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NO. 6.

SWORN STATEMENTS

Presented the Board of Directors of the California State Association Concerning Fraudulent Mediums.

San Francisco, Cal.,

November 5th, 1898.

I, William Emmette Coleman, of San Francisco, Cal., do solemnly swear that the following statement is true and accurate, in all details and particulars, to the best of my knowledge and belief.

As preliminary to the presentation of the facts in my possession in the case of Mrs. J. J. Whitney, I desire to say that I never publicly charge any alleged medium with fraud unless I have solid, substantial evidence of the fraud. I had rather be deceived, and think that a fraud is a genuine medium, than charge an innocent person with fraud. God forbid that I shall ever accuse an innocent medium of fraud. I have a reputation for being critical, and I accept nothing without good evidence. A proof that I do not charge mediums with fraud until I have proof of the fraud is seen in my experiences with C. V. Miller of this city. Although a number of my friends, including some members of the Board of Directors of the State Spiritualist Association, were convinced that Miller was a fraud, I would not call him one until I got the proof that he was such.

At the annual convention of the State Spiritualists Association in 1897, I made an address largely devoted to the frauds in our ranks. Soon after that address was made, Dr. N. F. Ravlin called on me and told me of the many discoveries of rank fraud among pretended mediums that he had recently made in San Francisco. He gave details of his experiences with Bishop S. Garrison, which coincide closely with Mr. Garrison's account of the same in the sketch of his career as a medium as published in the *LIBERATOR* and in his pamphlet, and as found in his affidavit filed herewith. Dr. Ravlin told me of his experiences with Mrs. J. J. Whitney, through Garrison, just as Mr. Garrison describes them. Dr. Ravlin told me that he gave a "test" to Mr. Garrison to give to Mrs. Whitney, and that the test he gave Garrison for Mrs. W. was given him (Ravlin) by Mrs. Whitney, from the public platform, precisely as he had given it to Garrison. He said he and Mrs. Ravlin were much shocked at obtaining this absolute proof that Mrs. Whitney was a fraud, in collusion with Garrison. At a meeting in Scottish Hall at the time of the State Convention in 1897, I heard Mrs. Whitney,

while giving tests, call out the name of Hon. J. R. Doolittle of Wisconsin. She said he was a member of Dr. Ravlin's church in—(naming the town in Wisconsin, which I forget). Dr. Ravlin arose and said this was true. I wondered at the time how Mrs. Whitney found out this about Senator Doolittle. In his interview with me, Dr. Ravlin told me that all that Mrs. Whitney had said about Doolittle he had given to Mr. Garrison to tell Mrs. Whitney. Also, at the camp meeting at Trestle Glen, Oakland, Mr. Garrison showed him a list of tests that he was going to give Mrs. Whitney, and all of these tests he heard Mrs. Whitney give from the public platform.

At a public meeting held in Scottish Hall Sunday afternoon, October 23, Mrs. C. Hildebrand, an honest woman and medium, and a woman of property, publicly declared that because she had discovered and exposed Edward K. Earle's trickery in slate writing, Mrs. Whitney told her, while pretending to be in a trance, that her (Mrs. Hildebrand's) guide or "control" would leave her and her mediumship be thereby lost or seriously impaired. This shows Mrs. Whitney's collusion with Mr. Earle. Because Mrs. Hildebrand told the truth about Earle, Mrs. Whitney, in revenge, threatened Mrs. Hildebrand with loss of her mediumship. Mrs. Hildebrand also declared at the same meeting in Scottish Hall that by following the advice of Mrs. Whitney while under alleged spirit control, she (Mrs. H) and her husband lost three thousand (\$3,000.) dollars. Mrs. Hildebrand had previously related to me full details of all these matters,—her detection of Earle point-blank in the act of fraud in slate writing; what Mrs. Whitney had said to her, in consequence of this detection; and the loss of \$3,000, through Mrs. Whitney's advice.

At the same public meeting Mr. T. R. Simpson told the audience of a seance he had with Mrs. Whitney. Everything she said was false. She gave a message from his spirit father, but his father was alive and well. She described a woman in a certain place as his sister, and said that a man who was also there was her husband. But his sister was not in that place, and she was not married.

An affidavit and a statement of Dr. Ravlin, covering the facts stated above are submitted herewith (Exhibits B and C).

At a public meeting in Scottish Hall in this city, Sunday afternoon, October 16th, 1898, at which at least two members of the State Board were present,

Mr. Norton and Mr. Wadsworth, a statement was made by Mrs. Kate Heussman concerning the experiences of Mr. and Mrs. L. E. Johnson with Mrs. Whitney. Mr. Johnson arose and publicly confirmed the truth of Mrs. Heussman's narrative. A joint affidavit of Mr. and Mrs. Johnson (Exhibit D), forms a part of the evidence herewith presented by me. Mr. and Mrs. Johnson are good, honest, respectable persons, and, in my opinion, incapable of perjuring themselves. Their affidavit proves that Mrs. Whitney was in collusion with Mr. Garrison in giving bogus tests, and that she also practiced fraud on Mr. Johnson by publicly giving him as tests certain facts which she had obtained beforehand from Mrs. Johnson.

In 1887 I heard from various sources accounts of fraud being practiced by Mrs. Whitney, and of her collusion with the other members of the fraud ring in this city, including W. R. Colby, who had been convicted as a train-robber in Texas, and who was publicly exposed as such in the *Chicago Religio-Philosophical Journal* and the *San Francisco Daily Chronicle*; the notorious Dr. Stansbury, one of the worst frauds that ever practiced "fake" mediumship, and who was publicly exposed as a slate-writing fraud in Metropolitan Temple by Mr. C. H. Wadsworth, now a member of the State board; the Patterson sisters, and others. After the now notorious Dr. Rogers, fraudulent spirit painter, etc., came to this city, he became a prominent member of the fraud ring, and I was informed that not only Colby, Stansbury and the rest, but Mrs. Whitney also, were associated with Dr. Rogers in 1887-88.

Among those telling me of Mrs. Whitney's frauds was Miss Valerie Hicketier, of Oakland, Cal. This young lady gave me the name of a lady friend of hers, which name I cannot now recall, and said that she had been told by this lady friend that she was acquainted with Mrs. Whitney before she became a medium; that Mrs. Whitney was in rather reduced circumstances, and this lady suggested to her (Mrs. W.) that she become a medium, as mediums seemed to make money easily; and that soon after this Mrs. Whitney started out as a medium. I cannot vouch for the truth of this story; I tell it as it was told to me. Miss Hicketier also told me that to her knowledge Mrs. Whitney practiced fraud in her Oakland seances; that she had various confederates who collected tests for her and recognized tests at the meetings when not recognized by others. Miss Hicketier said she had talked with some of these confederates, who acknowledged that they thus assisted Mrs. Whitney. I also heard from various sources in San Francisco that Mrs. Whitney had a number of confederates who gathered tests, recognized tests, etc., the same as did those in Oakland.

I attended the seance of C. V. Miller, for the benefit of Mr. Thos. G. Newman, at Mrs. Schlesinger's residence November 11, 1897. I saw Mrs. Whitney come into the seance room, look around, talk a little and then go out. She did not return to the seance room again that evening. Subsequently Mrs. Schlesinger

told me that Mrs. Whitney came into the room to see who was there, and then she went upstairs and gave Miller a number of tests for the persons whom she had seen there. Mrs. Schlesinger also told me that at the suggestion of Miller and Mrs. Whitney, who did not want me to see them together, as it might rouse my suspicions, she (Mrs. Schlesinger) showed me into another room when I came, until Miller and Mrs. Whitney could get out of the way of my seeing them.

Mrs. Schlesinger also told me that upon that evening, in presence of Miss Edna Adler, Mrs. Whitney told her that at a recent materializing seance given to Mr. White in her house, Mr. White asked her (the spirit) to come out of the cabinet, but she refused to do so. Soon after she had a dream, in which she did come out and Mr. White caught her in trickery and was going to kill her. Before she woke she heard a voice saying "Everything to lose, and nothing to gain." Mrs. Whitney said she took this as a warning not to come out of the cabinet. "I have been carrying on this game for twelve years," said Mrs. Whitney, "and I am not fool enough to be caught now." Miss Edna Adler, who was present at this conversation, also repeated to me the words of Mrs. Whitney, and they were the same as those that Mrs. Schlesinger has told me. In their account of this confession of Mrs. Whitney, the two (Mrs. Schlesinger and Miss Adler) coincide. Mrs. Schlesinger thought that Miss Adler might have heard and seen Mrs. Whitney give the tests to Miller that night, but upon being questioned on this point by myself and Mrs. Schlesinger she declared positively that she did not hear this; that she merely passed through the room where Miller and Mrs. Whitney were talking, and did not hear what they said. But she as positively declared that she heard Mrs. Whitney make the confession in the White case precisely as narrated by Mrs. Schlesinger. Miss Adler's denial of having heard Mrs. Whitney give tests to Miller is good proof of the truthfulness of her whole statement. If she was lying about Mrs. Whitney she would not demur to saying that she did such a minor thing as give tests to Miller, after solemnly affirming that Mrs. Whitney had confessed to twelve years' constant fraud, including sham materialization for Mr. White. Miss Adler simply tells the truth about both. Whatever she heard, she says she heard; that which she did not hear she positively refuses to say she heard. She tells the truth just as it occurred. Miss Adler declared to me in the most solemn manner that she heard Mrs. Whitney tell of the dream, the voice, the warning, and heard her say she had carried on this game for twelve years and was not fool enough to be caught now. But she just as solemnly avowed that she did not hear Mrs. Whitney give Miller the tests.

Accompanying this is an affidavit from Mrs. Schlesinger giving some of the proofs of Mrs. Whitney's frauds that have come into her possession. That her affidavit is true, to my mind, is beyond question. I am convinced that she is as incapable of perjury as I am, and all she swears to I have been familiar with, some of it for ten years or more.

In 1887-88 Mr. Joseph W. Maguire, a well-known Spiritualist, determined to join the fraud gang in this city to learn their tricks and then expose them. In

this he acted in co-operation with Mr. James H. Slater. Mr. Maguire gained the confidence of the many frauds in the city, and for a time was "behind the scenes" with them, working with them. Having found out their modes of operation, he left them and published in the *San Francisco Chronicle* in 1888 a series of twelve articles in which he exposed the various modes of trickery practiced by the frauds. Mr. Slater, who backed Mr. Maguire, then got after the fraudulent slate writers, materializers, etc., whom Mr. Maguire had found out, and he threatened them with arrest unless they left San Francisco. They were scared, and they left San Francisco. For some years after this city was almost entirely free from the harpies who had been preying upon the people for years. Gradually they came back again, or others took their places, until the city is now in almost as bad a condition as it was before Maguire and Slater cleared out the frauds. The fact that Mr. Maguire's revelations caused the frauds to leave San Francisco is proof of the thoroughness, the truthfulness and the reliability of Mr. Maguire's statements about the frauds.

I knew Mr. Maguire well, and he gave me in those days many details of his experiences with the frauds. Among the worst of the frauds with whom he worked were Maude and Birdie Patterson. They carried on a very low materialization show; they were prime assistants to Dr. Stansbury in his bogus spirit photographs; they posed as spirits for his "star" photographs. I obtained from Mr. Maguire many details of theirs and Stansbury's trickery, and my account of this was published by Hon. Alexander Aksakow, of Russia, in the *Psychische Studien* of Leipzig, Germany, and the *London Light*. During his experiences with the Patterson sisters, Mr. Maguire told me that among the things brought to his notice was that Mrs. Whitney was in collusion with Dr. Stansbury and the Pattersons. Each of the three would send their sitters to the others, at the same time giving the others the tests and points that he or she might have relating to the sitters. When Whitney sent a sitter to Stansbury, she would tell Stansbury all she knew about him, so he could work him as she had done. When Whitney sent a visitor to the Patterson's materializing performance, she would tell them just what relations or friends of the sitter should be presented to him, with names, etc. In order to present the right kind of materialized spirits to the sitter from Whitney, careful selection had to be made of the proper persons among the players, the sisters and their confederates, and then they were drilled as to the names and other things they must give to the poor dupe. Mr. Maguire told me all about this. He also told me that at that time, when he was employed to sing at the meetings of Mrs. Whitney in Odd Fellow's Hall, he was told by W. R. Colby that there would be spirit voices heard in the singing. When he heard these alleged spirit voices, said by Mrs. Whitney to be the voices of materialized spirits, he went behind the scenes and there saw that this spirit singing was done by W. R. Colby and Dr. Stansbury and wife. On the evening of October 1, 1898, Mr. Maguire gave the details of this spirit singing, just as described above, in a conversation with myself, Mrs. Schlesinger, Mrs. Drynan and Mr. Garrison. A statement to this effect, signed by me, is herewith (Exhibit K).

In 1887 Mr. M. B. Dodge, so long an active worker for spiritualist societies in this city, came to me and denounced Mrs. Whitney in severe terms as an unmitigated fraud, and asked me to write an article on her frauds for the *Chicago Religio-Philosophical Journal*. I wrote the article and it was published in the *Journal*. Since 1887 I have, to everybody and on all occasions, when asked, positively asserted that I was certain Mrs. Whitney practiced wholesale

fraud. Such a thing as a doubt in this matter has been and is an impossibility. As illustrative of the prevalence of belief in her fraudulence, I will state that in 1887 or 1888 when some one in my presence told Mr. J. J. Morse of some trickery of Mrs. Whitney's, Mr. Morse replied, "Why, everybody is telling me of that woman's trickery," or words to that effect.

