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#### Degartment. Miterary

# "BERTHA LEE;"

MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

Author of " Dora Moore," " Country Neighbors," Etc., Etc.

CHAPTER XXII.

CHARLES HERBERT'S WIFE.

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CHARLES HERBERT'S WIFE.

"ARY, will you go home with me?" I asked, a few days before leaving Stanley Hall. Madame Green answered:

"She is my daughter now," and threw her arm around her, caressingly. "You will not leave us, Mary—we cannot spare you. Two years from now, Bertha, when my Emma is eighteen, we will take a tour of the Northern States, and Mary will go with us; I hope to visit her old home. Then we shall surely seek you, and renew this pleasant acquaintance."

Two years! where shall I be then? I said to myself—in India, teaching the little Hindoo the religion of the Bible.

I was to return to Rockford one year, and complete my course. In the meanwhile Mr. Gray was to preach in the United States, devoting part of his time to special preparation for his missionary work. I was a little surprised to find myself, on my return, an object of interest in the school. The knowledge of my engagement had preceded me, my mother not being at all anxious to conceal it. I was Mr. Gray's affianced bride, and dedicated to the missionary cause—a future heroine or martyr; for the memoirs of Mrs. Judson had been read by the young ladies, and the true heroism of her life and her heroic character fully appreciated. It had all the charm of a romance, and the beauty of truth. It was an honor to follow humbly in her footsteps. I became a pet of the teachers, and a sort of consecrated character among the scholars. It was stimulating to spiritual pride, and rather tended to aid me in my determination. My former roommate, Miss Crooks, was not there; Miss Garland, in mercy to her feelings, had sent her to the far West as a teacher, where her firmness of character, her black bow and her ancient puffs had won the heart of a widowed home missionary with four children. Oh! those children. I laid awake nights commiserating their fate!

I look back now and smile at the amount of self-righteousness which I managed to accumu-

I look back now and smile at the amount of self-righteousness which I managed to accumulate that year. It was the camel's load which never could have gone through the narrow gate called *The Needle*. I dressed in plain, dark colors, with no ornaments. I kept a day dark colors, with no ornaments. I kept a day of fasting once a week; read no books but my Bible, and one or two devotional works. My studies were Algebra, Butler's Analogy, and Evidences of Christianity. The hours for recreation were spent in religious conversation with my companions, and all the evenings not devoted to study were passed in social prayermeetings. I kept a daily journal of all the phases of my religious feelings, now full of rapture, looking from the mountain top on the land of Canaan, anon in the denths of gloom phases of my religious testings, now that or rapture, looking from the mountain top on the land of Canaan, anon in the depths of gloom and despondency—all these were carefully noted, as if they were of importance to myself and the world. I lived on the plainest of food, and ate only a small quantity of that to accustom myself to the self-denial of a missionary. If a scholar was gay and worldly, and inclined to additional serious matters. I considered it my

tom myself to the self-denial of a missionary. If a scholar was gay and worldly, and inclined to ridicule serious matters, I considered it my duty to converse with her, at all times and places, esteeming the ridicule and reproach which I might thus incur as borne for Christ's sake. I was becoming fitted for Mr. Gray's purpose, and it certainly was a pity that our intention of going to India was not fulfilled immediately on my leaving school.

Our marriage, which was to have been in the spring, was deferred to October, on account of the severe illness of my youngest brother, Edward. For some weeks he lingered on the threshold of the grave; and during that time my mother's usual firmness wholly forsook her. She could not trust herself with the charge of his medicine, nor stand near him when he had intervals of derangement, caused by the excitement of fever. The thought of losing him nearly deprived her of reason. The little boy wanted me by his side constantly, and I seldom left him, day or night. Joe was not with us much; he never loved Eddie, though a most lovable, gentle child; and as Joe was too honest to express a sympathy he did not feel, he kept away.

Eddie recovered slowly; and as I was suffer-

feel, he kept away.

Eddie recovered slowly; and as I was suffering from the confinement and labor of a sick room, my father sent me to Boston, where I became more of the world, worldly, among fashionable friends, who gradually led me from fashionable friends, who gradually led me from some of my strange notions, as they called them, to some conformity with their own views. Meanwhile, Mr. Gray had received a call from the people of a church in Vernon. It was a tempting one, and as he lingered in the field, and partook of the hospitality of the liberal, kind-hearted people, India was removed far into the distance—a missionary's life seemed more and more difficult to endure—and without informing me of his change of purpose, he accepted the call to settle among them. I felt at once that I ought to be free; but how could I confess the motive of my heart in making the engagement? I think my mother had some suspicion of the real state of my heart. She sent for me to come home, and kept me constantly

change in her life, and the more as she approaches it. I think more highly of you for this timidity and reluctance. It argues a humility of spirit which will render your future life more happy. You cannot now retract—it is too late; for it is better not to vow, than to vow and not pay. The curse of God will follow you, and your whole life will be filled with remorseful regret. Do not allow yourself to indulge in the thought; it is but the temptation of an evil spirit, to which you should say, 'Get thee behind me, Satan.'"

Then she would propose a ride, or a walk, in search of furniture or housekeeping articles, or a call upon a friend. She was shrewd enough to keep Mr. Gray away. He was not to come till the wedding day. Ah! this was a masterplece of policy. Had he come only one day before, my heart would have betrayed itself. But, as my readers will remember, (and I wish they would now turn back to Chapter I.), I did not see him until dressed for the ceremony. Let me not dwell upon that scene. A bride of six months, and would fain forget her wedding day!

Such has been my life; for I have given a falthful transcript of the past. But one thread

Such has been my life; for I have given a faithful transcript of the past. But one thread of silver runs through its otherwise unvarying shadow—my childish attachment for Charles

Herbert, but now to be remembered no more.

"Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain,
Thou art gone, and forever."

Thou art goue, and forever."

While I have lingered over my journal, Helen has come home. I had more difficulty now in keeping the secret of my little garret retreat. Sometimes I rose early, just as the first light of morning peeped in at the little window; but, fortunately, after a few days, she joined a class of young people in the study of chemistry. It was taught by a gentleman who came, they said, from B——, a large town three miles from Vernon. He is very popular in the village for his skill in performing experiments, and his thorough knowledge of the science which he professes to teach. They call him Dr. Cameron; but I cannot learn that he is a regular physician, though he has prescribed for his pupils in one or two cases of illness, and with great success. Helen has never missed a lesson, and all the class seem equally attracted to the new teacher. I have not seen him, but I am half determined to join the class, and were it not that I wished my time to myself for awhile

great success. Helen has never missed a lesson, and all the class seem equally attracted to the new teacher. I have not seen him, but I am half determined to join the class, and were it not that I wished my time to myself for awhile each day would do so.

June—the month of roses! How beautifully the garden at Elmwood looks! I do not walk there now, as I did before I learned who owned the place. I was sitting at the window with my sewing to-day, when an old gentleman, with a broad Panama hat, a gold-headed cane, and a loose-sleeve sack, came slowly down the garden path, and, seating himself in the summer-house, or "grapery," began to smoke a cigar. He was a large, portly man, with a bronzed complexion. When he lifted his hat, as he did to catch the breeze—for it was a warm day—I could not help admiring his broad fore-head, and his noble-shaped head, nearly bald. The organs of benevolence could be seen from where I sat as plainly as the little mounds of myrtle in the flower-beds. In a few minutes he took out a newspaper, and, throwing himself back in the broad garden chair, which I should think had been made expressly for his use, looked like contentment personified. He had not been there long when she came running out. Ay, I knew her! It is as if the picture had stepped out of the frame! Her golden curls are rippling over her brow and neck, and her step is light as a fawn's. See! she do n't mind the newspaper at all, but springs upon the old gentleman's knee, and throws one arm caressingly round his neck. He lets the newspaper drop, and turns toward her, while she kisses his cheek, and then neatles her head on his broad bosom. I can see a whole heart full of love in his face as he looks down upon her. She remains still but a moment. Now she is up, and has gathered a handful of rose-buds, and some sprigs of myrtle, which she weaves into a wreath, and places upon her head, She is danoing now; the old gentleman looks on as if he enjoyed the sport; the newspaper is at his feet, and also the half-smoked cigar. Now th

I confess the motive of my heart in making the engagement? I think my mother had some suspicion of the real state of my heart. She sent for me to come home, and kept me constantly with her, and busy in preparation for the marriage. She was indulgent and liberal; but her gifts and her labor were not appreciated by one whose heart was indifferent to a bridal paraphernalia, and looked forward with little pleasure to her new home. Sometimes, when at home, I would start from my bed at midnight, and walk the room with a determined step, saying, "I will break this hated chain. As soon as day dawns, I will make a frank avowal, in writing, to Mr. Gray. He shall know all." But the day found me shrinking and fearful. Once I took courage, and expressed my feelings frankly to my mother. "Perhaps," I said to myself, "she will pity me, and aid me to free myself," She listened kindly, and in a voice of unusual mildness, replied:

"Why, my daughter, your-feelings are not peculiar. Every woman shrinks from this:

decided step; slower, however, than formerly—a tropical climate may have caused that. How quick she hears the step, and turns round. Now she runs toward him like a child who ex-How quick she hears the step, and turns round. Now she runs toward him like a child who expects a welcome; and she does not expect in vain. She can stand under his extended arm; she draws the arm around her, and they walk on together. Now they are all three in the grapery. Charles—Mr. Hefeert, I mean—is tying up a fallen vine, and pointing out something to the old gentleman, sine improvement I fancy. She has curled herself up with her little dog in her arms, on one of the hard garden settees. Charles—Mr. Herbert—disappears for a moment, and returns with cushion and shawl, and places one under her head, and the other tenderly over her. Now she is asleep; the flower has folded its petals, and is quiet; now the two gentlemen light a fresh cigar. The paper is picked up, and they sit with their chairs tipped back, and their feet raised, evidently having a nice time of it. And me? Why, I should have stitched two wristbands, and I have only one half done. Now, Bertha Gray, you go into your little sleeping-room, where there is a window, and that looking out upon a dead wall, and stitch away two hours, repeating meanwhile the ten commandments, the multiplication table, and then the list of England's sovereigns from William the Norman to Victoria.

I had gone only as far as Richard of hateful memory, when Mr. Gray can'e in.

"Bertha, I am tired, and, will lie down a while; but, as I shall not sleep, you may read aloud this treatise on the 'Freedom of the Human Will."

I took it readily, as a drowfing man a plank, and plunged into the treaties at once, determined to understand the witer's reasoning;

I took it readily, as a drowning man a plank, and plunged into the treatile at once, determined to understand the witter's reasoning; but my poor little intellect foon got lost in a fog, like a small fishing smack off Newfoundland, and, as I carried no light in my bow, I was in danger of being run down by the larger craft. After pushing on awhile in the fog. I actually foundered on two rocks, viz., the terms "subjective" and "objective"; and I reckon I'm not the first one that has struck these reefs. After that I read mechanically for an hour, till, on looking up, I found Mr. Gray was asleep. How long he had been so, I could not tell; but I returned to my stitching, and to my lesson of kings.

lesson of kings.

I had got as far as George III. when the doorbell rang. I went myself to wait upon my visitors, when, lo! they were the very persons I had just been trying to forget—Charles Herbert and his wife!

"I am gled we have found as a state of the second of

bert and his wife!

"I am glad we have found you at home," said Mr. Herbert, as coolly as if he supposed I, too, would be glad.

"Yes," said the little fairy at his side, "we have been so unfortunate in our calls. We were out the day you called—I was so sorry—(I took care to know they were out before I went), and you were ill when we called here. Only think! we have been here six weeks, and never have met before; and I was thinking so much of living near you! "Tarles told me that you were his oldest and best friend; and I knew you so well that I needed no introduction. Toyou so well that I needed no introduction. To-day I saw you at the window, and I told Charles

How faint and dizzy I felt as the little thing rattled on. I thought I could not speak; but Mr. Herbert did not wait for me to do so. As soon as there was a pause, he remarked—

"I was not aware, Bertha, until after your marriage, that Mr. Gray was settled in this place. I am hoping that you and Lilian will see each other every day. I must leave town soon; shall I leave her under your care?"

Now I felt as if I ought to resent this talk of friendship and future familiarity. Had I not suffered neglect and wrong from him? I tried to think so; but, in spite of all the seeming wrong, there was something so frank and calm in Charles Herbert's manner that I could not harbor revenge: moreover, I too found myself calm, and able to do the honors of the house

with the requisite dignity.

Mr. Gray came in; and while the gentlemen discussed the state of the country, and local interests, Lilian and I wandered over the house. "Such a dear little box," she said, "just large enough for two." She wished Elmwood was n't quite as large. From the house we went into our garden, where I had a few flower beds. She admired everything. My roses were more perfect, she said; the ugly little bugs de-stroyed all the beauty of her choicest. We sat down in the little arbor that was on the bounddown in the little arbor that was on the boundary line of the two gardens, and Lilian was chatting as fast as her little tongue could run, when the gentlemen joined us. Mr. Gray was making some complaint of the parsonage, and the selfishness of the parish committee. "There were no early apple trees," he said, "and the other fruit was not choice or valuable."

"Never mind, Mr. Gray," said Lilian, laughing. "Bertha and I are going to pull down this fence, and there are plenty of summer harvest apples this side. Come, Bertha—may I call you Bertha? I like the name so much, and Charles does too—do you know," and she whispered in

does too—do you know," and she whispered in my ear, "I think he loves you, next to me, of all the world. He loved his mother best—dear woman! you know she died at our house in Trinidad, only a little while before we were married. He mourns for her yet—no, he'll not let me say mourns; for he says the life she now lives is so much more beautiful than a life on lives is so much more beautiful than a life on earth can be. It is queer to talk so, is n't it? I never want to think of death, or hear any one else talk about it. I want to live always, and never grow any older, and have Charles live, too, just as he is now. I think he 's handsomer now than he was five years ago—do n't you?"

"He was a fine-looking boy."

"Yes, so I have heard father say. Oh! come and see father; there he is in the garden with Green. He 's had his stesta, as he calls it, and he will feel in good spirits."

The gentlemen had already gone forward to look at some fruit trees in blossom, and we followed.

followed. \*
"And this is 'Bertha Lee,'" said the old gen-"And this is 'Bertha Lee.' "said the old gentleman, kindly, "one of my friend James's pets? Welcome to Elmwood, where we hope to see you often." And he gave me his arm to walk with me to the orchard. From there we went to the greenhouse, where grapes were already ripe; and the old gentleman ordered the gardener to fill a basket of grapes and another of strawberries for me.

I turned to Lilian and whispered, "You have introduced me to your father, but you have not told me his name."

[Continued on second page.]



Alexander Wilder

DR. ALEXANDER WILDER is of Puritan extraction, and a lineal descendant of Thomas Wilder, who emigrated from England about 1638, became a freeman in Charlestown in 1640, and afterward removed to Lancaster, where he left a numerous progeny. Dr. Wilder's great grandfather, Jerahmeel, went from Lancaster to Petersham, in Worcester County.

Dr. Wilder's mother, Asenath by name, was the daughter of William Smith of Barre, the son of Robert Smith, an emigrant from the county of Derry, in Ireland.

On the maternal side she was descended from the Williams family of Watertown and Marlborough.

Col. Abraham Williams, of pre Revolutionary times, was his great grandfather. The Fullers, including Margaret Fuller-Ossoli, were also his descendants. The subject of this sketch descended from Elizabeth Boardman, his third wife, of the Boardmans of Cambridge, and has a distant relationship with the wife of President John Adams. He is, therefore, a Yankee of the Yankees, with a tinge of the transcendental, mystical and positive in his blood. Perhaps more obstinacy than discre-

Phrenologists set him down as one with very large veneration and firmness, large conscienand literature of all kinds; averse to controversy, but eager to clear away whatever obstructs his course; has a very retentive memory, and has taught himself the French and Hebrew Languages, beside Latin and Greek, and a little smattering of some others. He left off going to school at fourteen, and taught at fifteen

Dr. Wilder's "Anthropological Description by Prof. J. R. Buchanan, is as follows:

"In the case of Dr. Wilder, the most careless observer could not fail to see the remarkable development of the front lobe of the brain, the elevation in the region of firmness, and the irregularity of the lateral regions, indicating a marked, decided and peculiar character of great intellectual activity.

Intellectually, Dr. Wilder should be remarkble for the readiness and extent of his observation and memory—a remarkable readiness in the acquisition of diversified knowledge, historical, geographical, astronomical, biographical, professional, or pertaining to the business affairs of life; he would necessarily become highly intelligent, learned and well informed in any pursuit in which he might engage, whether literary, professional or practical. His abilities are not of the constructive, creative or profoundly philosophic character, but would be displayed by general intelligence, intuitivé quickness and correctness of perception and judgment.

Pliability is not a prominent faculty: hence he is rather positive and fixed in his views, and does not yield to the current of fashion or example, but maintains his course inflexiblynot being aggressive or contentious, but quick and forcible in resisting dictation or encroachment. He is not gregarious or adhesive, but would feel independent of parties and cliques, and is apt to resist their dictation and to express himself with considerable freedom.

The sentiment of authority, or love of power, as well as liberty, is strong, and leads him

to act decidedly and independently. He has a considerable degree of irritability and temper, but has, at the same time, a large endowment of patience and fortitude, which enable him to control this feeling, without, however, attaining real tranquility under annoyance. That patience and fortitude, however, enable him to persevere faithfully in difficult undertakings and to struggle manfully with the difficulties of life.

He has not much of the covetous, social and gregarious ambition which belongs generally to not told me his name."

The merry laugh was contagious.

"That is just like me; but then, there was no need of it. You certainly knew Charles's Uncle Peter—Uncle Peter Gomez. He wasn't his real uncle, you know, but dearer than any uncle could be."

Here was a little light. And so Charles's wife was Uncle Peter's daughter!

After this call there were few days that I did not see Lillan. If she saw me in the garden she was sure to come; if she rode out, the carriage must stop for me; too; if they had fruit or flowers which were not in our garden, a [Continued on second page.] the leaders of society, but has an intellectual ambition and an unflinching will to carry out his purposes. He is disposed to be a bold, independent thinker, basing his opinions upon extensive induction rather than on speculation, and on personal observation rather than on authority or hearsay. In observation he is very quick in seeing and deciding upon what is before him, and is therefore able to transact

Though of a restless temperament, and quick, Reen sensibilities, his predominant tendencies and drew the charter of the Normal Univer-

are toward intellectual pursuits, in which, by concentrated effort he might attain the emi-nence due to merit, but not the fictitious reputation won by social intrigue and pandering to public prejudice."

Dr. Wilder was born at Verona, N. Y., on the 14th of May, 1823. He was the sixth son of Abel Wilder, a farmer, who had emigrated to New York in 1813. He early exhibited a passion for reading and critical study, learning the alphabet at three years of age, and had mastered the routine of common school instruction at ten. He next took up history, botany, chemistry, Latin and Greek, partly with the aid of teachers, but principally alone. At the age of fifteen he taught a district school, at eighteen compiled a treatise on English Grammar.

He early took a deep interest in psychic problems. When animal magnetism became a subject of experiment and investigation in this country in 1840, he gave it much attention, and became familiar with the subjects of thoughttransference, clairvoyance, clairaudience, as well as anæsthesia and spiritual communica-

During the winter of 1844 5 he procured employment at Orange, Mass. One day in April, he was engaged in cutting wood. He was felling a dead pine, from which all the limbs and small parts of the top had decayed away; it caught against another tree close by, requiring the work to be done over again. As he was chopping, he felt the inward impression as of a voice peremptorily speaking: "Step back!" He obeyed on the instant, stepping back about eight feet. As he did so, a segment of the tree, which had been broken, fell to the ground, right along his steps, with such force as almost to bury itself in the soft earth. If he had waited or stopped a step short of where he did, it would have hit and crushed him.

At other times he had noted voices somewhat in the same way, warning him of individuals, dissuading him from contemplated action, suggesting things to be done, etc. He was often hesitant about heeding them, often apprehensive that he might be in some occult way prompted or mesmerized; yet generally when he has heeded these monitions he has had no occasion for regret.

From his study of the functions of the brain and nervous action, he has adopted the belief that much of our apparent impression or supposed intuition is from action of the psychal principle in the cerebellum. Impressions made upon the mind, subjects for consideration, etc., call the brain to action; but after a little they are transferred to the cerebellar functionthe sub conscious brain. Then they are ditiousness, marvelousness, benevolence, ideal- gested, considered, and conclusions formed, ity, comparison, eventuality, individuality, de- which, being then transferred to the conscious structiveness. He is passionately fond of study | brain, appear like communications from another world, and actually are what modern scientists misuame "unconscious cerebration.

> He by no means doubts the actuality of communication from the supernal world, and other spheres of existence; but regards much that seems to be such as really the outcome of one's own sub-conscious mental action.

