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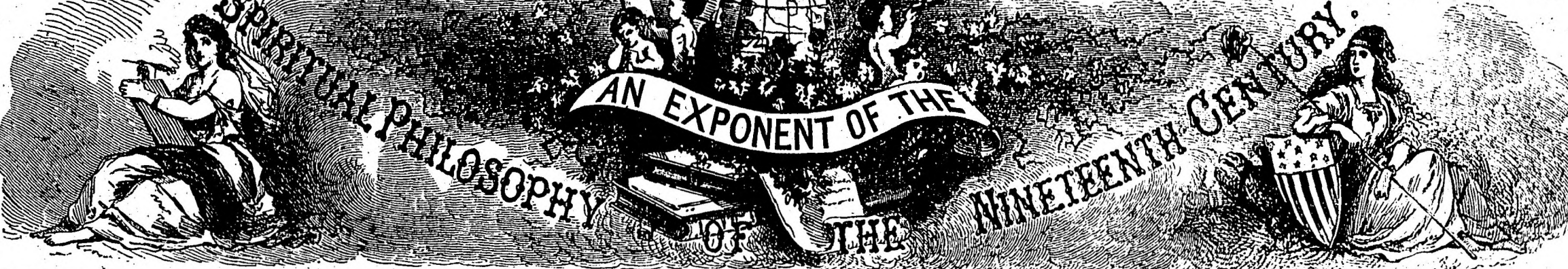
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# BANNER OF LIGHT.



VOL. XXXVII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 24, 1875.

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In Advance.

NO. 17.

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## Banner of Light.

BOSTON, SATURDAY, JULY 24, 1875.

ECCO RESPONSÆ.—VIII.

BY JOHN WETHERBEE.

Says a thoughtful writer to me: "If there was real sincerity in the believers of Spiritualism, why does it not express itself with liberality, in acts of munificence, as it does with liberality in relation to truth? Spiritualists are preeminently truth-seekers and are doing the world service by introducing into ethical or religious life the principle of 'live and let live.' But where are the cathedrals, temples, universities, hospitals, institutions, the concrete or visible expressions of human sympathy, the logical ultimate of faith in, or knowledge of, a future life, which are the fruit of wealth and truth?"

Says another, not long since: "The Millerite did a sum from the Book of Daniel, and calculated the end of the world to a day, more or less. Values of property with the sincere deprecated, became insignificant in view of the hastening dispossession. It is recorded that some sold out their estates cheap, and some business mistakes were thereby made. The Spiritualist claims to see through the crystal of this world into a real world where wealth has no status, of no account. He introduces a new heaven, or, rather, a new earth, an attractive one, where wealth, like Crusoe's lump of gold, is valueless by the side of matters that in this life fall, in the absence of wealth, to give the possessor position; but his faith does not discount, even in view of his knowledge, the value of his estate, as it did the sincere Millerite."

I have made the above two quotations, or my own expression of the ideas of two and more people expressing criticisms and doubts as to the sincerity of the mass of Spiritualists, so numerous, so bright, so earnest, for the purpose of making the subject the text of this Response.

Some have thought, perhaps with reason, that the abolition of hell and devil has made humanity selfish. If the munificence of the church in missions, charities and institutions is the fragrance of ignorance and fear, and not of benevolence and sympathy—in other words, had the church member been as wise as the heretic or the Spiritualist, he would have been as stingy, (which we think is true) and here let me say distinctly I am not saying the latter is stingy, and I do not see as the point in the two quoted paragraphs amounts to anything. It may be a question, however, whether this forced liberality of the Christian Church, in the past and to-day, was not worth the cost of the deception; and whether, even now, should a "pious fraud" get a hearing or a foothold in Modern Spiritualism, that would produce generous distribution, would not be beneficial both to man and the order; we merely throw this out, not as having our approval, but thinking there is a better way, though we think spirits as well as men may do evil sometimes that good may come.

It is said, in the days of astronomical ignorance, that a comet appeared that it was feared endangered the earth, and, in consequence, many thousands were baptized into the church; over a thousand men in Paris alone married their mistresses from a sense of duty, and many bar-keepers rubbed out their scores against customers for drinks, and many other odd virtues were perpetrated; but, like the liberality of the church in its ignorance, to which we have referred, it may have been beneficial. We think, however, there is a better way, but we merely mention this, but will not here discuss it.

It will be a blessed thing when men will take more pleasure in distributing their surplus, giving a share to the worthy who fall in fortune's strife, rather than hoarding it inordinately. The knowledge of the life to come should have just that effect; and where it does not, with all reasonable allowance for constitutional qualities, ante-natal and diabolical influences, it is the measure of unbelief in that life in such person—it cannot be otherwise. A man who is as sure of the future existence as he is sure that there will be human beings in this world next year, cannot see the value of worldly possessions as one can who believes in this world and does not in the other. A man must, in reading what I say, discriminate between a knowledge of and a hope in what time will or should bring forth. The doubt of a future life has found entrance and lodgment in the heart or head of the whole Christian world; it, the Christian world, has

eaten of the "tree of knowledge," but it was not the "tree of life," and, though the fact I state may be denied, I say again, and know what I say, that the doubt in the church, to say nothing of all Christendom outside, makes faith kick the beam. I am almost inclined to think the believers in Modern Spiritualism are but little better off; but even that little is priceless; they are thoughtfully more on the boundaries of the spirit-world, have heard the Hydesville peddler rap on the wall his name, his death, his continuous life. There is more evidence in that "rap" (which here stands for manifestations) than can be found outside of it, and Spiritualists are wise to hold on to it, for it is all there is. Prove the "rap" to be a delusion, and the world is clothed in sackcloth and ashes. I think to-day, with this great and hopeful light shining through the "gates ajar" into this world, reproducing hope and removing the "eclipse from faith," the "it" is almost as accented in the body politic of Spiritualists as the "doubt" is in the body politic of the Christian world. We knock, and spirits answer, but sometimes in questionable shape, often in diluted words, frequently through discreditable sources, and in a thousand ways short of our expectations and desires; hence the "it" in a thousand minds. I speak for many when I say I have had intelligence purporting to come from the other world; I know it did not come from this; I do not see how it can be anything but what it claims to be; it has ninety-nine affirmations in the one hundred, and I give it the benefit of the doubt, and am a true believer. I should stuff my intellectual being if I did not admit my conviction, and I know the belief affects my life, as a demonstrated fact. As in the closest astronomical calculations, something has to be allowed for the elasticity of perturbations and possible influences, and the affirmations are at best but close approximations, but so trifling as to be of no moment, so is my belief, in this sense, a nice approximation; I wait for the coming man to square the circle, with the fullest assurance of faith, and yet for the one or less per cent. added to the ninety-nine affirmations to complete the circle of positive knowledge in this matter, I think I would give all the expectations and possessions temporal in this life for so great a boon. I am so great a believer, for all that, I would not give up what I know, that is, have it based on delusion, for all the wealth that this world could give me. So, with all its disabilities, I file it among my gilt-edged securities.

I think the greatest blessing that could be vouchsafed to this world would be the recognition of the demonstrated fact of a conscious life after this; to know that this life is not all of life, to be as sure of the other life as you are of this life, as an objective fact. I think it is the mission of Spiritualism to do this. It has done wonders already in this direction. When it is accepted as are the demonstrations of astronomy in reference to the movements and relations of the heavenly bodies, mankind will have become brothers, and selfishness a lost art. A man could not despise his neighbor who may be poor, if he knew as surely as he knows the sun will rise tomorrow that he will meet that poor neighbor over the river, and as likely as not under a change of cases.

Now there may not be wisdom in this multitude of words, but let me repeat, "with all reasonable allowance for constitutional qualities and ante-natal and other influences, the manifestation of selfishness more or less is the measure of a person's unbelief of a future life." I have heard sensible people say: I will live right in this world now and here, and let the next world take care of itself; that may be common sense, but the bearing of the undisputed fact of the "debatable land" on the impetus of this, would be so great that such reasoning, even if sincere, is shallow and superficial. A man who is to be extinguished on the morrow cannot enjoy to-day; if he does, it is the measure of his hope. Death to the average man to-day is extinguishment of life; but if the average man knew as certainly that on the "morrow of death" he would be alive and kicking, as the phrase is, as that he is to be on the morrow after to-night's rest, the whole phantasmagoria of life's views would be changed, it could not be otherwise. Now let me repeat it: Modern Spiritualism is to incorporate that fact into the thought of the race, and when future corporeal life is there incorporated, as certain as is now that all men must die, (?) or even as a general conviction, the world will wake to newness of life.

Now, to hasten that conviction is the great thing to do. I believe Spiritualists would be liberal with money to do that; but how is it to be done? not by building churches or temples, or by the foolishness of preaching, even if spiritual; if words have not played out, the spiritual idea is working into the teachings of the church, that the temples for Christian worship will, before they know it, be rostrums of Spiritualism; it is now the vitality of the church and the rationality of the Bible. I think if the Spiritualists did to-day what the quotation at the beginning of this Response says is the measure of modern spiritual sincerity they would be wasting money, for they will get all they want of temples by the logic of inheritance from the church itself. Still money invested in real estate for charitable or educational purposes is never wasted. I have no objection to it, but I do not consider it, by any means, the measure of our sincerity.

Judd Pardee drew on me many times and I paid his draft; he was poor and he was good; I know a great many Spiritualists who have done that thing to him or to others, and I think I did and I think they did more good than pooling up and showing the product in a spiritual temple;

not that I love temples less, but that I love humanity more. I would like to be able to take many a medium who, under the disabilities of poverty, or adverse conditions, all unknown to him or her, and change their conditions and sustain them for a period, and see what the change would do. I would like to have the temptations to fraud removed, and get manifestations for the purpose of investigation by well-ordered minds, even with scientific acumen, and get the fact admitted, though it be "bread in an ocean of sack." And where there is one Wallace or one Crookes or one Wagner there would be a hundred. I can pick out a dozen men, in the world's esteem, who, if they should examine and admit the fact even of a psychic force, with the probability of its being what it claims to be, the rank and file of Christian and infidel intelligence would fall into its recognition, as they do consistently, or inconsistently to the demonstrations of geological and astronomical science. Now anything that will tend to that end is better than if Modern Spiritualism was blossoming out with cathedrals, and paying one hundred thousand dollars to whitewash its preachers. I think there are a great many Spiritualists growing old as well as rich. They may have learned that enough is as good as a feast, and while providing more or less liberally to those born or dear to them, and many, also, who have none having or needing claims on their estate; or if not old, nearing life's exit by disease or decay, who would like to do something for the cause that, in its general belief, is to do much for the world. I do not know how to advise them. We have no order of Jesuits, no church establishment, and, as far as they or we are concerned, I guess it is as well we have not such outlets for dying generosity; but I know what I should do: there are many men and many women, good, true and reliable; I would endow them in trust, not restricting them to this or that idea, for often liberal bequests become follies, but in trust for the general purposes of human good. I would hardly say under the advisement of spirits, for they often lack wisdom, but under the impulse of Spiritualism, judge by the person's life and general purpose, believing his judgment would be high spiritual advice; for who knows how much of human movement is born of the man or of the spheres? Select such as recognize the unseen; there are those that can be trusted. Now I should do this, and I hope to be able to before I die. Of course it would be better for one so disposed to do the good desired as he moves along in life—be his own almoner and have the less to endow. I know a man, advanced in years and wisdom and of some wealth, who is moved by high spiritual influence for human good, and has been for some years holding his property, as it were, in trust for the spirits, spending far more yearly for humanity than he does for himself; he has a method for its final disposition, and is working to that end now. I wish there were a thousand like him; there may be, for aught I know. With the same means I do not know as I should do as he proposes to do. I do not see out of his eyes; possibly I might not do so well a thing; but God be praised for any act of benevolence in a human direction that is not based on selfishness; that is done from an interest in humanity and not for the glory of the thing, and such I know to be the case here. One will see by the tenor of my remarks that much good can be done, and probably is, and having its effect, that does not manifest in a way to prove the sincerity of our faith, a knowledge of or in the influences of spirits of our departed friends to such as we have quoted, if it must take architectural form and measure our faith by its extension. According to Moses the Israelites spoiled the Egyptians by divine influence; perhaps by the same influence, under the progress of truth, the Spiritualists may yet spoil (?) the Christians, not by depositing them, but by their absorbing our ideas or truth.

