolates, in the course of time, even into the duliest intellects, often in ways which they themselves cannot account for, and it be-comes their guide of action even when they cannot or do not analyze their own thoughts enough to be able to tell what it is that guides them-what it is that makes them stop dolog one thing and commence doing something else very different. So, in the course of time, people quit asking spirits to tell them what sphere they belonged to. The reason is, because, if there are such the reason is because, if there are such things as spheres in spirit life, we know instantially nothing more about them than their numbers, 1st, 2nd, 3rd, 4th, 5th and 6th, which convey no more real information to as as to the pature and condition of the people of those spheres than would any other mbitrary names, such as a, b, c, etc., that might begiven them. So the frequenters of circles gradually came to a realization of the fact that when they were told, for in-stance, that they would go to the second sphere, they knew no more where they were going to, or what would be the nature and character of their own development, what kind of associates they would have and what kind of pursuits they would be engaged in, than if they had been told that they would go to the third or to any other sphere, or than if nothing whatever had been told them.

Nevertheless, just as surely as there is a Spirit-world swarming with people who have emigrated there from this world, just so surely must it contain all grades of moral and intellectual development, beginning with that which may seem to be, and perhaps in some respects is, a degeneration below anything which we know of in human life, and extending up to the highest unfold-ing which it is possible for thousands of years to give to the spirit; and we naturally wish to know something about the nature of those gradations and to what extent they do or do not correspond with what we know of the different gradations of human devel-opment. Therefore, the old question, "What sphere do I belong to?" which, when answared by numbers, was not answered at all, still hangs about the thoughts of Spiritnalists, because it is a legitimate question which is of interest and importance to every one, and which possibly may be answerfully and perfectly by the future develop-ments of Spiritualism. We can know nothing about the condition of the people of the Spirit-world, except so far as they reveal themselves to us. Such a revelation can only be made through mediums; and through thousands of mediums. such a revelation has been made-made not in words only, but in actual deeds also, giving us a knowledge of the states and of the every-day life of a portion of the inhabitants of the other world. I have, in former articles, narrated instances of such a revelation, through my own mediumship, of the states of a certain class of spirits. My own limited experience is confirmed by that of thou-sands of other mediums. With the information thus obtained through myself and others, I may possibly be able to tell some people what sphere they belong to-what sphere they would go to were they to de-part for the Spirit-world now, and the character of their associates and the nature of their pursuits when they get there. I will undertake it; and, while doing so, I may throw some light upon other important questions. A man, sauntering along the fashionable promenade of a large city, meets a lady whose general appearance, or whose movements and manners arouse his emotional nature. Without intending, it may be, any rudeness, he turns and follows her, his passional nature becoming more highly wrought upon the longer he continues the pursuit. When will he recover himself and llence his boisterous feelings? Perhaps when he remembers that his business pursuits urgently demand his immediate attention. But suppose he is not engaged in any business. Then, in all probability, his polarized state will be broken in upon by some remembered social or domestic obligation. But what if he has no family and is an out-law to all social obligations. Without doubt he will then continue in his emotional ercitement and pursuit until hunger, thirst, the inclemency of the weather, or fatigue brings him to his senses. Not so if we sup-pose him to have a body which needs neither food, drink, raiment nor shelter, and which never gets tired. Perhaps the lady herself will enter her residence, and thus disappearing from his vision, he will at once turn his thoughts and feelings in another direction. But even that event will not release him if wood, bricks and stones are transparent to his vision and permeable to his body and she is as distinctly visible and as readily approachable by him when she is within the walls of a house as she would be in the open air. And, finally, if the man is, from some incomprehensible cause, beyond the reach of all those accidental and arbitrary circumstances and contingencies which are constantly breaking in upon our emotional constantly preasing in upon our smootonal states and changing the current of our thoughts. I see no reason why his emotional engitement may not hold him in the pursuit of and in proximity to that lady for days, months, years-indefinitely. He is beyond the reach of everything that does not feed the concion which is the sum total of his the emotion which is the sum total of his technice. It may be supposed that, seeing fullity of his pursuits, or the debasing-many of such a state, he would quit it for suching more worthy of an intellectual of full how see he desire that which descent from the desire which domin-tion. He is of such a nature and in a state that he bisself caunot create descent is he open to those influ-rate which is a collimativy human life sup-rate differs by spotter, one emotion inches, and thus, by making change the other, and thus, by making change the other of his make programmer a possibility. mos. It may be supposed that, seeing

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**be**, j evident they use spirits in the boy dition out of the ike gon dition out of the share dy a difference block in the enserting contract of a state of a difference in their reinform to a contract of a and contingencies which may define the Those who are in the bolk. Its constantly helps josted out of their continions of pas-sional excitateent by the artifications of pas-sional excitateent by the artifications as and contingencies of human life, such as business, family, society, the procuring of food, raiment, shelter and rest, and a thou-sand other accidental and arbitrary choun-stances: whereas those who are in abirit 57. 4 Gi stances; whereas those who are in spirit life, having no such necessities, and no such arbitrary relations, and being subject to no-such accidental, intruding contingencies their emotional and passional excitements are more fixed and permanent; and, as a consequence of that very fixedness and permanence of their states, they themselves are less progressive than those who are in the body.

### More Light on the Primitive Affairs of Spiritualism.

BY A. J. DAVIS.

A leading merchant of New York City, hearing that I was about to commence a course of Sunday lectures from the Harmonial stand-point, immediately addressed to

the Conference the following frank letter: "With all due respect for the wise heads Mr. Davis may be surrounded by, permit me to suggest that a course of lectures by him is needed on the primitive affairs re-lating to platitualism, clothed in descriptive language, such as would enable the listener to feel that he had been instructed as to his future existence. What and where it is to be. The laws by which the spirit exists in the Spirit-world, which is invisible to mortal eyes. Also some plain talk for the benefit of self-delusionists.

am free to confess that with all the light I have had, I cannot at all times real-ize fully and perfectly the existence of individual human life, in the space above and around me."

Answer:-The writer of the foregoing was among the first Spiritualists of New York, whose acquaintance I formed nearly twenty-five years ago, on our removal from Hartford to the city, when he was prominent in the financial support and management of the Spiritualists' meetings at Hodworth's Hall, during the period and under the teachings of such distinguished up as Judge Edmonds, Dr. John S. Gray, Dr. Robt. T. Hallock, Prof. J. J. Mapes, Hon. N. P. Taimadge, Prof. S. B. Brittan, Prof. Robt. Hare, Rev. T. W. Higginson, Rev. R. P. Am. bler, Selden J. Finney, and such inspired female speakers as Achsa Sprague, Cora L.

V. Hatch, Emma Hardinge, Augusta Cur-rier, Lizzie Doten, Emma Frances Jay, Char-lotte Beebe, Amanda Britt, adding the not less important daily services and influence of many renowned mediums, such as the "Fox Sisters," Geo. A. Redmond, Edward Fowler, Dr. Conkling, Laura Edmonds, Mrs. Sweet, and a score of others who were accessible and frequently consulted concern-CIG. YOLY elone which ou COLLA spondent terms "the primitive affairs of Spiritualism." And yet he feels that the questions are of vital importance even to his own comfort; intimates that they are atill unsettled questions; and confesses that he cannot at all times realize (believe in ?) the existence of human life in the invisible SDRCON. Shall we confees that this expression of unrest is well-nigh universal? What intellectual repose is possible on any question? The sun of Truth rises, haloed in auroral splendor, and pours the life-wine of the skies freely into human affections, and into the intuitions, and into the superior attributes of wisdom in the mind, but the awakened and vigorous intellect remains critical and skeptical. The unchangeable thoughts of Omnipotence do not flow into, and mingle with, man's thoughts. Therefore man's thoughts are evolutions of his sensuous contacts and consequent experiences with the outer world of phenomena. His intellectual acquirements will be commensurate with the nature and extent of his acquaintance with the external sphere of sense and sensation.' And inasmuch as his physical sense and sensations cannot touch and realize the spiritual, so it is impossible for him. intellectually, to fully comprehend the spiritual which is forever unapproachable from the physical side of man. The universal con-sistency of things would be broken were the fact ever otherwise. There is more difference between the material and the spiritual than there is between the atmosphere and the visible water, or than between the freeflowing ocean and the rocky and sandy shore. Nevertheless it is a cardinal doctrine in modern Spiritualism, that men's bodily eyes do actually behold the faces and forms of spirits! Over and again it is affirmed that men shake psipable spirit hands, and that the medium's body corruptible may be freely entered and enlivened by the body of a spirit which is incorruptible. Upon the most fallacious foundations this impracticable theory is crected. It is the skeleton in our popular dark cabinets! Under the sickly twilight of this spiritualistic materialism such earnest men as our correspondent become confused and doubtful. He longs once more (perhaps, for the five hundredth time,) to listen to some plain explanations relating to the foundational laws and conditions of spirit existence, and as to the nature of the Now, candidly, is it not time that philo sophical truths be explained to the inquiring intellect? What are philosophic truths? They are statements of the principle and phenomena of nature. "A theory" is a speculation of the intellect concerning the possible or probable oneses of any observed but uncomprehended effects. Thus the infantile and the savage mind is ready with the ories to explain the causes of the sun-shine, the blowing of the wind, the growth of grass and flowers, or the singing of birds. But true philosophy is a true statement of the causes and principles after they have heen well accertained and rendered intel-ligible. Science is the orderly arrangement and the systematic application of well-as-certained facts. But true philosophy is the divine ferror within, above, around, beneath all facts and discoveries.

ad and format of faith upon the same. The rest control will not the sametag, arhibited in the same of anystery, is once more which is the frank. Let us dig down deep beneath the warface and the descriptions of things, is that the rock-bottens of pure prin-ciples of manutable truth; for upon noth-ing less professed, upon nothing hess pure and immovable, will the cornest mind con-struct its glorious temple of immortality.

### THE LOGIC OF PACTS.

Mrs. Stowart's "Committee" Unmaskod and Shown up in their True Colors and in all their Dark Depravity.

ALF. S. HUTCHINSON At Last Speaks, Reviewing the "Vindica-

tion," and Basing Additional Charges of Moral Corruption Thereon.

It was while making a third visit to the "Mecca of Marvels" that I received a copy of Mind and Matter containing the "Reply by Annie Stewart's Committee" to the grave charges of fraud and disgraceful practices carried on by Mrs. Annie Stewart and Laura Morgan, and countenanced and satisfied by said "committee," who have so long masqueraded as men of honor and integrity, and as worthy warr iors in the spiritualistic ranks. The fact that the larger, portion of the evidence published in the Journar, as well as much remaining unpublished, was furnished to the editor of the Journal by myself, makes it fit and proper for me to notice what they are pleased to designate as a "Reply." The intelligent, reader can not fail to notice how extremely nebulous is that same reply, and how it totally fails to dispose of, or even weaken any of the charges made. So far as its logic or cogency of argument is concerned it can have not the slightest weight to a mind trained to the simplest processes of analysis, or to persons possessing a modicum of sense. The six columns sacrificed to that self-same reply is six columns sacrineed to that sensation ropy is made up of bombast, unsupported statements, irrelevancies, and self-evident falsehoods. The "committee" make a general denial, 'tis true, but let it be remembered that the trio are particeps crimins, and a denial from them was a foregone conclusion. An accused criminal testifying in his own favor can scarcely overbalance a score of disinterested and unimposched witnesses. This "committee" must not forget that they are on trial as well as Mrs. Stewart and Laura Morgan.

as well as site, stewart and Laura Morgan. To a reasoning mind the reply of Messrs. Pence, Hook and Conner is the most conclusive evidence against them of guilt and moral putre-faction that could be obtained. [] Its generalities and bombastic utterances are or record against them, and as for its despairing efforts to refute the charges against them, let that be an issue between a score of reliable witnesses and an unprincipled triumvirate (for unprincipled I shall soon show them to be.) The people are the jury, and I have no fear but that a righteous verdici

will be rendered. The evidence published conclusively shows that Mrs. Stewart and Laura Morgan are unprincipled swirdlers and merit only the contempt of the public. A futile attempt to outweigh the testi-mony is made by the "committee" and their adher-ents, by parading the phenomenally high character and reputation of this impaculate trinity, and it now behooves us to examine and ascertain just what these reputations may be-whether they be the true loyal metal or gilded brass. To do so we need scarcely go outside of their much-vaunted "reply," for a falsehood is always sufficient evidence against itself and its guilty concocters.

The readers of the reply of Pence, Hook & Con-ner could not but have been startled at the bold assertions contained therein that certain of the witnesses whose sflidavite were published had made concessions to the said "committee," and had confessed that their statements were either wholly or in part false. I refer to Mrs. Adams, Mr. Ossian Conant, Miss Cooper, and lastly to Mr. Booth who was made by their report to deny the truthfulness of the interview with him, published in the Excleso-Functorerunal Journal. Beileving, from my personal knowledge of these men, that falsebooks would have to be salled, I went to Terre Epste just before their reply was published, and promptly upon its appearance sent the following units to Dr. Pence, which explains es se at itself:

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The was incorrect. Dr. Peace, however, tried to smooth the matter over by staing that the word "guilt" only referred to the fact of my having made the affidavit, and other explana-tions equally soothing. As regards my exclusion from the scances and the mbacquart conduct of the committee reserving the

subsequent conduct of the committee regarding the same, I would say that I have read the adidavit made by my mother. L. A. Conant, and add my testimony to here

relative thereto. . OSSIAN A. CONANT. Subscribed and sworn to before me, David N. Taylor, a Notary Public in and for the County of Vigo and State of Indiana, this 15th day of October, 1873 David N. Taylor, N. P.

I especially ask the reader to compare this affi davit with the "committee's" version, as also the following of Mrs. Conant and Mr. A. P. Conant, the latter being a witness to the garbled interview. It must also be remembered that Mr. Conant and wlfe are on terms of the closest friendship with Dr. Pence, while the former is a most zealous dis-ciple of the Terre Haute mediums, and both very unwilling witnesses. 😓

### AFFIDAVIT OF MRS. L. A. CONANT.

AFFIDAVIT OF MRS. L. A. CONANT. In Mind and Matter of the 11th inst., Mrs. Stewart's committee state that Osslan Conant's "conduct at, and indiscreet remarks concerning the scence caused those having authority to refuse, on his application, to admit him." I desire to say that on the day after said exclu-sion. Dr. Pence called upon me and apologized to me, within hearing of two ladies besides myself, for said exclusion, eaving that he was very sorry that anything had happened and that he was not aware of it until after the scance was over. He stated that the doorkceper, Morgan, war intoxicated, and being mediumistic was susceptible to influences, and that he wouldn't be sur-prised if Stewart had been driaking too, and they were hardly responsible for their actions. He (Pence) said "we are all very sorry" and requested that Ossian should not discontinge his attendance at the scance. They have since requested, in my hearing, that Ossian should come over to the scances. I further state that Ossian conant has always proven himself to be truthind and h"nest.

Consat here and the bead necklace referred to by Ossian, In relation to the bead necklace referred to by Ossian, it was seen by Mrs. Case and myself hauging in Laura Morgan's room after the departure of the donor from this city. The bead necklace was designed by the donor this city. The bead necklace was designed by the donor to be dematerialized and presented to a spirit friend of the donor.

Subscribed and sworn to before me, David N. Taylor a Notary Public in and for the County of Vigo and State of Indiana, this the 15th day of October, 1879. David N. Taylor, N. P.

### SWORN STATEMENT OF A. P. CONANT.

SWORN STATEMENT OF A. P. CONANT. By the request of Dr. Pence, Ossian Conant and my-sell called at Dr. Pence's office one evening about three weeks ago. In addition to said Pénce there were present Mesers. Hook and Conner of the committee. The ensuing interview was incorrectly reporten by the committee in their defense of the 11th inkt, which fact I called their attention to as soon as I saw it. To me they admitted their statements regarding Ossian were incorrect, while at the same time they seemed unwilling that any correction should be made. I have since writ-ten a statement correcting their erronsous report and shall send it to-day to Roberts to publish. In the interview referred to, iny son, before anything was said as to the object of the interview, told Mr Hook that he had made an affidavit published in the Jouran, but that by an oversight two errors had been made which he should immediately correct. He did not, as they state, "deny that he had made such a state-ment." But mershy explained how the error had oc-curred. The statement of the two errors voluntarily of-

ment. But mersiy explained now no error voluntarily of-fered by him was the same as in his letter to the Jour-wat. He told them that the lantern was not in Mrs. Suswart's hands, but that he saw it in the cabinet. I do Stawarts name, but that he saw it in the cabinet. I do not now recollect where in the cabinet he said he saw it. Dr. Pence then asked him to sign a paper stating that the alldavit made by him was faise, no qualifica-tions being inserted. This paper he unhesitatingly re-

NOVEMBER 1, 4879.

art is find and Matter to easily in the rise with the find and the first was the interview with the property of the first of the property of the interview with my daughter in my processes, represented and the publications of my daughter in the processes of the publication of my daughter is a state of the publication of my daughter is a state of the publication of my daughter is a state of the same to the to the effect that my daughter was the same to the to the effect that my daughter was a with the theremap or produced a written publication, and the theremap of with the same to the effect that my daughter was a with a written way and without my incorrections of the there and the same to the to the effect that it seems of the mean the same to the statement made by her was and of the publication of a state worse. " He are done they are to mean the state of the time to another the state with a state of the there produced another paper written in a wider tone, stating as its principal factor in a state of any daughter's statement in the rest of the there produced another paper written in a wider tone, stating as its principal factor that the was not only of age, but now a married wroman, and that I had as longer any right to edge. I replied that are the was not only of age, but now a married wroman, and that I had as longer any right to control her is the matter even did I so desire, and referred. Dr. Pence to her.

in the matter even did I so desire, and referred Dr. Fence to her. I was presert, as the committee state, during the in-tarview with my dampiter. They say in their statement that "she acknowledged that Mrs. Stewart had never re-quested her assistance to practice frand." This state-ment is wholly faire in effect. They asked her if she was ever requested to help Mrs. Stewart practice fraud. Bhe told them that she had never been asked in so many words to "help Mrs. Stewart to practice fraud." but that there was a tack understanding to that effect at the time, as stated in her affidivit. The further charge that she denied her afterment that "part of Laura"s tricks I taught her myself and her father taught her the remainder." Is wholly false. In fact she refterated to them that statement, and told them in addition that she had united Laura many times and that Laura had often had untied Laura many times and that Laura had often

Again I did not state that "the statement was obtain-ed clandestanely and under protest. On the contrary it was obtained with my full knowledge and sanction, and made in my presence. I can state further that she made her affidavitor her own free will, and without the solicner smuarrent der own irec will, and without the solic-itations of any one, and that the committee in saying that sally explained that it was made "after repeated solicitations by Hutchinson" has not the slightest foundation in fact.

foundation in fact. A few days since Dr. Pence showed me a copy of Mind and Matter containing those false statements, and I then told him that "I would make it right." I desire to state further that I arr a vairitualist, and have been acquainted and on terms of friendship with Dr. Pence for many years. To him and his wife I am under obligations for many acts of disintercosted kind-ness, and I deeply regret that I am compelled to make this statement, but I owe it to myself and sughter that I be correctly reported, and that the odism cast upon us by their incorrect report be lifted. In the same copy of Mind and Matter Mrs. Sayle de-nics Mrs. Owen's statement. Of course I do not know what she said to Mrs. Owen, but I would state that Mrs. Sayle has often stated to me almost exactly what Mrs.

Sayle has often stated to me simest exactly what Mrs. Owen states was said to her, and in much stronger and more emphatic language.

HARBIET L. COOPER. Subscribed and swom to before me David N. Taylor, A Notary Public in and for the County of Vigo and State of Indiana, this the 16th day of October, 1879.