In 1889 Mr. Charles Dawbarn delivered a series of lectures in Washington Hall for the Progressive Spiritualists, and after the lectures each Sunday evening Mrs. Whitney gave tests. I attended those lectures, and as I went in the door each evening I saw Mrs. Whitney seated at the door seeing each person that came in. This of itself was evidence of fraud. Why did she wish to see who was present each night, unless it were for the purpose of guiding her as to whom she should give tests? If she is wholly unconscious while giving tests, as alleged, what need of her seeing normally who is in her audiences? In the *Carrier Dove* of this city had been published a biographical sketch of myself, in which is contained the name of my dead wife and the fact that I have two children in spirit life. This is all in the way of "tests" about me that can be gathered from that sketch, or any other, of me. I purposely refrain from telling any one about my relatives' names, etc., so that the mediums cannot get hold of them. Ever since that sketch was published the frauds have been giving me those two things, copied from that sketch; and I have evidence that they are in the books of "stock" tests in use by the frauds. I had already got these two "tests" from other frauds, and I expected that Mrs. Whitney would give them to me at these Dawbarn lectures. Night after night I waited and watched to hear Mrs. Whitney call them out to me. At length I got them. One night she gave my wife's name, and said her two children were with her. She then gave an alleged message from my wife strongly rebuking me for my injustice to mediums. In this manner she had revenge upon me for denouncing her as a fraud in the *Journal*. As my wife was with me heart and soul in my opposition to fraud, and as she in spirit could see I was conscientious in all I said, and had said nothing but the truth, the wicked lie of this spurious message uttered by Mrs. Whitney in my wife's name is patent to everybody. Another proof that Mrs. Whitney concocted the message from the *Carrier Dove* is this: Anyone reading my biographical sketch would be likely to infer, from the language, that a certain thing is so. But it happens that this is a wrong inference, though a very natural one. Mrs. Whitney made my wife state this false inference as a truth. She stated as a fact that which my wife well knew was not true. It was an impossibility my wife could ever have said what Mrs. Whitney said about this matter. All the other frauds have been similarly misled by the ambiguous language in the *Carrier Dove* about me, and have made my wife utter the same falsehood. This is positive proof that Mrs. Whitney consciously manufactured that test from the *Carrier Dove*, and that all she said as coming from my wife was a falsehood.

Just as Mrs. Whitney revenged herself on me for calling her a fraud by giving me a lying message from my wife, rebuking and criticising me, so she revenged herself on M. B. Dodge for calling her a fraud. A few Sunday evenings after she had given me the false message above described, she gave one about M. B. Dodge, in which a reflection was cast upon him for some act of his. Some one near to him was made by Whitney to come back and rebuke Mr. Dodge, just as my alleged wife rebuked me. I saw Mr. Dodge a short time after, and he told me he knew exactly how and where Mrs. Whitney got that test she gave about

him. He told me then all the particulars—describing how Mrs. W. got the name, etc., that made up this bogus test. At that time (1889) the house-keeper of Mr. Dawbarn was Mrs. Foss, an excellent medium, so Mr. Dawbarn said. Mr. Dawbarn told me then, while Mrs. Whitney was giving tests after his lectures, that Mrs. Foss had told him that, through her mediumship, she saw that a great deal of Mrs. Whitney's work at the Dawbarn lectures was fraudulent.

Mrs. Kate Griffith, of 120 Turk street, has told me of several positive proofs of fraud on Mrs. Whitney's part known to her, including one case where a test made up by Mrs. Griffith was carried to Mrs. Whitney by Mr. Garrison and was publicly recognized by Mrs. Griffith when given by Mrs. Whitney; another case where Mrs. Griffith, by request, recognized a test not prepared by her (Mrs. G.) that was given Mrs. Whitney for the purpose; and a third instance when asked to go to a meeting and recognize a test of Mrs. Whitney's she refused to go. The testimony of Mrs. Griffith to these occurrences is herewith (Exhibit E).

In 1897 Mrs. Irene Smith, an honest woman, discovered a mass of fraud where she had thought all was genuine, and she told her discoveries to Mrs. Schlesinger. Mrs. Schlesinger was shocked at these revelations of wholesale fraud by Garrison and various others, and she revealed them to me. She got on the track of such deep-rooted frauds that she became anxious to do something to expose it. She asked my advice, what was the best way to go to work to expose the damnable work that was going on. I remembered what Maguire had done, and I knew of no better way than his. Mrs. Schlesinger asked me whether I considered it justifiable and right for her or others to ostensibly join in with the frauds, gain their confidence, learn their modes of operation and then expose them. I said, "Certainly."

Legitimate detective work of that character is being done constantly. She said she could not do this work alone, without others, as it should be done. She wanted others to go in with her, persons of standing and character. She consulted J. Dalzell Brown and Jose Costa, officers of the California Psychical Society, and asked their advice and assistance. They encouraged her, told her it was a good work, and they would like to see a society formed of good persons to aid and back her in her work—some of them to go in with her among the frauds and help in the exposure. She also asked advice and aid from W. W. Van Arsdale, Esq., of the Crocker-Woolworth National Bank of this city, and he was in sympathy with her proposed work. These gentlemen attended seances at her house in which was demonstrated the manner in which fraudulent slate writing, etc., was accomplished. Mrs. Schlesinger asked Mrs. Irene Smith and her husband, J. W. Smith, to go in with her among the frauds and help her to expose them, but they did not do it. She also asked Mrs. H. A. Griffin to go in with her, but she declined. She then asked Mr. John Koch, late member of the State Board of Directors, and an honest man, to join with her in the work she was undertaking, but he refused. Both Mr. Koch himself and Mrs. Schlesinger told me this at the time. The testimony to these facts of Mrs. Smith and Mrs. Griffin is herewith (Exhibits I and J).

On October 26th last Mr. Costa and Mr. Dalzell Brown both authorized me to state publicly that Mrs. Schlesinger consulted them in this matter, that they advised her to go ahead, and that they attended seances at her house as described above. Mr. Costa told me that he always found Mrs. Schlesinger truthful and honest, perfectly sincere, and he is sure that she went into this work of fraud exposure entirely for the sake of truth and right.

Mr. Van Arsdale has also personally

informed me that the facts are as stated above so far as they pertain to himself.

The perfect honesty and truth of Mrs. Schlesinger's conduct in this matter is proved positively by her consultation with myself and with the three gentlemen named above, and by her various attempts to get others to go in with her and aid her in exposing the frauds. I know that her heart and soul were in the work, and all for the good of spiritualism.

It was while among the frauds she met Dr. Coonly, and it was she that persuaded him to abandon fraud and live an honest life hereafter. She talked with and reasoned with him till she succeeded in getting him to stop all fraudulent practices. Coonly's exposures of trickery were true and genuine. He told the truth then, and then the spiritualists pounced on and denounced him. When a man stops evil doing and tries to undo what he has done, as have Coonly and Garrison, true spiritualism, my spiritualism, teaches that instead of abusing him and hounding him, he should be encouraged to do right.

It was Mrs. Schlesinger who rescued Mr. Garrison from the mire into which he was sunk. She saw that he was not entire conscienceless like some of the other frauds, that there was some manhood left in him and she went to work to reclaim him. She got him to renounce the practice of fraud, and for nearly a year Mr. Garrison has given up all pretense of mediumship, and in this respect has lived an honest life. As I have a horror of fraudulent mediums, I had little to say to and do with Mr. Garrison for some time. I watched and waited to test him. Having stood the test so far, I have latterly had more to do with him, and to me he now appears to be trying to do the right. What he says of his experiences as a medium I have no doubt of its truth, as I was well aware of nearly all of it before. He only confirms what I was sure of before.

A short affidavit of Mr. Garrison's is herewith (Exhibit H). It pertains alone to the experiences of Dr. Ravlin with Mrs. Whitney. He could tell of many other instances of Mrs. Whitney's frauds, but I told him that he need not include any but those connected with Dr. Ravlin. Other affidavits, like those of Mr. and Mrs. Johnson and Mrs. Griffith, tell of other cases where Mr. Garrison was an assistant of Mrs. Whitney in the practice of fraud. Mrs. L. E. Johnson has told me that Mrs. Whitney had acknowledged to her that she did not believe there were any spirits in existence. Mr. Garrison had previously told me that she had told him the same thing.

A number of the documents herewith are typewritten for convenience in reading. In some of these, where there were errors in the typewriting, all the errors have been corrected, so that as they now stand they are accurate in all things.

Some of the minor statements herewith are not in the form of affidavits, but the persons making the statements are prepared to swear to them.

The evidence adduced by me in this case establishes the following facts:

The testimony of Messrs. Maguire and Dodge, and of Mrs. Schlesinger, shows that Mrs. Whitney practiced fraud in 1887-88. The testimony of myself, Mr. Dodge and Mrs. Foss shows that she practiced fraud in 1889. The testimony of Mr. and Mrs. Johnson shows fraud on her part in 1895. The testimony of Mrs. Griffith shows fraud by her in 1896.

The testimony of Dr. Ravlin, Mrs. Schlesinger and Mrs. Garrison show fraud in 1897. The testimony of Mrs. Schlesinger and Miss Adler shows that Mrs. Whitney acknowledged having practiced fraud for twelve years. The testimony of Mr. Maguire and Mr. Thompson and Mrs. Schlesinger shows her collusion in fraud with Dr. Stansbury. The testimony of Dr. Ravlin, Mr. and Mrs. Johnson and Mrs. Grif-

fith shows her collusion in fraud with Bishop Garrison. The testimony of Mr. Maguire shows her collusion in fraud with W. R. Colby. The testimony of Mrs. Schlesinger shows her in collusion with Dr. Schlesinger.

The testimony of Mr. Maguire shows her in collusion with the Patterson sisters.

The testimony of Mrs. Schlesinger shows her in fraudulent collusion with Mr. C. V. Miller.

The testimony of Miss Hickethier and of Mrs. Griffith shows that she had various confederates in Oakland and in San Francisco who furnished her with tests, and who went to her meetings and recognized tests.

The testimony of Mr. and Mrs. Johnson shows that she used tests furnished her by Mrs. Johnson.

The testimony of Mrs. Schlesinger and Miss Adler shows that she confessed to carrying on fraudulent materialization in her own house.

My own testimony shows that she used as tests information derived from my biography published in the *Carrier Dove*.

The testimony of Mrs. Schlesinger shows that she used as tests information told to her in friendly conversation.

The mediumistic or clairvoyant testimony of Mrs. Foss shows that she practiced extensive frauds.

The unreliable character of alleged spiritual communications given by her is evidenced in the testimony of myself and Mr. Dodge, and that of Mrs. Hildebrant, Mr. Thompson and Mr. Simpson.

The testimony of Mrs. Johnson shows that Mrs. Whitney could do nothing on the public platform unless she memorized the tests beforehand.

The testimony of Mrs. Johnson and of Mr. Garrison shows that, according to her own statements, she is not a spiritualist, and does not believe in the existence of such things as spirits.

The devotion of Mrs. Schlesinger to true, clean spiritualism, and her utter detestation of all things fraudulent, dishonest and mean, is proved by her more than a dozen years' unselfish service in promotion of the welfare of the spiritualistic movement, and in her determined and persistent opposition during all this time to everything of a fraudulent and dishonorable character; her exclusion from her paper, the *Carrier Dove*, of all mention of the work of those known by her to be frauds, and in her strong opposition to Mr. Fred Bell and also to all movements or schemes in spiritualism regarded by her as not honorable or honest.

The testimony of Messrs. Dalzell Brown, Costa and Van Arsdale that she asked their advice and aid in exposing the frauds in spiritualism, and that they favored her idea of herself and others joining the frauds with a view to their ultimate exposure, proves her honesty and sincerity in going into the work she did. This is also confirmed by her attempts to get others to go in with her to unmask the frauds—namely, Mr. and Mrs. Smith, Mrs. Griffin and Mr. John Koch.

The fact that her accounts of certain incidents in Mrs. Whitney's career, that prove fraud on her part in 1887-88, now made by Mrs. Schlesinger in 1898, agree fully in all essentials with her accounts of the same incidents told to me in 1887-88, is proof of the truth of her statements as made to me in 1887-88, and as now detailed in her affidavit herewith submitted.

How does this case stand—in a nutshell? Simply thus: Either Dr. Ravlin, myself, Mr. and Mrs. Johnson, Mrs. Schlesinger, Mrs. Griffiths, Miss Adler, Mr. Maguire, Mr. Dodge and the rest are all slanderers, liars and barefaced perjurers, or Mrs. Whitney has practiced fraud for these many years. This is the only alternative. One or the other must be true. Can any honorable, sensible person doubt as to which is true?

It may be that Mrs. Whitney may submit to the board the testimony of some of her sitters or hearers that she

has given them tests which, in their opinion, or so far as they know, she could not have known of normally. The evidence shows that Mrs. Whitney collects tests from all kinds of sources, and there is no doubt that she has so-called "blue books," or books of stock tests. With her many available means of information, there can be no certainty that any test given by her was not obtained by her from purely mundane sources. Moreover, it is well known that all fraudulent mediums when exposed have easily produced testimony from dupes and confederates that they are genuine. I have even heard of several persons who still assert their belief that Mr. Bishop Garrison is a genuine medium. Everywhere there abounds certain classes of spiritualists who stand by all kinds of frauds, who are not amenable to reason, and who refuse to believe the positive proofs of fraud presented.

But even admitting that Mrs. Whitney may have some medial powers and has given genuine tests, that does not disprove the wholesale fraud shown in the evidence I have adduced. That genuine mediums supplement their genuine phenomena with fraudulent, is a recognized fact in the history of spiritualism.

I have done my duty in this matter conscientiously. It now remains for the board to do its duty faithfully and impartially.

WILLIAM EMMETTE COLEMAN.

Subscribed and sworn to before me at San Francisco, Cal., this fifth day of November, 1898.

J. C. FORD,

Notary Public in and for the City and County of San Francisco, State of California.

San Francisco, Cal.,

November, 14th, 1898.

I, Mrs. G. Hildebrant, have read the statements concerning myself in connection with Edward K. Earle and Mrs. J. J. Whitney, made by Wm. Emmette Coleman in his affidavit of November 5th, 1898, in the case of Mrs. J. J. Whitney, submitted to the Board of Directors, California State Spiritualist Association; and I hereby declare that Mr. Coleman's statements about myself in said affidavit are true and correct in all particulars.

MRS. G. HILDEBRANT.

Sworn to before me this 14th day of November, 1898.

F. C. FORD,
Notary Public.

Statements of Mr. and Mrs. Johnson.

