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NO. 13

**"OH THAT WOULD BE HEAVEN
FOR ME."**

MARY RALPH VINCH.

I would gather the sad and the lonely
From life's weary toilers today,
And lead them to mountains of gladness
Enduring forever and aye;
And that would be Heaven for me, for me,
Oh, that would be Heaven for me;
To wipe away tears, discharging the years,
Yes, that would be Heaven for me.

There are sisters of mine who are tempted
To the mire and slum of the street,
Who should haste to my havens rejoicing
And find peaceful rest for their feet;
And that would be Heaven for me, for me,
Oh, that would be Heaven for me;
Inviting them in, from sorrow and sin,
Yes, that would be Heaven for me.

I would seek for the children that wander
From the mothers who weep for their own,
And bring them to heights on my hill-tops
Where sermons are written on stone;
And that would be Heaven for me, for me,
Oh, that would be Heaven for me;
To banish all wrong, with mercy and song,
Yes, that would be Heaven for me.

I would bring in my brothers that labor
For the pittance that drops as a dole,
And build them a home on my mountains
"Till Hope should revive to each soul;
And that would be Heaven for me, for me,
Oh, that would be Heaven for me;
While the bread and the balm in harbors of calm
Be Heaven for them and for me.

Pueblo, Colo., Nov. 7, 1902.

"Tune, 'Oh, That Would be Glory For Me.'"

**Madame Blavatsky Col. Olcott and
Dr. Peebles.**

I honor any man or woman, who in the conscientious discharge of their duty, dares to stand alone. The world, with ignorant, intolerant judgment, may condemn; the countenances of relatives may be averted; and the hearts of friends grow cold; but the sense of duty done will be sweeter than the applause of the world, the countenances of relatives, or the hearts of friends.—Charles Sumner.

Having just returned from my fourth missionary tour around the world in the interests of Spiritualism, and being permitted through the courtesy of the Banner of Light proprietors to peruse the past year's Banner file, I see several articles and essays that I should like to both cordially endorse, and also to criticize. Among the first that arrested my attention was an article from Col. Olcott, of Theosophical eminence.

The Colonel, while expressing deep "indignation" in the January (1902) issue of the Banner, at the "liberties that mediums have taken" with the "celebrated Madame Blavatsky's spirit," logging in my name in connection with a purported materialization of the Nazarene in a "western city," informs the Banner readers that in "view of the joint notification which she and I (Olcott) published in our magazine, that after our death neither of us would under any circumstance appear to, nor communicate through a medium," etc. Here the inquiry naturally arises, was this "compact" to be indissolubly binding through all eternity? Are all the compacts and contracts of this life, financial and domestic, binding in that future higher state of existence? From whence the authority to make Kama-loka contracts?

Is it not just possible that Mme. Blavatsky may have changed her mind after entering that "Kama-loka" land of which we hear so much,—that hazy, illusive realm, peopled upon Theosophic authority with "fairies," "elementals," "disintegrating astral shells," "spooks," and the multi-millioned, non-devachanic in general?

Again, Mme. H. P. B., being neither perfect, omniscient, nor absolutely infallible, and having quite as naturally as certainly changed her notions over there of matters moral and spiritual, becoming doubtless more conscious of her misconduct, literary blunders and abominable earth-habits, may not she be the guilty one,—if guilty it be,—in "taking liberties with mediums" to rectify and make suitable amends for her past; instead of mediums "taking liberties with her spirit?"

THIS JOKE OF A NOTIFICATION.

But what did this "joint-notification" compact practically amount to?

Let us see! When Madame Blavatsky died, in London, the Colonel, being in Sydney, Australia, promptly repaired to Melbourne seeking a spirit seance with that excellent trance, healing and materializing medium, George Spriggs, now of London. The Colonel's application was flatly refused by Mr. Spriggs because of the unjust and brutal treatment that Spiritualist mediums had and were still receiving from Theosophists. Then, the Colonel, in his deep anxiety to quickly hear from Madame Blavatsky, appealed to W. H. Terry, editor of the "Harbinger of Light," to use his influence with the said Spriggs for a seance-sitting. It proved useless. Now why did not the Colonel appeal strenuously to those mahatmas who were alleged to be summing and wintering up in that semi-barbarous, Mongolian, heaven-forsaken Thibet, unsafe in this 20th century for the travel of Englishmen or Americans? Getting once as far as Dar-

jeeling, I was promptly informed by the officials that my life would not be safe in any attempt to reach that Kalmuckian Thibetan capital, the holy camping ground of the mahatmas. It is unnecessary to say that Mr. George Spriggs and W. H. Terry, editor of the "Harbinger," are gentlemen—gentlemen of the highest moral integrity and veracity. But why did the Colonel strive to break that "joint-notification contract?"