David N. Taylor, N. P. Next in order, accompanied by the notary, I called upon Mrs. Adams, with the following result:

AFFIDAVIT OF MRS. HARRIET ADAMS.

In contradiction of the statements made by Mrs. Stewart's committee concerning their interview with me, which statements were published in Mind and Matter of the lith inst., I will say that I did not state that Alf. S. Hutchinson had deceived me. They asked me if he had not deceived me, and I told them he had not, but that I was not aware that my affidavit was to be published. I made that affidavit of my own free will, and without solicitation.

published. I made that affidavit of my own free will, and without solicitation. In regard to a statement made in my affidavit, they say, "On being confronted by the committee regarding that statement, she equivocated and positively refused to confirm or deny." This is faise, for I told them that I would give them no asswer regarding their many questions until I could see the paper and see if my statement had been published aright. My interview-ers, Dr. Pence and James Hook, then left me with the understanding that they should call the next day, which, however, they failed to do. They state that "for good and sufficient cause I was refused admission" to their scances. The "good and sufficient cause" referred to was my too severe exam-ination of Mrs Stewart at what she called her fast scan-ces. The direct cause of my exclusion was in conte-

anatom of Mrs. Solewart at what allo called her has actual cess. The direct cause of my exclusion was in conse-quence of Mrs. Johnson and myself pressing a thorough aramination of Mrs. Stewart, as stated in my affidavit, I would further state that Thomes Gales Forter and wife while investigating the Stewart scances stopped with ms. From the first Mrs. Forster expressed her dimentioneter and diment mith the Stewart scances and dissatisfaction and dignat with the Newart seances, and Mr. Forster could find nothing to say in their favor. The expose referred to by the committee took place on February the 6th, which was the last evening Mr. and Mrs. Forster attended, and not the Link, as stal said committee. Subscribed and sworn to before me David M Taylor, a Notary Public in and for th Chamber of Vice and Siste of Indiana, this the 16th day of Cosperer 1976 David M. Taylor, M. F.

What does it mean when a twenty-five What does it mean when a twenty-nye year believer and supporter of Spiritualism indé his facts, his phenomena, his proofs palpable, his evidences, "taking unto them. solves wings", and aligning tway into a dreary waste of the unfathomable? It means that, instead of building upon the solid rock, he may have unwittingly found-

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### NATIONAL HOUSE, TEERE HAUTE, October 14th, 1879, 9 A. M.

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NATIONAL Hoves, TREER HAUVE, October 14th, 1973, S.A. M. BYR-In the last issue of a certain Philadelphia sheet, copies of which were yestorday distributed through the streets of Terre Haute by a member of your committee, I observe a page devoted to an attack upon myself and others, and a critiquy upon the fulls of my recent namednary labors in the cause of what Loone ire to be the treth. The Hune is but a raw days distant when, in the proper block, I abell reply to your production in the antirety, but there is not a raw days distant when, in the proper block, I abell reply to your production in the antirety, but there is not all and certain allegations that dominad my immediate stontion. Tou and your committee scare, in the course of and ard the against you, cortain desinals and conceased any been made by them. I am confident that these alleged influences are, in their essential peria, fottomel, and the instices to flope whom you seek to dimredit and dimproce, as wellies is justified to my set in the tax you social party into a pro-ser, in their essential peria, fottomel, and the instice to flope whom you seek to dimredit and dimproce, as wellies is justified to my set in the residence of these periods, and to instand of period and connection of the contened of the control is in the set reported and conducted anistic and frames to flope reported and conducted anistic and for street within the strengt of your in their sensitic and in your social and the instance of your previous interviews with them he poon many dates that your pro-tensionally retained to act in your and kirs. Stower's information to be too boundrable a man to dimprose an and kirs. Stower's lifered to be observied to act in your and kirs. Stower's interview in the cannot full to see full justice done is infort quality of imstice even to me. In case Justice More thermatic and the matter, and of up persons known to be disinternated in the matter, and of up persons known to be disinternated in the matter, and of up persons the these is are we way

A message was returned to the effect that Dr. Pence could not take action in the matter until he had called a meeting of the "committee." The next day, having heard nothing of the decision arrived at during the committee's extra section, I

### sent the following: NATIONAL HOUSE, TERRE HAUTE. October 15th, 12 m.

Dr. Allen Pence: SIR,-Having waited twenty-seven hours for a reply to my note of yesterday morning I desire to reply to my note of yesterday morning I desire to say that such delay under the circumstances is equivalent to a refusal of my proposition. As I desire to leave the city on the morrow this mat, ter must be probed without delay, and unless I receive from you by S. r. either an acceptance or rejection of my proposition I shall go to the several persons whom I believe you have so gross-in microscopies. Boyeral persons whom I believe you have so given ly misrepresented, in company with a notary, and obtain their sworn statements relative to the mat-ter of these alleged interviews, together with the sworn statements of wignesses to such interviews. I would say further that I am aware of the course you have pursued size the result of my note of A would say further dust 1 am awars of the course you have pursued since the receipt of my note of yesterday, and the means you are using with cer-tain of these witnesses to deter them from testify-ing to the truth of these interviews, and disclos-

ing to the truth of these interviews, and disclos-ing thereby your own Ananias-like proclivities. Further, your associate Jas. Hook has industri-ously circulated the report that I am to be prose-cuted by your committee for subornation of per-jury. I desire to say, being but a pfigrim and a stranger in this burgh, that whenever you are ready to prosecute such a suit, not only will I promptly present mealf meters your homewhile promptly present myself before your honorable committee to do with me as you will, but I will agree further to pay in advance one-half the prob-able costs of such prosecution.

Hoping to hear from you, within the time spezi-

### I remain, yours, as of yore, ALS. S. HUTCHINSON.

To this Dr. Peuce returned word that within the time specified he would reply, but falling to do so I called upon Mr. D. N. Taylor, a notary, and to-gether we first visited Ossian A. Conant, whose statement we took, and whose affidavit is here inserted: - 64

### AFFIDAVIT OF OBSIAN CONANT.

AFFIDAVIT OF OBSIAN CONANT: In correction of the sales statements made by Pence, Hook and Connor, relative to my alloged confection of falsehood and guilt, which false and garbled statements were published in Mind and Mattle, I will state the the committee requested my father and saynelf to call at Dr. Pence's office, which we did, and while there, and before any reference to my allderit had been make by them. I stated that I had made an allderit pathered in the Journal, but that errors having been conferent its make to make the proper spreading. I don't fail it is make to make the proper spreading the faile of the state of the sale proper spreading the state of the ment confering that my sufficient we find I don't ment confering that my sufficient we have the instate of the solution of the state of the state is and to do, and I will surprised that even Mr. Prese should make such a request.

tions being inserted. This paper he unhesitatingly re-fused to sign. I woold say that on the evening of the seance referred to, that Oselan told me he had seen a lantern in the eshinet, and also new Laura Morgan rub matches on her breast, thereby producing a phosphorescent spirit-light. I know Oselan to be truthfel. I told him, hew-ever, that he had better say nothing about it to anyone, and it is my belief that he did not do so up to the time that he made his affidavit. Regarding the geommittee's statement that Oselan was excluded from the seance, I can only repeat the ex-planations and statements made in my letter to Hob-ever.

arts. I showed my letter to Roberts to Dr. Pence and though be dis not deny say of its statements, still h sought to discourage ms from having it published as he said, it would only wake matters worse all around. I have atteaded probably more than one hundred of their seances, and can state that at fully one third de-

same no recognitions were had or even claimed to be had, by the visitors in attendance. I have heard Laurs Morgan state to my son, with whom whe is intimately acquainted, something about Chambugging the people good last night," and other language of similar import, bat which language I fancy was borreally in earnest, Contax Cowawr. ALM. N. HUTCHINGTON, Witnesses.

The facts set forth in the above statement were stated in my presence under oath by A. P. Conant and in the presence of O. A. Conant and Alf. S. Hutchinson, whose names are signed thereto as attasting witnesses. this the 16th day of October, 1879. David N Taylor, A Notary Public in and for the County of Vigo and State of Indiana.

As regards the two original errors in Ossian Conant's former affidavit, I would state that when he first told me the facts contained therein I asked him to give me his statement in writing, and to make affidavit to same. As he did not then have time to do so I afterwards wrote down the facts given me, according to my recollection, and submitted the paper to him for his approval and affidavit. It is now evident that his perusal of same was but cursory, and in consequence the two unimportant errors inadvertently made by myself were passed without correction, but were inimediately noticed and corrected by him upon their appearance in the JOURNAL. I now insert the affidavits of Mrs. Cooper and

daughter, and ask that they also be compared with the committee's report.

### AFFIDAVIT OF SALLIE H, COOPER.

The COMMITTEE I REPORT. AFFIDAVIT OF SALLIE He COOPER. Dr. Pence's statements about his interview with me are entirely false. He called with Jim Hook and tried to get me to take back, what I had said about Mrs. Stewart and Laura Morgan. I told him that every word I had said was true, and that I could irathfully have my afflavit willingly and without's particles of solisita-tion from Mr. Hatchinson, and when they are that I explained that's only did ao "affar repeated solicita-tions." they list They quote the closing paragraph of my affavit and try to make it appear that I acknowl-edged its fainty. They duste the closing paragraph of my affavit and try to make it appear that I acknowl-edged its fainty. They duste the closing paragraph of my affavit and try to make it appear that I acknowl-edged its fainty. They dust to practice fraud. I told them that boke field to way atything about "fraud.", but that there was a parfact meterstanding on the pair of Hrs. blowart just what I was desired to do, and what I had, been doing all along with Laura Morgan. If it was not true that I had been playing medium with Laura--a inct to which hey were well aware at the time -why don't they dony that, which seems to mae's tricks I tanginder," I repeated to Pence and Hook-- and emphasis-ed it is of denying that "many of Laura's tricks I they show a that I had been and Hook-- and emphasis-ed it is do denying that "many of Laura's tricks I to apprentice in mediumship, world rely upon me to mate her after I had managed to allo will you may and how the word is her have a bay on thing just there they are it apprentice to mediumship, world rely upon me to mate her after I had managed to allo day and how he work a the son he forgotter, her day and Hook thed my statement was "obstand claudesting just where her protest." I know that all all and thing just where we wast-ed him to! If she has he forgotter her all from and how he word blace the bells and thing just where we wast-ed him to! If she

SALLIE H. Coopers (sed). Sebectibed and swore to before me. David H. Tuylor. a Roinry Public is and for the Compily of Vigo and State of Indiana, this the 18th day of October, 1979. David H. Taylor, H. P.

AFFIDAVIT OF MES. HARRINT L. COOPER. I was surprised on reading the defense of Mrs. Stew-

### AFFIDAVIT OF MARY BRAZIER.

I will state that the facts set forth in the above af-fidavit of Mrs Harriet Adams, relative to the interview between herself and Dr Pence and Mr. Hook are true, as I was in an adjoining room and heard distinctly every word said.

Mary Brazista. Subscribed and sworn to before me, David N. Taylor, a Notary Public in and for the County of Vi-o and State of Indiana, this the 16th day of October, 1879. David N. Taylor, N. P.

Knowing, further, that the statements regarding the Booth interview were totally false, I risked the frowns of displeasure that I expected would be the share of one skeptical as to the honesty of the Pence Hall triumvirate, and accompanied by the notary, called at the residence of Mr. Beebe Booth. The following is the affidavit of the notary who accompanied me:

### AFFIDAVIT OF DAVID N. TAYLOR.

AFFIDAVIT OF DAVID N. TAYLOR. On the afternoon of Oct. 17th, I accompanied Mr. Alf. S. Hutchisson to the residence of Mr. Brebe Hooth, for the pur-pose of learning the truth relative to certain statements made and published by Means. Peace. Hoot and Conner. He was not at home, but his wife, who was also present at the inter-view with Mr. Booth, and that 'tr. Hutchinson called at their residence one evening not later than eight o'clock, and not at an "innersoughte hour." that he was granted willingly by Mr. Booth, and that it was not multi after the close of the in-terview that Mr. B. upon ison parts of the the close of the in-terview that Mr. B. upon ison parts of the the close of the in-terview that Mr. B. upon ison parts for the subor of published charges against Fence Hall, declined to give under information on the surface. Site forther stated most positively that the there was filled. But their en-tirr report relative thereto was false. Mr. Booth the the subor of the original that the instrement positively that he is may multiple, and that their en-tirr report relative thereto was false. Mr. Booth the surface to hen yet down in the Journ-ward of Stat be a read the published interview in the Journ-ward of Stat the next down and that with it was 'very correctly reported," and that his usta entra shd opinions were ja by set forth in taid paper, and did full justice to Mr. Booth.

Boorn. State of Indiana. } er. County of Vigo } er. Subscribed and sworm to before me. Daniel C. Mitchell, s. Notary Public in and for said County and Sills, this 17th day of October, A. D., 1877. DANIEL C. MITCHELL, Notary Public.

too much intelligence to make it necessary that the logical doductions be here drawn from the forgoing affidavita. I posses too many facta-to devote time to the elucidation of those facta, or basing arguments thereon. But I do ask especial attention to the fact that Dr. Pence dared not confront even his own friends, whose allidavits are damning to the alleged honesty of himself and his confederates. I also call especial attention to his confederates. I also call especial attention to the fact that Dr. Pence sought by intimidation to coerce two witnesses into signing papers known by him to be false, and also sought to disaude Mr. A. P. Conant and Ossian Conant from correct-ing the admitted false statements of this virtuous Dr. Pence. I also desire that all readers of the JOURNAL compare these addidutes of Dr. Pence's own friends with the committee's published re own friends with the committee's published report.

I deeply regret that Truth, in whose employ I alone am, should require me to farther show this "committee" in their true character, nor would I do so were it not for the fact that their glided reputation, in the minds of some, will outweigh say evidence that can be presented against the reality of the spiritual manifestations carried on un-der their management. Further, they lose no op-pertuality to advertise their alleged good name, and brasenly sound their own praises to the world

world I would preface my further exposition of these men by saying that I have no personal feelings against them or their modiums, and an only seek-ing that the whole traits be made known, regardless of who may be the sufferers.

ions of who may be the sufferers. Before introducing De. Pence I desire to express to him my families for his several sole of kindness to me and his uniformly gentlemanly and courts-one inextiment up to there thet I unshesthed the sword of Pruth. I would much profer brighten-ing to darkening his screenington, but Truth is the chrine of whith I would much profer brighten-ing to darkening his screenington, but Truth is the chrine of whith I would much profer brighten-ing to darkening his screenington, but Truth is the chrine of whith I would shall all be the sole sheeting first and the barry of white any game sheeting first seven that shall be profered. Dr. Form, indicate the barry of provening white a barry provides in the own offer, above of his profession

at the Minister Prese

### OPHILOSOPHICAL JOURNAL. NOVEMBER 1, 1879. Elements on referring in his report to the test of holding the hand of the medium and the form of the spirit hand, and at the same light report that the towoh memod soft light a touch of Sent, more like a bare good than a hand. The third annual commencement of the Woman and the Monschold. school for nurses, recently took place at the Charity Hospital in New York city.-(新知道) 11 (新知道) 11 Nose Karnar suppose the fitness persons at that scance have forgothen the polity essertion that there were three hands, he could not be mistak en as to that fact? This school, under the auspices of the De-partment of Charities and Corrections, has BY RENTER M. POOLE. [Metuchen, New Jersey.] The attempt to mislead the reader in these 38 11 38 16 paragraphs cannot be disguised. Dr. Pence "Though nevershown by word or deed,

The latent flower. And under every common sense Thet doth its daily use fulfill, There lies another more intense And beauteous still.

Within us lies some germ of power, As lies unguessed within the seed

This dusty flouse, wherein is shrined The soul, is but the counterfeit Of that which shall be, more refined of And exquisite.

When death shall come and disallow These rough and ugly masks we wear, I think that we shall be as now, Only more fair.

And He who makes his love to be Always around me, sure and calm, Sees what is possible to me, Not what I am.

Alice and Phebe Carey were daughters of a farmer in southern Ohio; they grew up refined, gentle and intuitive, among the cares and toils of poverty. As flowers turn toward the sun, so turned their souls toward a finer life, and both loved literature with an absorbing affection. The delicacy and sensibility which they had inherited from superior parentage, deepened, in their cases, into seasons of religious exaltation; and genuine spiritual inspiration. They early "lisped in numbers, for the numbers came," with the same ease as the wild birds sing. Privation, toil and the loss of many brothers and sisters, had its effect upon the strains of the young sisters, but a natural religion of the hopeful creed which trusts in the final triumph of good, uplifted their souls into serene and heavenly regions.

Alice, particularly, became at rare inter-vals a seer. One of their experiences we will give in her own language. "The new house was finished, but we had not moved into it. There had been a violent shower; father had come home from the field, but about four o'clock the storm ceased and the sun shone out. The new house stood upon the edge of the ravine, the sun shone full upon it, when some one in the family called out to know how Rhoda and Lucy came to be over in the new house, and the door open. Upon this, all the rest of the family rushed to the front door, and there, across the ravine, in the new open door, stood Rhoda with Lucy in her arms. Some one said, 'She must have come from the sugar camp, and taken shelter there, with Lucy, from the rain.' Upon this, another called out, "Rhoda," but she did not answer. While we were gazing and talking and calling, Rhods her-self came down stairs, where she had left Lucy fast asleep, and stood with us, while we all saw, in the full blaze of the sun, the woman with the child in her arms, slowly woman with the child in mer arms, slowly sink, sink, sink into the ground, until she disappeared from sight. Then a great si-lence fell upon us all. In our hearts we all felt it to be a warning of sorrow—of what, we knew not. When Rhoda and Lucy both died, then we knew. They both went that autumn; Lucy a month later than Rhoda. On that marked day, father went, directly On that marked day, father went directly over to the house, and out into the road, but no human being, not even a track, could be seen. Lucy has since been seen many times. by different members of the family, and ali reu iroc ike one she was fond of wearing." It is needless to say that Phebe and Alice became early believers in the blessedness and beauty of communion with those who have gone from "this dim twilight into the full day of life eternal," and always treated it as something not to be lightly or careless-ly evoked. At the time which we mention, they were writing at odd leisure moments, and at night, and many of their early proand at night, and many of their early pro-ductions winged their way, anonymously, from paper to paper through the West. At last, in the daring of simplicity, Alicecame to seek her fortune in New York, and the younger sister soon followed. Together they set up their household gods, and worked early and late, to secure a modest independence. They had untiring industry and energy; they were thrifty, economical and self helping, and in a few years were estab-lished in a delightful little house, on the east side of town, by means of their savings. One afternoon and evening of the week their salon was open to their friends, who, included many a poor struggling artist or writer. Their fireside was sought by the best people of the city, and the graceful, gentle, kindly and spiritual minded twain, inseparable and devoted, grew into middle life, beloved and revered by a host of friends. life, beloved and revered by a host of friends. Year after year they worked on, helping the helpless, earning their bread by hard work, through much true poetry and some pad-ding, until Alice became the victim of a painful and lingering disease. But the wa-ters of Death were not wide enough to di-vide two who loved each other so fondly. Day by day as Phebe faded, she felt her sis-ter-love drawing her so tenderly from the ter-love drawing her so tenderly from the shore of the immortals, that she, too, gladly turned away from the world which had lost its chiefest charm, and joined her dear ones in that higher life which knows no shadow on its bliss. Their names are household words in many States. If they sang not in the loftlest strains, their verses are yet crooned by many a fireside, and enshrined in loving memories. We all surely remember those "Pictures of Memory," which close thus: "Sweetly his pale arms folded My neck in a meek embrace, As the light of immortal beauty Silently covered his face; And when the arrows of sunset Lodged in the tree tops bright,

partment of Unarities and Corrections, has proved to be one of the most efficient of sanitary and humanitary movements of the age. Under the old management, great ne-glect and greater abuses obtained, among the sick and suffering poor of our hospitals. The patients were almost at the mercy of ignorant and frequently brutal paupers, who had them in charge, and it is a matter of had them in charge, and it is a matter of fact that fights frequently occurred over the couches of the dying, by their imbruted and inebriate attendants. All this is rapidly changing. These nurses are young, strong, and only accepted when they exhibit special aptitude for the vocation. They undergo a rigid training for two years, under thorough supervision, and are in great demand in private households, as well as in hospitals.-There were thirteen graduates this season, all young sympathetic, capable women:

### Dr. Kayner's Rejoinder.

To the Editor of the Religio-Philosophical Journal: "A reply by Annie Stewart's committee," and the personal innuendoes they there attempt to fling at myself, evidence such ab ject failure in making a defense, that were it not for false statements woven into the article to give it a shadow of plausibility, J would not ask to occupy space in the JOUR-NAL in allusion to it. I am satisfied from their own statements

as well as from the efforts of their willing confederates, to crowd the marvels they have witnessed upon the spiritual press, that Annie Stewart's "committee" have had a settled purpose to force the RELIGIO-PHILOSOPHICAL JOURNAL to publish the fulminations of their dupes and accomplices, or to draw its fire for the purpose of an excuse for opening a fusiliade through other papers. Dr. Pence said to me, "I would rather Bundy would publish all he can say against us than to keep silent," or words to that effect. But from their "Reply" it is evident they did not expect such a complete and sweeping expose would be made;

Now for the veracity of the "Reply."