I am very much impressed, and always have been, that Spiritualism is a science and not a religion; in a Galveston (Texas) paper, secular, in which I often read many good spiritual articles, showing that the ends of the earth are hearing us, I read the following remarks, which seem to me to express a truth, and would answer our suggestive friends better than my long argument has, and I will close by quoting it:

### SPIRITUALISM AND THE CHRISTIAN CHURCH.

A friend, who is a calm observer, an acute thinker and a recognized leader in modern thought, writes us as follows of the intellectual tumult he witnesses around him:

"Spiritualism is not the birth of a new Christian sect, as were Presbyterianism, Episcopalianism, Methodism, Unitarianism, Free Religion and so on, in their day widening out and into liberty. It is the soul of all religious ideas, and now in this quarter (New England), at least, it is entering into all sects and modifying them, rationalizing them. Full one-half of the body politic of the liberal class are more or less hospitable to Modern Spiritualism; and it only waits the acceptance of the basic fact by the recognized advanced thought of the day, and the whole Christian church will adopt it.

"People will then be clamorous as now. The orthodox gathered here, the liberals there, evangelists yonder, and heretics elsewhere, born of dyspepsia or health, or social tastes; the dress-makers and plebeians gathered with Universalists, and the bluer bloods with Unitarians, never thinking alike of God, or of Heaven as a destination, but all recognizing the one fundamental fact. Spiritualism is the water, the universal solvent, flavor it as you please, with wormwood or whiskey, the bulk of the liquid will always be aqua bona, &c., Spiritualism."

Sunday-School Teacher—"What do you understand by suffering for righteousness' sake?" Boy (promptly)—"Tracing hymns Sunday morning, teacher, and Sunday-school in the afternoon, and Bible class in the evening!"

## Spiritual Phenomena.

AN HOUR WITH THE ANGELS.—"REMARKABLE TESTS OF SPIRIT-LIFE."

To the Editor of the Banner of Light:

As the recital of one's experience is often a source of benefit to others, please allow space for a brief statement of what I saw and heard at the rooms of Mrs. Dr. Breed, on O'Farrel street, San Francisco. I was called to the city to lecture for the Spiritualists' Union, and having an hour to spare, felt a disposition to test the powers of a medium who was as perfect a stranger to me as I was to her—a fact that furnished absolute test conditions.

I found the medium alone, and, after a simple salutation, and without ascertaining my name, she sat down by a small lightstand, completely exposed to view underneath and all about it. Placing her hands upon the stand, there followed a complete shower of raps. Then all was still again. Soon there came raps resembling exactly the clicking of the telegraph when in operation. The medium seemed to listen intently to the signals, and read my name and place of residence. I then inquired if I had any spirit-friends present, and was answered by a shower of raps, followed by tiny raps, which, on being interrogated, gave the name of Zene, a little son of mine, who passed to spirit-life fourteen years since. Through this medium he telegraphed his name, age, and gave the names of spirit-friends who were with him in spirit-life; also other matters which, in their detail, left no doubt in my mind of his perfect identity.

Then the clicking raps announced the presence of two other spirits, both named John, a brother and nephew, who gave their age at death. By much cross-questioning as to earth-life I received the most satisfactory evidences of my brother's identity. The stand jumped up and down in a perfect frolic, as though glad that I had recognized him.

Then came the strangest part of this story or experience. While the stand was displaying his antics, the medium became entranced, and said she saw me clothed with collar and apron of the Masonic Order. She then gave me the signs and grips of the three first degrees of Free Masonry, and then, to my utter astonishment, she rose to her feet, and, grasping my hand, gave me the strong grip and Master Mason's word, in prescribed form. What could I think? My brother John being a Master Mason as well as myself, left no doubt in my mind as to the source of this manifestation.

When this part of the proceedings was concluded the medium fell back into the chair perfectly exhausted, while the stand danced up and down, apparently in high glee at the complete success in being recognized. After a few minutes had elapsed the medium returned to her normal condition, evidently unconscious of the nature of any of the manifestations which had been exhibited through her mediumship. Then the clicking of the spirit telegraph announced the name of Mary Beach, an old friend of mine, and medium, who passed to spirit-life some two years since. The light telegraphing raps ceased, but were followed by heavy, dull or muffled raps, which responded to a dozen questions relating to her identity, all of which were answered correctly.

In the meantime, and while I was interrogating the raps, the medium came fully under the control of Mary Beach, and apparently took on all the conditions of the disease and sickness with which this lady had been afflicted before she passed away, and then gave such a communication as no one but Mrs. Beach could give, touching her affairs (of which the medium was perfectly ignorant), particularly in expressing solicitude about her little son, adopted before her death by a family living near San José, who she said was soon to be left motherless again by death; which in all probability is quite true, as the lady indicated is very sick and given over by her medical attendants.

I have narrated this experience with Mrs. Breed with scrupulous care because it is remarkably correct in every particular. The sitting was in broad daylight and the conditions perfect. The theory of "mind-reading" does not hold good in this case, for the medium while under control, in answering several questions, stated facts which I did not know, and the correctness of which I did not learn until some time afterwards.

San José, May 13th, 1875.

### A PRACTICAL TEST.

To the Editor of the Banner of Light:

A neighbor, Mr. George Higgins, lost thirty dollars last Saturday evening. The house was, of course, thoroughly searched for it (for in these hard times no one can afford to lose a dollar), but the money did not appear. Early Sunday morning he visited his workshop and examined carefully not only his own workbench but that adjoining, where a man of German parentage, who died some six months since, had formerly worked. The money was still undiscovered. Sunday evening Mr. H. and his brother, and Mrs. H. and daughter (the two latter being quite good mediums), had a "sitting" at their house, using a dial-plate for responses and communications. Presently there was spelled out what purported to come from the spirit of the said Teuton: "Well, George, you did not find at my bench that thirty dollars you were fumbling about for this morning." "No," replied Mr. H. "Well, do you not remember that you went into a certain store, Saturday night, and pulled some money

out of your pocket with which to pay for what you had bought?" "Yes," said Mr. H. "You pulled out the thirty dollars, too," continued the spirit. "Shall I get it again?" asked Mr. H. "Doubtful," responded the dial *pro loquutor*.

Monday morning Mr. H. went to said store and stated the circumstance of the purchase and payment to the proprietor, who was then sweeping the premises. The latter remembered it all, but assured Mr. H. that no discovery of money had been made there to his knowledge. Mr. H.'s brother then went to the pile of refuse accumulated before the broom, and putting down his hand drew up the little roll—the three ten dollar bills!

What good does Spiritualism do? It affords me pleasure, at least, to know that—and I believe it was through spirit guidance—this worthy man regained his money.

The brother above referred to, like most persons who have once pool-poohed Spiritualism, pulls in his head like a tortoise when any hard spiritualist stick is poked at him. One evening, when sitting in a circle with a Mrs. Smith, a good clairvoyant, he was told by the latter that she saw standing near him a young girl who called herself Eliza, and was some way connected with London. This young man was once engaged (his sister says) to a girl in London of that name, and when she was in her last illness (dying of consumption) he went back to London to see her. His sister declares to him that Mrs. Smith knew nothing of these circumstances; yet she could name and delineate the girl. But the tortoise-head retreats.

Dr. Stedwell, a neighboring apothecary, was also once enabled, in this same family, not only to describe the house in England and the very room in which Mrs. Higgins's father died, but give the conclusion to his (the English gentleman's) last dying words, stating many facts in connection with his life and death certainly not known to Dr. S., who had never been in England and who had never heard here of what he clairvoyantly saw and graphically narrated.

In the above I give the material facts, but probably not the exact words in which Mrs. Higgins related them to me.

Albany, N. Y., July 15, 1875.

### SPIRITUALISM EXTRAORDINARY.

(From the Birmingham Morning News, June 18, 1875.)

The following letters have been forwarded to us by Mrs. Tyndall, of Edgbaston. They were sent to her in reply to inquiries with respect to the Spiritualistic manifestations of Dr. Monck, at Salalah, Cornwall.

"Culver Park, Salalah, June 12th, 1875.

"MY DEAR MADAM—I have never attended a public séance, and know nothing of the jewelry mentioned in your letter, although it has been freely talked about and commented on in the Devonport Independent. What I do know is this—one afternoon last autumn, Charles Bydler, Chief Engineer, R. N., H. M. S. "Vallant," called on me, and introduced Dr. Monck, just as we were sitting down to dinner. I invited them to join us, which they did. After dinner Dr. Monck sat down in an easy chair, gave a gasp, and appeared to become insensible; loud raps and blows sounded from the dining-table, as if some one was trying to smash it with a hammer; the room shook as if an earthquake was in operation. Dr. Monck rose up, let down the Venetian blinds and drew the curtains, making the room nearly dark. A sailor came to the door, and gave me a hard blow on the back, grasped my hand, shook it, and in a gruff voice said he was glad to see me. I, rather astonished, said, 'Who the—are you?' He blew a hearty whistle and piped 'grog,' in a voice which I heard every day for four months at sea, and I said, 'Why, this is Robinson, the bosun of the old "Bottom." We then talked together for about five minutes about various incidents that occurred on the voyage, and the figure vanished. Another came, who in a very loud voice told me that he was an engineer and architect before the Pyramids were built, and that they turned out better work in those days than we did now. We saw various lights resembling moonlight floating about the room.

"I have never seen Dr. Monck since, but if you fall in with him give him my compliments, and say I should be glad to see a little more of this if he should come West. I will give your letter to Mr. Bydler and Mr. Innes, and ask them to write to you and say what they know. "You may make any use of this letter you please. I was from 1813 to 1849 Assistant-Manager of the Swindon Locomotive Department, Great Western Railway. Charles Sacre, Engineer of the Manchester, Sheffield, and Lincolnshire line, was my pupil. I constructed the Glasgow and Melbourne line in Victoria, and if you publish this my old friends will know that I am not easily deceived. I only state what I know to be truth, and am, yours very truly,

"EDWARD SNEEL, C. E., M. V. P. I.  
P. S.—Several other figures appeared, but they talked to Bydler, and I will ask him to tell you what they said."

"Dr. Monck woke up after being about two hours in an unconscious state, asked one of us to blow in his eyes, and then said he knew nothing of what had occurred while he was asleep. I never saw him before this, and have not seen him since; he is a stranger to me. If you publish this, please send me the paper."

"Port View, Salalah, Cornwall, June 14th, 1875.

"DEAR MADAM—My friend Snell has placed your note in my hands, saying, 'Please yourself in replying;' at the same time reading to me his own reply, in which my name is mentioned. I consider it my duty to society, and especially to Dr. Monck, to narrate some of the phenomena as truthfully as I can, endeavoring to understate, rather than exaggerate. In the first place, Dr. Monck has confused names and places (and no wonder, when it is known that he is unconscious of what takes place). The séance at which the trinkets were produced was at the home of Mr. Wyatt, Old Town Street, Plymouth. The person was Mr. Wilder, cabinet maker, Union Street, Plymouth. He became acquainted with the truths of Spiritualism through his making me a small round table very strong in the legs. He has assured me that the spirit of his wife placed the pair of gold links in his bosom, just inside the waistcoat, and a voice requested him to put his hand in and take them.



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## ENCHANTED.

She sat in a piteous hut,  
In a wood where poisons grew;  
Withered was every leaf,  
And her face was withered, too;  
Like a sword the flowers wind cut,  
Her worn heart through and through.  
Gray as the frost was her hair,  
Dim as dusk were her eyes—  
And still as stone was her mouth;  
Yet she knew that she was fair,  
And she knew that she was wise,  
Therefore she waited there.