It may not be amiss to say right here that in some localities Theosophists, in imitation of Col. Olcott, are the best patrons of Spiritualist mediums, especially those gifted with healing and clairvoyant powers. This I know, and yet, in their "branches" they often sneeringly, and seemingly maliciously, twit mediums of being controlled by "elementals," "spooks," "fairies," "disintegrating shells with bad odors," and the "invisible demons" of karmic darkness.

In their journals and books, they often shamefully misrepresent Spiritualists and Spiritualism. Here are samples:

The Theosophist of October, 1881, declares that "good and pure spirits never appear in a Spiritualist seance-room. They are elementals or shells. These shells (see page 20), these animal souls, in whom still survive the major portions of the intelligence, will power and knowledge that they possessed when incorporated in the human combination, . . . are often powerful, intelligent and continue to survive for lengthened periods."

To these "shells,"—these eidolous—"which have lost their immortality, and whence the divine essence has forever departed, our brothers, the Spiritualists, insist upon applying the title of 'spirits of the dead.' Well and good,—they are not spirits at all. The orthodox church is much nearer the truth when it calls these entities that are mostly dealt with in seance-rooms 'devils,' than are the Spiritualists who call them spirits."

Here are some extracts from Madame Blavatsky's pen in her "Key to Theosophy," and other writings:

"The first and strongest symptom of mediumship is epileptic fits."

"All this dealing with the dead is a most dangerous practice."

"Your most perfected mediums have all suffered in health of body and mind."

"The controlling spirits of mediums are 'spooks,' 'conscious elementals,' 'semi-conscious shells,' or 'kama-lokic shells.'"

"The ego of men with their personal forms may be drawn into Kama-loka and be annihilated, but the annihilation is never instantaneous."

In New York she distinctly said again and again,—"Spiritualists do not talk with their dead spirit friends, but with spooks and shells,—their dissipating, dissolving shells. . . . These Spiritualists are nearly all simpletons, fools or free-lovers."

"Theosophists reject the appellation of spirits to those phantoms which appear in the phenomenal manifestations of the Spiritualists, and call them shells. . . . Believers in spiritual communications are simply dishonoring the dead and performing constant sacrilege. . . . The seance rooms of Spiritualists abound in spooks, ghosts and hob-goblins. . . . The materialized ghosts of modern Spiritualists, believed to be the souls of the departed, are in truth only their empty shells."

These are specimens of Theosophical fairness, Theosophical truthfulness, Theosophical brotherhood, of which they talk ad nauseum. I am strongly inclined to the belief that Madame Blavatsky is not incarnate in a Hindu youth working out a previous "karma," but a wandering ghostly spirit, entering seance rooms, and with indomitable will influencing mediums according to her varying moods. Receive her, O sensitives! with dignity, accept her teachings with great caution, and pray for her progress. Personally, I entertain the kindest feelings towards her, and will gladly aid her in every effort to rise to a higher, diviner state of existence.

The Australasian "Theosophist" (Sydney) printed this: "The statement is now admitted by all modern Spiritualists, who have thus modified their old original beliefs, that death made of every man—even the greatest sinner—a perfect spirit or angel." This is absolutely false, and the writer was guilty of either a most pitiful display of ignorance or malice. A future number of this monthly published my correction of the misstatement. The above is only one of their many printed blunders at my command.

I have been a student at the occult-shrine, a careful reader of Theosophy for years (also of Col. Olcott's "Old Diary Leaves"), and a patient listener to Theosophical lecturers in different countries—and withal, have had my "guru" as invisible prompter. Further, I was in Cairo, Egypt, the latter part of 1872, if memory serves me, where I met the Coumboula, and other members of the Spiritualist society there organized by Madame Blavatsky, and I learned the causes of her so hastily leaving Cairo. I met her later in London, later still at the Eddy mediums in Chittenden, Vermont, where I spent two weeks with the Madame and Col. Olcott. I met her again several times in New York

while there lecturing, and I fully agree with Col. Olcott's statements concerning her "eccentricities," and I may add, the utter unreliability of her statements. In her "Caves and Jungles of Hindustan," Col. Olcott pronounces her straight-out falsehoods "splendid exaggerations,"—charity is that with a rush! She was an enormous gormandizer, pouring, as Col. Olcott says in his Theosophist, "melted butter over fried eggs," and then this Theosophical journal adds, "she ate (at times) like three hogs." She was an inveterate smoker, and would swear like a pirate, and I have seen her on a hot July day, indelicately dressed, rolling on the floor like a New England pumpkin. What a reformer—what a leader! And yet, certain Theosophists desire to make of Madame Blavatsky a goddess, quoting her books as authority. But just now, they refer more as authority to the "seven manuals."