Mr. Brown, who was the first to arrive, at once introduced the subject of spirit pictures-explained that he was a photo-graphicit and an adept in that line-did not hegitate to declare his belief that Mirs. Stewart's operations in this phase were fraudalent. He further stated flat be had an interview re-cently with Bundy whose opinion coincided with those ex-pressed by him.

Dr. Pence told me after he had his talk with Mr. Brown, that "Mr. B. had said the picture of Jesus was a fraud, because it had on the face of it the evidence of being copied from an engraving." Said Dr. Pence, "I know where he got that idea from, for he admitted he had had an interview with Bundy.'

About one hour later Dr. Kayner strive 1. The introduction between Kayner and the committee was mutually cordial and friendly. They were soon after invited to the scance room, and the investigation of the cabinet and its environs began at once, after which they visited Mrs. Stewart's gallery and oth-er galleries in the city.

I reached Terre Haute before daylight in the morning. After breakfast I went to Pence Hall and was introduced to the "committee," as stated in my report. Some twelve hours after my arrival, Mr. Brown and wife reached the city. I had been shown the scance room and Mis. Stewart's gallery previous to his arrival-but no other gal-lery-and visited no other while in the city. Mr. Brown went out the following Monday or Tuesday and procured a tintype plate-the only visit to other places of the kind he made.

After Mr. Brown and myself had exhaust-NI QUE MAINE IN TEVINE OU COMA DI give us "a photograph in the dark," making have to wait unthe John" (Mr. Stewart) was at home to help imagnetize the camera. That night at the mance, "Minnie" announc-ed from the cabinet that John should pre-pare a plate and get things ready, and after the scance, "Minnie" would control the medium to take a picture, and all present were invited to witness the operation. A picture www-procured, but not of Mr. Brown's daughter as the "committee" carry the intatighter as the "committee" carry the in-ference. The next day Mr. Brown and wife went to the gallery and some pictures were, taken, one of which Mr. Brown thought had a resemblance to his family. But when I went into the dark room with John to see the whole we obtained the whole process, no pleture was obtained -when John went alone to take it from the bath he got a picture-comment is unneces-SELTY.

and the committee know that they entirely refused to allow me to take the hand of the "spirit" (1) and the medium at the same time; asserting positively 'It had never been done by any one, not even the committee;" and yet Dr.Pence has so worded this sentence as to carry the idea that I had stated that I held both at the same time.

The fact was, that while holding both hands of what purported to be the spirit with my right hand, at a private scance when no one but myself. the committee and Mrs. Stewart were present (the fifteen persons the committee refer to), I was told by the committee to hold my left hand by the partition between the doors inside the cabinet, and see if it would be touched. I did so and felt a soft touch as of flesh, and turned my eyes in that direction to see what it was, when my right hand was forcibly jerked by the purported spirit to call away my attention, and at that moment my left hand was touched again. There were no fingers or thumb on that "third hand"-but foes. I remarked it was a curious spirit if it had three hands.

With reference to my request to hold at the same time the hands of the medium and the spirit, the committee says:

We appeal in reply to his statement embodied in the second paragraph for its refutation to those who have been permit-ied, a privilege granted at each and every scance, to clasp hands with the medium and the materialized hand, retaining the lattermutil by the process. I dematerialization, the form is made to incluse away.

No one knows better than Dr. Pence that this statement is calculated and intended to deceive. "No one," says Dr. Pence to me, has ever touched the medium and the spirit at the same time: it has not been done even by the committee." I replied, I would never have sat with a medium as many years as you have done without obtaining positive evidence of the genuineness of the manifestations.

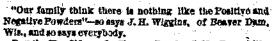
This quibble of Dr. Pence is unworthy of any one claiming to be a man. At one time he will tell you to go up and feel of the medium's pulse and assure you "Minnie" is holding out the medium's hand-no other part of the body being in sight, and then in a few minutes will tell you some one else is there and wants you to see if you can find their pulse, when a hand and wrist covered with a closely fitting flesh colored rubber glove will be thrust out. Does he mean to say that those who have felt the hand ungloved and then gloved have ever taken both at the same time? Not a bit of it. And yet this is part of the secret of the different feeling of the hands at times; and it is in this way Dr. Pence attempts to make it appear that my statement was false.

Then this dematerializing, as there done, is the merest sham, 'I watched the medium's form time and again drawing back into the dark part of the cabinet, and getting down so that her chin with the head thrown back was near the floor, and then letting go of my hand shut the cabinet door which was gradually being closed with the other. The hand I held remained as permanent to the last as when first it took hold of mine.

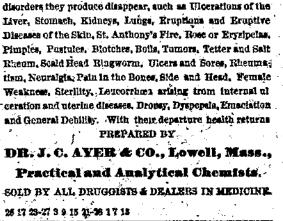
Before leaving, his confession to us and ofters, of his con-victions favorable to Mrs. Blewart, draw from us s flattering letter directed to Bundy.

My "convictions favorable to Mrs. Stewart had been openly expressed in denouncing the fraud I had witnessed. After the detection of the "voice," the seeing of the hite drawers of th which were shown in the lifting up of the a number of abortive efforts, the "commit-tee" and Mrs. Stewart informed us we would have to wait unthe "John" (Mr. Stewart) was at home to help magnetize the camera. That night at the mance, "Minnie" announc-knees on the platform, that even Mr. Con-knees on the platform, that even Mr. Conant was disgusted with the performance. This was two or three days before I left and Mrs. Stewart and Laura. Morgan were and m.rs. Stewart and Laura. Morgan were both too sick (sic.—See "Report of Annie Stewart's Committee") to hold scances after-wards—their last efforts being entire fail-ures to "make up any fellers". as "Minnie" (Mrs. Stewart) said. The letter was given me to stave off if possible my report of the frauds % hed detected frauds 1 had detected. 'Mrs. Stewart refuses to allow any examination of her per son or clothing at her public scances and at the private ones only before going into the cabinet.' We are surprised at his indiscretion. Kaymer must know hat the faisity of the above statement is known to hundreds. The committee tell every one who asks for tests' that "Mrs. Stewart submitted for years to any examination required, but now her reputation is so well established, that she refuses to be tested any longer." And yet without affirming that she now permits any thorough tests they attempt to discredit my report by a quibble.





Will, and so says everybody. Buy the Fossitiwes for Fevers, Coughs, Colds, Bronchitis, Asthma. Dyspensis, Dysentery, Diarthwa. Liver Complaint; Heart Disease, Eldney Complaints, Neuralgia, Headache, Fe-maie Disease, Eldney Complaints, Neuralgia, Headache, Fe-maie all active and scute disease. Buy the Negatives for Faralysis, Deafness, Amaurosis, Stylhold and Typhus Fevers. Buy a box of Festilive and Negative chait and hait) for Culls and Ferer. Mailed, postpaid, for \$1.00 a box, or six boxes for \$6.00. Send meney at my risk and expense by Registered Letter or by Money Order. Famphats mission free, Agents wanted. Sold by Druggists.





He fell, in his saint like beauty, Asleep, by the gates of light. Therefore, of all the pictures

Which hang on Memory's Walt The one of the dim old forest, Seemeth the best of alt."

The twelfth season of the Ladics' Art Association, opened lately at the new rooms, 24 East Fourteenth street. This society, founded eleven years ago, by a few ladies, for the promotion of the interests of women for the promotion of the interests of women artists, has had a steady and healthy growth until the present time. The test of admission was simply originality in artistic work, and amateurs were admitted under this rule, while some of the foremost designers of the day are in active membership. From a com-pany of seven, there are now one hundred names on its rolls. There are women teech-ers for children's drawing classes, figure, landscape and china painting, for embroid-ery and for the pinciples of design. Ladies also give lectures, under the auguleos of the society, upon botany, geometry, and subjects indired to the art of design. The president for the coming year, is Mrs. Henry Peters Gray, widow of the well known artist, and herself an artist of great merit.

On the next morning, and while the evidence was fresh in his mind, Kayner, disregarding the wishes of his employer read to us his notes of the last evening's searce to Bundy, in which, he substantially stated that instructions imparted by Brown had prepared him to detect fraud.

The "committee" take unwarranted liberty in assuming what they state with refer-ence to the wishes of Col. Bundy in this letter-he having left the investigation and matters pertaining to it to my own discretion. The latter part of the statement is utterly without foundation in fact-no such statement or admission ever having been made to them or in anything read to them. He (Mr. Brown) add that Bundy, at a mosting in Chicago with him, a few weeks previously, had made the arrangement with him to meet his reporter and assist in the expose-that Bundy had drawn the cloud of doubt over him, but could do no more. We reported to Kayner before he left, the above declars

No such matter was ever reported to me and I have no reason to believe any such statement was ever made by Mr. Brown, for after returning home he wrote to me asking me to come to Otterbein and experiment with him in procuring the pictures in the same manner as those made at Terre Hante, the better to expose the fraud which I had then discovered and written out a statement of,-some ten months before I ever heard of Mr. Price whose affidavit appeared in the JOURNAL'S report, and of which the "com-mittee" say, "Suffice it: now to say, since then, Kayner has studied Price's explanation and has the effrontery to incorporate the foolish theory offered by Price and paim it off as his own.

The dragging in of a private note from Mrs. Brown, when her poor bleeding heart was wrung with agony at the sudden loss of her devoted husband, is on a par with all their studied fraud to impose upon the most sacred feelings of humanity by their base tricks and deceptive practices, and deserves the severest condomnation.

Dr. Karnes, by telegram, notified his employer, after Mr. Brown left flast ha destruct to extend the time stiction. The request year granted, but the longer he remained the work for flundy.

At Col. Bundy's request to remain as long as there was any prospect of obtaining any facts, and to get the evidence of full form materialization if possible, I telegraphed the Superintendent of the Rastern Illinois the Superintendent of the Restern Illinois R. H. for an extension of time on my limit-ed ticket, having at the same time a state-ment from the control they had not yet had an opportunity of showing me what they desired, and if I would remain lenger they had no doubt they would be able to do so," adding, "We want to convert you before you have." I told him that would not be a very difficult job—only give me positive evidence that the manifestations were what they purported to be.

During my whit the commit on were evidently at their with end what to do.' Pshawi His foolish remarks and angges-tions connected with fluctant exclaim and bigotry would place any one at their with end; it was at times all, ost im-possible to suppress a contemptions smile.

No matter how it was done, in this attempt to discredit my report they unwit-tingly verify my statement that "they were exidently at their wit's end what to do," as they fully admit the fact. My "egotism and bigotry" were manifested when, in my reply to their assertion that "they did not know what to show me," I said, "I do not want you to show me anything-the spirits know what will satisfy me, let them show me what they can."

Ine what they call. We will now introduce the Doctor's report of his experi-ences with Muss Laurs; prifacing that on receipt of Bundy's letter we called on the Morgan family knowing that the un-just treatment of Hondy toward Laura had Justiy caused them to believe that Bundy would not do her justice. Laura finally, though unwillingly, consented to grant Bun-dy's reporter privilege to investigate her powers.

Dr. Pence told me, atter the first scance with Laura Morgan, when I suggested fur-nishing my own lock, he thought he could arrange it, "but not to let Mr. Morgan know that I represented the RELIGIO-PHILO-SOPHIOAL JOURNAL or they would not give me a sitting." I replied, "they must know that I am here as reporter for the JOURNAL; there has been no stiement to conceal if there has been no attempt to conceal it since I came." He answered, "I do not think they know it and I do not want them to find it out before you get your test." But now in his report he contradicts his statement made to me by saying she "unwilling-ly consented." Was Dr. Pence trying to deceive me then? or is he by these mis-statements, trying to deceive the public now? With these facts I have done with Annie Stewart's "Committee,"

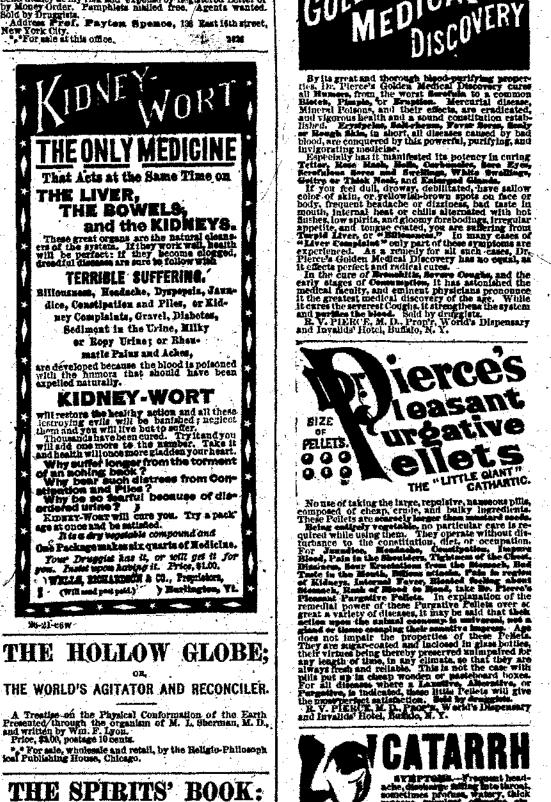
## Atres P. O. VICERBY, Augusts, Maine,

C a week in your own town. Terms and \$5 outlit free Address H. HALLEYT & Co., Portland, Maine, 11 35 18

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THE "LITTLE QUANT " CATHARTIC.

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### DR. SAGE'S CATARRE REMEDY

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CONTAINING

The Principles of Spiritist Doctrine

THE IN WORTALITY OF THE ROUL: THE NATURE OF SPIRITS AND THEIR RELATIONS WITH NEN. THE MORALIAY: THE PRESENT LIFE. THE FUTURE LIFE. THE FUTURE LIFE AND AN RAOS.

ACCORDING TO THE TEACHINGS OF SPIRITS OF HIGH DEGREE, TRANSMITTED THROUGH VARIOUS MR-DIUMS, COLLECTED AND SET IN ORDER

BY ALLAT KABDEC.

Translated from the French, from the Hundred and Twentleth Thousand, BY ANNA BLACKWELL.

The Work contains a fine Stool-plate portrait of the Author.

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### and the second House, we moust suid from this world spirits this his high and pure.

### inno--- Mediumahip on Lotab Spirit Phones ished Trath.

We consider the reality of spirit manifestations, and of genuine and valuable mediumship, as well established and as amply tested and proven as anything in the realm of science; and it is because we so consider and believe, that we edit the RELIGIO-PHI-LOSOPHICAL JOURNAL, devoted to the upholding and propagation of the facts and philosophy of Spiritualism, and to practical reform in life.

To conduct or circulate such a paper, without such clear and settled conviction and belief, would be highly dishonest and unmanly,-for pitiful indeed must be the life, and degraded the moral and spiritual nature of man or woman who gives, or sells, time and strength and work of hand or brain to build up what they do not believe to be true. Evidences and tests of the reality of these phenomena, and of mediumship, are abundant. Our pages have given them, week by week and year after year, as have valuable books and a score or more of periodicals in as many countries on both continents. Of the number, beauty, and growing variety of these facts, fitted to meet every mood of mind and all degrees of culture, it is well-nigh needless to say a word to our readers, especially to our old subscribers.

A single remarkable fact and test we cannot refrain from giving. In his "Spirit Identity," a London book by Stainton-Moses, an English gentleman of University education and high scholarly and personal reputation, we find the following report of a private manoe.

"On May 22nd, 1873, at the house of his friend, Dr. Brankope T. Speer, London, the medium, a gentleman in private life, stiting for the enjoyment and instruc-tion of the small and select company, and not as a pro-feesional medium After raps, table-moving, carrying, of small solid objects from one room to another, with no contact of hands, and large spirit-lights he held the guestions, the medium withing the answers, as they purported to come from the spirits. "Other you should"

"Can you read?" No, friend I cannot, but Zachary Gray and R-

Are sitter of those spirits here? I will bring one by and by. I will send. .... R- is here. I om told you can read. Is that so F Can you read a book

(Spirit hand writing changes.) Yes friend, with dif-fcuity.

Will you write for me the last line of the Bret dook of the Breid!

Walt. "Omnibus erraniem terris st Auctions actus." (Right.). But I might have known it. Can you go to the book case. But I might have known it the second shalf. and read me

But I might have known it. Can you go to the book-case, take the last book but one on the second shelf, and read me the last paragraph of the ninety jourth page! I have not seen it, and do not knows its agme. "I will curily prove by a short historical narrative, that popery is no novely, and has gradually arises and grown up since the primitive and pure times of Christianity, not only aloce the Apostolic age, but even since the lamestable union of Kirk and State by Con-stantine. (The book proved to be a queer one, called Rogers' Antipopopierian. The extract was accurate, but the word "carrative" substituted for account.")

## OVIER I. 18

### The Last Frend

The last greatest crowning fraud has been exposed, and if the JOURNAL seeks for an equal is will fail to find another. With sorrow and pity, lot us regard the would-be martyr, but not overlook and forget the neconsities of eternal justice. If he forgot himself and the rights of others; if he lost sight of the responsibilities which were his as a representative of reform, and sold the welfare and honor of a great cause for a selfish purpose, he must bear the results. Many years ago a Woodhull dragged Spiritualism into the very dust, and not yet has it recovered from the terrible infliction. Now Bennett bears Materialism and Liberalism into the hideous slime of obscenity, and makes both the pimps of his brutal passion., I only regret the necessity of spreading on the white pages of the JOURNAL, the moral putridity of such letters. They are too disgusting, however, to injure. Spiritualism is not responsible for this man. He has ignored and sneered at that cause continuously; but as it is allied to Liberalism, the disgrace to the latter is reflected, and every Spiritualist feels that he is the loser by this dastardly conduct of the editor of the Truth Seeker.