A way, and so far away,  
She looked for a light and a sign;  
"What should I care for to day,  
When all to-morrow is mine?  
I am content to stay."

On the heights the hall would beat,  
In the thorns the hall would beat,  
And the chasms were wild with sound;  
Yet the years could come and go,  
"Somewhere there is something sweet,  
And sometime I shall know."

"There is a land close by—  
A land in reach of my arm:  
It is mine from shore to sea,  
There the nightingales do fly,  
There the flush of the rose is warm;  
I shall take it by-and-by."

"But the shape that guards the gate,  
Where my mirror waits to show  
How beautiful I am—  
Oh, he makes me loth to go!  
I wait, I wait, and I wait,  
Through fear of him, I know."

"But who breaks this charm of breath,  
Enchantment himself must wear;  
Two from each other shrink  
In the freezing dark, and stare!  
Your kiss for my kiss, oh Death!  
Each makes the other fair."

—[Mrs. S. M. B. Platt, in *Atlantic Monthly*.]

## Banner Correspondence.

**Colorado.**  
**GREENEY.**—J. H. Foster writes, July 8th: Perhaps a word from this point might interest the friends. Mrs. M. J. Wilcoxson, who has been in Colorado now for nearly two years, has just closed a three months' course of lectures here. Though the number of avowed Spiritualists here is small, yet we had an average attendance as good as any of the churches. A fair sprinkling of church members were generally on hand, and I have no doubt that good seed was sown, which, in the course of time, will yield bountifully. Leaving the question as to the origin of the lectures (i. e., whose spirit produces them), they can but be pronounced logical and beautiful.

One of our so-called *dissines*, by name and title Rev. R. G. Thompson, made an onslaught on Spiritualism, and announced a series of sermons. The first one was pronounced an able production by our local press. It drew a crowded house of forty-five, eleven of whom were either wholly or partially converts to Spiritualism. One of this number had read Elder Miles Grant on the Diabolism of Spiritualism, and recognized sermon number one as taken almost, not quite wholly, from chapter one of Grant's fifteen-cent pamphlet. Upon the next Sunday I again attended, and while the minister preached, I attentively read from chapter third of the pamphlet, from which the sermon was taken, only omitting Grant's argument against natural immortality. The sermon was a rearrangement of the chapter, but, luckily, I had glanced over it on my way to church, and was able to skip about and keep the track. Sermon number three was delivered by Mrs. Wilcoxson, who took my place that she might be able to know whereof she did affirm. Sermon number four was also more or less abstracted from the pamphlet, so far as it related to Spiritualism. A fifth effort was made to draw a house by again advertising the subject as connected with Spiritualism, but, having exhausted Grant's supply of *free ammunition*, but little was said which was connected with the subject announced, and a very great allusion was made, on retirement from the front and resigning his position as "slaughterer of the innocents," as follows: "I might continue these discourses on this subject were it not that I would, as I have already done, lay myself open to the charge of plagiarism." Upon the evening of this same day Mrs. W. replied, before a large audience, to the "arguments against Spiritualism" as put forth by Elder Miles Grant, and used by the Rev. Thompson. Though the Rev. T. had a supply in his pulpit that evening he did not attend, and his lecture ended this effort one of the clerical, unaided by his "brothers of the cloth," who stood idly by.

At a later date we were visited by Mr. Peck from Denver, formerly of Topeka, Kan., now wending his way to the Pacific slope. Mr. P. has but recently been developed as a dark circle and cabinet materialization medium. Four sittings were held, three of which I attended. In conjunction with another person, not a Spiritualist, I secured the medium as follows: A light cotton sack was provided, and filled with paper or size. Before placing this over the arms of the medium the hands were secured by wrist-bands of muslin sewed on, and a strip of the same connecting the wrists. The sack, being adjusted so as to enclose the hands and arms, was then sewed at the upper end to his coat, in several places, with straps extending around the body. My eyes not being perfect, I do not trust to my own sight. I have the assurance of a skeptical friend, not then a believer in the truth of Spiritualism, that the hands which appeared at the window of the cabinet were perfect human hands, without covering of any kind, so far as good eyes at a distance of say five feet could distinguish, in a room so light that I could plainly see the features of persons across the room.

I admire the general tendency to more exact test-fastenings, to enable doubting minds to feel some surety of the genuineness of materialization and other phases of phenomena. \* \* \* Mr. P.'s manner impresses one as that of an honest gentleman, and still further, those who have known him for some time and had ample opportunity to test his perfect honesty, and in whom I have a great amount of confidence, are certain of his perfect integrity. Friends of the Pacific slope, give him a welcome; I believe he will stand the tests of all reasonable skeptics.

## Wisconsin.

**WASHBURN.**—Mrs. S. C. Hader writes: Living in this little village, and for many years being the only advocate of our glorious philosophy, I have tried to stand firm and unmoved, though presenting a target for the enemies of Spiritualism to fire at, and I can say in the fullness of a grateful heart that my friends and neighbors are turning toward the light and advocating more liberal ideas, some of them uniting with me in employing Bro. R. G. Eccles to deliver two full courses of lectures one month apart, the last course being delivered in May on the "Science of Nature." All his lectures were beautiful and grand; of the last course each address was worth the cost of the whole, being fully illustrated with a great many experiments of such a thrillingly beautiful character that we were led as never before to see "God" as the all in all. Bro. Eccles has done a work here that all the combined bigotry of the church can never undo. A man so talented they dare not attack. A committee being selected from the church trustees to secure the house for the scientific course was refused, because the speaker was a Spiritualist, and such doctrines were dangerous to their religion. Science and old Theology are ever antagonistic—Science being "common sense," hence the enemy of all superstitious bigotry handed down to us through the dark ages of the past. Keep Bro. Eccles in the field; he has left a mark in the West for good, and has set people

to thinking for themselves. Thus you see the seed sown is yielding a bountiful harvest. My dear husband grew into the full knowledge of the intercommunion of the two spheres, and when called by change to lay aside the mortal body, "he wrapped the drapery of his couch about him and lay down" as though "to pleasant dreams," and now with his hand clasped in mine he speaks to me through the mediumship of Bros. Mansfield and Flint, and has demonstrated to me beyond a shadow of a doubt that he still lives and is interested in my lonely widowhood and me to bear the burdens of my well-being, assisting and my isolation from relatives, and helping me in my business. Thus I can say Spiritualism is good to live by, and good in all life's changes; good when separated from our loved ones by death, for we know they live and love us still, and that we shall meet them again on the hither side of life.

## Minnesota.

**AURORA.**—J. L. Potter, writing thence July 10th, says: My report for June is as follows: Places visited, Vernon Centre, Garden City, Janesville, Aurora, Morrisville and St. Cloud. I gave fourteen lectures, received in collections and yearly dues \$400.05. Expenses were \$8.85. Thus another month has gone, and our cause stands better in St. Cloud than it did before the Convention. The mediums all worked well; the spirits seemed to do their very best through them, and the Convention proved a grand success. The evening service assisted the writer in discoursing music at the meetings, which proved a great help to the Convention in drawing an audience at each session until the house was full of earnest listeners. Four years ago, when I first visited St. Cloud, an audience could not be got out to listen to Spiritualism under any circumstances. Now the largest house in the city can be filled without any trouble at all. The contrast is so great that some could not help speaking of it at the meetings. At Garden City the Spiritualist minister turned a theological summerault on the grasshopper question; he preached a sermon upon the subject, saying people ought to feel that it was all right, for God sent the hoppers to punish them for their sins; you must not complain or try to destroy them. After the county offered ten cents a quart for all hoppers caught in Blue Earth County he said it was right to catch them, and men were as much justified in catching them as God was in sending them. He would have been driving cattle and gave evidence regarding the purposes of God toward his children in Blue Earth. Was it religion or money that changed the preacher's mind? Who can tell? The above is respectfully submitted to the Spiritualists of Minnesota. My permanent address is Northfield, Minn.

## Vermont.

**BETHEL.**—Robert Barker writes, July 11th: There has been a fine series of meetings at East Granville, Vt., of late. D. Tarbell, Esq., one of the leading business men of Vermont, has just erected a fine hotel and hall in Granville, and on the 4th and the day preceding he dedicated the same. Austen E. Simmons was called to deliver the dedicatory address, which was a polished and splendid thing. Mrs. Townsend also spoke upon the occasion. A full brass band was in attendance, and discourses excellent music. Mr. Tarbell was in fine spirits, and gave evidence that he had come out of the legal and church furnace without the smelt of fire on his garments. The Rev. Mr. Severance, of Tunbridge, was present on the occasion, and gave some fine ideas. He is a Universalist. The young people held a quadrille party on the evening of the 3d. Mr. Tarbell intends to establish free meetings at his place. The whole occasion was very enjoyable, and we can only wish such events came oftener.

## Frauds upon Indians—Letter of Prof. Marsh to President Grant—Serious Charges against Government Officials.

The following is the text of a letter from Prof. Marsh, of Yale College, to President Grant: Sir—In the two interviews I had with you on Indian affairs I was impressed with your earnest desire to do justice to the Indians, and with your broad and philanthropic views on the whole Indian question. This must be my excuse, as a private citizen, for again coming before you with a statement of wrong committed on the Sioux Indians, mainly and in my own observation during a recent visit to their country. My visit to this region was wholly in the interest of science, with no intention or wish to investigate the Indian affairs. The frauds I observed were brought to my knowledge by Red Cloud, who refused to allow my party to enter the "bad lands" until I had promised to submit his complaints to you in person. Since my interview with you upon this subject I have been informed by the Commissioner of Indian Affairs of the appointment of a committee to investigate the affairs at the Red Cloud agency, and am invited to lay a statement of the facts before them. This I am quite ready to do whenever the committee request it. I must decline, however, to give my statement to the Interior Department alone, for the following reason:

First. I have no confidence whatever in the sincerity of the Secretary of the Interior or the Commissioner on Indian Affairs when they publicly announce their wish and determination to correct the present abuses in the Indian management, because I have reason to know that the Secretary, long been aware of the abuses and have made no sincere effort to reform them.

Second. In all my intercourse with these two officials, their object has manifestly been to find out not so much what the frauds actually were as the extent of my information concerning them, so as to prevent, by every means in their power, all publicity or exposure of them.

Third. The evidence now in my possession reflects unfavorably on Secretary Delano and Commissioner Smith.

For these reasons I have thought it best to lay before you, to whom, in accordance with my promise to Red Cloud, I make my first communication, the accompanying statement in detail, in full confidence that the evidence presented will meet with the consideration its importance demands. In the statement which accompanies this letter I have given the results of my investigation into the affairs of the Red Cloud agency, the largest and most important in the West. These results clearly indicate both mismanagement and fraud, especially in the following particulars:

First. The agent, J. S. Laville, is wholly unfitted for the position and guilty of gross frauds upon the Indians in his charge.

Second. The number of Indians at this agency has been systematically overrated for purposes which can only result in fraud.

Third. The last issue of annuity goods which I witnessed was a suspicious transaction, and in part, at least, a fraudulent one.

Fourth. The beef cattle given to the Indians have been very inferior, owing to the systematic frauds practiced by the agents and beef contractors.

Fifth. The pork issued to the Indians during my visit was not suitable for human food.

Sixth. The flour was very inferior, and evidence of fraud in this article is conclusive.

Seventh. The sugar and coffee issued were not good, although better than the other supplies.

Eighth. The tobacco served was rotten, and of little or no use to the Indians.

Ninth. In consequence of fraud and mismanagement the Indians suffered greatly during the past winter for want of food and clothing.

Tenth. The contract for freight from Cheyenne to the Red Cloud agency was fraudulent, the largest and most important in the West.

