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Mighly Interesting Original Story, Complete in Two Numbers of the Banner.

### CHARITY;

#### WAS TO BLAME? WHO

Written Expressly for the Banner of Light,

BY MRS. ELIZA M. HICKOK,

Author of "Leida's Trial;" "Claire Devine;" "The Artist's Hope'; or, The Inspiration of a Rose,

CHAPTER I.

Down by the Sea.

Biank and dreary and gray; out by the wide, cold sea. Only a barren sand-hill on one side, a few leafless trees, with a rough road, stretching away from view, on the other; while far back lay the track of the iron horse, which had just stopped at the lonely place here briefly sketched. And over all the desolate scene hung the pall of a clouded twilight, while low and sad to the ear of the listener came the moan of the everrestless sea-the grand old sea, so terribly sublime when its hoarse murmurings rise to wildest chantings as the breath of the storm-king sweeps ed along, but did not slacken his brisk footover its broad surface, so gloriously beautiful as steps it smiles and sparkles beneath the loving glance of the sunlight, but ever telling, in its thunderous surges, of the Almighty Power which fixed its limits in the years agone.

It is possible, my dear reader, that thoughts like these had never intruded themselves uponthe minds of the good, practical people of this small settlement, which for a convenient name we will call Priam, situated, as it was, far out upon a point of land, which a short distance beyond lost itself in the boundless ocean.

But one passenger in the single car which had left the crowded city in company with a long, well-filled train-one silent, closely-veiled passenger felt the force of every surrounding-one heart echoed over and over again, as the twilight deepened and darkened, these wordsblank and dreary and gray; so like my own wrecked life!"

There were few arrivals at this little station, and of course a stranger would attract universal attention, more especially a lady, so closely veiled and enveloped in adisguising water proof.

And as it was Saturday night, quite an unusual number were gathered in the one small waiting-room, toward which, after a little hesitation, the strange lady made her way and seating herself by the furthest window-one which commanded a view of the sea-kept her veiled face turned steadily in that direction.

She must have felt the magnetic force of so many questioning eyes turned upon her, and perhaps heard some of the comments and suppositions of the wondering crowd; but she made

"Who could she be?" "Where was she going?" "Had she mistaken her stopping-place, or could it be possible she was deranged, or escaping in disguise from some one?" were just then the most important questions among the waiting, interested people; for there was no public house or conveyance in Priam.

But no indication of mental aberration or disappointment appeared in the demeanor of the lady. She seemed to be quietly waiting. It was very tantalizing, certainly, that not even a passing glimpse of her face could be obtained; and the most persistent watchers could only confine their descriptions to a delicate foot and nicelygloved hand; and no doubt she was young, for the rich, dark abundance of her hair had the glossy brightness which belongs to youth.

Her ample waterproof, too, was of the finest texture, and a large trunk had been left on the platform; but this afforded no satisfaction, bearing simply the initials, H. L. D., and the place of destination. Evidently, then, this young, mysterious stranger was not utterly poor, though she might be friendless.

Later in the season the arrival of an unknown person would not have occasioned so many wondering remarks, for quite recently people from the distant city had discovered the summer attractions of Priam; and a few boarders for such families as were disposed to accommodate them had been the result. But now it was early spring, and the cold, sweeping winds, and desolate grayness which so often brooded over all the scene. were anything but pleasant to one whose home had not been made down there by the sea.

Now, though Priam was very far from being a village, its houses were mostly built in clusters, giving it rather a social appearance; and it possessed two small stores (one containing the postoffice), at convenient distances, and just where you would least expect to find them.

They displayed no signs, probably deeming that an unnecessary expense, as indeed it would have been, since every one in the place knew that Mr. Taft's "store" was cosily nestled among his other outbuildings, and very convenient to his house. While Mr. Brand's was, indeed, the ell part of his dwelling-house, stocked with the usual varieties of a country store.

Then, Priam had its neat little church upon the hill; and this the good people would point out with considerable pride, for it was by far the most stylish building in the place. It was new, tastefully finished within, and quite modern in architecture. And from its exalted position it could be seen in gleaming whiteness for some distance.

As the families of Priam were in comfortable circumstances, flearly every one owned a horse and a carriage of some kind; so distance was but a slight barrier, especially in going to church. But, while we note these few simple facts regarding the people in question, their surprise was rather increased than lessened by seeing Dr. Harmon-their one physician-and a highly respected man, rather past middle age, drive rapidly up to the depôt, and, without pausing to secure his well-trained horse, hasten directly to the waiting-room. His usual genial smiles and nods of recognition were freely dispensed as he pass-

All eyes near enough were intently watching him as he advanced toward the veiled lady, who arose at his coming. There was a little hesitancy in the manner of each, as when two strangers meet for the first time and are not positively certain of each other's identity; and this fact appeared more singular still. But as the Doctor addressed a few words to the lady, in a very low tone, she bowed in response and replied briefly, when they at once made their way to the Doctor's close-covered carriage.

Dr. Harmon carefully adjusted the warm robes about his silent companion, engaged a friendly neighbor with more commodious vehicle to take the large Saratoga trunk to his residence, then, taking his own place in his carriage, drove quickly away, and the neighbors were left to talk over the strange affair at their leisure.

Before a week had passed every resident of Priam who had reached the years of understanding (including the minister, who was not a resident,) was thoroughly acquainted with the facts here related, and had nearly exhausted conjectures, suppositions and questions, without having gained any definite knowledge regarding the Doctor's visitor, boarder, or patient, whichever he might be

No one had yet been able to get a near view of her. She had not attended church on the Sabbath following her arrival; and that was not very remarkable, since Dr. Harmon's family were not especially noted for regular church attendance, and a stranger visiting there would not find such a systematic, plan-of-worship influence brought to, bear upon him, as might have been experienced at Deacon Brown's for instance.

For the Doctor the excuse of his profession might be offered; but there was really no visible reason why his wife should not attend church every Sunday, instead of once in a while. Mrs. Barker was wont to say that she "did think Sarah Harmon ought to set a better example before the world's people, especially as she was such a favorite with the young folks and could influence them so easily." But her next door neighbor, Mrs. Gray, also a worthy church member, with a Christian character far above reproach, had the moral courage to reply that "to her mind, a regular attendance at any place of worship could not possibly constitute religion of such a type as his who discarded and disdained all forms and ceremonious restraints, which impeded the progress of simple truth. And also that there were times when one might praise God more acceptably in the quiet of his own home, or in contemplating Nature's wonderful, instructive lessons, than in any prescribed manner, amid nublic gathering."

Mrs. Barker might be silenced by this logic (Mrs. Gray being the most fluent talker), but he was n't convinced. However, the neighbors were always friendly, and their relations pleasant. Indeed, a social, kindly feeling seemed to prevail in the small community of Priam.

### CHAPTER II.

Mrs. Dorothy Sharp.

If there ever was danger of family disturbance or religious dissension, it must come through Mrs. Dorothy Sharp, whose house was so severely neat and prim, whose husband always wore a look half-fearful, half-resigned, whose very cat seemed to know when Sunday came, and to behave with fitting propriety on that day. In fact Mrs. Sharp was what is sometimes called a religious bigot; and perhaps minds enjoying the ight of liberal, progressive ideas should pity rather than condemn.

Her Baptist faith was stern, rigid, and tenaclously adhered to, and she could not tolerate the least disregard of the Sabbath. It was her day to worship God: and if she forgot his teachings in the other six, we surely must not blame her for devoting one day exclusively to him. She was not lenient toward those she regarded as evil-doers, and rather harsh in her judgment of "sinners." But let us be as charitable as we can, and consider for a moment what eircumstances may have done toward giving this lady her unreasonable, non-liberal ideas; and when we hear directly from her, as we very soon shall we will remember them in extenuation.

With her early life we do not profess to be fa- | But it is likely we may hear more about this | last, she is by no means least in that household miliar; though the bias of religious training and the influence of creedal authority are obvious. She was no longer young when she married Sam- | folks to shield her all they can." uel Sharp; and in those earlier years we do not know what blight or disappointment may have chilled the joy and hope which belong to youthful hearts. For clearly this marriage of the dull, plodding widower of fifty and the angular maiden of thirty-eight was more a matter of economy than love.

Then, too, the softening influences of a mother love had never dawned in Mrs. Sharp's heart. No baby face and tiny form had ever nestled there; no little dimpled hands thrilled her with their caresses : no sweet baby voice and innocent wavs had reminded her of Jesus' love. So we know that she had missed one of life's highest, best experiences, although she was the very last person to realize it. She saw nothing to admire or love in childhood, and never dreamed of the holy, blessed, baptizing influences which come to a true mother. She was just a smart, busy, practical woman, who, having no family save herself and husband (he usually came last), could briskly accomplish her own household work, and then find considerable leisure time. So it was not strange that she interested herself, to some extent, in her neighbors' affairs.

Perhaps it never occurred to her that the world had any claim on her—that she might sometimes perform a charitable act or kindly office for another. Why should these thoughts trouble her? Had she not experienced the wonderful power of regenerating grace? was she not a strict churchmember with a strong faith in the atoning principle? Of course, then, her eternal salvation was well secured. Alas for those blasphemers who think to buy their way to heaven by good deeds and consistent lives! by following out the snirit of the teachings of the lowly, loving Naza-

As I have said, Mrs. Sharp found ample time to acquaint herself with her neighbors' affairs; and it did seem as though curiosity must be her besetting sin, she was so persistent in her efforts in that direction.

We may judge, then, of what she endured for a few weeks after the advent of a stranger, about her, and be as kindly cared for as though she whom appeared to linger something mysterious. to say the least. How many calls, timely and untimely, she made at Dr. Harmon's; how many excuses she invented for dropping in when least expected, It is useless to enumerate.

But one sunny afternoon in May beheld her rapidly making her way toward the house of Mrs. Barker, her friend and confidant in matters of importance, her countenance and bearing expressive of some wonderful discovery; her very at the existence of such iniquity. step indicating the burden of a terrible secret.

As she opened the kitchen door-callers were not often ceremonious at Priam-Mrs. Barker paused in the act of returning her dinner dishes to the closet, and exclaimed, "Good afternoon, Mrs. Sharp. You're a stranger. Work all done, I suppose, and over here so early in the afternoon? Well, you are the spryest woman about. Help yourself to a chair, and lay off your honnet. I am almost ready to sit down."

As Mrs. Sharp complied with this request sho drew a long, deep respiration, which was not properly a sigh or groan, but rather a combination of both. And then Mrs. Barker's counter nance evinced a more lively interest as she hast-\ ened to complete her work before sitting down to the enjoyment of a long talk, for she knew

from past experience that something was to come. But Mrs. Dorothy Sharp chose to keep her solemn secret inviolate for a little while, so she talked calmly on commonplace affairs, until her friend could not refrain from asking directly, as and the family liked their surroundings so well, though she suspected who was connected with the visitor's unwonted manner: "You have n't found out anything about the Doctor's boarder, I sup-

Again that sighing breath, as heavily drawn as if the woes of a nation rested upon the heart. of this anxious lady, and then came her reply in slow and measured tones.

"Well, I think I have, and something too that I never dreamed of, Harriet Barker."

"Why, Mrs. Sharp! But have you seen her?

was the next eager question. "Yes, I have seen her," replied Mrs. Dorothy. with the triumphant air of a conqueror. "I was determined I would, and you know when I make up my mind to anything I'm not easily defeated." Mrs. Barker nedded appreciatively. "To be sure, there is still a great mystery about that-person. I could n't learn her history, or how she happened to come here into our hitherto respectable place. The Doctor and his wife seem bound to say nothing about her, and you know Aunt Dorcas never would tell anything. But I've learned enough—enough, Sister Barker, and I can but sigh that such a reproach has come upon our neighborhood. And our young people, too, so carefully nurtured in the ways of the Lord, oh what can they think? For this is some-

thing which must soon be known." Here Mrs. Sharp moved nearer to her friend, and spoke a few words in a low tone, accompanied by meaning looks, which appeared to be well understood, and to which the latter responded, with an astonished "Oh! why! Can it be possible, Sister Sharp?"

"Yes, it is," was the calm reply, but every word came with vindictive weight and measure. 'And she's come out here to hide, you see. I'd like to have had her come to my house and ask to be taken in! And I don't think there is another place in Priam where she could have gone, but to Dr. Harmon's. Those people do have some queer ideas, I must say, though I

affair, for such sins will come to light, you know. but I am at a loss how to describe her, to do her Yes they will-though it's just like the Doctor's

"You are sure she is not married?" questioned Mrs. Barker, anxious to discover the extent of her friend's knowledge.

"Oh, as sure as can be, for I took particular notice when she was introduced. You see, I stepped right into the sitting room without any warning, and there she sat in the great easychair, by the back window, and though she at first made a movement to leave the room she concluded to stay. Well, you know how very precise and proper spoken Sarah Harmon is (used to be a school-teacher, I believe), and she never says Miss for Mrs. So, though she spoke the name as lightly as she could, I am positive that she called the strange woman Miss Darien. Beside, I should know by watching her face and manner, which I did pretty closely, that someand handsome, I must say; but there-what is beauty-what is beauty, Sister Barker?-only a danger and a snare; and all the worse for her, no doubt, it has proved. More than all this, I went in there the very next day, and Mrs. Harmon being alone I asked her the question plainly, if the young woman had a husband? And she very coolly told me that she did not feel at liberty to speak of the stranger's history, only that she had seen great sorrow and ought to be pitied. Well, ain't that proof enough that all's not right? As I said before, Dr. Harmon's folks seem bound to shield that woman, and what their motives are I cannot tell. But I do think,! added Mrs. Sharp, more emphatically, "that it is a sin and a shame for respectable people to uphold such characters."

"Oh, well, this is a sinful, deceptive world!" sighed Mrs. Barker, with the air of a martyr to all its sin and deception.

"Yes," declared Mrs. Sharp; "and how is it ever going to be made better, I would like to know, when such evil is countenanced even in this small respectable place?—when a perfect stranger can come out here from the great wicked city and hide her sin and shame from all who know was honest and respectable; and then perhaps go back-and-pass-herself off for a good virtuous woman. But I shall give Sarah Harmon a piece of my mind about it some day, and I think it your duty too, Sister Barker."

Alas! kind reader, there was not in all the conversation of these ladies one expression of womanly pity or Christian sympathy-only stern condemnation, and a self-righteous indignation

#### CHAPTER III. The Doctor's Home.

Dr. Harmon had been a resident of Priam for two years. Formerly a city physician, as such. an extensive practice had been his, and at one time he was considered in rather affluent circumstances. But his rare benevolence and generosity prevented his accumulating a fortune to retire upon, as many do. Then, in his later years, misfortunes-in a worldly sense-came upon him, until he was reduced to the simplest mode of life. At the same time his failing health warned him to seek a change of residence. and nothing seemed so well adapted to his constitution as the bracing air of the seaside.

beneficial; and though his practice was not lucrative, the expenses of living were so light, that they decided to make Priam their permanent home, provided the Doctor could manage to pay for the place, which was one of the most desirable for miles around. The house was the last one upon the road leading down to the sea; or rather, the road terminated at this house, while a wellworn path extended to one of the most beautiful spots along the beach. The Doctor's house was a large, old-fashioned structure, solid and square, with plenty of windows, allowing the health-giving air and sunlight ample means of ingress. From every side but one, a good view of the sea square, with four tall trees, one in each corner, like guarding sentinels, with numerous bushes and flowering shrubs scattered between. Everything looked substantial, cheerful, and home-

But the greatest charm of hospitality was unevery piece of furniture, every book, picture and welcome extended to all who crossed that threshold, which diffused over even the inanimate objects this pleasing, attractive glow.

The Doctor and his wife were alike, very social they seemed, and as devotedly attached as when, thirty years before, they pledged themselves to walk life's changing way together. Children there were none, though in the years gone by two darling little ones had blessed and brightened the parent home for a brief time. But now, two beautiful, painted pictures, hanging in the great square parlor, with a look of Heaven in the clear, innocent eyes of each-some sweet and tender themories-some little, carefully folded garments, sagredly treasured—were all that remained.

But a third person completed the harmonious little home-circle. This was Miss Dordas Harmon, the Doctor's maiden sister, a few years don't know anything against their characters. younger than himself. Though we refer to her

justice. I wish you, dear reader, to know "Aunt Doreas"-as every one called her-well enough to love her, for I very much fear that you will not find such a pure, loving, unselfish character more than once in a life-time.

I cannot tell you why "Aunt Dorcas" chose a single life, for choice it must have been and doubtless for a good reason. She was fair, with features regular and pleasing, and must have been attractive in her youth. Indeed, at middle age, she was more than ordinarily good-looking; add to this the beauty of soul, and we may safely call her "handsome." But I fancy the reason that this worthy lady always bore her maiden name, was because she had never met with one whom she could love, according to her ideas of what wedded love should be. And from the sweet, satisfied expression which always rested upon her placid countenance, and from the thing was wrong with her. She's very young's dreamy, expectant look which sometimes stole into her soft, dark eyes, I think that by some mysterious, intuitive power (which might well be given to such a pure soul) the knowledge had come to her that her lofty ideal-her true soullover-had missed her in the changing, confusing drama of life, but waited for her on the other

> In religious faith, Aunt Doreas differed from the other members of her family, being a member of the Society often styled "Quakers," but more properly, from their peaceful proclivities, "Friends"; and certainly no name could have better suited her character than the latter. A friend she truly was to all who came within the circle of her influence. Her large sympathy went out to every suffering, unfortunate one. Her great charity never paused to question causes, or ferret out past deeds. . .

> Even a stranger who was at all susceptible, would feel the calming power of her presence at once; and Dr. Harmon often declared that Dorcas by her gentle touch could quiet a restless, excited patient when all medicine failed to do so. Wherever she went, she was as welcome as the sunshine; and she often visited a brother and 'sister in another State, though the physician's house was her permanent home.

To such a retreat as this-peaceful, restful, genial-had the sorrowing stranger come on the night of her first introduction. Weary, oh so weary in body and spirit, she had shrank from the curious gaze of all those who were gathered at the little station; and felt that she only wished to get away from every human face, asking no sympathy, making no friends; her only hope that in the coming agony she might die But when she had entered the warm, well-lighted sitting room at Dr., Harmon's, so expressive of comfort and cordiality, with its neat tea-table. glittering with polished china and glass ware, drawn near the open fire, that it might seem more pleasant to the expected traveler; when she had received the kind greeting of Mrs. Harmon, and looked into the loving eyes of Aunt Dorcas, a new feeling of peace seemed trying to assert itself in her torn heart.

And when the gentle voice addressed her, sayng, "Thou art fatigued with thy long journey, dear child; lie down here and rest a few moments before tea," Hellene Darien (for we will call her. by that name at present) thought that this peaceful woman could have willed her anywhere, or to anything she chose. And when her wrannings So after obtaining what debts he could without | had been removed, she unloosed the wealth of distressing or harassing any one, he concluded rich, dark hair, which fell in natural curls, and to locate in Priam. The change proved very allowed her head to press the snowy pillow which had been placed upon the lounge for her comfort.

> Aunt Dorcas had followed her sister-in-law into the kitchen, leaving the young stranger to a few moments' needed rest and quiet. And Hellene mused thus, to herself: "Oh, what a restful place this is. Some good angel must have directed me to this blessed haven. I cannot feel a stranger in that dear woman's presence-how tenderly she welcomed me. I never dared to hope for such kindness. Not one glance of suspicion or scrutiny. So different, oh so different!" and a deep sigh and the saddest look of pain finished the sentence.

And at this time these benevolent people knew no more of the young stranger's history than could be obtained. The ample yard was also did Mrs. Sharp, who so readily condemned her. There had come from the distant city a written request that Dr. Harmon would, if possible, take charge of a sorrowing, friendless young lady for a length of time indefinite—that matter to be afterward arranged. Of course it was not like Dr. Harmon's family to refuse. And from the realized until you entered the house. There, moment that Hellene Darien had thrown aside her veil, revealing a sad but very beautiful face, ornament, seemed alike inviting. There was no | and raised her large, mournful eyes to the placid sense of restraint, nothing too dignified, nothing | countenance of Aunt Dorcas, that good, Chrisstaid or forbidding. Perhaps it was the cordial tian woman had taken her to the shelter of herown motherly heart, and henceforth Hellene had a loving, faithful friend.

A few days after Mrs. Sharp's memorable call and discovery, while all Priam was gossiping in disposition; admirably adapted to each other over her well-circulated "hews," Hellene Darien sat beside an open wood fire in the pleasant chamber which had been assigned her. The afternoon was sombre and chilly for the season, and the moan of the sea came hoarse and deeptoned to her ear. Aunt Dorcas, as was usual in these days, sat near her, engaged with some plain sewing-for Hellene seldom left her room now; and she was so depressed and nervous when alone, so fond of having Aunt Dorcas there, that the good lady spent most of her time up-stairs, where there was no fear of intrusion from prying neighbors.

A deep sadness rested on Hellene's beautiful face, and she was very pale, as with closed eyes she half reclined in an easy-chair.

There had been silence for a few-moments, when Hellene said, as if resuming a conversa-

"I never expected to find such a home as this, or such friends among strangers; I do not know how to thank you all for your kindness; I speak of this now, good Aunt Doreas, because I can but hope that it may be for me to lay down this weary burden of life before long; for I have nothing to live for."

"Nay, my dear child," came the soothing tone of Aunt Dorcas, "I cannot allow thee such gloomy fancies and rebellious thoughts. Don't forget, Hellene, that a wise Father's love is over all; and if he wills that through much suffering | lishment. and anguish we shall be called up higher, let us try to bear it bravely, and await his own good shalt never want for friends or comforts while this little home exists."

"Oh, Aunt Doreas! I know God was very good to direct me here in my wild grief; but but this!-oh! anything but this I might rise earth! No, I cannot be willing to live! But now." Hellene continued, making a great effort to speak more calmly, "it is due you that I her to enter. should give a part at least of my painful history. You have all been so kind and forbearing, believing without question when I told you that I was innocent of guilt or wrong, though I am doomed to be a mother without the title of wife. Oh God! how can I help the prayer that we both may die!"

"Do not distress thyself to recall anything painful just now, Hellene," said Aunt Doreas, laying aside her work, and pressing with her soft, magnetic hand the pain contracted brow of the young girl. "We are, not over-anxious to now fear not; thou wilt be as tenderly cared for

'Well, I will tell you all to-morrow," said Hellene, closing her eyes wearily, soothed at once by the loving touch. "Oh my dear, good friend," she continued, "it seems almost as if my own mother was near whenever your hand rests upon my head."

"And even so; thy mother may not be so very far away, in this thy hour of need," replied Aunt Dorcas, with a sweet smile.

"Oh! do you think that possible?" questioned her young companion.

"Yea, verily, my child; I have the strongest faith that it is so; I often feel the influence of ministering spirits, who I think the dear Lord allows to return to us. Sometime I will tell thee more of this belief; it will comfort thee dear. And now, Hellene, I will leave thee in their loving hands for a few moments, while I go down to prepare thy tea and toast?"

And as Aunt Doreas softly closed the door, Hellene still rested with closed eyes 'neath the power of some calming influence, which seemed to lift her sad heart and quiet her troubled thoughts for the time.

#### CHAPTER IV. The Bitter Woe.

Hellene Darien was not able to give her story to her kind friends on the following day, nor for many subsequent days; for then commenced the weary struggle between the opposing powers of Life and Death; but care and skill prevailed at last; and one more pure, innocent life dawned

It was a most beautiful child, one which should have brought rare joy and gratitude to a mother's heart. But Hellene, though she loved it almost to worship; would gaze so sadly into its Hellene,) I shall tell her; then she can welcome sweet little faceproatowher sight more than once

brought tears to theseyes of Aunt Dorcas, The good lady loved little children, though she had never been much accustomed to them. It relationship might be pleasant, because she is was but natural that a heart like hers should wel- | my mother." come the helpless innocents, and so from her love and sympathy she could care for them remarka-

So this little waif became her especial charge; and as Mrs. Barker (who had ventured in once gument in his loving way, and, in the end. his to see the child, but by no means to take it in her arms) declared, "there was very little prospect of its dying, as no doubt its mother would be glad to have it."

And Mrs. Sharp was heard to respond, "Oh, such children always live, unless they are helped. out of the world!"

But when Hellene had grown strong again, and was trying to school her aching heart to patience, and to be willing to live for her little child's sake, there came a day when she related to her kind friend-Aunt Doreas-her history, which we shall sketch, a little more briefly, perhaps, and give as follows:

Hellene Darien had been motherless for many years, and fatherless since the age of fourteen, at which time a distant relative gave her a home, poor enough, and grudgingly offered. Her father had been a man of much intellect, but, spending all his money in vain theories and useless speculations, had left his only child nothing but a thorough education and a well-stocked library.