Standing at the front, the captain of a vast army, which he declares he is leading to higher and purer grounds, his life should be above reproach, and a shining pattern. He would have us believe it is so, while the truth makes it black with villainy. With the individual D. M. Bennett, I have deepest sympathy, as I have with all who err. I wish that he might be set at liberty and become truly reformed from his overweaning inclination, and go on in the work he has planned. I feel sympathy for him, but stronger yet for the cause he has disgraced. The individual is nothing to that. I regret the necessity of the actual cautery, the burning out of the cancer by the roots, yet if the cancer exists and is eating into vital parts and corrupting the whole body, the swifter it is destroyed the better, and soft words and honeyed phrases will not answer. The strong hand of unswerving justice is best for the cause, and although seemingly merciless, best for the erring individual. I am glad youdid not stop to waste a maudlin sentimentality where it could only harm, and that you at once cut to the root.

HUDSON TUTTLE. Berlin Heights, Ohio, Oct. 24th.

"The Universal Law of Causation?"

Professor Wundt admits that the phenomena through Slade are inexplicable, but almost in the same breath he suggests that jugglery is the probable explanation. He 38V5:

"But, although we cannot determine how Mr Slade performs his experiments, I agree with you that we still may not in this case pass the field by as one foreign

SEPT. Soldor. ha Tidikan D. This Turne of Subscription, Strictly in Advance. the sender and an entry so the sender and ions should be addressed and all MERC, BURDY, CERCASO, ILL. LOCATION: He St., Northwest corner of Zallalla and Washington St. CHICAGO, ILL., NOVEMBER 1, 1819. The Propection Closes its Case Against the Fence Hall Trickstors.

For two years we have declined to publish accounts of the alleged spirit manifestations occurring at Terre Haute. That gross fraud was continually being perpetrated there, we were fully convinced by the most trustworthy evidence, and we hoped that the task of publishing it to the world might fall to other hands than ours. When Measurs. Pence, Hook and Conner combeived. the brilliant scheme of getting Bro. Peebles there to write up a character for their exhibition, they no doubt considered it a splendid strategic movement; one that would force the JOURNAL into their support and that the Pence Hall combination would enter upon a fail and winter campaign of unprecedented glory and financial success. The scheme was worthy of its cunning projectors. Bro. Peebles had been out of the country most of the time for years and could know but little about the true inwardness of the concern. They also knew his proverbial weakness of desiring to praise everybody who claimed to be working in the interest of Spiritualiam. If he should publish anything, they were warranted in believing it would be favorable. But, alas for their scheme! it worked too well. The result was, that the JOURNAL was forced to give the reasons for its long silence and most effectively has this been done.

We have proven persistent, continuous fraudulent practices, swindling and falsehood against Mrs. Annie Stewart and Laura Morgan; we have also conclusively shown that Allen Pence, James Hook and Samuel Conner; the committee having these mediums in charge, are accessories in these fraudulent practices and really the principal offenders in their capacity as managers. We have shown that John Morgan, the father of Laura, is a drunken fellow and an accomplice, and that John Stewart, the hus. band of Annie Stewart, is of like character. These various proofs have been made on the sworn testimony of P. P. Price, Henry T. Biel, Dr. DoCanx Tilney, Mrs. S.R. Mencher, Mrs. Harriet Adams, Ossian A. Conant, r, Joseph Allison and Others We prove by the affidavit of Easily Davis, that Allen Pence not only is a party to the swindle, but that he tried to induce the affiant to become a member of the troupe because she "was large and could personate a man so well." We have proven fraud in the so-called spirit photography on the sworn testimony of P. P. Price, who taught Mrs. Stewart the secret, and H. T. Biel, another photographer. The evidence of these witnesses is corroborated in one way or another by good and unimpeachable testimony. The figures surrounding the picture of Mrs. Stewart and represented by Pence & Co., as her spirit band, we have shown to be copies of pictures obtained from various sources./ We have proven, by sworn testimony, this picture to have been endorsed and sold by the Pence Hall combination. Mr. Pence specifically denies that he has endorsed this picture as a genuine picture of Mrs. Stewart and her spirit band, or has ever sold the same. We challenge him to make onth to his published denial. "Spiritualism and mediumship is on trial," any these unconscionable tricksters and yet the reader will note, in the account of Mr. Hutchinson on the inside of this paper, how quickly they shut the door to all evidence as to the fraudulent character of Mrs. Stewart's manifestations, when they find such evidence is forthcoming. Their cry is the same stale trick used by every detected scoundrel; it will deceive nobody. In the so-called "Reply" of Annie Stew art's "Committee" they willfully misrepre sent interviews with our witnesses ; we support this charge by sworn testimony. In each and every statement made in the "Reply" upon which testimony could by its nature be obtained, we prove that Pence & On have been guilty of falsehood, and we would call especial attention to the fact that we prove these charges with only two tions, by the affidavits of friends of Mr. Hence who tustify with the groatest re-When Mr. Hutchinson, much to in therein of Pence & Co., suddenly apsecond in Terre Haufe and invited Mr. I. to these several witnesses who had been mited in the "Committee's" "Rein 2 the head conspirator of Pence Hall dea the face the people he had maligned,-ST Mr. Alatokinson's statoment. In this connection we may mention that scenes by sworn evidence, that Pance & to intimidate the witnesses A Paras and to cover up a statistic of Mrs. Gooper, A. P. eners and to cover up bis the second an another page. and the statute of the party Harty its starges of frend AND THE STATE STATE mandate the Pence Hall Com-

Norman harve its medical provides in not take vant. We have undertakin to slipe complicit, and there are reducible to the of Mrs. Streiger, Labor, Morgan, and ed committee are wholly unworthy of public confidence or attention. That the manifestations decurring in their pressures and alleged to be spirit phenomena, are at least ninety per cent. frandulent. That no mood. but great and lasting injury to the cause of Spiritualism must come, from the work of such tricksters, and that all who love the Cause should by every means in their power aid in discountenancing and rendering unprofitable such nefarious traffic in the holiest and most mored things of life. We call the attention of our readers to the long but able article from Mr. Hutchinson on the finide of this paper and ask for it a careful reading. If it shall appear to any reader that he is severe at times, a brief review of the evidence will show that such severity is fully warranted by the facts. On the third page will be found a final word from Dr. Kayner, who stands ready to go to Terre Haute, if need be, and make oath as to every fact which he has alleged as within his own knowledge. We have made a most terrible indictment against the Pence Combination: we have sustained it in all its specifications. We have devoted much space to this matter, but not more than the case demanded. We have given the facts to the public, our duty is done.

er we have 'n

### The Pretense of Persecution.

As Mr. Bennett has ever since his conviction been harping on this string of persecution for his opinion's sake, doubtless we shall be added to the number of these who are said to be joined with his Christian enemies, and who are down in his black list for future punishment, Le., when he comes home again. And as we do not propose to do anything for which we cannot give good reason, so in our relation to this would be martyr, we will not trespass one inch upon the ground of uncertainty. We believe that he has not been persecuted for his anti-theological opinions and shall so maintain, notwithstanding Bennett himself has said:

"The fight is not one of obscenity, but one of liberty of opinions : It has slways been the face of advaced opinions to be under the ban of the majority." (For specimens of his "advanced opinions," see his love-latters recently published in the

FORMAL, "It matters not what we have done or what we had not done, we were an lastel \* \* \* and that was sufficient." Demiahed character," 1 1 "The charge of obscenity was a more pretext upon which to send to prison an objectionable, out-spokes keretic and Infidel to the current system of theology). The case was pre-judged before the trial. It was a foregone conclusion that the prisoner must be condemand, and the judge acted the triar of presenting within the the part of prosecutor rather than of a fair, im-partial and just judge." Placing this language in the light of Benneit's real character as shown in his exposure, it is seen to be only buncombe, with a design in it. Bennett is like the apostle Paul, "crafty," and so seeks to eatch his unsuspecting gudgeons with "guile." It is the desperate effort of a man who is intriguing for one last grand opportunity to wheedle or swindle the public before his final exposure comes, for he must have known that it was coming sooner or later. It is a well-matured plan to freece, through a fraudulently obtained sympathy, that dear humanity which he has been coddling so tenderly in his beneficent arms and cramming so generously with his reformatory pap of promiscuous promises of health wealth, wisdom, freedom from superstition and all the ills that poor human souls and bodies have become heirs onto through the blighting influence of all religion save the new religion of his own new dispensation. From his quiet country home on a western prairie, where he seems to have matured his plan of action, he goes to New York,humbug-like, making a bold stroke at the start-and, under the imperial sogis of Truth Secker, cesays to become the supposed God's. tongue of a new revelation unto mankind. He defiantly attacks everything that is held sacred among the religions and religious people. worshipers of the present day, and advances to his work of demolition and destruction with the language and in the spirit of an ontiawed border ruffan. And people who have been long hoping for some divine prophet of "Liberalism" to arise, begin to suspect that there is something wrong with this man, that the afflatus which floats him to bettle is anything but divine. Soon the more keen sighted among them have measured their man and taken their position. They look on aghast and disgusted to see this mountabank, who has stolen their good name, go tearing into society like an infuriated bull in a china shop, as a "Reformer," toming, tearing, trampling everything in his way, and are not at all surprised when society rallies in self-defence and instead of following the reformer, drive him into "pound." Hereafter the cry that he is persecuted because he is an unbeliever in the Christian. or any other religion, can only be the wall of a defeated impostor. Bennett never has been and never will be paraceuted or even prossouted because he does not believe in the orthodog trinity or the vicezious and ment! Whith he was brought to trial for stading obsome matter through the stalls, his comment most wvery presention to guard world are notifier mints put philosophies; against the possibility of his elient's suffar-

and the state of the state of the To svery man drawn as junce the ions were proposided by Mr. Abre

-"Assuration: the Association or principles of the providing in grandies to be, in pour opinion, or-minance, are the under the infedience of any social or pulliples views or opinions which will bend to permit your acting impartially as a jurse in the

"Anothering the defendent to be a Frie Thinker and an unbelieve in the Christian sufficient Thinker and an unbiliner is the Christian raigion, are you under the infrance of any religions views or pre-judices which will tend to prevent your acting im-partially as a juror in the trial of this case ?'

No man ant in that jury who did not, under onth, answer these questions unequivocally in the negative.

Then they heard the evidence. The prosecution introduced the Truth Secker for Sept. 7th and 14th, and Dec. 21st 1878, and Feb. 28d, 1879, to prove-what? That Bennett was an Infidel or even a Free-lover ? No! Simply to prove that he had declared that he would sell and send "Oupid's Yokes" through the mails to anybody who would send the money to pay for it, and that he did so sell and send it. That was all. In the Truth Secker of Feb. 15, 1879, is matter that would make a stronger case of obscenity than can ever be based upon "Cupid's Yokes," and the prosecution knew it, but they had no. other case, sought no other issue, with D. M. Bennett than that of sending "Cupid's Yokes" through the mails. Twice or three times when Bennett's witnesses were swearing that they had known him for thirty and forty years and that he had always borne an "unblemished character," had always lived most happily and devotedly with the one wife of his early and only love, the prosecution, in cross-examination, asked. "Do you know Mr. Bennett to be the author of 'An Open Letter to Jesus Christ?" He did not ask any witness, "Do you know Mr. Bennett to be a Free Thinker, an Infidel, or a Free-lover?" He did not once attempt to introduce any evidence even tending to prove that Bennett was anything either good bad or indifferent. The prosecution cared so little about Bennett and his beliefs, unbeliefs and opinions and practices that it did not even attempt to investigate the defendant's claim of life-long good character. Prosecutor and court both admitted without question Bennett's claim to good character. -which shows two things unmistakably: first, that the prosecution knew nothing. about the evidence which we have since produced against Bennett, proving him to have been one of the vilest impostors of modern times; and, second, that they did not care to know anything about him, either as to his character or his opinions; and, therefore, it was antecedently improbable. that they should, would or could do the first thing towards a prosecution or persecution of him on the ground of his being an Infidel and a Free-lover.

Furthermore, the judge, in his charge to the jury who had sworn to give an impart-

ial verdict, said:

"This is not a question of religion, nor, a question of the freedom of the press. This defendant may entertain peculiar views on the subject of religice : he may be an infidel: he may have peculiar and improper notices on the mar-riage relation; he may be a Free-thinker; he may be whatever he pleases; that should have no effect upon-your deliberations. \* \* If you should find a verdict against this man because you do not ble his decriment in respect to religion \*\*\* you like his dochrines in respect to religion \* \* \* \* \* AH would do an injustice to the man. men in this country, so far as this statute is con-corned, have a right to their opinions. They may publish them; this man may entertain the opin-ions expressed is this book, or he may not. Free-lovers and Free-thinkers have a right to their views, and they may express them, and they may publish them that they capress them, and they may publish them, but they cannot publish them in connection with obscene matter and send that matter through the mails."

We dely anybody, even Bennett himself, or his most enthusiastic apologist, to pick out of this language anything that can be even tortured into an attempt on the part of either prosecution, judge or jury to try Bennett for his unbelief in the popular Christian theology.

And, therefore, we maintain that the ary of "persecution" for opinions' sake, that has been raised hitherto, is only one of the "artful dodges" by which Bennett seeks to retain his hold upon the public purse through misplaced sympathy. We disclaim all personal feeling in this matter and write only in defense of truth and decency, both of which he has so egregiously offended. And the evidence compels us to say that Bennett is an obscene man whose opinions, while they have not, as we have shown, drawn any "persecution" upon him thus far and are not now likely to do so, yet cannot be expected to command the respect of decent × 1 3

## The Laws of Nature

Professor Wundt shares in the distress of Prof. Youmans at the prospect, introduced by modern Spiritualism, of a general confusion of the laws of nature. Wundt mays, addressing Ulrici: "Whence is the scientific investigator to get courage and perseverance for his work, if the laws of nature, socording to the prospect which you open, are approaching a point where they shall be done sway with ?" Be tranquil, gentlemen! The phenomena which so arouse your alarm have been in the world over since the appearance of man. They are not to be abrogated now. Spiritualism is no new thing, although the way in which it is being in restigated may be new. All Nature's discord makes all Nature's peace. What seems to you disharmony is merely a complexity is ming in harmonies of which you have not dreamed. It requires some little thought to disentangle all that there is of queer and perplexing in Spiritualism from all that is goat and noble, or charged with divine possibilities which the future shall surveil. 

How do you read? You wroke more slowly and by file and slarie. I wroke what I remembered, and then I went for more, It is a special effort to read, and usofal only as a test. We can only read when conditions are very good. We will read scain, and write such their impense you wisk the book: - "Fope is the last great write of that school of poetrysche poetry of the intellect, or rather of the in-tellect mingled with the fancy." This is truly written, Go and take the eleventh book on the same shell. (I will open at the page for you. Take it and read, and recognize our power and the permission which the great and good God gives us, to show you our power over matter. To Him be the glory. Amen."

Strong tests and proofs of spirit-identity, of independent intelligence, free-from any mind present. The intelligence claims to be a spirit. What else can it be?

This must suffice, for this time. It is because of the strength of our conviction, and our sense of the sacredness and importance of these spirit-facts, and of the ideas they teach and lead to, that we wish fraud to be exposed that truth may shine the brighter. Not from goesip or hearsay, not from slight or trifing evidence, but only when proofs are clear and strong, shall we expose fraud,---reluctantly, as an nn-pleasant duty not to be put aside, and the doing of which will help and sustain the true mediums who are consecrated and devoted to their work. Let us hope that but little time or space in our columns, may be needed for this duty, and the commending of the good and true, and the study of the spiritual philosophy of life have all the more time and thought.

### "One World at a Time."

Clean and pureliving, good habits, honor. fidelity and integrity, diligence in business, truth and constancy and kindness in family relations, the supremacy of the soul over the senses, leading to a screme self-poise and a well-balanced and nobly wise life, should characterize the enlightened Spiritualist. The idea of man as an immortal and spirit. ual being, of Nature as guided and infeided. to higher uses by an ind welling Intelligence, and of the supreme beauty of truth and goodlifting life on earth to higher, levels and I investing our daily deeds with new dignity and grace.

A hearty interest in all wise reforms in church and State and social and personal life, should be manifested in practical offorts, and in readiness to join with all sin. core workers, of whatever greed of bellef. A wise discrimination is notice, to still the clean from the tradean and to just anide all sham and pretenes and all each of freedom and reform. A fails in the law of always and the first conquest of error by itents, we neef too) a mint contrage and too all. Out west is here and seen ; Bartis is well and if will an on wall. Seens way, been would at a time -------while of element life, to which we are did and to be hereafter.

and philosophy are so actively interested in And philosophy are so actively interested in the ques-tion concerning the reality or non-reality of the spirit-ualistic phenomena that we must take some sort of at-liande towards it. I confess that after all I have ob-serted, this question would he for me as extremely petalli one if, with you sad the eminest man whose suthority you follow. I had to regard as excluded every possible explanation of the phenomena in a natural way-in a way which leaves the underreal leve of consulton undouched.

Thus it will be seen that Professor Wundt assumes the very point which is disputed by Spiritualists, namely, that the laws of nature are violated by the spiritual phenomena. Would it not be more modest in a philosopher to say, "I must enlarge my view of the laws of nature; here is a new order of phenomena introduced; man subjects matter to his needs, and why should not spirits have a similar power, though greatly enlarged ?"

A table is suspended in the air, and manifests by its motions the operation of intelligence. Is the law of gravitation violated ? Not at all; it is simply overcome by an intelligent force acting through an organism not cognizable by our senses. 'The "universal law of causation" is, untouched; and Professor Wundt's feeling of "pain," because he imagines the contrary, is as superfuous as the slarm of the savage at an collpse of the sun. Science has progressed, and Nature has kept her uniformities, under Spiritualism, which according to the Professor's own showing, has existed al. ways. There is no reason for a panic now. What we call natural causes may be all resolved into spiritual causes. The universe will be none the worse for it, if we discover that Mind is at the helm, and that "the universal law of causation" means nothing less than Mind.

## Moranty and Beligion.

"It is not a scientific basis the intellect of the age demands of the churches : it is mor. ality," says the gentle dogmatist of the Chicago Times. Now if there is anything that the intellect of the age has demonstratness, which comes with wise knowledge and red, it is that a very high degree of morality obedience to the laws of our physical and hasy exist outside of the churches, and spiritual existence, should be an inspiration | where there is no religion whatever. Such examples as the brothers, Humbolt, David Strauss, Professor Olifford, Robert Inger. soll, Prof. B. F. Underwood, Frederic Harrison, Leslie Stephen, etc., are types of a large and increasing class. They were or are highly moral men, and at the same time entirely destitute of bellef in religion. If the Tisses orills depends on the "churches" for the merning of the race, he will be de-sponted. The buildings of the churches is if any south dependence. The very means of this works dependence. The very means of the problem south on the second by the dependence to be meaning of the dependence of the meaning of the dependence of the second by the dependence of the meaning of the dependence of the second by the dependence of the second by the second of the dependence of the second by the dependence of the second by the second by the dependence of the second by the second of the second by the secon

### **NOVEMBER** 1, 1879.

## RÉLIGIO-PHILOSOPHICAL JOURNAL.

### The Verdict of Prof. B. F. Underwood.

### To the Millor of the Boligio-Philosophical Journal:

I have read your surprising revelations in regard to D. M. Bennett. You ask for my verdict. I prefer not to be in haste in giving my verdict in such a serious matter. I would be glad to see D. M. Bennett proven innocent of the folly, vulgarity and vice of which he is guilty, if those letters you give from him are genuine. If he is the man you represent him to be, if he is a would-be seducer and deliberate, malicious calumniator of a virtuous woman, whom he had yainly tried to corrupt and ruin, then indeed his character is most despicable, and he is unfit to represent any decent movement or to associate with decent men and women.

to associate with decent men and women. The only way that D. M. Bennett's name can be saved from everlasting disgrace, is to impeach the genuineness of those letters. As the case now stands—supposing those letters beyond question—thousands who have defended Bennett will feel that he has outrageously imposed on their confidence.