A great deal of interest was created by the above mentioned matters. People came from Lemport, Marlow and other places to attend the lectures. On another Sunday, and July 4th he delivered two interesting discourses to good audiences. Dr. SYZESTER WOOD.

ing among them, as well as great pecuniary loss to the government. The statement I have prepared is supported in all its essential parts by the testimony of officers of the army who were with me on my expedition, or were at the Red Cloud agency. Among these officers are several personally known to you, and all are gentlemen of high character. Should any part of my statement be seriously questioned, I trust that you will allow these gentlemen to be heard. If the commanding officers of all the posts near the Indian agencies, or other equally trustworthy and disinterested observers there could likewise testify, I think it would be found that I have but faithfully indicated the corruption prevailing in Indian affairs.

I have purposely confined myself in this statement to a single agency and mainly to the time of my visit, without much reference to much other testimony which has come to me incidentally in the prosecution of my inquiries, showing frauds of equal magnitude at other points. This corruption, which is a constant source of discontent and hostility among the Indians themselves, is, in a judgment, a natural result of the present corrupt and irresponsible management of the Indians with goods and supplies—a system that tends directly to invite fraud. I do not believe that anything but a radical change in this respect will prevent the continued demoralization of Indian service. You alone have the will and power to destroy that combination of bad men known as the Indian ring, who are debasing this service and thwarting the efforts of all who endeavor to bring to a full consummation your noble policy of peace. Very respectfully,  
Your obedient servant, O. C. MARSH.  
Yale College, July 10th, 1875.

## Inter-State Camp Meeting, Held at Dubuque, Iowa, from June 29th to July 5th inclusive.

(Reported for the Banner of Light.)

The three States especially invited were, Illinois, Wisconsin, and Iowa. The spot selected was a beautiful grove in the suburbs of the city, and convenient of access. Every preparation for the accommodation of visitors was made by the thoughtful managers, Dr. C. P. Sandford, of Iowa City, and W. Chandler, of Dubuque.

The meeting fairly commenced on Wednesday morning, the 30th ult., with quite a good attendance, and the assembly proceeded to business by electing Dr. C. P. Sandford, of Iowa City, President; Mrs. Mary E. Marquette, of Dubuque, Vice-President; and Alonzo Wardall, of St. Ansgar, Iowa, Secretary. Committees on program, finances, &c., were also appointed. Many talented lecturers from abroad were present, among them being J. M. Peebles, of New Jersey, G. B. Stebbins, of Detroit, Mich., Samuel Maxwell, of Chicago, Ill., Mrs. M. H. Parry, of Beloit, Wis., Mrs. Julia H. Severance, of Milwaukee, Wis., E. V. Wilson, of Ill., Judge Holbrook, of Chicago, etc., etc., whilst our home talent—represented by a fine speaker—was fairly represented by J. W. Ward, of Dubuque, and H. Morse, Mr. H. H. Brown and Mr. J. W. Kenyon, State missionaries. Our President, who is also a State missionary, added his mite whenever the case required it. Taken altogether there was little danger of our suffering for want of speakers—in fact, there were so many it was a difficult and delicate matter for the Committee to prepare the programme of exercises in a manner which should do justice to all. Although this Committee had no doubt of the great value of the lectures, and the speakers felt as though they were not appreciated; to such the Committee desired to state that it was not an error of the heart, but of judgment, or, perhaps, it would be more orthodox to attribute it to the interposition of Providence, in sending so much rain as to seriously curtail the programme, and thus crowd out several speakers whom we should gladly have heard. The Committee's programme divided the time as follows: A. M., 9 to 10½, conference, ten minutes; 10½ to 12, lecture, p. m., 2 to 3, lecture, 3 to 4, conference, and 5 to 6, lecture; the balance of the time being given up to social interchange, holding circles and attending sances, of which there were several held nightly by some of the public mediums present.

The principal part of the speaking was done by J. M. Peebles, G. B. Stebbins and Mrs. Parry. I believe there was but one verdict in reference to their speaking, and that was a unanimous and hearty approval. I wish I could give an outline of their lectures, but space forbids even the headings. Mr. Peebles' lecture on "What I Saw in the Orient" drew a large audience on Sunday, p. m., and held them in the closest attention; he also exhibited thirty-three finely finished portraits of representative men of the countries he was lecturing on. Mrs. Julia H. Severance, of Milwaukee, also delivered a lecture Saturday night, entitled "My Religion."

After her lecture, it was given out that G. B. Stebbins would deliver a lecture of Sunday day, which he did in a most effective manner, in presence of a large audience which came out to hear him.

The Fourth of July oration, delivered on Monday, by E. V. Wilson, was a grand effort. Subject, "Rise and Progress of the United States of America." He was controlled by an intelligence purporting to be Thomas Paine, and held the audience for an hour and a half—in spite of a drizzling rain fairly spell-bound by his eloquence. Mr. Holbrook, of Chicago, delivered a Resolution looking toward the representation of Spiritualism at the Centennial next year. It was accepted, and a Committee, consisting of E. Holbrook, Chicago; Julia H. Severance, Milwaukee; W. Chandler, Dubuque; Joel P. Davis, Des Moines, and William Drury, New Boston, Ill., were appointed to confer with other committees, and bring the matter before the public.

The meeting was not a success numerically, owing to the protracted wet weather, which continued some two weeks before we got through the entire week of the meeting—not giving us one really fine day; but we had a grand good time, despite the weather, every one coming with a determination to have a good time, and we had it. We were treated very fairly by the Dubuque papers. They kept reporters on the ground, and gave quite full reports daily of the sayings and doings of the "Spiritualists." The Times especially won good opinions for its fairness and courtesy. Mr. Holbrook, of Chicago, who would not be a Spiritualist if he could help it, made one of the most telling ten-minute speeches of the session, and our conferences were enlivened by many racy ones, and some sharp re-enters.

Want of space forbids further mention of many points of interest. The meeting adjourned *sine die* in the midst of a dismal rain, at 5 p. m., on Monday night.

ALONZO WARDALL.  
Dubuque, Ia., July 6th, 1875.

## Meeting at Washington, N. H.

Under the auspices of the Spiritualist Society of Washington, Geo. A. Fuller, of Sherborn, Mass., formerly president of the New Hampshire Association of Spiritualists, held a three-day meeting in Union Hall, 20th and 21st. He opened the meeting Friday evening by delivering a lecture entitled "The Spiritualist's Progress during the Past Twelve Months," giving a succinct account of the developments in physical manifestations, and also showing the rapidity of their spreading among the higher classes of society. He closed with allusion to the persecutions mediums had been subjected to by Christian intolerance. On Saturday afternoon, at 2½ o'clock, Mr. Fuller lectured upon the "Evolution of Spiritualism," and at 7½ o'clock upon "The Future of Spiritualism." At the close of Mr. Fuller's lecture, Dr. Sylvester Wood made a few remarks, relating some of his personal experiences illustrating somewhat of the good that Spiritualism had done. Sunday morning, at 10½ o'clock, Mr. Fuller delivered a lecture upon "The Antiquity of Man," tracing back man's existence upon the earth over three hundred and sixty thousand years. The lecture was full of valuable information culled from the researches of eminent geologists, and also showed the rapidity of their spreading among the higher classes of society. He closed with allusion to the persecutions mediums had been subjected to by Christian intolerance. On Saturday afternoon, at 2½ o'clock, Mr. Fuller lectured upon the "Evolution of Spiritualism," and at 7½ o'clock upon "The Future of Spiritualism." At the close of Mr. Fuller's lecture, Dr. Sylvester Wood made a few remarks, relating some of his personal experiences illustrating somewhat of the good that Spiritualism had done. Sunday morning, at 10½ o'clock, Mr. Fuller delivered a lecture upon "The Antiquity of Man," tracing back man's existence upon the earth over three hundred and sixty thousand years. The lecture was full of valuable information culled from the researches of eminent geologists, and also showed the rapidity of their spreading among the higher classes of society. He closed with allusion to the persecutions mediums had been subjected to by Christian intolerance.

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## London Letter from Dr. Hallock.

To the Editor of the Banner of Light:

Here am I in Forefatherland, and, with your permission, I will give your readers a few of the impressions it has made upon me. Whether these are such as occur to every novice in travel I know not; but my first mental question on looking upon the marvelous beauty of the landscape—its peaceful character, its grazing herds, its straw-thatched cottages—all its still life proclaiming with one accord "peace on earth and good will to men," was, how could a race of men so warlike and so cruel in their treatment of humanity, spring from an earth like this? How could they burn John Rogers with his "nine small children" standing around, in the verdant "Smithfield" of his day? For the gospel of these green hedges and peaceful pastures is not of recent proclamation only; it stands side-by-side on the pages of history with the cruelties which it rebukes. Whence the seed whose fruitage makes every noted place in London memorable by reason of the men who have lost their heads there? If modern science is to be trusted, should not a nation that lives on sheep and oxen (and such sheep and oxen) be as peaceful and as happy as sheep and oxen? In the light of the genesis of man according to the modern school, I confess myself greatly puzzled in this matter. Why should not man be like the things he is made of? His ancestors having culminated in the ox upon which he subsists, why has he not the disposition and the intellect of his ancestors? I give it up.

Another matter strikes me rather unpleasantly. I may be mistaken; but it seems to me that man is the cheapest product of the island. I fear it costs England more to keep its dogs and horses than it does its two-footed laborers. I meet daily in the parks, old ladies, in a sort of covered wheelbarrow of ponderous construction, propelled by a human biped, for no other reason, that I can see, except that he is less expensive than a donkey, and does his work with a like uncomplaining subservience. I often see in lively more intelligence than sits in the carriage behind it, and I turn me from the contemplation of the badges of servitude upon the box to the customer-entrusted occupant of the vehicle with thoughts which I will not put upon paper.

And yet, to this England there is a backbone that will resist all the assaults of time. I said to myself "on approaching its coasts, whatever the sea may do to its eastern slopes, the Atlantic ocean will thunder against the rock-formed vertebra which lines its western in vain. Even so of the nobler thoughts, the grand utterances to be found in the many volumes of record of England's inner life. There is this, to me, hopeful sign for the future of England, in the manifest work of decay upon its historic landmarks. Temple Bar, once adorned by the ghastly heads of state offenders, is supported by a wooden beam evidently afflicted with the dry rot. In front of St. Paul's there is the statue of a queen standing amid all the decay, neglect and lopsidedness that usually characterizes the forgotten resting-place of some departed loved one in a rural burial ground. Even St. Paul's itself is crumbling. A sign to me, this decay and neglect, that the blunders in faith and the cruelties in practice, which have made the historic structures of London famous, are passing away like the monuments which recall them.

Last Sunday morning I did myself the honor of attending—I was about to say "divine service," but, upon second thought, the phrase needs qualification in this special instance. Let it go, however. What I mean is, that I went to the South Place Chapel to hear Moncure D. Conway. Subject, "Intellectual Suicide." A most noble intellectual human being was served first, and the suicide followed. There was a terrible slaughter, as you shall hear, and it ended, to my irrepressible horror, by his *killing himself* stone dead by a single thrust of his invincible logic. He began by lauding the nobility of human nature; its insatiable appetite for truth; its immeasurable capacity of acquisition; its high position as compared with all other things. All else in Nature was tied to endless repetition; the plant began in a seed, and ended in a seed; the animal in turn, produced only a likeness of itself. The bitter almond had no inherent impulse to become the peach of our modern markets. "The change was due to man alone, with much more of eloquent illustration; which caused me to whisper to my wife: 'Why, he must have been brought up in our school. We have been insisting on all this, any time for the last twenty years.' She only replied, 'Wait; I think you will see an eclipse of the moon, or something else that will amaze you, before we get through.' Then followed an illustration from Othello, whose noble nature was utterly wrecked by the creeping in of a causeless jealousy—the work of assumed friendship. Our times abound with these intellectual suicides, not necessarily slain by the weapon that killed Othello, by any means. The one in common use is the setting bounds to the possibility of human thought. It is not the *having* an opinion, but the *holding* of it as a finally against the common instincts of the race, by which demands further question, that is fatal instrument. A theism, for example, has become dogmatic, and is rather insisted upon as a finally by the disciples of Comte. Now it is admissible to say, 'I see no reason in Nature for a belief in the Jewish Jehovah, or in the three-headed monstrosity of popular theology;' but to say dogmatically, 'there is no *Central Reason* in the universe,' one should have fathomed all its mysteries. But Mr. Conway had infinite charity for this slaughter, on the vision of the Comtists. He would not be a Spiritualist if he could help it, made one of the most telling ten-minute speeches of the session, and our conferences were enlivened by many racy ones, and some sharp re-enters.