She was proud, sensitive, and would not be dependent. So there seemed no way but for her to earn her living with her own delicate hands; and this her natural taste and pleasing manner enabled her to do in such a large city. The only danger attending her situation, perhaps, was her rare beauty; but of this the innocent girl had never thought.

After some experience in smaller stores, Hellene obtained a situation in a large millinery establishment-in fact, the most extensive and stylish in the city. This was considered quite desirable, as the wages were fair, and work comparatively light.

But with Hellene's sensitive spirit, her natural tastes and inclinations, and a fretful madame at the head, it was a hard, slavish life for her. Yet

ling. The younger, also fair and lady-like in appearance, but echoed the wishes of her mamma, and seemed to rely whoffy upon her superior judgment.

After a good test of patience and an unusual amount of display, some purchases were made, and instructions given to send the delicate fabrics and flowers (which were to result in a stylish and costly hat) to the address indicated by a card, which the proud lady carelessly threw upon the counter.

It was Hellene Darien's lot to deliver the elegant, affair at the promised time, as she was by far the prettiest, most lady-like girl in the estab-

When Hellene rang the bell at the stately residence, she was rather startled to see answering time. Thou art indeed most severely tried, and the summons, instead of a servant, a handsome, hast great cause for sorrow, no doubt; but thou courteous young gentleman, who in turn appeared to have been expecting to meet some friend of his own.

There was, however, nothing of his mother's cold hauteur about him (for this was the only how can I accept patiently this lot! Anything son of the proud house of Darrell)-nothing which indicated his supposed elevation above above! but now I shall always be crushed to his fellow-mortals-nothing, in fact, but involbless you all, wherever I may be. But my future untary admiration expressed on his handsome face, as with deferential politeness he invited

Mrs. Darrell hastened to interpose with her most frigid mien, for she was not well-pleased at her son's visible admiration of the beautiful girl. She coldly bade Hellene wait until she procured the money in, payment of the accompanying bill. not even inviting her beyond the threshold of the spacious hall.

But Lyon Darrell's cheek flushed, and something of his mother's scornful spirit gleamed in his keen black eyes, as he threw wide open the parlor door, and drawing forth one of the sumptuous chairs, with courtly grace invited the young know of thy past; when thou hast gained more lady to be seated. The lady mother's look might strength we will hear it, if thou so desirest; but have annihilated them both, but did not. And this, in brief, was the commencement of Hellene's acquaintance with Lyon Darrell.

Very delicate were all his attentions - very gradual the way in which he won her heart, until the friendless girl loved him with a worship-ing, absorbing affection. She was perfectly innocent of guile, ignorant of deceit, and, knowing the great gulf fixed by society between their social positions, knowing, also, of his proud, disdainful mother and sister, she often questioned him regarding the wisdom of pursuing their acquaintance. She had learned enough of the world to fear a little for her own security, yet it was hard to doubt his fervent protestations of love; harder still to crush down her own strong. love for him.

"Hellene, darling," he said to her one evening when he had persuaded her to drive out into the surrounding country, "do you think that I mean less than honorable marriage by you? I ask this question plainly, because I think our pleasant. acquaintance of more than a year and your own evident anxiety at times justifies it. But, Hellene, before God. I do not : and I only desire you to name the day when I may be empowered to take you from the menial life so little suited to your taste and intellect."

"But your mother will never sanction it," replied the young girl, though her heart thrilled with joy at his earnest words and tender glance. "Fortunately, my dear Hellene, my mother does not hold our lives' happiness in her hands.

I claim to be my own master." "But, Lyon, she does not even know of-of your intentions, does she?" pursued Hellene, await-

ng with much anxiety his answer.

"No; for I feared she might annoy you. It is not necessary that she should know at present. When we are married (if you will it so, us if she chooses; but if her false pride is stronger than her love, she can cast us off. I shall be content for your sake, although I wish that our

How could the young girl doubt his, sincerity after that? And, though she was troubled at the thought of marriage without his mother's consent or knowledge, Lyon silenced every arpleading and her own worshiping love overcame all scruples, and they were quietly married-as she supposed—and immediately took rooms in a pleasant, retired part of the city. There, though surrounded by strangers, and hearing never a word from Lyon's proud family, the presence of her heart's idol compensated for all other society, and Hellene's happiness was only too rare to last, and the blissful dream of her life in those roseate days but made the horror of the awaking more terrible to endure.

Lyon had engaged in business "in order to be sure of an income," he laughingly told her, "now that he had some one to care for," and through the day she was left alone; but every comfort and elegance surrounded her, and in the joyful anticipation of his return the hours passed swiftly away. Lyon was still devoted, still unchanged, and so the happy months sped away, until one evening he informed Hellene that business obliged him to leave early in the morning for a distant city where he might be detained for two or three weeks. "By the way," he added, "I must go over to mother's house this evening to get a memorandum which I carelessly left there and have not needed until now. I will return directly, my love,"

He had left her the next morning with tender words and caresses, regretting the necessity which compelled him to go, and at nightfall of the same day a note was handed her, in Lyon's handwriting, signed with his initials-a note so cold, so utterly heartless and cruel, that Hellene felt as though a fearful chasm had opened suddenly at her feet, to engulf her in desolation and ruin.

Hellene paused here, and her sympathetic listener waited patiently for her to proceed, when she had sufficiently overcome her deep emotion.

"I lost that note," she continued, "though it

let the past be as though it had not been. I take this method of informing you, to guard against a scene. You had best leave your address with my mother, who will remit you a sufficient allowance. But I warn you not to seek for me. Doubtless you will not care to, for with your beauty and talent for gaining friends, life will be pleasant anywhere. Once more, make no attempt to see or address me, as it will be useless.

"And oh, Aunt Dorcas," moaned Hellene, with quivering lips and anguished face, "do you blame me for feeling utterly crushed and despairing? Aside from all my blighted love and wrecked happiness comes the terrible knowledge that the world at large will scorn me, though I am as innocent as this unfortunate little being. who can never bear an honorable name. Few will believe me, even though I wring my heart by declaring, again and again, how completely I was deceived. Even here the neighbors shun my presence, save as curiosity prompts them. I think there is not another family in this place who would have received me as you have done. children that she would sit for them, especially I shall never forget it, nor cease to pray God to as they had not been admitted to our general cirwho would have received me as you have done. looks dark; I cannot see one gleam now. Oh if Lyon Darrell had but died, leaving me an honorable name, how cheerfully I could work and care for his child-how happy I could be with only his memory, dearly as I loved him. But I have not told you of my interview with his mother, who,

when I will give thee my judgment, if agreeable, for I think I have an impression regarding the young man, but do not feel at liberty to speak of it just now. But of one thing I must assure thee, Hellene, thy night of darkness has nearly as the articles reached the table, all was darkness

"Oh, dear Aunt Doreas, I know you would give me comfort; but what dawn can there be on earth for me?"

Aunt Dorcas smiled a sweet, encouraging mile, so full of faith and hope that Hellene wondered what idea could have come to her as she replied-

"I will tell thee to-morrow, when I have thought upon thy story. Now, dear, compose thyself, and attend to the sweet little one, who wants to be noticed, while I assist Sarah a few moments about the tea."

And as Aunt Dorcas proceeded down the stairs Hellene murmured to herself-

"What impression can she have of him, save what any one would be obliged to have after hearing of my cruel treatment. But she is a saintly, blessed woman, unlike others, I do believe. She seems to find some good in every one. But oh, Lyon-Lyon Darrell, I ought never to breathe your name; but how can I forget? Father above, help me to forget him. Come, baby darling, I will try to live bravely, for you, sweet innocent; your lot will be hard chough at best, I fear, but if you live you will sometime be a man. I am thankful for that, since my lot can never be yours, and perhaps you can fight life's battle better than I have."

[Concluded in our next issue.]

### ALRASCHID'S WEDDING.

Where Tigris, like a silver-mailed knight, Leaped glittering through the Eastern moon's rich light, And sung as 'mong the roses blooming near

It flashed and kindled like a golden spear; Where boundless gardens, smiling chaste delight, Sung o'er the plain a hymn to glowing night, And tow'r and palace arches, lightly sprung, Like snowy clouds of gracious incense hung-There splendid Bagdad's mighty Caliph sat, Mid all his court in softest pleasures lapped, Within a long and wondrous marble hall, No dove's breast whiter than the gilded wall.

There airy groins and fretted arches bent, And Buhl-buhls sang in golden cages pent; Far Yemen's odors, fainting, filled the air And Aiden's lilies lent their beauty rare. Slow winding through a silver-columned maze, A gorgeous pageant met the Caliph's gaze: Round-limbed Nubians, dancing, led the throng

And Hindoo maidens raised the dancers' song; A troop of Greek girls, fair as Serbal's stars, And Persian players struck gold lyres' bars, These in white silks and India's jewels decked (Each jewel the price of a city wrecked)

But led a long and marvel-giving train ; From ev'ry clime of earth the scene did gain And armed eunuchs, blazing o'er with gold, Awed timid stranger and constrained the bold. These glories graced the Caliph's wedding eve: No glory could of grief the bride relieve: From Andalusian hills and husband torn,

Her gentle soul knew now but how to mourn. When hills of Aiden kiss the rounded moon, When pearls of Oman show their lustrous bloom, No fairer they than this fair bride, oh king''— Thus Bagdad's royal poets truly sing.

Faint as the night-flowers' breath at evening's close, Soft lute and tabor's mystic music rose As borne in pomp, while strange her and eyes

The bride and cortege reached the Caliph's throne. "Oh King Alraschid! thou,art called The Just; Then in my heart thy cruel dagger thrust, But lead me not to thy unholy bed"-Thus flute-voiced Mona sadly pleading said.

The Caliph, wrathful, fiercely looked around, And jealous, then on Mona lustful frowned.
"Thy lilied bosom," low to her he said,
"This night shall pillow, soft, Alraschid's head."

Swift, as he spoke, from out his blazing belt She plucked a dagger, and a blow she dealt That left the jewelled hilt—a fla ming light— Soft flashing from her own pure bosom's white. A strange sweet smi le illumed her shining face

As she fell dying in that royal place; Her gentle life ran out, and crimson shone O'er all the snow-white steps of Badgad's throne. ELLEN POLK STANLEY.

the head, it was a hard, slavish life for her. Yet the fair girl bore all bravely, and gave such satisfaction that when she attained her eighteenth birthday she had been two years in this fashionable establishment, where many young ladies could not remain more than two months, so very particular were the employers.

But at this time one of those little events, which do not seem wholly accidents, changed all the tenor of her young life.

One pleasant afternoon two haughty, fashionable ladies sailed into the spacious apartment where Hellene was employed, with airs and graces plainly indicating their self-importance.

Madame was all attention, eager to please her richly-dressed customers. The elder lady was very handsome in countenance, but so cold and supercilious in her manner as to be utterly repel
"I lost that note," she continued, "though it the though it the fair girl bore all bravely and a grow such sattled and crumpled it till it would readily be taken for waste paper. I think no one would ever take the trouble to unfold and read it. Beside, it bore only his initials. But oh, my kinjl friend, every cruel word is stamped indelibly upon my brain. I will repeat it, since I am telling you everything. It read:

"Miss Darien I was all all the would readily upon my brain. I will repeat it, since I always have and still into the spacious apartment where Hellene was employed, with airs and graces plainly indicating their self-importance.

Madame was all attention, eager to please her richly-dressed customers. The elder lady was very handsome in countenance, but so cold and supercilious in her manner as to be utterly repel
ou to seek some other home immediately, and she miners can make more than the number above the righteenth birthe to one of the same still it would readily be taken for waste paper. I think no one would ever take the trouble to unfold and read it. Beside, it bore only his intick in the coal existing the waste of the same still in the tentry large the rist in the counter large that the subject i

### Spiritual Phenomena.

[From The Spiritualist, London, Eng., March 19th.] MRS. COLLIER'S MEDIUMSHIP-A SE-ANCE WITH CHILDREN-WHENCE CAME THE BON-BONS?

Sir-Will you kindly grant me space in your widely circulated newspaper to draw the atten-tion of its readers to the fact that in a few weeks we in Birmingham shall lose the services of one of our best mediums?

Those friends who have been privileged to sit with Mrs. John Collier will agree with me that the phenomena through her mediumship are far beyond suspicion, and are sometimes of a most startling character. Not unfrequently, tests of spirit identity are given to the circle. Mrs. Col-lier is not a professional medium, hence I can have no other object than to give "honor to whom honor is due." A large circle of sincere friends here feels great regret at the parting, as Mrs. Collier is a lady whose kindness of disposition and open-heartedness at once win over all who have the privilege of her acquaintance.

a visit at my house, she very kindly promised the cle; they were considered too young. They looked forward with anxiety to the time, as not one bit of fear of spirits disturbs them. were arranged in a circle-four of them, myself, mamma, and Mrs. Collier, seven altogether. Presently, loud sonorous raps were heard, then the bell on the table commenced ringing, and several articles, including a large inkstand, books, &c., which were on the table, became animated and strangely enough, came to see me on the next day after I received the note, and really seemed moved to pity by the suffering I could not conceal," continued Hellene, with a weary sigh, as though she would complete her painful narrative.

"But thou hast told enough for to-day, my dear," said Aunt Dorcas, very gently. "Thou art much fatigued now, and disturbed by thy sad recollections; and I will hear the rest to-morrow, when I will give thee my indement if agreeable, will you try to bring the children something to-moved about. Our esteemed spirit friend, Mr. B. Hawkes, late of Birmingham, soon gave unmistakable proofs of his presence; he held a lively conversation by means of raps on the table. One of my daughters said, "Mr. Hawkes used to bring as something in his pocket when he came to see us, did n'the, pa?" "Fes," rapped out Mr. Hawkes. "Yes," said I. "Do you think he could bring us something now?" asked the same child. "Fes," thundered Mr. Hawkes on the table. I then put the question, "Mr. Hawkes, will you try to bring the children something towill you try to bring the children something to-night?" "Yes," came again in loud knocks. We waited about three minutes, when there came such a crash upon the table, and crowds of little lights of a most brilliant description; but so soon again; in anotherinstant the same was repeated. Mrs. Franklin, myself, and children saw the stream of light as it flashed from the corner of the ceiling. Thus came seven lots of bon-bons, of a superior description, of about one pound in weight altogether. As there were seven sitters, one lot came for each. When the gas was turned up, the children were in ecstasies at the sight presented, the table being literally covered with presented, the date being increasing covered with sweets. During the sitting, my youngest child, a little blue-eyed seven-year-old, said—"I feel some one touching my face and head; now they are patting my back." "Do you feel afraid?" Oh dear no! pa; the hand feels so soft, and they touch me so gently and stroke my face so lovingly." She might well be without fear, for t was the touch of her spirit-sister, "Lucy," so frequently visits our circle, bringing flowers for her mamma, and "laying her gentle hands in mine." The children thought it was delightful to be so close to our spirit friends, and to feel them so close to us. I wish every family could be so blessed with the tangible presence of the loved ones gone before.

On another occasion, under strict test condi-tions and through Mrs. Collier's mediumship, half a sheet of note paper was held under the table, when instantly was written on it—"Dear Mamma—Your loving little girl, Lucy." This was a note from our child who passed away from earth some fourteen years ago, at the age of four months. We then became deeply interested. One friend was anxious to learn what sort of a girl slie was; another was equally anxious to know what she was doing. Another half-sheet of note paper was placed under the table and held as before, when the following was instantly written: "I have learnt to sing, to play must and to dance. Mamma and papa will be proud These two direct spirit messages in direct spirit writing, Mrs. Franklin and myself highly prize; we have scaled them up, so that they shall not

sustain injury.

So I might go on, but 1 must draw the line, or else you will. In conclusion, I would say we have few good mediums in this country, while have few good mediums in this country, while America can boast of quite an army of them; hence Mrs. Collier's Birmingham friends deeply regret the change she is about to make, and should she find the land across the water not assuming man. Those who know him best have congenial to her feelings or pursuits, she will meet with a most hearty welcome among friends ere if she will return. AARON FRANKLIN.

Rock-place, Victoria-road, Aston-park, Birmingham, March 9th, 1875.

### A CASE OF SPIRIT-RETURN.

It has been often said, by those who are not believers in the Spiritualists' theory of the pos-sibility of the return of departed spirits, that if spirits can return we should get information of ships which have been lost, and of the crews who have perished; seeming to imply that such an occurrence would place beyond the possibility of doubt the truth of spiritual return.

I will now write the account of an incident which took place during my first investigations of this subject, which, to my mind, proved be-yond a doubt the fact that a spirit can return, and that it can communicate with those who are living in the human form.

In the year 1853 I was in command of the clipper ship Whistler, then loading in Glidden & Williams' line, and bound for San Francisco. The ship Wild Ranger was then on her way to the same port, having sailed two or three weeks provided to the time of which I write. previous to the time of which I write.

One day, having a leisure hour, I thought I would visit a medium, in order to see something of the then so-called delusion. I went to Miss Ellis, a young woman living with her mother on Hanover street. After sitting at the table for a few moments, she took up a pencil and wrote— upside down to her view but right side up to mine-the name of a person I did not know. I asked for particulars: she wrote that this man who was controlling her had been a seaman on board of the ship Wild Ranger, and had fallen

overboard and was drowned.

When I arrived at San Francisco, the Wild Ranger had left; but I learned from the Custom House clerk who entered the Wild Ranger that a man had been lost from her during her passage to that port, thus corroborating the statement of the spirit made to me through the mediumship of Ellis (now Mrs. Little).

I have since seen the captain of the Wild Ranger, J. Henry Sears, Esq., of Boston, and he also confirmed the account of the loss of the seaman, also the time and circumstances of his death I also asked Capt. Sears whether he spoke any homeward bound vessel by which the news could have reached port, and his answer was most emphatic that there was no ressel spoken

The above is a plain statement of facts which can be proved by any one desirous of investigating the subject; and I would ask if there is anything in this incident that looks like fraud, or which can be explained by mind-reading, unconscious cerebration, odic force or mesmerism?

Here was a woman wholly unknown to me, who in a little room on Hanover street gets a communication from a person unknown to either of us, of an occurrence which took place off on the Atlantic Ocean, probably two or three thousand miles away, upon a single ship, which, solitary and alone, was plowing her way onward to ward the equator.

To my own mind there is no greater proof of the fact that a telegraphic message can be re-ceived from Europe than there is in the fact that the way is open for spirits to communicate with mortals when the proper medium is furnished. It may be said that there is no reliability in the truth of the messages often received. Granted but are you sure that you will always get reli able information from your friend across the water? If that friend is playing you false, will

not his message to you be a lie? Yet you do not for that reason doubt the fact of the message

having been sent from him.
You say: If my dearest friends can communi-cate, why do they not come to me direct? Why cate, why do they not come to me direct? Why must I go to a paid medium? As well might you ask: Why can I not send a telegraphic message on a clothes-line? I say to you who thus object that, in the first place you may be so constituted that the spiritual power is unable to control your magnetism, or your religious views may be such that you place your whole will power against it and thus produce an antagonism which is out of harmony. Do we not know how sensitive are the indicators of the telegraphic instruments to the electric fluid? Just so must it be in spiritual communications; and a stubborn or determined resistance to the controlling influence will prevent any manifestation being given.

Since the time this incident occurred I have re-ceived many remarkable manifestations of spiritual intelligence, but nothing in my experience so plain, so simple and conclusive as the one just narrated. Respectfully yours,
52 Kilby street, Boston. Chas. H. Brown:

NOTES BY THE WAY.

BY DR. E. C. DUNN.

We left our home at Rockford on the last of January to fill our engagements in the West. Our first stopping place was at Topeka, Kansas, at which point we found the times hard and money scarce, owing to the crops of the last season being a failure, from drouth and ravages of the grasshoppers. The Spiritualists, however, are of good cheer, and are still hopeful. A good soil, a fine climate, willing hearts and ready hands, are sure to bring them prosperity. We spoke to the friends there for five Sundays; had large and intelligent audiences—some of the time crowding the hall to overflowing. Notwithstanding the hard times, I was supported well and with a liberal hand.

While the people of Kansas are warm-hearted and kindly, they have a scattering element of bigotry. We encountered one of this species of humanity in the person of an Episcopal clergy-man, the Rev. Mr. Bakewell, who, just previous to our arrival, had preached a sermon against Spiritualism, and his parishioners requested him to publish it in pamphlet form for the benefit of the "heathen." Of course it was the old story, and the text was, "Thou shalt not consult familiar spirits." "The word of God!" Hence there was somethablish because God forbeloit. "Explands no such thing, because God forbade it. Forbade man doing what he knew could not be done! what a foolish God! But they did do it, and he forbade it, as he did the rounding the corners of the beard, cutting the hair, sowing of different seeds in the same field, mixing woolen and linen, eating pork, fish without scales, or anything that may die of disease, though they might sell it to the stranger within their walls that he may eat of it, for all this is an abomination unto the Lord. request we reviewed his sermon, and many of his church members were present. Their only comments were that "it was too bad that I should spoil such a nice sermon." He (the "reverend") sighed, and said he was sorry he had preached the sermon.

From Topeka we went to Denver, Colorado, a thriving city of twenty thousand inhabitants. We remained there four Sundays. Spoke in the old Theatre, not a very inviting flace, but the best that could be had at this time. Prejudice against the hall kept some away at first, but before closing our course we were forced to send many away for want of room. Denver is alive to the cause of this new dispensation, and there are some fine mediums there. Prof. H. A. Straight, the celebrated spirit artist, formerly of Chicago, has taken up his residence here, and is traited worderful medium. I saw him in the truly a wonderful medium. I saw him, in the presence of several gentlemen, produce a fine oil painting, sixteen by twenty inches, a mountain landscape scene of most intricate design, in thiry one minutes' time all told, that would have aken one of our best normal artists at least six days to have produced. His spirit portraits are lifelike, and I think the most beautiful of any I have ever seen. They are painted for the friends of the "dear departed" by simply sending name, age and sex. Mr. Straight sees the spirit, describes it, and reproduces it on the canvas, life-size or smaller, as the friends may desire. His summer-land scenes are simply beyond description, and as works of art are unparalleled. He is also producing these summerland scenes in "gem sizes." six by nine inches, which he sells for six dollars and twenty-five cents apiece, less than chromo

implicit confidence in his honesty, though many would-be-wise skeptics have tried to detect him in fraud, but on each occasion have failed. He gave a public séance at the close of one of my lectures, which was considered a success.

Much excitement yet prevails here over the purported expose of Mrs. Vail. The numerous accounts are so conflicting that it is hard to arrive at a conclusion. The evidences of fraud on Mrs. Vail's part are more in her abrupt departure than any expose on the part of others, as she was caught in no trick or imposture whatever. But after she had left the city, the building occupied by her as circle and cabinet rooms was leased by a newspaper man, and was held with closed doors for about two weeks, after which time a mutilated floor, a trench in the earth beneath, and a trap leading to the cabinet, was exposed to the public. This trap, however, was not discovered by the scores of careful investigators who had examined it during the scances, and was only brought to light by this newspaper man have been credibly informed that a certain party (a laboring man) affirms that he was employed to dig the trench several days after the departure of the Vails. Hence the evidence of fraud rests as heavily on the shoulders of the exposers as the exposed

We go to Boulder, Central, Georgetown, and some of the mountain towns, and thence home o Rockford, Ill. Open for engagements for the fall and coming winter.

THE LYCEUM STAGE: A Collection of Con-tributed, Compiled and Original Recitations, Dialogues, Fairy Plays, etc., adapted for the Children's Progressive Lyceum and School Exhibitions. By G. Whitfield Kates. Part First. Bateson & Kates, Publishers, Toledo and Cincinnati, O. 1875. Pp. 119, 12mo. To do a task well the soul must be absorbed in

it, and this is true in a notable degree with G. W. Kates in his devotion to the Children's Lyceum. For years he has sustained the Lyceum at Cincinnati, almost, it may be said, by his own energy and self-sacrifice; for although there were equally unselfish assistants, all looked to him as their leader. Not content, he has recently established a Society and Lyceum at Newport. Ky., over which he presides as Conductor and Lecturer. He is also the editor of a valuable department in the "Lyceum" of Toledo. Thoroughly cognizant of the wants of the Lyceum, he has prepared the first of this series, and his task must be pronounced well done. The original matter which comprises the larger portion of the book is contributed by some of the best authors in the liberal ranks, and is fully up to the times in breadth and liberality of sentiment. The dialogues and opercitas are pithy and charming. What is most admirable, is the healthy moral sentiment which pervades all its pages.

We cordially endorse the enterprise of Mr. Kates in supplying the children of Liberalists and Spiritualists with a pure literature, free from sectarian dogmas and religious taints. He should be sustained by the Lycenus, for whom he is devoting his energies. His labor is most difficult, for it may almost be said with truthfulness that this literature has to be created de noro, so little

exists adapted to this purpose.