MADAME BLAVATSKY'S GENERAL CHARACTERISTICS.

What cultured Spiritualists and people usually term bad habits and immoralities, Theosophists, in speaking of Madame H. P. B., pronounce "unique eccentricities." She was certainly a very strange compound. I knew her Spiritualist friends in Cairo, Egypt, and reported some of her seance-sittings for James Burnes "Medium and Daybreak," London. In fact, I knew her personally before Col. Olcott did. She was bright, well-educated, self-contained, and gifted with great self-reliance. She was an adventuress, naturally fond of devious ways and unexplained, unexpected moves. She could most effectively mask her real intentions. She was never a safe, frank friend. She had rather ruled in hell than served in heaven. She would be at the head of the column. Wherever situated, lead she must, and lead she would. This was the underlying cause of her first outbreak with Spiritualists. These, being independent thinkers, did not take kindly to her habits—her phase of mediumship, medieval alchemy, or Hindu superstitions. In brief, they would not consent to her leadership, or any semi-Oriental dictatorship. She was an obstinate controversialist, a good pianist, intellectual, with antipathies much stronger than affections. She was a stranger to calm, considerate conscientiousness, her ambition overshadowing all moral principle. She ought to have been a man—a Russian field-officer, and a Theosophical friend of hers once informed me that she was "a man in a previous reincarnation." She was a hypnotist—a powerful physical medium, with large, staring eyes, and a great rushing flow of language. Cultured Hindus pronounced her a "black magician."

These being her striking characteristics, Theosophists themselves being the witnesses, is it not quite natural that she should in some manner wish to return—correct the past and so with superior light save others from her pernicious habits and published false statements, rather than to doze "a thousand, or fifteen hundred years in Devachan?"

How could she do it?

Either by influencing mediums, inspiring them and others to lead upright, spiritual lives; or by being re-incarnated and continuing a higher work through personal effort, or mediumistic auras. But, we were informed by Mrs. Besant when lecturing in this country, that Madame Blavatsky had already "re-incarnated into a Hindu boy some nineteen years old," and among the proofs of this re-incarnation, this lad "spoke Russian and German fluently." The Baltimore American and the N. Y. Herald in their reports declared that Mme. B. was now "functioning through a Hindu boy," and reported this upon the authority of Mrs. Besant, who has not denied these newspaper statements. Accordingly, we are a little puzzled as to the present whereabouts and what-abouts of Mme. B. But, if there is any "indignation," or any unjust "liberties taken," the indignation should be with the mediums where Mme. B., unasked, unwanted, has pushed herself into seance-rooms. As there is no immediate or miraculous change after death, such conduct would be in perfect keeping with her positive, Russian nature.

MADAME BLAVATSKY'S PHYSICAL MEDIUMSHIP.

Though our present Theosophists covertly undermine, berate and seek to viciously besmear mediums, as well as discredit mediumship generally, if there was ever a powerful, physical medium, that medium was Madame H. P. Blavatsky. To this end the Theosophist of February, 1895, has this passage:—"As we could not understand this sudden change of front in one (Madame Blavatsky) whom we knew to be a powerful medium, and who quite recently had been the vice-president of the Spiritualist society of Cairo, she wrote," etc.

Dr. E. D. Babbitt, a distinguished scholar and author of several books (that Theosophists ought to read) published this:—"When I knew Mme. Blavatsky she was a remarkable medium for physical phenomena, and wrote with great force in defence of Spiritualist manifestations."

Dr. J. Rodas Buchanan, discoverer of psychometry and an eminent author, thus wrote in the Progressive Thinker:—"In my

"In my conversations and correspondence with Madame Blavatsky, she recounted some of the wonders of her mediumistic experiences,—the voices she had heard, the material objects moved by her attending mahatma familiars, her escapes through their intervention, and then closed by telling me that the gold which paid off the great German war-debt was manufactured from the baser metals by the alchemist or occultists of Paris. Listening, I was puzzled to decide in which she excelled, physical mediumship or falsification."

The earlier Theosophical writings abounded in such Blavatsky phenomena as the "tinkling of bells," "the raps," the "materializing of cups and saucers," the "precipitation of letters," "bunches of grapes" dropping before Madame and the Colonel when reading the proof of "Isis Unveiled." Koot Hoomi, and other alleged mahatmas, had not, at this period, been invested with their later mighty powers,—and re-incarnation was not dreamed of.