WE, L. E. Johnson and Mrs. L. E. Johnson, 519 Seventh street, San Francisco, Cal., do solemnly swear that the following statement is correct and true in all things:

In 1895 we had been attending the seances of a number of mediums in this city whom we thought were genuine. Mrs. Johnson learned that they were frauds, through Mr. Bishop Garrison. Mr. Garrison said to Mrs. Johnson one day, "You are too good a woman to be deceived in this manner."

He then told her that all the mediums she and Mr. Johnson had been patronizing, himself included, were frauds. To prove it, he took her to Mrs. Fulton-Tuley, and told Mrs. Tuley that Mrs. Johnson was O. K., was "on," and knew their game. Mrs. Fulton-Tuley then acknowledged to Mrs. Johnson that she and the rest of the mediums were frauds, including Mrs. J. J. Whitney. Mr. Garrison also told her that Mrs. Whitney was a fraud, and that he worked with her.

Mrs. Johnson soon had proof of this, for Mrs. Whitney acknowledged her

frauds to her, and she (Mrs. Johnson) saw Garrison give her "tests" for her to use on the public platform. On one occasion Mrs. Johnson saw four tests given to Mrs. Whitney for her to use on others,—two being given her by Mr. Garrison and two by another person. Mrs. Whitney frankly told Mrs. Johnson that her mediumship was a pretense. She told Mrs. Johnson plainly that she could do nothing unless she obtained the tests beforehand and memorized them.

Mr. Johnson still believed in the genuineness of the various mediums, and in order to prove positively to her husband the frauds that were being practised on him, and stop him from spending more money on these frauds, Mrs. Johnson determined to give Mrs. Whitney some tests to give her husband, and after he had received them, she would tell him that Mrs. Whitney got them from her beforehand. An opportunity for this soon occurred. Mrs. Whitney was to give tests at a benefit seance about two weeks before the forty-seventh anniversary of Modern Spiritualism, in Pythian Castle, Market Street, in this city. That Sunday morning Mrs. Whitney called on Mrs. Johnson, and told her that she did not have enough tests to give that evening at the meeting, and asked Mrs. Johnson to help her out by giving her some additional tests. Mrs. Johnson availed herself of this opportunity to open her husband's eyes. So she gave two tests to Mrs. Whitney, including an elaborate one for her husband.

Mr. Johnson attended the exercises, and Mrs. Whitney called out his mother's name, and told him both of her and of his father, stating where they were born and other details of their lives, including the cause of the mother's death, etc. In addition, she also told Mr. Johnson of certain things connected with his life at that time. She also gave him a message to take to another family living in the house with him, including names and other tests. The whole of what Mrs. Whitney told him, both for himself and for the other family, had been told by his wife to Mrs. Whitney that morning. Mrs. Johnson had told others in the house of the tests she had given Mrs. Whitney, and she and those she had told waited Mr. Johnson's return. When Mr. Johnson came home that night, and began telling of the wonderful tests he had got from Mrs. Whitney, his wife and the others laughed at him and told him all about the way Mrs. Whitney had obtained her so-called tests.

This effectually opened Mr. Johnson's eyes, and Mrs. Johnson having told him of all the other frauds he had been patronizing, he at once renounced them all, and since then he has been a wiser man.

Mr. Johnson has read Mr. Bishop Garrison's sketch of his mediumistic experience in fraud, published in THE LIBERATOR, and he is sure that it is true in every particular. The experiences of himself and wife with Garrison and the other frauds confirm the truth of Garrison's narrative.

L. E. JOHNSON.

MRS. L. E. JOHNSON.

Subscribed and sworn to before me this twenty-fifth day of October, 1898 at San Francisco, California.

F. C. FORD,

Notary Public.

In and for the City and County of San Francisco, State of California.

A Statement From N. F. Ravlin.

EDITOR LIBERATOR:

As my name has been frequently used in connection with the expose of certain mediums in San Francisco, it is fitting I should make an explanatory statement. When, at the request of Mr. Garrison, I prepared some tests for him to give to Mrs. Whitney, I believed fully in her honesty as a woman and in the genuineness of her mediumship. I was not seeking to entrap her, but to vindicate her, for I thought Mr. Garrison was surely mistaken. But I am sorry to say he was not mistaken. It was too true. The test Mr. William Emmette Coleman heard her give me in Scottish Hall, just before we left San Francisco, was given verbatim as I myself had arranged it. Neither Mrs. Ravlin nor the writer believed we would hear that prepared test given, but we did. Of course I recognized the name and by a desperate effort kept my seat and held my tongue. But my idol was shattered and my confidence in star platform mediums wrecked. If proof of fraud is demanded I am ready to furnish my sworn testimony at any time that what I have said above is absolutely true. I wish Mrs. Whitney was the only medium guilty of doling out bogus tests to their credulous dupes. I am satisfied the evil is wide spread.

It is time the platform test business was abolished. It will have to be done or the cause is ruined. May success crown your efforts.

DR. N. F. RAVLIN.

Sworn Statement.

I hereby submit my affidavit that Mrs. J. J. Whitney did give from the platform of Scottish Hall, at one of the meetings of California State Convention of Spiritualists, held in September 1897, a so-called "test" every item of which I had before prepared at the request of Bishop S. Garrison. Other "tests" of the same nature were given at Trestle Glen Camp meeting by Mrs. J. J. Whitney and Mrs. Maude Freitag.

N. F. RAVLIN,

Hotel Woodstock, Chicago, Ill.

Oct. 26th, 1898.

Sworn and subscribed to this 26th day of October, A. D. 1898.

C. H. SHOTWELL,

Notary Public, Cook County, Ill.

Bishop Garrison's Statement.

Dr. N. F. Ravlin who is widely known as an exponent of Spiritualism was formerly a Baptist clergyman and for many years occupied a prominent place among the leading divines of Chicago. I met him first at the Spiritual Camp meeting in Trestle Glen, Oakland, one year ago. He was a broad-gauge intellectual giant compared with the majority of people he was associated with. I felt sorry for him, and told him he was deceived and victimized by the mediums. He was at first quite indignant and asked if I thought he was a fool. I frankly told him he was and I could prove it. A list of "tests" to be given the next Sunday by the most widely known "trance" and platform test mediums on the Pacific Coast was shown him. He did not believe it possible, but took a copy of the names and tests and attended the meeting and heard them given by the celebrated medium, Mrs. J. J. Whitney, who prefaced her work by stating that she was "entranced and wholly unconscious" while giving the tests; while all the time she was giving names and messages procured by myself and other confederates and memorized by her for the occasion. Dr. Ravlin was astounded, and declared he would expose such hypocrisy upon the platform; that it was an insult to the angel world. I told him to keep cool and not go to war without proper ammunition. He went with me to the home of Mr. Frank Thwaits, and together, Mr. Ravlin and Mr. Thwaits prepared some "tests" for the same medium for the next Sunday. Some of these were remarkable, and created a sensation when given. One of Mr. Thwaits' especially, stating that he was born in Calcutta, India, and that his wife was at that time in Chicago, Ill., will be remembered by many who were present. I also told him of some tests I was going to give Mrs. Maud Freitag, and he heard her give them from the platform. I have a letter from Mr. Ravlin, recently written to a lady of this city in which he refers to the matter.

Mr. Ravlin and myself also prepared some more tests for Mrs. Whitney which were given from the platform in Scottish Hall, Larkin street, San Francisco, last September during the State Convention of Spiritualists. This satisfied Mr. Ravlin, and he remarked that he had "been barking up the wrong tree for twelve years," and was now in grave doubt as to the genuineness of any of the so-called spiritual phenomena.

BISHOP S. GARRISON.

Subscribed and sworn to before me

at San Francisco, Cal., this third day of November 1898.

F. C. FORD,
Notary Public.

In and for the City and County of San Francisco, State of California.

Mrs. Kate Griffith's Statement.

I, Mrs. Kate Griffith hereby declare that the following statement is true and correct in all things.

During the meetings of the State Spiritualist Convention, in Golden Gate Hall, in this city, in 1896, Mrs. J. J. Whitney on a certain occasion gave tests. One of the tests given by her there was prepared by me and it reached her through Mr. Bishop Garrison. I went to the hall and recognized the test when Mrs. Whitney gave it.

At the camp meeting at Trestle Glen, Oakland, in 1897, I was asked to recognize a test that would be given by Mrs. Whitney at one of the meetings there. I went to the meeting and recognized it when given by Mrs. Whitney. This test I did not prepare myself.

While Mrs. Whitney was giving tests in Scottish Hall, in connection with Mrs. Schlesinger it was, I was asked to go to another meeting and recognize a test that was to be given by Mrs. Whitney. I refused to go and I did not go. I was again asked to go to Scottish Hall and recognize a test that would be given me by Mrs. Maud Freitag, I again would not go. But I was told by a person who was present that Mrs. Freitag publicly gave me the test all the same, though I was not there to recognize it.

MRS. KATE GRIFFITH,

Subscribed and sworn to before me in San Francisco, Cal., this 4th day of November, 1898

F. C. FORD,
Notary Public.

In and for the City and County of San Francisco, State of California.

San Francisco, Cal.

October, 1898.

Mrs. Julia Schlesinger told me that she intended to connect herself with the gang of fraudulent spiritualist mediums in this city, for the purpose of finding out their modes of operation, and to obtain proofs of their fraudulent practices, and then expose them publicly. She asked me to go in with her in this work and help her expose these frauds. I could not see my way clear to going in with her in this way, and so I declined. But I know that she kept on and did associate herself with the frauds, and by this means she learned a good deal of their trickery, some of which she is now exposing in her paper, THE LIBERATOR.

MRS. H. A. GRIFFIN.

Mrs. Schlesinger's Statement.

WM. EMMETTE COLEMAN, ESQ.,

Dear Sir: At your request I herewith submit some facts concerning the mediumship of Mrs. J. J. Whitney. When I first became acquainted with Mrs. Whitney I believed her to be an honest medium, and frequently referred to her as such in my editorials in the *Carrier Dove* until I became convinced that she practiced fraud, and then I dropped her name altogether from the paper. That occurred in 1887, after Dr. Schlesinger acknowledged to me that he had furnished her with some names of the spirit friends of people whom she sent to him for "sittings." These names she would give from the platform as "tests." Dr. Schlesinger said that she told him "it helped her guides if she knew the names of the spirits." I told him that if he continued to assist her perpetrate such fraud upon the people I would expose them both in the *Carrier Dove*. So far as I know he never gave her any more names. At that time Mrs. Whitney and Dr. Stansbury were holding public meetings in Odd Fellows' Hall, and I submit here a letter in evidence, wherein Mrs. Whitney asks me "For God sake don't forget the Dr. come over." She wanted him (Dr. Schlesinger) to come to San Francisco and give her the names in time for her Sunday evening meeting, he said. We were living in Oakland at the time. In order to further test Mrs. Whitney's fraudulence, on one occasion when she was calling upon me I told her something regarding a gentleman who was about to take an ocean voyage for his health—mentioning the name of the vessel and date of sailing—and during her visit the gentleman came into the room. One of my children came to the door and called me out of the room for a few moments, and when I returned the gentleman told me he had just received a wonderful test from Mrs. Whitney, and gave in substance just what I had told her. I asked Mrs. Whitney if she had been "controlled" in so short a time, and she replied that she "just had a clairvoyant view." On another occasion, during the camp meeting in Oakland, Mr. S. B. Clark told me some remarkable things about the private affairs of a lady who was a visitor to the camp that day. I repeated what he said to Mrs. Whitney, and she in turn gave it to him as a great test that evening in the presence of several persons. Mr. Clark related the "wonderful test" to me next day as we were dining together in the restaurant and said, "there was no possible way for Mrs. Whitney to have learned those facts except through spirit agency." From many sources I have learned of Mrs. Whitney's fraudulent work during the past ten years. One of the most pitiful cases of the effects of her work was that of Mr. Thompson, of Oakland, who believed in her mediumship and had regular sittings with her for many years. On one occasion when Mr. Thompson was having a sitting with Mrs. Whitney, and she was supposed to be controlled by his spirit wife, she requested him to come to her rooms the following Sunday when she (Mrs. Whitney) would be out, get the key of the house-keeper, and bring a small, old-fashioned photograph of his wife and hide it behind the picture of Mrs. Whitney's son Harry, which was hanging upon the wall in her room. These instructions Mr. Thompson said he faithfully carried out, and a few days later when having another sitting with Mrs. Whitney, and she was again "controlled," he was told to go to Dr. Stansbury (who claimed to be a spirit photographer) and sit for his photograph, and his spirit wife would appear on the picture beside him, in company with "Hafed, Prince of Persia," whom Mrs. Whitney had said was one of Mr. Thompson's "guides." Again, the unquestioning believer obeyed the medium's instructions and went to Dr.

Stansbury and sat for his picture. When the photos were finished, sure enough, there was his wife's picture and those of Hafed and his wife surrounding his own. But unfortunately for the success of the business Mr. Thompson recognized the pictures of Hafed and his wife—the Princess—as copies of those in a book he possessed, and the picture of his wife as a copy of the little old photograph he had secreted behind Mrs. Whitney's son's picture, as she had directed him to do when he supposed she was entranced and entirely unconscious. Astounded by the revelation of deception Mr. Thompson hurried to Mrs. Whitney for an explanation, when she again assumed her pretended trance and declared that the pictures were genuine spirit productions, and that no fraud had been committed. Mr. Thompson told me all that I have here stated and very much more, and showed me all the pictures connected with the case. He said that he kept a record of the communications as he received them from Mrs. Whitney, and that "they were a tissue of lies from beginning to end." Knowing Mr. Thompson as I did, as a man of unquestionable integrity and honor, a highly respected resident of Oakland, there can be no doubt whatever as to the truthfulness of his statements. And, furthermore, it is my candid opinion, based upon my personal acquaintance with the gentleman, that his intellect was impaired and his mind deranged through the deception practiced upon him by Mrs. Whitney.