We notice that the Second Part, intended for the advanced groups in the Lyceum, and adults, composed exclusively of dramas and dialogues, is already announced as in press.

HUDSON TUTLE.

### Unnner Correspondence.

A Strange Case-Dr. Taylor Requested by a Dead Man(?) to Preach his Funeral Discourse.

A correspondent writes: "Asshort time since Daniel D. Kimball passed on to the higher life from Lynn, Mass., and the next day, in his own-proper person, he requested Dr. Taylor, now in Boston, to preach his funeral discourse. This was done to meet the demands of the relatives of the deceased, who are all Methodists or Ortho-dox people. They had manifested much opposidox people. They had manifested much opposi-tion to having a Spiritualist attend the funeral, and insisted that the officiating officer should be a preacher. They did not care how liberal he was, just so he had the "Rev." to his name. So the departed brother controlled a medium and said: "Send to Boston for Rev. Dr. Taylor;" said: "Send to Boston for Rev. Dr. Taylor;" and it was so; the messenger was sent, and the departed said to Mr. Taylor: "I want you to attend the funeral and burial of my body;" and it was done. The Doctor went the next day, found a goodly number present, to whom, with ministerial dignity, he read from the Bible. The choir sang a sweet piece, and the speaker said:

"I have selected, as a text for this joyful occasion the reported words of a leather prophet

sion, the reported words of a heathen prophet, so called. You will find them recorded in the Book of Numbers, 23:10, 'Let me die the death of the righteous, and let my last end be like his.' I am asked, why call this a joyful oc casion, since here are a bereaved family, a widowed mother, and orphan children? I answer: There are several things that conspire to make this an occasion of joy, and not of sorrow or grief. 1st. The house this man had lived in some forty years had got so much out of repair that the best of workmen could not make it tenable any longer; so he moved 'out of the old house into the new'—'The house not made with hands, '&c. 2d. Our brother had been a true and faithful soldier in the 'Grand Army of the Republic,' and has now received his 'honorable discharge, and gone on with the recommenda-tion of a good and true life to join the grand army on high. 3d. When this man was born as a child into this world, there was joy in the house that a 'man-child was born.' But how much greater joy should there be when such an one as ie is born into spirit-life or angelhood! Hence I call this occasion one of great joy.

But let us look at the text for a moment. If I were going to offer a prayer or an ejaculation, I would change the form of expression slightly, and say: \_'Let me live the life of the righteous, and say: 'Let me live the life of the righteous, for then I shall die his death and reap his reward!' for it is the life we live that is to determine the life we like the life we mine the death and future, and not any special creed that we may sign, or faith that we may exercise. It is our life that is to be the test in this matter. Taking this as the key-note, the discourse was continued nearly an hour, and the mortal body was buried with the honors and by the ritual of the Order of which he was a mem ber. He stood close to the speaker the most of the time, and seemed to be pleased with the discourse as likely to do good to his surviving neighbors."

#### Pennsylvania.

PHILADELPHIA.-A friend of free thought in this city writes as follows: On Sunday, April 25th, the Philadelphia Liberal League received a note from Rev. Mr. Group, pastor of the Scots Presbyterian Church, kindly inviting the League to hear a sermon on Spiritualism, in the evening. Damon Y. Kilgore, Esq., who is chairman of the executive committee, made a motion that the invitation of the reverend gentleman be accepted, with thanks therefor. On motion of John M. Spear, Mr. Kilgore was appointed to reply to the letter on behalf of the League.

In the evening a large number of our people went to the church on Spruce street, above Third, and were greeted with an old hymn appropriated by the church, in which their natural depravity and superiority through their power to monopolize Deity were fully set forth. It was followed by a very declamatory prayer, reaching the ears of all inside the church doors, but not making much impression on their hearts, as was evinced by nearly all the saints as well as sinners looking up under their eyebrows to see the new faces present. After Mr. Group had told the Lord what a delusion Spiritualism really was, and the terrible ravages it was making, and commanding him to put a stop to it, another hymn was sung, commencing-

"Sinners, the voice of God regard,
"T is morey speaks to-day,"

intended probably more especially for the in-

vited guests.

After collection three young ladies were received into church fellowship, the youngest being sprinkled with a few drops of water on the top of her hair, without a drop penetrating to the skin, calling it Christian baptism, they all having said they had found "saving faith." Poor girls! How we wish it were true. Next came the sermon, from the text "try the spirits," from which was entertained some slight hope of hearing at least one sensible remark. Not so. He showed that in ancient times as well as now showed that in ancient times as well as now there was no such thing as spirits coming back. He spoke of the superstition in England, scribed by Dr. Dick and Macauley, but failed to tell his hearers that these superstitions were pro duced and fostered by the priests, and that thousands of scientific and reasoning men were slain by the Christian Church, because they did not endorse them. He said that Modern Spirit-ualism contained all the old superstitions with all modern improvements, and was readily accounted

1st. As being deception of the imagination caused by typhoid fever or some other disease.

2d. As being deception of men and women. He said "we know we can't see a spirit" (see 1 Cor. xii: 12, 13). He argued that there were no spirits that returned to-day, and never once referred to his text.

The lifting of the tables, &c., he said science had explained. Strange to say, his church listened to his ignorant, boisterous harangue with evident delight. The next morning Mr. Kilgore sent to him the

following note: following note:

605 WALNUT ST., PHILADELPHIA, April 26th, 1875.

REV. A. V. GROUP—Dear Sir: Your kind invitation to the Liberal League to listen to your sermon on Spiritualism was read and unanimously accepted, with thanks.

The League is composed of persons who do not believe in Spiritualism, as well as those who do, church members, clergymen and a few who call themselves infidels. No religious or political creed is necessary to memberslip, and all questions pertaining to human progress are frely discussed in its meetings with a view of discovering truth. The meetings of the League are held every Sunday afternoon, and I take pleasure, on behalf of the League, in extending to you, and through you to your church and congregation, a kind invitation, not only to attend any of our public meetings, but also to become members of the League.

League.
You will excuse me if I add, on my own behalt, that incompany with a large number of our members I listened to your discourse last evening, and was not a little amused, if not instructed. I failed to see the application of your text—"try the spirits "—to any remark which followed. Was Paul joking, or were there really spirits capable of being tried by those to whom these words were addressed? I understood from your "serinon" that Spiritualism is founded either upon "the deception of the imagination" or "the deception of men and women," From your remarks that "it is all humbug," "all bosh," the result of typhold fever or some other disease," I infer you believe there are no spirits for us to "try," Your statements of what the "denizens of the pit would say" against Spiritualism, "if they could speak," reminded me of your "sermon," which may have been very satisfactory to your usual congregation, but would hardly be accepted as sound argument by the members of the Liberal League. Whatever may be said against Spiritualism, it has never raised its voice in favor of religious persecution or stained its hands in the blood of those refusing to accept its teachinge, Can Christianity say as much? Let the infamous slaugher of more than eighty millions of our fellow-men, and the spirit of Christian churches and publications in Philadelphia to-day decide where the spirit of persecution has its home. Spiritualism denies the truth of your charges, and asks you what explanation science has given to the moving of inanimate boiles without contact—phenomena you say are produced. While Spiritualism spurius the baseless slanders of bigotry and ignorance it challenges the most torough, rigid and scientific hyvestigation, and teaches forgiveness of those who speak lies against it, either to tickle the ears of religious superstition, or to build an unenviable reputation for noisy egotism.

Faithfully yours, DANON Y. Kilgore. League.
You will excuse me if I add, on my own behalf, that in

Major Kraus and Dr. Neff, physical mediums. They have a cabinet, and often reliable materializations occur. These meetings are public—free to all. On Wednesday and Sunday evenings circle meetings are and have been held for the past two years at David Stephenson's, corner Third and Chestnut streets—cabinet manifestations of the most reliable character, materializations, &c., taking place; the Potts boys being mediums. Public lectures are also held in Odd Fellows and Barr's Hall."

New York.

ROCHESTER. - Dumont C. Dake, M. D. writes April 24: Truly the "agitation of thought is the beginning of wisdom." A call issued to Robert Dale Owen to speak here in Rochester, and signed by leading citizens of this city, was published recently in our leading papers. This brought out a hearty response from Dr. Jackson, Proprietor of "Our Home," Dansville, N. Y., who gave Mr. Owen a handsome encomium. This called forth the uncalled-for attack from our bigots, and our reply by request from leading citizens that I should answer the same. Herewith find said articles, which will no doubt in-terest your readers and all lovers of truth and libertv.'

We also see in this morning's daily Democrat and Chronicle a savage article, cutting to the bone these would-be conservators of the rights of individuals and the people, and thus the good work goes bravely on, notwithstanding such articles as the following:

(For the Union and Advertiser, 1 AN OPENSLETTER TO DR. JAMES C. JACKSON, OF OUR HOME, "DANSVILLE, N. Y.

AN OPENSLETTER TO DR. JAMES C. JACKSON, OF "OUR HOME," DANSVILLE, N. Y.

Rochester, April 16th, 1875.

Dear Sir: I have just-been holding an Indignation meeting over your published letter in to-day's Democrat and Chrontcle, introducing Robert Dale Owen to the Rochester public and bespeaking for him a popular audience to listen be his felows in favor of Spiritualism. I had, before, sinceroly/regretted to see a notice of his appointment to lecture there, but that regret was greatly enhanced by this compendatory epistle from my much esteemed friend, Dr. Jackson; and on reading it and remembering your avowed belief in the Bible, my mind instantly reverted to several passages of Scripture, which I lumbly beg leave to place in juxtaposition to one or two extracts from your letter. Peradventure the sharp contrast may serve to, at least, raise the question in your mind whether it is not a serious compromise of Christian principle to aid in giving publicity to such sentiments as are known to be entertained by Mr. Owen. There can be no doubt that the Spiritualism of the present day is but a revival of the necromance of the Old Testament; indeed, this is claimed by Spiritualists themselves. But hear what (fod.asys about it.

Deut., vill: 10: "There shall not be found among you any one that useft divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."

Loytiteus, xx: 6: "And the sou that turneth after such as have familiar spirits, or a wizard, or a Receromance in year against that soul, and willeut him off from among his people."

And when they shall say unto you, "Seek unto them that have familiar spirits, and unto velarish the

ple, And when they shall say unto you, "Seek unto them that have familiar spirits, and unto wizards that peep and mutter: Should not a peeple seek unto their God! for the living to the dead? To the law and to the testimony: If they sheak not according to this word, it is because there is no light in them."—[Isaiah.

is no light in them. "—(Issain).

What an abomination in the sight of the Lord must be the loose liberalism which characterizes much of the so-called Christianity of the present day; a liberalism which ignores the stern and rigid theology of Christ and his prophets and apostles, and which offers as a substitute namby-pamby creed of convenient elasticity to embrace all sorts of thinkers and accommodate itself to all sorts of occasions. It would seem that the fraits of Spiritualism, to say nothing of the divine demunciations against It, had thus far been of such a character as to deter all homest-minned Christians from loading any influence whatso-ever to its extension. But there will doubtless always be a class of easy-going public teachers—although professing better things—readysto cater to the popular taste, notwithstanding the absolute antagonism so palpably existing between themselves and the revealed worl of the Lord. We will not judge their motives, though at times it seems difficult to refrain from it.

Answer to "An open Letter" (in the Lord Medical to refrain from it.

ficult to refrain from it.

ANSWER TO "AN OPEN LETTER" (IN THE UNION AND ADVERTISER, 21st Inst).

Eds. U. and A.: Gentlemen—We, with many other liberal, unbiased minds, are readers of your valuable paper, and, as your columns are ever open for free thought, we enter our honest and carnest protest against class legislating as well as individual intimidation. This is a free country, and every individual has the divine right to worship God in spirit and in truth from any standpoint he may choose.

with respect to the method or the nature of these extraordinary and ancient experiences. By the aid of modern manifestations we read the Bible with a new light streaming in upon its richly-laden pages. As your correspondent "W," has quoted the Bible, let us look into the Ancient Mirror in order to show the perfection of this parallel—that the Past and the Present are brether and sister. Revelations xxiii:10, "And he saith unto me, Seal not the sayings of the prophecy of this Book, for the time is at hand."

An angel tells the abandoned Hagar where to find water to save herself and boy.—Gen. xxi:17.

An angel guides in the choice of Isaac's wife.—Gen. xxi:7.

Jucob has a vision of a ladder, etc.—Gen. xxxii.
Jacob has a vision of a ladder, etc.—Gen. xxxii.
Miriam sings and plays by inspiration.—Ex. xiv.
Physical demonstrations on Mount Sinal.—Ex. xix.
Balaam's ass speaks, and sees an angel.—Num: xxii.
Balaam becomes a tranco medium, with his eyes ope Num. xiv. Jericho falls by invisible power.—Josh. vi. An angel cooks cakes and a kid for Gideon.—Judges vi : 21.

vi: 21.
Samson is trained under angel direction.—Judg. iii.
The child Samuel is inspired.—I Saml., iii.
I Samuel, 28th, shows that when Saul had banished mediums he could not hear from Ggd; but one medium was found, and Samuel came forth to meet Saul.
Elljah touched and fed by an angel.—I Kings, xvi.
Ellisha makes an axe swim.—I1 Kings, vi.
The heavens open, and spirit hosts are beheld by Elisha.
—I1 Kings, vi.
Ellphaz sees a spirit.—Job iv.
Jeremiah accuses the Lord of deceiving him.—Jer. xx.
Ezeklel cats a spirit-book; hears great noises.—Ezek. ii.
Angels save Shadrach, etc., from the flery furnace.—
Dan. iii.

Dan. III.

Spirit-writing and spirit-hand on the wall.—Daniel v.
Daniel entranced and thrown on the ground, is touched,
he men quake.—Daniel Ix.
Angels sing over Bethlehem.—Luke III.
Jesus calls legious of angels.—Matt. xxvl.
Alighty miracles of humanity, and one by Jesus.—Matt.

xxvii.
The mediums of Pentecost speak in tongues, and start-ling manifestations shake the whole place.—Acts ii.
Saul hears the spirit voice of Jesus, is smote from his horse, blind for three days.—Acts ix.
Paul exhorts Corinthian circles to preserve harmony.—

Paul exhorts Corinthian circles to preserve harmony.—
I Cor., xiv.
All mortals have within themselves the elements of mediumship to commune with the spirit-world, and are more or less in communication with the spirits in and out of the form, and measurably influenced by them either for good or in, whether they are conscious of it or not; and the influence, manifestations, impressions and communications they receive, will, in a measure, if not entirely, correspond with the moral plane mortals occupy. Hence the need of a true life in order to attain a true harmonic Spiritualism.
We opine that this "W," and other members of the would-be gag indignation meeting, have a big thing on their hands when they attempt to wipe out with their puny pens the works of God, the angels and humanity, and blot out such proud names as Robert Dale Owen's from the bright scroll of well-carned fame as a scholar in ancient and modern lore.

### Massachusetts.

HAVERHILL. - A correspondent writing from this place speaks of the good work being accomplished there by Drs. Rich and Jack, late of Philadelphia, members of the celebrated "Circle of Light" held for consecutive months in that city-Dr. Jack being the medium. These two gentlemen are now located at Hayerhill, and have one of the finest drug-stores in the State, and are also doing an extensive practice. They are both consistent temperance men, and, true to their profession, will refuse to deal in intoxi-

to their profession, will refuse to deal in intoxicants, and not keep even the "popular tonics," because they are only stimulants in disguise.

Our correspondent further states that a magnificent spirit-painting, designed by Dr. Jack and painted by Dr. Rich, a spirit-artist, has just been "unveiled." The painting represents, in the foreground, a little child on the brink of a river reaching down over the reaks toward the asks you ishet explanation science has given to the moving of handmate bodies without contact—phenomena you say are produced. While Spiritualism spurms the baseless and painted by Dr. Rich, a spirit-artist, has just thorough, rigid and scientific investigation, and teaching investigation, and teaching investigation, and teaching investigation, and the brink of a river, reaching down, over the rocks, toward the enviable reputation for noisy egotism.

HARRISBURGH.—W. B. writes: "Though there is no regularly organized Society in this city, yet much is being done for the advancement of the cause. Circles are held regularly on. Wednesday evening and Sunday afternoon and evening, at Spiritualist Hall, Broad street—

milicent spirit-painting, designed by Dr. Jack and painted by Dr. Rich, a spirit-artist, has just becoming spirits. It would be just as reasonable to suppose that the human form can retain the becoming spirits. It would be just as reasonable to suppose that the human form can retain the becoming spirits. It would be just as reasonable to suppose that the human form can retain the becoming spirits. It would be just as reasonable to suppose that the human form can retain the becoming spirits. It would be just as reasonable to suppose that the human form can retain the becoming spirits. It would be just as reasonable to suppose that the human form can retain the becoming spirits. It would be just as reasonable to suppose that the human form can retain the theory of the spirit, as to suppose that the human form can recalled the human form can recalled the human form can retain the becoming spirits. It would be just as reasonable to suppose that the human form can recalled the human form can recalled the interest and fullill the immorn can retain the electron that which has not been in the nature of its experience, and which the body cannot express because it has not passed the form cars for the suprise. The human form can recalled that it were much the surplement of the spirit, as to suppose that the human fo

the higher spheres. This is ethereal in its repre-

sentation, soft, beautiful and glorious.

While on a visit to these two brethren recently, Dr. T. B. Taylor, of Boston, was made the object of several pleasing surprises, some among them being of a substantial character, such as valuable toilet articles and a beautiful portenonnaic, each pocket of which contained offerings in "greenbacks" from the friends present.

#### Wisconsin.

JANESVILLE.-Mrs. Elvira Wheelock Ruggles writes, April 18th, 1875, as follows: I wish to indite a few words in regard to the progress of Spiritualism in the South, in order that the public may understand that almost everywhere the spiritual phenomena are exciting an interest that is unusual. A few months ago when I went to Savannah, Ga., there was but the slightest atten-tion paid to the subject. In a short time the manifestations of Dr. Webster awakened an increased interest, and soon mediums began to be developed in different parts of the city for the various phases of physical manifestations, and when I left—a month ago—the interest had become almost universal.

One medium in particular we cannot fail to notice in this brief letter, for his manifestations were indeed wonderful, considering the circumstances of his development. The medium is a Dr Sheftall, a young man and a resident of Savan nah, whom the people know to be wholly ignorant of the philosophy of Spiritualism, or of the principles of mediumship, except as he has been instructed recently through his own manifestations. Without the slightest warning or knowledge that he possessed mediumistic gifts, upon one occasion—for merriment more than anything else—he entered a cabinet where there was ex-perimenting of that kind, and, to the astonishment of himself and all the witnesses, he was entranced and securely tied, in a manner impossible to perform with his own hands.

Again and again this was repeated, and still more wonderful, when thus tied, his own coat was taken off and the coat of another man put upon him. Seated still, hands and garments were materialized, and distinctly seen by those

I had the pleasure on two different occasions of witnessing some of these remarkable mani-festations, and do not hesitate to say that Phe-lieve Dr. Sheftall will, with proper conditions and assistance, develop into one of the most con-vincing and remarkable mediums in the country. He is a young man of fine presence, good natural abilities, and appears willing to devote his best energies to the cause of Spiritualism, his best energies to the cause of Spiritualism and to the higher unfoldment of his rare mediunlistic powers. He has already created an in-tense interest in the minds of the most prominent people of Savannah, and this will continue to increase as he becomes more perfectly developed indeed, we predict for this young medium a rich spiritual harvest in the near future, for he cannot fail, with such powers, to bring a knowledge of the truth to the spiritually hungering mul-titude wherever he may go. Thus the light titude wherever he may go. Thus the lighdawns brighter and more beautiful day by day.

#### Ohio.

CLYDE.—Dr. J. H. Randall writes, April 19 Dear old Banner, your weekly visits give us pleasure, because your course is always marked by justice and "charity for all, malice toward,

This community was favored with a very able course of lectures from O. P. Kellogg, last month, and the liberal element here is in sufficient force to eccasionally employ the best talent in the lecture-field. A short time since our genial friend, J. M. Peebles, spoke one evening, and held his audience for two hours charmed and

try and every individual has the divine right to worship God in spirit and in truth from any standpoint he may choose.

The cross, the rack, burning fagots, prisons, have no intimidation to America's brave sens. Progression is the order of the day, from the sands washed by the sea to the mountain-top kissed by the fog bank of heaven; reformatory movements, freedom of thought and expression are the spirit of investigation is abroad and penetrates not only the cultured minds in palaces, but the honest, inquiring hearts in colleges and hamlets are being warmed by its cheering light. Then it behooves us, in our investigations, to stand firmly, like-good-old Paul, to "prove all things and hold fast to that which is good."

Anciently spirit ministry, flashed athwart the dull, low brow of primitive man and with the iron hand of an iconoclast broke their idols of stone and brass, and invited them, when done with carth's inharmonies, to banquet in the love gardens of eternity, "where moth doth not corrupt nor (Ring) theves break through and steal." But cut bonofor what good to-day? They come to-day as ministering spirits of high to bridge over the dark chasm of doubt dug deep by infidel and skepitcal minds, and to teach earth's children that forms and ceremonies are costly but poor guide posts along the highway of He; that theology is the teaching of man; that religion is the teaching of sold," It is, in very truth, impossible, neither with respect to the method or the nature of these extraordinary and ancient experiences. By the aid of modern manifestations weread the lible with a new light stream.

My lectures are delivered inspirationally. My

My lectures are delivered inspirationally. My permanent address is Clyde, O. My good wife is slowly being developed as a useful medium; and when her guides inform us that she is ready for the public work of proving the immortality of the soul, you shall hear from us.

### Georgia.

SAVANNAII. - Thomas J. Sheftall writes, April 13th: Perhaps a few words from Savannah may be interesting to some of your readers. Six months ago four of us commenced investigating Spiritualism; to-day we can boast of at least thirty circles and a large number of believ-ers. Glorious Philosophy! people are not afraid to investigate it now-a-days; and when they do investigate they always become believers. Some of our best citizens have lately pronounced themselves converts. We are making new ones every day. We have four mediums, and they are doing much good. Go on dear Banner, in this noble work, for the day is fast coming when Parson Talmage and the like will have to acknowledge the truth, and join us in spreading far and wide this glorious philosophy.

### District of Columbia.

WASHINGTON:-The following are the arti cles of agreement which furnish the basis of the First Society of Progressive Spiritualists in this city: "We agree to make education a life-long pursuit, and to give especial attention to spirit-ual science; and we further agree that in all the activities of life we will do as well as we can."

### "METEMPSYCHOSIS,

Mrs. Tappan's Oration at Cavendish Rooms, London, Sunday evening, Feb. 21st, 1875," when thoroughly analyzed, will be found minus a substantial foundation. Vague and visionary, fabulous and mythical, the theory, from the first to the last, is utterly destitute of anything like conclusive evidence tending to establish the doctrine which she labored to promulgate. Let us take from the essay a couple of extracts and compare them with each other, to see whether her chain is well calculated to hold together:

(1.) \* \* \* "We know of one intelligent clergyman who, when it was stated that the morning stars sang together, and the sons of God shouted for joy,' declared with the utmost gravity that he was there, that he was conscious of being one of the angels, and that he then knew he should dwell upon earth and teach men. Nor was this man a monomaniac, or in any respect different from his kind, except that he had a singular

sweetness and serenity of spiritual nature."
(2.) "Souls having had an eternity of experience can no more force that eternity of experience." ence into an external form than you can

had not passed through? How could be express the fact? Did he still retain his spiritual body, having been translated to earth?

The various phenomena alluded to throughout her essay, and which she seems to think cannot properly be disposed of except on the supposition that her theory is true, may be very readily accounted for by a recognition of the well-established fact of Inspiration. HORATIO N. SPOONER.

#### UNITED BINGING IN CIRCLES AND SEANCES.

BY HON, A. G. W. CARTER.

It is often a question in our spiritual circles and scances, why the spirits desire us to singall to sing if practicable-so, as they say, that the manifestations, of whatsoever kind they may be, may be better, and more effective. One evening, some time ago, at, a séance, held with the gifted medium, Gilbert C. Eaton, the wise spirit who speaks, for the most part, through him, asked the circle to unite in singing. I, having a beautiful large music-box ready, asked the spirit if the music of that box would not do to produce the necessary harmony and conditions? The pertinent reply was: "No, it would not; it would do well, perhaps, but not so well as the union of the circle in song, each member doing his part in singing; for of all things," said the spirit, "the condition that we desire each one of the circle to be in is that of negativity and passiveness, and nothing can so well produce this condition as each individual singing a commonsong in unison. If the music-box plays, no matter how beautifully, each member of the circle is or might be still engaged in thinking for himself, on his own individual account-and so many different thinkings, on the part of the individuals of the circle, would not conduce to the general passive harmony; whereas, if each member engaged in singing, and all singing one song, there would not be much individual thinking, but a common recentive passivity of the circle. in the harmony of which the manipulations of: the spirits would be more easily accomplished, and the manifestations more successful."