And now we reach the animus of this lamentation. Said Mr. Conway, The most mournful instances of intellectual suicide to be met with in our time are to be found in the followers of Swedenborg and the besotted advocates of Modern Spiritualism. Many a noble mind we see around us beguiled to meet again its "loved and lost," led captive by ignorant and designing persons called "mediums," whose senseless jargon has more weight with the deluded ones than the profoundest inductions of science. Only think of it! We have all lost our intellectual heads!

But enough. Compare this rignarole with his condemnation of dogmatic theism, and you will see, I think, just what Mr. Conway has done to himself. To my vision, he stood there the incarnation of intellectual suicide, rebuking the crime in others he has himself committed! For, be it understood, this was a finally of opinion with him, and he rested it simply and wholly on the self-declaration that the absolute knowledge which Spiritualism falsely assumes is in contradiction with the genius of the human mind as expressed in the law of progress. Were it true, then have we reached a finally in intellectual suicide, and may turn our libraries and close our schools of "know it all."

Alas! that a man like Conway should murder his intellectuality with such logic as this! That he should have the assurance, not to say impudence, to charge thousands all around him with having crucified their reason, without even the pretence of a knowledge of the facts he denounces, is a shame to the man, and treason to the place he holds in public estimation.

London, June 30th, 1875. DR. HALLOCK.

## SPIRITUALIST MEETINGS.

**CHURCH, MASS.**—The Bible Christian Spiritualist meetings every Sunday in Union Hall (Chapel), Bellingham street, at 3 and 7½ p. m. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Hickey, Supr.

**LAVERGNE, MASS.**—The Bible Christian Spiritualist meetings at Social Hall every Sunday at 12½ p. m. U. D. Snell, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. H. Kelley, Assistant Secretary; Turner, Librarian; Mrs. A. Robbins, Secretary.

**SALER, MASS.**—The Humanitarian Association hold meetings every Sunday, at 3 and 7½ p. m. M. J. Robinson, Conductor; J. H. Adams, Secretary.

**CHILDREN'S PROGRESSIVE LYCEUM.**—Conductor, John Hamilton; Guardian, Mrs. A. Waterhouse; Librarian, John Foster; Secretary, S. G. Hopper; Treasurer, Mrs. E. Adams. Conference meetings connected with the Lyceum are held every Sunday at Union Hall, and at 3 p. m.

**SPRINGFIELD, MASS.**—Spiritualist meetings at Liberty Hall Sunday at 2 and 7½ p. m. Mary A. Dickinson, Corresponding Secretary. No ad- mission. J. P. Hester, during absence, Acting Secretary.

**MALDEN, MASS.**—Meetings are held every Sunday in Temperance Hall by the Spiritualists and Liberalists. Admission free.

**WORTH, MASS.**—Meetings are held every Sunday in Lyndon Hall. W. B. Robbins, Corresponding Secretary. The Children's Progressive Lyceum meets at 11 A. M. J. Carter, Conductor; Mrs. M. C. Boley, Treasurer; Mrs. M. C. Boley, Librarian; Mr. Lewis Dutton, Musical Director; Mr. Thos. P. Swift, Secretary.

**ROCKLAND, MASS.**—The Children's Progressive Lyceum meets at 12½ p. m. in Phoenix Hall. J. Gurney, Conductor; Maria Bennett, Guardian; Henry Chase, Secretary.

**WEST GROTON, MASS.**—The Liberal Association hold meetings every Sunday in Wildwood Hall. Lectures at 2 and 7½ p. m. M. E. French, President; H. M. MacIntosh, Secretary. Mary L. French, regular speaker.

**ANDOVER, O.**—Children's Progressive Lyceum meets at Monday Hall every Sunday at 10 A. M. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. A. Knapp, Assistant Guardian; Harriet Dayton, Secretary.

**APPLETON, WIS.**—Meetings are held at Council Hall every Sunday at 2 p. m.

**ATLANTA, GA.**—First Association of Spiritualists. Officers: J. M. Ellis, Atlanta, President; H. C. Kerr, Atlanta, Vice-President; Wm. G. Forsyth, Atlanta, Secretary. The Children's Progressive Lyceum meets at 10 A. M. H. A. V. Spencer, Secretary; William Merritt, Treasurer.

**BAY CITY, MICH.**—The Spiritualist Society hold meetings every Sunday in Union Hall, at 10 A. M. H. A. V. Spencer, Secretary; William Merritt, Treasurer.

**BALTIMORE, MD.**—The First Spiritualist Congregation of Baltimore. Meetings every Friday evening at 7½ o'clock. H. A. V. Spencer, Secretary; William Merritt, Treasurer.

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**Banner of Light.**  
BOSTON, SATURDAY, JULY 24, 1875.  
PUBLICATION OFFICE AND BOOKSTORE,  
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AGENTS FOR THE BANNER IN NEW YORK,  
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LUTHER COLBY, EDITOR.  
ISSAC B. RICH, BUSINESS MANAGER.

Spirit Occupations.

When the people of this earth are told by the invisibles of the various ways in which they occupy themselves, it challenges incredulity in many instances and provokes ridicule in others. Why? Because all the belief which has heretofore been taught in the unseen life is vague, indefinite and superstitious. Theology professes to teach the doctrine of a future life; but when inquired of as to its real meaning, its answers are unsatisfactory and indistinct to the last degree. All that it holds with such a tenacious grip is that there is a future, and that mortals become immortal when they reach it. Beyond the rigid lines of the stereotyped creeds it will not go an inch.

But spirit-intercourse, as now established, tells a story in relation to the status and occupation of disembodied spirits, that sets old theology and its traditional superstitions aside. It reveals the fact that the invisibles are engaged about employment as appropriate to them as our own employments are to us in earth-life. Then it is that Orthodoxy begins to deny and disbelieve. Whatever is the condition of the future state, it is unwilling to believe it will be that. In an extremely general way it believes in it, but the moment details are suggested it begins to feel outraged. It cannot deny, with positiveness that departed friends continue to take an interest, and a close and earnest interest, in the affairs of those they have left behind, otherwise their natures would have suddenly changed, and they would no longer be themselves; but they ridicule every proof of such interest when it comes to be reported in detail.

It is this dimness and indistinctness of belief in the future life that has wrought the decay of religious faith, and the human spirit needed a revival of its hopes in a clearer form in order to keep its religious footing. Spiritualism came to earth none too soon to rescue man from a dreariness of doubt which was fast lapsing into unbelief. "It is," says Prof. Parsons, in his book on Swedenborg, "the details that must shock all those who have no other than the common, the nearly universal belief - if belief it be - in a spiritual world. It is not these details which will fill them with incredulity, but it is the assertion that there are any details of such a thing; for their belief is, at its best, only a belief that after this life is over, and men have lost their bodies and are formless essences, they may be provided for somehow."

And Prof. Parsons goes on to say that "there is no help for this. For such minds, the fact that there is a spiritual world is the revelation, the startling and incredible announcement. They may be so accustomed to say they believe in another life that they do not know how dim and uncertain is their belief. The question will not be with them - admitting that there is actual life after death - is it reasonable to suppose that this can be the manner of that life? It may seem to them that here is the difficulty. But it is not here. It is, that belief of any real and actual spiritual life has become in the last degree shadowy and unreal. It is precisely because there is no other belief prevailing but just this, and that even this was lying out, that the divine mercy has now taught that men do live after death, most truly and actually, in bodies, a personal, active and sensational life, with the same organs of sense which while they were here gave life to their material organs of sense, and in an external world that is perfectly adapted to all their senses and all their wants, and to all their capacities of activity and enjoyment."

Professor Parsons is a thoroughly cultivated man, and an instructor of law at Harvard University; he writes with profound feeling and from a mind freighted with thought. In the same connection he says further, that "the same force which creates for us, while we are in this world, bodies in which we may live, organs of sense by which we may perceive, and things to be perceived, performs a precisely similar work for us after we go from here and are in the spiritual world. There, too, it gives us bodies in which to live, organs of sense by which we may perceive, and things to be perceived." Which all means that we are, except as to externals, the same beings, the same individual beings that we were when on the earth.

Now, then, is it impossible, or so much as improbable, that memory brings to view the life and its associations here; that friends from which the newly-born spirit has separated should interest and attract them as much as before; that if the invisibles loved music, oratory, the drama, or any other branch of enjoyment here, it is still more alive to the cultivation of the same things there, under more favorable circumstances? The first thing to be done before all persons can receive these elementary truths into their comprehension and belief is to dissipate the fell power of superstition over the human mind. That is responsible for more of this lamentable blindness of the soul than anything else. And when that is once fairly overcome, Old Theology is gone also. Then death will no longer be a terror, and the spirit will welcome the future with gladness.

Professor Marsh.

At last we have a man, a private citizen, an instructor in one of the two oldest colleges in the country, who has come forward and told the story of the wrongs of the Indian, so far as they apply to a single tribe. Prof. Marsh, of Yale University, had been personally investigating the Black Hills country for fossil specimens for the University Cabinet, and while there made a solemn promise to Red Cloud, probably in return for some favors of the latter, to lay before the President the story of the Indian chief's wrongs. He has finally done it, producing an effect in the Indian Department at Washington equal to the explosion of a bombshell. The main points of this communication will be found by the reader in the present issue of the Banner.

It will not escape the notice of the reader that the Secretary of the Interior and the Commissioner of Indian Affairs have been at particular pains to disparage, if not to insult, Prof. Marsh, from the moment he caused them to know he was in possession of authentic facts which proved incontrovertibly the abuses, frauds and corruption in dealing with the Indians, which the Department fully covered and concealed. Indeed, Prof. Marsh declares in as many words that the Secretary and the Commissioner have shown themselves desirous only of getting his facts away from him that they might afterwards suppress them from public knowledge. But the Professor was too honest to perform his promised service for Red Cloud in any such manner. He has laid them in detail before the President, and upon him now devolves the duty of taking proper action.

The whole story, as told to the President, and not less to the American people, by Prof. Marsh, abounds with injustice and wrong. Fraud leaves its track all the way across the Department dealings with the Red Cloud Agency. If the cheating was practiced by the agents alone, the Department nevertheless makes itself responsible for it by refusing to investigate and afterwards punishing offenders. The serious and oft repeated complaints of the Indians themselves ought at least to be listened to. But up to this time there has been no sign of an investigation. Nothing has been done but to stifle complaints. The Indian Ring has been allowed to continue with its work of cheating the red men, and if at any time the latter showed symptoms of restlessness under it, there would at once be a talk of troops and an Indian war.

The New York Tribune says of this exposition by Prof. Marsh, that "nothing could be plainer or more simple than his narration of the manner in which the Government is defrauded and the Indians are wronged by the vamps of the Indian Ring. All the processes are detailed with surprising minuteness, and the Professor has taken the precaution to fortify himself at every point from the records of the Department and the testimony of unimpeachable witnesses. That corruption and fraud have been the rule and honest dealing the very rare and almost unknown exception in the administration of Indian affairs for many years has been more than suspected. No one who has been at all familiar either with the character and business methods of the agents and contractors, or with the conduct of affairs in the Indian Department at Washington, has had the slightest doubt upon this subject. And yet, notwithstanding the absolute conviction in the minds of all who had inquired into the subject at all that the Department was honey-combed with corruption, the Ring has managed for years to ward off official investigation and maintain its hold upon the sources of dishonest gains."