With many of Bennett's positions I have never been in accord, nor have I approved some of the methods he has employed. The circulation of "Cupid's Yokes" by him I have characterized as most unwise and foolish. But he declared he had no sympathy with its teachings and sold it in the interests of freedom. I gave him credit for this. I thought, as I still think, his trial was unfair and his sentence unjust. I protected against his imprisonment thro' the Index and Incestigator. I wrote Col. Ingersoll and oth-ers requesting them to use their efforts for his pardon. I have written Bennett him-self a letter of sympathy since his removal to the Albany penitentiary. But altho, whatever be the character of the man, it does not justify his imprisonment for the offence for which he was sentenced, yet if what you have published be true, the liberal public will no longer have confidence in the man and the sympathy which has been so generously bestowed will be withdrawn.

This is the only "verdict" I shall attempt to give now. Respectfully, B. F. UNDERWOOD.

Monroe, Wis., Oct. 24th, 1879.

The cry has already been raised that Bennett's love-letters are forgeries. The Truth Seeker of Oct. 18th, contains an editorial insinuation to that effect.

In answer to this we would say that, as far as we are concerned, we were fully convinced and satisfied of the authenticity and genalineness of the letters before we published them? And all who have had anything to do with obtaining the evidence and bringing Bennett to the light, were thoroughly satisfied that there could be no room to doubt that the letters had been written by him. To show the public that we were acting upon a certainty, we published photoelectrotype fac-similes of Bennett's handwriting in three different letters-one, an ordinary letter to a gentleman; two, pages from the love-letters. No expert will risk his reputation by pronouncing any part of those fac-similes forgery.

Bat, furthermore, as Mr. Underwood informs us that he is to be in Chicago within a few days, we will submit these letters for his inspection, and will publish his opinion in our next issue.

Susie M. Johnson, well known as an inspirational speaker, and now located at Minneapolis, Minn , has been spending a few days among her many friends in Chicago. We often hear her lectures spoken of as able and instructive, and we hope the friends in Minneapolis will do their whole duty in maintaining liberally this lecturer and her efforts in their midst.

Prof. Mivart, F. R. S., Secretary of the Linnman Society, etc., lately delivered an address at Sheffield, England. He described the modern theory of the materialists in graphic words, as 'a process of intellectual thimble-rigging by which the unwary spectator, is apt to be cheated out of his most valuable mental possession-his rational certainty."

A publication bearing the name of The Liberal, and designed to be a representative and exponent of the progressive liberal ideas of the age, will be commenced at Leavenworth, Kansas, on or about the first of January, 1880. Prominent liberals in the west will contribute to its pages. We hope it will meet with success. A paper of the same name and tendency, is now being published at Lamar, Mo.

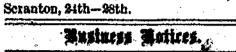
A proposition to Mrs. J. R. Pickering .--Francis Goward desires to establish the genuineness of the mediumship of Mrs. Pickering, who was sometime ago exposed, hence he makes the following proposition in the Boston Globs. He says:

"I am ready to give Mrs. Pickering a chance to prove that she is innocent, if she will consent to be put under strict test con-ditions, such as shall be enclosed within a netfing of either iron or conner security netting of either iron or copper, securely fastened to the floor, and if forms appear outside the same in the usual manner as when only her own cabinet is used, and no indications shall be found that the netting or inclosure have been broken or tampered with, then I will make Mrs. J. R. Pickering a present of \$100. I shall be most happy to be compelled by the genuine mediumship thus manifested, to pay the money.

A correspondent sends us a flaming poster announcing that "Dr. J. Foster, assisted by J. Nelson Jefferson and May Holmes. two of the greatest materializing mediums in the world, will exhibit all the various phases of spirit phenomena, etc." We have frequently cautioned the public against these strolling players. They are, however, honorable people in comparison with such mountebanks as Pence & Company. "Dr." Foster's show is on the face of it a humbug, and he does not try to worm himself into the favor of Spiritualists or endeavor to get the endorsement of representative Spiritualists, as do Pence & Co. Spiritualists wills in time, learn to let severely alone all the concerns which require conditions permitting fraud. So long as Spiritualists and spiritual papers defend such dens of iniquity as Pence Hall, just so long will such

Dr. A. B. Stockham is meeting with success in Moline, Ills., lecturing upon health. She will be at Davenpart, Iowa, this week. Dr. J. K. Bailey is still lecturing in lows. He spoke at Center Point, Sept. 9th; Parkersburg, Sist; Nevada, Oct. 4th and 5th;

Prairie Hill, 18th; Grand Junction, 19th;



KIDNEY-WORT is the safest and best remedy for Kidney and Liver diseaser, Piles and Constipation.

Ir you would have no gray hairs use Hall's Vegetable Sicilian Hair Renewer, the only sure preventative.

DOUBLE SUFFERERS .--- If the thousands that now have their rest and comfort destroyed by com. plications of Liver and Kidney complaints would give nature's remedy, Kidney-Wort, a trial they would be speedily cured. It acts on both organs at the same time and therefore completely fills the bill for a perfect remedy. If you have a lame back and disordered Kidneys use it at once.

BEWARE OF MALARIA.—The prevalence of malar-ial diseases in country and town indicates a dang-er to which we are all exposed. These diseases are easy to contract and hard to eradicate. But Warner's Safe Fills neutralizes the poison and cures them. And they are equally effective against all blues transloss all billous troubles.

STARVING TO DEATH.—Thousands of men and women are starving themselves to death. They dare not eat or drink this or that, fearing it will increase their flesh. Life depends upon continu-ous self-denial. The only safe and reliable remedy for this terrible condition is Allan's Anti Fat. It. is wholly vegetable and perfectly harmless. Its use insures streduction of from two to five pounds ner week. Sold by druggista

per week. Sold by druggists BUFFALO, N. Y., June 13th, 1878. To THE PROPHIETORS OF ALLAN'S ANTI-FAT:

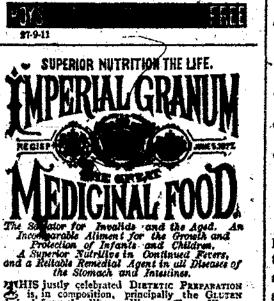
Gentlemen-The following report is from the lady who used Allar's Anti-Fat: "It (the Anti-Fat) had the desired effect, reducing the fat from two to five pounds a week, until I had jost twenty-five pounds. I hope never to regain what I hrve lost. Yours resp'y, POWELL & PLIMPTON, Wholessle Druggiste.

SLY DOCTORS.-It is a fact that many of the "regular" doctors who will not recommend Warners Safe Kidney and Liver Cure for the diseases which it so effectually removes, yet use it "on the bly" in their practice. They must soon adopt it openly as the standard remedy.

CONSUMPTION CURRD.—An old physician, retir ed from practice, having had placed in his hands by an East India missionary the formula of a simpie vegetable remedy for the speedy and perman-ent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his sufferhas felt it his duty to make it known to his super-ing fellows. Actuated by this motive and a desire to relieve human suffering. I will send free of charge to all who desire it, this recipe, in German, French, or Euglish, with full directions for prepar-ing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAB, 149 Powers' Block, Rochester, N.Y. 275 28 5eow

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: 22 and three S. cont postage stamps. Money refunded if not answered. 21-23tf.

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broin and irritate the digestive organs, it embraces in its elementary composition—
That which makes strong Bone and Muscle, That which makes good Fleth and Blood, That which is easy of Digestion—meter constiputing.
That which is kind and friendly to the Brain, And that which acts as a preventive of those intestinal Disorders incidental to Childhood.
And, while it would be difficult to conceive of anything in Food or Dessert more creasing and DELICTORS, or more NOURISHING and STEENGRI-Flather and liment in Febres, Pulmonary Com-plaints, Dyspessia and General Dobility, its RARE MEDICINAL EXCELLENCE in all INTESTINAL DISEASES, csphially in MAS BEEN INCONTESTABLY PROVEN.
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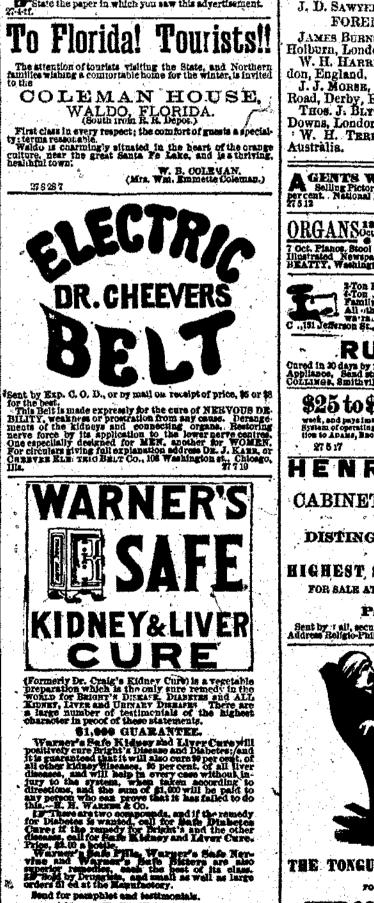
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FREE CIFT! Acopy of my Med-Sense Hook will be sent to any person afficted with Con-sumption, Bronchitts, Asihnus, Sore Throat, or Nessi Cateerh. It is elegantly printed and illustrated; 344 pages 12mo. 1879. It has been the means of saving many valuable lives. Send names and postcomics and reast, and a sub-sec for making. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address, Dr. N. B. WOLNE, Cinclenati, Onio. By State the paper in which you saw this advertisement. 27-547.



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W. H. HARRISON, 38 Great Russell St., Log-

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

Daniel White, M. D., of St. Louis, Mo., has our thanks for interesting and important items.

Mrs. Emma Jeffrice, inspirational lecturer, trance and test medium, is now in Michigan.

Bro. E. V. Wilson, while traveling around the country, has his book and photo for sale. Every Spiritualist should buy them.

We refer our readers to the able address on Prayer, by Prof. Buchanan. It will be read with deep interest.

D. D. Home, having passed the summer in Russia, has now returned to France, and may be addressed at Paris.

Capt. Brown, a prominent lecturer, writes: "Igrasp your hand warmly on the Stewart mätter.

Dr. A. B. Spinney has been lecturing at Terrell and Lyons, Mich. He will attend the two days' meeting at Decatur. Mrs. L. A. Pearsall will also be present.

Susie M. Johnson informs us that she attended seances at Pence Hall, in 1875, and saw nothing that impressed her as genuine; every thing wore the air of fraud.

Capt. H. H. Brown will speak the last three Sundays of November at Springfield, Mass. He can be engaged for week day lectures during that time by addressing him in the care of Mrs. F. A. Cook, 625 Main St., Springfield, Mass.

Dr. Tilney relates a case where, in consequence of strong impression, he called upon a friend, and while in his presence discovered two centipedes, the touch or bite of which are so poisonous that death generally soon follows. An impression which leads to such results, is valuable.

To say the least, there is something very peculiar about artificial somnambulism. as exemplified by Dr. Fahnestock. of Lancester. Pa. Many of his patients, when once inducted into the mystery of the art, can in a moment render any part of the body insensible to pain or torture. He also renders

them elairvoyant by the same process. E. V. Wilson will lecture in Malle's Hall-Cleveland, Ohio, the Sundays of November. He will Blangagements on Tuesday, Wellneeday, Thursday and Friday, evenings, during the month, within one hundred miles of Oleveland. His berns are reasonable. Address him at Obvaland, D., post office, or at Land III. He will lesters in Repu A STATE OF 

strolling humbugs as Dr. Foster's continue to be patronized. Spiritualists have the remedy in their own hands.

Mrs. Cornelis A. Shelfen, of Belmont, N. Y., has invented a most excellent fire escape, which has been patented. Mrs. Shelden. it is claimed; received impressions from spiritual sources, that enabled her to present to, the world her ingenious though simple contrivance, enabling a person to es. cape from fire, though a hundred or more feet from the ground. The invention consists, in part, of a boat-shaped carrier of canvas or other material saturated in some fire-proof preparation; of sufficientlength when thrown from the window of the building from which it is used, to reach the ground and be held out in a diagonal; position by some person below, thus holding and sustaining the body of the person descending. After the horrible holocaust of human beings in New York, Brooklyn, and St. Louis, Mrs. Sheldon was literally haunted with the impression that some means could be devised to rescue women and children, as well as men from burning buildings. She heeded the impressions she received, and her efforts were crowned with

complete success. Everett Hall (Brooklyn, N. Y.) Spiritual Conference, 398 Fulton street, meets every

Saturday evening at 7.80 P.M; S. B. Nichols, chairman. Subjects: Nov. 1. "Ask and ye shall receive. seek and ye shall find, knock aud it shall be opened unto you." Opening address by W. H. Atkinson, M. D., New York oity. 🎸

Nov. 8. "How to interest the young in Spiritualism," W. C. Bowen.

Nov. 15. "The Religious Teachings of Modern Spiritualiana," Henry Kiddle, of New York city.

Nov. 22. "The Psychic Forces in Human Life, or Positive and Negative People," Col. Wm. Hemstred, Brooklyn, N. Y.

Nov. 29. \* The Facts and Fallacies of Modern Spiritualism," M. Howard, M. D.

Thirty minutes allowed for opening address, followed by ten minute addresses by members of conference.

WHERLING, W. VA., Oct. 20th. - Col. Thos. Hornbrook, a prominent ditisen of this city, and a man who has a National reputation in connection with temperance referring, died at his residence in this city at 12 orlack to-night. Mr. Hornbrook has been alling for some time past, but will thought to be im-proving for the past will thought to be im-proving an unfavorable such but, his change, he shinds this eventies such you been beimered at interaction with a succession of heater interaction with a succession of heater who has been been a been a succession. A COMPANY TO STATE AND A CONTRACT OF THE AND A CONTRACT OF THE ADDRESS and the same start Ser set en and a state

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

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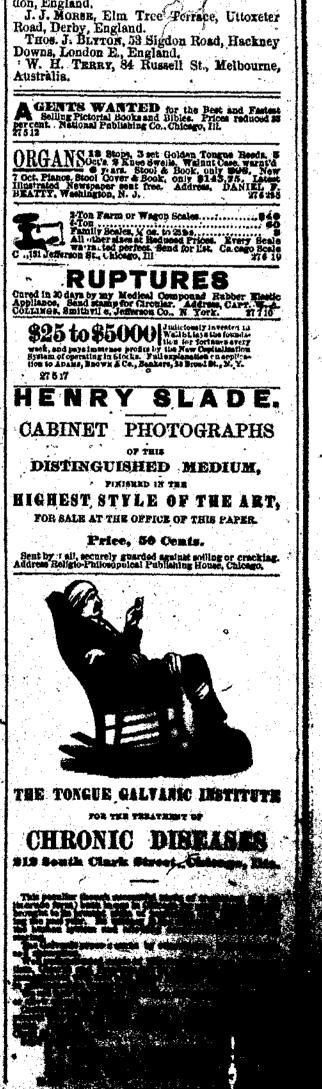
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BOOK ON MEDIUMS GUIDE FOR MEDIUMS AND INVOCATORS:

The Special East wellen of the Spirits on the The states



### **NOVEMBER** 1. 1879.

### inigi free Beard Parts

the backed down upon by the respin-tion of the first and a quest. His local pressies allocat exclusively of excise youthe from the are schemed to ge to their regu-tries. As for his medical prestice from his solicited by elecalary of the mest pe-terester. I have conversed with many of constantive backness mon of Torre Hasto are the standard of Dr. Poppe, and in no I to solid the representative basiness man of Terre Hante regarding the standing of Dr. Pence, and is no inne innve I ever obtained a word in his favor oth-ar them that he stood wall in a commercial point of view and had never been detected, outside of his trade in spiritual commodities, is any act of villelary. But that he enjoys the confidence of the citizene of Terre Haute in other respects is totally false, as he is looked down upon by searly all and aspecially by the resident Spiritualists, as an un-principled charlatas in morals as well as in medi-ting.

I have had long conversations with him on Built and kindred subjects, and I have found him to be a man lacking all the finer feel-ings of human nature, sustained by no pure or mobile motives, and his thoughts low and grovelling in the ariranse. His conversation indicates that his animal pessions outweigh his apiritual aspirations, and his expressed hopes and belief of a future spiritual existence are indicative of the fullest sympathy with the sensual paradise of Mohammed, but lacking all the non-sensual ele-ments of Allah's last resting place for the faithful disciple of Islam.

Begarding Dr. Pence I could truthfaily state many facts indicative of his moral status, but will not do so unless he by his fature conduct makes it necessary. So far as his habits of intimidating those who persist at getting at the bottom facts of his exhibition are concerned I possess many facts. some of which come within my own experience, one only of which I will allude to. After I had thoroughly investigated the doings of the scance room, and when Dr. Pence ascertained that I was still delying for trath from available sources, he sent a messenger to me (Mr. Chas. B. Morrell) with the notification that if I remained in the city another twenty four hours that I would be given ample cause to regret it, and advising me if I cared for my own bodily safety to leave on the next train. In addition to this I have received neumerable threats in the interest of the "commistee" both oral and written-the latter anon-VELOUS.

One more fact and I am done with Dr. Pence for One more fact and 1 am done with Dr. rence for the present. The following is an affidavit by a lady of respectability in Terre Haute, and given to the notary without any solicitation from any one. It will be noticed that her statement is con-firmed by an additional affidavit:

### AFFIDAVIT OF EMILY DAVIS.

AFFIDAVIT OF EMILY DAVIS. On the evening before the first day of January, 1873, I st-tended a seance at Pence Hall. About a week after this at-tendence, Dr. Pence approached me in his drug store and mked what I thought of the show. I told-bim I had always thought is a franc, and that now I knew it. He mid I was the most at kepitcat person that was ever in the Hall, and asked me not to tell "Uncle John" (meaning his wife's brother). Bad he wouldn't have him to know it was a fraud for any-thing.

Bais as wouldn't nave nim to know it was a naturity shing. He saked me if I was a good hand to keep a secret. I to'd him I was. He then saked m3 if I would play for \$5 a week. I told him I wuldin't play for less than six dollars a week. I said this in order to draw him out by making him think I was interested. He said they were not making very much and coeld not pay six dollars. I then told him I would not play in his low show and humbur for twenty dollars a week. I said, "It's a humbur and I am not going to play in such a plane."

Fence sold be know it was a humber, but if the people want to pay their money it made no difference to him, that he as making as m ch money out of it as he was making out 'the draw store

ed to pay their morey is money ont of it as he was making so in the drug ators. Tasket him why it was he wanted me to play. He answered that i had broad shoulders had was large and could personate that i had broad shoulders had was large and could personate a man so well: that he wanted me to play for that purpose. He mid i could ass and understand it so wall i could learn it in two weeks; that he wanted me to play for that purpose. He mid is could ass and understand it so wall i could learn it in two weeks; that is could atterward set up for myself and make winney easy and a could atterward set up for myself and make winney easy and to have to work so hard. I was we'l sequainted with Dr. Pence at this time. Subscribed and sworn to before me. David N. Taylor, a No-tary Public in and for the County of Vigo and State of Indi-ans, this 18th day of Oct., 1879. DATID N. TATLOR, N. F.

AFFIDAVIT OF ELLA V. GENUNG.