On the evening of November 11, 1897, Mr. Miller held a materializing seance in my parlor for the benefit of Mr. Newman of the *Philosophical Journal*. I think about forty persons were present. Mrs. Whitney came early and went away just before the seance began. During her stay she went into the parlor and looked around and spoke to several people. She then went upstairs and into my private room in company with Mr. Miller, Miss Adler and myself. She told us of a materializing seance she had held for Mr. White in her own home, and how he had asked her to come out of the cabinet and shake hands with him. This she promised to do at the next seance. She said that afterwards she dreamed she did go out of the cabinet and Mr. White caught her and was going to kill her. Before she awoke she said she heard these words, "Everything to lose and nothing to gain," and she "considered it a warning to not go out of the cabinet, for she believed he would kill her if he caught her deceiving him, and she had carried on this game twelve years and was not fool enough to be caught now." She also told how Mr. White was suspicious that Mrs. Fairchild, another materializing medium, was deceiving him and was going to try to expose her, and she (Mrs. Whitney) sent word to Mrs. Fairchild in San Jose to not hold the seance for fear White would kill her.

Mrs. Whitney asked me if I would go to Los Angeles with her and she would take a hall independent of any of the societies there and hold our own meetings. She said that I could "fix the questions, and read them just as Mr. Lillie did" for her here. While we were talking Mr. Coleman came and I showed him into another room until Mrs. Whitney and Mr. Miller could get down stairs so he would not see them together. They went into my kitchen and Mrs. Whitney gave Miller the names of the spirit friends of people who were in the parlor whom she knew, and he then and there repeated them over until he had memorized them so that he could call them out when he was in the cabinet as being spirits who were present trying to materialize. Mr. Miller asked me for some names and I gave him the name of Valeria Hickethier for Mr. Coleman, Moses Hurd for Mrs. Hudson and Annie Newman, a fictitious name given me for the purpose by Mr. Thomas G. Newman, editor of the *Philosophical Journal*, and just before

the seance began I told Mr. Newman that if "Annie" came and gave her name he must recognize her, which he did during the seance, therefore proving conclusively to Mr. Newman the fraud Miller was practicing. Before Mr. Newman published one of Mr. Coleman's articles, in which he endorsed Miller as genuine, he (Mr. Newman) asked me to use my influence with Mr. Coleman to have him withdraw the article, as it was too bad to permit him to put himself on record as endorsing such a man as Miller. The names given for Mr. Coleman and Mrs. Hudson were recognized by them as they were called by Miller. Mrs. Hudson knew that it was all a fake, and gave me the name of Moses Hurd for the purpose of giving it to such pretended mediums as a "stock test." It was at this seance that Mr. J. T. Lillie went up to the cabinet as described by Mr. Coleman in *THE LIBERATOR* of September 1st. If Mr. Lillie did not hold up a "dummy," as charged by Mr. Coleman, what was the nature of the white object Mr. Lillie pretended to talk to while Miller was out of the cabinet personating a spirit? It certainly was not a materialized spirit, as I positively know that Mr. Miller's work is entirely fraudulent, as he has often told me and explained his methods, and I assisted him on the occasion of his last seance for Mr. Coleman and Mr. Newman by going up to the cabinet as described by Mr. Coleman in *THE LIBERATOR* of September 1st, and holding up a "dummy," which consisted of Mr. Miller's coat with some white cloth thrown over it. I went into the work of learning the methods of fraudulent mediums about one year and a half ago for the purpose of exposing the business, and, if possible, of showing spiritualists how they were being deceived. In verification of my statement Mr. Coleman has the evidence of Mr. J. W. Smith, Mrs. Irene Smith, Mrs. H. A. Griffin, his own testimony, and I believe that of Mr. J. Costa, Mr. J. Dalzell Brown, Mr. W. W. Van Arsdale and Mrs. L. Hudson, to all of whom I revealed my purpose before going into the business of winning the confidence of the fakes and learning their methods. Before closing this statement I will add that since the 11th of November, 1897, the night of Miller's seance, I have never visited nor held any communication whatever with Mrs. J. J. Whitney, and the story she is circulating that I tried to borrow five hundred dollars of her, is absolutely and entirely FALSE, and has not a shadow of foundation. I have not asked Mrs. Whitney for any money whatever. Her statement is a malicious falsehood. I have also been told by reliable persons that her claims as a medical clairvoyant are a part of her fake work, and the name given me of her assistant.

I have never taken advantage of my knowledge of fraudulent mediumship for purposes of deception or obtaining money as a medium. I have used it wholly and entirely for the benefit of spiritualism, by endeavoring to open the eyes of spiritualists to the deception practiced upon them whereby a gigantic evil is being supported and sustained in the name of the Religion of Spiritualism.

MRS. JULIA FISH-SCHLESINGER.

Subscribed and sworn to before me this third day of November, 1898, at San Francisco, California.

F. C. FORD,
Notary Public in and for the City and County of San Francisco, State of California.

Mrs. Hudson's Statement.

This is to certify that I have carefully read the statement of Mrs. Julia Schlesinger and know that her account of the seance held by Mr. Miller at her house on the 11th of November, 1897, and the names given as stated are absolutely true. I also know that Mrs.

Whitney came early and went away before the seance began, and that Mr. Lillie went up to the cabinet as stated by Mr. Coleman in *THE LIBERATOR* of September 1st. I know that Mrs. Schlesinger went in with the frauds for the purpose of finding them out and exposing their work, as I was living with Mrs. Schlesinger during all that time, and we talked over everything pertaining to it freely and fully, and Mrs. Schlesinger told me at the time about Mrs. Whitney giving Miller the names, and what she said about fooling Mr. White.

MRS. A. L. HUDSON.

Subscribed and sworn to before me at San Francisco this third day of November, 1898.

F. C. FORD,
Notary Public in and for the City and County of San Francisco, State of California.

Mrs. Schlesinger, Editor of *LIBERATOR*: In Vol. 1. No. 3. appear a communication from San Jose. In which a paragraph says—"In San Jose, I have asked the leaders to put good spiritual speakers on the platform, to give us some spiritual food; but they said, no, that would not bring the crowds with their money on Sunday nights." A canvas of the present board proves the above to be false in regard to them. And it cannot be held for the action of any former board, even did the records show such action on their part.

Every member of the present board denies refusing the writer of that article, or any one else, to put philosophical or spiritual speakers or lecturers upon the platform. And the past boards have employed the best speakers to be obtained upon the coast, and many from the East. The Board has never put the phenomena upon the platform except by request, and only once or twice then. We believe in the phenomenon being relegated to the circle, and being investigated by competent persons before being endorsed or recommended even then. In regard to the advertising cards and photos in show windows or on all the electric posts, we have no apology to make to any one in regard thereto, (and are only sorry it was not every post, instead of one now and then.) The photo was that of Mrs. Cowells, of Oakland, of which we or the original are not ashamed. We fully understand the spirit that prompts such statements, and wish to say if Spiritualists and members of the union, would attend more regular, and assist financially to support the society, instead of scattering here and there in tribes and circles, and growling and finding fault with what they, the growlers have failed to do themselves.

If the union and societies everywhere, would be able to employ the best talent obtainable—with a chance of having homes of their own—not be compelled to occupy rented halls

one night in the week, at ruinous prices.

The present mode of conducting meetings, is an open door for undeveloped mediums and all species of fraud to impose on societies and the public,—and draw the criticisms of our enemies. We wish it distinctly understood—that we deny most emphatically, the insinuation that we are in favor of or support by any assistance or recognition on our part, any form of fraud, fake or falsehood when we know or suspicion it to be so. We also admit that fraud etc. appears in many guises and that we are not all perfect. But the management of this society has made more enemies—by their stand in not endorsing the phenomena and employing persons of a doubtful reputation, then for any other reason—and are willing to stand by their record.

Yours for justice,
The BOARD OF DIRECTORS,
First Spiritual Union of San Jose.

Mr. Maguire's Discovery.

San Francisco, Cal.,

October, 1898.

On the evening of Saturday, October 1, 1898, the undersigned was present at an informal conversation held with Mr. Joseph W. Maguire of this city, in which he told us of certain of his experiences with fraudulent mediums in 1888. He said that, in order to learn the manner in which the fraudulent mediums of San Francisco performed their tricks, he connected himself with them and thus got "behind the scenes" with them, and acted with them at their seances.

Having by this means learned their modes of operation, he published in the daily San Francisco Chronicle, a series of articles in exposure of many of the tricks that he had just learned. Among the mediums named by him, whom he had discovered in fraud, he mentioned Mrs. J. J. Whitney. Among other things connected with her, Mr. Maguire gave us a detailed account of the singing of alleged spirit voices at the Sunday meetings of Mrs. J. J. Whitney in Odd Fellows Hall, at or about this time. He was told by W. R. Colby that the spirit singing would be heard. At that time Mr. Maguire was publicly singing on the platform at Mrs. Whitney's Sunday meetings. When he heard the alleged spirit singing, he at once went off the stage behind the scenes and there saw and heard that this singing was being done by W. R. Colby, Dr. Stansbury and Mrs. Stansbury. Mr. Maguire's statements were positive in this matter.

William Emmette Coleman,
Julia Schlesinger,
Bishop Garrison,
May Finlaysen Drynan.

Oakland, Cal.

October 25, 1898.

In the spring of 1897, I, Irene Smith, having received conclusive evidence of extensive frauds being practiced by alleged Spiritualist Mediums in San Francisco, Cal., I told Mrs. Julia Schlesinger of my discoveries, and she declared that these infamous tricks ought to be exposed to the Spiritualistic public and the world, and as a means to this end, she told me of her determination to join the fraud gang so as to learn their secrets and obtain proofs of their guilty practices. She asked me and my husband to go in with her and help to expose them. But we concluded not to do it. Mrs. Schlesinger did go in with them, for the purpose of exposing them eventually, and she is now engaged in doing what she joined the frauds for; namely, telling the truth about their misdeeds.

Yours for the truth,
IRENE SMITH,
1261 Jefferson St., Oakland, Cal.

"Having Eyes They See Not."

How many Spiritualists have eyes yet see not, and if an attempt is made to enable them to see they protest against it. It would be amusing were it not so pitiful, to hear people discourse so learnedly upon "the laws governing the production of physical phenomena" and describing with great minuteness the process of materialization and dematerialization and all the marvels of materialized plants, birds, flowers etc. Yet not one of these very able speakers have ever been "behind the scenes" or known anything whatever of the possibilities of wigs, masks, cheesecloth gold beaters silk, luminous paint on lace curtains as robes, stuffed gloves with long arms, dummies, confederates, panels, movable baseboards, sliding doors, painted rags called "spirit lights," paper funnels for disguising the voice and a thousand and one devices known to materializing mediums for getting up a good show and fooling the dear, wise people who can explain so glibly how it is all done. The "conditions" so learnedly discoursed about are those imposed upon the credulous dupes by the fake mediums as best suited to their work. Spirits do not figure in the business at all.

If there is anything in the world that will give a person "that tired feeling" it is to hear these old believers, who have gone night after night to materializing shows, and become thoroughly intoxicated with the delusion, talk about, "conditions" and the influence of Jesuit spirits, and what terrible things they make mediums do in order to destroy Spiritualism. If such people are appealed to from the standpoint of reason and common sense they turn in anger and denounce the one who would save them.

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Bishop S. Garrison - - - Publisher
Julia Schlesinger - - - Editor

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San Francisco, Nov. 15, 1898

A LIE NAILED.

In another column we publish some extracts from and comments on Mr. Newman's misleading article on the "Annie Newman" test which appeared in the *R. P. Journal* of Nov. 10th. There was *one point* we did not mention in our comments, although we did speak of it at the time to a party present as being evidently intended to mislead the reader in regard to *who* the medium was who gave the name of "Annie Newman." We were charitable enough to say that the *manner* in which Mr. Newman told the story was unfortunate, as it *might* be construed by the reader that Mr. J. R. Little was the medium who gave the *bogus test*, or name of Annie Newman, instead of Mr. Miller; but that Mr. Newman would be so base as to *purposely* so construe his article as to make it mean an entirely different thing, we could not believe. True, he did not mention Miller's name, but that, we charitably thought, was an oversight. Now we have the last issue of the "Journal" before us, and find that all our consideration and charity for Mr. Newman's blunder or oversight were wasted upon an unworthy object. We find that Mr. Newman not only purposely wrote that article to deceive, but has kept up the lying farce in this last issue by publishing a letter from Dr. Muehlenbruch who was misled by the former article and wrote in defense of Mr. J. R. Little, the Oakland medium whom no one has accused of fraud at all. The editor also further perpetrates the deception by writing a random article entitled "Vilification and Spite," where he quotes Dr. Muehlenbruch as authority, and that Mr. Little was a stranger to him when he gave him the test and so forth.

The following are the facts as Mr. Newman knows them and cannot deny them:

Mr. Little and Dr. Muehlenbruch visited Mr. Newman's office together, and while there Mr. Little was controlled and wrote a message for Mr. Newman and signed the name of "Annie" (not Annie "Newman") just the one name was signed to the message. Mr. Little also described the spirit which he saw clairvoyantly, and Mr. Newman recognized her as his niece who died fifty years ago. This was publishing the "Journal" Feb. 6, 1897. Now for the rest of the story. In about seven or eight months after the publication of that test given by Mr. Little, Mr. Newman and myself were both present at a test materializing seance held by Mr. C. V. Miller in his own rooms for

the satisfaction of Mr. Wm. Emmette Coleman. During that seance the name of "Annie" was called as that of a spirit who came to Mr. Newman. The spirit was asked to give her last name, but could give nothing but "Annie." A few days afterwards Mr. Newman and myself were talking about that seance, and I wondered where Miller got the name of "Annie," and found out that Mr. Newman had a niece by that name in spirit life. Then Mr. Newman told me that Mr. Little had given him (Mr. Newman) the name several months before, and he had published an account of it in the "Journal," and that Miller might have gotten it from that paper. Then I said that if Mr. Newman would give me another name (a fictitious one) with the Annie, that I would give it to Miller as a proof to Mr. Newman of Miller's fraud. He said that Annie was his sister's child, but I could give Miller the name of Annie Newman. We thought it would be misleading to Miller, and he would naturally conclude it was a brother's child, and feel safe in giving the name. A few weeks later Miller held another seance—this time in my own parlors—the 11th of November, 1897 (nine months after the first test given by Mr. Little was published.) On this occasion I gave Miller the name of "Annie Newman" for a test on Mr. Newman. Before the seance commenced I told Mr. Newman to recognize the name if it was given, which he agreed to do, knowing full well how it was all done and where Miller got the name. The name was given and recognized, and Mr. Newman knew it was a fraud. In all this matter no reference whatever has ever been made to the medium, Mr. Little, who originally gave the genuine test. I do not remember ever having met Mr. Little but once or twice, and am sure I would not know him if I should meet him anywhere. The whole affair related to C. V. Miller, whose name Mr. Newman has purposely withheld in order to mislead and deceive, and even carried the horrible fraud so far as to publish the letter of Dr. Muehlenbruch defending Mr. Little, when he knew it was not Mr. Little at all who had been accused of fraud, as Mr. Little did not give any name except that of Annie, and was in no way mixed up in the matter. And yet that man—the hypocritical editor of the *R. P. Journal*, stands as a representative of the spiritualists of this State, when in reality he is as big a fraud as the humbugs he endorses. If the sainted John C. Bunday, the former editor of the *Journal*, returns to earth and sees the depths of deception into which Thomas G. Newman has dragged that once fearless and radical paper, and how he has used its columns to laud and uphold fraud—if Bunday sees all this, perhaps his vials of wrath and indignation are finding feeble expression through the columns of THE LIBERATOR.