In boyhood he became a member of the Congregational Church of his native town. At the age of seventeen, having undergone a change of sentiment, he withdrew. He associated for a season with the Perfectionists, and was familiar with their most distinguished members. But close observation assured him that they were sadly misled; and as soon as he could doso he severed all familiar relations with them. A year or two later he made the acquaintance of the late Prof. George Bush, and became an eager student of the writings of Emanuel Swedenborg, whom he never has ceased to at. mire. He, however, has learned pretty thoroughly the lesson: "Call no man master; call

no man father upon the earth." Through his kinsman, Dr. George H. Lee 'f Prescott, he became possessed in 1847 of the volume, "Nature's Divine Revelations." Visiting New York in December, 1848, Prof. Bush told him of the rapping phenomena then fi.st made public. He had already read a variety of such books as the "Memorable Relations of Swedenborg," Bulwer's "Zanoni," and such literature of mesmerism as he could obtain. Hence, disclosures like those of Hydesville found him ready to hear and understand, and in a certain degree to sift and criticise. If was as a student eager to learn the truth, and not as a seeker after marvels, that he prosecuted investigation. Like the Jesuit Rabbi, he considered the pen of the saint superior to the vision of the prophet.

Leaving the homestead, he engaged for two years in teaching and practicing medicine. He had taken the opportunity in 1845 and 1846 to read at the offices of Dr. Lee and Dr. Josiah A. Gridly. This he had supplemented by later study, though not with the intention of becoming a physician; but happening to be present at the opening of the Syracuse Medical College, and the professor of physiology being absent on account of illness, he addressed the class upon the cell-theory, then a novelty, in medical doctrines. The managers were not willing to let him go, and so he dropped farmlife and remained, lecturing to several classes

on physiology, chemistry and anatomy. He then accepted an engagement as associate editor on The Star, of which the Hon. S. Loring Judd (now of Chicago) was editor. In 1854 he became clerk in the Department of Public Instruction then created at Albany, and served two years. Hon. Victor M. Rice, his kinsman, was President. At his request, Dr. Wilder then became editor of the New York Teacher, an educational journal published at Albany. The winter of 1837 he spent in Illinois. He was at Springfield in January.

sity. It was championed in the House of Representatives by John A. Logan, and in the Senate by Norman B. Judd. The institution has now been in operation thirty-seven years,

has now been in operation thirty-seven years, and the act of incorporation has been found so complete as to require no amendment.

Returning to New York, he was employed till 1871 on the staff of the Evening Post, and was for thirteen years its legislative correspondent at Albany. His familiar acquaintance with history, American politics, public men and legislation caused some to style him a walking encyclopedia. He enjoyed the friendship and confidence of many of our public men—like Governors Seymour, Fenton, Hoffman and Lucius Robinson, Hon. Fred. Conkling and the Senator, Hon. Chauncey M. Depew, Vice. Presidents Colfax, Wilson and Wheeler; and the remintalions of Rescae Conkling for Sana the nominations of Roscoe Conkling for Senator. Chauncey M. Depew for Secretary of State, John T. Hoffman for Mayor of New York, Lucius Robinson for Comptroller, and Wm. A. Wheeler for President of the Constitutional Convention of 1867, were first suggested by him.

He used to estimate the result of political contests with great exactness. In 1850 he gave Hon. John Bigelow the estimate of the vote of New York, County by County, making Mr. Lincoln's plurality 47,000. It was 47,600. The next year, at his request, he gave Hon. Lucius Robinson an estimate of his majority for Comptroller, 100,-000 and some unknown amount above. It exceeded 108,000. In 1866 he presented Gov. Fenton a computation of his majority if nominated, in all 13,000. It was 13,200. This may be study and shrewd guessing; but the mind dwelling on a subject steadily seems to acquire intuition.

In 1871 Dr. Wilder was a candidate for alderman-at-large in the city of New York, and received 81,690 votes on the anti-Tweed ticket—a majority of 26,000. With that year he abandoned politics for good. Two attacks of pneumonia cautioned him to look after his health, and he made his residence in Newark at Roseville, as a blander atmosphere and more wholesome climate.

He had procured from the Legislators, enact ments to incorporate the Eclectic Medical College, the Eclectic Medical Society of the State of New York, and the National Eclectic Medical Association. In 1873 he became a professor in the College and continued till 1877, when he severed his connection. The next year he became professor, first of Physiology, and later of Psychological Science and Magnetic Therapeutics in the United States Medical College, and continued there till 1884, when the Court of Appeals annulled its powers, declaring a medical college not a literary or a scientific, but an eleemosynary institution.

In 1875 Dr. Wilder was elected secretary of the National Eclectic Medical Association, and has held the place by reëlections till the present time. He has, to this time, edited eighteen volumes of transactions, besides conducting a heavy correspondence and publishing many papers and pamphlets.

He has steadily opposed the medical legislation set on foot by the American Medical Association in 1879, and foisted on the several States, as unjust in principle, selfish and wicked in purpose, oppressive to weaker schools of practice, a violation of personal rights, and a return to the atrocious persecuting legislation current in 1830, and repudiated by the people. He also coöperated with William Tebb in 1881 to establish the first Anti-Vaccination League of America, and was for several years its President. He published a pamphlet on the subject in 1879 entitled "Vaccination a Medical Fallacy," which had a wide circulation.

Among his literary productions are the following: "Later Platonists," "Paul and Plato," "New-Platonism and Alchemy," "The Soul,"
"Mind, Thought and Cerebration," Life Eternal," "Our Existence in Eternity," "Prophetic Intuition," "Philosophy of the Zoroasters," "Plea for the Collegiate Education of Women," "Intermarriage of Kindred," "Eclectic Medicine: Its History and Scientific Basis," "Vaccination a Medical Fallacy," "Ganglionic Nervous System," "The Resurrection," "Creation and Evolution."

He also edited editions of Knight's "Symbolical Language of Ancient Art and Mythology," Taylor's "Eleusinian and Bacchic Mysteries," Hyde Clarke's "Serpent and Siva Worship," Westropt and Wakes's "Ancient Symbol-Worship." It has been stated that he edited "Isis Unveiled," but this is incorrect. He did, however, read the manuscript for Mr. Bouton, to give an opinion whether it would be well to publish it or not.

He has likewise translated the work of Iamblichus on the "Mysteries of the Egyptians, Assyrians and Chaldeans," and has in preparation a treatise on "Ancient Symbolism and Serpent-Worship." He expects the issuing of a "History of Medicine" in a few weeks.

He is seldom idle. He never lets go his hold on Mysticism and Arcane subjects. He was the personal friend of the late Gen. Ethan A. Hitchcock, who in a manner bequeathed his mantle to him. He was a regular contributor to The Platonist, and in 1883 took part in the organization of the American Akadémé at Jacksonville, Ill., and edited its papers and journals for five years. He is also a diligent reader of Theosophic, Spiritualist and other journals of advanced thought, and his library, though somewhat limited, abounds with works of such authors as Plato, Xenophon, Plotinus, Iamblichus, Jung Stilling and Howitt, besides various other classes of literature.

#### Jewish Simplicity.

The imprudent and lavish ostentation displayed in the building of the Jewish Synagogue at Toledo, O., has led to such consequences as inspire the Jewish Messenger to indulge in the reflection that it was a failure to be expected because of the notorious departure of its ambitious projectors from the oldtime rule of simplicity and humility characteristic of the Jewish race. It is a fact to be continually kept in mind that notwithstanding the material and intellectual wealth of the Jews in past times, in the exercise of their rites of devotion their practice has ever been that of simplicity and equality. Out of this uniform of humility has sprung that exalted feeling which has ennobled the race. It is vain to hope to engraft the shows and pageants of a large number of the churches upon the simple methods of devotion practiced by the Hebrews. The leading attribute of the world's most noted philanthropists of that race, whose names will long be remembered with grateful admiration, is simplicity in life and in character.

When the hair has fallen out, leaving the head bald, If the scalp is not shiny there is a chance of regaining the hair by using Hall's Hair Renewer.

"BERTHA LEE."

[Continued from first page.]

Helen a pleasant friendship sprung up. For myself, I left my garret corner and my journal (I did not destroy it, as I at first intended, but hid it away in a crevice of the garret, and spent a great deal of my time in the library of Elmwood, and with Mr. Gomez and Lilian in the summer-house. I was busy with my needle, and always took my work with me. The warm months passed pleasantly in this way. I soon learned how Lilian came to be so willful and so petted. Her mother had died of consumption, and she inherited a tendency to the disease. She had been very ill at various times, and her father told me that he had twice despaired of her life. If she took the least cold a cough followed. Excitement and contradiction increased it, and therefore she was allowed to have her own way in all things. She was a pretty little tyrant, and so lovable that few complained of her tyranny. It was her eagerness to see me that made her insist upon coming to Vernon so early in the season; and having been thwarted for some weeks, she made her entrance, as we have seen, when she knew she could accomplish her purpose.

One day Helen, Lillan and myself were in the garden, sewing. I had brought my watch with me, that I might not overstay my time. As I have said, it was a pretty little repeater, which Charles had given me at my marriage, and which he said had quite a history to it.

"You never have read us the story of the watch, Bertha," said Helen; "suppose you amuse us with it this afternoon."

I therefore took the copy, which I had with me—for I had now none of Charles Herbert's writing—and read the following to Lillan:

"Dear Bertha—I purchased this watch of an old friend of your family, Colonel James. It is very antique and pretty, and I thought would just suit your delicate and rather fastidious taste. Its history, as far as he can relate it, is as follows: The Colonel was traveling in the eastern part of England, and had a curiosity to visit the old town of Boston, the namesake of our New England capital. Here he met a mutual frie

sake of our New England capital. Here he met a mutual friend, and they passed some weeks in the region. At one time, as he was riding on horseback toward the North, he crossed a sort of moor, or flat, desolate country, beyond which was a small piece of dense woods. It was night, and he remembered then, for the first time, that he had been warned not to ride on that road late, as several robberies had been committed there within the year. But the Colonel had seen danger by land and sea, and carried a stout heart within land and sea, and carried a stout heart within him, and a trusty pistol near it in his pocket; so he rode on, though at a quickened pace. Suddenly he thought he heard a faint sound within the wood; he stopped and listened—he was not mistaken; it seemed like a suppressed groan. His first thought was of a decoy, and that his safest course was to put spurs to his horse and get out of the woods as soon as possible. But again his quick ear detected the sound, lower, but as of one in agony. He hesitated no longer, but, making his way into the woods in the direction of the sound, aided by the faint light of the moon in her first quarter. the faint light of the moon in her first quarter. It became impossible to proceed with his horse, and fastening him securely, he made his way on foot, stopping now and then for a minute at a time to catch the sound, which, when he did hear it, became more distinct. After walking a rod or two he came to a fallen tree, on which a rod or two he came to a fallen tree, on which a woman sat, holding the head of a man, who seemed to be suffering greatly; but as the only light was that of the moon as it came through the trees, it was difficult at first to see distinctly what it was. The Colonel came close to them before they saw him, and were only made aware of his presence by his asking if he could be of any service to them. The woman look un eagerly.

look up eagerly.
'Yes, sir! yes, sir! Please belp me to take him home—it is not far—only just in the edge of the wood.'

The sick man could not speak, and it was soon ascertained that he had been wounded; the blood had run freely, and he was now faint from its loss. But that which gave him most pain was a small ball that had lodged in the heel. Now the Colonel was an old campaigner, and ready for any such emergency; he extracted the ball as once and skillfully. The sufferer appreciated it and expressed his gratitude, though in a voice that indicated his extreme exhaustion. The Colonel could relieve him in this respect also, and a small flask of brandy was produced from his pocket. This had the

desired effect.
'I wish, sir, he could be taken home. Do you think it possible?'
'Yes, madam, if he can sit on my horse, which is not far from here.'

is not far from here.'

The offer was gladly accepted, and the Colonel led the horse a few rods, when they came to an isolated dwelling, surrounded by a small garden with a high brick wall. The wounded man was able to walk into the house by leaning on the Colonel's shoulder. There were no lights and no domestics to be seen, but after a few moments there hobbled out, from some subtergrapes partment of old woman with a subterranean apartment, an old woman with a

subterranean apartment, an old woman with a lantern.

'Lead the way to my chamber, Elsie,' said the lady. And they went upstairs, with some difficulty, where, to the surprise of the Colonel, they found a large, handsomely furnished apartment, with all the luxurious appointments which the most fastidious invalid could require. Now, for the first time, too, the Colonel perceived that the lady was young and beautiful, and that her manners indicated good birth and breeding. Her companion had handsome features, a large, athletic frame, but, as the Colonel expressed it, he had one of those faces that you could no more read than you can read the riddle of the Sphinx. He might be a prince in disguise, or at least you might fancy him such, and with the next look at his face you would think you were mistaken, and guess him to be a pirate or highwayman.

The Colonel saw him safely in bed and departed, not, however, until the man had expressed his thanks, in language that was no highwayman's slang, but pure as 'Chatham's native tongue,' though with a slight Scottish accent; and he offered more substantial thanks, too, in the shape of certain gold sovereigns, which, of course, the Colonel refused. He rode home hastily; but for some days the fair face of the lady and the singular countenance of her husband haunted him. That they were

home hastily; but for some days the fair face of the lady and the singular countenance of her husband haunted him. That they were husband and wife he knew by the frequent expression of the sufferer in his agony, 'I cannot, will not die now, my precious wife.'

On the third day after this incident he determined to gratify his curiosity further by an interview. And, without relating the adventure or the object of his journey, he started to find the wood and the house. They were easily found, but not the persons. The house was deserted, every shutter closed, and the sound of the huge old-fashioned brass knocker reëchoed through the large old halls, the sound returning, as if the ghosts mocked the man who would seek to enter.

The Colonel was disappointed, and lingered long around the premises, hoping to see the

the little boys who acted as waiters in the room handed him a package. He opened it hastly, and found this little jewel-box, containing the watch. He immediately made inquiries as to who brought it there, but nothing could be ascertained save that a boy left it. This little note accompanied it:

This little note accompanied it:
'Will Colonel James accept a small token of grailtude for his services in saving the life of a wounded
man? The thanks of the wife can make no adequate
return; but this little memento may serve to remind
him that he performed a noble deed of charily; and
she will ever remember the stranger in her prayers.'

He could never learn anything more of them.
One day, when we were at the Islands together, he brought the watch out for me to see. I
found under the watch-paper—what he had
not before discovered, and which the lady herself had forgotten—a miniature likeness of a

ty, Bertha, to reserve the miniature for my-self."
"And I know where it is," said Lilian, spring-

"And I know where it is," said Lillan, springing up, "and I 'll run and fetch it."

She returned in a moment with a little box, wherein was the miniature, now set in a gold locket, and beside it a broken ring, which I remembered as one which I had worn when a little girl, and broken in play one day at Mrs. Herbert's.

Herbert's.

"And there is your little ring," said Lilian, laughing. "You know you were Charles's little sister, and he prizes these mementoes."

"Little sister!" my heart responded with an emotion half sorrow, half anger. The miniature had a strangely familiar look; it seemed as if I had seen the face before. I made the remark, at which Lilian laughed.

"And have n't you seen your own face, darling?"

ling?"
I never was so beautiful as that, Lily-"Still, it is like you—the dark-brown hair and the soft, dreamy expression of the face."

CHAPTER XXIII. BERTHA'S BABY.

" \$100, no, father, I can't go till I see Bertit tha's baby," said Lilian one day in the latter part of September, to her father, as they sat in the deep bay window of the drawing-room. I was in the library; the door was partly open, but they were not aware of it.

door was partly open, but they were not aware of it.

"But, my daughter, look! see, the maples have put on their golden autumn robes; the woods are arrayed in purple and scarlet and gold, too rich and rare to be worn long; the flowers in the garden are all withered by the frosts—our choice ones are removed to the conservatory; and my rarest, choicest flower of all must not stay longer in this cold region, or she, too, will wither and fade."

"No, father, I will be very careful if you will let me stay only three weeks longer—just three

let me stay only three weeks longer—just three little short weeks! I will wrap up in flannel

little short weeks! I will wrap up in flannel and furs, and be as prudent as an old woman of eighty. Please, father, say yes!"

"I dare not," said the old gentleman kindly; "it is running too great a risk, Lilian. You have never remained in this climate during so cold a month. What will your husband say?"

"Oh! I suppose he will look terribly solemn, and talk to me upon my duty and the importance of preserving my life for the sake of my friends; but then I shall tell him why I wanted to stay, and I know he will excuse me."

"But, Lilian, all my arrangements are made—our passage spoken; our vessel leaves Boston

-our passage spoken; our vessel leaves Boston next week-how can I change?" "I don't know anything about arrangements,

"I do n't know anything about arrangements, father, I only know you can do as you wish always. You will not say no, will you?" and she threw her arms round his neck caressingly.

"But I must not, cannot say yes, my child."
I thought it was time to unite my voice to that of the old gentleman in urging her not to remain. It was rashness—folly; already a cough had set in, and our cold October winds would be death to her.

"Lilian, dear," I said, "you must go; we love you too well to wish you to remain. Go now, and come to us next summer."

"You, too?" said she, reproachfully; "how can I leave you now? No, no! I can't; I shall be sick if I do go; I will be sick if they make me go!"

Her father looked distressed. He knew her

Her father looked distressed. He knew her to well to believe that persuasion would do any good, and he was too indulgent to exer-cise his authority. (I wondered what her hus-band would have done if he had been present.) "Lilian," said I, "you forget that for your father's and your husband's sake you should

go; they will suffer constant anxiety on your account."

"Oh! Bertha, this is too cruel. Here I have no little baby of my own. I have been married a great deal longer than you, but God has given me no children. I should n't be the frivolous, childish wife that I am if I had a baby to love, and who would love me with all its little heart. And now you would send me away just as God in heaven is going to give you one. I want to see it in its first infanoy—when its little spirit is right fresh from heaven—to have it learn to know me next its mother. Ah! now, Bertha, you are afraid it will love me too well, and you want to send me away!" and she

well, and you want to send me away!" and she sat down and burst into tears, sobbing as if her heart would break.

Poor Mr. Gomez walked the room, evidently much troubled. I knew not what to say. This much troubled. I knew not what to say. This young girl wife had all a true woman's yearnings for children. It was a new phase in her character; she had never spoken thus before, and I could not but sympathize with her.

"Well, I suppose it must be so," said her father, who evidently had some appreciation of her feeling, "but it is running a great risk—a terrible risk!"

The inconvenience and expense were nothing to the indulgent father, nor even the risk of his own life; for he felt the chilly winds of autumn most keenly, and was obliged to confine himself to the house most of the time. Moreover, his business was suffering; for Mr. Herbert had been obliged to go to Liverpool, and would not be in Cuba till January.

"It's just as I told you," said Mrs. Green, the housekeeper; "she seems like a vine that must lean upon somebody for protection; but, like a vine, too, her will is tough and strong—it will be the death of her. I am afraid, but she must have her own way. Well, I'mglad there's one woman in the world that can; the rest of us are pretty well under subjection."

I have taken down the curtains that form my little garret-retreat, shut the window-blind The inconvenience and expense were noth-

my little garret retreat, shut the window blind and replaced things as before—I shall sit there no more. Good by, little corner; I have loved you well, but I hope now to have something to occupy my hands and heart, and shall not need

occupy my hands and heart, and shall not need to come here.

Our guest-chamber is put in order now for the little guest from heaven. How much Lillan has amused herself in arranging drawers and baskets and easy-chairs. Her little fingers were never so busy before with embroidery and worsted-work. The infant's wardrobe, which would otherwise have been very plain, is now rich in foliage, vines and buds and tendrils; these rare little caps and the softest of socks, and cashmere and linen, cambric and delicate ribbons, fill'the baskets. Lilian has made a little paradise for herself, working and talking and letting her fancy flower and bud as her fairy fingers have wrought out her ideals in muslin and fiannels. Dear child! what a comfort she is to me!

But then Helen would have a refining, elevating influence upon him. He almost worships her, and his love is of that strong, sturdy, native growth, that when once it has taken root clings to the soil, and grows firmer and stronger amid storm and sunshine. Helen gives him but little encouragement, though she evidently fears her brother too much to be very demonstrative. She has been the light of the household until lately, and now I see that for for my sake she is cheerful, but I often find ber looking very thoughtful and sad; I hope she has no heart trouble.

It is a cold, blustering day; the sky is gray and cheerless; the scudding clouds above and the whirling leaves in the garden seem to be like perturbed apirits that can find no rest. I have been watching them, and the trees, that seem to shiver in their nakedness, and I have also seem to shiver in their nakedness, and a lave of the sold in the seem a picture resembling him in the Boston

er, he brought the watch out for me to see. I found under the watch paper—what he had not before discovered, and which the lady herself had forgotten—a miniature likeness of a lady. The Colonel thinks it is of the giver, but wish to see her again. I noticed its resemblance to my little Bertha, and taking a great fancy to the watch itself, I offered to give the Colonel a valuable gold repeater of my own for it. The Colonel consented, on condition that Would ask you never to part with it. 'For,' said he, 'I am a wanderer with no home, and shall be glad to know that the beautiful little relic is in safe hands.' I have taken the liberty, Bertha, to reserve the miniature for myself." band and wife there should be no necessity for effort; kind words and deeds should flow spontaneously from the heart. My heart revolts sometimes when Mr. Gray talks to me upon the duty of perfect submission. The husband, he says, should enforce obedience from the wife if necessary; he is her rightful head—her lord—and has a right to expect reverence and a constant acknowledgment of authority. I suppose he is right, though Aunty Paul looks very significant when he talks in that way, and generally leaves the room. I asked him the other day if he would buy a carpet for her chamber, and a small stove; she is getting old and

other day it he would buy a carpet for her chamber, and a small stove; she is getting old and needs such comforts.