When the President undertook to reform this department of the service, some years ago, he appointed a Board of unexceptionable citizens expressly to supervise the contracts and purchases for the Indians. But they were so bothered by the Department that they were driven to throw up their places, which was the design. Since that time the Ring has had free play. The Interior Department appointed its own men to the vacant places, and the last hope of the Indian vanished. Inquiries have been ingeniously suppressed, public opinion has been confused and blinded, testimony that made against the Ring has been discredited, and every device resorted to with a view to making fraud appear to be honesty, and wrong appear to be justice.

Look over this record of Prof. Marsh, and see how the proofs of dishonesty stick out on every side. In one instance, he says the entire issue of goods to the Indians for the year was made in a few hours on one day in November, when a snow storm was raging, and the Indians were suffering for the lack of blankets in the cold weather that had come before. The blankets ought to have been issued a month earlier, and no good reason appears why they were not. (See what Prof. Marsh says about the beef contractor, who, by his flagrant and exposed frauds in previous contracts, was legally debarred the right to have any further dealings with the red men. The responsibility for everything, says Prof. Marsh, rests with the Secretary and Commissioner, who have long known of the frauds perpetrated at the Red Cloud Agency. Repeated complaints by previous Commissioners had been laid before the Interior Department, but all to no purpose.

Pre-historic man, regeneration, etc., form the topics of consideration in our sixth page Message Department for the current issue; Mary Darlington, of St. Louis, Mo., desires to send comfort and cheer to her mother; George Hopkins, of Williamstown, Vt., speaks to his friends, Daniel and Archie; Jacob Hodgdon, of Charlestown District, Mass., is satisfied with the disposition of his affairs which he made ere he left mortal life; Paul Jaquith, of New Orleans, La., warns his son William to cease to trifle with sacred things; and Nancy Page, of Rye, N. H., counsels her relatives to look beyond the limitations of mere church creed in their efforts to reconcile themselves with God.

Mr. Henry Lacroix, custom house officer of Montreal, Canada, is in town. He is an excellent man, and, being a medium himself, takes great interest in the manifestations of spirit-power which are occurring all over the globe. He has just paid a visit to the Eddy Brothers, at Chittenden. He avers that these persons are unquestionably bona fide mediums for the materialization of spirit-forms. He intends to further investigate the phenomena occurring in their presence, proposing to soon write a book upon the subject for the information of the Canadian public, who are beginning to take special interest in Spiritualism.

Mr. J. Tyerman is maintaining his popularity in New South Wales; he has been lecturing at Newcastle with considerable success, and has been favorably reported by the local press.

The Paris Infamy.

Our foreign exchanges give little additional information concerning the fate of M. Leymarie and M. Firman. M. de Veth thus expresses the truth in clear style:

"When to the consternation of the judge and the prosecutor the letters of Buguet were produced, they very angrily asked Buguet how, after having written them, he had dared to say that Leymarie knew all along that he (Buguet) was imposing on the public. The answer of the confused scoundrel was - 'We always thought that he knew it,' and on that thought Leymarie was condemned."

Firman received from the *Procureur de la Republique* a respite of only fifteen days (in addition to the ten days allowed for an appeal to a higher court) in which to prepare for his six months' imprisonment. He improved the time by giving lectures, which were attended by Comte de Bulet, J. L. O'Sullivan, et al., and were characterized by remarkable success. M. O'Sullivan writes to the *Spiritualist* concerning the phenomena witnessed by him in presence of M. Firman as follows:

"These details may interest some of your readers. In the words of Monk Lewis, 'I do not say these things are possible; I only say they are true.' And you and your readers may make what you please of them. I can only say that I was not dreaming, nor was the Count, nor am I now, but that I was and am a very wide awake, and that I am at least a very accurate repeater of facts. And though Goethe 'hated facts,' I happen to like them. All our Spiritualists rest upon them, and none are too small to be without their value for record."

He also says with reference to the editor of the *Revue Spirite*: "Leymarie's pamphlet is delayed by the illness of his stenographer. It will contain in the appendix two attestations by employees of Buguet that when Buguet came out of his week's imprisonment he tutored his employees to what they were to say to compromise Leymarie, as two of them tried, rather feebly, to do. They also say that when Leymarie or Gledistan was expected at Buguet's, some one was posted at the top of the stairs to give warning of their coming, so that everything suspicious should be huddled out of sight. I am curious to see how the red-robed judges will deal with such testimony. I understand that Buguet expresses confidence in his acquittal on appeal. He has put up a sign at his door of 'Photographie anti-Spirites - Illusions,' illustrated by specimens, in which he himself appears in the twofold character of man and ghost. Price twenty-five francs for a pose, forty francs a dozen. He will probably make money for a while."

There is no saying when the appeal will come on. There are this time seven judges in red instead of three in black, each of whom should examine the dossier, after which they confer together and fix a day for the trial. It will doubtless be an early one, to avoid running into the long vacation. The appeal will cost Leymarie about three thousand francs."

Spirit-Photograph of Allan Kardec.

Henry Lacroix, Esq., a prominent citizen of Montreal, Canada, who is at present in Boston, has exhibited to us a copy of a spirit-photograph obtained by himself at the studio of B. C. Hazelton, 294 Washington Street, during a former visit to this city. He states that he called upon Mr. Hazelton - who was to him a perfect stranger - and expressed a wish for a sitting, with a hope of obtaining a picture of some of his deceased friends. At the first trial three spirit-forms came upon the plate. On his left hand stood his spirit-mother, while he at first failed to recognize the other two. Happening subsequently to be in New York City, he paid a visit to Charles Foster, the celebrated test-medium, who at once pronounced the middle picture to be a perfect likeness of Allan Kardec, whom he had intimately known in Paris. Mr. Lacroix had had an occasional correspondence with Mr. Kardec for nearly fourteen years, or almost to the moment of his death, which happened something over six years since. At a sitting afterwards held with Mr. Foster, Mr. Lacroix received a communication, wherein he was assured by spirit Kardec that the picture was a veritable likeness of himself.

Mr. Lacroix is well satisfied that such is the case, having compared the likeness with one which Kardec sent to him from Paris some twelve years ago in the course of their friendly correspondence. He has also compared it with the celebrated picture taken by M. Buguet, representing Madame Kardec, with her spirit husband, (which picture was put in evidence during the recent infamous prosecution of M. Leymarie et al., and sworn to as genuine by the Madam,) and in his opinion the only essential difference between these photographs is, that the picture obtained by Mr. Hazelton is superior to those taken in France.

A Cry for Help against Spiritualism.

The Globe-Democrat of St. Louis has an editorial lamenting the rapid increase of Spiritualism, and calling upon the clergy to interfere to prevent "the spread of the new and dangerous heresy." It says:

"It is certain that Spiritualism is daily drawing upon the membership of the churches, and that thousands who might otherwise have been converted have drifted into the vortex of Spiritualism. Will the clergy insist upon it that this is a mere temporary delusion? It is only twenty-seven years since the manifestation began, and see how the delusion has spread! To the Jews and Romans Christianity was a new religion; to the Mohammedans, Mohammedanism was a new religion; and now the world is very strange that the churches continue to sleep while the enemy is sowing tares, and we hope that they will awake to the necessity of combating this latest and most insidious foe of true religion."

Do not be alarmed, timid brother! Try and get up some faith in the power and immortality of truth. If the religion which you fear that Spiritualism may overwhelm is indeed that "true religion" which you represent, then all the hosts and hierarchies of hell can do it no harm.

You say: "It is evident that Spiritualism is undermining our Orthodox Christianity to an alarming extent, and nothing seems to be more natural than that those doctrinal institutions which are already established should combine to make an end of innovators and intruders upon the fields which they claim as their own." Nay, friend, the fields of which you speak are the possession of no human sect or body of teachers. They are broad as the universe, and as free as the air or the interplanetary ether. Take heart, man, and do not suppose that there is any truth in your Christianity which can be weakened or vitally injured by any opposing falsehood. Look deeper, and you will find that there is no conflict between all that is true in Spiritualism and all that is true in Christianity. The one is only the supplement and corroboration of the other."

J. J. Morse

Closed his engagement in New York City, Sunday, July 18th, his lectures having steadily drawn increased attendance from the first. He has left behind him a host of friends who regret - so says a correspondent - that he cannot longer remain with them. He is at present camping at Silver Lake, Plympton, Mass., and will lecture there Sunday afternoon, July 25th.

Warten Chase in the East.

This staunch veteran in the spiritual warfare is at present in New England, and his address will be, until August 25th, care Banner of Light. The years as they pass seem to leave no weight upon him, but his bronzed cheeks and sturdy frame bespeak fitness for twenty years more of labor in behalf of the cause for whose advancement he has been so long an active and indefatigable agent.

He spoke, on the morning of Sunday, July 18th, at Investigator Hall, Paine Memorial Building, Boston, and in the evening at the feet of Moses Hull, corner Marion and Bunker Hill streets, Charlestown District. The subject for discussion during the Investigator Hall meeting was: "Is the doctrine of Spiritualism the best for this life?" In the consideration of this topic Mr. Chase addressed the audience twice, taking ground for Spiritualism, but against any and every doctrine and creed - advocating the necessity of free speech on all subjects. He also referred to the growth of liberal sentiment since his first subscription to the Boston Investigator in 1834, which was previous to the connection with that paper of either its present editor, Horace Seaver, Esq., or its publisher, J. P. Mendum, Esq. He congratulated these gentlemen upon their success in their efforts toward the fulfillment of their mission to secure a solid and substantial building in Boston consecrated to free speech and free thought, even as he had congratulated Abner Kneeland on the success of the Investigator, which he had established during his life; he hoped both of these enterprises would prove as permanent as the cause of truth might require. The discussion of the subject given above will be continued on Sunday morning next at 10 o'clock.

The remarks of Mr. Chase at the Charlestown tent meeting in the evening bore upon "The Mission of Spiritualism," and during them he contended that said mission was not alone to establish the truth of spirit-life and spirit-intercourse, but that it was also to lift from the oppressed masses of the people the weighty evils and onerous burdens of existing institutions - to liberate man and restore to him his natural rights. The audience was large, and the interest during the meeting was well sustained.

Robert Dale Owen's Insanity.

The following letter from a well-known Spiritualist, which appears in the Springfield (Mass.) Republican, is a sufficient answer to those journals that have so confidently asserted that it was Mr. Owen's chagrin at the reversal of his confident conclusions in the Holmes case which led to his insanity:

To the Editor of the Republican: There have been statements made attributing the insanity of my honored friend, Robert Dale Owen, to his having taken so greatly to heart the doubts cast upon the honesty of the Holmes mediums and directly affecting the presumable genuineness of the materializations witnessed at their sances. I wish to quote from a letter received by me from Mr. Owen, at the time that the so-called "expose" was made, in which he freely expresses his feelings on the subject in question, as follows:

"My dear, kind friend, who takes things so much to heart that concern Spiritualism and me, do not, I beg of you, be discouraged; that is, no occasion. Truth is truth. The rule is, 'Truth, if the heavens fall.' Believe that I have done nothing rashly. I have taken the very ground you recommend, reminding the public that deception now does not prove deception last summer. It does not do a doubt over all; that cannot be denied, and that is all I say - and that I was bound to say when I became convinced it was the truth. I am sorry you sent that little note to the Republican. It seemed to me making too much of the matter. All this hue and cry will die away in a month or two. I only wish you felt the thing for me as lightly as I do for myself. I have got over it. Thirty years of public life case-hardened me to abuse. And as for injury to the cause, I can only assure you that I think the ultimate balance of effect, when the clamor subsides, will be in favor of Spiritualism. It will be for the good of the cause in the end; of that I feel assured, and why should I repine if, meanwhile, my reputation as a shrewd and critical observer suffers?"

LOUISA ANDREWS.

Springfield, Mass., July 16th, 1875.