AFFIDAVIT OF ELLA, V. GENUNG. Thate read the affidavis of Emily Davis concerning a con-versation between herself and Dr. Pence relative to fits Pence Hall sences and his proposition to her to play in the sence, and remember of her telling me sil the facts sint-ed therein mon after the conversation fook pixes with the exception that I do not remember of her talling me that part relative to her not talling his "Uncle John." and that part relative to Morgan's, and Pence's advice to her to set up for herself.

ten in beste sinte derer in Passe Hall, with a section of the section of section of the section. As protoned to be loading and the relative damage status or distance of the precession of their swindles. Macroson dimension own chained to be a medium, and professed to be controlled by the optitis of certain worthings who in life would have considered it a condessension to have blobed this predistioners meanstainank. He, hereover, fulled to most with the meanst de-sired, and the press ago took Learn Scan school and magna tenhning her in the arts of desputice and fraud, and the press ago took Learn Scan school and magna tenhning her in the arts of desputice and fraud, and the press and issociat, is the Laurs Morgan of to day. What she is now after her forted carver of orizes, is these is now after her forted carver of orizes, is these is now after her forted carver of orizes, is these judge who know her. She has been schooled only in cumming; she has heas forced by maasized parents into the life the has led, and the result is only what might have been forescen. The is bloweless, for with her compalisory carver and consequent ab-normally developed intellect, how ware it possible to be ought also then what she is? Those who should have been her guardians and teachers

should have been her guardians and teachers have well-nigh worked her rule. They have prostituted her mental capabilities, and for these long years have sublisted in sloth upon the ill-gotten proceeds. Ever since her introduction into this life of deception, Laura has been the slave of her besotted and beastly father; she has been to him what the poor podront is to his heartless master, and received a like reward.

For what I have fell it my plain duty to say re-garding this "committee" and their parimers let the public blame not me. I have spoken only the truth, and that too without malice. In addition I would san that regarding many facts of darker hue against this "committee" and their medium my pen is stayed until after a judge and jury have been regaled therewith.

I have neither time nor space at my command to notice the many felsehoods with which the "reply" of this "committee" is cemented together and made to assume a certain degree of consistency. So far as it relates to Dr. Kayner's report, that is out of my province and I need not take up arms in his defense. It was of course to be expected that this high-

minded and honorable "committee" would seek to defame the character of those who testified against them. Who ever knews criminal in the hands of justice who did not claim his accusers, as well as judge and jury, to be villains or deeply pr judi ed. They begin by attacking the reputation of Mr. Price, and telling their docile readers that he is "a man of no principle." If true, so much the worse for them, and the fact that he was a party to the frands of the "committee" and Mrs. Stewart is an argument in favor of the truth of their assertion. The character of a man turning State's evidence is seldom without stain, but such evidence is often all that can be obtained in cer-tain cases, and from a legal standpoint is of the greatest weight. I have no knowledge of Mr. Price's private character, but I will venture the statement that he is a white souled cherub comvared with the most worthy member of Mrs.

Stewart's "committee." Notice the ingenuousness of this sentence: "We remarked incidently that he (Mr. Price) could have a room for the purpose in Pence's Block." In case Dr. Pence gets bis just deserts he may some day remark "incidently" that his neck-tie is choking him. In the language of that old chamberlain of Elsinote's Castle "incidently is good "It is instruc-live and, to a certain extent, pleasing to notice how they, by such crafty language, seek to gloss over the most significant facts that they dare not deny.

As regards the photograph of Mrs. Stewart and ber spirit band gotten up by Mrs. Stewart and Price for purposes of deception, the "committee" state that it was condemned as fraudulent from the outset, and never endorsed therefore by said "committee" as genuine. This happens to be one of those falsehoods that I am able to nail. For its refutation see elsewhere on this page, Mrs. Mencher's affidavit. The fact that this picture was sold is based on unimpeachable evidence and the denial of these accused criminals need not be boliced. But that it was never even recognized by the "committee" as a genuine picture of Mrs. Stewart's spirit band is a new issue in the case, or rather a falsehood upon which I base an additional charge of knavers. Not only have I the al-fidavit here referred to, but I possess, in addition the evidence of a man of the highest honor and integrity. To this man, a citizen of Terre Haute, Dr. Pence about eighteen months ago showed the picture in question, stating that it was Mrs. Stewart's band. Again during the present sum-mer Dr.Pence showed it to him, endorsing it as before, and in addition to doing so identified the faces appearing thereon. Among the others Dr. Pence identified and pointed out to this gentle-man, Smashine, Oskaloosa, George Powell and Bolle. One of the pair of Indians taken from Custer's "Life on the Pialus" was identified and pointed opt by Dr. Pence as Oskaloosa's father; while a child, taken from Landy's published promit was nointed out by him as a daughter of group, was pointed out by him as a daughter of Mrs. Stewart. The fact that the gentleman or whom Dr. Pence so showed and endorsed this fraudulent picture is a friend of Dr. Pence and identified with certain of his interests, prevents me from betraying a confidence. Dr. Pence will doubtiess know to whom I refer, but should he not do so I will (upon his so requesting me) com-municate to him the name, and thus give him an opportunity to clear himself from this charge. should he obtain from me the name he dare not then publish a denial of the facts here stated, nor dare he say a word reflecting upon the well-known honor/and integrity of a man who would be his accuser rather than deny the truth. In contradiction of the sworn statement of fraud in the matter of Col. Edward's spirit picture they Introduce the contradictory statement of a party to that fraud as though her denial possessed the slightest weight. They further procure her state-ment to the effect that Mrs. Stewart "has always deported herself in a commendable and lady-like manner." It is possible that Mrs. Stewart's form-er servant and Laura Morgan's present confeder-ate knows what "indy-like" deportment may be, but appearances (and evidence, too, if called for) are sadly against the said servant, girl. Before dragging in the sworn statement of Pearl, as they promise, it would be well for them to find som one, ontside their own select coerie, who would testify to her respectability and general good character---if they can. Pearl Morgan knows very well what Mrs Stewart's character is, and although she would not hesitate to write anything (were she able to write at all) however false it might be, still, as a matter of fact, she never wrote the statement attributed to her. Mr. James Hook is its author, as any literary critic can at once detect by comparing it with Mr. Hook's own literary abortions. The "committee" further state that they have since obtained a good and recognizable picture of Col. Edwards "holding a caue" and "with a cigar in his hand." Without noticing the questionable tante of a spirit thus making its appearance, and the added insult to an honored ex-mayor of Terre Hante who when in life looked upon the "committee" as rascals and their show as the basest fraud, L would say that Mrs. Stewart's pariners cannot produce a "good and recognizable" picture of Col. Edwards of which i cannot produce the original photograph, or the one from which their spirit picture was made up. On this point I know whereof I speak, and throw to them the requilet. Regarding the five copies of staci engravings franculanity pained off spon Mr. Ansel Edwards of N. O. they are compelled to admit that there was "something incopialnable" counceted there-with: They admit only that the picture of his wife was "an exact copy" of a picture of Mrs. Margaret Faller." The facts, regarding those frandulsui pictures of Mr. Edwards are so widely gauatlet irachursus province of mr. sufwards are so widely known, and the "spirit-pictures" and their steal-sugraved originals being productive, this politic "spin mittee" were compelled to throw something "some mittee" were compolled to throw something to the wolves. But why do they dony, or seek to have live understood, that only one of the five trainfulent distinct, that only one of the five functions distinct wave of anythese bright They further attempt to show that is this one "incorpolated for size the undestallened gripts of his wife "said it was not buy," and that in this one many state in the provide the state the frank provide the function of the another has find frank any state of the state the state the first of his wife "said it was not buy," and that the first provide the state of the another has the frank of the state of the state the state of any related from The first which has first and any another of the first the state bit does not do any any other states. But the state has a bit of the state of the state of the states in the state of the state of the state of the states is the state of the has been any and the state of th

The internet representing them in the abbase attacked they were act recognized by Mr. Ed-wards in had such confidence in this bonecity and internet of the "committee" that he accepted their an their assurance that they were really what they purperted to be. To use Mr. Edwards's own wards, "they died many years ago and per-hips they have charged." Upon his retarn home he fincovered that they were stact copies of cer-tain steel portraits in the possession of Mrs. E. L. Same. He wrote to Dr. Funce asking for an ex' planation, and received a voluntineous response Same. He wrote to Dr. Fance asking for an ex-planation, and received a voluminous response wherein this whole "inexplainable" mystery was astinizatorily (to Dr. Pence) axplained. That lat-ter, written in paneli and in Dr. Pence's own hand-writing. I will produce, and publish upon de-mand of the "committee." In this letter, which is too lengthy to insert here, Dr. Pence's compelled to admit that the five spirit pictures were originally copied from steel engravings, that though they were so copied (by tricky spirits as he there claims) his spirit friends, not wishing him to go away without some treasured token, cartified to their anthenticity. their anthenticity, Upon Mr. Edward's return to Terre Haute last

upon ser, scaward's return to terre stauto last June, the "materialised spirit" of his wife, won-florful to relate, did, when asked about the pic-ture she had before certified to, "say that it was not her," se did also the others. On this second visit he failed to obtain, in the way of spirit-pic-tures, even copies from engravings. With these few exceptions the "committee" tells remarkably straight story, but I ask the reader to compare this scrap of history with the statement made by them.

With commendable stupidity they insert a certi ficate from John Thomas, testifying to a simi-lar fraud. They do not seem to know that they place another weapon in my already overloaded hands, nor do they say one word in explanation of this added evidence of fraud, but "leave the question for a statists and savants to answer." "Sci-entists since vants" forsooth! Why, it is a question for the judge, the jury and the jail-

In the matter of spirit pictures produced at this enterprising establishment, I would further state that Pence & Co. cannot produce a "spirit" picture ever made in their gallery that is not either a selfevident copy of a photograph of earthly origin. or else a demonstrable copy of an engraving. Nor can they produce a spirit picture, emanating from said establishment, and recognized unmistakably by acquaintances, that is not a copy from some existing portrait of that person taken during life, or made up and adapted from some existing, picture.

Further on they insert a letter from one Kauf. man for the purpose of impeaching the evidence of Mrs. Meucher. Let Mrs. Meucher answer for herself:

### AFFIDAVIT OF MRS. S. R. MENCHER.

In contradiction of the statements made by Mr. R. B. Kaufman and published in Mind and Matter of the lith litst, wherein he esserts that "while making prop-arations for taking pictures (at. Price"s spirit-picture gallery) Mrs. S. R. Mencher whom I had met the even paliery) Mrs. S. R. Mencher whom I had met the even-ing before at Mr J. L. Morgan's, came in and request-ed the privilege of being present, which was granted." I will say that I was in the gallery when he came in. Also in contradiction of his statement that Mr. Price "made some eight or more trials and obtained two imperfect results for which I [Mr. Kwitman] paid him twenty-five cents a trial," I will say that he paid fifty cents a piece for the two' pictures taken, and ten cents a trial for the unsuccessful trials; that he paid in all, for the two pictures and the trials mode, the sum of

nity cents a piece for the two pictures taken, and ten cents a trial for the unsuccessful trials; that he paid in all, for the two pictures and the trials mude, the sum of two dollars and fifty cents, one dollar and fifty cents of which sum he borrowed of me at the time. Another statement he makes in the same letter pub-lished in the same issue of Mind and Matter, is as fol-lows: "The short acquaintance I then formed with that Mencher woman resulted in a visit by her (uninvited however) to myresidence sevenceen miles west of Terre Haute, Parls, P O., Iii." To this statement I will say that being in Paris on business at the time referred to by Mr. Exaiman as calling at his residence, I called on him to collect the one dollar and fifty cents he had boz-rowed of me at Price's gallery above referred to, Dr. Pence and John Morgan having both suggested to me that I would never get the money that I had loaned Kuufman, Dr. Pence having as'd to me that he, Kauf-man, had borrowed \$5.00 over five years ago of him and that he never expected to get it, for Kaufman never paid a debt, and Mr. Morgan as mon of no principle. The pence having was a man of no principle.

that he IKaziman] was a man of no principle. Dr. Pence showed me the picture of Mrs. Annie Stew-art surrounded by her spir: band I have also seen the one in the presension of Mr. Hutchinson and recog-nize them as being identical. Dr. Pence ast only repsented this picture sh spirit picture, but also pointed out to me the several members of Mrs. Stewart's spirit band, and he also stated to me further that the several members of her stated to me further that the several members of her spirit band who were represented upon this picture, when materialized, recognized themselves in the pie-ture and endorsed the picture as genuine. In: Pence also showed me several other pictures tak-en by P. P. Price and represented them as genuine, and that Price was a grouine spirit photographer, and rec-ommended me to go to Price for spirit pictures. Subscribed and sworn to before me, David N. Taylor, a Notary Public in and for the County of Vigo and State of Indians, this the 18th day of October, 1. The David In. Taylor, M. F. David N. Taylor, M. F. Regarding the next afflant, in the search for whom the "committee" record themselves as "unsuccessful," who testifies to the fact that Mrs, Stewart's sealed letters when written in German were answered by her sister-in-law, Miss Stewart, this truthful "committee" made a crushing defence. "The truth is Mrs. Stewart has no such sister in law" say they. Either they are trying to escape by a mere quibble, which is the most cow-ardly of all lies, or else a bar sinister must be drawn across the escutcheon of Miss Etta Stew-art, now a school teacher at Warsaw, Ind. Hear them further, "More is said of this sister. In law which is false and unworthy of notice." In my humple opinion they should consider that which is faise as especially worthy of notice; were it true they could not do beiter than leave it severally alone, and not seek to put a nickie-plats on eigh-teen karat gold. If it is true that Mrs. Stewart "has no such sister in law" they have made a most cogent argument, and with their conspicuous dearth of facts I am surprised that they should crowd this most important of all into one little line. As a matter of fact, however, their statement is no-toriously false, and if more evidence is desired that Mrs. Stewart's sister in law did snawer the German scaled letters, I. would state that I possess, and will publish if called for, two additional sworn statements, confirming the entire facts as siresdy published. In justice to Miss Etta Stewart I would say that she has since earned for horsell an enviable re-putation as a lady and a scholar, and not the least of her virtues is that she is ashamed of her notortous relatives of Pence Hall. Knowing as I do Miss Siewart's present reputation, I make the statement, and challenge Pence & Co. for its disproof, that she will not give under oath a specific denial of the alleged facts. One provise however; in this proposed affidavit of denial I ineist that the entire statement be in her own handwriting and signed in the presence of reputable witnesses; moreover, that she has perused the articles in ref. moreover, that end has perused the articles in ren-erence to her alleged sasistance of Mrs. Stewart in the Journal of the 20th ult, and the present issue, and in the "committee's reply" of the 11th inst.; also that the is aware of the nature of perinst.; also that she is aware of the nature of per-jury and its penalty. The reason that I make these conditions is that I am alive to the fact that undue influences -judying from any task experi-ence with Mesers. Pence and Houk-may be used, and especially for the protection of an unimable lady. If therefore they do not insuch their obtain Miss Stowart's allday's of dential if will add anoth-er to their many confessions of machood and and villainy. They seek to refute the statement of . Laura U. They seek to refute the statement of Learn O. Owen by reprinting a card from Mrs. M. Sayle. (For a partial confirmation of Mrs. Owen's state-ment see closing paragraph of Mrs. Cooper's sti-davit.) That a little light may be thrown upon the true inwardness of this denial I have repro-duced the original letter as written by Mrs. Sayle, and now in my possession: editors ave garetie permit in the term throug your paper that the scatterers inside by Learne C. Ories in reserve to the inter-rest and indicate the construction line. Service the Mediana and works a powered in the scattery provide informations of the big and was reproduced in roat last Providing the service of one state and was reproduced in roat last Providing the service of the big and was reproduced in roat last Providing the service of the service atheorem in the scattery part into the service of the service atheorem in the service of The her reports as farm

one and propping up same tyre multiplied of com-mas and parentholical algories. Is here plainly seen, while the word "anoratin," mad is the wrong renes, is repeated in a recent published is the wrong mouth as a wild Comments." Other carmarks might be pointed out but it is scarcely uscentery. Again, they say "the statements under oath made by J. L. Allison, the night watchman of the St. Clair House is (sir) hardly worth notice." In the first place, the fact that the "committee" fail-ed to obtain aught but a confirmation from him.

the first place, the fact that the "committee" fait-ad to obtain angle but a confirmation from him, has so lowered him in their estimation that he is now a "night watchman" instead of "clerk" as he testifies. That he has been humbled to the level they assign him was news to his employers, and the false statement probably gratifies the "com-mittee's" petty malice. And it is also a charming specimen of neissfie on the part of said "commit-tee," after spending nearly two days trying to ob-tain a retraction from him, and a denial from others conversant with the entire facts testified to by him, for them to now speak of his damaging estimony as "hardly worth notice." With their native ingenuousness they add, "Would it not have made a better showing on the part of Hutch-iuson & Co. to have taken the simple statement, unqualified by an oath, of the witness to whom he refers?" I am surprised that Mr. Hook should call for the "simple statement" of this additional witness after having himself interviewed said witness and obtaining only a confirmation of Mr. Allison's statement. Does Mr. Hook forget how, on Sunday the 21st ult., at 10 A. M., he called upon an attache of the Mail to obtain a relutation of Allison's statement, in which landable effort he most signally failed? And does he forget, further, how after making himself particularly obnorious for fully two hours, by his indecent and profese language, he was requested by the long suffering editor to relieve the office of his odious presence I have not yet published an affidavit of which

do not possess confirmatory evidence, and until they overthrow, or at least weaken the force of the evidence presented, it is not necessary that I should burden the JOURNAL with said confirmatory affidavits. But in this one case the "committhey and avids. But in this one case the "commit-tee" ask for confirmation, and as this is the only instance in which they do so. I will try and grant their modeat request. But, first, let me look over the pile of affidavits in my possession and see if I ro vers one of a confirmatory character on this point. But was have a confirmatory character on this point. Why, yes, here are four. I make an ex-cerpt from the briefest: AFFIDAVIT OF C. A. OAKES.

AFFIDAVIT OF C. A. OAK M. On the evening of July 15th. I was sliting in front of the St. Claire House, when the drunken row between Mr. Morgan and his wife broke out. The subsequent proceedings and conver-sation between Morgan and his wife, is given at length in the midavit of Jeseph L. Allism, and as statied by him in detail, agrees in import and substance with my present recollection of the matter. The intrames of Mrs. Morgan, wher in abs accused her husband of being a "fraud," and relative to the ownership of the daughter, I distinctly heard and remember. •

• • C. A. OAKEL

G. A. CARTS. County of Vigo. } 48. Before me, Win. C. Ball, a notary public in and for said county, personally appeared this it is day of September. 1879. C. A. Oakes, and made oath to the correctness of the above affidavit. WM. U. BALL, Notary Public.

"We close," say this valiant 'committee," with a false statement regarding the experience of Thomas Gales Forster. This "committee" probably begin to realize that they have been pre suming too much upon my ignorance of the minutiæ of their history as spiritual hucksters. Mrs. Adams' affidavit will refute certain of their false statements and overthrow their explanation. At the last of Mr. Forster's scances instead of a

"conspiracy being developed to expose Mrs. Stew art" a successful expose was mally made, and the entire facts as then published the "committee"

days not deny. Another faise statement made by this "commit-tee," and which I happen to be able to prove so, is that "at each and every scance given by Mrs. Stewart and Laura Morgan recognitions are had." Not only is their assertion notoriously false, but the sworn statement of Mr. A. P. Conant. a most sealous irland of these pretended mediums, proves it so. He says (see statement elsewhere), "I have attended probably more than one hundred of their seances, and can state that at fully one third of same no recognitions were had, or even claimsd to be had, by the visitors in attendance." Regarding the well-known facts of the Chicago expose of Mrs. Stewart in September, 1873, this

eral terms I would answer that to an honest man it amounts to a great deal; what it may amount to in the sym of this "committee" I can scarcely state. But fortunately, for the basefit of man of questionable morality, the laws of Indiana make special provision, and which for their edification and instruction I will give surbalim.