"I cannot afford it," he said; "my salary is too small to admit of many luxuries."

"You can take some of the money which my father gave me; you recollect I handed it over to you. I would gladly spend it for that purpose."

"Well, really, Bertha, you have singular ideas of a wife's claims. Do you not know that a wife has no exclusive ownership of property? I have invested what your father gave me as I thought best."
... But what will Aunty do this cold winter?

She must be made comfortable."
"As she did last winter. We only render ourselves effeminate by these luxuries. If Mrs.

ourselves effeminate by these luxuries. If Mrs. Dennis requires them we must find a young and hardy girl who does not need them."

It was useless to argue the question, but I fear I was not submissive, for I kept continually revolving in my mind some expedient for accomplishing my purpose. How that blast swept round the north corner of the house! How dreary it is! The family are at church. It is preparatory lecture before the communion, and I would not let them remain with me. But I am getting lonely and weary me. But I am getting lonely and weary-

"Cold blows the wind, and the night's coming on!" Hark! that is the outer door; who is coming? h! it is Helen's step; how lightly she trips up the stairs!

"I came out before the meeting was done, Bertha, for I feared you would be lonely. See!" and she held up a letter; "it is from Virginia. Isn't that your friend Mary's writ-

How quickly I seized it! A good, long, pre-cious letter. I forgot the blast—but, alas! it now quickly I seized II A good, long, precious letter. I forgot the blast—but, alas! it brought no solution to the sad mystery of Mr. Harper's ruptured friendship. He was in Europe; Addie was studying with Mrs. Green's daughters, but was not so buoyant as usual. Ned Green was in disgrace in college. He had been suspected of some supposed complicity in mischief; and as he would neither acknowledge himself guilty nor inform of his companions, he was suspended. This was a terrible blow to poor Addie, though she said he was n't guilty, and she did not blame him; she was glad he would not tell, and she thought much better of him for his firmness and constancy to his friends. Mary said but little of herself; it was evident that she had suffered, but was learning the lesson which trials should always teach us—perfect faith that all things will work for good to those who trust in God. The letter cheered and comforted me, and I sat down by the window to think of old times in Stanley Hall, and wonder if Mammie June had any warnings or presentiments of the fiture.

"Why, Lilian!" I exclaimed; "you should not have come this cold night; you will suffer from it."

"But I could n't stay at home. Pa has gone

to bed; he says he's most comfortable there, and I was lopely and sad. How bright and pleasant it is here! I am going to stay all

night; I want to be near you."

I was thankful afterward that some good spirit had prompted her to come. That night was one of great suffering to me—for two nights and two days I suffered as none but mothers can understand; and when hired friends grew weary and sick at heart, and even Aunty Paul, with all her masculine firmness, left me to gain a little courage, and hide her tears, Lilian, my dear, precious little Lilian, hovered about me like a white dove, speaking words of encouragement and hope. She was tireless as a spirit, and almost as noiseless and gentle.
"Take courage, dear Bertha; joy is born of sorrow! There is no danger; you will ride out

sorrow! There is no danger; you will ride out the storm, and then how precious the freight we will bear to harbor!"

I believe despair would have seized me had it not been for her; once, I remember, in a moment of consciousness, that Helen came to the door, and seemed pleading with her brother for something, which he did not seem inclined to grant; then Lilian went out, and I heard her say—

"Oh! do, Mr. Gray, please do; the doctor himself wishes it; why should you refuse. You may regret it all the rest of your life."

I heard no more that was said; but I knew that Lilian never plead in vain. In a few hours from that I was freed from suffering, and lay like one who had been wrecked—worn, exhausted, helpless on the beach—but saved—

like one who had been wrecked—worn, exhausted, helpless on the beach—but saved—just saved. I opened my eyes, and they rested on a face, a strange one there; and yet that one glance brought odd thoughts and fancies to my mind; my eyes closed quickly, and I became confused, dizzy, and asked them to help me out of the wood, it was gloomy and dark, and the old pine trees sighed in the storm. Then Lilian came to me and I heard her say— Then Lilian came to me, and I heard her say—
"How good you are, Aunty Paul, to let me
do it!" and she brought my baby, all dressed
in its white robes, and laid it beside me, saying, "Pure as a snowdrop; without spot or
blemish!" ing, "Pu blemish!

I could n't raise my hand, I could n't turn my head, but I was as one bathed in happiness, heaven can have nothing more unutterably ec-

heaven can have nothing more unutterably ecstatic—for my whole heart was filled with love and gratitude to my Maker. For the first time since my marriage I said "my husband" to Mr. Gray. He came to see the baby; and, as he bent his head, I whispered, "Let us thank God, my dear husband, for this blessing!"

"Yes, and for all his blessings, Bertha; but with this blessing comes a great responsibility."

I do n't know how it was, I suppose I was very weak, but somehow this remark was not all that I wanted him to say, and I did not like to think of responsibility now. I only wanted to think of love and happiness. But it was explained to me afterward: he was disappointed that my child was not a boy. The others were The Colonel was disappointed, and lingered long around the premises, hoping to see the weird old Elsie come up from some underground apartment; but no creature was to be seen save a half-staved black cat, that ran across the garden; and my friend, thinking it form, began to rub his eyes, and wonder if the Her bed back more alowly, vexed with himself that he had not gone the next morning. It was too late now; but his curiosity was stronger than ever; simply, I suppose, because it he had been baffled. But he tried to think on the world, has influence in more of the affair, and it passed gradually from him outside of his departure for home, he was sitting in the smoking-room of his hotel, when one of

miliar in his face, and I fancied that I had seen a picture resembling him in the Boston Athenmum; and the more I thought of it the more I became convinced of this fact—only I could not remember the picture as I wished. I had a dreamy, indistinct idea of a gloomy wood, Spanish banditti, and a group of frightened travelers.

ened travelers.

The doctor entered at once into conversation. He was brilliant and witty; but whenever his countenance was in repose it wore a serious, almost stern expression, relapsing at moments into positive gloom. The evening wore rapidly away; and when he rose to go, and I said, "Call and see us often, Dr. Cameron," he paused a moment, looked at me long, but with such an expression of sadness that I could not take offence, and said—

"Madam, this is the first call that I have made, other than a professional call, ip Vernon. I am alone in the world. I am not a social man, at times even gloomy, and should not be often welcome among the happy!"

be often welcome among the happy! As, he spoke the baby woke in the cradle, and I turned toward it. In doing so, my glance fell on Helen, who had risen from her seat when the doctor rose to go. He had directed his attention wholly to me, and was not observhis attention wholly to me, and was not observing her; but that one glance of mine opened
Helen's heart to me. She knew not that I saw
her. Oh! Helen, Helen, beware! There is
power, passion and pride in that face! Once love that man, and you will never love another! Let him win your heart, and he will be proud as a Roman Emperor, jealous as Blue Beard. I see it now in his face. He is one of those men whom a woman loves even to idolatry, when he has once won her heart, but whose love is sometimes like the lightning—consuming the object of its embrace. Heaven help you if you have fixed your affections there! '
[To be continued.]

[From advance sheets of "LIFE AND LIGHT FROM ABOVE," by Solon Lauer.] The Soul Omnipotent.

What is my part in the redemption of this body from its weight of sin and disease? Is this achieved only through the grace of God, as pious people say? or have I some active part in

plous people say? or have I some active part in this consummation so devoutly to be wished? I seem to hear a Voice replying to my earnest, prayerful question: "Thou art thine own redeemer. Within thee sleeps the power to achieve thy highest wish. Awake, thou that sleepest; put on thy divinely-given power! Seize the scepter which is proffered thee, and as a monarch on his throne command thou the elements of thy life, and they shall obey thee. Speak, and thy will shall be accomplished. The dream of perfect life which haunts thee is not given to mock thee with ever deferred The dream of perfect life which haunts thee is not given to mock thee with ever deferred reality. It is the working of the Creative Spirit within thee, that fills thy soul with the splendid vision of a perfect life. That is the union of God and Man; the point of contact between the individual and his Source. The All-Perfect hath his habitation in thy heart of hearts. 'T is the splendor of his perfect being which thou beholdest within thy soul. Let that shining Glory fill the temple of thy thought until all things in the world about thee reflect its refulgent beams. The light of the sun and moon and stars, the glory of morning and evening, are borrowed from that Light which shines within thee. Open thine eyes and gaze upon this Divine Glory until all imperfection, all shadow of sin and disease fade away, and thy being is like the noonday heavens, when not a cloud is seen. So shalt thou be perfect, even cloud is seen. So shalt thou be perfect, even as thy Father in heaven is perfect."

THE POWER OF FAITH.

Faith is the elevation of the soul into the realm of Divine Truth. There it perceives Reality, and communes with God. When my head is bathed in that Divine Light I believe down by the window to think of old times in Stanley Hall, and wonder if Mammie June had any warnings or presentiments of the future.

I was in my guestroom, as I called it (we slept there now), and could see Elmwood and the "Fairy Room." Lilian sat at her window and I at mine, if there was a storm, and then we had telegraphic communications, intelligible to ourselves alone. I looked for her light now, but there was none; it was all darkness.

Soon a figure emerged from the house, cloaked and hooded, and soudded across the street as if it may be added and soudded across the street as if it may be added and presention is possession. I may neglect the soul besieges it; but not before. To pray believing is to may be added and presention is possession. in mortal fear of pursuit; the next moment | pray perceiving; and perception is possession.

Lilian was in my chamber. | This is the law of Prayer. THE KNOWLEDGE OF THE SELF.

THE KNOWLEDGE OF THE SELF.

The ultimate of all education should be the knowledge of the soul's real nature. I must know myself for an expression of the Divine Life before I can unfold my highest possibilities. What is the true knowledge? The knowledge of the Self. Who shall make me acquainted with my Self? Let me sit at his feet and learn of him; for through that knowledge I shall attain the Perfect Life. Let no man prate to me of atoms or elements, to show me that I am a child of the Dust. If I were of the Dust I should believe this lie; but the soul in me refuses it. I am of the Divine, All-Perfect Life, and I listen enchanted to the Truth concerning my real nature. My soul stirs with joy at the sound of this high music. It is the music of the spheres interpreted in speech. It enchants and ravishes me. I am lifted up at the sound of it, and spread my wings in my native air. My soul refuses to know sin or disease. These are not of her, who wears the Mantle of Light and the Crown of Divinity. The illusions of Time shall not deceive her, who has seen the face of Truth. In the consciousness of my real nature. I go forth strong who has seen the face of Truth. In the consciousness of my real nature, I go forth strong for any conflict. I cannot be vanquished, I cannot be hurt, by any weapon in the armory of Time. My shield and armor are words of Truth. My weapons are right affirmations of the nature of the Self.

THE VASSAR GIRL'S LAMENT. [A Practical Argument in Favor of Dress Reform.]

We send the pigskin flying
Like a burnt-out shooting star,
As we play our games of football
Up here at old Vassar.
We chase across the gridfron,
We plan the rush and run,
But when the ball's kloked o'er the goal
The Vassar girl is done. For her there are no plaudits,

No shout of victory,
No shout of victory,
No thundrous tongues to raise the cry,
No thousand eyes to see.
'You've won the game! You've won the game!"
Our Freshman comrades say;
But there 's no mighty voice to shout,
"Hurrah for Rose and Gray!"

"Oh! why is this?" we cry aloud,
"Oh! why is this?" we cry aloud,
"Oh! we us the reason true.
Why is it that the Rose and Gray
"Coan's kick with Orange and Blue?"
"Hush, hush, my dears," the teachers wise
Unto the players say,
"It cannot be until your clothes
Are built some other way."
—Augusta Prescott, in New York Sun.

The late Mr. Froude was the author of nearly twenty works, his greatest being his History of England, on which he was engaged for about eighteen

#### Original Essays.

THE FESTIVAL OF LIGHT.

BY MIS. LOVE M. WILLIS.

When the early nations tried to preserve some record of their speculations on the origin of the races, on the cause of good and evil, on the order of the natural world and the meaning of the starry heavens, they traced on stone the emblems of their conceptions and the signification of their studies; and we find records of sun-worship, fire-worship and sex-worship, on the ruins of buried cities-as of Babylon, Nineveh; even in Central America.

It is interesting to trace the growth of ideas in any direction, but the moment we attempt to find in old symbolism a confirmation of modern investigation we are obliged to tread carefully, our way becomes clogged by abstruse questions, and we try to attach old systems to new. That is like putting a new patch on an old garment.

In the very earliest days there was an effort to discover methods of communion through invisible sources between the world of spirit and the world of matter; and the idea prevailed that images could be so consecrated that they would attract spiritual forces. Thus the winged bull of Nineveh personified the Cherubim, and the winged serpent represented the Seraphim.

The very earliest form of worship that we find recorded is the astronomical, when the sun and star-gods claimed the worship of many nations. It probably required many ages to outwork the theology that was the result of nature and the starry heavens. Men devoted their lives to the study of the heavens. They were priests, and were termed the "episcopacy." They pictured the starry firmament; and the constellations to this day are called by the names they gave.

At the Christmas festival it is interesting to note how the rejoicings of the ancients accord with those of to-day. The sun-god in December was believed to have descended into hades for three days. This is when, in the sun's course through the Zodiac, for three days he remains stationary. The Greeks accounted for this natural solar obscuration by the descent of Orpheus into the realm of Pluto. On the 25th of December the sun reappears to commence his ascent. The constellation of Capricorn signified the renewer of life, and the sun in passing through this constellation appears in a re-birth.

Year after year added something to the fables connected with this astronomical religion, until it became a religion of forms, ceremonies and symbols. Probably every symbol had a corresponding spiritual significance. Thus was evolved by the ancients the exoteric scheme of creation, of sin and the redemption of man.

At the Christmasseason-when the darkness of nature is about to give birth to new lightwe find the whole Christian world rejoicing with great joy, and this is well, if only we do not let the rejoicing be idolatrous. It is nature that is calling to us because of the certainty of law, of the abiding and ever-recurring order in the universe.

But we must remember that all symbols have a spiritual significance, and that when we feel joy in the sun, we must take the unveiled allegory, and look beyond to the revealed religionthat is, the religion that science has given us of nature—and the spiritual religion that is the result of the growth of the reason of man.

We see in December no veiled, hidden god; only the unchanging law of the seasons. In the passage of the winter solstice we are glad that the sign of spring has come by the longer days and shorter nights.

and martyrs that have lived and suffered for humanity, and have risen to become angels of the world. We rejoice that Jesus is set as an example to the human race, and in his ascended life we try to more clearly find that path of light that no veiling of the natural light can dim; and, without hidden sign or symbol, to fix our eyes steadfastly on the great future of humanity, when men, redeemed by the love of their natures, shall know themselves sons of

### LIBERALISM.

BY LYMAN C. HOWE.

The daily and Sunday papers in the great cities are fast becoming allies to the Cause of Spiritualism; not by openly and vigorously championing the Cause, for that would defeat the work; but by giving place more and more frequently to able articles, conservatively guarded, in which the central ideas of Spiritualism are plainly set forth and attractively ordained. Usually they fortify against prejudice by Bible quotations and references to opinions of great men in the Church, realizing that about ninety-nine per cent. of the faith and judgment of humanity is founded on the authority of those whom they are taught to regard as learned and wise, and therefore safe to accept as oracles of faith. The energetic molders of public opinion that wield this most pow-erful agency, the daily and Sunday newspaper, begin to realize a demand for spiritual litera ture, and as fast as they become aware of the

call they make haste to supply the need, and thus the work goes on.

The New York Herald has been doing a good work in this line for a long while, at intervals; and now it is out with a volume of Herald Sermons, a collection from the Sunday articles of George H. Hepworth, fresh and progressive and conservatively liberal, with a goodly coloring of Spiritualism illumining its pages. The Sunday Herald of Dec. 9 prints "Some specimen extracts" among which are the following:

tracts" among which are the following:

"Nobody knows where heaven is, but everybody hopes there is a heaven somewhere." "Man's creed is apt to be a long one; but God's creed is very short."

"This then is the truth: That we shall know each other without a doubt; that we shall love each other throughout eternity, provided our love is that of souls rather than of bodies." "Life is given that, we may learn how to live." "Take love away and life would not be worth living." "Throw your creeds to the winds, for they are a snare and have produced confusion." "Death makes every man financially bankrupt." "The religion which prompts you to save yourself."

His sermon in the Sunday Herald for Dec.

His sermon in the Sunday Herald for Dec. 9

is headed. "Invisible Beings," with two texts; Luke, 7: 21, and Hebrews, 1: 14, "Are they not all ministering spirits?" etc.

It is clearly spiritualistic throughout, and as "strong meat" as average readers can digest; but to radical Spiritualists it would doubtless seem tame, and religiously conservative. But the radical extremisms of the rank and file of

stead of converting, and thus weaken their influence, and delay the time of success.

Aggressive radicalism is a necessary and wholesome element in the field of reforms; but if all Spiritualists were iconoclastic radicals, they would make a guif so deep and wide between themselves and the millions who need nourishing into liberal life and intellectual habits, that there would be no correspondence between them; and no useful results could follow outside of their own social and mental spheres.

spheres.
How often are we regaled with an hour's criticism upon the Bible, or church creeds, with a fusiliade of ridicule, and censorious sarcasm. a rushinge of ridicule, and censorious sarcasm, and iconoclastic eloquence, all wasted because no one that is within ear-shot of the speaker needs it. Those who need educating out of the old ruts are conspicuously absent; and their absence is largely due to the style of attack that has so often offended and repelled themortheir friends—and convinced them that there is no good in Spiritualism.

Extremels are always parrow: they see but

is no good in Spiritualism.

Extremists are always narrow; they see but one side to the questions they discuss, and therefore magnify the value of their own ideas and sentiments, and ignore or belittle the virtues of others. They cannot be truly just, however honest in purpose and true to their convictions. Yet it is this type of mind that moves the world on progressive lines by aggressive energy and special concentration; but without the conservative complement, with its broad, generous, cultured liberalism, radicalism would run mad and ruin its own ideals.

#### Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this depart-

Massachusetts.

BOSTON.-F. A. Heath writes: "A grand concert was given in Red Men's Hall, Tuesday evening, Dec. 11, as a testimonial to John H. Nolen. The Nolen family are well-known in spiritual circles by their promptness in responding to all calls made upon them, being

spiritual circles by their promptness in responding to all calls made upon them, being always ready to contribute to the entertainment at any meeting where any member of the family is in attendance.

A large gathering of friends were present, this evening. The entertainment was in charge of Joseph C. Jenkins, comedian, and opened with a piano solo by Mr. Walter Hayes. The father of the family, J. C. Nolen, gave several very fine recitations during the evening. On coming to the platform, John H. Nolen, the beneficiary of the evening, was received with unbounded applause, and gave us a very interesting sketch of a 'dude,' followed by several scenes from real life. Miss Lizzie M. Nolen read a selection entitled 'Old Age,' and receiving a hearty encore, she told us 'What the boys would do when the world busts through.'

The singing of Little Eddie was an especial feature of the entertainment.

Singing and dancing by the children of the Lyceum were fine, especially the skirt dance by Baby Lou and serpentine dance by little Justine McNaughton and Helen Higgins.

tine McNaughton and Helen Higgins.
The entertainment closed with a character sketch, entitled, 'The Good Natured Man,' by the Nolen family, and was a complete success."

GREENFIELD.-C. F. S. writes: "There is at the present time considerable interest in and about this town regarding the Cause of Spiritualism.

On Thursday evening, Nov. 8, Mrs. May S. Pepper was with the Greenfield Spiritualist Society for the first time. A large and noteworthy audience was present, composed of Spiritualists and church members of different de-

nominations.

More than pleased with the lecture presented, More than pleased with the lecture presented, followed by tests of spirit presence, in Union Hall, I was authorized to have her come again, and on Thursday, Dec. 6, Union Hall was well filled for the second time with people from Greenfield and vicinity, among them a retired judge, who, I venture to say, received more light in an hour regarding the future life than he had received during his forty or fifty years. he had received during his forty or fifty years' attendance at the Congregational church. He tried hard to lead 'Bright Eyes' from her course, but did not succeed. 'Bright Eyes' said: 'I can contradict a Judge here, which I could not do in court.' A large number of tests were given that evening, and every one recognized.

days and shorter nights.

So we who have demonstrated the immortality of the human soul, and have learned to trust in the infinite and eternal good, find a spiritual significance in the season. We rejoice in the renewal of life, in all the saints and martyrs that have lived and suffered for their peculiarities before they passed out of this world, to friends who sit in the audience, and who have never been introduced to the lady, and know nothing about her.

J. Frank Baxter will be the speaker for the

Society Jan. 15, and on Feb. 24 Mrs. Pepper will be with us again."

LAWRENCE.-Mrs. Carrie M. Couch writes: 'Fred W. Tabor of Boston gave two séances in this city. One was given at the German's society, where none could speak English, and SIGNS OF PROGRESS---CONSERVATIVE some one had to interpret the little address which the control usually makes before entering into the cabinet, as neither of them could speak German.