Recently, the mahatmas have been very quiet. We seldom hear of those queer, coy, semi-supernatural creatures dwelling in the Himalayas, the Gobi Desert, or in poor, superstitious, Mongolian Thibet. Are they asleep?

BLAVATSKY INJUSTICE.

Notwithstanding the above inference with paragraphs and page upon page of similar psychic phenomena that might be gathered from the Blavatskyan-Theosophic reign,—call them "psychical phenomena," or "trickery," just as you choose—the Madame became the most unjust, uncharitable and vindictively cruel enemy of Spiritualists and Spiritualism that ever professedly investigated, spoke, or wrote upon the subject. And such Theosophists as consider her books authoritative and taking their cue from, continue to malign Spiritualists and misrepresent Spiritualism. I say it to their shame! There are honorable exceptions, however, such as Mr. Leadbeater, Mr. G. S. Mead of the London Theosophist, and a few others known to the public. But in general hatred of Spiritualism, Theosophists, Roman Catholics, Scotch Presbyterians, and 7th-Day Adventists stand about on the same level.

THEOSOPHICAL DOASTING.

Theosophy, conceived and born in the family of a wealthy New York Spiritualist less than thirty years ago, has become immensely pretentious and pompous. Its leaders walk on stilts, boast of the "big men" that they have enrolled (some of which repudiate the enrollment) and then with basest ingratitude, snipe their mother's breast. They do not object to taking Spiritualists' money to carry on their work; but do not want Davis's, Brittan's, Tuttle's, Buchanan's, Babbitt's, Stanton Moses', and other Spiritualists' books, with mine, in their libraries; nor do they like to exchange platform speakers with Spiritualists. Why?

Saying nothing of the "planetary chains," visible and invisible, nothing of the supposed "Lemurians," of the "Atlanteans," of the "root-races," of Dipika-manufactured bodies, of the world-making "lords of karma," the Madras Theosophist of April, 1894, most graciously informs us that—

"The world's spiritual wisdom is laid away in ancient caskets that the ingenious locks of only Asiatic gurus and Theosophic pupils can open."

How is that for egotistic, whang-bang humbugness?

Spiritualists, in all English-speaking countries and ocean isles, investigate and demonstrate in plain, solid English, while Theosophists speculate and swagger in language high-flown and magniloquent, with copious sprinklings of poor Pali and Sanskrit. Though the English language contains over 115,000 words and more, enough for Shakespeare, Carlyle, Tenyson, Emerson, Longfellow, and other illustrious literati, they are not numerous enough, nor awfully sublime enough to serve as vehicles for Theosophic thought—pardon the smile! And yet every well-proven fact—every truth that Theosophists have booked susceptible of demonstration, was either begged, borrowed or "prized" from Spiritualism, or such Spiritualists as A. J. Davis, J. R. Buchanan, and others of the present or remote past.

Col. Olcott's calling up my article written for the Banner of Light something like a quarter of a century ago, relating to the materialization of the Nazarene in an Iddiana cabinet (not an Adyar shrine of Dr. Hodgson memory), behind me while I was lecturing, requires but a few words. Not having the "third eye" opened of which Theosophists write so learnedly, I did not see behind me while lecturing on that occasion. Others said the form appearing at the door of the cabinet was the Nazarene. I reported their reports,—that's all! It may have been Jesus, or it may not. It may have been a mahatma,—who knows?

A late New Zealand Theosophical Magazine (page 71) has the following by Dr. C. W. Sanders:

"Our Society professes to have no dogma, and yet in the eye of some of our members it has one infallible dogma, and these members are as dogmatic in laying down that

dogma as if they were strict Catholics. The manuals are referred to as authoritative, and some of the most profound mysteries are by members as glibly explained as if they knew all about them.

The real question is: What is the object of the Society? Is its object to teach Karma, Reincarnation, etc.? If so, it seems to me that it would be more honest to admit at once that it has a creed than to say it has none!" This man writes honestly.

The primal object of the Theosophical Society has been stated a thousand times to be Brotherhood! To "form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or color." And so I am a Theosophist. But Theosophy has largely degenerated into a dogma—a creed insisting upon mahatma apparitions, re-incarnation, karma,—believe these, or be ostracized, unsung, covertly tabooed! Among the more intelligent Theosophists, however, the Leadbeater "manuals" are coming to the front—coming towards true Spiritualism, the root-word of which is Pneuma, Spirit, God! Spiritualism is all-embracing, being rooted in God, grounded in the moral constitution of man, and is pregnant with the well-demonstrated proofs of a future existence and the eternal progression of all souls in line with the immutable law of evolution.