STATUTES OF IND'ANA, Berislou of 1876. Vol. 2, Chap. 7, Buy 61. - Every perces was shall, wilfaily o'rrantly and falsety. before any officer anthorized to adminater coils, un-der each or administer of any asture for any papes, shall be des each of administer of any asture for any purpose, shall be desmode guilty of peristry. SEC. 6. - Every percent dury convicted of peristry, or of sub-ormations of peristry, and be any prime shall be be distributed of any interview of the distributed of peristry one of peristry, and be any prime shall be and not exceeding one thormand dollars.

To enable me to give this "committee" and their mediums a more practical answer to their ques-tion I shall ask and challenge them to make a few oaths or affidavits in substance as I shall direct. I would here state in explanation that it scarcely pays to nall all their falsehoods and track down and disprove their baseless assertions, and a possible adequate punishment should be their portion for so doing. The only punishment pro-vided for by law is in the statute above quoted, and I desire to invoke it upon the heads of this rascally "committee."

rescally "committee." I challenge and defy them therefore to make affidavits before a notary as follows: Ist. That their defense published in Mind and Matter of the 11th inst., is true. Ad. That Mr. Hook's allegations in the same

sheet of the 18th lust. are true. Srd. To deny specifically the facts connected with Mr. Ausel Edwards's fraudulent spirit-pictures as narrated in this letter. 4th. For Dr. Pence to deny that he has endorsed

as genuine and permitted the sale of the fraudulpicture representing Mrs. Stowart and her ent spirit-band.

5th. That Mrs Stewart was not completely exposed in Chicago in 1873, disguises and deceptive paraphernalis, found secreted among her clothing, and that she did not make a confession of her deceptive practices, and explain in public how. she performed her spiritual manifestations. 6th. That Mrs. Stewart deny the truth of the

on. That Mrs. Stewart deny the truth of the Chicago expose as above. Tik. That both Mrs. Stewart and Laura Morgan deny giving fraudulent spiritual manifestations. Now, gentlemen of the "committee," I throw down to you the gauntlet, and promise that if you dare to take it up, by either giving or pro-curing the affidavits as indicated above, I will, with the assistance of a index and income your the assistance of a judge and jury, answer your. conundrum. I well know the mass of mnimpeachable testimony required to convict of interpretation able testimony required to convict of interpretation promise you that if you will make specifically the affidavits called for I will attend to the little mat-ter of your conviction in a court of justice. If you are innecent you have nothing to fear and near will also your convection to account to you will gladly show yourselversu by acceding to my demand. But if guilty you will refuse or maintain ailence on this score. Recollect what I before have told you, that "a williy conscience and a coward heart are inseparable, and the only safety for their possessor lies in silence."

One more point and I will close. Referring to Mrs. Stewart's pending suit in the Circuit Court, the "committee" brazenly announce that "Spirit. palism and mediumship are on trial, and the enemy are attacking with shot and shell." Per-mit me to give a few facts, and let a ray of sunshine into the true inwardness of the case. The "committee" in the name of Mrs. Stewart, saw fit to bring suit against the Terra Haute Gazette for to bring solis against the terra matte cruzete for libel, and demanded, as a plaster to heal her wounded reputation, the sum of \$20,000 For the charge that Mrs. 5. was "a woman of the lowest and most debased character" \$10,000 was wanted, and for the additional charges, consisting for the most part of fraud and deception alleged in mat-ters spiritual a second count of \$10,000 was made. As the case at first stood Mrs. Stewart was in a position to prove her manifestations genuine and meet in a court of justice the many accusations of fraud. Such an opportunity had seldom if ever been given a medium, and her friends expected that she would make good use of such an oppor-

But there is snother chapter to this little narrative which conclusively shows that both she and her "committee" fear any such examination of the mediumistic powers by which she and said

Proparty miss Davis inside all the statements to mease forth in her amdavitand i have forgotten them. But I do remem-her all with the exceptions above stated. Babacribed and sworn to before me. David N. Taylor, a No-fary Pablic, in and for the founty of Vigo and State of Indi-ana, the 18th day of Oct., 15th. David N. Taylog, Notary Public.

Next in order comes James Hook, whose high character and spotless reputation has gained for him a controlling interest in the firm. It is only at a considerable distance from Terre Haute the following statements will be received as a matter of news, while where Mr. Hook is wellknown they will be looked upon as too faitering.

Mr.James Hook is now a broken-down politician, who has of late signally failed in his persistent efforts to obtain the politician's plunder—a sine-cure. I have sought for weeks in van to find a single redeeming trait in his character, but with-out success and the only virtue accredited to him ont success, and the only virtue accredited to him by his friends is a mulish stubbornness. He is a man uncleanly in person, and disgusting in sp-pearance and habits. His conversation is made persence and hards. His conversation is infini-up of bomhast, profanity and the vilest obscenity. Indeed, he is noted among his suscelates for his lewd and indecent language, and his peerless ability to tell stories that would diagrace a brothel. Even when he commits bimself to paper (see "Mind and Matter" of the 18th inst. and his "defence" of the Woodhuli charges) his billingsgate is that of a fishwoman, and more becoming a political primary than a spiritual paper. He is so ignoract that manuscript from his pen, printed without corrections, contains, an average of two grammatical errors to the sentence, at least it is so

In a letter now in my possession written by him. During the time that he was in various petty offices, scandal was busy with his name and charges of unofficial conduct were rife. An examination of the magisterial records will dis. close the fact that he has figured, too, as de-fendant against criminal charges. His general untruthfulness and bombast is a fact known toall, During the past few weeks, and while I was in Terre Haute, he was unceasingly engaged in spreading the report that "every single G-d d-d witness" whose affidavite were published in the JOURNAL had "confessed their affidavite to be false" and that he was "going to whip those d-d akunks of the JOURNAL out of their boots."

Mr. Hook is engraged in business in Terre Haute, and is reputed to be financially prospering; but it is also a significant fact, and one that scarce demonstrates his honor or honesty, that notes given by him are begging for a buyer at a nominal price.

price. Mr. Samuel Conner makes up this notorlous trinity-and does little more. He is a mountify in this firm as well as elsewhere, and he is gen-erally looked upon as crasy, at least of unsound mind. Although he possesses neither a reputa-tion for house every and maprine pled of the tria, and prohably was only added to the "com-mittee to make the conventional number. In conclusion I would date that poss of the

In concinnian I would state that none of this "committee" possess the respect or confidence of the general public; that neither they nor their families have galacd, or can dain, any position in respectable society; and that the Spiritualists of Terrs Multi, sinces to a unit, took upon this "committee" with contempt and their exhibitions as fractioned

Terre Manie, sinder to a main look upon this "communities" with contempt and their exhibitions as framilant. Of Mrs. Annie Stewari, the medium in their em-ploy, inducting a few words, but I regret that I can say nothing it her invor. I shall state only what is preservity known to the citizens of Torra Hagta, and deal lerve to Blacker side for the Cir-cell Court, at the next scatter. They have discussed a substant ber, but in solution to being a swindler and a chest in mat-need be bounded up as swything against her, but in solution to being a swindler and a chest in mat-ters estimated, the far mainstip and showed be the second courts in the scatter. They want is provide a substant ber, but in solution to being a swindler and a chest in mat-ters estimated, the far mainstip and showed be solution. All the second scatters of the second court is provide the abscarst ber in a scatter. The scatter is a substant in state the scatter provide a substant in the second scatter of the scatter is the scatter of scatters of the base scatter. The scatter and a scatter is in a scatter is a substant in the scatter of an and the scatter of the scatter of the scatter of scatter of the scatter of the scatter of scatter of scatter. Scatter of the scatter of scatter of the scatter of the scatter of scatter of the scatter o Tores 100

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I have positive traveriates that the interactive originally written by a class and the interactive action to be covered or any the second to be active that it is proposed or any the second to be active to it as any if the second to be a second to be the present to it as any if is a local second to be a second the present to be an any if the second to be a second to be the present to be an any if the second to be a second to be the present to be an any if the second to be a second to be the present to be a second to be a secon A term of an Mr. How a state of the state of the second se -

"committee" say, "Our reply to the Woodhull re-port was a full refutation of the falsehoods with regard to that expose, and it is unnecessary to go over the ground again." Lhave carefully perused a copy of their circular giving their own version of the "Chicago expose fallacy," and I sincerely hope that as many as can will do Hiewise. Mr. Hook, who champions Mrs. Stewart's cause in said circular, admits that he "was not in the room at the time the raid was made, but entered immediately thereafter," and also states that Dr. Pence and Sami. Connor of the "committee" terrs not in the city. Mr. Hook shows himself to be more zealous than conscientious therefore, when he disputes certain doings at said scance. Does Mr. Hook forget his ejaculation in answer to an in-terrogatory of a new-comer, "Why, there's hell to pay, that's what's the matter-Mrs. Stewart's been exposed." If he has, some one else has not. Mr. Hook in his so-called defense blunderingly admits. the truth of the entire affair, but seemingly not sware that he has done so, obtains in confirma-tion of his version of the doings at that seance the certificate of his associate compaliteemen, who readily testify regarding just what took place at a Sance several hundred miles distant from these truthful worthies.

That Mrs. Stewart was detected in the act of personating a spirit; that paraphernalis for pro-ducing fraudulent manifestations were found so. ducing fraudulent manifestations were found se-creted on Mrs. Stewart's person; that she confessed to the party assembled the fraudulent character of her manifestations, and promised, if permitted to go in peace, to abandon her pretended medium-ship, are all facts confirmed by many eye-witness-es, and which her abetting "committee" do not, and dare not, apecifically deny. This interesting and instructive "vindication" winds up with the following percention which well shows the spirit of these spiritualistic demagogues: "We have apilitad drives the wine by the transition manifest the second second second second second second second the second second second second second second winds up with the following percention which well shows the spirit of these spiritualistic demagogues:

"We have calleded during the war, let apportion pretend-ers beware that they do not place themselves under our club, we are determined to defend the right, these in reding shall deal the folly of their indirection. So more it be."

Another little scrap of history, relative to the publication of said expose is Woodhull & Clafin's Weekly, is, unfortunately for Mr. Hook, in my pos-session. Upon hearing that Mrs. Woodhull was about publishing the facts of that expose he wrote to the said Mrs. W. admitting to her that "all was not right" concerning Mrs. Hewari, and tried to dissuade Victoria from making the facts public. He then proceeds, in the course of that latter, to conclinate her by telling her that "I have done battle for you and your cause." This latter fact conciliate her by telling her that "I have done battle for you and your cause." This latter fact is doubtless true-very true-and if the word of Mr. Hook on this point needs confirmation to those who know him not, I would refer the seek-er after truth to "Doaket A." in Justice Denne-hie's office, Tarro Haute, where, under the caption of "Sarah E. Taylor versus Janes Hook," certain confirmatory and igney evidence can be found. If Mr. Hook desires the text of his Woodhull letter to be published for the purpose of refresh-ing his memory thereon it will promptly be done. In a second letter of Mr. Hook to Boberts of Mind and Matter, he seeks to throw discredit upon the statement of Flore Poinderter, and that other trum'rit. Dr. Fence. With charseteristic effortiory he relieves his using by saying, "That Flore wrote the letter in the Ranself and that other trumvir, Dr. Fence. With charseteristic effortiory he letter in the Ranself and that other trumvir, Dr. Fence. With charseteristic Hore wrote the letter in the Ranself and that other trumvir, Dr. Fence. With charseteristic effortiory he solered his using by saying, "This Flore wrote the letter in the Ranself and the state who correct to do it." Within an hour from the time that the publish-ed it she was correct to do it." Within an hour from the time that the publish-ed to be was correct to do it." Within a constitution, while where I under-bood he was corrected to do it." Within a constitution, it is way toof the flore for the constitution in the first reactions in any statement of the sector is don the time of the sole to be be were will constituted, while where I under-the way will constituted with the help is constitu-tion for the sector is the termination of the sole was the form for the sector is and the interview is the sector word constituted with the help is constitu-ted by the sector is the termination of the sole is an and the transferred with the help is constitu-ted by the sector is the termination of the sole is an and the transferred is an a

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committee" realize a handsome income. After the expose of Mrs. Stewart's fraudulent practices were made in the JOURNAL, which revealed to these rightcous plaintiffs that evidence against Mrs. Stewart's spiritual manifestations was obtainable, they promptly charged the position of **isser Proces**. It would have been upposed that, were this testimony of an unreliable character as they claim, they would have welcomed these wit-nesses into court and there have impeached their tatimony, as could easily have been done were it false. But, no; for that is the course that honest men would have taken-they chose another. Promptly upon learning that evidence to prove the charges of fraud had been obtained, the complaint was withdrawn, and when it was returned to the defense it was found that everything even remotely relearing to the fraudulent character of the spiritual manifestations had been stricken out. thus making it impossible for the defendants to introduce evidence regarding the spiritual charl-stanism of Mrs. Stewart: As the question now stands, therefore, it is simply whether or not Mrs. Stewart is "a woman of low and debased characer," and uncleanly in person and habits. Only this and nothing more.

I sak especial attention therefore to the sublimity of the check of this "committee," in bidding for the sympathy and support of Spirituallets, by advertising that "Spirituallets and mediumship are on trial" in the person of that martyr, Annie Stawart.

But a few words more and I will close For the past five months I have worked in the interest of truth alone, to discover and show to the world the true status of the Terre Haute mediums I began and have pursued my almost thankless investigz. tions with malice toward none, and with feelings of pity only for those whose dwarfed and deformed souls permitted them to make capital of the holier/feelings of humanity. Day after day I have seen new arrivals at this "Meece of Marvels." their grief-sufficien faces taintly lighted up with a delusive hope that once so in they would see the phantom faces of those loved ones that the coffinlid and the yellow earth have hidden from their gaze. I have seen them go away with hearts blood-ing and incerated anew by the ornel impositions that had been practiced upon them; the light of hope having given place to a look of added sor-row, and they comforted only by fond memory, and a cherished fancy that in a better world than this, where tears and fare wells are unknown, they may yet see the faces of their loved ones.

In the face of all this trafficing in the sorrows of the human heart, I could not refrain from doing what lay in my power to expose and break up the business of these heartless ghouls who infest Pence Hall. If I have aided in doing so I can rest from my labors with a clear conscience and a confrom my labors while a cross councilerce and a con-viction that I have performed a long-neglected duty. But, if needs be, I shall continue to strike at these spiritualistic vampires until they have coased to draw sustenance from the grief-stricken hearts of those whose sorrows make them an easy DIST.

ALY. S. HUTCHIMON. 170 State St, Chicago, Oct. 98, 1879.

Daniel Barle in souding up a large club writes: Myself and wife (Rebecca/Rarie) concludof we could in no way so effectively advance the sense of Rational Spiritualian in this vicinity, as by increasing the circulation of the Journan, and by a little exertion our success has been beyond our expectations, and I am satisfied that if a like effort was made by some true friend or friends of the same, in the different localities where there are aperitualists in this State, (and that is in every town, eity and village) the circulation of the JOURNAL could be more than vinder which before the first of Jennary next, and with fittle of no method appearing the structure of would be village to make the part of any one who would be village to make the structure of deale scopy of the doot all that is perfected if the copy of the doot all that is perfected to the second of the second structure to structure of second doot all that is perfected to the second doot all that is perfected. To the second doot all that is and second sheet to the second doot all that is perfected to the second doot and restrict of the here it heat to the second doot and restrict of the here it heat to the second doot and restrict of the here it heat to the second doot and restrict of the here it heat to the second doot and restrict of the here it heat to the second doot and the second be and the second the second be are Spiritualists in this State, (and that is in every



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a Salage are considered mireculous at Spiritosilars and religion will in more years mail-runan things so famil-rougheat the land, that addightested will be computed to believe in praythe Charge are sendi 1.201

The higher our lives are elevated by re-servers principles and entivation of spirit-miny the more castly shall we be helped by mercan against it, as well as against all fbe calamities of life of which a wise presci-ence avoids. I might occupy many hours with examples of answer to prayer by spiritual agencies, and illustrations of the ability of the Spirit-world to heal dischage. But, you have among you as remarks. But you have among you as remarkable an example of spirit power as I have ever known. I refer to the case of Dr. Underhill who is present, in whose family a surgical operation by spirit power alone was performed, of the most wonderful character. Dr. /Underhill is present and the patient also, and I hope you will invite him before the convention adjourns, to nar-

rate this wonderful case. In response to a question asked at the conclusion of the address as to the sgency of God in answering prayer, Dr. Buchanan explained his views as follows:

This question is a deep and difficult one but of more philosophical than practical importance. You know and concede that prayer is answered. You know the answer comes from the Spirit-world. Many of you recognize the answers as coming from spirits; we know they do respond; but when we search into the mysteries of the uni-verse, we ask if God was concerned in that answer or not. Was he concerned in the same sense in which men and spirits are concerned? I would say not, because God is vastly different from men and spirits, holds different relations to us, and operates by different means, which are boundless in their range of operation. He may operate by universal laws because his wisdom comprehends all things and needs no special legislation to carry its purposes into effect. His is a universal providence, and the universal includes the special.

But He is not thereby excluded. The answer to prayer is in accordance with the Divine will, and generally seems to be by the Divine messengers or angels. The Divine spirit is in all things and particl-pates in all acts of life. I believe there is a special divine influx into the human soul, and I understand the apparatus for this purpose is in the brain. The same influx in & far greater degree obtains in the entire. Spirit-world. In its higher realms the Divine spirit is present in greater power and fullness, and therefore I do not think we are prepared to say to what extent the answer to prayer is spiritual or angelic, and to what extent it is Divine. In one sense it is all Divine, and in another sense it is all angelic, spiritual or human. It is not a practical or very important question to those who love utility rather than dogmatic speculation. It is enough to know by immense experience and by daily realization, that prayer is answered and that it is good for the soul, whether it is answered or not if we pray in the right spirit, not as selfish bergars, (for I have no respect for selfish beggary or for irreverent prayers) and that when we are ourselves in pursuit of duty, in the sphere of Divine love, we are in the sphere of angelic sympathy and guardian-ship in which it is a glorious privilege to speak to our heavenly friends and to receive their response. That this prayer should be vocal I do not affirm, for I think that silent prayer is often the most effective.

and densities of the to the second Star for the wet year the time, then bonstrully says to the wondering world, "S God hith zovenhid unto us. New, York, Ook Sisk 1979.

The Variation of The Poople.

### The last issue of the Independent Age, of Alliance, Ohio, contains an editorial which so fairly and fully expresses the provailing opinion that we publish it entire, as follows:

TRARM MADTH FRAUD.

We have used carefully all the defense of the Committee who have the management of Mrs. Stewart 7 and Miss Morgan's so-called spiritual manifestations, at Terre Haute, Ind. sa published in Mind and Matter; also the editorial comments and communications upon the subject. Notwithsteading our previously expressed opinion that Col. Bundy had made a clear case of fraud against them, and that he was deserving the thanks and support of every true Spiritualist for his perseverance in the good work of weeding out fraud, yet, if we can trust our own feelings and desires at all, we really wished that the evidence which appeared so conclusive of fraud, might in some way be explained away, and overcome by other and stronger evidence of innocence and genuineness. We have read Brother Samuel Watson's letter and have listened with interest both to him and Bro. Peebles, as they related the wonderful occurrences at Terre Haute, and we believe and know that they are truthful and honest, and men of good judgment.

After carefully weighing the evidence with an honest desire that these heretofore popular mediums could and would vindicate their genuineness and honor to the world, and show themselves worthy of the sympathy and support of Spiritualists especially, we can come to no other conclusion than that at first expressed. The evidence is truly overwhelming against them, and the defense is so weak as to excite pity for those who have attempted it.

Let any unprejudiced, candid person read the testimony on both sides and they cannot come to any other conclusion, however painful it may be to admit the fact.