The most wonderful thing to me was that all the forms that could speak spoke in German. 'Little Jimmie' did many of his wonderful tricks, as he calls them. This was one of them: I gave him my handkerchief, and he passed it back to me through the solid curtain, and I could not find the hole that I drew my own handkerchief through."

New York.

SARATOGA SPRINGS.-Dr. W. B. Mills writes: "Our Society held its annual meeting the 18th inst., for the election of two Trustees for three years. J. P. Allen and Elmer Ellsworth were elected.

Ellsworth were elected.

The report of the standing of the First Society was read, and shown to be in a healthy condition, being free from debt.

At the same meeting the officers for the year 1895 were elected, as follows: Dr. W. B. Mills, President; George R. Burrows, Vice-President; W. B. B. Wescott, Treasurer; Dr. G. W. King, Clerk; Levi Parris, Collector; Mrs. W. B. Mills, Mrs. E. Ellsworth, Miss Colby, Miss Allen, and James Gaylor were chosen Soliciting Committee.

ing Committee.

After Jan. 1 we hope to hold meetings each

After 3an. I we hope to hold meetings each Sunday.

Dr. W. B. Mills has full power to engage speakers, and all desiring to visit Saratoga and occupy our platform may correspond with him.

Address all letters to the President, Saratoga Springs, N. Y., P. O. Box 54."

BROOKLYN .- W. L. Cochran writes: "Noticing in THE BANNER the advertisement of Miss Lottie Fowler of Baltimore, I was impressed to write to her, and received such satisfactory his wars to my questions that I can cheerfully recommend her to all who wish to consult a good and reliable medium."

Ohio.

CLEVELAND .- T. Clifford, Corresponding Secretary, writes: "Mrs. H. S. Lake, our pastor, is under engagement with the People's Spiritual Alliance for the entire year, which spiritual Alliance for the entire year, which will not end until July 1, 1895; and the trust ees of the Society, as well as the membership at large, are so highly pleased with the quality of her lectures, that they have no desire for a change. Mrs. Lake's addresses are simply a 'feast of reason,' and her enunciation of the plain, unvarnished truth, regardless of the consequences, has won even the admiration of her enemies. The trustees of the Alliance are with her in her work of reform, and are confithe army of spiritual believers would not be with her in her work of reform, and are conficiented, nor read if printed, except by the dent that the earnest efforts of this gifted woman to brush aside the cobwebs of superstition and convey light to the people, will meet ideas, and by too vigorous crowding repel, in.

December Maguzines.

THE REVIEW OF REVIEWS.-The special features of the current number are; "Alexander III.", a tribute to the late czar, by W. T. Stend; "On the Threshold of Universal Peace"; "Resitablishment of Olympic Games," by Albert Shaw; "Why Not More Forest Preserves." by Robert Underwood Johnson. The regular departments are rich in variety and qual "The Progress of the World" is remarkably fine, and the " Record of Current Events" has never been excelled in this or any other magazine. The number contains new portraits of sixty men and wo-men of the day, and about forty other timely illustrations. "The Leading Articles of the Month," condensed from principal American and foreign magazines and periodicals, are well worth careful reading The Review of Reviews Co., 13 Astor place, N. Y.

THE COMING DAY .- The opening paper of the current issue is an Advent sermon, "In what Sense is Jesus Christ a Savior?" "If Jesus Christ Came to London." "The Atonement" combs to a conclusion in this number. "Holiday Glimpses," "Notes by the Way," "Hawthorne Notes," and other papers, are well written and ably edited. Williams & Norgate, Henrietta street, London.

OCCULTISM.-The seventh number of volume two contains articles on "Labor," "Christ," "Wonderful Psychic Power,"" The Horoscope of Franz Hart mann,""Why I Use a Medium,""Magnetism is Life," and other interesting reading. Joseph M. Wade, Dorchester, Mass.

VACCINATION INQUIRER AND HEALTH REVIEW -The current issue abounds in able papers treating of the abolition of compulsory vaccination. From every available source comes the wise intelligence that vaccination is harmful, and unproductive of good From a careful reading of the magazine, it is learned that anti-vaccination is increasing in England, and not a few startling cases are cited to show that vaccination has been the cause of revolts against further enforcement of the law. E. W. Allen, Paternoster Row. London.

THE INDEPENDENT PULPIT .- The contents of this issue are varied, able and interesting. "Cursing." by J. P. Richardson; "James A. Froude," J. M. Wheeler; "An Immoral Doctrine," R. B. Marsh; "The Alleged First Cause," C. H. Wise; "Responsibility of the Teacher — of the Parent," George H. Dawes; "Crusade of the Church against the State," C. B. Walte; "Nature or God," Otto Wettstein; "Fallen Man," and other editorials, are among the subjects presented. J. D. Shaw, Waco, Texas.

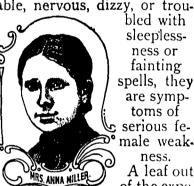
THE UNKNOWN WORLD [November] is diversified n contents, treating of alchemy, magic, divination Rosicrucianism, astrology, occultism and mysticism "Devotion" is by E. Kislingbury; and "The Comparative Value of Certain Bases of Belief," by R. W Corbet, are some of the important and interesting papers. Arthur Edward Walte is the editor, and has many choice things in his department of interest to Spiritualists. James Elliott & Co., Fleet street, Lon-

"Ah, goo! Ah, gah! Bglb glb bah, hah!" said the baby. "By jove, is n't that wonderful!" exclaimed the delighted father. "If he has n't got our old college yell of '91 I'm a ghost!" - Cincinnati Tribune.

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Each has a little garden patch Of land, an acreage or more, Close to his very door; And stocked it is with every fruit That groweth from the seed -Grows, too, the poisonous weed!

Each keepeth under bolts and bars The gateway to the nursery beds, Where friend nor stranger treads; For he holdeth of his land in fee To trench and prune, and make increase" Thus readeth in the lease. So close the paling shuts it in

I think God meant to give us place To meet him face to face: Breathing the air that's wafted o'er From the eternal hills that bound This consecrated ground.

For, walking in this garden fair, Have we not all, oh! plainly heard A voice our whole heart stirred? Glad, for the weeds of self uproot: For every tender with that grew, Some kindly act to do.

Here virtues grow; 't is friendly soil; Freest blooms love above them all, Inside this garden wall; Nor all the storms of hate shall kill— Nor even envy's withering smart-Love's blossom in the heart!

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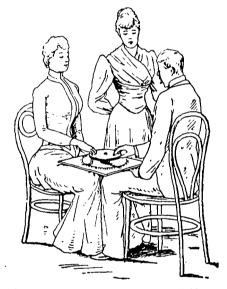


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#### BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Gothy & Rich. Publishers and Booksellers, 9

Men worth Mircet (formerly Monigomery Place),
earner of Prevince Street, Hoston, Mass., keep
for a lea complete assertment of Spiritual, Progresive, Esformatory and Miscellaneous Books
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money forwarded is not sundeent to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by
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Subscriptions to the BANNER of LIGHT and orders for
our publications can be sent through the Purchasing Department of the American Express Co. at any place where that
Company has an agency. Agents will give a money order
receipt for the amount sent, and will forward us the money
order, attached to an order to have the paper sent for any
stated time, free of charge, except the usual fee for issuing
the order, which is 5 cents for any sum under \$5.00. This is
the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersional free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Pight.

BOSTON, SATURDAY, DECEMBER 29, 1894. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Isaac B. Rich......Business Manager.
John W. Bay.....Editor.
Henry W. Pitman.....Associate Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BUSINESS MANAGER.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

#### New Trial Subscriptions!

The BANNER of LIGHT will (as announced n its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valnable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER'S pub ishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large. COLBY & RICH.

#### The Reign of Sympathy.

It has been well said that sympathy is going to be the savior of the world in the coming century. Sympathy with and for others is the ness. It is the very essence of altruism—that love for others which exceeds all love for ourselves, which makes morality benevolent, allots every portion to those outside of the limits of our own being, and delights in sacrifice that rewards through the act itself far more richly than the receiver can be benefited. The world is assuredly getting cured of its selfishness. Experience is teaching it the lesson it most needed to learn. Love for others, for the neighbor, is coming to be recognized as the nearest and highest of privileges, which are far above duty. Benevolence is a principle to which the world is giving its hearty acceptance more and more. Philanthropy is fast becoming so common as to be contagious, men and women who possess wealth bestowing freely of their store to purposes of pure benefit for those around them, or bequeathing in their last testaments the propbequeathing in their last testaments the property they held but in trust for the help of those who are called less fortunate than they.

All this is based on sympathy, is bred from it, is its practical fruit. Even human curiosity is a lower form of human sympathy, and what we habitually resent as inquisitiveness is but a disagreeable form of its primitive expression. Love to God comes always first, because from that love is born love to the neighbor, which is love to our fellow-beings, to all persons and things of God's creation. Love is the law of life, the governing and inspiring power of the visible universe. No evil-inclined being could liave launched it into its mysterious existence. sustained it through its mons of development. held all its innumerable parts in their ordained places, and peopled all in obedience to a law that has never been proposed for our cognition. Before that divine law we all stand as porters as an organization is directly the opchildren, happy only as we are children of obe-

In the economy of human affairs either this wonderful creative and sustaining law is to be can be no compromise, for neither would have anything to yield in order to come to a middle understanding. To admit that a law thoroughly evil supports and inspires the existent known universe is to traverse the truth with an insanely impossible supposition. Evil is never a creator, but ever a destroyer. It never builds up, but always pulls down. It is evil because of its opposition to good; yet not an active agent and opponent of itself, but rather a cooperation of human ignorance, indifference and error. It exists, in fact, only in our subjective consciousness, and therefore does not exist at all, save as we ourselves endow it with reality. Either one or the other, love or hate, good or evil, must necessarily be supreme here and everywhere, now and forever. If evil, then of then there can be no evil, since all must be existence. Only the good is desirable, is profit and wearisome above all things to those who able, contains the assurance of happiness. In at first are captivated by it.

the course of this moral schooling, and in order Medical Tyranny in England and best to promote its ends, inequality of human condition is allowed to exist; one enjoys far more and better opportunities than another; one is sick and the other is well; one has abundance, and the other has nothing. It is not altogether of shrewd and sharp human calculation that one person is rich in the worldly sense while his neighbor is poor; the allotment is by no means strictly of calculation and thrift; what we call fortune deals continually in the matter, and a good providence wills it always for the best.

But wherefore such inequality in human affairs as to cause suffering and misery-it may be asked. Let us all believe that there is no accident in it, no uncontrolled meddlesomeness of an evil principle. How else would the divine principle of virtue ever have had birth? One suffers, another feels for his sufferings, and does what he can to allay them and bring restoration to pass. Hence sympathy, which engenders neighborly love, gets by giving, enriches by sacrificing. It is sympathy, the foré he makes an earnest appeal to the secre-prime offspring of love, that makes human society possible, thaws out with its warmth the tion, stimulates philanthropy, and at last spiritualizes the entire being and lifts it to a higher level of expansion. Sympathy is the power of love expressed in action. Sympathy both excites and unifies, burns away the latent dross of our earthly natures, purifies the common desires so as to put them in a condition for expansion and growth, prepares the soil of our earthly nature for the reception of the precious seed of spiritual life and its sustaining truth.

Whoever thinks the statements of the creeds are essential, through human acceptance, to salvation, reckons without any true knowledge of the springs and motives of the characters of men. It is sympathy that is to become the law, and present the God. Christ taught the divine lesson summarily, in that he went about doing good. His sympathy went out not only to the lowly and the destitute, but even to his enemies and revilers. If Christ were to come to Boston, would he find the law of sympathy prevalent and supreme? If not, it would not prove that at some indefinite time in the future it will not become so, since it is only over this wide avenue of human intercourse that the hearts of men travel in company and are made kindred indeed by means of the conjunction. "The union of all who love, in the service of all who suffer," is the maxim happily framed by Mr. Stead. It can hardly be improved upon. Because mankind is unitedly one, therefore in loying others we best love ourselves. It is a mystery which willing practice alone will serve to explain.

#### The Banner Poor Fund.

At the close of the private circle for messages, held Friday, Dec. 14, at this office, the following appeal for contributions to our "God's Poor Fund" was made through the mediumship of Mrs. B. F. Smith, by the Spirit-President, JOHN PIERPONT:

The approach of the holiday season, which is hailed with such gladness and joy by the warmly clad, the well-housed and well-fed, brings to the poor and unemployed members of society increased burdens and suffering. By them the long and dreary winter, with its cold and frost and biting blasts, is greeted with dark forebodings. The long continued season of business depression has been keenly felt by our faithful mediums—the chosen instruments of the angel world to bring light, knowledge and consolation to the denizens of earth. There are also in the spiritualistic ranks many old-time workers, who, having given unselfishly the best years of their mortal lives to the work of promulgating the truths of the Spiritual Philosophy, or in other ways having sought to halld up the movement century. Sympathy with and for others is the subtle power within us that transcends all the processes of reason, and sets aside every maxim of calculating prudence or confirmed selfishness. It is the very essence of altruism—that deed pitiable, and excites our deepest sympa-

widow's mite may be an inestimable blessing to the needy recipient, giving him courage and strength to bear his burdens, as well as reliev-

his immediate necessities. God's Poor Fund" is always open to the reception of contributions from the generous-hearted and benevolent, and all may be assured that every dollar is most judiciously expended. The work of this department is never suspend-ed, and will, we firmly believe, be continued

for many years to come.

Trusting that these words will meet with a ready response from far and near, I send them forth hopefully, and heartly thank the kindhearted donors in advance.

In the death of Rev. David Swing the Central Church of Chicago feels the necessity of terminating its existence. His church was a gathering of kindred spirits around a strong personality that drew them like a central magnet. The cause of the disbandment of his supposite to that in the case of Rev. Mr. Talmage. It is not that the men and women who sustained him in preaching his ideas have relaxed their hold in the least on them, but that his church was a strong personality at the most, recognized as supreme, or else in its absence a and there is no organized form to it that is calaw wholly opposite. Between the two there pable of carrying these ideas any further. Entrenched authority may and does do what no single man is allowed to do. Authority persists, while individuality goes out with the departure of the individual. All this simply illustrates once more the power of joint action, united and resolute endeavor, to effect what no single person can unaided. With the man who was able to collect such various forces about him as an active centre goes his prestige also, and another cannot take it up. A one-man church may be good while it lasts, but it is impotent as against a congregation. And once let the latter become indifferent and dissatisfied, and either the church is closed or the creed is modified to suit the need. The lesson is only taught again in the failure of Rev. Talmage to continue his church establishment course all good is out of the question: if good, after three successive burnings, and under a heavy load of debt, that the profession of sengood, and successful hostility to it can have no sationalism in pulpit or press is short-lived

# Massachusetts.

An amendment to the medical act proposed by doctors of England will, if adopted and made law, deny to everybody the right and privilege of getting either professional herbal treatment, or in fact medical treatment of any sort, except from the "Regular" physicians. That will be personal liberty indeed. No autocrat without the form of law could exercise a more absolute power over his submissive subjects. This absurdly monstrous amendment would set up a law that subjected any person who supplies, administers or prescribes medicine otherwise than as this law permits, to a fine of twenty pounds, or one hundred dollars, or to imprisonment. A medical botanist accordingly addresses The Two Worlds in vigorous protest against the popular submission to such abominable tyranny as this, and expresses the belief that Spiritualists at least cannot be so anathetic as to allow such monstrous proposals to become law without opposing them. Therekingdom to ask their societies to adopt an ap selfishness of man, warms to benevolent ac propriate resolution which he submits. There are one hundred and fifty-five societies, and that means an expression of the opinions of some thousands of persons.

The resolution makes a strong protest against the passage of any amendment such as is proposed to the medical act, believing that "it would bring an invidious encroachment of monopolies and a serious interference with the liberties of the people." We should decidedly say so. Now what this London and County Medical Protection Society is trying to bring about is just what the "Regular" doctors are united in their efforts to accomplish here in Massachusetts and over the whole country. Monopoly in any form is bad enough, but when accompanied with the exercise of a tyranny that possesses the power to fine and imprison, not for crime but for humanely disregarding a law that makes benevolence itself criminal, it becomes intolerable to all people who have ever tasted the wine of freedom and lived under the broad charter of equal liberty. That the plot to bind personal freedom hand and foot in this matter is to be again launched upon the incoming Massachusetts Legislature, is sufficiently obvious. Spiritualists and Liberals. and all who are jealous of the continued enjoyment of their freedom, cannot be too alert and active in planning an earnest campaign for the rescue of the common rights that are threatened to be snatched from them.

#### States that Have Doctors' Plot Laws.

We are in frequent receipt of letters from correspondents asking us what States in this country are hampered or are free in the direction of medical practice. Desiring to put the main facts of the case in "a nutshell" for our readers, we wrote to Mr. J. Winfield Scott, Secretary of the National Constitutional Liberty League (headquarters in Boston), and requested a report from him-which we here append. It is worthy the reflective consideration of all friends of man's constitutional liberty of choice as to medical adviser, etc. The 'Regulars" are fast working their way toward a position where they can change the question in the genesaic Adam-Abel-Cain investigation. to the affirmation, "I am my brother's keeper ":

To the Editor of the Banner of Light: Maine and Rhode Island are the only remaining free States. Healing mediums may practice in Connecticut, providing they do not prescribe remedies, and in Massachusetts, as you know, if they do not prefix Dr. or annex M.

True, mediums do practice in many States unmolested, but they incur liability to arrest and a fine or imprisonment.

Maine and Rhode Island will doubtless enact restrictive medical laws this winter. At

least great preparations are being made to that end. Friends of medical freedom in Maine and Rhode Island should be on the alert.
J. WINFIELD SCOTT.

#### A Kindly Christmas Remembrance.

We received a visit from Mr. W. F. Nye of New Bedford, Mass., on the 22d inst., when that kindly gentleman proceeded to express to us the "good wishes of the season" by renewing his own subscription, and presenting a list of eleven subscribers to whom he desired us to send THE BANNER as a Christmas present at his own expense. We thank him heartily for this highly-appreciated gift, and feel certain that those who receive the papers will also add their thanks to ours. Would there were many others among the Spiritualists of America and elsewhere to emulate the generous example of

The New York City Indian Association held a meeting recently at the residence of Mr. John D. Rockefeller, for the purpose of helping to direct public attention to the wrongs done the red men. Mrs. Quinton, the President of the Association, made an address on the work of the organization, and Hon. Chauncey M. Depew descanted on the good qualities of the Indian, and on the injustice and ill treatment which he had received from the superior white man. Bishop Wright of the Methodist Episcopal Church also addressed the meeting. The published report of the proceedings states that if sympathy alone could right the wrongs that the red man has suffered, the stain on the national escutcheon would then and there have been washed away. The object of the Woman's National Indian Association is to secure for the Indians legislative and legal help, which they badly stand in need of, and also to secure instructors to educate them.

John Hazelrigg reports that the Psychic Union of New York City meets every Wednesday evening in the parlors of Mrs. M. E. Williams, 232 West 46th street. The meetings are chiefly informal-in which all psychic topics are open to discussion. All who come through the invitation of members are cordially welcomed.

Mrs. Amy Vesper of Concord, N. H., writes that she has taken THE BANNER ever since its first issue, which is saying a good word for it, surely. She further says that she could not do without it in her old age, and hopes for its continued life and prosperity.

The husband of Mrs. MARY NICKERSON -whose spirit message appeared in THE BAN-NER of Dec. 15-called at our office recently, and desired us to say that he is much pleased with her communication.

Mrs. H. S. Tufts informs us that she verifies as truthful the message of Spirit BEN-BON SEWELL IN BANNER for Dec. 8.

#### The Matter of the Responsibility Of a hypnotic subject for acts done in an alleged 'mesmerio" condition has frequently been considered, and decided on in the courts of France, and other countries of the Old World

and adjudicated in different ways. The Boston Sunday Herald of Dec. 23 has a special dispatch from Wichita, Kan., whereby it is asserted that the attorneys for the defence in the MacDonald-Patton-Gray murder at Wellington successfully maintained the theory that their client acted under hypnotic influence, and MacDonald was acquitted of the murder of Patton on this ground.

Anderson Gray, the man who hypnotized MacDonald, was found guilty of the murder a few days ago, and received a death sentence.

It was shown that Gray wanted Patton killed; that he came to Wichita, and employed MacDonald to go to his farm, and immediately gained a complete mastery over MacDonald's mind: After which, what transpired was considered by the jury as the logical sequence of the condition produced.

#### Kind Words for the Banner.

Mrs. E. F. Brocklebank, Canandaigua, N. Y., writes in renewing her subscription:

"As the shadows lengthen I find it [The BANNER] more and more of a necessity of my life; and pray that it may wave until all the weary children of earth may read its glad tidings." ings.

A. M. Brooks, Rockford, Ill., on renewing the subscription of F. H. Brooks of the same place, writes:

"The dear old BANNER! How any Spiritualist can get along without it is more than lean understand. Even if one does not agree entirely with it, its very fearlessness and outspokenness make me want to cheer each time I see it. Long may it continue under the new editors, as of old."