Frederick R. Marvin, M. D., has just sent out another of his illustrious tracts. Hear what this "Professor of Psychological Medicine and Medical Jurisprudence in the New York Free Medical College for Women" has to say in regard to Miss Lizzie Doten's charming Volume, "POEMS FROM THE INNER LIFE," which the press all over the country has praised without stint:

"Not many years ago there appeared a little book called 'Poems from the Inner Life'; if any of your readers work you possess a specimen of this pathologic literature of remarkable value. Many stanzas in that book are almost faultless in the conception and finish, and yet one has only to glance at the book and its pretensions to see that its author was the victim of a delusion incompatible with sanity."

Here, candid reader, you have in a nutshell the entire gist of Dr. Marvin's bigoted antagonism to the Spiritual Philosophy. He first admits that the volume is a literary production of remarkable value, and in the very next sentence pronounces the author "the victim of a delusion incompatible with sanity." It is hardly necessary to say that the Doctor's tract is entitled "The Literature of the Insane." Such trash as he writes goes conclusively to prove the appropriateness of the title. Poor author! He is undoubtedly a confirmed psychical epileptic, "the victim of a delusion incompatible with sanity."

The reader will do well to peruse the account on our eighth page concerning the experiences of J. H. Mendenhall at the sances of Mrs. Stewart, the materializing medium at Terre Haute, Ind. In addition to what we have given, we will add that Mr. M. states that he recognized both his first and second wife among the spirits who appeared, and says that in view of the extended speeches made by the spirit "Belle" while materialized at the sances, "It will not be long, I trust, before she will be able to deliver a good lecture to a public audience." This would be a long step toward the fulfillment of the prophecy so often made by various media, that spirits will yet tangibly converse with men.

The poor invalid, Austin Kent, desires through the Banner to acknowledge the receipt of \$5.00 from a friend in Rockland, Me., and returns his sincere thanks to the donor.

The Silver Lake Camp Meeting.

At the Grove in Plympton, Mass., is now fairly inaugurated, and in another column the reader will find an announcement of particulars concerning its intentions and attractions, not the least among the latter being the fine array of speakers engaged, among whom we notice the names of J. J. Morse and R. G. Eccles. With the eloquence and power of our English friend the Spiritualists of the East are most thoroughly acquainted, but as they are not so as regards the claims of Prof. Eccles, we will state that wherever he has been in the West he has drawn the full attendance of the friends of free thought and scientific research, and has received the unqualified endorsement of the local papers wherever he has been - among them the Des Moines (Ia.) Daily State Register saying that "They miss a rare treat who fail to hear him"; and the Weyanwaga (Wis.) Times pronouncing him to be "A speaker with few peers."

Miss Lizzie Doten, whose inspired utterances, prose and poetic, have rendered her name a household word among the friends of free thought, will be present and add her voice to those of others well known to the public.

On Sunday, July 25th, the lectures will be delivered by Mrs. A. Hope Whipple in the morning, and J. J. Morse in the afternoon. Music will also be furnished by Bond's Band.

We are informed by Dr. Gardner, that those Spiritualists residing in New York (or beyond), who desire to attend the Silver Lake Camp Meeting, can make the journey from that city to Boston and return for six dollars, by taking passage for the Norwich line. On their arrival in this city they can purchase at the Old Colony Depot, regular excursion tickets from Boston to the camp ground and return for one dollar, thus making the round trip from and to New York for the sum of seven dollars.

E. D. Babbitt, D. M.

After having for several years edited the New York Department of the Religio-Philosophical Journal, announces in its issue of the 24th inst. that increasing professional and literary duties demand his withdrawal from this field of labor. In his "farewell words," addressed to the readers of the Journal, he pays a high compliment to S. S. Jones, the paper, and the Publishing Company in general, and thus refers to the admirable Children's Monthly printed by them:

"In their magazine for the young, the Little Bouquet, they are doing the younger members of our spiritual households an exceedingly great favor. It is a beautiful work, furnished at just two-thirds the price of ordinary magazines of the same size, and is full of delightful lessons and pleasant reading matter for minds which are in a plastic condition, and which by all means should be rightly formed."

Of the new building he speaks as follows (hinting also that perhaps a daily paper may be established by the proprietors in time):

"The fact that the Religio-Philosophical Journal Company have built themselves a palatial home, six stories high, as a headquarters for the Spiritualists of the whole West, is a matter of pride to all of us, and must give a feeling of independence to its owners."

Closing, Dr. Babbitt refers to his Chart of Health, and to a projected new monthly magazine, to be called the Journal of Life, which he hopes to issue soon. "Those willing to subscribe," he says, "may send in their names, not their money, as an encouragement. Its price will not exceed \$1.50 per annum." He can be addressed No. 5 Clinton Place, New York City.

Mrs. Maud E. Lord.

The celebrated physical medium, was, at last accounts, at Montreal, Canada. The following is a specimen of the good work for the cause which she accomplished on her route to that place:

To the Editor of the Banner of Light: Knowing the deep and heartfelt interest which you always feel in any new outpost established where Spiritualism is slowly yet surely gaining a foothold, I purpose in this to give you a short account of a sance held in this place some three weeks since, at the rooms of Mr. and Mrs. R. T. Prentiss, by that noble and earnest worker in the cause, Mrs. Maud E. Lord, of your city. Through the intercession of Dr. Joseph Beale of Greenfield, the able and gentlemanly President of the Lake Pleasant Camp Meeting Association, we were enabled to secure the services of Mrs. Lord for two evenings. There were present some twenty ladies and gentlemen, most of whom had never witnessed anything of the kind before; nearly every one receiving communications from friends and acquaintances who had crossed to the other side. During Mrs. Lord's short stay of two days, she won the confidence and love of all who met her, and left us with the prayers and best wishes of all. Already the question is being asked, "When may we hope to have another call from her?" Mrs. Lord's visit has awakened a deep interest in the subject of Spiritualism here, which we are confident will be productive of great good.

Very respectfully yours, L. A. CHILDS.

Holyoke, Mass., July 18th, 1875.

Spiritualism in Austria.

The Baroness von Vay writes to The London Spiritualist that Miss Lottie Fowler has been giving fine physical manifestations in her house, under test conditions. When Miss Fowler's mouth was bandaged a glass of water was drank, and the empty glass placed on a table at a yard's distance from the medium. A zither, a small, stringed musical instrument, was played, bells were rung, and a musical box wound up, while Miss Fowler was bound hand and foot in her chair. Pieces of linen were also sewed together under the same conditions. The Baron and Baroness von Vay intend forming a circle of reliable witnesses for the investigation of the phenomena.

The Philadelphia Inquirer is the most contemptibly mercenary sheet in existence. When its editors allow anonymous writers (concealed, always) to libel decent people in its columns, because such libels tally with the religious prejudices of that paper, such conduct is not only ungentlemanly, but disgraceful in the extreme, especially when the allegations in such libelous articles are known through the best of published evidence to be gross falsehoods. Such mercenary newspapers as the Philadelphia Inquirer are sowing seed the fruit of which are many years will break out in anarchy all over the country, because, being themselves mercenary and lawless, they defy both decency and law.

"Man and Beast - Here and Hereafter," is a grand work, and should be perused by every body. It is for sale at the Banner of Light Publishing House. For price see advertisement elsewhere.

Arthur, eldest son of J. Enmore Jones, Esq., (the prominent English Spiritualist) passed to spirit-life, at Enmore-park, S. E., London, on Thursday, the 1st of July, 1875.



## ADVERTISEMENTS

**J. FRANCINE BILLINGS**, M.D.,  
• and Magnetic Physician, 120 Camden street, Boston  
July 24. — 2w.











## Pearls.

And quivering, and heaving, and heaving long,  
That on the stretched fore-finger of all time,  
Sparkle forever.

SWIFT REPLY.  
Earth, swing us, and in the air appear,  
Singing her ballads to weary ears.

She is not in the appetites, but in the absence of a controlling will.

PHILOSOPHY.  
Philosophy consists not  
In airy schemes, or idle speculations;  
The rule and conduct of all social life  
Is her great province.

Her voice was ever soft, gentle and low, an excellent thing in woman. *Shakespeare.*

THE MUSE.  
He died that death which best becomes a man,  
He died with keener sense of earthly ill,  
And deep remorse assailed, a wounded spirit,  
A death that kills the noble and the brave,  
And only them. He had no other will.

THE SWAN AND THE POET.  
A swan on Thames was gliding slow,  
When the heron fished and the swallow dived,  
And the willow wands were emerald tipped,  
And deep in his heart was longing to know  
What was his second self doing.

Which, which can the real one be?  
A poet look at his heron, who  
Made a stir in the world by winging and flight,  
Was the soul of war and the court's delight,  
Kissed and flattered and a keen sword drew;  
And the poet thought, "I wish I knew  
Whether this is another form of me,  
Whether this I have been or shall be."

Opportunity is the flower of time, and as the stalk may remain when the flower is cut down, so time may remain when opportunity is gone.

## Free Thought.

**Mrs. Holmes's Reply to the Brooklyn Society of Spiritualists.**

To the Editor of the Banner of Light:

DEAR SIR:—The statements forwarded you by George W. Young, and published in the Banner of last week, do me great injustice, and in nearly every particular are a gross misrepresentation of facts as they actually occurred.

Instead of three seances, as described by the Brooklyn letter of Young & Co., I gave them six seances, three of which Mr. Young, paid me for, and, in order to avoid payment for the last three seances, he, Young, with the aid of Mrs. Annie Hinman and Mrs. P. J. Hussy, at the close of the sixth seance, mobbed the cabinet, and in a very ungentlemanly and unladylike manner sought to make it appear that I had practiced fraud upon them. A. B. Smith, whose name heads the Brooklyn letter, was not present at this seance, and consequently knows nothing positive of the statements over his name. Mrs. Annie Hinman (the seance cabinet speaker, and the party mentioned in the Brooklyn letter as getting into the bag and taking Mrs. Holmes off in a bogus cabinet seance, and who aided and abetted Young in his disgraceful conduct, the object of which was to deprive me of the pay for three seances) name does not appear. I never met Mrs. Hinman before, yet after she had attended a few of the seances she became furiously jealous of me, and could not with propriety restrain herself. She behaved Young and others for only paying her fifteen dollars per week, and paying Mrs. Holmes fifteen dollars per night. Her jealousy was commented upon and observed by many who made a note of it. But the evil results of mediums and their jealousies are well known, and an old story.

After I had left the room, Young, Hinman, Hussy & Co., were in their proper element, doing up a bogus seance, with Hinman as the medium, using my bag after she had tampered with the sewing. Thus it is that many of our speakers, after the physical mediums have stolen the brunt of the battle, and built their platforms, they turn on them by taking advantage of their position, and seek to ridicule and denounce all physical mediums.

As will be seen by Mr. Young's letter, appended to this article, he agreed to pay me fifteen dollars per seance, and provide suitable accommodations for myself and lady friend, Miss Julia Allen; also to secure private rooms for the seances, secure harmonious conditions, and admit none but those who would respect conditions and observe good conduct during the seances.

On my arrival in Brooklyn I found that Young had nothing in readiness as he promised, the cabinet had to be improvised and the seances held in a real-estate office of public resort, instead of a parlor as promised by Young. I had to superintend the construction of the cabinet and attend to many other matters which were clearly Young's duty—thus the commencement of each seance was delayed till the close of each evening, and each night this was a source of general complaint from the audience, who were kept each evening till nearly midnight.

On the night in question (at the close of the sixth seance, instead of the third, as set forth in the Brooklyn letter, and when Young owed me forty-five dollars, which sum he was determined to deprive me of, as subsequent events proved), and before the seance was over, and when Katie was preparing to come out of the cabinet, as on previous evenings, Young jumped up and ordered the gentlemen to all leave the room and the ladies to drag me from the cabinet; but the gentleman who had sealed, nailed and otherwise secured me in the bag and cabinet, stepped forward and demanded that he be allowed to examine his testing before anything further was done. This was carefully and closely done, when he stated that he found everything just as he had previously arranged them; in the meantime Mrs. Annie Hinman had clasped me around the neck, and Mrs. Hussy was tearing the clothes off my person in the most rude and brutal manner; all this was being enacted before I was entirely out of the trance. No proposition whatever was made to search me, no offer of money, which fact is fully attested by Miss Allen, who was an eye witness to the whole transaction, and whose name is attached hereto.