Of course I have put this communication of the spirit in my own language at this late time; but what I have said fully conveys the plain meaning of the spirit, and from this we can all now see the great use, if not necessity, of harmonious expression by uniting in singing at our circles and scances, and the rational reasons therefor; and if we obey the injunctions of the spirits in this particular, we will certainly have better manifestations and much more satisfaction at our spiritual circles and scances.

Following the lead of the spirit I might go on in an extended disquisition upon this subject of singing to produce harmony; but the object of my effort is sufficiently accomplished, I think, in thus giving the views of the spirit upon it. We all at once recognize the uses of music in producing harmony—but what we have been lacking in is in the knowledge that each individual, by taking part in the music, renders himself more passively harmonious, and thus contrib-utes to the general passive harmony of the circle, and opens wide the golden gates for the timely entrance and glad welcome of the inhabitants of the better world, who are so anxious to be with us, and do all they can for us in our pligrimage iere, and for our journey hereafter. New York, 1875.

The English Bishop of Lichfield is down upon cremation. He has no objection to the burning of men's living souls, says the Roston Traveller, but he can't stomach the burning of their dead bodies. He is reported as saying, in substance, that burlal is a Christian mode of dis-posing of the dead, and that all other modes are unchristian; but no fact is better settled than this, that burial of the dead—inhumation, that is this, that buridi of the dead—inhumation, that is—was in common practice thousands of years hefore Christ came upon the earth, and that peoples who never heard of Christianity placed their
dead in the earth. If it is wrong not thus to dispose of the dead, what has become of the million
who are in the occur? Hundreds of thousands
of the firmest hearts that ever beat have gone down in storm and battle, with not even a prayer

said over them as they entered the spacious sea. Are they all lost forever? It does not matter how the body is disposed of if the disposition be reverent and decent; and, surely, it cannot be said that it is either irrevent or indecent to burn the shell of the soul. It is the cleanest mode of removing the dead-better than leaving them to be eaten by worns or to be torn by fishes. But as Lichfield means the "field of the dead bodies," we suppose the worthy Bishop thought he must stand up for the honor of his diocese. Mahometanism is down upon the burning of the dead, forbidding it altograther forbidding it altogether.

#### New Publications for Sale by Colby Rich, No. 9 Montgomery Place, Boston.

AROUND THE WORLD; OR, TRAVELS IN POLYNESIA, CHINA, INDIA, ARABIA, SYRIA, AND OTHER "HEATHEN" COUNTRIES. By J. M. Peebles, author of "Seers of the Ages," etc. Boston; Cobby & Rich, publishers.
The author of this book is a leading Spiritualist, and his school to making his avranded humans. Besides her started. CHINA, INDIA, ARABIA, SYRIA, ANDOTHER "HEATH-ENN" COUNTRIES. By J. M. Peebles, author of "Seers of the Ages," etc. Boston: Colby & Rich, publishers. The author of this book is a leading spiritualist, and his object in making his extended Journey, besides personally informing himself touching the difference between life in America and life in the Orient, was to study and it possible more fully understand the real condition of the heather. Some portions of the book appeared in the Banner of Eight, under the title of "Letters of Travel," exciting much interest. These have been revised and new matter added, changing and improving the same, yery much. Mr. Peebles himsell is a medium, and besides speaks of a trance medium as being in his company. He views every place and everything met in his journeyings with the eye of an advanced Spiritualist, criticising the acts of colonists. In Asia and the islands of the sea from their standpoint. He took every opportunity possible to study the tenets and religious belief of the original inhabitants of the various, courtles he visited, endeavoring to trace any similitude between one and another, and his observations are all made from the point of humanity and progress as he holds it. Of course he finds believers in Spiritualism, or "Spiritisis," as he expresses it, in every country, and confers with them at times. Of the Chinese he says:

"Naturally undemonstrative and secretive, the higher classes of Chinamen seek to conceal their full knowledge of spirit inter ourse from foreignes, and from the infegior castes of their fown countrymen, bloking them not sufficiently intelligent to use it. The lower orders, superstitions and money grasplag, often prostitute their mediumistic gifts to gain and fortune teiling. These clairwyant fortune-teiliers, surpassing wandering gypsies in 'hilting' the past, infest the temples, streets and roadsides, promisting to find lost property, discover precious metals, and recent and diadas betrayed. Spirit communion is a reality, and, wisely used, a

#### · SPIRITUALIST MEETINGS.

CHELSEA, MASS, "The Bible Christian Spiritualists hold meetings every Sunday in Hawthern street Chapel, near Bellingham street, at 3 and 7 p. N. Mrs. M. A. Ricker, regular speaker. Scats free. D. J. Ricker, Sup't. regions speaker. Seats free, D. J. Ricker, Sup't.
HARWICH PORT, MASS.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 125 ft. M. G. D.
Smalley, Conductor; T. B. Baker, Assistant Conductor;
Mrs. A. Jenkins, Gazadian; W. B. Kelley, Masked Pitroctor's, Turner, Librarian; Mrs. A. Robbins, Secretary. SALEM, MASS, - Liperum Hall, - The Humanitarian Association hold inceting every Sunday, at 3 and 7½ p. M.
H. M. Robinson, 4 Andover Street, Secretary,
- Children's Propressive Liperum, - Conductor, John Handall; Guardian, Mrs. A. Waterhouse; Librarian, James
Foster; Secretary, S. G. Hooper; Treasurer, E. B. Ames,
Conference Meetings connected with the Lycum are held
every Sinday at Hubon Hall, at 1 and 3 p. M.

RyMovern Mass, Monthers on health ways Sinday to

every Sunday at Hulon Hall, at I and 3.P. M.

"Lexibutti, Mass.—Meetings are hold every Sunday in
Levider Hall.—F. W. Robbins, Corresponding Secretary,
Plyo Children's Lyceum meets at 11 a. M. I. Carver, Contheory Mrs. M. C. Robbins, Guardian; Miss Mary Lowis,
Librarian; Mr. Lewis Dolen; Musical Director; Mr. Thos,
P. Swift, Musician.

ROCKLAND, MASS.—The Children's Progressive Lyceum
meets at Pg. M. in Phoenty Hall, F. J. Gurney, Conductor; Maria Bennett, Guardian; Henry Chase, Secrotary.

SPRINGPIELD, MASS, "Spiritualist and Liberalist So-clety meets at Allen's Hall Sundays at 22 and 72 p.m., J. D. Netts, President; J. P. Allen, Vice President; Mrs. E. Dalle, Treasurer; W. S. Vale, Secretary. Lygum meets at II o'clock A. M. WEST GROTON, MASS, .- The Liberal Association hold meetings every Sunday in Wildwood Hall, Lectures at 2, and 7 P. M. M. F. French, President; H. M. Macintire, Secretary, Mary L. French, regular speaker,

ANDOVER, O. Children's Progressive Lyceum meetsat Morley's Hall-every Sunday at 11% A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Gnaudian; Harriet Dayton, Secretary, ATLANTA, GA. First Association of Spiritualists,— Officers: J. M. Ellis, Atlanta, President; R.C. Kerr, Ma-rietta, Wun, Coleman, Cutthert, R. B. Alfond, La Grange, Vice Presidents; Win, G. Forsyth, Atlanta, Secretary, RETILE CREEK MICH. The First Secretary Statement Vice Presidents; Win. G. Forsyth, Atlanta, secretary,
BATTLE CREER, MICH. The First Society of Spiritualists hold meetings at Stuart's Hall eyery Sunday, at 10½ A.
M. and 7½ P. M. A. H. Averill, President; J. V. Spencer,
Secretary; William Merritt, Treasurer,
BAX CITY, MICH.—The Spiritualist Society hold meetings in Lyceum Hall each Sunday at 10½ A. M. and 7½ P. M.
Hon. S. M. Green, President; Mrs. J. A. Webster, Secretary.

BALTIMORE, Mi.—Lyric Hall,—The \*\*Flist Spiritualist
Congregation of Baltimore \*\*hold meetings on Sunday and
Wednesday yeenings.

Congregation of Baltimore' hold meetings on Sunday and Wednesday evenings. Income Hall, No. 92 W. Baltimore street,—Children's Progressive Lycenm, No. 1, meets in this hallovery Sanday morning, at 10 o'clock, and every Thursday evening. Levi Weaver, Conductor; Mrs. Endity Frist, Guardiani Edward, Carpenter, Librarian; George Broom, Musical Director. Children's No. 10 - 1 Seminosterior Sanday at Temporary

Carpenter, Librarian; George Broom, Musical Dirvetor,
CLEVELAND, O.,—Lyceum meets every Sunday at Temperance Hall, Ist Superior/street, at 11A, M. Comductor, F.,
C. Rich; Guardian, Miss C. Thompson; Treasurer, George
G. Wilsey; Secretary, A. Dunlap 53 Whitman street,
GRICAGO, L.L.,—The First Society of Spiritualists meets
in Grow's Opera Hall, 517 West Madison street, every Sunday, at 108 7A, M. and 75 g. N., A. H. Williams, President;
W. T. Jones, Vice President; S. J. Avery, M. D., J. L.
Hunt, A. H. Williams, W. T. Jones, Collins Eaton, Truslees; E. F. Shoeum, Secretary; Dr. Ambrose Davis, Treasurer, Present speaker, Sammel Maxwell, M. D.
"Hood, Templor's Hall,—The Progressive Lyceum holds
Its sessions to Good Templar's Hall, corner of Washington,
and Despialins streets, every Sunday at 125 g. M. All are
invited.

and Desplatins streets, every Sunday at 122 p. M. All are invited.

\*\*Universal Association of Spiritualists\*\*, "Primary Councel' No. 1, of Illinois, meet every Sunday, at 339 p. M., at hall 201 Van Buren street, cor, Franklin, Chicago, Froconference and free seats, T. S. A. Pope, President; John McAullife, Vice President; M. Paris, becoming Secretary; Ernest J. Witheford, Corresponding Secretary; Mrs. A. Andrews, Treasurer.

\*\*CLYDE\*\*, O.\*\*—Progressive Association hold meetings every Sanday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Half at 11 A. M. S. M. Terry, Conductor; S. Dowy, Guardian.

\*\*Hammonton\*\*, N. J.\*\*—Meetings held every Sunday at 104.

\*\*A. A. A. B. Jaines O.; Ransom, Conductor; Miss E. Brown, Guardian.

\*\*Monton\*\*, President; G. Videntine, Secretary; Lyceum at 115. A. M. Jaines O.; Ransom, Conductor; Miss E. Brown, Guardian.

Brown, Guardian,
Monthe, Adv.—Spiritual Association: Prof. R. A. Tatuin, President; S. Moore, M. D., 1st Vice President; Capt.
P. U. Mirphy, 23 do.; C. Barnes, Secretary, and Treasurar;
Officer S. Heers, Corresponding Secretary. Regular meetings at 11 A. M. Sundays, and Seances Sunday and Tuesday
evenings, at 75 o'clock. MILWAUGER, WIS. — The First Spiritualists' Society hold meetings every Sunday at 25 P. M. In Field's Hall, 119 Wisebush street. E. W. Badwin, President; H. L. Barter, Secretary.

Milan, O. Sococy of Spiritualists and Liberalists and Children's Progressive Lycenia meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardiau.

Children's Progressive Lyceum meets at \$11.4. M. Hadson Tuttle, Conductor; Emma Tuttle, Guardian.

New York City.—The Society of Progressive Spir-timalsts hold meetings every Sunday in Republican. Hall, No. 55 W. 33 street, near Broadway, at 1943 A. M. and 75 P. M. 31 A. Cozho, Secretary, 312 West 224 street. Children's Progressive Lyceum meets at 2 P. M. 31 A. Cozho, Conductor; H. Dickinson, Assistant Conductor; Mrs. H. A. Cozho, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; G. W. Hayes, Recording Secretary; N. Winter, Corresponding Secretary; J. B. Sammis, Troasurer, Mrs. E. J. Adams, Musical Director.

Newark, N. J. Spiritual meetings in Upper Library Hall each Sunday, under the management of Mr. David Walser. Conference or becture in the aftern on; bectures or test scances in the exeming. Spicakers and others can address Dr. L. K. Coonley, 53 Academy street.

New Haven, Conn.—The "Free Lecture Association"; meets at Loomist Emple of Music, corner Orange and Conter streets. E. R. Whiting, Tréasurer, 95 Dixwellave. Services each Sunday at 24 and 75 p. M.

Newpourt, Ky.—Lyceum meets every Sunday at 28 p.

Services eigen Sunday at 22 and 75 F. M.

Newpoirt, Ky.—Lycelum meets every Sunday at 23 F.
M. at Barnes Hall, No. 51 York street, John Johnson,
Conductory Miss Mary Marsh and George Morrow, Guardians: Chas, Donahower, Musical Director; Willie Johnston, Guard, Lecture every Sunday evening at the above
hill at 75 o chock.

hull at 73g o'clock.

Philladelphila, PA, —The First Association of Spiritualists hold regular incertings on Sandays, at 103g A. M. and 75g P. M., also on Thursday evoluties, at Lincoln Hall, corner of Broad and Coatesstreets. Wm, H. Jones, President, No. 4621 Market street; E. Addio Englo, Secretary, 955 North 6th street, Lyceum No. 1 meets every Sunday at 25g P. M. J. W. Taiber, Conductor, No. 2251 Gaut street; Mrs. F. S. Choate, Guardian, No. 1015, Faltmount ave. 22g. P. M. J. W. Tuther, Conductor, No. 224 Gaut street, Mrs. E. S. Choate, Guardian, No. 1015 Fatrmount avo. Lyceum: No. 2 meets at Thompson-street Church, Thomp-son street, below Front, Sundays, at 101g A. M. Geo. Jack-son, Conductor; Mrst. Hartley, Guardian.

PLATTSHUIG, Mo. The United Circles of the Friends of Progress, "Charles V. Lively, President; John G. Friegel Medium, Lecturer and Corresponding Secretary; Miss Juny Lively, Recording Secretary; Chas. Pletrich, Pressylver.

Treasurer.
POIVILAND, Mr. — Around Hall, Congress street.—Spir-thal Fraternity meets every Sanday, at 3 P. M. James Firblish, Esq., President: William Williams, Vice Pres-ident: George C. French, Secretary; William Thayor, Triasurer. ideht: George C. French, Secretary: William Trayer, Treasurer, more and Lall, 2512 Congress street.—The Spiritual Association meets regularly every Sunday. Abner Shaw, Esq., President; George H. Bary, Secretary.

SAN FRANCISCO, CAL.—Under the pationage of the San Francisco Spiritualists! Union, a Children's Progressive Lyceum is held at 10½ A; M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at the New Hall, Market street.

The Sun Francisco Spiritualist Society meet every Sunday at Charler Oak Hall, Market street, near Fourth. Progressive Lyceum at 10½ A; M., Mellums' Canference at 2 o'clockly, M., Lecture at 7½ P. M. Mrs., Ada Foye, Prosident.

Ident.
STOCKTUN, CAL.—Meetings are held at Hickman's Hall, on Hunteristriet, each Sunday evening, by the Spiritualist Society, of which Dr. Hudson is President, Mr. A. M. Strong, Vice President, and Messes, Manchester and Sturgeon, Secretary and Treasurer.
Spirikoffiklo, O.—The Spiritualist and Liberalist Society of this place meets at Alien's Hall Sundays, at 11 AlM, and 7 P. M. Mrs. Mary A. Henry, President; John P. Allein, Vice President; Mrs. R. Dise, Treasurer; Melvin Henry, Secretary, The Lyceum meets at 10 A. M. Mrs. Mary A. Henry, Conductor.
Thoy, N. Y.—The Progressive Spiritualists' Society

Mary A. Henry, Conductor.

TROY, N., Y.—The Progressive Spiritualists' Society, meets every Sanday in Lycenm Hall, Nos. 12 and 14 Third street, Lectures at 10½ A. M. and 7½ F. M. The Children's Progressive Lycenm meets in same hall at 2 F. M. L. C., Howe speaks there May and June; July and August vacation; September, J. M. Peebber, next four months, Neille J. T. Brigham; February and March, 1876, N. Frank White.

White, Viscennes, Ind.—Free lectures at Noble's Hall each Sunday evening at 7½ o 'clock, before the First Spiritual As-sociation, C. W. Stewart, Lecturer, S. S. Burnett, Pres-ident; M. P. Ghee, Vice President; D. B. Hannaker, Sec-

retary.

Vineland, N. J.—The Society of the Friends of Progress meet at Cosmopolitan Hall, Plum street, every Sunday, at 105 A. R. and 7 F. M., for lectures, conference or free discussion. Louis Bristol, President; C. R. Campbell, Luchuda D. Louis Bristol, President; S. Nelson E. Sheeld, Trassurer and Agent of hall; Dr. David W. Allen and Sylvia Sylvester, Corresponding Secretaries. The Childrent's Progressive Lyceum meets at 124 P. M.—IDr. David W. Allen, and Sylvia Sylvester, Corresponding Secretaries, The Childrent's Progressive Lyceum meets at 124 P. M.—IDr. David W. Allen, Conductor: Mrs. H. R. Ingalls, Guardian; Lucius Wood, Musical Director: Miss Phebe Wilbur, Librarian; Elvira L. Hull, Corresponding Secretary, Speakers wishing engagements will address the Corresponding Secretary.

WILLIAMSBURGH, N. Y.—The Association of Spiritualists will hold regularly every Sunday, at 3 o'clock F. M., 3 conference meeting at the "Old School-House," (2a floor.) in 3th street, a few doors from the corner of North First street.

Street.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings overy Sunday at II A. M. and 7½ P. M. at Lyceum Hall, No. 108 F street, northwest Col. J. C. Smith, President: Prof. Brainerd, Vice President; O. R. Whiting, Secretary: M. McEwen, Treasurer, WINONA, MINN.—The Spiritualists hold regular meetings, Mrs. Jane Davis, Vice President; Mrs. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

National Woman Suffrage Association. The Anniversary Meeting of the National Woman Sufrage Association will be held in Union League Hall, New

The Anniversary Meeting of the National woman Surfrage Association will be held in Union League Hail, New York, Tuesday, May 11th, 1575.

As but a single year Intervenes before the nation's one hundredth birbiday, it behoeves the women of the country to take wise counsel together upon the great question of their national recognition as full citizens of the republic. The celebration of the Nation's Centennial with women onenfranchisch, will be the nation's disgrace. For twenty-seven years we have publicly pressed our claims, in the light of those personal tights of self-government, upon the recognition of which, as underlying principles, our nation professes to stands. Where, in the history of the world, has suchable, earliest and persistent protest gone up from any class? 'T is justice alone we ask? Let us in convention assemble in that great commercial centre from whence our words will go broadcast over the land, and again demand our recognition as self-governing citizens, and again press upon our country's attention those great principles of justice upon whose foundations alone a true and permanent republic can be built.

The speakers of the occasion will be Elizabeth Cady Stanton, Rev. O. B. Frothingham, Matilda Joslyn Gage, Carrie S. Burnham and Phobe W. Couzens.

Susan B. Anthony.

Chair'n Ex. Com. N. W. S. A., Rochester, N. I.

#### Banner Contents. · ·· Charity ; or, Who was to Blame?

Mrs. Eliza M. Hickok. SECOND PAGE. Story continued: Poem-"Alraschid Wedding," by Eilen Polk Stanley; "Mrs, Collier's Mediumship - A Scance with Children - Whence came the Bon-Dons? '' by Aaron Franklin; "A Case of Spirit-Return," by Chas, H. Brown; "Notes by the Way," by Dr. E. C Dunn; "The Lyceum Stage," by Hudson-Tuttle,

THIMP PAGE, "Banner Correspondence from various lo-calities; "Metempsychosis?" "United Singing in Circles and Seances," by Hop. A. G. W. Carter; "New Publications for Sale by Colby & Rich;" List of Spiritualist Mee

FOURTH Page. Editorials on various interesting topics FIFTH PAGE. Brief Paragraphs, New Advertisemen

SIXTH PAGE, Spirit Message Department; Poem-". Father's Cry? \*\* "The Life of a Lecturer, \*\* by K. Graves: Obitmary Notices, etc. SEVENTH PAGES Block and other advertisements.

FIGHTH PAGE. "Was'It Kathe King?" by Gen. F. J. Lippit ; "Spiritualist Lectures and Lycoums;" "New Publications, " etc.

Fig. In quoting from the BANNER OF LIGHT, care should be taken to distinguish between cultorial articles and the summanications (condensed or otherwise) of correspondents. Our columns are open for the expression of imperiod in the columns are open for the expression of imperiod in the columns are only to the expression of imperiod in the columns are only to the columns are only the columns are only to the columns of columns are only to the columns of columns of columns of columns of columns of columns of the columns of col

# Banner of Light

BOSTON, SATURDAY, MAY 8, 1875.

PUBLICATION OFFICE AND BOOKSTORE, 9 Montgomery Place, corner of Provinc street (Lower Floor).

OENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST COLRY & RICH.

PUBLISHERS AND PROPRIETORS. 

To Letters and communications appertaining to the ditorial Department of this paper, should be addressed to UTHER COLDY; and all RUSHERS LETTERS TO ISAAC BOCH, BANKE OF LIGHT PUBLISHING HOUSE, BOS-

#### Reconstruction.

In spite of the assurances which have been given to the public, by the ecclesiastical press, that all is well with Orthodoxy, and that nothing is to be feared from the progress and combination of events, they are latterly disposed, or compelled rather, to acknowledge the tightness of the situation for them, although not in the least inclined to search for the true cause or to admit it when discovered. We extract such confessions as the following from papers that speak for the different denominations of Orthodoxy: the Watchman and Reflector (Baptist) says that "powerful influences are at work among our Congregational brethren, which are endangering the old landmarks. We hear of no adequate protest against Bushnelism. One of Henry Ward Beecher's latest sermons utterly sweeps away the inspiration of the Scriptures. The Christian Union and independent are sowing the seeds of heresy almost unhindered. The Advance would make piety the only condition of church membership; while the Advance, the Congregationalist, and the Christian World, of London, advocate the new idea of the presumed regeneration of all who have been baptized in infancy."

Says the Churchman (Episcopal), "The Independent admits that a good deal of Unitarian doctrine has found its way among Congregationalists, but thinks Presbyterianism is open to the same charge. This is a very pretty quarrel as it stands, which the parties must settle among themselves. The great fact of a growing drift away from the old doctrinal standards, such as both Congregationalists and Presbyterians once held, is pretty plain. It does not seem to be regarded as a misfortune by the Independent. The doctrines from which these bodies are drifting away are the atonement and the certainty of future punishment. The denial of the Lord's divinity will probably be conceded soon."

New York Observer's fling at the quality of its Orthodoxy, "It is not a very large-hearted, lovely or Christian business for any great religious newspaper to leave those vast labors which offer legitimately to absorb all, and more than all, of its utmost force, to descend to petty insinuations that there are Christians in another state and of another denomination who are not as orthodox as they ought to be; and to do its utmost to undermine personal influence and cast suspicion on personal character and assume to usurp the seat of God, the judge, to decide that certain individuals and classes of men are insecure and untrust-

That is pretty much the way Orthodoxy is disintegrating and losing its power. Criminations and recriminations sufficiently betray the state of feeling within. The obvious reason of it is, that Christian love has in their hands been turn ed into a struggle for church power. They use the outside world to draw their power from, and then retire within their exclusive professions to make a boast of their goodness. Suppose it was only a rule of love amongst them; what occasion would there then be for this backbiting among brethren, this secret hatred which breaks out openly, this quarreling over dogmas and creeds and beliefs? It is because power is the prize for which they all aim, that we see such unseemly demonstrations among those who claim to have the exclusive care of Christian doctrine. It shows in the new movement to obtain possession of the Federal Government through a revolution in the Constitution. That step would be fatal not more to the country than to religion itself.

But while this breaking up is occurring, what is to come in to fill the vacancy? We continually hear these same ecclesiastical papers and preachers lament the spread of irreligion in the country and the increase of wickedness. It is pretty clear that Old Theology will never do much to prevent it. Nature abhors a vacuum. The human mind will always be occupied. The human heart must put faith in something. It craves more than mere power can supply. It wants to realize the truths of its own destiny. Religion is its necessity, its very life. But what it naturally craves is just what Old Theology refuses to let it have. And when the latter goes to pieces, it supposes that all human faith and hope are going to pieces with it. But a wider view would soon cure it of its error. Spiritual-Ism teaches the reality of the invisible world, and that it is within reach. This is precisely the faith which men and women need to comfort and strengthen them now. They find the old foundations of church establishments insecure, and they seek for something more substantial and reliable on which to rest.