Prof. J. R. Buchanan passed the eightyfirst waymark in his life on the 11th instant, and is greatly enjoying the sunny climate of San José, Cal. His many friends congratulate him that life has been prolonged so long and that he is so well in health. Mrs. Buchanan is also receiving congratulations because of the prospective good fortune which has befallen her in form of a colossal legacy from the Hyde estate in England. This bequest, Dr. Buchanan informs us, was told from the spirit-side many years ago, and confirmed recently by spirit-guides. This piece of good news came on the anniversary of Prof. Buchanan's birthday, which makes the occasion all the more marked and pleasant. Prof. Buchanan makes an announcement on our fifth page, to which attention is directed.

W. P. Williams, Salem, Ore., writes, on renewing: "The enclosed is intended to pay my subscription to the BANNER OF LIGHT for one year from Dec. 29, at which time my 'trial' subscription ends. Your paper is the most interesting and entertaining of the many weekly journals which are regularly seen by me. I wish it the success and wide circulation its elevated tone deserves."

Judge Nelson Cross, a veteran Spiritualist of the most pronounced type-who is wellknown as a worker to the friends in New York, and to the readers of THE BANNER as a vigorous and interesting correspondent-is at present pleasantly located in Boston. We trust that we may hear from him soon, in the way of contributions to our columns.

HON. LUTHER R. MARSH will contribute to our next issue an essay embodying "Some THOUGHTS SUGGESTED BY YULE TIDE-AND THE NEW YEAR OF 1895."

THE ORIGIN AND SIGNIFICANCE OF CHRISTMAS" will be sketched with a steady and skillful band in these columns next week, by Dr. F. L. H. WILLIS.

STEAMS IN THE WIND, CR SPIRITUAL GLEANINGS," by John Wm. Fletcher, will appear next week.

Dr. Dumont C. Dake has met with great success during his stay in Boston; and in compliance with the wishes of many of his patients will forther prolong his stay in this vicinity. He will, however, make regular visits to New York, and can be consulted at the Continental Hotel, Broadway and 20th street, Wednesday, Thursday and Friday, Jan. 2, 3 and 4, 1895.

Aug. P. Lighthill, M. D., Washington, D. C., says of "Bow to GET WELL AND HOW TO KEEP WELL," by T. A. Bland, M. D.: "I have read it with pleasure and profit. It is a most valuable family physician and guide to health. If it could find its way into every house, the health of the people would soon be greatly improved." For sale by Colby & Rich.

#### Sustain the Banner.

To the Editor of the Banner of Light:

Each edition of the BANNER OF LIGHT presents articles in memory of the noble founder of the most noble paper-the most enlightened one of our century. These encomiums are indeed a proof of the true love of their authors; the response regarding assistance ought to come promptly from the masses. Those who ever had to do with the publication of a journal, know of the expenses which are connected with such a work; know of the never ending work of its editors and publishers—and surely must be acquainted with the annoyance they have to put up with, coming mostly from those who are benefited by the publication of such a paper.

a paper.

Any one who has followed the ups and downs of the BANNER OF LIGHT must have become acquainted with the struggles of Mr. Luther Colby and his partner, Mr. Isaac B. Rich; and those who were permitted to look behind the curtain know that the losses of the concern from time to time would in their extended history farms up to grad an amount as would be tory figure up to such an amount as would be surprising.

If the readers of THE BANKER take this into

If the readers of THE BANNER take this into consideration, it will surely stimulate them to thank Luther Colby, the man who had not alone the conviction but the courage to give to the world the truths of the everlasting life and love, in spite of all the opposition and losses he had to encounter.

And so, readers, you, who are, indeed, mostly benefited by the publication of the noble BANNER OF LIGHT, stand by this journal; show your appreciation of the noble work of the noble founder. Luther Colby! Let no harm befall this great monument of truth and love; stand shoulder to shoulder in support of it!

The best monument you can erect to the founder is by keeping the BANNER OF LIGHT—and let me add "truth"—alive by seading the pames of new subscribers (cash enclosed) to the publishers. By so doing you will spread the grandest of grand truths, and will assist in erecting the greatest monument to the great man, Luther Colby, who lived, fought and suffered for you—whose teacher, brother and friend he was and still is!

Boston, Dec. 20, 1894.

SPECIAL NOTICE .- We shall be obliged to our renders if they will send us the name and address of any Spiritualist who is not a regular au bacriber.

#### NEWSY NOTES AND PITHY POINTS.

DECEMBER.

Oli holly branch and mistletoe, And Christmas chimes where'er we go, And stookings pinned up in a row! These are thy gifts, December! And if the year has made thee old, And silvered all thy looks of gold, Thy heart has never been a cold, Or known a fading ember.

The whole world is a Christmas tree, And stars its many candles be, Oht sing a carol joyfully, The year's great least in keeping! For once, on a December night,
An angel held a candle bright,
And led three wise men by its light
To where a child was sleeping.

Harriet F. Blodgett, in St. Nicholas for December.

Rev. Geo. E. Ellis, D. D., LL. D., the eminent historian and divine, was found dead in his study Thursday evening, the 20th inst. He had been out as usual during the day, and must have passed away without a struggle. Dr. Ellis was Boston born, and has passed his entire life of eighty-one years in and about his native city, and was a prominent figure in its literary, historical, religious and social life.

The Boston Post has said the finest, fittest thing of all the utterances concerning Oliver Wendell Holmes: "Dr. Holmes was always in his prime."—Alamosa, Col., Journal.

So far as the returns have come in there have been four deaths of foot-ball players as the result of this season's rules of play. The number of those made invalids, or maimed for life, is still indefinite.

WANTED TO SEE.—Caller—"What is the matter with Fide, that you are watching him so closely? Charley—"Cause mamma said your hat was enough to make a dog laugh, and I wanted to see him do it."—Chicago Inter-Ocean.

Mark the young man who is coarse and disrespectful to his mother. No roseate pathway can be here who shall sustain to him the relation of wife, says an exchange; not the happlest will be the lot of those who shall come to be his children. Not to be envied is the neighborhood, even, in which he must be recognized as a citizen.

That "Adam" Christmas loved with cause
We cannot but believe;
For while he had no Santa Claus,
He had his Christmas Eve.
—New York Mersury.

Any church or chapel committee thinking of purchasing an organ (or a piano) should certainly send for the illustrated catalogue of the Mason & Hamlin Company. Mason & Hamlin manufacture many styles of instruments, especially for church and chapel use, and the celebrated Liszt Organ is without question the finest instrument of its class. Address Mason & Hamlin, Boston, Mass., and catalogues will be sent free.

A notable example of a big result produced by small means is found in the fact that lead-pencil users have whittled away several big forests of cedar trees in Europe, and the supply of wood suitable for lead pencils is practically exhausted in the old world. An order has just been placed by a noted German firm of pencil-makers with a California lumber company for a large quantity of Sequola wood, which is found to be the best wood now available for pencils. The sequola is the big tree of California. It seems too bad that the grand old glants should be sacrificed, and especially that their end should be lead pencil shavings.—N. Y. Sun.

Guns are only human, after all. They will kick when the load becomes too heavy.

"Two heads may be better than one, under some circumstances," muttered the bass drum, "but they have brought me nothing but sound beatings."

This pig went to market,
This one refused to roam;
But the one that takes two seats in a car
We wish would stay at home. Christmas seems to call out many pigs of this sert in

"What paper does Grabber take?" "Sometimes the janitor's and sometimes the boarders'."

"People are talking so much about epigrams in novels," said the young woman. "How would you describe an epigram?" "An epigram," said the young man, who is n't literary to any preat extent, "is a sort of joke with a clean collar and its Sumday elothes on."—Washington Star.

A Brussels dispatch states that a monument to Fr. Damien, the leper's friend, was unveiled Dec. 16 in Louvain, amid great rejoicing of the people.

Written for the Banner of Light. THE SOUL AND TIME. The years depart, the years return, The while our souls unfold; Wisdom and truth in love we We 're growing young-not old!

Teacher—"John returned the book. In what case book?" Dull Boy (after long thought)—"Bookase."—Good News.

SEASONABLE.—"Papa, will you buy me a dram?"
"Ah! but, my boy, you will disturb me very much if I
do." "Oh, no, papa; I won't drum except when
you're asleep."—Ex.

INFELICITY. There is no shirt, however washed and mended,
That hath due buttons there;
There is no pat of butter—real or pretended—
Without its truant hair.

There is no babe that does n't suck his anger, And howl till an is blue; No organ in the street that does n't "linger A little longer, Loo."

There is no vacant space on which some blackguard Sticks not his beastly bills;
There soon will be no field without a placard Belauding soap or pills. —New York Mercury.

How the doctors did run for the school board. It looks as if "M. D." were the lucky letters.—Boeton Record.

It will be no fault of the Allopathic fraternity in Massachusetts if these "M.D." letters are not "lucky" in getting from the next Legislature additional privleges of "running" for plums.

"Is Misther Dolan very sick?" asked the sympathetic neighbor. "Terbie. The docther said the day he wor goin' to diagnose his case." "Goin' to phwat?" "Diagnose it." "Mrs. Dolan, take my advice. Put a musthard plasther on 'im an' trust to luck. More people nowadays is kilt by the docthers than by the disayse."—Washington Star.

When, says the Christian Register, it rains cats and dogs, it may fairly be called beastly weather.

[Woman Remembered.]—If you were to ask Mr. Moody [the Evangelist]—which it would never occur to you to do—what, apart from the inspirations of his personal faith, was the secret of his success, of his nappiness and usefulness in life, he would assuredly anwer, "Mrs. Moody."—Prof. Drummond, in McCitre's Magazine for Jan.

FIF If you like THE BANNER, speak a ood word for it whenever you have a chance. It will be appreciated.

#### [From Light, Dec. 8.] Grateful Acknowledgments of Hu-

man Kindness and Sympathy. To the friends-now numbering over a hundred, who have sent me letters of tender sympathy in my h ur of the deepest affliction of my life-my loss on earth of the noble husband

my life—my loss on earth of the noble husband who was my stre. eth, my companion, my very life and being in this hard struggling world, I hereby ask permission to tender the warm thanks which I simply cannot write.

May all and each of my loving correspondents find their generous efforts at consolation returned to them in their own hours of suffering and affliction, is the prayer of their grateful friend,

Emma Hardinge-Britten.

The Lindens, Humphrey, street,
Cheethan Hill, Manchester.

Always Has A Good Effect.

ROXBURY, MASS., Dec. 12, 1894 .- Whenever I get run down and nervous I procure a bottle of Hood's Sarsaparilla, and soon feel its good effects. MRS. Lowisa B. TOLE, 21 Bartlett street.

Hood's Pil's cure sick headache.

#### MEETINGS IN MASSACHUSETTS.

Lymn.-"Bagamore" writes: The exercises of last Sunday, Dec 23, in Cadet Hall, were worthy of more than a passing notice. Two distinct anniversaries of

Sunday, Dec. 23, in Gadet Hall, were worthy of more than a passing notice. Two distinct anniversaries of fered occasion for commemorative service in respect to each historical event—the landing of the Pilgrims, Dec. 21 (N.S.), 1620, and the alleged birth of Josus, Mr. J. Frank Baxter, the lecturer and medium for the Society, gave appropriate selections and lectures. In the afternoon his discourse was a most instructive and entertaining one, with "Pilgrim vs. Puritan" for its title. A song service of patriotic pieces, led by Pres. James Kelty, opened the session. Mr. Baxter followed by reading the old Mayflower Compact, and singing "The Breaking Waves Dashed High." He then gave his lecture, which was listened to and applauded by a very sizable and appreciative audience, He closed with the stirring song, "The Rock of Liberty." In the evening, before a large audience, Mr. Baxter, after a song service, read beautifully and effectively Miss Lizzie Doten's Christmas poem, "Ecce Homo," and sang a Ohristmas bailad, "Home Pictures." His subject was "Christ and Christmas," and for an hour he held his hearers riveted in attention by his treatment of the subject.

After singing "The Star of Bethlehem," whose rendering was heartily applauded, he arose and opened his seance with an exquisite and impromptu piece of poetry. The seance, occupying nearly another hour, was rich in matter, convincing in character and wonderful in detail—names, events. characteristics and expressions finding longment and ready recognition by numerous ones in the audience.

The "Ladles' Aid" auxillary to this Society announced an entertainment, with Christmas tree for the children, on Wednesday evening, Dec. 26, at which the Children's Lyceum would be present, and selections by Mr. Baxter might be anticipated.

Mr. Baxter will lecture for this Society—the First Association of Spiritualists—in Cadet Hall on next Sunday, Dec. 30, when the two ressions will be devoted to exercises appropriate, for the closing of the year '94 and the opening of '95. A v

[The Secretary, G. H. Green, sends a report fully covered by the above.—Ed.]

Providence Hall.—T. H. B. James says: The Spiritualists of Lynn held very interesting services last ualists of Lynn held very interesting services last Sunday at 2:30 and 7:30. Joseph D. Stiles was the speaker and medium of the day. Prof. E. F. Pierce of Boston led the singing, and T. H. B. James presided. In the afternoon Mr. Stiles delivered a masterly lecture on "The Material and Spiritual Universe." He then held one of his test séances, giving over fifty names and messages. All correct. Dr. Charles F. Faulkner rendered fine selections.

In the evering Mr. Stiles's control gave a beautiful improvised porm, followed by one of his forcible and convincing séances of an hour's duration. He gave over a hundred names and communications from spirit-friends.

Next Sunday Mr. Stiles will occupy the platform at

Next Sunday Mr. Stiles will occupy the platform at 2:30 and 7:30.

1'At Marblehead Wednesday evening, Dec. 19. in Mufford's Hall, Miss Alice M. Thorner recited, Dr. Arthur Hodges made remarks and gave a remarkable séance. F. Fox.Jenčken's control answered many questions by spirit-raps, which were well received.

Next Thursday evening Joseph D. Stiles will occupy the platform, and one week afterward F. A. Wiggin. Next Sunday Mr. Stiles will occupy the platform at

Lowell.- E. Pickup, Sec'y, writes: On Saturday evening, Dec. 22, a supper and entertainment were given by the ladies, which were very successful.

given by the ladies, which were very successful.

Several pleces of music were rendered by a male quartet; duets and solos on the plano by Miss Belie Perham and Miss Ida Brooks. Miss Maud McRae and Mrs. Wright each gave several selections. J. S. Jackson was the chairman and sang several songs.

Sun.:ay, Oscar A. Edgerly of Newburyport occupied our rostrum. He took subjects from the audience and answered them in a masterly manner. Mr. Edgerly will be with us again next Sunday.

Salem.-Mrs. G. R Knowles, Sec'y, writes: Sunday Dec. 23, we held a conference meeting in the afternoon which was in part a Memorial Service to one of the

which was in part a Memorial Service to one of the deceased members, Mr. Edwin Hall, who passed away very suddenly of heart disease. Many local mediums and members of the Society took part. In the evening Mrs. Effic I. Webster of Lynn gave tests, which were nearly all readily recognized by the large audience. The singing was, as usual, fine. Next Sunday Mrs. Jennie K. D. Conant of Boston test medium, will conduct the services.

Malden.-S. E. W., Secretary, writes: The Malden Spiritual Association had on Sunday Mrs. May 8. Pepper of Providence, assisted by Dr. Arthur Hodges of Lynn, also Mr. Fox Jencken, who gave physical manifestations. The hall was filled with a large and appreciative audience.

Next Sunday we have with us Miss Abby A. Jud-

Lawrence.-Mrs. Carrie M. Couch writes: We are to have Fred W. Tabor of Boston with us Wednesday evening, Jan. 2, at 7:30 o'clock, when he will give physical manifestations at Pythian Hall. There will also be readings, recitations, etc., by others. Mrs. Johnson will give readings. A quartet will render

Fall River .- Mrs. R. L. Grinnell, Sec'y, writes: The Spiritualist Society here had, Dec. 16, the services of Madam Duffy of Providence, R. I., a fine test medium. Dec. 23, Madam Bruce, test medium, occupied the rostrum, giving perfect satisfaction. Dec. 30, Madam Duffy will be with us again.

Worcester.-Mrs. D. M. Lowe, Cor. Sec'y, writes: Prof. W. F. Peck occupied our platform Dec. 23, and in his usual eloquent and forcible manner gave two able discourses; he will also serve as speaker next Sunday, Dec. 30.

#### A Mine of Marvels.

The Security Safe Deposit Vaults and Their Wonderful Equipment as They Now Appear. The vaults of the Security Safe Deposit Company, Boston, are the strongest and best-equipped in the world. Layers of tempered steel and tons of granite are reinforced by human watchfulness and electrical mechanism, so perfect and sure that the millions of bonds and securities, of plate, of valuable documents and personal property of every description, are as safe from thievish hands as though they reposed in the centre of the earth.

from thievish hands as though they reposed in the centre of the earth.

The company has recently enlarged and improved its establishment. It was fine before. Now, it eclipses anything on the planet, and is worth a day's study and investigation. Occasionally a space-writer of imaginative tendencies composes an article in the attempt to prove that the burglar is close behind the safe in point of intelligence. But the most skillful burglar that ever lived stands no more chances of getting at the hoarded treasures under the Equitable than of climbing to Sirius.

ing to Sirius...
It is a fortress that nothing short of dynamite could shatter. Its walls are made of, first, 4½ inches of steel, then a layer of railroad iron which weighs fifty pounds to the foot; next is a wall of brick, laid in hard cement instead of mortar; lastly is a beautiful slab of Italian

to the foot, next is a wall of brick, laid in hard cement instead of mortar; lastly is a beautiful slab of Italian marble.

To reach the inside it is necessary to pass through one of two doorways. The doors are triple. The outer one is built up of layer upon layer of polished steel, and looks like a section of a barbette from the Massachusetts. It is a maryel of mechanical skill and ingenuity. A sheet of plate glass covers the intricate lock mechanism on the inside surface. Here wonderful chronometers control a motor which, at 4 o'clock, shoot to a dozen huge boits and the door is fast until 9 o'clock next morning, when the clock-work releases the powerful spring which draws the boits. By means of a lever the door is swung back, but there are two others of steel grill-work. To one of these President E. R. Andrews only has the combination; to the other, Sup't K. G. Storey alone. Even if these two should work in collusion, the crash of a warning gong would apprise every one of what was going on.

Inside are the eight thousand boxes, ranging from the great safes hired by railroad corporations, to little drawers into which only a few papers can be pushed. Some are secured by combination looks, known only to the lessees, and others by pass-keys, but in every case a master-key must first be used by the vault keeper, who has been satisfied beforehand of the right of the key-holder to open the box.

Outside there are clean, fresh, convenient rooms for the use of customers, even to the keen pair of shears for outting coupons. And there is a sumptuous reading-room, with fine bronzes and magnificent mahogany for general use.—Boston Journal.

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any for general use. - Boston Journal.

#### Correction.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I dislike occupying space with a purely personal matter, but a paragraph in your issue of to-day's date cails for a line of explanation.

I do not own property at Ocean Grove, N. J., or elsewhere. My wife has a small cottage there. The erroneous statement made by your, informant may thus be easily accounted for.

The only aid I expect or desire from Spiritualists is that they will give me as frequent opportunities as possible of appearing upon their rostrums. The more frequent the engagements the cheaper I can work and maintain life. To poor and struggling societies, and to individuals who, out of their zeal for the Cause and their love for their race, endeavor to hold meetings where there are no societies—whatever remuneration they may be able to offer—I have never refused my services; I never will.

282 Shawmut Avenue, Boston, Dec. 22.

Movements of Platform Lecturers. Motices under this beading, to insure insertion the same week, must reach this office by Monday's moli.

The many friends of Mrs. M. Adeline Wilkinson of the Hollis Hall: Society, Boston, Mass., are informed that she is slowly recovering from nervous prostration at her sister's home in Tray, N. Y., and will before long be able to return to Hoston, and take charge of her meetings.

Miss Abby A. Indeen will the state of the charge of the cha

her meetings.

Miss Abby A. Judson will speak Sunday, Dec. 30, at Meirose Highlands at 3 P. M., and in the evening at Odd Fellows Hall, Malden. While in the Kast Miss Judson can be addressed at the General Delivery, Boston, Mass., as well as at Cincinnati, O.

Mrs. Maggie Walte has recovered from her late illiness of over eight months and has again resumed her public work. She will be East again ha few months, and open to engagements from societies as a platform test medium.

Bishon A. Beals will apeak Sundays of Jan. 198 at

Bishop A. Beals will speak Sundays of Jan. '95, at Bay City, Mich. and at Sturgls, the Sundays of February. Can be addressed at these places for engagements for March. Societies wishing the services of A. E. Tisdale the month of February, the two last Sundays in March, and the month of April, can address him at 547 Bank street, New London, Conn.

Mr. J. Frank Baxter, in Cadet Hall, Lynn, next Sunday, Dec. 30. will give services a propos to the going of "Old 1894" and the coming of "New 1895" His evening theme will be "Spiritualism's New Year's Gift."

Dr. C. H. Harding's address for engagements until further notice will be; 9 klm street, Augusta, Me. Mrs. Kate R. Stiles has a few open dates for January and February, 1895. She can be addressed at 120 Dart-mouth street, care of Dr. E. A. Pratt.

F. Alexis Heath, inspirational lecturer and plat-form test medium, speaks in Ruckland. Mass., Dec. 30; will be in Lawrence, Mass., Jan. 27. Will accept call; wherever bit-services are desired. Terms reasona-ble. Address 89 School street, Egieston Square, His-ton, Mass. Justice of the Peace; Registration papers executed.