The attitude of the Spiritualist who conpones or covers up fraud is that of one who witnesses a thief breaking into a neighbor's house and refuses to give the alarm, or hesitates to point out the man he discovers picking pockets in a crowd.

In response to private letters sent out, we have received a great many names to whom this issue is sent free.

An Unjust Criticism.

The Philosophical Journal editor, lacking anything spiritual to give his readers as the San Francisco "Call" has not contained any remarkable spook stories lately, owing to political news, devotes considerable space to the personal abuse of those whose statements he cannot refute in any other manner. In speaking of Mr. Garrison's advertisement to teach "fake mediumship" the Journal editor says: "And though he (Mr. Garrison) professes to have reformed, he still proves his insincerity by advertising to teach, etc., etc. The proposed reformation is evidently only another phase of the fake career, etc. Honesty of purpose there seems to be none."

When we consider that the "Philosophical Journal" is the "official organ" of the California State Spiritualists' Association, and its editor is the secretary of that Association which claims to be seeking to know the truth and rid the cause of frauds and impostors, we cannot but doubt the sincerity of its Board of Directors when they permit the editor of said "official organ" to depart from the high, moral and dignified attitude of an honest, fair-dealing journal and smirch its columns with personal abuse and misrepresentation.

Mr. Garrison's offer was with good intent, to teach the people how they were being imposed upon by showing them the fake methods. When everybody is enlightened, no one can be deceived, and the fake medium will find no more dupes. Owing to the misrepresentation and unjust criticism that offer to teach this work has brought, Mr. Garrison will spread the knowledge broadcast, as we are convinced that it is the only way the people can be saved from the robber gang of fake mediums. When a man or woman knows how a trick is done they will not be apt to pay a pretended medium three dollars for fooling them. We have carefully prepared instructions in many of the different methods of so-called physical mediumship as practiced by hundreds of men and women all over the country, and are having these instructions printed in pamphlet form and will send one free to every yearly subscriber to THE LIBERATOR. We want our subscribers posted and shall do all in our power to enlighten them, the Journal to the contrary notwithstanding.

Instructions in Physical Phenomena.

Full instructions for the production of slate writing, materialization, etherialization, spirit pictures on slates and handkerchiefs, raps, reading sealed letters, ballot tests, spirit photography, spirit type-writing, cabinet and dark seance manifestations, trumpet speaking, independent voices, and every phase of so-called independent or physical manifestations. This little book, carefully studied, will save every honest investigator of Spiritualism, and even old believers, many dollars and many self-reproaches for having been so easily fooled by fake mediums, when they might have known better had they read "how it was all done. Sent free to every yearly subscriber to THE LIBERATOR; or singly for one dollar.

"Insufficient Evidence."

In the *Religio-Philosophical Journal* of Nov. 10th, appears an editorial under the above heading in which Mr. Newman attacks the LIBERATOR in a most unwarrantable and unspiritual manner. The entire article is misleading and untrue. In the first place Mr. Newman mentions a test he received in regard to a spirit niece named "Annie" and of being asked by a certain person to give her full name which he refused to do, preferring to keep it for a good test at some future time. He then says:

"We gave to the person who wanted the name—Annie Newman, (as two "christian" names, omitting her surname. Soon after, at a public seance, a supposed spirit was announced by that name, and we said we "recognize the name."

Now the LIBERATOR criticises us for not calling that medium a "fraud," at the time. As we are not prepared to say that these two names were not hers, we can discover no conclusive evidence of fraud there, and must be excused until positive proof of such is produced."

The facts in the case are these: At the "test seance" given by C. V. Miller to Mr. Wm. Emmette Coleman and Mr. Newman the writer was present, and the name of "Annie" was called out in the cabinet as that of a spirit coming to Mr. Newman. When asked to give the last name the spirit could not do so.

In talking over this seance afterwards with Mr. Newman we asked him to give an additional name—not the *real one*, but a *fictitious name*, which was to be given Mr. Miller, as *proof* to Mr. Newman that Miller used names in his seances given him by confederates for that purpose. Mr. Newman gave us the name of "Annie Newman" to give to Miller as a *proof of his fraud*. We gave it to him the night of his seance in our parlors the 11th of November 1897. Just before the seance began we spoke to Mr. Newman and said "If Annie Newman gives her name tonight you must recognize it," and he replied that he would. During the seance Miller called out the name as that of a materialized spirit and it was recognized by Mr. Newman. Now if Mr. Newman gave us the *true name* when we asked for a *fictitious one* he is a fraud as he said the spirit was his sister's child, and her name was not Newman. But that is not the point at all; it is only a subterfuge—a dodge by which the editor of the *Journal* endeavors to avoid the fact that the name was given by him to entrap Miller and convict him of fraud, and that Miller fell into the trap. We did not "criticise" Mr. Newman for not calling Miller a fraud at that time as no one wished him to do anything of the

kind. We were not ready to expose the frauds then. Again Mr. Newman says:

"Fraud-hunting cranks" are often a greater nuisance than the persons they endeavor to entrap and expose. We have no use for either the one or the other."

This is a somewhat surprising statement as the editor of the LIBERATOR has in her possession a letter written by Mr. Newman under date of March 28th, 1898, in which he encloses some more fictitious names and tests to be given to Mrs. J. J. Whitney for the purpose of entrapping her as he had entrapped Miller; but which were never given to Mrs. Whitney. Any one wishing to see this "fraud hunter's" letter and fictitious names and tests can do so at any time by calling at our office. If our space holds out we may publish it.

The editor concludes as follows:

"Again, the LIBERATOR intimates that the President and Secretary of the State Association are the 'paid attorneys' of one of those whom it denounces as 'frauds.' As there is not the least speck of truth in this base insinuation, is it not reasonable to conclude that the rest of the innuendoes are equally delusive and false? The whole evidence of an unreliable witness is vitiated when he is proven to be a falsifier! The LIBERATOR stands in that position!"

The LIBERATOR does not "intimate" anything about the President and Secretary of the State Association being "paid attorneys" of any one. The article referred to was a communication sent to this office the original copy being still in our possession. The writer of said article is a person of veracity and would not make such a statement unless it had a foundation in fact. The entire course pursued by the editor of the *Journal* since the publication of the LIBERATOR indicates that he is running his paper in the interests of the fraud ring. His personal abuse of Mr. Garrison and this latest attack upon the writer shows a spirit of malice we little imagined any honest Spiritualist would manifest towards those who are striving to serve the cause of true Spiritualism and deliver it from fraud, and fraud sympathisers and supporters. If there are any "falsifiers" in this business the *Journal* occupies that unenviable position.

NOTES

Much important matter has been crowded out this time and will appear in next issue.

Owing to the crowded state of our columns we cannot make mention of all our exchanges in this issue. We have still more evidence to publish and that is what we are in the work for just now.

As the Board of Directors of the State Association has, by its attitude through its "official organ," already "passed upon" the evidence presented in the affidavits of eight reputable witnesses, and clearly "stands in" with the fakes it has endorsed, we shall hereafter present our evidence to a higher court—to a more just tribunal to the great body of intelligent Spiritualists who honestly want the truth.

If, after reading the sworn statements of nine honest men and women as presented in this issue of the LIBERATOR there still remains a doubt in the mind of any intelligent, reasoning, thinking man or woman as to the truthfulness of our statements, then we shall be compelled to say Oh! Reason; thou art indeed departed from the people, and they have given themselves over to false prophets, and believing in lies.

In civil courts of justice when a man turns State's evidence and reveals crime, he is exonerated from punishment, and his evidence considered of the greatest possible value in bringing to justice and convicting criminals. In spiritualism the case is reversed. The man who tells is branded as a "self-confessed fraud," and the frauds who don't confess are ordained as ministers.

There is but one way of getting at the facts concerning fraudulent mediumship. One must either learn the business and work at it long enough to find out its nature, extent and people, or they must get behind the scenes as an assistant, confederate or "plugger." There is no other way, and if, after people have gone into the work in that way—as confederates—for the purpose of finding out facts, and then their testimony is rejected on the ground that it is unreliable, on account of having been an accessory in perpetration of fraud—then we say there is no possible way of knowing anything or securing "evidence."

The Secretary of the State Association in his report implies that there is a vast difference between "testimony" and evidence," but all of our dictionaries say that they are synonymous words—that is words having the same or nearly the same meaning. Evidence is testimony in a little broader sense. You can testify that you saw a thief go down the road, and if you can show his tracks in the mud or snow that is evidence. In the case of fraudulent mediums the evidence that the State Board seems to require us to produce is to get the accused frauds to take their paraphernalia and exhibit their "tracks" (or tricks) to that august body before they can say they have had any "proof."

A good, well-meaning spiritualist said to me the other day, "Why, Mrs. Schlesinger, if what you and Mr. Garrison tell about the mediums is true, there isn't much of the phenomena left, is there?" To all such questions we reply, "Yes; there is all left that there ever was. We have destroyed nothing that was real—nothing that was true. We have only exposed the false and unreal."

Before the temple of pure philosophical Spiritualism can be erected there must be loads and loads of rubbish cleared away from the site upon which it is to be builded.

There are a number of prominent people of this State who, personally or by letter, have assured us that much that has been published in previous issues of this paper concerning fraudulent mediums, is known by them to be true. Some of these parties may give our readers the benefit of their testimony later on.

Mrs. Schlesinger, Editor of THE LIBERATOR:

I have been asked who are our honest mediums and I wish to answer them through your paper as far as I know and will give some of the names that are ordained mediums of the I. F. T. Bible Spiritual Society, those that we can recommend: Dr. C. H. Rines, President; Mrs. Seeley, Vice President, Mrs. Bird, Vice President; Mrs. Ladd Finnican, Mrs. Dunham, Mrs. Katie Heussmann, Mrs. Barclay, Mrs. Vigers, Mrs. Davison Mrs. Gillingham, R. A. Stists, Mr. Hanson, these are only some of our good mediums, these are in the city. Please put them in your paper for the society and for the searcher after truth. And if these are not, then we want to know it.

W. T. PHELPS,
Assistant Sec. for the Society.

TROUBLE AMONG SPIRITUALISTS.

State President Norton Fined for Thumping a Medium's Husband.

Believers in the phenomena of spirit materialization are somewhat agitated over a scandal in the high places of their organization. It cropped out at the same time in the police and divorce courts.

Wednesday M. S. Norton, president of the State Spiritualists' Association, was fined \$5 by Police Judge Low for committing battery on William J. X. Robinson, a musician. That same day Robinson's wife, a medium of note and a close associate of Norton in spiritualist circles, sued for a divorce from her husband. The two incidents were directly connected.

While she was leaving a meeting of Spiritualists held at Sixth and Market streets on the night of October 18th, in Norton's company, Mrs. Robinson was attacked by her husband. In her suit for divorce she complains that he produced a dagger and threatened to "carve her into mincemeat." The indicated tragedy was averted, however, by the intervention of Norton, who gave Robinson a vigorous thumping. The Robinsons had not lived together for some time prior to their late difficulty, owing, it is said, to the husband's objections to his wife's spiritualistic association.—*San Francisco Chronicle*, Oct. 25th, 1898.

ARE YOU WEAK? STUDY YOURSELF.

Do you realize that you are not the man you should be at your age? Do you find your strength failing you, exposing the great drain that has been sapping the very life and ambition out of you? Does this knowledge mar your life? Then it is time for you to look seriously to your health. You need such a remedy as Dr. Pierce's Electric Belt, from which you can absorb new strength and vitality. It is a grand remedy for any one who is weak from whatever cause. Read what it did for this happy man:

Feels like a boy of 15.

BERDELL STATION, Sonoma Co., Cal. (S. F. and N. P. R. R.)
DR. PIERCE & SON—

I cannot refrain from saying that I consider your "Galva ic Chain Belt" to be one of the greatest inventions on earth, for it has given me such life and vigor that I feel as young and spry as a boy of fifteen years of age. Without your Belt I felt weak and without energy; but wite your Belt and Suspensory on I am one of the most active, vigorous and happy men you will be able to meet anywhere. Your Belt is certainly a wonderful invention, and if others only knew as much about it as I do, no man or woman in the State of California would be without it for a single day.

Publish this letter or show it to any one who wishes information regarding your justly celebrated Belt.

Yours Faithfully,

WM. H. SAWYER.

DON'T BE A WEAK MAN.

It is grand to feel strong, humiliating to feel weak. If you are weak Dr. Pierce's Electric Belt will cure you. It will make you strong; it will steady your nerves and check all waste power. It is a grand cure for all weakness, whatever the cause. If you are troubled with weakness in any way call and examine this wonderful Belt. Test the powerful current it gives, and see how easily regulated it is. Don't be ignorant of a remedy which may correct all your past mistakes and assure your future happiness. Don't delay; act now. Get our "Book No. 2." It tells the cause of early decay in young and middle aged men. It shows how electricity, properly applied, will restore this power, and gives the proof. It is free on application. A call preferred. Office hours from 9 A M to 7 P M. On SUNDAY from 2 to 3 P M only.