It is a very bold assumption, that of the eccleslastics, that there is no progress in spiritual belief as in other matters. But they are being continually undeceived by events within their own limits. The wrangling in which their press in- was elected President, and Mr. D. C. Züning dulges discloses the real state of the case. One Secretary.

religious paper accuses another of having passed all the recognized boundaries of Orthodox faith. Another disputes a neighbor's soundness in theology. A third accuses a prominent preacher of having swept away, in one of his discourses, all faith in the inspiration of the Scriptures. And so on through this remarkable list of fellowshin. It all goes to show that Old Theology is breaking up, that its place may be taken in the minds of men by something, better. If its adherents and advocates were engaged only in looking for the better themselves, and were ready to hail with joy the first evidences of its approach, we should not be treated to these manifestations of ill-will and uncharitableness on their part, which would be a scandal to the "world's people" themselves.

Out of this, however, is to come a thorough reconstruction of religious faith, which shall posess the whole of men's nature instead of first confusing and then flattering their intellects, without the power of radically changing their hearts. No atonement doctrine can ever come nome to human experience to change human character. Its conceptions are wholly inadepaate to the meaning of any such mystery as the dergy would seek to have it understood. Spiritualism brushes, away all these fogs, of faith at a dingle sweep. It clears the sky and purifies the atmosphere, so that people can make a reality of their sight and inhale oxygen instead of orthodoxy. The priests may resist the progress of belief with such vigor as they can command, but they will find it all in vain. The course of the human spirit is forward and upward. No schemes of human invention will be able to arrest the movements of thought, much less to stay the potential influence of those invisible beings that are employed in the spiritual education and elevation of the race.

#### The Indians.

In our last number we briefly alluded to Inlian agency frauds, and now give more evidence n corroboration of our previous statements. The daily journals of the country are also looking square in the face the "policy" that has prevailed so long in the treatment of the North-Western Indians. The Boston Post of May 4th has a strong leader upon the subject, which goes to the root of the evil, the editor concluding his remarks as follows :

"The reply of the Chiefs to the Commissioners sent to ask for the cession of the Black Hills, shows that the situation is fully appreciated on their side. 'There is so much lying and stealing,' said Spotted Tail, 'I can't tell where it begins; I know where it ends. Red Cloud was equally frank in expressing his views on this point: 'The Great Father sends Commissioners out here to tell the truth, and they pray God to help them tell the truth; but they all lie and steal; I don't understand it.' Without adopting such vigorous language in denunciation of the manner in which the Indian business is con-ducted, it may be more gently stated, in the words of Spotted Tail: 'All have pockets.' It is the presence of so many favorites of the Administration, with open pockets, between the Govern-ment and the Indians, that has been the cause of Indian wars and border massacres, and that now obstructs negotiation with the plundered tribes.

Still later comes the sad intelligence by telegraph that—"The Indians at the Fort Sill and Wachita agencies are in a state of semi-staryation, and are now killing and eating their horses. Maladministration is the cause of the scarcity of supplies.'

### Light as a Motor.

We are informed that Prof. Crookes, F. R. S., ias just completed a successful experiment demonstrating the power of light as a motive agent. By arranging a number of discs in a certain manner, in vacuo, and directing upon them & pencil of light, he succeeded in causing them to revolve. of power, which the rays of two candles doubled the discs revolving twice as rapidly when the light of two was let fall upon them. By this experiment the power resident in the so-called imponderable forces has been brought more clearly to human conception, and the discovery is not without a cogent bearing on the modern manifestations produced under spirit direction.

### Charles H. Foster.

The justly-celebrated test medium, is in Boston, and has secured a suite of rooms at the Parker House, where he will remain for the month of May, and will be pleased to meet in his mediumistic capacity his friends and the public generally. Here is a rare opportunity for investigators of the mental phase of spirit communion to study the same under the most satisfying conditions.

The following letter from the Banner of Light records a most remarkable scance, and af-ter examining the testimony in search of its weak the editor should give his evidence the prominence of large type? Is he known as a reliable witness? And why does he not state the amount

of likeness between the medium and the spirit? The above is the editorial paragraph wherewith the Spiritualist (London, Eng.) for April 16th introduces the letter recently printed by us with regard to the materialization phenomena occurring in presence of Anna Stewart, of Terre Haute, Ind., which is transferred to its columns. Perhaps Mr. Price, the author of said article, had better answer for himself the query of our transatlantic contemporary.

J. D. Baxter-father of the well-known medium and singer, J. Frank Baxter-was shot and instantly killed at Plymouth, Mass., Monday, May 3d, by a desperado named Christopher Stoddard, whom he was endeavoring to arrest. Stoddard is now in jail to answer for the crime, having narrowly escaped lynching from the excited people, with whom Officer Baxter was a great favorite. May the loving kindness of the angels, in whose service Frank has accomplished so much in the past, now soften for him this sudden heavy stroke of bereavement.

The Boston Investigator has renewed its youth, and, with the commencement of its 45th volume, appears in an entire new dress-type, appointments, etc., etc. The new head portrays in its centre the Paine Memorial Building, but otherwise presents a familiar face. We are pleased with the material prosperity which has crowned the efforts of Messrs. Mendum and Seaver, and wish them continued success in their earnest endeavors to widen the scope of liberal sentiment, to the end that all humanity may think for and "save" themselves.

Milwaukee, Wis., has a Liberal League. It was formed March 3d. Mr. Theodore Fritz

#### Farewell Testimonial to Mr. and Mrs. Hardy.

On the evening of Monday, May 3d, the spaclous parlors of No. 4 Concord Square, Boston, were filled to repletion by a company of ladies and gentlemen-friends of Mr. John and Mrs. Mary M. Hardy-who were assembled in obedience to invitation cards issued by Prof. E. and Mrs. A. Hope Whipple, to present their good wishes to this hard-working test and materializing medium and her husband previous to their departure for Europe. A beautiful evening, as to outside weather, was well matched by the social harmony and good feeling which found expression within the dwelling.

John Wetherbee, Esq, called the meeting to order, and introduced Miss Nellie M. King, who opened the exercises by an instrumental tion: "Nightfall," by T. P. Ryder, after which Mr W. made a short speech, sketching the nature and intentions of the present convocation. He then proceeded to introduce to the people, in turn, as speakers, Drs. II. B. Sforer and Samuel Grover, Judge Ladd, (of Cambridge,) Dr. T. B. Taylor, Moses Hull, George A. Bacou, Robert Cooper, (of England,) John W. Day, (of the Banner of Light,) La Roy Sunderland, Mrs. E. Hope Whipple, Mattie B. Sawyer, Hattie Wilson, J. B. Hatch, Messrs, Richards and Eaton, M. V. Lincoln, Dr. Dillingham, Susie A. Willis Fletch. Lincoln, Dr. Dillingham, Susie A. Willis Fletcher, and Mr. Barker, (of California.)

Mrs. Hardy responded feelingly to the kind words which had been expressed by those precedng her, and hoped that she should ever remain worthy of the friendly esteem that prompted the utterance of the same. This desire was also echoed by her husband, who followed her in a orief speech; after which L. A. Bigelow, Esq. made some pleasant remarks relative to European called upon for a few words, begged to be excused as did also Kate Stanton, the celebrated lecturer who was present (nl who is reported as having become much interested in spirit communion through her recent experiences with Mrs. Hardy as a meidum). During the Viening Miss Lillian Norton favored the company wth two fine songs

A late hour having been reached, through the mavoidable length of the services, the company spersed with renewed wishes that Mr. and Mrs Hardy might enjoy a prosperous voyage across the Atlantic and a pleasant tour; also that the period of rest so much needed by the medium night be supplemented, ere her return, by a brie season of work which would demonstrate to the English friends the wide scope of those powers which have given her so high a place in the esti mation of American Spiritualists. All seemed at parting, to echo the benediction, uttered by Mr. Richards, of Philadelphia:

"Like the white feet of the waters Falling soft upon the shore, May the blessing of the angels Rest upon you evermore!"

#### Lectures by Prof. L. S. Richards.

Since his return last fall from explorations in California and the Pacific States, Prof. Richards has been delivering lectures in various places, upon geology, incidents of travel, &c., &c., with marked satisfaction to large audiences, judging from the favorable notices he receives from the

He has recently prepared two lectures on subects of more vital importance, to be delivered pefore liberal societies, on Sundays, entitled, The Probabilities of Life Beyond the Grave, in the Light of Philosophy," and "Marriages and Births, in the Light of Science." These lectures, we are assured, are of more than ordinary interest, and will instruct all who may listen to them. Societies making up their list of speakers for another season should remember him. His address is East Marshfield, Mass.

### Mrs. Maud E. Lord,

Of 26 Hanson street, Boston, gave a most satis factory circle for physical manifestations at the office of Dr. H. B. Storer, in the Banner of Light Building, on the evening of Thursday, April 29. The light thrown by one candle was found to pro- akin to those which have often been described in ance were filled with the most periect satisfaction; particularly was this the case with a gentleporary presentation of a sprig of heliotrope by an unseen hand, a test of spirit identity which was much beyond his expectation of receiving. In addition to the pleasure afforded Spiritualists by her scances, this valued medium and worthy lady is also doing much pioneer work in Boston among the skeptics, which cannot fail of producing sure results in coming time.

### Gen. Lippitt in re Katie King.

The reader will find on the eighth page, pres ent issue, the first installment of an exhaustive statement of his experiences at the Katie King séances in Philadelphia, which was originally contributed by Gen. Francis J. Lippitt, of Boston, to the pages of the Galaxy magazine. The concluding portion of his article will appear in our next number.

A neat pamphlet of some seventy pages has just been issued from the press of Colby & Rich, No. 9 Montgomery Place, Boston, in which THE PERSONAL EXPERIENCES OF WILLIAM II. MUMLER IN SPIRIT-PHOTOGRAPHY find careful and succinct embodiment. No one who reads the contents of this brochure can fail of being at once struck with the amount of direct testimony presented therein in favor of the fact of the possibility of the rendition to mortal sight, through the instrumentality of the camera lens, of the features of the long departed. The pamphlet is presented in neat style, and will be sold at the nominal price of fifteen cents. Circulate it. friends; the agitation of thought on this important subject may lead to wider discoveries and grander attainments.

The questions which are considered in our sixth page message department deserve attention: Mary Adelaide Gaines, of Montgomery, Ala., speaks to her mother; David Champney, of Boston, gives good advice to his sons; Nathan Harding wishes to reach his friends, which desire is shared by Daniel Chandler; David Garrison, of Portsmouth, R. I., returns to discharge what he feels to be a duty to his descendants; Simon Brown, of Hanover, N. H., cautions his daughter against the entertaining of any hope of attaining to property in England; and Nellie French brings good news to her mother.

Colby & Rich, No. 9 Montgomery Place, Boston, among a wide range of Books Spiritualistic and Reformatory, offer for sale a new supply of that attractive English work: THE NIGHT SIDE OF NATURE, OR GHOSTS AND GHOST SEERS, by Catherine Crowe. Copies will be forwarded by mail at \$1,50, postage 20 cents.

We shall print in the forthcoming issue of the Banner of Light a highly interesting letter from our special London correspondent concerning a remarkable scance with Messrs. Bastian and Taylor, physical mediums.

#### Public Social Meetings.

The week evening assemblies at the residences of the Boston friends continue to be convened with pleasure and profit. We have occasion to chronicle two in the present issue.

The first transpired on the evening of Thursday, April 29th, at the home of Dr. Charles Main, 60 Dover street. Dr. Main is about to sail for Europe, and the assembly of his friends was epinently appropriate as in preparation for that event, although the services were announced as held for the purpose of consecrating his residence, and in honor of the spirit-world. The parlors were crowded, and the speeches-made by J. B. Hatch (who presided), Drs. T. B. Taylor, Samuel Grover, John H. Currier, H. B. Storer and A. H. Richardson, Messrs. John Wetherbee and J. J. Morse, Mrs. N. J. Willis, Sarah A. Byrnes, and by Dr. Main in reply—were brief but to the point, and replete with earnestness. Music, vocal and instrumental, was furnished by Misses Nellie Ladd, Nellie M King, Cora Hastings, Carlotta Williamson and Miss Curtis: Miss Lizzie J. Thompson gave a recitation. The happy med partaking of refreshments. The happy meeting closed with the

On Friday evening, April 30th, the friends of J. J. Morse met at 27 Milford street, to bid him 'God speed" in his labors in Connecticut, to which State his calls led him for May, ercises partook more of the nature of party, although remarks were made by Mr. Morse—who returned thanks for the kindness with which he had been universally treated— "The Strolling Player," and I. P. Greenleaf Charles W. Sullivan gave a song and a recita-tion. The company dispersed at a late hour, wishing Mr. Morse all success, and hoping to meet him again in Boston ere long.

#### The Dissemination of Spiritual Literature in Europe.

The British National Association of Spiritualists has allotted a publishing office on its premises at 38 Great Russell street, London (opposite the British Museum), to Mr. William H. Harrison, editor and proprietor of The Spiritualist newspaper, the recognized organ of the educated Spiritualists of England and Europe. He is about to import and to diffuse in Great Britain those American works on the subject of Spiritualism which are of the best quality only, and we have already dispatched one large supply of books to this new European dépôt. Authors who wish to send copies of their works to England for review, can have them enclosed in the parcels from our office, and thus save postage; but no partial reprint of an English book-like the completed Edwin Drood-or any complete reprint, or any work which infringes the British copyright laws, will be forwarded.

The Spiritualist is so noted for its freedom from bias in any direction, that its utterances are received with confidence by our brethren on the other side of the Atlantic. Some of the most talented writers of the age, we are assured, will contribute to its columns.

FREE RELIGIONISTS' FESTIVAL.—On Friday evening, May 28th, the Free Religious Association of Boston proposes to hold, in the Parker-Memorial Hall, a grand social donation festival and all friends of religious freedom and "fellowship in the spirit" are invited to attend. The evening will be given up to conversation, music and brief speeches, and every effort will be made to have the occasion an informal and quite un conventional gathering of friends. The annual meeting of the Association will be held in Horticultural Hall. In the morning and afternoon of the 28th there will be two sessions for public addresses in Beethoven Hall.

The Hyde Park (Mass.) Public Library which has been so recently the battle ground be tween liberal and proscriptive ideas as regards The phenomena occurring were of a nature much | the books to be admitted to its shelves, seems rather to thrive under the introduction of the duce a result corresponding to a certain amount these columns, and all the persons attending the works of A. J. Davis and other progressives, the lamentations of the town clergy to the contrary notwithstanding. The librarian in charge of man of the party who was given, through the tem- this lively collection reports the number of books to be 4439, of which 1078 have been given by sixty-four persons; 26,694 books have been circulated during the year, the largest day's issue being 320.

> It will be seen by a card-in another col umn that Mrs. Jennie F. Holmes, the materialization medium, and her husband, are in destitute circumstances, and she asks Spiritualists for pecuniary assistance at this time. All media suffer: but when the pangs of poverty and sickness are added, their lot is indeed terrible. We subscribe ten dollars. Who will add their mite to this sum? Funds received by us for Mr. and Mrs. Holmes will be acknowledged in these columns and faithfully transmitted to them.

> On Sunday evening, April 11th, Dr. Sexon, the eloquent English speaker, and editor of The Christian Spiritualist, commenced his permanent series of lectures at Goswell Hall, London, before an audience which filled the room in every part. The Doctor, in his discourse, handled Rev. De Witt Talmage's "Religion of Ghosts" without gloves, and much interest was evinced by the people present. These meetings, we are happy to state, promise the highest measure of success.

> The Banner of Light Free Circles have been suspended since the 9th of February last. on account of the illness of Mrs. Conant. We hope within a few weeks to be able to announce her convalescence, and also the resumption of her séances. Those in correspondence with her will, in consequence of her sickness, understand why their letters have not been answered.

> At a Pronouncing Bee given in Music Fund Hall, Philadelphia, Pa., Thursday evening, April 29th, 1875, under the direction of Mrs. M. Josephine Warren, elocutionist, the first prize of fifty dollars was won by William Emmette Coleman, a Spiritualist of sixteen years' standing, and occasional contributor to the Ban-

We have personally, and many of our friends have also through our agency, aided pecuniarily for several years the poor, sick, bed-rid den brother, Austin Kent, of Stockholm, N. Y. We have sent him, in all, some six or seven hundred dollars. He is now in need of more assistance, we understand. "Freely give, and ye shall freely receive."

THE NEW ENGLAND LABOR REFORM LEAGUE Convention will be held in Cotton Hall, Boston, Sunday and Monday, May 23d and 24th, day

"ECCE RESPONSA," No. 5, by John Wetherbee, Esq., of this city, will appear in our forthcoming issue. It is a live production, as all St. John's articles are.

#### Allan Kardec's Books.

To the Editor of the Banner of Light: Having just finished the reading of Allan Kardec's "Book on Mediums," translated from the French by Emma A. Wood, and published by Colby & Rich, Boston, I cannot forbear to express my opinion that this excellent book ought to be in the hands of and carefully studied by every intelligent Spiritualist of this country. The translator and the publishers deserve the sincerest thanks of the whole Spiritualist community for the praiseworthy manner and style in which they have made this, one of the principal works of the French Spiritist leader, accessible to those who have no occasion for studying it in its original language. Whoever-Spiritualist or not-takes the pains to peruse Kardec's "Book on Mediums," must become aware of the fact that it is one of the standard works on the theory and practice of the Spiritual science, and the other (previous) work of the same author, his "Livre des Esprits," as well as his minor treatise "Qu'est ce que le Spiritism?" (What is Spiritism?) ought also to be made familiar to the English reader. The contents as well as the method of Kardec's writings are eminently apt to elevate the cause of Spiritualism to a higher plane, to vindicate its claims as a branch, nay, the crown of the highest science and philosophy, to bring order and system into the daily accumulating mass of startling and, for many, bewildering facts, and to thus win for it the attention and appreciation of the best class of the people, those who think for themselves and seek for real enlightenment. Whoever is familiar with the history of the development of this youngest, but greatest, science will be impressed with the undeniable truth of what the

"Spiritism has made great progress within a few years, but far greater since it has entered the philosophic plane, because it has been appreciated by enlightened people. To day it is no longer a spectacle; it is a doctrine at which those who made a jest of table turning no longer laugh. In making our efforts to bring it on this ground, and maintain it there, we feel convinced that we shall conquer for it more useful partisans than were we to draw out at random manifestations that might be abused. We have the daily proof of this in the number of believers which the mere perusal of the Book on Spirits has made."

author of the "Book on Mediums" says in re-

gard to this in its introduction:

May we not hope, therefore, that the publication of the "Book on Mediums" will soon be followed by that of the Book on Spirits, the translation of which, if its author could have been consulted, would perhaps have preceded that of the Book on Mediums, since Kardechimself says that the Book on Spirits should be read first, because it contains the "fundamental principles, without which certain parts of this would be difficult of comprehension."

It is not my purpose here to enter upon an elaborate review of this valuable work, but I cannot refrain from directing particular attention to at least one of its highest and most prominent features. Besides its conscise, philosophical, and still plain common-sense and lucid form, its most striking feature seems to me to be the sublime moral and truly religious character which pervades all the doctrines, practical as well as theoretical, taught in this admirable exposition of the conditions and requirements of the groundwork on which our whole philosophy rests - Mediumship. Who, reading the "Book on Mediums," should not wish that all our Indispensable instruments for-the-intercourse with the spirit-world would not only read it, but let the pure, sublime and elevating teachings it prompts on every page sink deep into their. hearts? We know that not all vessels of truth can be pure, but let there be purified as many as possible! The wine of truth is precious and life-giving, even from an opaque and unclean vessel, but who would not prefer to quaff it from a goblet of flawless crystal-or unalloyed

Brooklyn, N. Y., April, 1875.

By reference to his advertisement on our seventh page it will be seen that Dr. Charles Main, No. 60 Dover street, Boston—who will sail for Europe on the 15th of this month (May), where he will remain for several months—leaves his office while absent in charge of a wellknown clairvoyant, who will prescribe for those desiring advice. During his absence those desiring the Doctor's advice can have their letters forwarded to him, when an examination and prescription can be had as usual.

Read that highly-important work: "On MIRACLES AND MODERN SPIRITUALISM," from the pen of Alfred R. Wallace, F. R. G. S., etc., etc., which is offered for sale by Colby & Rich, at their Bookstore, No. 9 Montgomery Place, Boston. The book is the outcome of a mind well known in English literary circles as acute in perceptions, wide in grasp, and powerful in the analyzation of evidence; and it should receive an extensive perusal on this side the AtJoseph John's Works of Art are simply magnificent. We allude to "The Dawning Light," "The Orphans' Rescue," and "Life's Morning and Evening." Copies of these paintings have been splendidly engraved on steel, and may be had at this office. For full particulars sec elsewhere.

THE FIFTH ANNUAL CONVENTION OF THE AMERICAN LABOR REFORM LEAGUE WILL be held in New York City, May 9th and 10th, in Masonic Hall, 13th street, at 101/4 A. M. and 21/4 and 71/2 P. M. Sunday, and at 21/2 and 71/2 P. M. Monday.

We shall print in our next issue an interesting sketch of the travels of the Davenport Brothers. These well-known mediums are at present in Europe, and are meeting with great

"Miss Jennie Leys," says a late number of the San Bernardino (Cal.) Guardian, "will, we believe, remain in San Bernardino for a fortnight yet. This lecturer here has been unprecedentedly popular."

Col. William B. Greene will shortly bring out from the press of Lee & Shepard, Boston, a characteristic work entitled "Socialistic. Com-MUNISTIC, MUTUALISTIC, AND FINANCIAL FRAG-

A. E. Doty, writing from Ilion, N. Y., under a recent date says: "Within the past year we have carried Spiritualism beyond the era of ridicule, and it commands general respect here

### Charity Donations

Received since our last report in the Banner: For God's Poon.—From a friend, New Haven, Conn., Conts, a friend, Amesbury, Mass., 25 cents.

#### BRIEF PARAGRAPHS.

BHORT SERMON, - The dog that continually barketh never biteth. He is one of the weakest of spaniels. The sound of his voice squeaketh like unto a penny trumpet. The biped of the dog genus is not unlike his uncouth quadrupedal brother. He may be seen at the corners of the city streets, and indeed in the highways and byways all over the land. Let him bark.

Ike Hooper, condemned to suffer death at Augusta, Ga., for murder, was so much agitated by the fact, that in a single night, after the passing of the sentence, his hair changed from black to gray.

San Francisco recently had a fearful explosion of giant powder, whereby five persons were killed outright or died of their wounds, and seven were severely injured. Much damage to property also attended the accident-if so it could be called, it being the result of the gross carelessness of one of the workmen, blinself among the killed, who was smoking while in the act of making cartridges of the pow-

The value of the sugar estates recently burned in Cuba is \$25,000,000.

A new Spiritualist journal has just appeared at Rio Janeiro, in the Spanish language. M. Lieutaud, principal of the French college at Rio Janeiro, is an ardent Spiritist.

April 30th completed the eighty-sixth year since the existing government of the United States went into opera tion, as Washington became President on the 30th of April

The following succinct account of the shape and condition of the brain of Ortwein, the Pennsylvania murderer,

is derived from official sources:

"The left ala of the thyroid-hyoid cartilage was fractured longitudinally one-third of the way from the median projection, completely shutting off the rina glottidis. The platysma myoides, the sternocheido-mastoid, the anterior belly of the omo-hyoid, the sterno-hyoid and the sternothyoid muscles were completely severed. The trapezius muscle was not examined."

A boy in New York has been sentenced to one year's imprisonment for stealing two cents. He did n't steal enough

The ceremony of conferring the beretta on Cardinal-Archbishop McCloskey took place on Tuesday, April 27th, in St. Patrick's Cathedral, New York. It was a very impressive occasion, heightened by the fact that it was the first time that anything of the kind had occurred in this country—and thus showing how important has been the gain here made by the Church of Rome.

On the 28th of April the Prince of Wales was installed Grand Master of the Grand Lodge of Free Masons of Great Britain. There was a grand time on the occasion of making such a Grand Master.

It is vain to call a school "godless" because it is secular. A bank is not "godless"—provided it is honestly managed—oven if it is not opened and closed with daily prayer. A shoemaker is not "godless" because he refrains from pronouncing the benediction in connection with the delivery of a pair of boots to his customer. Enough that his leather is good, his thread strong, his work faithful, and—which, unhappily, is not always the case—his promises are punctually kept. A school-master is not "godless" who teaches arithmetic, reading and the other branches accurately, and deals with his pupils in a truthful and kind spirit.—New York Times.

Timber is being buried in the Consolidated Virginia mine at the rate of 6,000,000 feet per annum, and in all the other mines in like proportion. The Comstock lode may well be said to be the tomb of the forests of the Sierras.