#### The Annual Meeting of the Massachusetts State Association

chusetts State Association

Will be held at BPIRITUAL TEMPLE, corner Exeter and Newbury streets, Boston, Tuesday, January I, 1895. Business meeting at 10:30 A. M.

Two grand mass meetings at 2 and 7 P. M. Addresses by Prof. H. D. Barrett, President National Association; Dr. Geo. A. Fuller, President National Association; Dr. Geo. A. Fuller, President Massachusetts State Association; Mrs. R. S. Lillle, Vice-President Massachusetts State Association; Mrs. Mary Cadwallader, Philadelphia, Penn.; Mrs. M. T. Longley; Mrs. Carrie Loring; Rev. S. L. Beal; Dr. Charles Hidden; Rev. C. A. Titus; Oscar Edgeriey; Dr. Charles H. Harding; Dr. Arthur Hodges; Thos. Grimshaw; Rev. Juliette Yeaw; Mrs. Hattie C. Mason; Mrs. N. J. Willis.

If possible Edgar W. Einerson, F. A. Wiggin and Miss Abby A. Judson will also attend.

Questions of importance to Spiritualists will be dis-

Questions of importance to Spiritualists will be dis-

Questions of importance of cussed.

Let every Spiritualist who believes in protecting and aiding houest mediums attend.

Let all who believe in medical liberty raily.

FRANCIS B. WOODBURY,

Secretary Massachusetts State Association.

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Please forward annual dues of one dollar to Win. H. Banks, 77 State street, Boston, Mass. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I would say to your correspondent, Foster Edwards:
Dear Sir and Brother—The Massachusetts State Association has not issued any Ordination Certificates.
When it does they will be legal.
All interested in ordination, medical liberty, a free platform and free press, should attend the convention of the State Association on New Year's Day, when these subjects, and many others, will be discussed.

F. B. WOODBURY.

#### To Corresponde nts.

R. G., PARIS, FRANCE.—We regret to say that we have not the address of your compatriot in Boston, and therefore cannot forward your letter and pamphlet to him. If you bave since learned his address, please notify us.

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INSTRUCTIONS.—1. Do not write upon the envelope of the sealed letter. 2. One spirit only should be questioned at a

2. One spirit only should be questioned at a time.
3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they may not miscarry.
4. As many investigators are liable to patronize this department, and as the idea that sealed letters are opened by steam, etc., was the first theory that suggested itself to the very first skeptic (probably) who saw the first phenomenon of this kind, IN JUSTICE TO OUR MEDI-UM our patrons are requested to secure their sealed letters with mechanical devices which shall demonstrate to them, on the return thereshall demonstrate to them, on the return thereof, that such letters have not been tampered with. For instance, good and appropriate replies have been received since this department was established to letters which, after common sealing, have been sewed together by hand, or passed through a sewing machine; others have been secured by the plentiful use of sealing

wax. Address all letters to John W. Day, Banner ог Light, 9 Bosworth street, Boston, Mass.

Correspondents forwarding "sealed letters must also enclose their own addresses and names on an outside separate slip, otherwise we are unable to return their answers.

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#### \* SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Ja.6.

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Seventy-Fifth Year, 1895.

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FIRANOIS B. WOODBURY, Secretary, 600 Pennsysvania Avenue, S. E., Washington, D. O. Nov. 24.

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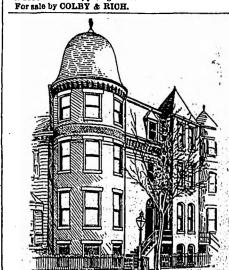
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FRANCIS B. WOODBURY, Secretary.
24.

#### SPIRIT Message Department.

EPHOIAL NOTIOH.

The Spirit Messages published from week to week mader the above heading are reported erbalim by Miss IDA

Braiding, an expert stenographer.

Cuestions propounded by inquirers—having practical bearing upon human life in its departments of thought exclaimed the forwarded to this once by mail or left are about a house of the forwarded to this once by mail or left our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their carry with them to the life beyond the characteristics of their carry with them to the life beyond the characteristics of their carry with them to the life beyond the characteristics of their carry with them to the life beyond the characteristics of their carry with the mundane sphere in a undeveloped condition, eventually progress to a higher state of existence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All supress as much of Truth as they perceive—no more.

The life who recognize the published messages of their spirit friends on this page, from time to time, will verify them by personally informing us of the fact for publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table, the reasons for which were stated in eart editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

#### SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Nov. 16, 1894.

Spirit Invocation. Oh! thou Infinite and Eternal One, in whom we live and move and have our being; we render thanks to thee at this hourfor all the blessings which are ours. We would ask that thy bright ministers of light be sent not only here but into every home, that those who are sad and sorrowing may be comforted, that those who are ignorant may be given light and intelligence and learn that their loved ones are not so far away as mortals place them in thought. Teach them more submission; teach them more charity.

Be with us during the services of this hour. May each

returning spirit give some token of his identity so clearly that it may be a proof to his friends on the material plane that he still lives.

We thank thee, oh! our Father, for all the blessings thou hast bestowed upon us in the past, for those we receive in the present and for the promises thou hast given us for the fature. We would become more humble, more charitable, more spiritual, we would live nearer to thee, and we would learn more of thee and of thy laws by which we are gov erned. We desire the guardianship of the angels, and through their ministrations may we become more like unto them. We ask thy blessing to rest upon all here assembled and upon all humanity, not only now but evermore

#### INDIVIDUAL MESSAGES.

#### Washington French.

Good morning, Mr. Chairman. [Good morning.] A large company has gathered here in spirit to-day to listen to what may be said by those who gain the permission of kind Mr Pierpont, the President of your circles, to control the medial organism to send a loving message to some dear one still on the earthly shore. I have attended many of the meetings that you have held here, and I cannot but say he is a faithful worker, for I have never found him absent from his post.

I am attracted here principally to send a glad to hear from "father." I am happy to say to them that not a day passes but what I am with them, and their mother also.

Fred, I know you have taken steps rather quietly to see if you could not sense the presence of father and mother around you. Mother sends love to you all.

Nettie, Mary, I know of all you have had to pass through. When we are upon the earthplane we are cognizant of what is transpiring here, but when in our spirit homes we do not know what is taking place in the mundane sphere. It is well that we do not, for, with the sympathy we have with you, we should be unhappy even amid the beauties of spirit-life, when you were unhappy or greatly troubled.

Poor Nettle, how much you have had to contend with, but I know the angels have sustained you. John Franklin has been kind, very kind, and I may add that he has followed in my footsteps in being so tender with you. And Mary has stood by you, while her spirit-children have been in the home often.

If you mortals could only realize more of our presence, how much happier you all would be. and how much happiness it would give us.

Your Aunt Mary comes near as I am speaking, and asks to be remembered.

There are many people in Quincy, Mass. who will remember me; I know I am not forgotten.

Mary, I think I would let the affairs rest just as they are at present. I cannot be personal in public, but you will understand to what and womanhood over there, for there is naught father refers. It will all come right in time. Let things rest, for I know the valuation will be more in time to come.

These loving words we all send to you, children, asking that the angels may be with you, may guide you, and when you shall hear the summons to come up higher we shall meet you and greet you joyously.

I was Washington French of Quincy, this

#### Alvira Roberts.

[To the Chairman:] Your Spirit-President, the Rev. John Pierpont, has kindly given me permission to come to-day and send a message to those of my loved ones who remain here in material life.

I learned much of spirit-communion before passing over. For over twenty years I had the comforting assurance that the loved ones who had passed through death's portal were able to return and be present with me. What a consolation the dear BANNER OF LIGHT Was to me! I looked forward eagerly to the time of its advent every week, and when it did come how earnestly I scanned every page. I particularly enjoyed the Message Department, and even thought of the time when I, too, might be permitted, as a spirit, to send a message to my friends. I loved to read the messages, even three who are here to day. Seymour, dear

though they were not from my own friends, for in them I perceived evidence of a continued life and the continued love of those who had passed on to the spirit-world for those whom they had left here on earth.

All was done for me that kind hands and loving hearts could do.

Dear child, how your heart ached when you know my spirit had taken its flight; yet you felt to say, "It is well with mother."

Kind neighbors, loving friends and dear relatives came to meet me, as I felt assured they would when I passed to the other shore, each one eager to clasp me by the hand and welcome me to my spirit home. How beautiful are the sweet reunions in spirit-life, when the father. mother and loved ones crowd about the newborn spirit to greet its entrance to the Summer-Land. It is as if one had been across the water for years and had returned to be eagerly welcomed by the dear home circle.

I shall be remembered in Strafford, Vt., where I passed away. My name is Alvira Rob-

I know my message will bring comfort to some lonely ones, and make them realize not only my presence but that of their other loved ones in spirit even more than they do now. They understand in a great measure that we are with them, but they will receive even more tangible evidence of our visits to them in the

I used often to ask myself the question, "Why need there be this thin veil between mortals and immortals?" I cannot answer that any more now than then, for it is not made plain to me. In the wisdom of the Father, we are not permitted to know all that awaits us in that paradise-home where loved ones watch and patiently await our coming.

These loving words I send first to my kindred, then to my friends and neighbors, and lastly to all humanity, trusting that some proof of my identity which this message contains may prove to some one the grand truth of the immortality of the human soul.

#### Lewis Josslyn.

Good morning, Mr. Chairman. I greet you kindly. [Good morning. I am glad to meet you.] I admire these fresh-cut flowers that adorn your table to day. Many little children are attracted here by them, and their fragrance and beauty are grateful to the large children, too. Their delicate hues are painted by the hand of God, who bestows upon man every good and perfect gift. Then let us as mortals and immortals render thanks to the Great Whole for life and for the disciplines of life. I think-yes, I firmly believe, that the trials and afflictions that come to mortals only tend to bring them a little nearer their heavenly home, and cause them to think more of things oternal.

No mortal can realize the joy it is to an immortal, when he returns to material life and manifests, to be recognized by his earthly friends and greeted kindly. Sometimes when visiting séances I have heard a mortal ask of a spirit friend who was trying to identify himself, "Who are you? What is your object in coming here?" That is not a very pleasant greeting, do you think so, Mr. Chairman? [No, I do not.] If mortals would remember that we are people still, and treat us in the same cour teous way that they would were we yet in our physical forms, it would be far more agreeable for us when we return. I do not blame any one for asking us who we are, but I do think we might be spoken to politely as your brothers and sisters still.

I am Lewis Josslyn of Tyson, Vt. I have friends there and in surrounding towns. I delight to meet with them when they hold their sessions.

#### Harry Albert Whitney.

[To the Chairman:] Please, sir, the Spirit-President said I might come. [That is right. I am glad to have you come.]

I do n't know when I went to the Summerand. Auntie cares for me-the one I call auntie. She says I was a wee little baby when I went away. I don't remember it.

Auntie don't let me forget my people, because she takes me to see them often. They live in Providence, R. I., she says. They gave me a name, but auntie always calls me Bertie. My name was Harry Albert. Is n't that a pretty name? [Yes; but what is your last name?] Whitney-Harry Albert Whitney.

I don't remember living here, but auntie says that is because my little brain was too weak.

All the children are here, for papa and mamma had some others that went to the Summer-Land before I did, but I did n't know them.

I've been to school since I went to the Summer-Land. One of my teachers is Miss Cary. Auntie says the first one was Miranda Burke. Auntie was a grown lady when she went to the Summer-Land. She says I would be eleven or twelve now if I had lived here, she thinks, but that doesn't matter, for we don't count time as you do.

#### Jennie Willman.

How sweet is the manifestation of these little ones as they come to send their messages of love to the dear ones of the household who mourn their children's early departure. Yet these little human buds expand in the spirit-land more perfectly than they could here, for their education is more natural and complete, and they grow into a noble and beautiful manhood to blight or dwarf their development.

How-oft the words come back to me, "I would not live always." Oh! yes, I would, but not on this earth-plane.

When called to pass, into the spirit-world I did not think for one moment that I should be alone, for I saw Sister Lily at once. She came close to me first, then dear Grandma Gross reached out her hand so tenderly to me.

My words are first to you, mother, then to father, sister Mabel and all. I am happy, very happy, and I was so glad when I passed on that Lily and Cousin Belle were there to welcome

Now, Charlie, I have something to say to you. I have waited a long time, hoping, trusting you would go where you could communicate with me. I know one time you thought you would, but circumstances over which you had no control prevented your doing so. However, I feel to say to you here that you will sometime.

I felt a little diffident about coming to give this message, but as I have been urged to speak by Uncle Fred and Uncle Frank I will do the best I can. I have never spoken in this Circle-Room before. I have been here and listened to the communications as they were given, and I

read many of them while in the mortal. Mother, drop not a tear for your children

brother, who passed away when a little one, is now grown to manhood, and I love him as dearly as I love those who are left upon the earthplane. Make as little as possible of the trials which have come in the home through some others, for we know the time will come when each mortal must meet the results of his life here.

Mother, how kind you have been to my darling baby. I asked God when I knew I could not stay to take care of my dear little girl and boy, and he has done so.

Most assuredly I know of the changes that have had to be made in the home. I have felt sad sometimes, but still I know everything will work out right.

Try to be happy, and try to keep in the memory of my children the fact that "mother' still lives, and tenderly watches over them daily and hourly.

Lily sends loving words to you all, as does also Belle.

Mabel, make conditions to come into communication with us whenever you can. I would like to extend loving remembrances to Annie, one of your dearest friends. Jackson would like a word also. Say to him and Aunt Jeanette that we never fail to visit them with the others. I am very grateful that I am permitted to visit my friends so often. When the desire springs up in my heart I am quickly beside you, so rapidly does the spirit travel.

In Windham, N. H., where my dear parents still reside, the Angel of Life came and bore me away to the Summer-Land. There was no suffering, no pain; on the contrary, it was a pleasant passage over the crystal river.

Although I am very happy in my spirit-home, I am attracted to the earth-plane a great deal by my love for my children, my husband and

all the dear ones of my heart. Grandmother Gross sends warm greetings to vou. mother.

My name is Jennie Willman.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles through the mediumship of Mrs. B. F. SMITH; they will

unrough the mediumship of Mrs. B. F. Smith; they will appear in due order on our sixth page:

Nov. 16 (Continued.)—Robert W. Knight; Sarah A. Potter; Sarah Poie; Jennie Hill; Rosie Fletcher.

Nov. 23.—Samuel Hidden; Theodora Wray; George Ramsden; Adelaide Wright Tuita; Lizzie Holt; Henry Revett; Millo S. Ives; Charlotte Worthen.

Nov. 30.—John Hearn; Mary A. Morse; Margaret A. Norton; Clive Hill; John Bellows; Charlie Elms; Ed. S. Wheel or;

Dec. 7.—Amos Walker; Hattie L. S. Harris; Annie Stout;
Dec. 7.—Amos Walker; Hattie L. S. Harris; Annie Stout;
Susan P. Fay; Susan R. Holden; Marla Howland; Dr. Jabez
S. Holmes; Tom O'Riley; Clara Wellington.
Dec. 14.—Jacob Hedley; Nottie J. Wentworth; George
Beckwith; Mailda S. Grantman; Theresa A. Metcall; Jonnthan Hosmier; Charles Heyward; Mary A. Wheeler-Wood;
Louisa Theobald.
Dec. 21.—Harry L. Taft; Capt. John Lindsey; Alexander
A. Campbell; Thomas Moon; Annie Maria Osborn; William
S. Sloane; Emma Sloane.

#### A Tribute to William Britten.

To the Editor of the Banner of Light:

Seeing in the BANNER of LIGHT a touching notice of the passage to the higher life of that noble gentleman and faithful Spiritualist, William Britten, from the pen of the much beloved and gifted lady who was for twenty-four years his devoted life-companion, I cannot refrain from requesting your insertion of a few words from me in respectful remembrance of a friend whose kindness I shall never forget.

Not only has it been my good fortune to know Mr. Britten through his public efforts, but I have had the true pleasure of friendly and business relations with him on several occasions, and neverdid I meet a truer gentleman or more loyal advocate of the noble causes he untiringly espoused.

Some years ago, when I was in full charge of the Berkeley Hall meetings in Boston, and also of the house on Pembroke street, where the smaller meetings of our Society were held, Mr. and Mrs. Britten worked with me in the lecture courses, and on two occasions Mr. Britten came on from New York in advance of his talented wife and made arrangements among other things for those magnificent discourses, illus-

things for those magnificent discourses, illustrated with stereopticon views, which Mrs. Britten delivered as she only can.

Seeing a great deal of Mr. Britten at that time, and coöperating actively with him in the needed undertakings, I found him invariably kind and generous, thoughtful for others, and so versatile in manifold accomplishments that I often thought how delightful it would be to have such a man for a father. A riper scholar or a more charming conver-

sationalist I never met; and these graces of mind and conduct, added to his sterling ability in directions too numerous to mention, consti-tuted him one of the most delightful counsel-

ors and helpers one could possibly discover.

Gifted as this nature's nobleman was in many intellectual and other ways, he was so thoroughly dignified and true a gentleman that he would do with his own hands, with alacrity

he would do with his own hands, with alsority and skill, many a piece of work which the pseudo-aristocrat would scorn as beneath him, and it was when engaged in humble, useful, helpful ways that Mr. Britten's fine, noble nature revealed itself most strongly.

Mrs. Emma Hardinge-Britten, with his loving and effective aid, has written a work, as yet unpublished, which is a monument of literary and historic worth that should be in the library of every Spiritualist on the face of the globe, who can in any way afford to secure it. Interry of every spiritualist on the face of the globe, who can in any way afford to secure it.

In what better way could the many, many friends of this tireless worker for human advancement show their appreciation of her matchless efforts, and at the same time help themselves to one of the richest literary treasures ever offered to the world, than by immediately bestiring themselves to see that this

diately bestirring themselves to see that this great work is published?

Mrs. Britten has completed it. It is in two large volumes, and as a history of spiritual workers is unique and valuable for all coming

generations.

The cost of issuing so large a work may be beyond the means of a single person, but the cost is very slight when divided among the many. Here is an opportunity for erecting a many. Here is an opportunity for erecting a memorial to the brave, good man who has now passed within the veil, but lives and works truly as ever, yea, more powerfully than ever before for the dissemination of truth, and the consequent elevation of humanity.

W. J. COLVILLE.

#### New Publications.

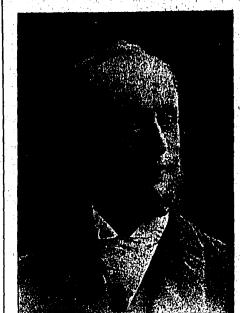
BOOK OF THE FAIR .- Part eighteen of this celebrated book, describing the great World's Fair, is resplendent with elegant engravings depicting the art department, and causing one to feel that he is truly in the midst of the Exposition's fine productions. There is this added interest to the Fair itself: the beautiful language in which the book is clothed makes the latest volume brightly entertaining and historical. One learns much more about the artists and their works than it was possible to get at the Fair. The reproductions do the originals great credit. There are several full-page engravings, all fine compositions, and many of them studies in nature. There is nothing left undone in the portrayal of all that was best at the great Fair, and it would seem, almost, as if the time taken to have made the journey was wasted, so good is the counterfelt representation in this highly wrought work of art. The Bancroft Co. Chicago, Ill.

RECEIVED: DIVINITY OF THE FLESH, No. 1 of the Black Flag series, a library of practical occultism. Occult Publishing Co., Kansas City, Mo.

#### The Food Exposition

Is an educator for housekeepers. You are not obliged to attend it to appreciate the value of Borden's Peerless Evaporated Gream. Your grocer can supply you; always ready; uniform results assured. Insist upon having Borden's.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMENTE OF



W. J. COLVILLE.

QUES.—[By J. E.. Washington, D. C.] When the spirit of our mortal brother, Paul, was caught up into the third heaven (or sphere), was it simply assumed by Paul, or was there laid upon blm an embargo, that it would be unlawful for him to reveal what he had seen or heard uttered? or, in either event, would the progressive spirit of the presentage come within the rule as enunciated by Paul? Is it not lawful, for scientific reasons, for mortals to delve into the secret arcans of Nature to discover its laws by which the Infinite Spirit created and upholds and moves the universe of worlds? If so, have we not in the present century made rapid strides in the investigations, by and through Modern Spiritualism, into many of the truths underlying the spirit realms—involving the eternal abode and future homes of all spirits?

Has the Controlling Intelligence ever visited the third heaven (or sphere)? If so, was any embargo laid upon him, as in the case of Paul?

Ans.—We teach emphatically that it is our

Ans.-We teach emphatically that it is our highest privilege and plainest duty to impart all the knowledge we possess, so far as we are cathere are many forceful analogies tending to show that Paul's position is not inconsistent with the principle we lay down, and upon which we base all our efforts.

Pupils have to be educated step by step, and it is clearly necessary that they pass through the first and second before they enter the third grade school. All the way from kindergarten to university there is a ladder of learning, and the steps must be mounted one by one.