The whole affair was purposely concocted to

deprive me of the pay of three seances. Nearly every promise made by Young in his letter was openly violated. In that letter he clearly and distinctly makes certain propositions, which he, as a gentleman, was in duty bound to perform. A strong undercurrent—setting out from Philadelphia—is at work to crush me before the public, and in Young, Hinman, Hussy & Co. plant tools were readily found to lend their services in this nefarious business. No effort was made, and none is proved by Young & Co.'s letter.

Let a committee of ladies and gentlemen be selected, in whom the public have confidence, and in whose decision they will abide, and I am at their service. Upon the result of such investigation I will finally stake my reputation as a medium. Col. Olcott was never refused a single test by me. He approached the matter in a gentlemanly manner; and whenever so approached I have never refused to submit. No mob or set of schemers can ever force me into an unladylike position before the public.

Very respectfully and fraternally yours,

MRS. JENNIE HOLMES.

Vineyard, N. J., July 19th, 1875.

I was present at the seances of Mrs. Holmes, and the above statement is correct. I was with Mrs. Holmes, and I have never seen any masks, and I had free access to all Mrs. Holmes's wardrobe, and found nothing of the kind. I heard no offer of money made to Mrs. Holmes, as stated in the Brooklyn letter, and I know that Mr. Young owes for three seances which he failed to pay Mrs. Holmes. Yours in truth, JULIA ALLEN.

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Phenomena in Presence of Mrs. Stewart.

J. H. Mendenhall contributes to a late number of the Religio-Philosophical Journal, of Chicago, an interesting account of some five sittings in the light which it was his good fortune to attend, at the seance rooms of Dr. Pence at Terre Haute, Ind., Mrs. Stewart being the medium. During the entire series the most remarkable materializing phenomena occurred, such as the apparition of many recognized forms, male and female, Ethiopian and Caucasian, in diverse costumes, of varying ages and height, and in many cases under circumstances which permitted the audience a sight of both the spirit and the medium simultaneously. "Belle," whose name is familiar to our readers, appeared frequently, and at request cut pieces from her dress for the parties in attendance. This same spirit was weighed, and found to range at will from eighty-one to one hundred and twelve pounds. At one seance Mr. Mendenhall says:

"She" [Belle] "cut from her left temple a lock of her flowing hair, and placed it upon a white handkerchief near the front edge of the rostrum, covering the lock with part of the handkerchief, and then stepped back to the cabinet door, resting her hands quietly on her sides and the door; when all of a sudden, the lock of hair flung itself out, very serpent-like, and crawling near to Belle's feet, ascended on the outside of her dress, halting for a moment about her waist, and then attached itself to where it belonged."

On one occasion Belle and her medium together stepped out before the audience at the door of the cabinet, "moving in such ways as to satisfy any skeptic of the presence of two distinct personages."

The principal point in Mr. Mendenhall's account is given below, the sitting at which it occurred being held June 24th, in presence of ten witnesses:

"The seance was opened by Minnie (spirit) announcing that she now had the medium in her charge, although her health would not admit of her being used very long on the occasion. Belle came forward on the rostrum, leaving the shutter of the cabinet open, presenting the medium to the view of all, remarking, 'I am sorry that the medium's head is so poorly, as we were expecting to give you something extra on this occasion.' She now called for a fan and fanned the medium a few moments, then closed the door, but soon reappeared on the rostrum, making the following remarks:

"Mr. Mendenhall, please set a stand upon the rostrum; your lady is going to materialize. Sister Mendenhall wishes to write a communication, and I make this request of you all: That none of you ask any questions while she is writing, but all of you keep quiet. Please now set a chair on the rostrum."

Mr. Hook and myself placed the stand and chair on the rostrum, as directed, when Belle retired and gave place to one who came out neatly attired in a dark brown lustrous dress and basque, white collar and other neat fixings about her neck, white wristlets, dark ribbon or belt around her waist, and white cotton stockings and gaiters upon her feet. Her hair was very dark, and hung in massive curls around her neck and shoulders. Several times she turned her head back over her shoulders with her left hand, quite visible to all. I have described Mattie thus particularly for two reasons. First, because she promised, ere I left home for this place, through the mediumship of my aged mother, to make her appearance to me if possible, in this identical style, as I told her that I could better recognize her in this manner of apparel than any other. My second reason, and the grounds of her friends and acquaintance in earth-life will readily recognize her identity from this her native style of costume. Mattie made her bow, walked gracefully to the stand, taking her seat in the chair; called for a knife to sharpen a pencil, and after using it for that purpose remarked, 'I guess this will do.' She then adjusted a sheet of foolscap on the stand for writing, rested her left elbow on the stand with her hand up to her left temple and forehead, as if in a meditative mood, holding at the same time the pencil in her right hand; looked at me now and then, as if in thought, with a smile of gratitude over her countenance; for my face was within four feet of hers—and wrote the following communication, which I give verbatim in literature:

"SEANCE ROOM, SPIRIT ROSTRUM, June 24th.

DEAR MR. MENDEHALL:—I take pleasure in fulfilling my promise. I think you still have that much confidence in me. You ask me to-day to write you a lengthy communication on any subject that I saw fit to write on. I am happy, but I can't see as it has ever been religion that has caused my happiness. I look at religion like this: If everybody wanted to go to Europe, one starting from one point, and one from another, and so on, we would all get there. All striving for heaven, one going this way and another that way, and finally all get there; the only thing I look at is this—so many get here on some else's responsibilities, and a Spiritualist gets through on his own responsibilities. Let mother alone. Mr. Mendenhall, in her religious views, her mind is not in a condition to receive Spiritualism. She will get through safe if she does have to come on some one else's responsibilities. You know that mother is old, and like many other old people has become childish in many things. I must dematerialize myself. Good-by. Mr. Mendenhall.

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Vineyard, N. J., July 19th, 1875.

Phenomena in Presence of Mrs. Stewart.

J. H. Mendenhall contributes to a late number of the Religio-Philosophical Journal, of Chicago, an interesting account of some five sittings in the light which it was his good fortune to attend, at the seance rooms of Dr. Pence at Terre Haute, Ind., Mrs. Stewart being the medium. During the entire series the most remarkable materializing phenomena occurred, such as the apparition of many recognized forms, male and female, Ethiopian and Caucasian, in diverse costumes, of varying ages and height, and in many cases under circumstances which permitted the audience a sight of both the spirit and the medium simultaneously. "Belle," whose name is familiar to our readers, appeared frequently, and at request cut pieces from her dress for the parties in attendance. This same spirit was weighed, and found to range at will from eighty-one to one hundred and twelve pounds. At one seance Mr. Mendenhall says:

"She" [Belle] "cut from her left temple a lock of her flowing hair, and placed it upon a white handkerchief near the front edge of the rostrum, covering the lock with part of the handkerchief, and then stepped back to the cabinet door, resting her hands quietly on her sides and the door; when all of a sudden, the lock of hair flung itself out, very serpent-like, and crawling near to Belle's feet, ascended on the outside of her dress, halting for a moment about her waist, and then attached itself to where it belonged."

On one occasion Belle and her medium together stepped out before the audience at the door of the cabinet, "moving in such ways as to satisfy any skeptic of the presence of two distinct personages."

The principal point in Mr. Mendenhall's account is given below, the sitting at which it occurred being held June 24th, in presence of ten witnesses:

"The seance was opened by Minnie (spirit) announcing that she now had the medium in her charge, although her health would not admit of her being used very long on the occasion. Belle came forward on the rostrum, leaving the shutter of the cabinet open, presenting the medium to the view of all, remarking, 'I am sorry that the medium's head is so poorly, as we were expecting to give you something extra on this occasion.' She now called for a fan and fanned the medium a few moments, then closed the door, but soon reappeared on the rostrum, making the following remarks:

"Mr. Mendenhall, please set a stand upon the rostrum; your lady is going to materialize. Sister Mendenhall wishes to write a communication, and I make this request of you all: That none of you ask any questions while she is writing, but all of you keep quiet. Please now set a chair on the rostrum."

Mr. Hook and myself placed the stand and chair on the rostrum, as directed, when Belle retired and gave place to one who came out neatly attired in a dark brown lustrous dress and basque, white collar and other neat fixings about her neck, white wristlets, dark ribbon or belt around her waist, and white cotton stockings and gaiters upon her feet. Her hair was very dark, and hung in massive curls around her neck and shoulders. Several times she turned her head back over her shoulders with her left hand, quite visible to all. I have described Mattie thus particularly for two reasons. First, because she promised, ere I left home for this place, through the mediumship of my aged mother, to make her appearance to me if possible, in this identical style, as I told her that I could better recognize her in this manner of apparel than any other. My second reason, and the grounds of her friends and acquaintance in earth-life will readily recognize her identity from this her native style of costume. Mattie made her bow, walked gracefully to the stand, taking her seat in the chair; called for a knife to sharpen a pencil, and after using it for that purpose remarked, 'I guess this will do.' She then adjusted a sheet of foolscap on the stand for writing, rested her left elbow on the stand with her hand up to her left temple and forehead, as if in a meditative mood, holding at the same time the pencil in her right hand; looked at me now and then, as if in thought, with a smile of gratitude over her countenance; for my face was within four feet of hers—and wrote the following communication, which I give verbatim in literature:

"SEANCE ROOM, SPIRIT ROSTRUM, June 24th.

DEAR MR. MENDEHALL:—I take pleasure in fulfilling my promise. I think you still have that much confidence in me. You ask me to-day to write you a lengthy communication on any subject that I saw fit to write on. I am happy, but I can't see as it has ever been religion that has caused my happiness. I look at religion like this: If everybody wanted to go to Europe, one starting from one point, and one from another, and so on, we would all get there. All striving for heaven, one going this way and another that way, and finally all get there; the only thing I look at is this—so many get here on some else's responsibilities, and a Spiritualist gets through on his own responsibilities. Let mother alone. Mr. Mendenhall, in her religious views, her mind is not in a condition to receive Spiritualism. She will get through safe if she does have to come on some one else's responsibilities. You know that mother is old, and like many other old people has become childish in many things. I must dematerialize myself. Good-by. Mr. Mendenhall.

P. S.—I thank the audience very kindly for their kind attention. MATTIE MENDEHALL.

Allow me to say here, Mattie severed the sheet of paper with a penknife, and passed the half containing the communication to me, and then with a bowed retreat, the cabinet, receiving my thanks. The communication was read by Dr. Pence to the audience, even before I read it myself, as all can testify, as also the original, which I now have in a frame, will show that I have not changed it in so much as one letter or even its punctuation. Once, during the writing, Mattie arose and opened the door of the cabinet that we all could see the medium in her chair, unconscious, and then resumed her seat and pencil, finishing her communication. Again I will add below a short communication I received of Mattie by independent state writing, the day previous to the

deprive me of the pay of three seances. Nearly every promise made by Young in his letter was openly violated. In that letter he clearly and distinctly makes certain propositions, which he, as a gentleman, was in duty bound to perform. A strong undercurrent—setting out from Philadelphia—is at work to crush me before the public, and in Young, Hinman, Hussy & Co. plant tools were readily found to lend their services in this nefarious business. No effort was made, and none is proved by Young & Co.'s letter.

Let a committee of ladies and gentlemen be selected, in whom the public have confidence, and in whose decision they will abide, and I am at their service. Upon the result of such investigation I will finally stake my reputation as a medium. Col. Olcott was never refused a single test by me. He approached the matter in a gentlemanly manner; and whenever so approached I have never refused to submit. No mob or set of schemers can ever force me into an unladylike position before the public.

Very respectfully and fraternally yours,

MRS. JENNIE HOLMES.

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I was present at the seances of Mrs. Holmes, and the above statement is correct. I was with Mrs. Holmes