All of this bluster and calling of names, and hurling, vile epithets at Col. Bundy and those who have come forward as witnesses in the case, will not shield the Committee and their pliant tools from the just and terrible scorn and rebuke which is in store for them.

Col. Bundy can afford to bide his time in this matter. There are too many honest sympathetic souls who have been basely imposed upon and had all their finer feelings outraged their confidence betrayed, and their sympathies evoked, but to be abused and contemned. to allow Col. Bundy to be rode down by any combination of fraud, intrigue and corruption.

We are pained to be called upon to speak thus plainly, but Mr. Hook's letter in the last Mind and Matter, is too plainly indicative of the wrong spirit, and the attempt to parry the blows which they cannot ultimately escape. Truth, Purity and Honesty need no slangy abuse, no bandying of epithets, and no unjust thrusts at personal character and reputation to protect them from exposure.

Let in the light, Brother Bundy. The cry of "Jesuit" is getting stale. Spiritualists have nome with iraud. corruption. and deviltry long enough. The scalpel of truth and purity must be wielded with a firm and steady hand.

And the evidence substitued appears to be overeleting.

GEORGE J. HOLYOAKE'S ADDRESS

### Televation in Matters of Religious Opinion. ---Reasoned Truth, Not Falschood. to be Telerated.

## Yesterday forenoon the deak of Parker Yesterday forenoon the deak of Parker Memorial was occupied by the English agi-tator, George Jacob Holyoaka. For many years his name has been associated with political and religious free-thinking in En-gland. He is about medium height, well formed, of good weight, pleasing address and gray with years. His voice is thin and is heard with difficulty across a large hall. He was opposed to the payment of stamp duties on newspapers, when such duties duties on newspapers, when such duties when was tried and imprisoned for blasphe-mer interesting the Sabbath. His Prin-tion for secularizing the Sabbath. His Prin-tion for secularizing the Sabbath. His Principles of Secularism had the approval of John Stuart Mill.

He began his address yesterday forenoon by saying that he little thought when Mr. Parker called upon him during his last trip in Europe that he would ever have the distinguished honor of occupying Mf. Parker's pulpit. The subject of the address was "In-telligent Toleration" in religious opinions. Absolute unity of belief, he said, is impossible and equally undesirable. All theories of religion he abandons to private conor religion ne abandons to private con-science, emotion, imagination, and under-standing. Sectarianism should be kept out of the schools, but let the minister preach as he listeth. Unity is possible, however, in morality and science. Unity in science is possible because it deals with facts. If there is not unity of opinion in respect to science it is because the adjust the science of the science, it is because the scientist is not clear in his presentation of facts. [Applause] Mr. Holyoake defended toleration as a matter of policy, not as a matter of morals. Prohibition cannot be eliminated from the question of existence, and it is a question of judgment how far it is to be exercised. Toleration is a countenancing of opinion in others from motives of advantage to our-selves and from a desire to share advantages with others. Intelligent toleration recognizes the right of other people to opinions, as well as our own. There is a kind of amateur prohibition which would prevent other people from holding opinions; but this is easily overcome. There is a politic toleration, ss the Roman government tolerated all religions on the ground that they were all equally true for the believer and all equally faise to the philosopher. There is also an insolent and contemptuous toleration which tolerates because it is better to endure than to prohibit. There is a reinctant toleration, where diverse opinions are tolerated from fear lest one's own belief be imperilled, as that of Catholics in Protes-tant countries and Protestants in Catholic countries. There is a timid toleration which fears to attack an opponent. There is a toleration which tolerates openly, but assassinates secretly. Unless there is generous toleration there can be no unity. Mr. Holyoake said he was for helping opinion in distress, whether it was right or wrong; and the statement was answered by applause. He did not care what opinion other plause. He use not care what opinion other people held, no matter how injurions he be-lieved it, provided it did not result in in-jurious action; if he saw that opinion in distress he would help it. Toleration means equality of error and truth in the eye of the State. The mails carry the letters of thieves and honest men. The trains carry fugitives from justice and the police who pursue them. The statesman gives equal protecthem. The statesman gives equal protec-tion to traitors and patriots. The physician restores the rascal to health, the same as the honest man, though he knows he is healing him to commit new outrages. Unless error is given an equal chañce, there is no place for the toleration of truth. In all things, except morality, we have attained perfect toleration. In this country the Sabbatarians do not tolerate wholesome recreation on Sunday. In England thous-ands of persons perish every week for lack of Sunday recreation and change, assassinated by these Sabbatarians. Suppose that there should grow up a greater number of free thinkers, and they should, in retaliation, prevent the practice of religion itself ? Such a consideration should produce a politic toleration. In morality society has not the security it needs. Even in respect to the cir-culation of obscene books, the best policy is contemptuous toleration. Mr. Holyoake wants neither one creed, nor one standard nor one opinion. He loves the variety of the world. Ordinary life is monotonous because there is not the diversity of cultivated life and opposing opinions. Many persons who are now distinguished in En-gland got their inspiration in forbidden places and in forbidden books. [Applause.] But toleration does not mean that respect and attention should be given to every one who is sincera. who is sincere. A man may be a sincere fool. [Laughter.] Intelligent sincerity only is entitled to respect. In England the greatest nuisances are the sincere people who apeak in public what they believe to be true; but what they believe may be the silliest thing in the world. Public attention should be called only to that which is useful and relevant to the times. The right of pro-hibition is an instinct of our nature; we could not preserve the purity of our minds, our homes, or our literature without it; but it is a great question how it should be exer-cised. Nothing should be done to limit hu-man liberty. Great deliescy of treatment is necessary. The heralds of freb thought, the planeers of advanced life, have the responsibility of preventing liberty from be-ing used by licenticounces. Frie-thought ought to be classified in departments; then we will not be responsible for every howlar that claims to belong to us. If people want to how, we will send them to the howingto how, we will send them to the howling-room along with other things irrelevant, [Laughter.] Whatever he the use of relig-ion, we know that in the world it is good to do good. When it is hald that all truth should be free, reasoned truth is meant, not imagination, or bigotry, or falsehood. But, though one belief cannot be expected in the world, there will eventually be unity of action with all the life, light, and variety of different beliefs. Let there he a fair, free, and open encounter between the differ-ent opinions, a generous toleration of all. ---Bostos Advertion, Sept. 20.

The Spiritualists intoly in costics at Now Haven have adopted a platforms sympathic ing with D. H. Hannets, now is juil at Naw York for mailing obscene liberature, and "life noble efforts to free the people from religions bigotry and persecution." The appointment of a state agent was subsorized, and a cell made for \$10 subscriptions to form a \$1,000 fund.—Neg: York Hardd." Just sol Publish a paper, cell yourself a Spiritualist and a Materialist to reach as iarge a class as possible—fill it with smoore of the clergy gleaned from Police Nece and other papers, give special prominence to the most indelicate portions of the Bible— make your paper as nearly obscene as possi-ble and yet not quite as offensive as the fithy books that are suppressed by law— upblish an irreversut and indecent "letter to Jesus Christ"— bring all your writings down to "the crowd",—such a sooff at "uniture"—publish article after article filled with the vilest abuse of F.E. Abbott and oth-er men of his stamp—publish a "Holy Cross" series of books, with suggestive titles, such as "Maria Monks and their Maidens," "Sis-ter Lucy and Disclosures at New Hall Con-ward, alias Monks and their Maidens," "Sis-ter Lucy and Disclosures at New Hall Conter Lucy and Disclosures at New Hall Convent"-sell "Cupid's Tokes"-write to per-sons and ask them to praise it in their letters, in order to publish them and to increase the demand for the work-pretend to have no sympathy with the views of the book, at the same time associate with the free lovers, encourage their contributions, resent criticism on their teachings as "Pharisaism"—manage to get arrested, make ap-peals for money, and do all this in the name of Free thought, and with the claim that you wish to "free the people from religious bigotry and persecution."

Then, too, Spiritualists and Liberals will Then, too, Spirituanets and Liberals will praise you, money will be raised for you, and you will be called a martyr! The Spir-itualist and Liberal papers of this country see the fraud of the whole thing. They see that Bennett is imprisoned not for any opinions that he has advocated, but for cir-culating a nasty free-love pamphiet. It may not be technically obscene, but it is contemptible and dirty enough in thought and language to damn author and vender. Now, why make such an ado over this man." Why, at least, hold him up as a defender of liberty, and a martyr for his views. The fact is, Bennett and his paper represent nothing worthy of the name either of Spir-itualism or Liberalism. But for the moment a large, illiterate crowd are in sympa-thy chiefly through persistent misrepre-sentation with him, and the secular papers are the only ones that dare tell the truth. Nothing can surpass the servility of the papers representing Spiritualism and Liber-alism (?). True, the JOURNAL has been brave and man'y in regard to other matters, and it has published some wholesome words in regard to Bennett, but of late it maintains a cautious silence while Spiritualists and Liberals are passing resolutions like the above to the unspeakable detriment of our cause. I don't ask that we be called upon to approve Bennett's imprisonment. I think nevertheless that his course deserves contempt rather than eulogies. He is no mattyr for his convictions, he is no representative of Spiritualism, or of a Liberal-ism worthy of the name, and the sconer this DISGUSTED. is seen the better. Oct. 1st, 1879.

The above letter is from one of the best

## atelete Beating of Spiritaalian.

The following excellent remarks by Miss Emily & Jonns, at present in London, are from the Louden Aphrikalist of August 1st:

from the London Sportionits of August 1st: "These who recognize an estimated in striving after right, in all its forms of va-ried leveliness, as the corner-stone of reli-sion, will accord the palm of superior ex-cellence to any revelation which most vivid-ly, directly, and constantly impresses upon us the vital importance of spiritual self-sulture; and I will venture to say that none which the world has ever received compares with Spiritualism in that respect. "No teaching has ever placed before man with the same startling force the uncom-promising laws of retributive justice. Every communication we receive, from the highest to the lowest, alike impresses upon us the

to the lowest, alike impresses upon us the tremendous fact that there is no escape from the results of our own actions, and that not only shall every idle word be required of us, but that every train of thought which we en-courage, every emotion that finds a resting place in our hearts, every impulse that guides us on our way, awakens an endless

"Upon this rock, as it appears to me, must the religion of Spiritualism be builded"

Rather an interesting case was up this week before the County Court. A modest bill of Mr. E. Rathbun was presented against the estate of Richard Boyce, for medical services in treating the patient by magnet-ism. The administrator refused to allow it, because Mr. Rathbun was not recognized by the State Board as a physician. A number of physicians were summoned as wit-nesses, and their varied testimony as to the value of magnetic treatment, made an in-teresting case of it. The Judge reserved his decision.—Republican, Sycamore, Ill.

Spiritual Convention at Binghamton, N. Y.

The Susquehannah Va'ley Spiritual Association will bold its third Annual Meeting at Leonard's Hail, Bing-hamion, N. Y., commencing Friday, November 7th and continuing three days. Efforts are being made to secure free entertainment for strangers, and to provide the best stainable talent to make it a profitable season for all Among the speakers anticipated are flev. John Greenhow, of Horpeliaville, N. Y.; Hon, O. H. P. Kin-ney, editor Waterly Advocate; Rev. J. H. Harter, of Auburn, N. Y.; Miss Flavilla Washburne, Rome Pa.; and Lyman C. Howe, of Fredonia, N. Y. Good test mediants are desired, and will be honorably dealt with. We expect a good time.

LYMAN C. HOWE.

### Quarterly Convention.

The Spiritualists and Liberalists of Van Buren County and the counties adjoining, will hold their next Quart-city Convention at Decatur, in Town Hall, on Estimitay and Sunday, Nov. 1st and and, 1878, commencing at 2% o'clock F. M., on Saturday. Dr. A. B. Spinney, of De-troit, and Mirs. L. A. Pearsall, of Disco, Mich. are en-gaged as speakers, and Mirs. Olie Childs, of Halamaroo, is expected to sing for the occasion. An earnest effort will be made to entertain visitors free of charge, and the Duncombe House has kindly of-fered to entertain members of the Convention at \$1,00 per day.

Tered to entertain memory of the set of Sree A codial invitation is extended to all lovers of Sree Thought to attend and assist in making this Convention the best of the season, as those interested in conducting it, are striving to make it such. L. S. BURDICK, President, BOX B., Kalamasco, Mich. LOTTIN N. WARMAN, Secretary, Paw Paw, Mich.

LAME BACK.

Communication from E. V. Wilson.

To the Editor of the Religio-Philosophical Journal:

I am preparing a series of tests of spirit-life for the BELIGIO-PHILOSOPHICAL JOURNAL, but the principal reason that you have not heard from me more frequently, has been the precarious state of my health. Only think of it, the strong man for a third of a century, without an ache or pain, prostrated for nearly a year with this informal malaria. But thanks to a temperate life, a good con-stitution and the angel world, through a just and loving Father-Godi I am once more able to work full time, and while I

nore note to work full time the and while i now and then feel the results of my long and exhausting illness. I am conval scent. My visit to Lake Schroon, the Adirondack and Green Mountains, lifted me up and out of feeble health. I must not forget to give full credit to Dr. Dumont C. Dake, of New York City, who found me prostrated with a York City, who found me prostrated with a fever at Saratoga, and who came to my room and cared for me lovingly and kindly, and with his excellent wife nursed me back into health, thus proving themselves to be true and practical Spiritualists. Since I left Lake Pleasant I have lectured

many times, held many scances, and given many grand tests. Bere in New York my reception amounted to an ovation, with two meetings running in the city, seats free.

I commenced my engagement for the Second Society of Spiritualists on the first Sunday of this month, with a full house, and that, too, with a fee of ten cents admis-sion, and yet our hall, capacity for seating 400, has been full every Sunday night. There is no simply aristing between the modeling no rivalry existing between the societies of Spiritualists here in New York, but on the contrary the very best of feeling pre-value, and this is as it should be. Brother vais, and this is as it should be. Brother Davis is seeking to bring all truth, every scandides, with his Harmonial Philosophy's Sister Brigham is leading her flock of con-servative Brigham is leading and Christians, who are trying to think their title chear to the Summer land of Spiritual Progression, worshiping in a hall, and E. V. Wilson is the source to come out and tell us what the source of Max Mer are living, and at the summer of her the living, and at the summer of her the living, and at the summer of her the living and at the summer of her the living and the summer of her the living and at the summer of her the living and the sum in the summer block of Jeans of the summer of the summer block of Jeans of

They and Poole are the administration of Brother Advisor Reep and others a finite state story. Altred for four and is story. Altred for manual to Bround Goolaty, and the Brother of Poils. A there is the terms of pro-

### A Hypocrite Unmasked,

The Chicsgo Daily Inter-Ocean of Oct. 23d. says:

Some months since D M. Bennett was arrestelling the charge of circulating obscene literature through the mails. He was tried, convicted, and was sentenced to imprisonment

in the Penitentiary at Albany, N. Y. \* \* At the time of the trial many different views were taken by those who were interested. One class claimed that the pamphlet circulated was not an obscene publication, and that Ben-nett was simply the victim of religious perseas Colonel Ingersoll, and others equally dis-tinguished, claimed that the law under which Bennott was arrested was unconstitutional and that the trial was unfair, and in fact a farce.

An appeal has been made to the American sense of fair play, and much sympathy has been expressed for the man, taken from his family and his business, and much material aid has been extended to him. Mr. Bennettt

aid has been extended to him. Mr. Dennetti has given strength to this appeal, and has in-vited sympathy by simple and buching ref-erences to his wife and his home life. \* \* Just at this juncture, when the public seems in danger of making a pristake, the RELIGIO-PHILOSOPHICAL JOPHNAL, of this city, comes to the rescue, and by lifting the curtain shows Bennett in his true character as a foul-mouth-ed libertine. The exposure is relentless, and is complete so far as exhibiting Bennett in a despicable light is concerned. The blow is the more effective, as it comes from a heterothe more effective, as it comes from a heterodor and not from an orthodox quarter. An appeal has been made for Spiritualists. Mater-ialists, and Infidels to stand by the editor of the Truth Sesker because he was persecuted by orthodox Christians. But here comes a leading Spiritualist, and shows that Bennett is a hypocrule as well as libertine, and that his own private letters sent through the mails are worse than was the book on which he was prosecuted. The exposure, the material porshows that while Bennett was picturing for the public the beauty of his home life, and dwelling with lingering touch of affection on the love of his wife for him, and his love for her, he was endeavoring to persuade a pure young girl to become his misizes. The arti-cles written for the public make Mr. Bennett a most devoted husband, and present him in the act of committing the loved companion of the act of committing the loved companion of his riper years to the care of the public. The letters written to the young woman whom he professes to love represent his wife as a bur-den and his home unbearable because of her presence. The gentlemen who plead Mr. Beanett's cause in public represent him to be a good, pure man, ideally happy in a pleasant kome. The letters exhibit him as an evilminded, impure man-as a hypocrite and a villain.

These letters do not, of course, change the legal status of the case. They tear away the autie of martyrdom, however, and destroy mantle of martyrion, however, and destroy the romantic glamour that many have sought to throw showt it. If the letters given in an-other column are authentic, and there seems to be no domit of this, Mr Hennett, instead of heving sity dialm on public sympathy, merits the serverest soudemention of all good people. The law noder which Hennett was convicted may not be all their it should be justified in the author of Hender's John," the public will not complain. The trial user have been as Colonal Ingersoll design, a face, but even this will

How many usuful hints are obtained by hause, and how often the mind, hurried by Its own ander to distant views, mericots the traths that he open before her.

known men in the ranks of Free-thought and Spiritualism, and fairly represents many others we have received. The several writers learned in last week's JOURNAL why we were obliged to seemingly pay no attention to their letters and that although apparently inactive, we were preparing to answer them even more forcibly and completely than they could have anticipated.

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The Alliance on the Index-Bennett-Inger soli and His Convention.

We clip the following article from a late number of the Alliance of this city, an independent religious paper with orthedox tendencies :

Mr. Ingersoll's convention was the suicide of his "party," and a damaging blow to the cause that he advocates. Even the *Index*, which is as fully in "sympathy with the national liberal party as any journal in the land, criticises and condemns the action of the convention. It demonstrates that the punishment of Bennett, whom the convention endorsed, was in no sense religious proscription, and proves that he is "an old scamp;" shows that A. L. Rawson, the sec-retary of both the "National Liberal League" and the "National Liberal Party," is a bigamist, and the "betrayer of an inmocent, unsuspecting woman," and says:

In honoring such men as Bennett and Rawson, the National Liberal Longue has plunged the liberal cause into an abyse of shame.

(The Index might have added that there was another speaker and prominent actor in that convention who left a pure wife for

ab impure woman.) Our remarks about the convention have. been severely condemned in some quarters, but from a careful review of the proceedings of the convention, we are constrained to confirm our words uttered just after the convention adjourned, and to say that the convention adjourned, and so say that the only thing that remains for such clean men as General B. A. Morton, Mr. Elisur Wright, and Hobert Ingersoll-whose only moral power grows out of his soundness on the marriage question-to do, is to withdraw from the party which they have helped to create CTORES.

### General Morton, when taking the chair of the convention, uttered these strong words:

WORUS: "I am a liberal in every sense of the word; that is one sympathines with the socialists more than I do in all honorable and legitimate means for the bettering of their condition. But I am opposed to Communicate and if this is a Socialistic or Dom-municate opaventics. I emmot and will not serve as its President; for it was just mash ornitory as had been listement to on this floor that we had to short for the destructive riots that diagraced our commer-tion is in secondance with the optical and make the new set harmony, and the principles due of genera-and harmony, and the principles for the second and and make the principles in the principles and harmony, and the principles for many first

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