Truth, as it is understood in the third heaven (celestial), is not intelligible to those in the second heaven (spiritual), and, again, what is known in the second is not understood by those in the first heaven (natural). These three distinct heavens are discreted as schools or colleges, not by any arbitrary law of special privilege, for there is none such, but by the capacities of souls in different degrees of expression.

We should not use the word lawful in the sense in which our questioner has quoted it, except as signifying that it is in strict accordance with law to accommodate revelation to the requirements of those to whom the truth is being revealed. Paul had earned the right to a vision of the third heaven before he saw into it. and while he was incessantly striving to elevate the congregations to whom he ministered, he was impelled to assure them, as an encouragement to their further progress, that higher revelations awaited them as yet impossible by reason of their lack of growth.

Q.—[By Mrs. H. A. McF., Geneseo, Ill.] The guides of "White Rose" have given me the following definition for "karma": "The name for the principle which makes character through the results of soul-action." Is this correct? If so, will you explain from your standpoint whether character is an achievement in all life-action?

A .- We have no objection to the definition of karma given above; we can indeed see how such a definition is calculated to explain the law of unvarying sequence clearly to many building.

Our definite interpretation of the word karma is simply the law of cause and effect. When we speak of karmic results, we mean the inevitable consequences of thoughts, words and deeds. From such consequences there can be no escape, except through the operation in another direction of the same law which has brought to us a penalty for our errors.

Sanskrit literature, which is extremely ancient, emphasizes the supremacy of law in the universe exactly as this doctrine is now being taught by savants in the West. If law is supreme and inviolable, man has certainty on which to build. We cannot dodge results or evade consequences, but we can act so lawfully that blessed shall we be in our reaping because we are wise in our sowing.

The tremendous liberty of man when he knows the law is almost appalling. Freedom of action assumes Titanic proportions, as man with giant strides evinces his power over all terrestrial things, while the stupendous law of being smiles serenely on human conquest. crowning every effort with indubitable suc-

At first sight it often appears that the supremacy of law, once admitted, kills at a blow all sense of human freedom. So shallow a conclusion is utterly contradicted by the practical achievements of living science. It is because of the supreme inviolability of law-the certainty that no one and nothing can change it-that science steps forward majestically and with certain tread, knowing that when the law is discovered and its requirements met, all things are possible except violation of the law whereby they may be accomplished.

In seeking to develop character, we need only learn the law whereby certain attributes can be unfolded, and as all we ever endeavor to bring forth is already contained within us, the work of evolving or educing any notable quality inherent in man becomes a matter of scientific progress.

Psycho-physical laboratories are modern institutions, devices of practical philanthropic utilitarians of to-day, which bear considerable resemblance to the far-famed schools of the prophets of ancient times in Egypt, India and other Oriental climes, as well as to the reformatory measures always adopted by those wise teaching angels who, through specially-prepared channels all over the earth, have imparted a system of philosophy whose motto is ever and only, "Overcome evil with good."

Character is potentially a possession; its evolution is an achievement. The character we unfold and display we have achieved just as we achieve all results through industry. • Two truths need to be distinctly borne in mind if we would develop character: 1. Such character as we are desirous of unfolding does certainly inhere; 2. This inherent character may

be likened to the germ of plant or bird concoaled in seed or egg-it needs a favoring environment for its education.

All successful sociological effort is based on the foregoing propositions, for apart from them work would be too uncertain to inspire much enthusiasm even among the most benevolent. We cannot build other people's charac. ters for them, but we can teach and assist them to build their own, and this can be accomplished in many instances far more by silent. spiritual appeal than by any external meas-

Q.-[By Anna Lukens, M. D., New York.] Why are we dependent upon power outside of ourselves to manage the body when it is no longer intact—notably in cases of severed arteries and broken bones?

A.-This question almost answers itself when one considers that all so called accidents are due to lack of perfect mastery over the body. The question before all intelligent students of Spiritual Science is not whether we shall set our broken bones and repair our severed arteries by thought, but whether we cannot learn so tolive that we shall steer our barks clear of all misadventures. Effects flowing from their own causes are revelations to the thoughtful student of the mental states which are manifested by and through them.

If a man loses his balance on a ladder, and falls, through fright or even carelessness, it is clear that he had not attained or had temporarily lost a state of equilibrium. When we break bones or sever arteries, we phenomenally confess to some degree of weakness, and are therefore dependent for the time upon the good offices of our neighbors. At the same time, it is not impossible for you, if you quickly gain control over yourself, to do all that needs to be dong without assistance from another. When we are weak and have fallen, we usually need another to raise us, and mutual service is always according to spiritual law.

The great question lying back of all these inquiries is, How far can we attest our own inherent divinity by demonstrating our power over the weaknesses and liabilities to which all are subject until we have conquered them? A thoroughly orderly life is always self possesspable of making it plain to our students; but ed and calm, never in a hurry, never perplexed, but always open to intuitive illumination.

We never counsel rash neglect, but regard it as by far the best course whenever we are in difficulty to summon the best aid procurable and allow others to help us, as we should be ever ready to help them in time of need. It is quite within the province of a man or woman to thoroughly master the organism, and whatever leads to such mastery should be most cordially welcomed, and all that calls it in question peremptorily dismissed. But though man's potential force is equal to save him from injury in all emergencies, the evolution of this inherent ability is a gradual, progressive work

#### OUR DEAR DEPARTED.

To treasure not their memory, but forget them For other loves and joys—
And should they seek to whisper tidings, set them
At naught, as trivial toys—

Is false to nature's tenderest, holiest teachings;
The laws of purest Love
Implore our hearts with earnest, strong beseechings
To cling to friends above;

And seek from loftiest realms of life immortal The guidance mortals need. The strength to enter yonder pearl-zemmed portal, And grasp our heaven-sent meed.

So shall our hearts burn fervently within us,
As comfort rich descends
From friends to give us courage, and to win us
To life's divinest ends.
J. S. DRAPER.

#### Verification of Spirit Message.

I write to verify a message published Sept. 22, in your valuable paper, the BANNER or LIGHT, from ARTHUR RUSSELL, which is regarded by all his friends as very characteristic and true in every particular. During the five years since he passed over he has repeatedly manifested through many of our platform test mediums, such as J. Frank Baxter, Edgar Emmediums, such as J. Frank Baxter, Edgar Emerson and others, and on several occasions through the mediumship of Mrs. Effie Moss. He has materialized, so that I have been able to hold loving communication with him, affording convincing evidence of his identity. I am the one he refers to in his message as "Grandpa Russell." Samuel Russell.

\*\*Cleveland O. Non. 15 1894.

Cleveland, O., Nov. 15, 1894.

No other medicine has won approval, at home, equal to Ayer's Sarsaparilla in Lowell.

#### Passed to Spirit-Life.

From Boston, Mass., Dec. 9, Mrs. E. A. Edwards, daughter of Henry Roberts of Gardiner, Me., aged 44 years. For many years she was well known as a participant in the musical exercises of the spiritual meetings of Boston, and had many friends.

A loved son passed on to the other life in the early spring; since then she has often heard him calling her to him. We know our sister has reached "that kingdom called 'Home."

From Leominster, Mass., Dec. 3, Abby Kelly, eldest daugh-

From Leominster, Mass., Dec. 3, Abby Kelly, eldest daughter of the late John and Abby Nourse, aged 48 years.

Miss Nourse was fore-woman in the comb manufactory of Tilton & Cook. Saturday evening, while returning to her home, in crossing the street she was struck by a horse and run over by the carriage attached. She never fully regained consciousness, and quietly passed away early the morning of the following Monday.

She was a lady of great strength of character and indomitable courage and perseverance.

Bhe was an ardent Spiritualist, and had done much for the Cause. She was fully in sympathy with the Woman Suffrage movement, and a member of the local lesque.

Named for the noble Abby Kelly Foster, she honored by her life the name she bore.

Her funeral took place from her home with her sister and husband, Mr. and Mrs. Chauncey Chandler, and was very largely attended. Rarest floral offerings of varied designs filled the room where the body lay.

The service was conducted by the writer. May her sister, brothers and their families be comforted by the light that shone upon her pathway.

From Pembroke, Mass. Dec. 13, 1894. Thomas J. Turner.

From Pembroke, Mass., Dec. 13, 1894, Thomas J. Turner,

aged 89 years 8 months and 13 days. Mr. Turner had been a Spiritualist for thirty years—every year making blim firmer in his belief that death was not death, but life. To him life's taper was not extinguished in the evening—rather death was the morning, and he had no noted of the presence of the greater. J. M. M.

the greater.

D. J. Bates, North Scituate, Mass., writes, additionally, of Mr. Turner: "He was a firm believer in the Spiritual Philosophy, and possessed of mediumistic power, which he excelsed freely, and with good results. With positive assurance in the life boyond, he calmiy waited the transition. Mr. and Mrs. Washburn, of the same faith, ministered to his wants during his declining years, and were faithful to the trust. Rev. C. Y. De Normandle of Kingston officiated at the funeral."

From Stockton, Me., Dec. 5, Mrs. Emeline Randall, widow

of William Randall, aged 52 years. or william Randall, aged 52 years.

Mrs. Randall was a believer in our Philosophy, and often sensed the presence, during her sickness, of her father, the late Rev. H. G. Carley of Prospect, Me., a Free will Baptist minister. The Bangor. Compercial says of her: "She who has walked faithfully as wife, mother, eister, neighbor and friend, has been called to a higher life. She was patient and uncomplaining, hearing her sufferings with fortitude, cherishing through all the dark days a faith strong and stendings.

The writer attended the services on the 7th inst. Many paid their tribute of affection. The burial was at Mount Prospect.

MARY E. THOMPSON.

From Haverhill, Mass., Dec. 11, Arthur, infant son of Alice

From Haverhill, Mass., Dec. 11, Arthur, Infant son of Annual Arthur Perkins, aged 6 months.

The little form reposed in a white casket covered with flowers, mostly white, emblematic of the pure sweet spirit that had blessed this home so short a time. The purents are Spiritualists, the mother a medium. Thus are they doubly blessed with the assurance and comforts of our peautiful Philosophy. The services were conducted by the writer.

CObituary Notices not over twenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on a wer-age make a line. No poetry admitted under the above heading.

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#### Glints from our Foreign Exchanges.

Translated for the Banner of Light, BY W. N. EAYRS.

An Interesting Case.

· [From La Revue Spirite.] Dr. Edmund Fielle communicates to the Revue Populaire de Medecine the following account of the extraction of a ball during the hypnotic sleep:

Seven years ago Mme. X-was wounded in the right hand by a ball from a revolver of small calibre. Several physicians had endeavored, but without success, to extract it, and the ball had consequently become deeply embedded under the muscles of the medius.

This lady, who had become a sufferer from great nervousness and excitability as a result of the long presence of this foreign body in her hand, desired to be relieved; but as she feared the pain that an operation would cause, and as I, for my part, dreaded the effect of anæsthetics upon her in her weak and excitable condition, the idea occurred to me to place her in the hypnotic sleep.

At the first visit, the mesmeric condition was produced in three or four minutes, and I made use of this condition to relieve her of the neuralgic pains from which she was sufing dreadfully; and at the same time I suggested to her the idea that it was absolutely necessary that the ball should be extracted.

From this moment she demanded with so much urgency that I should perform the operation that I decided to do so, and three days later I succeeded in extracting the ball, in the following manner:

After having caused my patient to go into the hypnotic state, I suggested to her that by means of a powerful anæsthetic which had been recently discovered, the operation would give her no pain. To produce this result I moistened the part with water. The operation was commenced immediately, and occupied a quarter of an hour; during this time she made no effort to withdraw her hand, and her face bore a quiet and smiling expression, as I had ordered.

Facts of this sort are too well known to cause me any surprise; but the case is not the same with that which followed; for after the extraction of the ball a copious hemorrhage set in, proceeding probably from an injury to one of the collateral arteries of the fingers. I conceived the idea of saying to my patient that by means of a peculiar liquid I would cause the flow of blood to cease and the wound to heal immediately. At the application of a little water, to my great astonishment, the blood stopped flowing. The edges of the wound were brought together, and at the close of the operation my patient asserted that she felt no pain, and had not felt any during the operation. All the movements of her hand were natural and easy.

Nevertheless, I ordered her to abstain from using her hand for a time. All seemed to have ended, and ended well; but two days after she complained of a severe pain. Expecting that, because of the circumstances in which I had operated, the pain was caused by a slight accumulation of pus, I made, without resorting to hypnotism, a new incision; a small quantity of hypnotism, a new incision; a small quantity of serus matter was discharged, and by means of the same hypnotic suggestions as before, I was able to allay the pain and stop the hemorrhage. The wound rapidly healed, and now more than a month has passed; Mme. X— has had no return of pain, and has not been troubled with her hand at all. It is even difficult to detect the marks of the incidence. the marks of the incisions.

This little operation, made in the presence of several witnesses, has seemed to me worth notice, because of the circumstances that at-

To this the editor of The Revue Spirite adds: "Here is a fact which, forty or fifty years ago, would have been considered a miracle; to-day, by those who are acquainted with the subject, such facts are regarded as quite simple and ordinary. Does not Dr. Fiolle himself say that they are too well known to cause him any sur-

"Yes, too well known by the initiated, to those who are free from the limitations of official science, but not to the scientists, not to

"The day will come when hypnotism will be exclusively applied to the curing of the sick; then the number of diseases will be considerably diminished. Unfortunately, until very recently the physicians have found in the study of hypnotism only a collection of curious and bizarre facts. There is, however, no study more attractive or more important, inasmuch as it enables us to follow the physiological processes of the body, and especially the functions of the brain, too little known and very badly defined by our best physiolo-

#### A Strange Phenomenon in Photography.

The Annali dello Spiritismo of Turin reports the following extraordinary result of an attempt to take the photograph of a hypnotized

"Prof. N. P. Wagner of the University of St. Petersburg had hypnotized, in his own apartments, and in a room in which no one else but himself could enter, a young man. As the subject of the experiment sat on a lounge in this hypnotic sleep, the Professor prepared his photographic apparatus to take the photograph. When the negatives were developed, to his amazement, while the room, the furniture, the drapery, everything, in fact, which surrounded the young man, was perfectly reproduced on the plate, no photograph of the young man himself was there; but instead, on one negative there appeared only a piece of his boots; on the other, a portion of one of his arms; in the place of the rest of the body there appeared a mass of white, nebulous matter, rising in concentric rings.

The Professor, unable to explain this remarkable phenomenon, has presented the photographs, and his account of the experiment, to the Photographic Section of the Imperial Russil wiInstitute of Technology.

From the same journal we learn that a more bewildering instance of the same kind of phenomenon occurred at Helsingfors, in Finland, in a spirit-scance with Mme. Esperance, on the eleventh day of December, 1893. On this occasion the medium was not in trance, but wide awake, and fully conscious. The searching investigation of this case made by Alexander Aksakoff, incontestably proved the authenticity of this totally new feature in the grand series of mediumistic phenomena."

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OPINIONS OF THE PRESS.

The Boston Herald says: "The directions in this book for the treatment of disease are correct and sensible, and the part How to Keep Well, is full of \*xcellent suggestions, and will be eagerly read. The book will not be endorsed by all physicians, but there is a great deal of good advice in it, and it will be found well worth what it costs."

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heart-strings from beginning to end. I wish every woman
in America might read it."—Annie L. Diggs.
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est crime ever perpetrated on a free people."—Hon, H. H.
Taubeneck.
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history of our country for the past thirty years."—Hon. R. P.
Bland, M. C.

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Good Corn Bread \*

# Banner of Bight.

BOSTON, SATURDAY, DECEMBER 29, 1894.

#### MEETINGS IN BOSTON,

Boaton Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley street.—Sundays at 10% A. M. and 11, F. M. Speaker for December, Mrs. R. S. Liller, Win. H. Bants, Fresident; J. B. Hatch, Jr., See'y, 74 Sydney street, Sayin Hill.

Bayin Illii.

First Spiritual Temple, Exeter and Newbury
Streets.—Sundays, meetings for children and investigators at Il. A.M. Lecture by A. E. Tisadie, trance speaker,
at 34 F. M. Wednesday evenings, at 7½, sociable and conference. Other meetings announced from the platform.
Public meetings free to all.

Fublic meetings fred to Bil.

First Spiritualist Ladies' Aid Society, 1031 Washington street, meets, overy Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tosts and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Veteran Spiritualists' Union will meet the first Wedneadny of each n onth at Gould Hall, No. 3 Boylston Place, at 7% P. M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

Ohildren's Progressive Lycoum meetsevery Sunday morning in Red Men's Hall, 514 Trement street, at 10%. All welcome. Charles T. Wood, Conductor. The Ladies' Lycoum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the evening.

Bagle Hall, **C16** Washington Street.—Sundays at 1 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Futtle, Conductor.

Rathbone Hall, 694 Washington Street, cor-ter of Kneeland.—Spiritual meetings every Sunday at 1 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commer-tal Hall) Thursday at 2½ P.M. N. P. Smith, Ohairman. East Hall ; Thursday at 2% P.M. N. P. Smith, Chairman.

Elysiau Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A.M., 2% and 7% P.M.; Tuesday and Thursday at 2%—and at 7% P.M. in ante-room; Friday at 2%, and Saturday 7% P.M. W. L. Lathrop, Conductor.

ductor.

Society of Spiritual Endearor meets every Tuesday evening at Ts, in hall. T. Kiernan, President. America Hall, 724 Washington Street.—Meetings Sundays at 10% a. M. and 2% and 7% P. M. Good mediums, and music. Ebon Cobb, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremonts reet. Mrs. M. J. Davis, President. The Home Rostrum (2l Soley street, Charlestown).— Meetings Tuesdays and Thursdays at 7½ P.M. Dr. E.M. Sanders, President.

Holis Hall, 789 Washington N'reet.—[Society of Ethical Spiritual Culture, Bible Spiritualists.] Meetings every Tuesday and Saturday afternoon. Sundays at 11 A.M., 3% and 7% P.M. Mrs. M.A. Wikinson, President.

Harmony Hall, 724 Washington Street, one Flight.—Sundays at II A. M., 2½ and 7½ P. M. Taesday and Thursday, circle and meetings. At No. 32 Millord street, Wednesdays and Saturdays, 8 P. M., Thursdays, 3 P. M. S. H. Wolke Explorer. Abbottsford Hall, Waverley House Block, Charlestown Bistrict.—The Boston Psychic Conference holds meetings every Sunday at 11 A. M. 22, 4 and 73, P. M. L. L. Whitlock, President.

Chelsen, Mass.—Spiritual meetings every Sunday: eveloping circle 2½, meeting 7½, 198 Division street. Pilgrim Hall—Sunday evenings. E. S. Wells, Conductor.

Borkeley Hall-Boston Spiritual Temple. -J. B. Hatch, Jr., Soc'y, writes: Another large and appreciative audience listened to Mrs. R. S. Lillie Sun-

day morning.

day morning.

We also had with us Miss Abbie A. Judson, who gave praise to the speakers who have occupied the platform for this society. Miss Judson read a letter from Belle Bush, stating her circumstances, and calling for aid in the shape of a loan of one hundred and fifty dollars to save her home and school from the foreclosure of a mortgage.

We also had the pleasure of having upon our platform Sunday morning Mrs. May S. Pepper, who at the close of Mrs. Lillle's address gave several delineations, all of which were recognized.

We hope to have the pleasure of hearing from Miss Judson and Mrs. Pepper again this season.

Four questions were handea to Mrs. Lillle to discourse upon, but the guide decided to treat upon two only. First: By what right do we arrogate unto ourselves the boon of immortality at the exclusion of all other forms of animal life?" Second: "Was Apollonius of Thana Jesus the Christ?"

We want to say in reply to the first question, that man has foreseen but little light of truth in any age. The poet has said. "he sweetest poem has never been written, the sweetest song never been sung."

Man has taken for granted there is no intelligence without speech. It was said when man goes down

only. Flist: "By what right do we arrogate unto ourselves the boon of immortality at the exclusion of all other forms of animal life?" Second: "Was Apollonius of Tlana Jesus the Christ?"

We want to say in reply to the first question, that man has forescen but little light of truth in any age. The poet has said, "he sweetest poem has never been written, the sweetest sone never been sung."

Man has taken for granted there is no intelligence without speech. It was said when man goes down into the grave he is seen no more, and the beast goes as the animal. This is true of the outer form, not alone of man but of animal. Spirituali-in teaches that life is immortal; that death is indestructible, and, by change, life is ever continuous, every atom of substance, immortal.

Do animals live? Certainly, in some form. You see a faded rose or illy you have discarded; it has done its work here, yet it takes upon itself a form similar to the earth form. Life is lite always. Some worms rise to butterflies; others go forth to astral bodies. Man has believed in the past that he had a superlor gift of immortality; but it is not true; all life is governed by universal law; all matter is life; therefore we say all life is immortal; where is life? Can you conceive it? Can you compass it about? Then we say there is not more here now than ever, and they do not take up any more room. It is true of man that life is continuous and indestructible.

If people are always dying, will the time ever come

L. Lathrop writes: Our circles and meetings on Tuesday, Thursday, Friday and Saturday were well attended, and replete in fine spiritual work. We were ably assisted by the following mediums and spiritual distributions of the residual programment of t day, Thursday, Friday and Saturday were well at-

Rathbone Hall, 694 Washington Street, Corner Kneeland Street .- N. P. Smith writes: Thursday, Dec. 20, at 2:45 P. M., Mrs. A. Woodbury, Mrs. Hattle A. Chase of Onset Bay, N. P. Smith, Mrs. A. M. Ott, George V. Cordingly, Miss Annie Hanson, participated in the exercises. Mrs. Mary F. Lovering sang.