PIERCE ELECTRIC COMPANY,
620 MARKET ST. *Opp Palace Hotel, San Francisco*



Dr Pierce's Belts are NOT for sale in Drug Stores
If Ruptured send also for "Pamphlet No 1"

Mrs. Renell Miner

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326 LARKIN STREET

EDITOR OF THE LIBERATOR:—

After fighting, nearly single-handed and alone, many of the frauds, I am more than glad that the time has arrived when the sunlight of investigation is to be poured on the "manifestations."

For myself, if eyes can be opened and the cause of Spiritualism served, I do not regret the loss of friends and money that in years past I have endured. It seemed to me that it required but little reasoning to see that there was a system that enabled the money-seekers (I believe they are not Spiritualists) to easily humbug a credulous people.

Most heartily do I welcome THE LIBERATOR. With William Emmette Coleman, let us say: "It should (the cause) be eternally damned if it sustains organized fraud." But I am not afraid that any genuine manifestation or truth of Spiritualism will be the loser. It will be the gainer in the contest. It looks bad for a truth, when we are told, after half a century of work, "that unless the people have a TEST (!) medium they will not come to meeting."

Is it possible that there is no more vitality in "OUR CAUSE"? I, for one, refuse to believe it. Of course, I have long ago graduated from the isms. I have learned the grand old truth known to millions before me, that manhood and womanhood FIRST, and afterwards whatever ism helps you to be better and more true; that it is of but little consequence what one believes, so that they DO RIGHT. I am a Spiritualist, because I happen to have had evidence long before materialization and platform test mediums were in vogue. Believing it is broad, liberal, far-reaching in its life; that it unfolds womanhood and manhood and the human soul into greater power; gives comfort, and destroys falsities of thought by teaching independent thought, I am glad to work with and for it. To the outside world I am of little or no account, but to the world within myself I am more than I should have been, without this "glad tidings of great joy." So I hail the LIBERATOR. I hope it will evolve into a philosophical paper that will enable people to think for themselves.

I want some of the INDIAN "controls," and others as well, to be tested. If it is Indians, I shall say a hearty Amen. If it is Lincoln, Paine and others who control, I shall sound a hallelujah. But like fabled Mother Eve and our old-fashioned Yankees, "I want to know."

Then there is the "evil spirit" theory that, I fear, is entered on, without taking into account the peculiarities of the human mind, and the psychological conditions that environ us on the earth.

Have I gone too far in my desires? Possibly you may think that I am too much of a doubter. I think not. Long ago I adopted three mottoes. Here they are:—

"The right for right's sake; the truth for truth's sake; and all for humanity's sake."

"I want to keep my face to the stars, my feet on solid ground, my arms to all reforms that help humanity."

I prefer to be condemned for what I am, than commended for what I am not; it leads to self-knowledge and self-reformation by a quicker route.

In a few days I shall send you my name and money for a subscription.

Yours for the sunlight of investigation, and liberation of the mind from all fetters that dwarf the intellect and stifle the highest expression,

C. FANNY ALLYN.

Stoneham, Mass.

Oct. 12th, 1898.

Those Misleading "Resolutions."

Since the first issue of the LIBERATOR, in which were exposed the fraudulent practices of some persons possessing certificates of endorsement and ordination by the California State Spiritualists' Association, the Board of Directors of that association has shown the most unwarrantable spirit of antagonism and injustice towards those who are trying to rid the cause of Spiritualism of a mass of fraud and wickedness cloaked and disguised as mediumship. When THE LIBERATOR first appeared it was suppressed in the Convention, and no reference made to it in that body. Mrs. May Drynan, who was distributing them among the delegates, was threatened by Mr. B. F. Small—one of the Directors—with arrest if she persisted in circulating or selling the papers in the Convention hall. They were determined the truth should not be known if they could prevent it. When they saw that it was (in spite of their efforts to the contrary) creating a sensation and arousing a spirit of enquiry regarding their "ordained ministers," they very graciously condescended to ask for "proofs" and "evidence," and Mr. William Emmette Coleman was given about twenty-four hours' notice in which to secure the sworn statements of his witnesses and present them to the Board of Directors at their special meeting on the evening of the following day, knowing at the time, as they did, that Mr. Coleman's duties as Chief Clerk in the Quartermaster's Department kept him constantly busy and overtaxed since the commencement of the war, last Spring. Because Mr. Coleman could not, and Mrs. Schlesinger would not conform to the arbitrary demand, a set of misleading resolutions were passed, calculated to discredit all the testimony presented in the LIBERATOR and effectually whitewash the exposed frauds who are apparently "running" the State Association and its "official organ," the *Religio-Philosophical Journal*. No wonder the people are heard to say on every hand that such an institution does not represent Spiritualism nor honest Spiritualists. The California State Spiritualists' Association has at its head a man so utterly devoid of what belongs to and constitutes true manhood, that in a public hall, in the hearing of a number of witnesses, he called another man—who is his superior in every respect—one of the vilest names—accompanied with an oath—that any man can call another—a name reflecting upon the character of that man's mother, who was one the purest and most refined of women—the honored wife of a prominent clergyman. Any man committing such an outrage against decency, propriety, and manhood, is deserving only the scorn and contempt of the great body of Spiritualists in this State, instead of their honor and respect; and if M. S. Norton is not impeached for using such vile language in a public hall during services, then have Spiritualists indeed forfeited the respect and consideration of the outside world of intelligent people.

We print anything to a

Daily Newspaper.

M. H. Fish & Co. 538 California St.

YOUR LOCAL PAPER.

HAVE YOU ANY IDEA OF WHAT IT HAS DONE FOR YOU?

And, as to What You Might Do In Return, Have You Ever Given That a Passing Thought?—An Editor's Interesting Review of the Subject.

The paper has done 50 things for you and is only anxious to do 50 more.

It told your friends when your parents were married.

It announced to the world when you were born.

It recorded the great events of your childhood, when you were lost as a wandering baby, when you had the measles and scarlet fever, when you fell into the washtub and nearly drowned, when you fell from the cherry tree and broke your collar bone, when you first started to school and when you earned your first prize.

Later on it told how you had completed the studies of the district school and how eloquently you recited your graduating oration.

It told of your entering high school or academy. It told of your contests in baseball and tennis. It told of your departure for college or your first venture in business.

It told of your various visits back to the old home neighborhood, and it always wished you well in your greatest undertakings.

It hinted modestly about the first time you went a courting and gave timely warning to "her folks" that the neighbors knew that matters were growing interesting over their way.

It announced the time of your expected wedding, and it published the notice of the marriage license and gave you a nice puff concerning the wedding ceremony.

It told of your extended honeymoon tour and of your settling down to house-keeping.

When you were sick, the home paper week by week informed your more distant neighbors of your lapses and improvements.

It told about your lost cow and led to her recovery. It told how your horse had been stolen and led to the arrest of the thief.

When you were getting dull and tired through the monotony of your labor, the paper urged that the people get up a celebration, and you were named as one of a suitable committee on arrangements. And when it was all over, it gave you just praise for the success of the undertaking.

In numerous ways the paper has helped to put your name before the people. And you would never have had your lucrative office or your honorable recognition from the community but for the kind aid of the local printer.

If you are a member of a Sunday school or society of any sort, that same paper publishes your announcements and the various proceedings of your meetings.

It tells the people much which you would like to have known, but which modesty or necessity prevents you from telling.

If you and all your folks have been prosperous and fortunate in your affairs, the paper has boosted you all the way. If you have had misfortune, the paper asked for sympathy in your behalf.

Thus the paper has rejoiced when you rejoiced and wept when you wept. If you are a good and enterprising citizen, the paper will always be your friend

and will back you in your enterprises and will help to find your business friends.

It tells you where to buy and where to sell. It tells of rogues to be avoided.

It tells you of current prices and prevents you from being cheated and swindled in 100 ways.

Finally, when you die, the paper will publish your obituary and will cover over your faults and will recite the story of your good deeds.

All these things the local editor will cause his paper to do, but no one else in the world will do them or can do them for you even for love or money. The outside paper is a stranger to your little world and is not at all interested in its improvement. Yet your local paper does all this free of cost to you, if you are willing to receive it that way. However, for your sake, we hope you are too generous to accept so many unrequited favors and that you are willing to reciprocate the same.

Help the editor. Be his friend, and he will prove his friendship to you.

Subscribe for his paper and pay for it regularly in advance and get your neighbors to do the same.

Send him the news or occasionally a watermelon or a peck of peaches.

Invite him to your picnics and family dinners, so that he can eat a square meal occasionally.

Don't call the ticket you give him to the church concert a deadhead. He can't buy tickets from everybody to everything, but he will say kind words of your performances and thus lead others to buy your tickets.

If you have anything to buy or sell let the paper assist you to find customers. Advertising that really pays the printer benefits both advertisers and readers.

If you have any job printing to do, don't take it to an outside office, but give your newspaper the first chance.

Give the editor a pointer occasionally or write him sensible short articles and don't get mad if he fails to see everything your way. When he does say a good thing, tell him so.

In short, remember the golden rule and don't forget the editor of your local paper.—Richmond (Ind.) Enterprise.

A Severe Thump.

He—I was reading somewhere the other day that no woman should ever marry a genius.

She—Oh, well, don't let that worry you. Even if the girls were disposed to heed such advice the bars would still be down for you.—Chicago News.

Crete has lost through political disturbances of recent years olive trees to the value of \$10,000,000. It will take 40 years to restore the orchards to full bearing condition, and in the meantime 200,000 Mohammedans and 800,000 Christians will have to starve.

In Australia spring begins Aug. 20; summer, Nov. 20; autumn, Feb. 20; and winter, May 20.

There are said to be fewer suicides among miners than among any other class of workmen.

Ornamental; Also Useful.

Mrs. Suddenrich—What awful nice spoons them are!

Dealer—Yes, madam. They are our very latest designs.

Mrs. S.—Are they to eat fruit with?

Dealer—They are souvenir spoons, madam.

Mrs. S.—Gimme a dozen. Our new French cook makes elegant souvenir.—New York Weekly.

Truth-Seekers' Anti-Fraud Spiritualist Meetings.

Meetings were commenced in this city Sunday afternoon, Oct. 16th, in Scottish Hall, 105 Larkin street, by the better class, the truth-loving, anti-fraud element among the Spiritualists of this city. A large audience assembled, and speeches were made by a number of prominent Spiritualists, among whom were William Emmette Coleman, Addie L. Ballou, Mrs. Hendee-Rogers, Madame Young, Katie Heussman, Mr. and Mrs. J. W. Smith, Mrs. Ladd-Finnican, Mrs. H. A. Griffin, Mrs. Schlesinger, and by letters to the assemblage, Prof. J. S. Loveland and Bishop A. Beals of Oakland. Bishop S. Garrison presided, and after a few introductory remarks, stating the object of the meeting was the elucidation of truth and obtaining facts concerning the phenomena of Spiritualism, and referring to his own experience, he introduced Mr. William Emmette Coleman, who spoke upon the action of the Board of Directors of the State Association and criticised their course in publishing the misleading resolutions concerning the statements made by himself and Mrs. Schlesinger in THE LIBERATOR.

Mrs. Addie Ballou related an experience with a "fake" medium whom she had persuaded to give up the business and come out and make a manly confession; and that, as he was about to do so, some Spiritualists went to him and begged him to *not* make such confession; that he was controlled by evil spirits, and it would injure the cause. The speaker said she had given the better part of her life to Spiritualism, and should probably give the rest in the same service; and that she hoped the work begun by Mrs. Schlesinger and Mr. Garrison would continue until every fake in the country would be obliged to go into some honest business to make a living, and Spiritualism be forever free from the blighting incubus of fraud.

Mrs. Ladd-Finnican—a pioneer medium—who has been in public work on the Pacific Coast for thirty-three years said that she had always denounced fraud wherever she found it and was not afraid to tell the truth and mention names. She had often been solicited to help mediums in their fraudulent work. When in Portland, Oregon, a medium wanted her to go to her meetings and give written messages, saying: "I know the people and their friends, and you can *pretend* to be controlled and write the messages." Mrs. Finnican replied that she was not that kind of a medium. "Why," said her tempter, pointing to her well-filled purse, "you're a fool; I make money while you would starve." When some one in the audience asked the name of the medium Mrs. Finnican replied, "It was Mrs. Elsie Crindle-Reynolds, the materializing medium."

Mrs. Irene Smith gave an account of her conversion to Spiritualism, and her experience with fraud, and what she had suffered in consequence of her denunciation of such work. Mr. J. W. Smith gave an account of his work for a short time as a slate-writing and materializing medium, and trumpet,

musical, and dark seance work in general. They both stated that they knew when Mrs. Schlesinger began investigating "fake" mediumship, and that they assisted her to get into the ring and showed up some slate writers she had believed were genuine, Mrs. Schlesinger's object being to get the facts and give them to the world for the protection of honest mediums and the cause of Spiritualism.

Mrs. Kate Heussman said there were parties in the audience who had attended her circle a few days before, and told her how they had assisted Mrs. J. J. Whitney by giving her names for her platform tests. She then called upon them to reply if she had not spoken the truth, and they answered that she had stated the facts. Mrs. Heussman said there was but *one* kind of a medium, and that was a *true* medium. There were fraudulent imitators of the true psychic; but they were *not* mediums. The speaker related her own struggles and temptations, and advised her hearers to not accept all that purported to come from spirits, but to weigh in the scale of reason the evidence before making it a part of their religion.

Mrs. Griffin, a well-known medium for many years in this city and San Jose, stated that she knew this movement was contemplated more than a year and a half ago, and was herself invited by Mrs. Schlesinger to go into the work with her. She was taking the matter under consideration, when her husband became ill and they were obliged to go away from the city. She knew that Mrs. Schlesinger's motive was solely to obtain *facts* concerning phenomenal mediumship. Madame Young made a few remarks concerning her work and mediumistic experiences, which were warmly received by the audience.