Joseph Henry Tuck, a celebrated inventor-originator of "Tuck's steam packing" and many other valuable addi-tions to the power of human skill-passed on from Williamsburg, N. Y., April 10th, aged 63 years.

Goethe said: "The excellent woman is she who, when her husband dies, can be a father to their children."

The New York Tribune celebrated its thirty-fifth anniversary Saturday, April 17th, by taking possession of its new building, and printing a quadruple sheet, with a picture and description of the building, giving the figures of its circulation, showing the average to be over fifty thousand

THE ALLAN KARDEC ANNIVERSARY. - The 31st of March, the anniversary of the Rochester Rappings, is also the anniversary of the transition of Allan Kardec. The event is generally commemorated in Paris by a gathering of French Spiritualists at his tomb, where they are received by his faithful widow, now in her eighty-second

We need free bodies and free minds—free labor and free thought—chalnless hands and fetterless brains. Free labor will give us wealth. Free thought will give us truth.—Ingerealt.

President Thiers gave a private dinner on 12th of April, when he completed his 78th year.

The "Nothing to Wear" controversy bids fair to be revived in the publication by G. W. Carleton & Co., of another book by the young lady who claimed the authorship of that clover poem. The new work; which is entitled "The Woman Zoe;" carries the same stinging, satirical rebuke as did the noem " Nothing to Wear."

Ten natives of Ixtacalco are on trial for a horrible outleaving only their heads above ground, and then dispatching them with hatchets and knives after prolonged torture.

There are so many solfish Rings all over the countrycontrolling railroads, coal-fields, lands, Indians, and Politico-Religious Associations-that Diaby thinks nothing ill be done on the square if honest people don't soon move in the right direction.

The monument which is soon to be erected on the grave bear this inscription: " Edgar A. Poe, born January 19th 1811; dled October 7th, 1849; author of 'The Raven.' My tantalized spirit here blandly reposes."

When the wind is adverse and it blows a brisk gale,. And the ship has to tack and to shift every sall, What, then, is she like, in a nautical phrase? Why, a lady of fashion; she's always in stays!

The people of Maine think, as that State was a part of Massachusetts at the time of the battle of Bunker Hill, that they ought to be well represented in the approaching cele-'The members of the Grand Army and the first regiment of the militia will be present with the Governor and staff and all the State officials.

In conformity with the recent circular of the Minister of Public Instruction, military manouvres and exercises are being revived in the government lyceums and colleges, in France, where they have been for some years past allowed to drop into disuse.

The London Times says it is expected that the arctic ex pedition will be ready by the middle of May, but it will probably not sail until the end of the month. As yet no day is known to have been fixed for its departure.

Russia, having exhausted her forests, is looking to the coal-beds of Western China for fuel, coal being the greatest want of that immense country.

Lord Northbrook, viceroy of India, has issued a proclamation deposing Guikwar of Baroda, and declaring him and his issue precluded from all rights apportaining to the sovereignty of the country.

Archbishop Manning, of England, is at the point of death and is falling rapidly. His sudden sickness is attributed to the severe weather experienced returning from Rome, whither he went to receive the Cardinal's hat at the hands of the Pone.

England exported last year 3,603,000,000 yards of cotton cloth, equal to nearly 2,047,460 miles, or enough cloth to envelope the equator of the earth over forty times.

E. D. Babbitt, D. M., author of the Health Guide, has

just moved to 5 Clinton place, New York. Dr. Rastoul and his companions, the French Communists, who escaped from the island of New Caledonia, are supposed to have perished in the water, as no tidings of

Thirty miners were killed by an explosion of coal gas at a colliery in Staffordshire, Eng., April 30th.

them have yet been received, and fragments of the boat in

which they got away have been found.

Mary L. Shaw, of Boston, recently left a bequest of \$2000 to provide for the distribution of fruits and flowers among the patients of the City Hospital.

A NEW METHOD OF RAISING FUNDS .- Last Tuesday forenoon a gentleman from the East arrived at the Boston & Maine Railroad Dépôt, it is said, with a coffin, to take home, as he supposed, the remains of a brother who had just died, a telegram having been sent to the relatives announcing his demise. On inquiring at the hotel for the body, what the surprise of the gentleman was can easily be imagined when he was informed that the "dead" brother was alive and well. The latter had telegraphed himself dend, it seems, in order to bring some one of his relatives here, from whom to get money, well knowing he could not "raise the wind " without resorting to some such expedi-

The lunatic asylum of St. Pons, near Nice, was recently destroyed by fire; only the four walls are left standing The fire broke out at three in the morning, and orders were

instantly given to release the maniacs from their cells. One inmate, however, an ex-priest, refused to follow the others, and c'ung to the base of his cell window till he was consumed by the flames, which were so strong that the firemen who attempted to rescue the poor wretch were in danger of their lives. Two other inmates of the asylum a man and a woman-were burned in their beds. The water supply was very deficient, and the engines were consequently all but usel as.

The French Government has given its adhesion to the international postal treaty, subject to the following conditions: First, that the parties to the treaty shall come to some arrangement with respect to the standard of weights; second, that a uniform rate shall be established for territorial and maritime postage; third, that the treaty shall go into operation January 1, 1876, instead of July 1, 1875.

Mr. William Squares, of Mestocton, Oregon, who is anxlous that the great trees of that State shall be repre sented at the Philadelphia centennial, has written to the centennial commissioners that he will furnish at Sillamook bay a fir plank one hundred feet in length and averaging twelve feet in breadth, provided that facilities can be obtained for forwarding it to Philadelphia.

The Traveller says that a well-known French instructor n this city has had all his teeth extracted, and can now talk seventeen languages at one and the same time. The trouble is that no one can understand him now in any language he

Major George S. Merrill, Department Commander of the Frand Army of the Republic, in General Order No. 3, issued to the Posts in Massachusetts, directs that Memorial Day shall be observed on Saturday, the 20th inst.

The Director-General of the Centenhial Exhibition at Philadelphia has been officially advised by the Secretary of the Royal-Commissioners for Victoria, that a preliminary inter-colonial exhibition will be held at Melbourne, Aus ralla, in August next. The inhabitants of all the British, French and Dutch possessions in Australia and neighbor ng islands have been invited to participate, and articles in any way meritorious will be forwarded to the Centennia

The friends of Rev. W. H. H. Murray have united to form a Union Church, over which he is to be pastor. Music Hall, Boston, has been rented for one year, and Sabbath morning meetings will commence there the first Sunday of October. A new church, capable of scatting four usand persons, is to be creeted by the society at the junction of Berkeley street and Columbus avenue

Monday, May 10th, is the one hundredth anniversary of the capture of Ticonderoga by Ethan Allen.

Rev. Dr. John J. Williams, the long-time popular Roman Catholic Bishop of Boston, has been elevated to the dignity of Archbishop-this city being now declared by an edict of Plus IX, to be a Metropolitan See-and was invested with the pallium in presence of the new American Car-dinal McCloskey, the papal embassy, and a large number of bishops and the clergy, on Sunday, May 2d. The services took place at the Cathedral of the Holy Cross, and were of the most impressive character.

Miss Ida Greeley, eldest daughter of the founder of the Tribune, was, on Saturday, May I, united in marriage to General Nicholas Smith, of Kentucky, at the residence of ner uncle, J. F. Cleaveland, Mr. 223 West Twenty-second street, New York. The ceremony was performed by the Rev. Father Farrell, the paster of the Misses Greeley for years past, and the life-long friend of their father,

Within the last ten days the fire-fiend has been unusually active. The town of Oshkosh, Wis., has been almost totally destroyed by fire, loss about \$2,000,000, and Montpelier. Vt., visited by a severe conflagration which left forty families houseless, and consumed a money value of \$140,000; the minor conflagrations are too numerous to mention.

The Catholic monasteries have been abolished in Germany by edict of the government.

#### Movements of Lecturers and Mediums. Dr. J. H. Randall, of Clyde, O., would be glad to make

engagements to lecture, officiate at funerals, or solemnize marriages. He may be addressed as above.

The address of Laura Kendrick, (late Laura Curity Smith,) is now 201 Montgomery street, care of Albert Kendrick, San Francisco, Cal.

Mrs, Rachel Walcott, trance speaker, is now lecturing in Baltimore. Will answer calls to lecture elsewhere. Address, care of Levi Weaver, 220 West Baltimore street, Baltimore, Md.

Dr. T. B. Taylor addressed the Spiritualists of Plymouth, Mass., on Sunday, May 2d, at Leyden Hall. His lectures were closely followed, and much admired. He has been earnestly requested to revisit this Society scon. He speaks at Springfield, Mass., Sunday, May 9th, after which time he can be found at his office, No. 46 Beach street, Boston, where he successfully treats the sick, having associated with himself in practice one of the best clairvoyants in the

Mrs. M. J. Upham Hendee, formerly of San Francisco can now be addressed at Dixon, Cal., care Dr. F. F. Upham, by parties desiring her services either as lecturer or medium. She was, at last advices, speaking and giving séances at Sutter Creek, Cal.

will address the Spiritualists of Lawrence, Mass., at Web ster's Hall, on Sunday, May 9th.

Rev. W. S. Bell has no engagements for May. Societie will do well to secure the services of this able and sound thinker and eloquent speaker. His address is care of thi

Poter West, trance and inspirational speaker, will answer calls to lecture within a radius of one hundred miles o Boston. Subjects given by the audience. Tests given from the rostrum. Address care of Banner of Light D. W. Hull would be glad to make engagements in New

England to lecture on Sundays during the summer. Mrs. John Collier has arrived from England, and is located at 23 New Bridge street, West Springfield, Mass.

where she intends to hold circles. Mrs. M. C. Rundlett commences her labors with the

Spiritualists and liberal minds, in Belgrade, Me., the third Sabbath in May. Mrs. Nellie L. Davis will speak in Salem during May.

Societies in New England desiring Sunday or week evening lectures can address her in care of Frank Tyler, 235 Wash ington street, Salem, Mass.

### Silver Lake Camp Meeting.

The Sixth Annual Camp Meeting of the Spiritualists of Massachusetts will be held at Silver Lake Grove, Plympton, commencing on the 23d of July, and closing on the 9th of August. This is in every respect the largest and finest Grove for social gatherings in New England. The Lake, upon the banks of which it is situated, is a magnificent sheet of water, over seven miles in circumference, of great depth, and abounding with fish. In addition to a large number of new sail and row-boats, now owned by them, the Old Colony Railroad Co. have provided a fine steamer, to be run on the Lake for the exclusive accommodation of the patrons of the Grove. In addition to the large building containing the bakery, dining hall and restaurant, which is under the control of the Railroad Co., there will be one or more experienced caterers, occupying large tents, ready to supply food to all visitors at reasonable prices. No monopoly this year in catering. An excellent band of musicians will be in attendance. Also it is expected that several of the best mediums will occupy tents upon the grounds during the continuance of the meetings, thus giving visitors an opportunity to investigate the various phases

of the spiritual phenomena. Able speakers will also be provided to interest and instruct the people. In short the managers will spare no effort to secure every convenience for the comfort and enjoyment of all who may visit the Grove. As far as practicable, those intending to camp should furnish their blankets and camp equipments. Tents and lodgings may be obtained by applying by letter or in person to Dr. A. H. Richardson No. 38 Monument Avenue, Charlestown District

All Spiritualists, Progressive Liberals and Radicals, are cordially invited to unite with us. GARDNER & RICHARDSON, Managers. Boston, May 4th, 1875.

GREENFIELD, MASS., April 26th, 1875.

To the Editor of the Banner of Light: N. Frank White has given us four lectures, which have been very satisfactory indeed. He has decided to remain here two Sundays longer. He can be addressed at this place, "care Dr. Beals," until the middle of May.

Yours truly, JOSEPH BEALS.

Wanted to Complete our Files. We are greatly in want of No. 22 of Vol. III No. 14, Vol. XI; No. 12, Vol. XXIII, and all the numbers of Vols. III and IV, to complete the files of the Banner of Light up to date. We should feel much pleased if any of our subscribers who may be possessed of either of these numbers would forward the same to our address, and in the event of their so doing we will recompense them well for their trouble.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the sertion.

SPECIAL NOTICES.—Forty cents per line,
Minion, each insertion.

RUSINESS CARDS.—Thirty cents per line,
Agaic, each insertion.

Physicals in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

AT Advertisements to be renewed at continued ates must be left at our Office before 12 M. on

#### SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIR VOYANT! — Mrs. C. M. Morrison, No. 102 Westminster street. Magnetic treatments No. 102 Westminster serves. Anagurette treatments given. Diagnosing disease by lock of hair, \$1,00. Give age and sex. Remedies sent by mail. 37 Specific for Epilepsy and Neuralgia.

Address Mrs. C. M. Morrison, Boston, Mass., Box 2519.

LIKE A DREAM. How much this world is "like a dream," So much it has that is ideal; So beautiful in prospect seem
So many things that prove unreal:
Many our friends who seem to be,

Many our friends who seem to be,
When fortune on our pathway smiles,
Forsake us in adversity,
And stand aloof for miles and miles;
But Boys when they desire new "Clothes,"
And wish to get a "Suit" that's neat,
Buy "New York Styles" at George Fenno's,
Corner of Beach and Washington street.

HENRY SLADE, Clairvoyant, No. 18 West 21st

street, New York. Ap.3. J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.3.

DR. FRED L. II. WILLIS will be at the Sherman House, Court Square, Boston, every Thursday from 10 A. M. till 3 P. M., and every Friday from 10 A. M. till 1 P. M., until further notice. Address all letters care of Banner of Light, Boston, Mass. tf—Ap.3.

HEADACHE, NEURALGIA, NERVOUSNESS. -Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Granberries and Henip cures dyspeptic, nervous or Sick Headache, Neuralgia and Nervousness. Prepared in Pills. 50 cts. a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Co., 38 Hanover street, Boston, Mass. Ja. 16.—1v Ja.16.—1y

Magnetic Wonder is a certain local remedy for all Female Weaknesses, Prolapsus Uteri, Ui cerations, Leucorrhœa, (or Whites,) and all Ab-normal Conditions of the Generative Functions. These Powders, by their unequaled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and health, action of which so greatly depend the general health and happiness of all women. Sent by mail, \$1 per box. Address Dr. J. E. Briggs & Co., Box 82, Station D, New York. 13w\*.Ap.3.

MRS. NELLIE M. FLINT, Healing and Developing Medium, office No. 200 Joralemon st., opposite City Hall, Brooklyn, N. Y. From 10 to 4. Magnctized paper, with instructions, mailed to those who desire to be developed, on receipt of \$2. Ap.24.4w\*

THE MAONETIC HEALER, DR. J. E. BRIGGS, IS also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City.

SEALED LETTERS ANSWERED by R. W. Flint, 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishnent expressly for the accommodation of SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic bat tery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-ice. He gives close attention to nervous complaints.

### BUSINESS CARDS.

CLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 603 French street, Eric, Pa., nearly all of the most popular Spiritualistic Hooks of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

HARTFORD, CONN., BOOK DEPOT. ROSE, 56 Trumbull street, Hartford, Conn., A. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly forsale the Bauner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.
D. M. DEWEX, Bookseller, Arcade Hall, Rochester, N.
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"That when their barks shall float at eventide, Far out upon the sea that's deep and wide."

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### Message Bepartment.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the Instrumentality of MRS. J. H. CONANT,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition We ask the reader to receive no doctrine put forth by apirits in these columns that does not comport with his or her reason. All express as much of truth as they per-ceive—no more.

MRS. CONANT receives no visitors at her residence on Mondays. Thesdays of Thursdays, until after six o'clock P. M. She gives no private sittings.

1. The questions answered are often aropounded by individuals among the antience. Those read 'o the controlling intelligence by the Chairman, are sent in by correspondents.

LEWIS B. WILSON, Chairman.

#### Invocation.

Our Father, the living and the dead have met together in council to worship and adore thee, to lose something of their own ignorance, to gain something of thy wisdom; to part with something of their own darkness and gain something of thy light. Thou who art the ever-present Spirit of Love, Wisdom and Power, we implore thee to so lead us out of all darkness into all light, that we shall no longer stand trembling. fearing to take one step further onward in life lest we may fall. Oh Great Spirit, we are weak, and thou art strong and mighty; we are ignorant, and thou art wise. Give us of thy strength and thy mightiness and thy wisdom, and we will, In obedience to thy law and thy voice, come up higher and higher and higher in life, performing thy will in obedience to our understanding of thee. Father Spirit, thou wilt bless us, we know but oh, make us conscious of the blessing, and leave us not in temptation, for thine is the kingdom and the power and the glory, to-day and Dec. 21. forever. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.-If you have any questions, Mr. Chairman, that I am able to answer. I shall be glad to do so.

Ques, -[By J. H. V., California,] Is marriage in consanguinity a violation of natural law? Ans.-Yes; as has been proved in instances

almost without number. Q.-Why is it that persons often dream of things in unconscious sleep that they never had thought of and very likely never would think

of when conscious? A .- Dreams are sometimes the result of spiritimpressions. These impressions may be gained from circumstances and conditions that the sleepfrom circumstances and conditions that the sleep—the soul the sum total of the individual, and the er has never before been brought into rapport mind the expression of that soul? Dec. 21. with.

#### Mary Adelaide Gaines.

My name was Mary Adelaide Gaines. I was born in Montgomery, Alabama. I died in New objective conditions under all phases. It is the York City, where my mamma had taken me to power, the life, the God of the individual. It has see if an operation could be performed on my had an existence in all the past; it is in the pres knee. I fell and hurt it, and the Montgomery ent, and will exist in all the future. It is that doctors said I must lose my leg; but mamma took me to New York to see doctors there, and they | concerning matter. . . said they thought an operation could be performed successfully; but I never got well. I was seven years old. Mamma should know I live, because she wants me to so much; and at some day, when she dies, she will come where I live. and we'll both live; and I won't be lame, and I be with us. . Good day, sir. Dec. 21.

### David Champney,

nd it is destined to work Itself into all condiglad to communicate with them privately and personally, giving them all the light I may be able to, if they desire it; but if they don't desire it, 'tis useless to thrust it upon them, for a it. Good day.

### Nathan Harding.

communicate with his friends about what they are anxious to learn about, if they will give him Dec. 21. the opportunity.

### Daniel Chandler.

Dead and yet alive! Seen and yet unseen! A strange position to be in, , but according to nature it's a correct position, so we've no right to find fault with it; but I should be glad to open intelligent correspondence with my friends, that they may abandon some of their wild notions with reference to the future life, and become acquainted with some truths that will be of service to them, here and hereafter. Now, I say, as the spirit said who preceded me, if you wish for light, say, "come again and give it to us," and I am your servant to the end. Daniel Dec. 21. Chandler. Good day.

Scance conducted by Dr. J. B. Ferguson.

### Invocation.

Oh thou, whose holy benediction rests like a sheltering wing over all that thou hast made, we come to thee this hour through the sacred influence of prayer and praise, asking that we may be made stronger and better, and so come one step nearer to thee, that new light may be shed upon our pathway, and we, the living and the dead, may join hands in holy works of love, in honor of thy name and thy holy being. Thou hast taught us to love and serve thee. Thou hast mapped out unto us thy beautiful creations, and everywhere we seem to hear thee calling us nearer and nearer to thee-sometimes in the darkness and sometimes in the light; sometimes in sorrow and sometimes in joy; sometimes in sickness and sometimes in health-yet forever thou art calling us nearer to thyself, beckoning us away from our ignorance nearer to thy wisdom, from our own weakness nearer to thy strength, from the kingdom of evil to the kingdom of heaven, for which, oh Holy Spirit, Father and Mother, we most devoutly thank thee. Dec. 22

#### Questions and Answers.

Ques.-Why do spirits discourage the pursuit of wealth, when they must know, as well as we do, that the crowning evil of earth-life is poverty, and that poverty is the source of untold suffer-ing-that it retards culture and aspiration, and

fills the hearts of millions with despair? Ans.-No intelligent, well-poised spirit will discourage one in the pursuit, of wealth. It is only the abuse of the blessing that, they talk about so discouragingly-it is only the getting too much, the hoarding for selfish purposes. It is not the getting, but it is the use, or abuse rather, that they speak discouragingly against.

Q-Will you please state the reasons why spirits sometimes cannot read our inward thoughts and feelings?

A.—The reasons are almost without number. Sometimes the magnetic, electric or intellectual spheres of the spirits and the mortals whose minds they might desire to read are widely separated. There is, to all intents and purposes, for the time being, an impassable gulf between them-all communication is cut off, just as it is between the sleeper and the outward world during the hours of sleep.

Q -When the breath leaves the body does the

A. - The spiritual body leaves the natural body by slow and distinctive processes, if it leaves naturally, and it sometimes happens that it has partial control of that body for hours after the body has ceased the function of breathing.

Q.-Will the controlling intelligence please inform us of the best method of guarding ourselves against the deception of designing persons? A .- First, then, be entirely honest and truth-

ful yourselves; for truth in an individual is a most excellent safeguard against the influx of falsehood or decention. I know it is not always to be relied upon, but it is one of the reliant forces, because it generates a mental atmosphere that surrounds the individual, preventing the influx of deception, shutting out error, keeping the individual intact against it; but it is not always a safeguard, nor do I know of anything that is, in the absolute.

Q.—Do not some individuals in childhood have a clear conception of their future earthly life? A .- Yes, they do, because some are largely

gifted in clairvoyance or power to perceive things that have an existence other than in the present Q.—Can astronomy, as applied by astrologers to the life of an individual, be relied upon?

A .- Yes; provided the astrologer understands he science, and knows how to make correct ap

Q .- Are the mind and the soul the same, or is

A .- The soul is the indestructible, unchange able power that belongs to the individual, and acts upon the organic life, producing thought or mind in all its various reflections, and producing power that acts upon matter and détermines Dec. 22.

#### David Garrison.

I lived on this earth eighty-four years. I was a believer in the Christian religion. My name was David Garrison, and I called Portsmouth, R. I., my home; that is, the home I had on earth won't be sick, and she won't cry, and papa will was there. It is not to be supposed that I have been without a home all these twenty-nine years that I've been away from the old one, for I certainly have not; but I feel it a duty I owe to Good afternoon, sir. My name was David those of my descendants who remain on earth to Champney. I was a Boston man. I lived here come back protesting against the errors contained in Boston, and carried on business here for a in the Christian faith as applied to the life after good many years—over forty years. I was sev- death. I have never been able to discover the enty-six years old when I was called higher. I least shadow of truth in it all, not a shadow. had no knowledge, at the time, of this spiritual The Bible offers testimony enough, if you only revelation, but of course I now know it is a truth | understand it aside from priestly prejudice and priestly caste, but the trouble tions of life, and, I believe, will finally right all everybody has pinned their faith to the sleeve of wrongs, and be the angel that shall usher in the the clergy and the church, and they haven't morning of the millentium. My sons are wrapped | thought for themselves. Now, some members of up in the darkness of a mercantile life. If they my family—some of my relatives—are about to would live happy after death I would advise that pass from this to the other world. They will they pay some attention now to the concerns of come within the year, at any rate, and I want their souls—the more important needs of the true them to hear from me, and to know that the man; for, if they don't, they will regret it, that 's world they are coming to is n't anything at all all: they will come to me paupers, and ignorant like what they've been taught to believe. I don't of even the first principles of life. I should be want to see any of my relatives coming here so supremely ignorant even of the first rules of good society in the spirit-world. That's what brings me here to-day. I am disgusted! Why! three have come within the last four years-every one wise one said, "He that's convinced against his of 'em seeking for Christ and the old apostles in will is of the same opinion still," and I believe the most absurd way. I was ashamed of 'em Dec. 21. myself-to think they had come right out of the light here, and never had so much as a reflection of it on themselves. I am tired of it. I do n't Say that Nathan Harding would be glad to want any more of 'em to come in that way. I am ashamed of it. Good day, sir. Dec. 22.

### Simon Brown.

I am Simon Brown. I am from Hanover, N. II. I wish to communicate with my daughter living in St. Louis. I wish her to know that those stories she has heard about a property in England which might be obtained by her husband, are all bogus, every one of 'em. There isn't any such property. They will spend their time and their money for naught if they undertake to look after it. That man had some selfish motive in bringing such stories from England as he did, and it would n't take very much effort to find that out, and to upset the whole scheme, if they are disposed to do it. Now a word to the wise is sufficient; so I am done. Good day.

### Nellie French.

I come here to tell mother that Uncle Joseph is coming home. He sin't dead at all; he's coming home. He did n't take passage in the steamer at all; he's coming home another way. He's alive, and I want her to take the money she would have spent for mourning, and give it to the poor, because that will be doing the most good, and I like to have it said my mother is a good woman, and is doing good. It makes me feel nice. You do n't know me, do you? [To the Chairman.] [No, I don't.] I am Nellie French. I got acquainted with Mr. White before he died, and I know him now a good deal better. [Where did you live?] In New Hampshire.