Commercial Hall .- Sunday, 2:30 and 7:30 P. M., Mrs. Osgood F. Stiles gave an invocation, remarks and psychometric readings, which were recognized. N. P. Smith gave tests, Mr. Loucks of Shirley, Mr. W. Quint, made remarks; Mrs. C. H. Clarke gave readings; "Little Eddie," sang; Mrs. A. Woodbury read; Mrs. A. E. Perkins, planist.

Eagle Hall, 616 Washington Street.-" Hartwell" says: Wednesday afternoon, Dec. 19, remarks, tests and readings were given by Mrs. J. E. Davis,

tosh; remarks and readings, Mrs. J. K. D. Conant; song, Mrs. N. Carlton; remarks, Mrs. J. K. Davis, R. H. Tuttle; plano solo, H. C. Grimes; song, "Little Eddle"; tests and readings, Mrs. M. Kuowies, Mrs. J. R. Woods. . R. Woods. The Banner of Light for sale each session.

First Spiritual Temple, Corner Exeter and Nowbury Streets.-A special correspondent writes: Sunday, Dec. 23, at 11 o'clock, Pierre L. O. A. Keeler

sunday, Dec. 23, at 11 o'clock, Pierre L. O. A. Keeler gave one of his light séances that was instructive to young people and investigators.

At 2:45, Mr. A. E. Tisdale's guides spoke upon "God in the Bible, and God as Revealed in Nature," to a large and appreciative audience.

Next Sunday, at 11 A. M., Mr. Keeler will again be present, which will afford investigators and those who wish to become more familiar with different phases of

present, which will allord investigators and those who wish to become more familiar with different phases of mediumship an unusual opportunity.

At 2:45 P. M. Mr. Tisdale's guides will discourse upon "Spiritualism as an Educator: Is it true, and what has it done?"

This will be the last opportunity of the present engagement to meet Mr. Tisdale.

Pirst Spiritualist Ladies' Ald Society, 1031 Washington Street, writes the Secretary, Mrs. Carrle L. Hatch, met as usual Dec. 21. Business meeting

at 4 P. M., Mrs. A. E. Barnes, President, presiding.

The evening session consisted of a song by the Longley Quartet, after which Dr. A. H. Richardson made
kind and interesting remarks about the Ladles' Aid.
We were also pleased to have the honor of entertabling
Miss Abble A. Judson, who spoke wholesome truths,
and read a much appreciated poem. Little Willie Sheldon render of two selections, after which Mrs. Kate R.
Stiles made remarks, stating that she was glad to be
present and to be a natener to such words as Miss Judson had to offer. It beling the anniversary of Mrs. Alice
Waterhouse's birth, that hely was called upon to
speak, which she did acceptably. After another song,
the session was brought to a close by Mrs. Longley,
who, as usual, spoke in a feeling and impressive manner. at 4 P. M., Mrs. A. E. Barnes, President, presiding.

who, as usual, spoke in a feeling and impressive manner.

Next Friday, Dec. 28, there will be a public circle at 3 P. M. Members are requested to be present at 2 P. M. sharp, as business of importance is to come before the meeting.

Harmony Hall, 724 Washington Street. James Higgins writes: Tuesday and Friday's meet-

James Higgins writes: Aussua, and a statisfactory.

Ings were well attended, and tests most satisfactory.

The developing circle was interesting. The Sunday's developing circle was interesting. The afternoon and evening sessions were well attended. Those present complimented the Chairman, Dr. S. H. Those present complimented the Chairman, Dr. S. H. Nelke, thanking him for the most excellent tests given through him and the kind mediums who assisted. Mr. J. Milton White, Mr. Emerson, Mr. C. W. Quimby, Mrs. Georgia Hughes, Mr. George Perry, phrenologist, palmist and character reader, of Manchester, England, Mrs. J. A. Woods, Mrs. Cecil Farnham and Mrs. C. H. Clark took part. The music was unusually fine. Miss Sadie B. Lamb was in excellent voice. Among other exercises may be mentioned selections by St flor Emmanuel Vazquez, the Spanish tenor and flute soloist, who especially delighted the audience with a song, "Beflections," a composition by himself, and his flute solos were fine.

solos were fine.

THE BANNER found a ready sale. Sold also at 32
Miltord street, Dr. Nelke's office.

Abbottsford Hall (Charlestown District). - A correspondent writes: At the Boston Psychic Conference the question under consideration last Sunday was "What Power Heals?" Those who took part were Mr. Stockwell, Mr. King, Mrs. Buruham, Mr. Perry, Miss Knox, Mrs. Forrester, L. L. Whitlock, Dr. Crockett, and others, and many interesting facts were

presented. This subject will be continued next Sunday after noon and evening. Supper was served at 5 P. M. Mrs. Forrester and Miss. Knox gave excellent tests

and psychometric readings.

All mediums and speakers are invited. Séance every Sunday morning at 11 o'clock. Admission free.

All Charlestown cars pass the Waverley House Building, in which the hall is located.

America Hall, 724 Washington Street .-A correspondent writes: Many mediums were controlled for the first time at our morning circle on Sun

Dec. 27. Poverty Party dance.

Roberts on and other's followed her with remarks, etc. Dec. 27. Poverty Party dance.

The pople are always dying, will the time over come when there will be no room for other soul, and we say that there never was a soul here that has not been here before. When we go, and have thrown off the conditions, somebody else takes them up where we leave them.

We stand upon the edge of a mountain, and gaze as far as the eye can see, and we think we have seen the whole earth. We do not remember we are in a limited condition, and unable to penetrate beyond our sight. Where there is likht let us get it; where there is error let us flee from it.

The second question is, "Was Apollonius of Tiana Jesus the Christy" Jesus was a grand medium. The book speaks of the men who performed wonderful things in their day. I have no doubt but women were just as good mediums, but the men wrote the books, and forgot to mention them. Woman has been exalitated and inspired, and is hving out what she has to do.

In the New Testament you get the history of Jesus: That he was born of parents with spetlegs name and character, we admit; that he could cure the rick by galving on of hands, we answer "yes." We do not care what his name was. There are hundreds of opinions upon the subject, if the spirit-world as well as this. We must leave it for every individual to decide for himself.

You are about to celebrate the birthoay of Christ. We say be loving, just and charitable, and your Christmas" from the heart, our path through life will be made sunnier and brighter, and we can have a Christmas all the year.

Next Sunday is Mrs. L'ille's last Sunday.

In the evening and heart and is a contract of the properties of the pr

The Home, Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President).-"C. B." writes: Dec. 18 the following mediums took part in the exer-Dec. 18 the following mediums took part in the exercises: Remarks, Chairman: Mr. Cohen, tests; Master Layman, harmonica solo; Mrs. Dr. Bell, tests; Mr. Methias of England a song. Dec. 20, praise service; Mr. Cohen, tests; remarks. Chairman; Dr. Davis, tests; Mr. Shedd, remarks. Mrs. Nellie Cariton, planist, 18th and 20th.

Sunday, 23, Charirman, remarks; Mr. Cohen, tests; Mr. Butler and Miss Hutchinson, a duet; readings by the Chairman, Dr. E. M. Sanders.

The Helping Hand Society-L. Senter, Sec'y, says-held its regular business meeting Wednesday, Dec. 19, at 3 Boylston Place, Mrs. Pratt, President, in

The evening's entertainment consisted of singing, Mrs. Lovering planist. Remarks were made by several members of the Society.

#### NEW JERSEY.

Trenton .- W. Jos. Hibbert writes: Mrs. E. Cutler of Philadelphia is holding meetings in Trenton. Until her arrival in the city from Lawrence, Mass., there were no meetings here, Spiritualism seemingly losing

ground.

Mrs. Cutler has been with us now two Sundays, and last Sunday a good audience greeted her. Her psychometric readings are good, and a growing interest

To aid her and all investigators in the Philosophy we have organized and officered a new Soci-ty, to be known as the First Society for Ethical Culture, with weekly meetings on Tuesday evenings.

#### RHODE ISLAND.

Providence.-W. J. Colville lectured to crowded houses in Columbia Hall, 248 Weybosset street, Sun-

#### MEETINGS IN NEW YORK.

Mnickerbooker Hall, 44 West 14th Street.— The Ethical Spiritualists Society moots each Sunday at il A. M. and 7M P. M. Mrs. Holon Temple Brigham, speaker. Now York Psychical Society, Spencer Hall, 114 West 4th street, Every Wednesday, St. M. Seventh year, Prom-neut local and visiting speakers and mediums. God mu-sic, live topics and stirring tests. J. F. Snipes, President, 28 Broadway.

26 Broadway.

The First Society of Spiritualists holds its meetings in Oarnegie Music Hall Building, botween 86th and 87th streets, on Seventh Avenue, entrance on 87th street, where the Banner of Licutz can be had. Hervices Sundays, 184 A.M. and 74 P. M. Afternoon meetings for facts and phenomena at 24. Henry J. Newton, President.

The Ladles' Ald Society holds its meetings through the summer once a month—third Wodnesday in the month—at Adelphil Hall, 32d and 7th Avenue. For information relative to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Sec'y.

Soul Communication.

Soul Communion Meeting on Friday of each week, 8 P. M.—doors close at 34—at 330 West 55th street. Mrs. Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 43d street.

Meetings Sunday evenings. J. W. Fletcher, regular speak-

Carnegie Hall, corner Seventh Avenue and Fifty-Seventh Street. - Lyman C. Howe writes: The audiences increase, and interest varies. At 2:45 p. M. the Phenomenal Conference draws large, en-

thus lastic audiences.

Henry J. Newton, the President, in his opening address, made some strong points in his deliberate way. He said, most people investigate Spiritualism while dominated by a belief which unfits them for fair judgment and just conclusions. He said he had arranged for Spiritualism to be heard as never before. The New York Recorder has agreed to open its columns to Spiritualism as presented by its friends. Commencing the first Sunday of January, they will give two columns each Sunday, and Rev. T. E. Allen will lead with an article, entitled "If Spiritualism be True, is It Worth While?" This will give a hearing for the ablest writers, with an audience of two to three hundred thousand each week, and may be regarded as an epoch in the history of Spiritualism.

Mrs. Goodwin, under a strong power, came to the platform, and made a telling speech, full of high sentiment and spiritual life, that thrilled the people and enthused them with higher ideals and fraternal harmony. ment and just conclusions. He said he had arranged

entinged them with higher ideals and fraternal harmony.

Mr. Oaks read communications from Prof. Kiddle and E. V. Wilson, which he had received through the mediumship of George Cole; and a plano solo by Prof. Ott was a sweet tonic and harmonial rest. Harlow Davis, with considerable reluctance, finally came forward and gave some striking and acceptable tests. The organ was manipulated by Mrs. Morrison, accompanied by vocal music that was sustaining and restful, as well as very enjoyable. Mrs. Henderson and Mr. Donovan were called, but both declined.

Mrs. Mount, gave an interesting account of a remarkable séance with Mrs. Cadwell, which she vouched for emphatically. The continued interest in these meetings, lasting from two to three hours each Sunday, besides the morning and evening lectures, indicates the trend of public sentiment and the hold that Spiritualism—in all its phases—has upon the minds of the people.

minds of the people.

At the morning meeting—larger than usual—the BANNER OF LIGHT and other papers were advocated by the people.

by the speaker.

The faithful work, so long carried on by Mr. Henry
J. Newton and Mary A. Newton, brings for h fruits
and is appreciated, but not as it will be when their
visible presence is finally and permanently withdrawn. May they be spared to work yet these many

#### CONNECTICUT.

Danielsonville.-W. L. Wood writes: Edgar W. Emerson will give a public test seance here in Temperance Hall, Oak street, for the Danielsonville Spiritualist Society, Wednesday evening, Jan. 23, at 7:30. Service will end in time for people at Norwich to return on boat train. We would extend an invitation to Putnam Spiritualists to be present and hear this gifted message medium.

to Putnam Spiritualists to be present and hear this glitted message medium.

I give herewith references to Mrs. Lillie's lecture here. Of her The Standard says: "That she is a reharkable woman and has wonderful power as a speaker, none that listened to her can doubt, and that the sentiment expressed by her can be nothing but elevating if followed. She spoke ill of no one's religion or creed. She condemned no one's life, but her elegated the was for a higher standard of living religion or creed. She condemned no one's life, but her eloquent plea was for a higher standard of living. This lady impressed us as being houest and earnest; and whether her belief be true or a mistake, we know not, but this much we do know—could she come before the public in some way more pepular than as a Spiritualist, her eloquence and power would create a wonderful sensation wherever heard."

The Transcript said: "The speaker held the closest attention of the audience. She improvised a poem on each of the three subjects, and then closed by improvising a poem including all the subjects, in so doing giving a test of the phenomenon. At the close, Dr. Joshua Perkins moved that a hearty vote of thanks be extended to the speaker. The society has added several new members as the result."

#### LOUISIANA

New Orleans .- William Brodie, Secretary, writes: Frank T. Ripley is still drawing good audiences at the Sunday and Wednesday evening meetings at the

the Sunday and Wednesday evening meetings at the Association's Hall, 59 Camp street. The speaker answers questions propounded by the audience, and at the close gives tests and full names of those who have departed.

On Thursday, Dec. 6, Mr. Oren Stevens, the slate-writing and physical medium, gave a scance in the hall for the benefit of the Association. The gentleman was securely tied and nailed to the floor by a committee, including a reporter from the Picapuns, and no sconer had the curtain been closed than the manifestations occurred. Messages were written on paper, slates covered with writings and portraits, handkerchiefs placed on a chair and found on the medium's head with flowers in them, etc. The results were satisfactory, and a goodly sum was netted for the treasury.

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tection of treasure.

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#### Foreign Report.

To the Editor of the Banner of Light: My attention has been called to the matter of Sec'y Dimmick's report of the status of Spiritualism in for eign countries, and the question has been raised whether that report is to appear in print or not. At the recent National Convention it was voted to have this foreign report published in full, with the proceed

this foreign report published in fail, with the proceedings of the Convention.

The proceedings of the Convention will soon be out of press in pamphlet form, containing an unabridged account of all sessions, together with the reports from foreign countries sent in to Seo'y Dimmick during the summer of 1894. These letters from foreign countries are of great interest, relating, as they do, to the standing of Spiritualism in England. France, Gormany, Italy, Russia, Holiand, Switzerland, India, Australia, South Africa and New Zealand. Many of these letters contain valuable suggestions in regard to the propagandism of Spiritualism, the best methods of procedure, and the development of competent media being also touched upon.

Seo'y Dimmick spent a great deal of time in collecting these reports, and much credit is due him for this relation accomplished accomplished.

ing these reports, and much credit is due him for this valuable compilation. It was through his indefatigavaluable compilation. It was through his indefatigable efforts that correspondence was opened with the leading Spiritualists in the different countries, through whom he received much valuable information. His English correspondent, the Hon. John Allen, was especially active in securing statistics for him. The French, German, Russian, Dutch and Italian letters were all carefully translated, and will be presented to the readers of the report of the Convention in full. These foreign reports alone are worth double the cost of the pamphlet in which they will appear. The proceedings themselves are of great interest to all Spiritualists, and will be eagerly read by thousands. Orders for this valuable work should be sent in at once to Sec'y Woodbury, No. 600 Pennsylvania Avenue, S. E., Washington, D. C.

#### Mass. State Association.

To the Editor of the Banner of Light: As will be seen by the call of F. B. Woodbury, Secretary of this Association, in his letter to the spiritual papers, the second annual convention will take place

papers, the second annual convention will take place in accordance with the By-Laws and Constitution, which says: "The annual meeting shall take place in Boston, Mass... on the first Tuesday in January at 10:30 A. M.; at which meeting the regular election of officers shall take place for the ensuing year."

All interested in Spiritualism, and desirous of its success, should be present at this meeting.

The fact that the first Tuesday in January falls upon New Year's day shoud in no way hinder the success of the meeting. But, on the other hand, should be considered a good day upon which to begin the good work.

be considered a good day upon which to begin the good work.

The meeting will be held in the Spiritual Temple, corner of Newbury and Exeter streets. All societies chartered under the State Laws, or under the National Spiritualists' Association, are requested to send a delegate, or delegates, as this is an organization of associate bodies or societies, as well as individual members.

bers.
The delegates sent by societies must either be mem-The delegates sent by societies must either be members of the State Association, or must become such before entering upon their duties as delegates.

Officers of all societies throughout the State are requested to read this notice in their meetings Dec. 30, and to make their selection of delegates; and all Spiritualists are invited to be present, and assist us by their counsels, and by becoming members of the State Association.

R. S. LILLIE, Vice-President.

Mr. Colville's Work. W. J. Colville's Christmas lectures in New York and Brooklyn are calling out large and influential audiences. On Sunday, Dec. 30, he will speak three audiences. On Sunday, Dec. 30, he will speak three times in Rrooklyn (full particulars in Ragle). Subjects: 11 A. M., "The True Message of Christmas"; 3 P. M., subjects from the audience; 8 P. M., "1894 in Retrospect—1895 in Prophecy"; will also lecture Tuesday, Jan. 1, 1895, at Single Tax Hall, 1188 Bedford Avenue, 8 P. M.: "How we can make the New Year all we can desire it should be." Old Year's Exercises, with seasonable lecture by Mr. Colville, in Pyramid Hall, 503 5th Avenue, New York, Dec. 31, 8 P. M.

#### Married.

To the Editor of the Banner of Light: In Collinwood, O., at the residence of Mr. M. L. Burnham, Nov. 28th, Seelle W. Knapp, Jr., and Miss

Hattle Pomerene. Mrs. H. S. Lake. Pastor of the-Cleveland Spiritual Alliance, performed the ceremony, which was novel and interesting—differing decidedly from the ordinary service on such occasions. The assembled company consisted of a few intimate friends of the contracting parties, who partook of a bounteous collation, wishing the happy groom and bride much and continued bappiness. continued bappiness.

#### MISSOURI.

St. Joseph.-B. A. C. Stephens writes: On Dec 13 I organized the St. Joseph Society of Psychical Research, with Jackson M. S. Lane as President, and P. J. Carolus, Secretary-Treasurer. A fine large hall centrally located has been secured. A large charter-membership is being obtained. Lectures and classes will constitute the winter's program.

#### NEW HAMPSHIRE.

Manchester.-Dr. L. V. Parker, Vice-President writes: We have had as speaker with us the 9th and 16th of this month, Mrs S. B. Craddock of Concord, N. H. Her subjects were given by the audience. She discoursed eloquently, judiciously and to the point Such speakers should be kept before the public.

# desire for some form of a binder in which they can preserve the weekly issues of THE BAN-NER, we have arranged for one that is strong

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#### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 71% o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's pariors, 1024 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums sleways in attendance. Seats free. All welcome: Herbert L. Whitney, Chairman; Emily B. Ruggles, Secy.

The Woman's Progressive Union will hold its usual Kriday night meetings at Robertson Hall, 162 Gates Avenue. Miss frene Mason, General Secretary.

#### MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 25 South Sangamon street, every Sunday at 10%, 2% and 7%. Lyceum at 12%. Mrs. Mary C. Lyman, permisent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond.

#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. Pre-ident, J. C. Steinmetz; Vice-President Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M. Lycoum at 2½ P.M. Spiritual. Conference Association meets at the northeast corner of 8th and 8pring Garden streets every Sunday at 2½ P.M. S. Wheeler, President, 472 N. 8th street.

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#### NEW YORK.

West Potedam.-Olive Holt writes: Our Society has again had the pleasure of a visit from Mrs. Carrie E. S. Twing. She spoke in the Methodist Church on E. S. Twing. She spoke in the Methodist Church on the evenings of Dec. 10, 11 and 12. The house was well filled on each occasion by people of all denominations, and those harder to reach than all others—people of no religion. All were charmed with Mrs. Twing's soul-stirring lectures and her psychometric readings. From all sources we hear praises of her. Wednesday afternoon she gaye a public test scance, which was well attended and in every way successful. "Ikabod," her control, looks up the latent capabilities in people, and aims to give a prophecy and a stimulant where it will do the most good. He gave some excellent medical prescriptions, which are being faithfully used.

Mrs. Twing spoke here two years ago and won a

faithfully used.

Mrs. Twing spoke here two years ago, and won a high place in the hearts of the people. Every time she meets them her influence is stronger. People who have looked to the Bible for light and guidance readily see and eagerly accept her broad interpretation of the beautiful apiritual lessons. The time of her voice convinces all that she possesses and lives the great universal love which she knows so well

the great universal love which she knows so well how to preach. The general expression is for her speedy return.

We have with us now Mrs. Lizzle Butler of Lynn, Mass., who is doing excellent work in mediumship. Her gift is of but two years' development; but, as far as we have seen, it is of a high order, and promises to rank her among the first. She has a variety of phases, trance speaking, psychometry, propincy, clairoy-ance and others. Her test circles are particularly charming. We hope her visit among us may be as pleasant and profitable to her as it is to us.

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