These meetings have been continued each Sunday afternoon, and the good audiences in attendance evidence the interest the people are taking in the question. The second meeting, Sunday, October 22, was participated in by a number of speakers. Mr. T. R. Simpson related an experience he had with Mrs. J. J. Whitney when he went to her for a sitting and received a communication from his father, who was then alive and well, far away in the old country. The message was very nice and comforting, but untrue. Mrs. Whitney said she could go anywhere in spirit, and was told to go to a certain city in the East. She claimed to do so and described a sister and a brother-in-law, and told what they were doing; all of which was untrue. Mr. Simpson spoke of the action of the State Board towards the People's Spiritualist Society, of which Mrs. May Drynan is president. He said: "Since its withdrawal from the State Association, the knife has been out for that society, and 'the president of every Spiritualist in California' has resorted to the methods of the bully—intimidation and threats—towards some of the mediums of the People's Society, by telling them they would have to pay a license for practicing their mediumship, as they were no longer under the protection of the State Association—and two of them went to City Hall to pay their

license, and found that they had been deceived." Mr. Simpson concluded his remarks by saying: "The State Spiritualists' Association, under its present management, is a load-stone around the necks of the self-respecting Spiritualists of California."

Mrs. May Drynan spoke as follows: "A true Spiritualist is not afraid of the truth. Since coming to San Francisco I received a letter from a prominent medium of Chicago—an 'ordained minister,' who wears flowing ministerial robes when on the platform—yet this 'minister' wrote me—offering to give me a list of 'tests' on San Francisco Spiritualists that I could give from the platform as a medium. Before leaving the East, I got in with the fakes there, and learned much of their work, and find the same conditions existing here."

Mrs. Hendee-Rogers related some very interesting experiences of her conversion to Spiritualism and of her work in San Francisco for the past thirty-five years as a public medium, and how she had fought fraud all the way along; but not knowing their methods, she worked at a disadvantage.

Mrs. Ellis, Mrs. Dunham, and others, made remarks in the same line. These meetings promise to do much good in awakening the people to a realization of the true conditions and opening their eyes to the wholesale humbug the cause of Spiritualism is cursed with today. Bishop Garrison will follow up the work begun last Sunday and give public demonstrations of fake work each Sunday afternoon.

TO THE CHAIRMAN:—

I regret that circumstances prevent my participating in the exercises of your initial meeting, where for the first time in the history of our cause in San Francisco a call for honest mediumship has been demanded from the Spiritualists, to free themselves and the cause from a class of conscienceless so-called mediums whose fraudulent practices have long been a shame and reproach to the cause of Spiritualism and weighing it down with the grossest of deceptions. I believe that your work today inaugurates a new era in the cause of true Spiritualism and will meet with the hearty response from all loyal-minded, truth-loving thinkers in the ranks of Spiritualists as well as truth-seekers in all societies of liberal thought, and your efforts so nobly begun will meet with signal success.

True Spiritualism is not to suffer by the critical analysis of the thinker and scientist, but on the contrary to come out all the brighter through the crucial experiments honestly made, and the cause of truth gain in ascendancy in the scale of intellectual and moral growth. Let me add my hearty endorsement to this movement—a movement not commenced any too soon, and one that should continue until the noble cause of Spiritualism is freed from the barnacles that now weigh it down and hamper its healthy growth and progress.

I am yours for the truth and nothing but the truth.

BISHOP A. BEALS.

"Let the State Board be Investigated by an Aroused Public."

One of the most unfortunate features of the Spiritualistic movement is our ignorance. And by I this do not intend to say that, in reference to ordinary things, Spiritualists are more ignorant than people in general, but that concerning mediumship, which we should well comprehend, we are profoundly ignorant. As a consequence, very much which is the product of our own, unaided powers, is set down as being the direct work decarnate spirits, and persons who possess some psychometric, telepathic or clairvoyant power are pushed upon the platform as spirit mediums. This is one phase of fraud which we are practising upon the public, and upon ourselves as well. We certainly ought to be able to distinguish between our own capacities and a condition where some outside personality is acting through us in an intelligent manner. What is possible to our powers should never be attributed to spirits. Another feature of our movement is superstition. This is one of the natural results of ignorance. They run parallel in the history of the race, and in the experience of every individual. The old superstitions about gods and demons we have modified and fitted them to the departed spirits of men. Being ignorant of the physiological conditions pertaining to psychometry, hypnotism etc., we jump to the conclusion that some spirit from the unseen is at work at any slight variation of our nervous status. And any telepathic suggestion is set down to spirit inspiration. To these two points must be added the insane craze to obtain messages from spirits, or to see some physical manifestation. This is largely the result of ignorance and superstition. But the most unfortunate feature of all is the conversion of mediumship into a mercenary profession. This has been by no means the exclusive work of mediums. Some of the best, like Emma Hardinge Brittan, have worked for years without any pecuniary recompense. But we have urged this course ourselves, and very many have been ready to buy and sell the "gift of God" for money.

Well, we have all the conditions ready made for the most stupendous avalanche of fraud that ever cursed humanity. We have an ignorant, superstitious multitude, insanely eager for spirit manifestations; ready to listen to to anything professing to come from spirits; pushing every person sensitive to telepathic suggestion or psychometric impression into the position of medium; with their hands in their pockets, ready to pay a dollar or two, or even more, for a message.

Is it any wonder that the money-loving Yankee, seeing this open door to money and fame, should step in and play upon this credulity for his own profit? Nor is it strange that he should systematise the business and get up a co-operative movement in the business? Why not a brotherhood of mediumistic frauds as well as one of thieves? The fraud system has worked well as a rule, for the frauds. Their dupes have been many. Their endorsement has been always ready when needed. They have been fiercely savage in denunciation of any

and every one exposing, or even doubting the fraud. Any one doubting the claims of the fraud element was hounded to the death. Col. John Bundy and the Religio-Philosophical Journal were persecuted by the Spiritualist Press and people for this very reason.

The credulous ignorance of the majority has been the Palladium of fakir operators. But the time has come for the up-rooting of this Upas-tree from the fair field of our Spiritualism. The foul stain made upon the banner of truth must be erased. The crushing incubus, which retards our progress, must be thrown off. The stigma of fraud resting upon our entire movement must be repudiated by an honest, earnest effort on the part of Spiritualists to relieve themselves from the imputation of countenancing and concealing fraud.

This movement is, as I understand its object, a protest against fraud, and a demand upon Spiritualists in general, and the Official Board of the California State Association in particular, to place themselves in the attitude of opposition to fraud, instead of condoning, employing and defending those most strongly suspected and publicly charged with the perpetration of the same. The conduct of this "Board" has been very peculiar when compared with the recognized methods in the prosecution of crime. The knowledge and testimony of those participating in the wrong is sought, and they are exempted from punishment for the revelations they make. But in this present case, the great effort seems to be in the direction of suppressing the testimony, and the witnesses also, instead of ferreting out the criminals. The LIBERATOR was suppressed in the State Convention. Mr. Garrison, the former accomplice of the suspects, is most bitterly denounced, and Mr. Coleman is very charitably given the go-by, as of no special significance, because, forsooth, for a time, he was unable to detect the trickery of one of the frauds. Have not some of the members of this "Board" witnessed the tricks of this same operator? Did they detect the fraud? If so, they have covered it up and are false to their trust—worse than the trickster himself. If they did not detect him, then why this bluster about Mr. Coleman's temporary failure?

But again, have not some of the members of this "Board" themselves detected the frauds of some of these suspects? And do they not only *not* expose them, but on their platforms, and elsewhere, publish them as reliable mediums? A resolution against dark circles will not throw much light on such performances. Let the action of this meeting show the State Board that if they shirk their duty in the present emergency, they themselves will be investigated by an aroused public, determined on having the bottom facts in the case. The period of sifting has come. The wheat must and will be separated from the mass of chaff. The glorious truth will be relieved from the obscuring fogs of trickery and fraud, and shine forth in its own unsullied splendor.

J. S. LOVELAND.

Oakland, Cal.

Voice of the People.

EDITOR LIBERATOR:—

I have carefully read your LIBERATOR up to date, and will say you are well on the way toward carrying out the resolve you made, over a year and a half ago, to expose the fraud element in Spiritualism.

That your paper is creating some disturbance is quite evident by the way some of our Spiritualists are dashing around to get under cover. Their efforts strongly remind me of the little baby partridges, who will at the approach of enemy hide their head under a leaf and imagine they cannot be seen. It seems, as the mud begins to fly, it is sticking pretty near everywhere, for those who have not been directly connected with the frauds as confederates; nearly all have a story to tell of *concealed fraud* which is in one way as bad as the perpetrators; for by keeping the secrets of the frauds, the Spiritualists have simply encouraged them to continue their work. And now, that the fight is on, with the battle cry to separate the wheat from the tares, the task is greater than would first be supposed. While I would not dare to lift up my voice to advise such learned people as the Spiritualists, and especially their organized head known as the "State Association," yet I cannot forbear to say it would seem the better way to bravely own the mistakes of the past and show to the world that we desire to turn over a new leaf in the Book of Spiritualism and begin anew on stronger and better lines. But the method adopted by part of the Spiritualists, to try to stop this movement of exposing the frauds, by calling vile names and hurling abuse and ridicule at the heads of the expositors, will in the end brand us all as a set of scandal-mongers in the eyes of the world.

"If it had only come from some other source," is the constant cry, "it would be different." But I should like to ask, who is better able to expose the frauds than one who is familiar with all their methods?

Whatever Mr. Garrison's past life has been, I believe he is trying to make what reparation he can; and I do not think we act the part of true Spiritualists to abuse and ridicule his efforts. That is a good way to drive back a soul into darkness and despair again. We preach a good deal about brotherly love, and how we should go into the gutters of human woe and assist souls to rise; but when the opportunity is presented to do some lifting, we step back, with the excuse that they have not done penance long enough. All spirits I have come in contact with have always told me they never judge nor censure, but *assist* whenever they can. Now, a word as to the frauds. My personal knowledge is small, as I never went among that class much, thanks to Mr. Garrison, who disclosed their true character to me while I was yet a beginner in the work. Mrs. Fulton-Tuley told me she was a fraud, and showed me her paraphernalia—as I stated in public last Sunday. I have also strong evidence of the fraud of Maud Freitag, Mrs. Francis, and Elsie Reynolds, also Mr. Harland and some others; but the most of my evidence has come

through my husband, who had over a year's experience among the frauds, and I was many times dumbfounded when he would tell me whom he had met as confederates in that work.

But my worst experience with the cursed work came when my husband, under the influence of his associates, decided to hold seances himself, which he did with the help of confederates. He held two in San Jose, two in Gilroy, and two in San Francisco; but thank heaven, he soon came to realize I was of more value to him than the false phenomena of Spiritualism, and more than a year ago he parted company with them entirely and returned to the straight and narrow path. For two years I have tried in every way to explain what I knew to Spiritualists whom I came in contact with as to how they were being humbugged, but only doubt, sneers and abuse have I received for my trouble; and if it was not for the principle of attacking error, wherever recognized, I should remain silent now.

In the Sept. 9th, 1897, of the *Philosophical Journal*, my guide, through me, plainly pointed out the situation and prophesied its downfall. Again, in the March 5th number of the *Los Angeles Medium*, 1898, it is said the false mediums wax fat from their exposures. Possibly they do, but I should rather have a clear conscience than their full purse.

I hope THE LIBERATOR will continue to send forth its warning voice until all, (the frauds included) shall see the better way and learn to live, as we should live, under the banner of forgiveness and fraternity.

IRENE SMITH.

OAKLAND, 1261 Jefferson st.

EDITOR LIBERATOR:—

I am very glad to see some one with back-bone enough to take up the defense of Spiritualism against the frauds, as I have done all I could in the past year, in my own way, to turn people from the path of error and superstition; but it has been a very up-hill business, for friends that would take my word for anything else, would turn on me and fairly abuse me for daring to insinuate that certain mediums were not just what they professed to be.

Now, a word in regard to the mediums I am familiar with and have worked with. I will give the names of a few, and I can verify the truth of it, either by witnesses, or I am willing to take my oath to any article that I shall put into writing.

I gained the confidence of Bishop Garrison—or he did of me—and through him I got introductions to several of the prominent fakirs. At first I thought it possible that Garrison was the only fraud, but I was sadly disappointed, as one by one I found them all the same. I have worked with, and acted as a confederate for Mr. Garrison, Mr. Harland, Mrs. Fulton-Tuley, Mr. Coonly, Mr. Thornton, Mr. Bowker, and a few traveling ones whose names I cannot recall.

I had a letter of introduction from Mr. Garrison to Edward K. Earle, telling him I was all O. K., but I never needed it. From the close friendship I afterwards saw between the two, I am satisfied it was all O. K. As for Mrs. Fulton-Tuley being a genuine materializing medium, I guess she was, for she furnished

me with material, such as spirit-lights etc., to use whenever it was convenient.

About one year and a half ago Mrs. Schlesinger, not wholly believing in such wholesale fraud as I told her, I escorted her to a few of the shows, and among the lot we went to, Mrs. Fulton-Tuley's seances, and, as was expected, I was seated at the right of Mrs. Tuley, who personated Jimmy Two-Sticks, her main "guide." A well-known medium of Oakland, who would not stoop to fraud, was by my side, and told me afterwards that he was satisfied that I was a confederate of Mrs. Tuley's; and it also opened the eyes of Mrs. Schlesinger, and she could no longer doubt what I had told her. We had Elsie Reynolds give a seance in our home in Alameda, believing her to be an honest woman, and in the morning we found a skull-cap in the cabinet that one of the materialized spirits had forgotten to take away, and as some of the forms that came out of the cabinet wore skull-caps, we immediately came to the conclusion that Elsie had furnished that much at least. We afterwards found out that the cap belonged to a Mr. Johnson, and that it had been missing since Mrs. Reynolds had given a seance, a few weeks before, in their home. Perhaps her "guides" took it away and intended to return it the next time—who knows? That is the argument I am confronted with when I try to tell the truth to the average Spiritualist.

I also have in my possession a stock test book on San Jose Spiritualists, that came through Messrs. Harland and Thornton, and I have shown it to a great many people in San Jose, and they all told me the tests were actually correct, and that every materializing and slate-writing medium that had been there had given them practically the same things that they read in my little book.