Séance conducted by Theodore Parker.

### MESSAGES TO BE PUBLISHED

Thursday, Dec. 24.—"Black Swan;" Jonathan Parker, of Exeter, N. H.; George A. Barelay, to his father, of Chatham Square, New York City; Charles Dennett, of Pittsfield, N. H.; Jennie Johnson.

Monday, Dec. 28.—Annetta Jane Roberts, of Salt Lake City, to her mother; Julian Frazier, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert, to her mother. her mother.
Tuesday, Dec. 29.-Jean Ingalls, of Edinburgh, Scot-

land, to her mother; Mercy Foster, of Hillsboro', N. H.; Caroline Adams, of Worcester, Mass.; Martha Fabens, of Philadelphia; Tom, to Mrs. Mary Elizabeth Sannders, of Charleston, S. C.; Sebastian Streeter.

Monday, Jan. 4.—D. D. Byerley, from Philadelphia, lost on the Morning Star; Joshua Harrison, of Dover, N. H.; Colomel Tom Leavitt, to his son-in-law; William Sanford, of Blackstone, Mass.

Tucsday, Jan. 5. ±Elizabeth Peters, to her sister, Harriet Ellen Peters, of Minneson; Chency of Boston Thursday, Jan. 7.—Sanney Mason, of Boston, to his children; Lucy Page, of Angusta, Me., to her mother; Honto, to Mr. Walker, of New Orleans; Henry W. Fowler, of New York City, to his father.

Thursday, Jan. 2.—Sam Wyer, of Chicago, Ill.; Jenne Walters, of Lawrence, Mass., to her father, Edward Walters of St. Louls, Mo.; Dominic Ludzi, of New York City, to his father.

Thursday, Jan. 2h.—Mar garet Barchay, of Roston; Paran Stevens; Harry Smith; Black Prince, to Mrs. Sally Henderson; Margaret Callahan, to her sister; "One Who Knows" (Anonymous).

Thursday, Jan. 2.—Angella Sampson, to her mother; Capt. William Creeleford, of Kennebunk, Me.; Mary Eliza Robinson, of Brighton, Eng., to her children, Solomon Stebbins, of Stebbins, Wille, Ohio.

Monday, Feb. 1.—Mary Darlington, of St. Louis; George Hopsins, of Williamstown, Vt.; Jacob Hodgdon, of Charlestown, Mass.; Pani Jaquith, of New Orleans, to his mother; Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chekering.

Monday, Feb. 2.—Mary Jane Ogden, of Ogdensbargh, N. Y.; Major Henry W., Denning, of Second Alabama Infantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chekering.

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Jone Of Syracuse, N. Y.; Eliphalet Barrows, of Danvers, Mass.; Lydla Perkins, of St. Johnsbary, V. Danvers, Mass.

### Donations in Aid of our Public Free

Circle Meetings. Since our last report the following sums have been re ceived, for which grateful acknowledgments are tendered: A Bort Bauer. \$ 3510 rin Arms. \$1,00
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Chas. F. Manning 35 Chas. R. McGrea 20
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Elizabeth A. Hively 55 Amasa Bailey. 80
Mrs. E. T. Tilden. 2,00 B. Shraft. 1,11

For the Banner of Light. A FATHER'S CRY. In memory of A. Kent Wright, obiit. April 5th, 1875.

Kind angels, could you not have left him to me, This richest blossing of my latter days, To help with love and tender ministrations My swift approaches to the sunset ways?

All of my happiness was garnered in him-From his young life my light of comfort shone; All my best aspirations clustered round him, And now-God pity me!-I am alone. I know he is not dead; 't was but the casket

We laid away for Nature to destroy. I know his spirit lives in light and gladness-But oh! my tortured heart! I want my boy,

I crave the daily sunshine of his presence-I listen for his footstep on the stair; I hear a voice in Joyous tone call, "Father!" But when I search for him he is not there.

He was so fair, so young, so full of promise, Of courage high, in temper gay and glad, So generous and brave, so good and truthful, He was my treasured idol—all I had.

Thus cries my human heart, rent and divided-But my soul rises up alert and strong; I would not call him back to earth and sorrow, To bear, perhaps, as I have, grief and wrong. No! every day is one step nearer to him-

Each night, another stage of darkness past; And I shall feel his gracious presence near me Unseen-but oh! how precious-to the last. And when I cast aside this mortal garment,

The "Summer-Land" can give no higher joy, Than when I hear his loving voice cry, " Father!" And once more in my arms I clasp my boy!

#### The Life of a Lecturer.

More than fifteen years have clapsed since I first attempted to defend the claims and set forth the truths of Sniritu nlism in public; and since that period I have lectured more than a thousand times. Although I have not been a constant laborer in the field, I have lectured more or les each year. My lecturing tours generally occupied from two to five months, and extended over most of the Western States, the state of my h alth not allowing me to trave

much in the summer season.

I have given more than twenty full courses of lectures to various societies, and have filled several monthly engage nents. To one society I have given three courses, and to several societies two. Some places I have visited and spoke in, by invitation, more than a dozen times, and some societies I have addressed more than twenty times. It is a pleas ing and encouraging reflection which has done more to sus tain me under adverse influences than any other circumstance in my experience—that most of the societies I have addressed on several occasions have passed very flattering and landatory resolutions appreciative of my services. I a hundred private letters written by leading Spiritualists press the highest gratification on reviewing the result of

In several cases I am awarded the credit of converting some able minds to the truth as it is in Spiritualism. It is true several of my efforts to speak in public have been impaired by the influence of disease, and this is the only ause which has prevented my complete success on every occasion. When in health I have always succeeded in deasing the friends, and myself, too, on most occasions. In the month of November last I went to Minnesota to

aid Bro. Potter in his missionary labors. But having just een raised from a sick bed, and traveling ufostly in the night, I acquired a cold which impaired my speech to such in extent as to render it almost impossible for me to speak n public with sufficient intelligibility or clearness of ariculation to be understood by a portion of my audience. After continuing to lecture for several weeks in this crip ded condition, often speaking almost in a state of misery, and the cold winter setting in, which sunk the thermon sought a temporary home among the noble, kind, generous and never-to-be-forgotten Spiritualists at Long Lake Here I continued to lecture occasionally for several weeks, whenever my health and the weath or would permit me to Before I left the friends expressed their appreciation of my labors by some laudatory resolutions, which have appeared in the Banner. My health improving, my second campaign in Minnesota proved to be more successful than my first. But, having given notice in the papers that I should leave and journey eastward. I received a number of applications to lecture on the way, in Iowa and Illinois. Before I had traveled far these applications became so numerous that it would have required several months to comply with all of them. But, although I could not attend to all the calls I received, I should have filled many other appointments had not my successful career been cut short by an unmerciful storm which prostrated my health

Having boarded the cars at Waterloo (Iowa) for Cedar Rapids, we had not sailed on the wings of steam an hour ing wind, in its bewildering paroxysms of fury and madness which threatened at times to carry the train from the track, had gathered up the snow from the ground and piled it in the guiches of the road, from one to nine feet deep, Being thus hedged in both before and belind, we were compelled to await the apatement of the storm which lasted two long days and still longer nights. Then another tedious day was consumed in raising the blockade of snow from the track, thus making three days and a half we were "tied fast as fate " to a motionless train. And during this long period I ate nothing but one small apple-at least it looked small to me, and appeared small on eating It. Being thus without food, and a portion of the time without fuel, without water, and, like the "foolish virgins," without oil in our lamps, I depreciated in physical vigor to such an extent that I thought best to abandon the field and leave my many appointments unfulfilled-just at the time, too. when the friends everywhere I went were congratulating me on being triumphantly successful in my efforts to present the grand truths of Spiritualism to the people. Nearly every discourse called forth the highest expressions of easure and gratification from the friends, and many were the invitations to return.

Having received several applications to lecture as mis-sionary in the West, I shall probably return to Iowa, Illinois, or Minnesota, before long, to labor in that capacity. In the meantime I am ready to receive calls to speak anywhere within one or two hundred miles of Richmond. In present improved condition will guarantee complete suc cess. No stipulated terms required, as I prefer to let the friends pay according to their appreciation of my services -an arrangement which has supported me liberally so fa

s I have tried it, and this I have done several times. Here I wish to respond to Brother Chase's notice of my neeting at Iowa Falls. He represents me as having grown old, like himself, in the service of truth. It is true I have dvanced several years into the second half century of my existence. But it is disease and mental labor more than the weight of years which gives me "the care-worn appearance" he speaks of, and which has planted gray

hairs in my head. When in health I do not feel or realize that my physical strength has much depreciated. It has not been one year since I walked from Thorntown (Indiana) to Indianopolis in a day, which I question if any speaker in the field, young or old, can do—as the distance is forty miles. Brother Chase says he left me in the hands of good kind friends at Iowa Falls. This is very true. And those friends were Brother J. B. Thomas and his noble wife. Never was I more kindly received or more kindly entertained than by these standard-bearers of truth, who expressed their highest gratification of my labors there. It is a matter of regret that such liberal supporters of the cause should have nearly all their means consumed by a devouring fire, such as occurred in that town last

Being permanently in the field as a lecturer I am ready to receive calls in any direction, and would like to hear from those friends who wrote to me before I went West.

Richmond, Ind., April 20th, 1875.

#### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a beguest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

#### Married:

At Milford, Oakland Co., Mich., by Mrs. Lydia A. Pearsall. Mr. Volney Blanchard, of Livonia, to Miss Genevieve Phillips, of Milford.

, At 9 o'clock A. M., by Miss Dr. M. A. Amphlett, at her residence, No. 27 North Halstead street, Mr. William H. Pierce to Miss Ada F. Jakman, both of Chicago.

#### Passed to Spirit-Life:

Passed to Spirit-Life:

In February last, Mr. Jason G. White, aged 58 years,
It was but a few years since Mr. White became acquainted with Spiritualism, but from the hour that he became convinced that spirits could and did return to counsel and aid their friends in earth-life, be has been an unwavering, enthusiastic believer in the truths of our glorious gospel. From the very first of his sickness he s-emed convinced that he should not recover. His sufferings were fourful to behold, but to the last his faith was clear, bright and fervent. All through his stckness he was subject to fearful paroxysms of pain, in one of which his physician thought he must die. About an hour previous to his death, at his request his wife and family held a circle by his bedside. His wife (who is a medium) was immediately entranced, and clasping his hand bid him he of good courage, for though the sands of his mortal life were most run out, he should be sustained and upheld while walking through the valley and the shadow of death by the same power that had ever guided and protected him through his earthly pilerimage, and that he should pass gently and quietly away. Then, after a few questions from Mr. White to the medium, the circle was closed with a most beautiful and affecting prayer. The promise of his spirit friends was fulfilled, and he passed easily and quietly away. A few moments previous to his death he asked those around him, "Do you not hear that beautiful music?"

Those who witnessed Mr. White's death-bed scene will not soon forget it. That solemn circle, held by the side of

to his death he asked those around mm, that beautiful music?"
Those who witnessed Mr. White's death-bed scene will not soon forget it. That solemn circle, held by the side of one for whom "the beatman pale" had come, with one hand clasped in that of the unseen messenger and the other in that of the beloved wife of his bosom, his earnest eyes and pale lips questioning of the passage across that river whose waters already washed his feet, whose nurmurings filled his ears with music from that better land, was an event long to be remembered. His wife, who feels the loss of his visible presence most keenly, has the sympathy of numerous friends.

1. W: O. iumerous friends. St. Albans, Vt., April 19th, 1875.

From Rockingham, Vt., Nov. 12th, 1874, Percila, wife of the late Zeba Brockway, aged 73 years.

She welcomed the change with joy, trusting in a happy reunion in the land of spirits. From Bartonsville, Vt., Dec. 31st, 1874, G. Norman

He was one of the few that all love, and his presence will be missed by his gentle wife, little child, aged parents, and a large circle of acquaintances. "We shall meet and know him there."

From Goshen, N. H., Jan. 28th, Emeline, wife of Gilbert Ward, aged 62 years.
Friends from that and adjoining towns crowded the Town Hall, where her funeral services were held, and the many tears that were shed told more elequently than words of their loss, and how deeply they sympathized with her companion and child.

From Charleston, N. H., Feb. 11th, Alvan Frost, agod

61 years.

It is companion had gone on before him. Since her departure he had been constantly gathering evidences of spirit communion, and had recently visited the Eddy family in Vermont, an account of which was published in the Banner of Light. He will be missed by his lovely daughter, who has been the light of his home, and a son, who will mourn the loss of a noble father, also by his townsmen, for to him they had given their public interest. Greatly will the Spiritualists in that part of the State miss his gentic words of counsel and his active presence. "Not lost, but gone before,"

From Danby, Vt., April 8th, Abner W. Tarbell, aged

He leaves a companion, two sons, and a large circle of relatives and acquaintances, who mourn his departure. While lumbering on the mountain, he received an injury which caused his release in a few hours. They crowded the church where the funeral services were held, and many spoke of him as a good and noble man, while all shed tears in sympathy for his afflicted family.

From Rockingham, Vt., April 25th, Fanney R., wife of Ellot Adams, aged 53 years.

Ellot Adams, aged 53 years,
A companion and three sons, an aged mother and brothers and sisters, mingled their tears together. Friends met with them, and with hushed tones spoke of their loss, for she was one of the best of wives and mothers, neighbors and friends. We are only reconciled by the glorious traths of Spiritualism, which were so near and dear to her, and we know she is not lost to her family or friends, but we shall miss her form. Her spirit waits and watches, and will never forget her affilied family.

\*\*Rockingham\*, Vi., April 2th.\*\*

From 17 Staniford street, Boston, April 23d, after a brief sickness, (consumption, ) Miss Georgie Parks, aged 27 years

sickness, (consumption,) hiss deorgie Parks, aged 27 years and 7 months.

She was patient and resigned to whatever the change might be, trusting in the power able to save; and when the messenger came, she calmiy passed through gentle s'eep to wake in that better home where her parents and kindred were waiting for her. One she fondly loved, who hoped soon to call her his own, was constantly by her bedside, hoping that the disease might be stayed, but awaited the result with resignation. May he now be comforted by the blessed assurance of her spirit-presence, and feel that he has another the that will draw him to the spirit-land. His loving mother was untiring in her attention, and faithful to every want, scarcely leaving the gentle sufferer during her last days.

May they, when their change comes, find ready hands and willing hearts to minister to their wants, and may the angel voices come to them telling them her loving spirit is waiting for the loved ones on the other shore. Her beautiful white casket was bedeeked with lovely flower emblens, as was also the room. Sweet muste was chanted and words of comfort spoken; and, as friends gathered around the form in the cemetery, the song of "Gone Belore" was sung, and an invocation offered. We then left the faded flower to mingle with the earth, while her freed spirit will watch over those she loved till all are again united in the happy spirit-home. Sanuel Grover, daughter

From Salem, Mass., April 5th, Miss Sadie F., daughter of William and Harriet Pratt, aged 36 years 7 months and

9 days.

Miss Prait's sickness was of fourteen years' duration, thus endearing her to her large circle of Triends, who so tenderly cared for her to the last. May the consciousness that from spirit-life their loved one shall as tenderly watch over them be realized by every member of the bereaved family.

tenderly cared for her to the hold stall as tenderly watch that from spirit-life their loved one shall as tenderly watch over them be realized by every member of the bereaved family.

Funeral services were performed by the writer, assisted by Mrs. E. T. Booth, of Milford, N. H., and a fine quartette choir, on Thursday, April 8th, at the residence of her brother-in-law, Wm. Wells, Esq., after which they tenderly bore the loved casket to its tomb, with the assurance that the loves and affections of her spirit are still entwining themselves around each soul.

J. H. CURRIER.

From Chapinville, Conn., April 10th, Jerusha, wife of

From Chapinville, Conn., April 10th, Jerusha, wife of John D. Joyce, aged 75 years.
Having been for many years an invalid, and believing in spirit communion, she had been for months watching for the coming of the messenger, but had grown weary waiting for deliverance, as it was only through this that rest could come to the tired, anxious watchers about her. When told that her daughter, from a distance, who was herself almost an invalid, would come to her, she said, "Poor child," and thought only of the fatigues consequent upon a long journey for her youngest born, who could only hope to arrive in time to witness her triumphant release. Although passed on, she will come to you at the homestead, and sit in her accustomed chair, and listen to your voices, and watch your lives, and also make her spirit pilgrinage to the scattered abent ones free from the inconvenience of physical exhaustion. Services conducted by the writer,

From Rochester, Minn., Feb. 27th, of scarlet fever, Carrie S. Dodge, daughter of Cyrus B. and Eliza S. Dodge, aged 9 years and 8 months.

Also Sept. 15th, 1874, Florence E., daughter of Emerson and Lydia Dodge, and grandchild of C. B. and E. S. Dodge, aged 2 years and 2 months.

The bereaved parents, from a knowledge of Spiritualism, have the consolation of knowing that their beloved children are not lost to them entirely, as they have only passed on to a brighter sphere, from whence they can return at will to comfort and guide their dear ones left behind, until their turn shall come to make the change.

[Obituary notices not exceeding twenty lines published gratuitously. The entry cents per line required for additional matter. The average line in agute type contains ten words. Thus by counting the words, the writer will see at once whether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.]

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Chap. 10.—The Saviors of Royal Descent, but Humble Birth.

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# Banner of Light.

BOSTON, SATURDAY, MAY'8, 1875.

[From The Galaxy for December, 1874.] WAS IT KATIE KINGP

BY F. J. LIPPITT.

There is a natural body and there is a spiritual body. --

While in Philadelphia, in May last, I witnessed some surprising occurrences in Mr. and Mrs. Holmes's little parlor. They belong to that mysterious and somewhat suspicious class of persons known as "mediums." As they had been quite famous in London, whence they had lately ar-rived, I gladly availed myself of Dr. Henry Child's courteous offer to admit me into a private circle of his friends, about twenty-five in num-ber, which had been formed for the purpose of witnessing some exhibitions of their strange powers. The circle contained a goodly number of skeptics as well as of believers. The sittings

were mostly held in the evening.

The locus in quo was the front room of the second floor at No. 50 North Ninth street. This room had but two doors; one opening on the landing at the head of the stairs, the other on a bedroom, which was the only other room on that Both rooms were directly over a stationer's shop. The passage into the bedroom was entirely closed by a board partition nailed across the door opening, secured above and below to the door frame by iron clamps firmly screwed into the wood. On the bedroom side this partition was found to be the front of a closet or box, some ten inches deep, standing vertically against the door opening, nailed to the floor at bottom, and the top of which was closed by boards firmly nailed in. Through both the front and rear of this on in. Through both the front and tear of this upright box, from the top to near the bottom, anger holes were bored, through which one could see from one room into the other.

The cabinet or sanctum in which spirits were

said to clothe themselves in mortal forms, consisted of the following simple arrangement: The bedroom door was left open at an angle of sixty degrees; on the opposite door post a second door was attached, which came out to meet it at the same angle; and when the two doors thus met, the recess formed was obviously an equilateral triangle, just large enough to comfortably contain the medium, Mr. Holmes, scated in a chair. Whenever this little sanctum was to be used, the light was excluded from above by a triangular wood laid across the tops of the two doors. This cover was lined on the inside with black cloth, as were also the insides of the two The air being thus shut out from the little closet, the necessity of the air holes through the wood partition was apparent. Through the one of these two doors which faced the spectators, at the height of some five feet from the floor, was a circular aperture or window, about ten inches in diameter, at which the faces were to be seen. A black curtain hung on the inside of it, which was drawn aside just before a face presented itself.

The most searching examination of this sanctum, which was usually made by invitation just before the sitting commenced, both on the parlor and on the hedroom side of the board parti-tion, falled to detect the slightest indication of any trap, wire, or other arrangement for the use of machinery or for deception. The first two or three evenings I attended, I made a careful exmination myself, and on one occasion jointly. with a professional magician, a pupil of Blitz, who told me he was perfectly satisfied that "there

was no chance for any trick there."

Just before the sitting commenced skeptics were invited to examine the bedroom, which done, the only door leading into it, that on the stair-landing was backed by Mrs. Holmes, who retained the key, and who then took her seat in front of the sanctum, remaining there in full view during the entire sitting. The other parlor door, opening on the landing, was then locked on the inside, and the spectators were invited to draw up their chairs as close as possible to the window; an invitation of which they always promptly availed themselves. Before Mr. Holmes entered the sanction-skeptics were allowed to examine his person, from head to foot, to satisfy themselves that there was nothing upon him but his ordinary clothing. I myself used this per-mission several times, both on his entry into the cabinet and on his exit from it, and discovered nothing but very close-fitting garments. Any the bedroom and change clothes with him. On entering the cabinet he hooked the two doors together on the inside, and scated himself in the chair facing the board partition. I repeatedly opened the doors, which I always found unhooked, immediately on its being announced by raps from the inside that the exhibition of faces was over, and invariably found him thus seated, with his head bent down, and apparently just waking from a sound sleep. In answer to my inquiries he said that usually he was entranced immediately on taking his seat, and was never conscious of what took place around him till he was waked at the close of the sitting.

The sitting for faces followed the dark one for the sitting for faces followed the dark one for the sitting for faces followed the dark one for the sitting for faces followed the dark one for the sitting for faces followed the sitting followed the sitting for faces followed the sitting followed the

"physical manifestations," to which the first part of the evening was devoted, and was al-ways in the light. But the single gas burner was turned partly down; it being found that the faces were seen more plainly in this half light; and moreover, it was stated a full light would be painful to the "spirits," besides rendering be painful to the "spirits," besides rendering their "materializations" imperfect.
The first sitting I attended was on the evening

of May 14. There were over twenty-five persons present, among them a few ladies. A few moments after Mr. Holmes had entered the cabinet the curtain was drawn aside, and the face of an elderly gentleman with a gray beard presented itself at the window. A Mr. Wilson who was present recognized him at once as his father. Several other persons confirmed this recognition. On being asked if it was not Mr. Wilson, the head nodded assent, and soon after with-drew. This face appeared repeatedly at subsequent sittings, and was invariably recognized as that of Mr. Wilson by more or less of the persons

present.
The next face was very distinct. It was that of an elderly man with gray whiskers, and was recognized at once by a gentleman present, named Watford, as his brother, to whose recognition he nodded in assent. Before withdraying he answered several questions by nods of the head. This face also reappeared repeatedly at subsequent sittings. At the last but one Mr. Watford brought a photograph of his deceased brother, dressed in uniform, and taken during the war. Although the face at the window was pale even to whiteness, it was impossible not to see an exact resemblance between the two, not only in the features, but in the expression, which

was peculiar.

The next face was rather long, pale, and sunken. It was that of a young man with brown hair and blue eyes, the mouth and chin and top of the head covered with a neatly-folded white bandage. He looked about among the spectators and then fixed his eyes on me. Questioned by Dr. Child, he answered by nods that it was to me he came to show himself. I told him I did not recomb to the came to show himself. ognize him. He then raised his hand and pulled down the bandage a little, disclosing a dark moustache. I still falled to recognize him, and with a sad expression he withdrew. These heads, and all those subsequently seen (with one exception) were covered in a greater or less de-gree with a white bandage. On inquiry I re-ceived this explanation: That the process of materialization is a chemical one, requiring on the part of the spirit much practice and skill; that the first attempts are generally quite imperfect; that the utmost that can usually be done at first is to materialize only such parts of the face as would applice to make it recognizable, the parts imperfectly materialized being covered from view; and moreover, that the parts of the body not perfectly materialized are painfully sensi-

tive to the light, which disorganizes them.

The first two faces were wholly destitute of color, and might have been taken for heads in her head.

plaster. The third one was flesh-like in color, but looked as if made of wax. All three had a stiff movements appeared to me like puppets. But the next face was a perfect contrast to these, and was greeted with an involuntary buzz of surprise and admiration. It was that of a lovely young girl, whom it was impossible to believe for the next to be a living representation of the hand one moment not to be a living person of flesh and blood. Her complexion was exquisitely delicate, though without much color. Her eyes were large and gray, her hair dark brown, covered with a tasteful little white cap, from which it fell in ringlets. The face was round rather than oval, suggesting a plump but graceful figure; the features perfectly regular, except that the nose had that slightly abrupt termination we are apt to associate with sauciness. The whole expres sion of her face, especially when she was speaking, was that of a sprightly young person, some what given to good-natured ridicule; and yet what given to good-natured random; and yet when she was not speaking, the face had a slightly sad or wearied look. She spoke always in a whisper, which was distinctly audible all over the room. When speaking her lips moved naturally, disclosing occasionally two rows of pearls; and eyes and mouth, and every feature of her face and movement of her head, corresponded to what she was saying, which was most often something playfully satirical.