Now, in conclusion, I wish to say go on with the work you have so bravely entered into, and I will aid you all I can in ferreting out these frauds, as I have known for a year and a half that you were desirous of gaining enough information to convict them and convince the public that all was not spirits that glittered in fine lace and cheese cloth.

JULIAN W. SMITH.

Oakland, Cal.

Oct. 19, 1898.

Notes.

Of all the mean, contemptible, despicable creatures known to the human race the anonymous letter writer is the meanest. The assassin who steals behind his victim and gives him a cowardly stab in the back is honorable beside the man, or woman who will deliberately send out lying and slanderous communications without the decency to affix their signatures to their vile effusions. Of this number there is one—a woman of no standing or character, a visitor of low resorts, a co-worker, and confederate with the most notorious "fakes"—a woman devoid of principle, who has sent *two* such anonymous letters to the editor of this paper and *may* flatter herself her identity is unknown, but she will be noticed later on in this paper in connection with the gang she works with.

How Spirit Pictures Are Produced on Slates and Handkerchiefs.

The spirit picture business has proved to be a very remunerative occupation for "fake" mediums, who have imitated everything in that line ever done by those possessed of genuine psychic power, and even discounted their most clever efforts. Spirit photographers possessed of no conscience nor spirituality, have reaped a rich harvest, palming off their spurious work upon over-credulous, confiding Spiritualists, some of the most crude and despicable frauds having been perpetrated in this manner. But the most simple method of producing spirit pictures is that adopted by slate writers; and as a means of deceiving people and getting large returns for small outlay, it is a decided success. Fourteen years ago Mr. Mark Stoddard brought to San Francisco Joseph Caffray and his wife, who were slate writing, materializing and physical mediums, for dark seance performances. Mr. Caffray had promised Mr. Stoddard that he would not practise fraud if he would bring him to this city. They located at 845 Mission street, and on the 26th of November, 1884, I attended a seance at that place. Caffray was discovered by Mr. Stoddard practising fraud, and his confederates became known to him. He told Mr. Caffrey that he must leave San Francisco or he would expose him. Caffrey left for the East a few days afterwards. While here he held circles, or classes, for the development of slate writing. I wanted to "sit for development," but Mr. Caffray decided that it was "not my phase of mediumship," and would not attempt to develop me. Among those who took lessons of him was Fred Evans, an English sailor who had drifted to this city. Caffray told Mr. Stoddard, just before he departed for the East, that he had developed Fred Evans into a fine slate writer. The accommodating Caffray even left his control, "Johnny Gray," behind for Mr. Evans' use, and I believe he is still in Mr. Evans' service. Evans proved a credit to his teacher and has stuck to the business ever since. In the earlier years of his work he attained considerable notoriety through the production of spirit pictures on slates.

In the year 1888 there was published in Boston a spiritual magazine called *The Soul*, in the February issue of which there appeared an engraving of a slate obtained from Fred Evans of this city by the editor of said magazine. In the centre of the slate is a picture of an Indian girl, and at the top is a communication from 'Owaseka.' The natural inference would be that "Owaseka" was the name of the Indian represented on the slate; but such is not the case, as the picture on the slate is an exact copy of an original picture of "Winona," made by Mrs. Thomas of this city and published in the *Carrier Dove* of May, 1886. The upper half of the picture only is copied, as it was too large for the small "magnetized slates" Mr. Evans used. In *The Golden Gate*, Feb. 26th, 1887, a Spiritualist paper then published in this city by Mr. J. J. Owen, there appeared another picture done by Fred Evans and said to be the control of a private medium who did not wish the notoriety which the

publication of her name would give. This picture was a copy of the portrait of "Milly," Mrs. Albert Morton's little familiar spirit, which appeared in the *Carrier Dove* of June, 1886. In this copy the necklace and ear-rings were changed, but the face, hair and dress are the same.

Another of 'Evans' noted spirit pictures was that of Mrs. Breed, who was at one time a prominent medium in this city. After her death, her husband gave me the only picture he possessed—a little, old-fashioned photograph—from which to make a lithographic copy for the *Carrier Dove* of August, 1886. If Mrs. Breed was coming back as a spirit she would have chosen a more modern and spiritual style of dress than that of thirty years' ago. Mr. Evans' copy of this picture of Mrs. Breed was given on a slate held upon the head of Mr. Bliss, at a public seance in Child's Opera House, Los Angeles, April 21st, 1887—eight months after its publication in the *Carrier Dove*. If the dead can return and take cognizance of human affairs—as I devoutly believe they can—what must have been the feelings of a proud, sensitive spirit such as I personally know Mrs. Breed to have been, to see such a caricature palmed off upon honest people as a picture of herself as a glorified spirit?

The first picture in Mr. Evans' book is that of Robert Hare and is claimed to have been obtained at a public seance given in San Jose, April 2nd, 1897. It appeared first in the *Carrier Dove* of May 1886, eleven months before.

The next picture is that of D. D. Home, a noted medium whose picture appeared in the *Carrier Dove* of April, 1886 at which time Mr. Home was still living although he had retired from public work. Whether he died before his spirit returned and sat with Mr. Evans for the portrait on the slate I do not know as the date of its production is not given. But it is safe to say it was not very long after its appearance in the *Carrier Dove*. But a little matter like dying would make no difference, if a man wanted to have his spirit picture on a slate through such an accommodating medium as Mr. Evans. This picture of John Pierpont was obtained between closed slates at a seance given to Prof. Alfred Russel Wallace, of London, on the occasion of his visit to San Francisco, May 27th, 1887. It appeared in the *Carrier Dove* June 1886.

We now come to the Spirit picture of Dr. Benjamin Rush whose name is a familiar word wherever healing mediums are found, as he is claimed as the "exclusive control" of a great number of them. The original of this imperfect copy, was first published in the *Carrier Dove* of Feb. 1886, and was there produced from a crayon likeness, by Albert Morton which he had worked up from a small wood cut in Lossings' book. Dr. Rush died in the year 1813 and after all those three score and ten years in spirit life returns to Fred Evans and sits for his picture, wearing the same suit of clothes, holding his head in the same position, with his spectacles adjusted on his forehead in the same manner he did nearly a century before when still treading the devious paths of

earthly life. Talk about the Catholics "sacred relics" why a piece of the Virgin Mary's veil, or six heads of Saint Peter, or Jesus' coat, or a bowe from His grandmother's arm, are no more absurd than some things palmed off upon honest, unthinking, unreasoning people as the work of Spirits through the average "fake" mediums of the present day.

The next picture is that of Prof. William Denton and was given to Mr. J. J. Owen at a private sitting with Mr. Evans. It first appeared in the *Carrier Dove* of December, 1886.

This is a copy of the portrait of Mr. T. B. Clark, who lived in Oakland, and at whose home it was said wonderful spiritual manifestations occurred many years ago. It was first in *Carrier Dove* August 1886. This picture was obtained when Fred Evans visited Australia, and was given to the editor of the *Psychic News*, of Brisbane, as a likeness of a relative. Almost any person could claim such a picture, as all lines of character and identification are omitted in this copy. It was done as were all his pictures.

Another picture that of Chas. Foster the noted medium, I received on a slate at a private sitting by appointment with Evans. It was an exact copy of the picture in the March number of the *Dove* and was done in lead pencil on a background of the white slate as in this sample. Not knowing anything about bogus slate writing at that time, I could not understand how it was done, and of course not understanding I attributed it to spirits, just as the primitive tribes of earth attributed every phenomenon of nature to the action of some deity, and gradually they had God's and Goddesses over everything.

So Spiritualists today attribute these physical phenomena—so called—to departed friends, when in ninety-nine cases out of a hundred it is arant humbug, which has been learned and used as a means of making money. As a sample, it is stated in this book that Fred Evans owned a \$20,000 residence in this city besides a beautiful resort in the Santa Cruz mountains, of six acres planted in fruit trees, a neat cottage home where he used to go for rest and recreation. This all in a period of about eight years of this kind of business, to which was added selling his "magnetized" ten cent slates for five dollars a pair; and many a poor dupe sat and sat (like a hen on china eggs,) waiting for development as, slate writing mediums and wondered why the spirits could not come to them as they did to Mr. Evans. And yet the reason is so simple when you know why.

In all these descriptions of the manner in which these pictures were produced it is stated that the slates were first evenly whitened over with the slate pencil and then the picture put upon it with caayon or lead pencil and sometimes a combination of both.

The reason why these pictures were copied from the *Dove* instead of other papers, perhaps is because that was the only paper at that time making a specialty of portraits of prominent

Spiritualists, and also because the present process of half tone work or photo engraving was unknown or at least not in general use and pictures were not as common as they are now.

It is easy to understand why so many Spiritualists have been deceived with this kind of work. They believed it was true and were not expecting fraud and even had they been it would have been impossible to discover all the tricks used in "fake" work, as these tricksters have confederates whom no one suspects, and therein lies their success.

All About "Fraud Hunters."

In the language of that immortal patriot, Patrick Henney, I ask, "shall we acquire the means of effectual resistance by lying supinely upon our backs and hugging that delusive phantom of hope until our enemy shall have bound us hand and foot?"

We, as Spiritualists, are confronting similar conditions today, and unless we arouse ourselves and buckle on the armor of vigilance and rid ourselves of the frauds and low characters that infest our movement, we are rushing headlong on the down grade to the dimnition bow-wows."

Thus far every honest investigator who dares to protest against the fraud he has witnessed (willingly or unwillingly) is branded as a "fraud hunter" by the frauds and their defenders. Such a method is well intended to suppress reason, enthrone ignorance, superstition and credulity, and to discourage scientific investigation.

One genuine, scientific proof of continued life is worth ten thousand unproven "tests." Mrs. Piper's mediumship, with many years' investigation thereof by the London Society, for Psychical Research, has proven the reality of Spirit communication with mortals. Hence the philosophy is already as well proven as any fact in science.

Instead of Spiritualists shouting "fraud hunter," they should all be "fraud hunters," instead of credulous dupes, and they would be surprised to discover how soon there would be no frauds to hunt.

We should clean out our own Augean stables before talking of reforming the world. Whenever we speak of reform, or of having a better religion than others, someone is ever ready to point out some well known fraud and say: "There is o e of your representatives! Your own people are the affscaurings of the earth, and yet you dare to speak of reforming others."

Honest mediums are never heard to complain of fraud hunters, but on the contrary court their investigation.

Let reason reign, for truth cannot be dimmed, but grows brighter and brighter under the friction of investigation and criticism.

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Fully three-fifths of all the wood alcohol and acetate of lime produced in the world are made in the United States. Over 15,000 acres of forest per year are cleared in the United States. Wood alcohol affords a perfect substitute for grain alcohol for manufacturing and mechanical purposes, and at less than one-third the cost. It is used principally as a solvent in the making of shellac varnish and in making celluloid and photographic paper. It makes beautiful dye tints, is antiseptic and is used for liniments and for skin rubbing in bath-houses.—Wine and Spirit Gazette.

LOCATING A COUPLET.

A Familiar Quotation Ascribed to
Butler Is Placed.

Few popular quotations have more engaged the pens of critics than the following:

For he that fights and runs away
Will live to fight another day.

These lines are almost universally supposed to form a part of "Hudibras," and so confident have even scholars been on the subject that in 1784 a wager was made at Bootle of 20 to 1 that they were to be found in that inimitable poem. Dodsley was referred to as the arbiter, when he ridiculed the idea of consulting him on the subject, saying, "Every fool knows they are in 'Hudibras.'"

George Selwyn, who was present, said to Dodsley, "Pray, sir, will you be good enough, then, to inform an old fool, who is at the same time your wise worship's very humble servant, in what canto they are to be found?"

Dodsley took down the volume, but he could not find the passage. The next day came, with no better success, and the sage bibliophile was obliged to confess "that a man might be ignorant of the author of this well known couplet without being absolutely a fool." Butler has indeed two or three passages somewhat similar. The one that comes nearest is the following, in "Hudibras," book 3, canto 3, verse 243:

For those that fly may fight again,
Which he can never do that's slain.

The fact, however, is that the couplet, thus erroneously ascribed to the author of "Hudibras," occurs in a small volume of miscellaneous poems by Sir John Mennes, written in the reign of Charles II.—Exchange.

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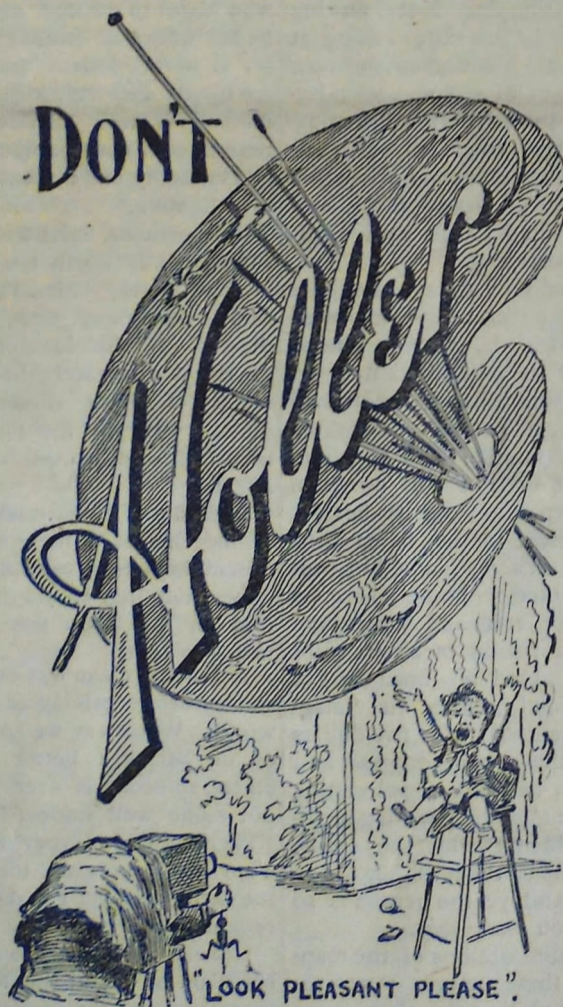
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