I was then told by Dr. Child that this was "Katie King," (whom I had never before heard of ;) that she had been and was still showing herself to Professor Crookes in a series of experiments he had been making in London, with a certain medium named Florence Cook; that she was the daughter of a famous pirate known as John King, and had died over a hundred years ago, at the age of eighteen, and that this was the ago, at the age of eighteen, and that this was the third sitting of the circle at which she had appeared. I said to her, "Katie, is it true you died a hundred years ago?" "Yes, and more too," she answered. Mrs. Holmes asked her to show her hands. She did so, and at the same moment several ofher delicate hands, one pair of them at least being a child's hands, appeared under hers. Katie's were rather short, and perfectly formed ectly formed

Like all the other faces that appeared at these sittings, her appearance at the window was not continuous. She was frequently withdrawing her face for a few moments, in order, it was said to renew her materialization, impaired by the light. We rarely saw it, I should guess, for more than a minute at any one time. Most of the others were withdrawn every ten or fifteen seconds.

Once, turning her head round, and taking one of her ringlets in her fingers, she said to Mrs. Holmes, "You see my hair curls here." Dr. Child asked her if she would like an

orange. She said, "Of course I would," and immediately took in her hand one that he offered er, and that was the last seen of that orange. To questions put to her by Dr. Child and Mrs. Holmes, it seemed to amuse her greatly to reply, "Yes, you stupid," or "No, you stupid," or "You stupid Dr. Child," or "You stupid

Jenny Holmes Dr. Child told me she had appeared for the first time two evenings before, announcing her-self as "Katie King," saying, "Flora Cook, my medium in London, is sick to day, but not very ill"; that the next evening she came again, and asked him to "write to Willie Harrison of the London 'Spiritualist,' and tell him she was here in Philadelphia, and that he (Dr. Child) had

Dr. C .- "Katie, I have written a letter to Mr. Harrison, as you desired."

Katie—"I thank you for writing to him.

wish you would write to my medium and tell her to come here. Tell her I'm here. Direct to Miss Flora" (sic) "E. Cook, No. 6 Bruce villas, Richmond road, London, East."

She then, at Dr. Child's request, allowed him to handle a curl of her hair. He told us it felt precisely like fine, silky human hair.

Dr Child asked her how she liked Professor Crookes. She answered, "He's all nonsense. He's an old maid. He has been plaguing my medium. I don't like him, with his wires

and strings and lamps and everything. He is At the sitting of May 15th the first face that showed itself was that of a young girl of appa-rently eighteen or twenty. It was as different s possible from that of Katie King, being long and oval, with blue eyes, lighter hair, and a very gentle and lovely expression. Dr. Child told me she had appeared once before, when she was re-cognized as Mary Noble by her father and mother, two elderly Quakers, who lived in Germantown. This evening they had been obliged to point was invited to retire with Mr. Holmes into return home before the sitting for faces commenced. The top of her head and sides of her face were bandaged, but so as to leave much of her hair visible. She looked anxiously round

the room, as if in search of some one.

Dr. C.—"Mary, did thee expect to see thy father and mother this evening?"

Mary nodded yes.

Dr. C.—They were obliged to go home before the face-sitting began. They were very sorry to leave before seeing thee, but they will be here without fail at the next sitting.

Mary bent her head with a sad and disappointed look, and withdrew for a moment. On reap-pearing she accepted with visible pleasure a large bouquet, in paper, from the hand of Dr. Child, thanking him with a graceful nod. She appeared once or twice again, showing the bouruet in her hand.

Her face was very distinct, and it had more color than Katie King's. But there was a rigid-ity in the features that contrasted strikingly with the mobility of Katle's. At the subsequent sittings of this special circle her parents, Dr. and Mrs. Noble, never failed to come and bring her flowers, of which Mrs. Noble told me she had been always very fond. She said also, in answer to my inquiry, that she could not be mistaken as to her daughter's identity. She added that she died two years ago, at the age of

The next face was that of a boy, rather indistinct, and very much bandaged. Dr. Child recognized it as that of H. Ashe, who had died very recently; whose aunt, who was present, seemed to recognize him also.

The next face, a man's, was recognized by several persons present. It was distinct, but rigid

and white, like plaster. The next was a very striking one; the head and features remarkably large, and of a dark ashen color. This person, Dr. Child said, had appeared at a previous sitting. This evening, being asked his name, he whispered very audibly, "Rahmohun Roy." He also, at the Docor srequest, stretched his hand out of the agerture. Next appeared a face distinct, but quite color-ess, which was immediately recognized by a

lady who sat next to me as that of her husband, and who exclaimed, "James!" The face nodded to her in assent, and withdrew. Then came the sprightly and attractive face of

Katie King. She talked with us a long time, perhaps half an hour; though, as before stated, continually withdrawing her face for a few moshe repeatedly called us. "stupid," smiling mischievously, and putting up her chin whenever she said this or anything else amusing.

"Will you have some oranges?" asked the Doctor. "Of course I will," she answered.

The Doctor then produced six oranges, and began putting them into her hands, which she held out to receive. But all at once appeared several other pretty and delicate hands under hers, some of which evidently belonged to very little children. These eagerly grasped the oranges, securing three or four of them; when oranges and between the oranges are the oranges and between the oranges are the oranges and between the oranges are the oranges and hands at once disappeared. Afterward Katie reäppeared and handed out to Mrs. Holmes one of the oranges, and also a bouquet of palpa ply earthly flowers, but whence obtained no one

Two of us were looking at her through opera glasses. "Tell those stupid men," she impatiently said to Dr. Child, "to put away those things they are looking through." The Doctor explained to her that, being near-sighted, we could not see her plainly without them, and asked if she would not consent to let us use them. "Yes," she replied, with a good-humored toss of her head.

At the request of Dr. Child and of Mrs. Holmes she repeatedly showed us her entire arm, bare to the shoulder, putting it entirely out of the window. An involuntary murmur of admiration always greeted this exhibition; for the arm was perfect model for exhibition; a perfect model for a sculptor; cast in one of Nature's finest molds; gracefully rounded, dazzlingly white, but yet of the whiteness of flesh, not of marble. At the Doctor's request she afterward allowed several of us to go up to the window to feel her hand. I placed my own, the palm up, on the lower edge of the window, and on feeling her own palm in mine I closed my hand on hers, slowly and firmly pressing it. It was a perfectly natural feminine hand, of solid tlesh and blood, and of a pleasant warmth. I should here observe that Mr. Holmes, the medium, is a tall and slender man, with a long and

masculine hand and fingers.

In answer to a question, Katie told us she had been showing hersolf in London that very evening. Being asked by Dr. Child how long she was in coming hither, she answered, "Just as quick as thought." She added, "They are killing my medium in London. I want you to write to Mr. Blackburn and tell him to send my medium here.

They 'll kill her if she stays there. They are not so skeptical here as they are there."

At the sitting of May 16th two or three faces appeared, which were recognized at once by friends or relatives present. Then came Katie King, and behaving as usual friends or relatives present. Then came Katie King, appearing, talking, and behaving as usual. Again she showed her arm on request, again took oranges from some of us, the little hands then appearing under hers, catching some of them, and again she allowed her hand to be taken and held by several persons present. Taking one of her ringlets in her hand, she showed it to Mrs. Holmes, saying, "That's a good curl." Mrs. Holmes, saying, "That's a good curl."
She allowed Dr. Child to handle it, who again pronounced it perfectly natural human hair.
Among other things, she said to Dr. Child, "Professor Crookes is a humbug. He will kill my metically in the Again and a support of the Again and Again a dium if she don't come away. Write to Mr. Blackburn, care of Willie Harrison." In an swer to questions, she said she used to go to Mr. and Mrs. Holmes's sittings in Quebec street, London; that she had been in the spirit world over one hundred years; that she was eighteen years old when she went there; that her father was a pirate captain, known as "the pirate Morbut whose real name was King, and that this was her name. She asked Dr. Child to write to Robert Dale Owen to come and see her.

After she withdrew, a man's face passed twice very rapidly by the window, fixing its eyes, as it passed, on me. I have special reasons for be-lieving that I know who it was; but as I cannot speak positively, I will not here enter into par-ticulars. It was the last face seen that evening.

At the sitting of May 19th, two new faces appeared. They were quite indistinct, and were not recognized. They looked anxiously round the room, as if expecting to find some friend. But the next one, which was very distinct, was recognized at once by a Mrs. M——, who sat near me, as her husband's. Another lady recognized

him also.

Then came, for the first time, a very striking face. It was that of a man with a black beard and moustache, and with a fierce look about the eyes. It was oval in shape, with considerable color, and, excepting Katle King's, was the most life-like and real in its appearance and movements of all that we had seen. The face was not indicative of much culture or intelligence. The head was covered by a white turban, and a white handkerchief was round his mouth. No one re-cognized him, and he retired. Presently we shall see who he was.

Then came Katie King, as pretty, sprightly and amusing as ever. She was presented with five oranges in succession. As usual, several of them were caught by little hands suddenly thrust

out of the window.

I had written my name on a blank card, which I handed to her, requesting her to write on it. In one of her reappearances, a few minutes afterward, she returned it to me through Dr. Child. The following was written in pencil on the blank side :

"Very truly, Katle King."

Some one gave her a large bouquet, and then, by request, she showed her arm out of the window, and allowed Dr. Child to handle one of her ringlets. A gentleman gave her his handker-chief. After withdrawing with it for a moment, she returned and handed it back to him tied up in knots to resemble a doll. Some one lifted up to her a bell on the end of a cane. She stretched out her arm, took the bell, and rang it several times in our sight, then, after withdrawing for an instant, reappeared with the bell in one hand and the bouquet in the other.

Dr. Child asked her if her father could not come. She answered, "He was here this even ing, but you did n't know him. He was the man with dark hair and beard, a white turban on his head, and a white handkerchief round his mouth.

The Doctor told her he had written to Mr. Owen, as she requested, but had not yet heard from him. She said, "He has n't received your

The moment the sitting was over, I asked Mr. The moment the sitting was over, I asked Mr. Holmes to write the words "Very truly, Katie King" on a piece of paper. He did so at once. On comparing it with the same words on the card, Mr. Holmes's writing was found to be more carefully done; but the general form of the two capital Ks was the same in both. On the other hand, "Katie" was spelled by Mr. Holmes

The sitting of May 20th was at four o'clock P. m. Dr. and Mrs. Noble were present, and the first face that appeared was the lovely one of their daughter, who nodded to them both, and afterward kissed her hand to her mother, had brought her a large bouquet, in the centre of which was a lily. "Mary," said Mrs. Noble, "does thee see thy grandmother on the other side?" She nodded yes. "Will thee give her this bouquet?" Mary made some signs not at first understood, but it soon appeared that she wished to give her only the lily.

wished to give her only the lily.
"Will thee take the lily out to give to her?" Mary intimated that she would, and then withdrew. But in a minute or so she reappeared with the bouquet, intimating that) she had not power enough to extract the lily from it, and assented to her mother's offer to extract it for her. Mrs. Noble took the bouquet from her daughter and attempted to draw out the lily; but she tried in vain to accomplish it, and was finally obliged to unwind the wire with which the bouquet was bound. Mary then took the lily and disappeared. Mrs. Wilson's father then appeared; then a Mrs.

X——, a cross-eyed person, was recognized by Mrs. Dr. Noble, and by others. Then came Mr. Watford's brother. Finally came the face that had appeared the evening before, and which Katle King had told us was her father's. Dr. Child asked him if he could not speak to us. He He spoke in his natural voice, which was gruff and old-sallor-like. In answer to questions he said he was really Sir Henry Morgan, though generally known as John King. "Would he generally known as John King. "Would he come out into the room?" "He would whenever the circle was just right." Some of us expressed a wish that he would do so then: but Dr. Child thought it would not yet be prudent, as any nervous shock among niembers of the circle might react injuriously on the medium. Before leaving he said, "Katle will not be here

to day; she is engaged at a sitting in London. In fact, it being then about five o'clock P. M in Philadelphia, it must have been about half past ten in the evening in London; and the sittings there at which she appeared usually lasted, we were informed, till eleven.

[Concluded in our next issue.]

### Another Triumph in Materialization.

We have been informed that, at Mr. Ronald's séance, with Messrs. Bastian and Taylor, on Tuesday evening, the spirit form led out the medium, Mr. Bastian, so that both appeared in full view of the audience, rendering the test of the genuineness of the manifestation complete. The medium was not tied, and the spirit gave its own test—a much more satisfactory one than could be otherwise devised.—London Medium and Day-

#### Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

The Boston Spiritualists' Union hold regular weekly neetings at Rochester Hall, 554 Washington street, every unday evening. Lectures and Conference. H. S. Wil-iams. President.

meetings at Rochester Hall, 554 Washington streeft, every Sunday evening. Lectures and Conference. H. S. Williams, President.

John A. Andrew Hall. — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 24 and 74 P. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 554 Washington street.—The Children's Progressive Lyceum. No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place overy Sunday, at 10% o'clock. Geo. H. Lincoin, Sec'y.

The Ladter Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

Mediums' Meeting at Templars' Hall, 250 Washington street, at 10% A. M., each Sunday. All mediums cordially invited.

Lurline Hall, No. 3 Winter street.—Public Free Circles are held in this hall every Sunday at orning at 10% o'clock. Good test medlums and speakers injatendance. Lectures every Sunday at 3 and 7½ P. M. by whil-known speakers.

The People's Spiritual Meetings every Sunday at 24 P. M., at Investigator Hall, Palne, Memorial Building, Appletion street, near Tremont. Good speakers always in attendance.

Trimoundain Hall, No. 8 Boylston Mreet.—Doveloping Circle, for mediums exclusively, on the morning of each Sunday; afterwoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle.

BOSTON .- Rochester Hall .- The session of Children's rogressive Lyceum No. 1, on the morning of Sunday, May 2d, was fully attended, and of much interest. In addition to the regular services of the manual, readings were furnished by Lucy A. Osborn, H. B. Johnson, H. A. Johnson, Miss Frank Wheeler, Mrs. Hattle Wilson; declama-tions by Rudolph Bertlesen, Ester James, Miss Lizzle J. Thompson, Ernestine Eldridge, and Benjamin Weaver; Miss Cora Stone sang; and remarks were offered by N. S. Greenleaf, of Lowell, and Henry C. Lull, of Boston,

Lang. - At a regular monthly meeting of the Children's Progressive Lyceum No. 1 of Boston, held in Rochester Hall Friday evening, April 2d, 1875, it was unanimously voted that the thanks of the Association be tendered to Mrs. Lang (nèc) Sanborn, for the earnest and long-continued labor which she had put forth as Guardian of the school-the feelings of the members finding expression in the following Preamble and Resolutions:

Whereas, Mrs. Mary Ann Lang, who has been for eight (5) years our beloved Guardian. Inds it imperatively necessary that she take a season of repose from her long-continued and arduous labors for the benefit of this School, and has therefore tendered her resignation of said office; therefore, be it.

and has therefore tendered her resignation of said office; therefore, be it

Resolved. That while reluctantly accepting the same, we, the officers and members of Children's Progressive Lyceum No. 1 of Boston, deeply regret the fact of the withdrawal from active duty—even though it may be temporary—of one who from the earliest inception of this School has in its behalf and that of the rising generation accomplished so much good work. But as the grand philosophy of life—in whose service we are—teaches that we must, while in the physical form, endeavor to conserve and economize the lorces thereof, as careful tenants, we can but feel that our sister, in taking the repose she so much needs, is only obeying a law imperative on all. We therefore wish her "Godspeed" in her efforts to recuperate her health, and hope that our loss, soverely as it is felt, will be, in this, her gain.

Resolved, That the many kind words and labors of love which she has spoken and performed in our midst will imperishably endear her memory to our hearts in this world, and constitute bright links in the chain of that sympathy which in the world to come shall bind together all kindred souls.

Resolved, That copies of these Resolutions be forward-

souls.

Resolved, That copies of these Resolutions be forwarded, for publication, to the spiritual press throughout the country. (Signed)

ALONZO DANFORTH, Conductor, MRS, SARAH HARTSEN, Guardian, Entertainment.—This Lyceum gave a fine exhibition of he histrionic and musical powers of its members on the evening of Friday, April 30th, at Rochester Hall; or occasion vocal harmony was furnished by the Misses Saunders, Cora Stone and Cora Hastings: a fine series of tableaux was executed; W. H. Partridge and Lizzle J. Thompson gave recitations; and two farces . The Dolly Varden " and "The Value of Domesti-Knowledge, " were well performed-characters by Misses S. M. Adams, Cora A. Stone, Cora Hastings, Eva Pratt, Helen Kittredge, Lizzie J. Thompson, Belle Perkins, Bertin Lovejoy, and Mrs. May Biggs, and Messrs. W. II. Partridge, W. S. French, Benjamin P. Weaverand Geo g. II. Pratt. The occasion ended pleasantly by dancing Jepson's Band furnishing the music. The attendance was good, and everything passed off well as to details.

Boston Spiritualists Union.—On the evening of Sunday, May 2d, the usual conference was held by this Society at Rochester Hall. Speeches were made by Miss Lizzie Doten, John Wetherbee, Dr. H. B. Storer, Mr. Rhoades and others. The attendance was good, and the interes

John A. Andrew Hall .- The regular services occurred at this place on the afternoon and evening of Sunday, May 2d, Mrs. Sarah A. Floyd officiating as trance medium.

Investigator Hall,-"My Creed" was the subject upo which Mrs. Susie Willis-Fletcher gave a very interesting and instructive lecture before "The People's Spiritual Meeting" at this hall Sunday afternoon, May 2d. propriety of woman's preaching, lecturing or presiding? formed the basis of an excellent discourse by Mr. Horace Seaver, who followed Mrs. Fletcher's remarks at the same meeting. Both addresses were received with marked at tention. Mr. J. Frank Baxter and Miss De Mont were present, and gave some fine singing. Meetings occur overy Sunday afternoon in the above-named hall.

Cotton Hall .- Frank T. Ripley, Mrs. Lottie F. Taberand Mrs. M. C. Bagley, trance test mediums, will give circles for tests only, at Cotton Hall, corner of Chauncey and Essex streets, every Sunday morning at 11 A. M. Sealed letters answered every Sunday. Test circles free. A col lection will be taken up to defray expenses.

CHARLESTOWN DISTRICT .- Wavrly Hall .- A series of meetings under the management of Mr. C. B. Marsh was commenced in this half Sunday evening, May 2d. Quite a large audience assembled; Dr. A. H. Richardson made the opening address of the evening; after which Mrs. M. C. Bagley, who is a great favorite as a medium, spoke and gave tests, entertaining the audience for nearly one hour and a half very acceptably. Singing was furnish ed during the evening by a quartette choir, who kindly volunteered their services for the occasion. Meetings wil be held in this hall every Sunday evening through the month of May, with Mrs. Bagley as medium.

Mrs. M. C. Bagley and Frank T. Ripley, trance test me diums, will hold circles, for tests only, at Room 84, Waverly House; entrance at No. 7 (ladles' entrance). Circles every Tuesday evening until further notice.

### New Publications.

THE ATLANTIC for May-II. O. Houghton & Co., corner Beacon and Somerset streets, Boston, publishers—is filled with a choice array of matter, in which both prose and verse appropriately combine. John G. Whittier's poem-"Lexington, 1775"-which we gave our readers in our last issue. "The Pine and the Walnut," by Thomas B. Aldrich, and "Amain," by H. W. Longfellow, are specimens of versification which will meet the unqualified approbation of all lovers of the beautiful in language; Mark Twain still details the trials attending the "cub pilot" on the Mississippi; John Brown's "Virginia Campaign' is continued by F. B. Sanborn; and William M. Baker, Celia Thaxter, S. J. Barrows, Henry James, Jr., W. D. Howells and others contribute to a supply of good things, which is fittingly set off by the regular departments of "Art," "Music," and "Education."

THE GALAXY for May-Sheldon & Co., 677 Broadway, New York city, publishers—continues "Leah," by Mrs. Annie Edwards, "Dear Lady Disdain," by Justin Mc-Carthy, and "A Norseman's Pilgrimage," by Hjaimar Hjorth Boyesen; its miscellany is of marked value and attractiveness—Do Forest, Bourdillon, Piatt, Mary B. Dodge, and other favorites, giving of their best. The departments are up to the usual high-standard.

A. WILLIAMS & Co., 135 Washington (corner School) street, Boston, forward us SCRIBNER'S ILLUSTRATED and St. NICHOLAS for May, which they offer for sale. Both of these excellent magazines are brimful of pleasure for their readers. "The Baitimore Bonapartes," Illustrated, leads off the table of contents of the first-named monthly, and many fine articles follow-that on "The Elder Myths" being especially worthy of mention; St., NICHOLAS has for a frontispiece "The Knight and the Castle," from a design by Gustave Doré, and follows it up with many choice engravings, serious and comic; the illustrated article on heraldry is one eminently worthy the attention of old as well as young readers.

THE HERALD OF HEALTH for May-Wood & Holbrook, ublishers, 13 and 15 Laight street, New York—has come to hand. This lively monthly is, as its name signifies, devoted to the spread of hygienic information, and in this connection assumes advanced reformatory ground as to medical remedies, dictetic laws, etc., etc.

THE RAPID WRITER, for April, put forth at Andover, Mass., and Chicago, Ill., by a company of the same name. gives much matter of importance concerning that most worthy system of short-hand invented by David Philip Lindsley, which is denominated tachygraphy; among the contents of the present number will be found twelve pages of engraved tachygraphic exercises which will be of special interest to the student.

W. H. Ewald & Bro., 136 Newark Avo., Jersey City, N. J., the following choice compositions by Harrison Millard, to wit: "The Flower's Decision," "I Love Thee," "The Garden Gate," "Only Mine," "My Galloping Steed, ""Who Knows?" songs, and "Ave Maria," sa cred music. From the publishers, F. W. Helmick & Co., 278 West 6th

by Charlie Baker.

NEW MUSIC. - We have received from the publishers,

#### Card from Dr. Garduer. To the Editor of the Banner of Light:

As I have seen in recent issues of your paper notices forwarded by correspondents to the effect that the Lake Pleasant Camp Meeting is to commence on the 4th of August, and the first public service be held on the 8th, under the auspices of that Association, I desire to state auspices of that Association, I desire to state that, owing to a misunderstanding between the parties concerned, an error has found publicity, which I desire to rectify. I have corresponded with Harvey Lyman, Esq., Chairman of the Committee of Arrangements of the Lake Pleasant Camp Meeting Association, and also had a personal inverview with him, and, as a result, feel authorized to state, in his name, that the aforestid Comp Meeting will not company to official. said Camp Meeting will not commence its official sessions until the 12th or 13th of August. The misunderstanding arose, I think, by an announcement made in substance at the Springfield Convention, April 1st, that all parties desiring to camp out at the Lake during the first week of August could do so by providing for themselves as to tents and equipage. The Association has rented the tents owned by myself and Dr. Richardson, for use at their Camp Meeting, which tents, during the first week in August, will of course be in use at the Silver Lake Camp Meet-

ing.
This statement is made for the information of persons who may wish to attend both meetings. I desire to state that the feeling between the management at Silver Lake and the Lake Pleasant Association is one of perfect harmony, and that everything will be done by myself and Dr. Richardson to advance the interests of both enterprises. Respectfully yours, II. F. GARDNER.

Boston, Mass., May 5th, 1875.

#### A Card from Mrs. Holmes.

To the Spiritualists of the United States: Dire necessity compels me to appeal through the Banner for pecuniary assistance. My husband is an invalid, now undergoing surgical treatment for hemorrhoids, from which he has been a sufferer for years. He needs my constant attention; still I liave, by the help of the good angels, vindicated my mediumship and character register one of the most powerful and malignant. against one of the most powerful and malignant combinations ever set on foot to crush out Spiritualism. Were it not for the few noble and devoted friends who so generously stood by me in the hour of trouble and persecution, I should have sunk weary and exhausted by the wayside. What little means we had saved prior to the late onslaught, have been used up to sustain us, while we were gratuitously devoting our time and strength to Col. Olcott's crucial investigations.

I think I have fought a good fight and won a glorious victory against the enemy, who boasted of their ability to ride down and crush out our cause in Philadelphia. I remained in their midst and commanded a hearing.

As soon as the result of my husband's treat-

ment is ascertained, and my present necessities relieved, I shall once more to the breach and do battle for the cause, against all gainsayers what-I, who could never say no to the needy, now in

turn ask that which I was ever ready to mete out to others. I do not ask you, friends, to give, but to loan out of your abundance what you can spare, until such time when I can once more labor and repay dollar for dollar.

Fraternally yours,
JENNIE FERRIS HOLMES.
Vincland, N. J., April 27, 1875.

### ON MIRACLES

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ling," song and chorus; words by J. T. Rutledge, music paid for.

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