THE TRUE AND THE FALSE.

Do not construe these straightforward words as antagonizing Theosophy—true Theosophy—the pronounced purpose of which was to study the psychic powers of man, overthrow materialism, and establish universal brotherhood. It is the barnacles in the name of Theosophy that I antagonize, and I am equally as spirited and critical when speaking of spiritists; mark—not Spiritualists. These two words are not synonyms, and should never be used interchangeably. Spiritism is a science only; an established fact, useful in demonstrating a future life, and, sad to say, has its "frands" and sham pretenders, while Spiritualism is a science, a religion and a philosophy, and should be approached with a most candid and reverent spirit, and be studied for the grand purpose of demonstrating immortality, establishing brotherhood and mentally and spiritually benefiting humanity. Whole-souled, harmonious Spiritualists are few, while there are several millions of spiritists in America. Spiritualists are harmonious, self-sacrificing, seeking to cultivate the pure, the religious and the spiritual.

It is a great pity that there is so much inharmonious and unbrotherly feeling among Theosophists themselves, especially those at the two extreme points, Point Loma, and Adyar, India. Speaking of Point Loma, San Diego, California, reminds me that the Blavatsky-Tingley Theosophists of our country have just recently purchased the San Diego Fisher Opera (\$100,000), and are there holding their regular Sunday evening meetings, with addresses, choice music, declamation by children, and no collection. I am further informed that the Spiritualists of San Diego are building for themselves a fine temple. I was aware that they had had a legacy left them for this purpose.

Among the differences that separate Spiritualists and Theosophists, is that the latter live and ruminate in the dim, dust-buried, mythological past. Spiritualists live in the grand present, believing that each one makes his own heaven and hell. They seek to live the perfect life today. Theosophists are sectarians, insisting upon "re-incarnation," and other Hindu dogmas. These are among the gulfs that divide; in fact, Theosophists have become a self-satisfied sect—a little self-admiration society with nearly half a dozen wrangling, unbrotherly, seceding and sub-seceding divisions. There are over forty reported "dormant branches" in India. Counting back a few years, there are more than that in America. The better, higher class of Theosophists are gradually approaching Spiritualism. This is prophetic, and looks forward to the time when Theosophists and Spiritualists shall the better work together, hand in hand, constructing the magnificent temple of truth. Spiritualists ever hold out the olive-branch of peace.

Recently, I remember seeing a paragraph in a London newspaper stating that Spiritualism in America was "on the decline." The wish was doubtless father to the statement. Spiritualism, being a positive truth, cannot decline. No truth can die. It is making rapid progress, diffusing itself through all the social and religious organizations, and it largely floods the literature of our day. It works mightily as an inspiring, interpenetrating force in the Orient. It permeates to the very core of Christianity, inspiring the broader principles of fraternity. It is, in fact, leavening the whole ecclesiastical lump of the religious world. It richly abounds in the utilities of art, invention, and in all sanitary enterprises. It inspired the sublime discoveries of science and exploration; the broadest researches of history, archeology, ethnology, philosophy and all scientific research.

The continual and speedy march of Spiritualism in all enlightened lands, its vigorous life, its outpouring force, its undermining of here are as dogmatic in laying down that

(Continued on page 13)

THE LIGHT OF REASON.

BELLE RICH.

Love is the light of Reason, the fulfillment of the law.
While barred, working treason, finds every-where some flaw.
Oh, lone and weary mortals ever reaching for the good,
See how long before earth's portals the angel, Love, hath stood!
Hear his meekly pleading with you, go seek her shining face;
Hear his sweetly singing to you—Love must redeem the race.
Oh, rise and tell her enter, she is the heavenly guest;
Of every good the centre, she alone can give us rest.
Ask not that all earth's teachers, should tread the self-same road,
For countless as his creatures, are the avenues to God.
His truths are all eternal, only human errors die;
And souls in realms supernal, will see with clearer eye.
Oh, what fetters will be given, what ancient wrongs decay,
When all can walk towards heaven, each in his chosen way!
Not shackled by opinions—not bound by iron creeds,
How free will be thought's pinions, how lawless men's deeds!
But oh! not yet for ages, will the world be purified,
For Love makes her slow stages, and must ever be crucified.
But let us strive and labor, to the end that it may come,
And, blessing each our neighbor, will light Love's lamp at home.
Whence, shining thro' the windows, with clear and steady ray,
It may chase the deepening shadows from some weary traveler's way.
Then, if our souls inherit, the faith that looks above,
We may keep with souls immortal, the Sacrament of Love.

"The Gospel of the Holy Twelve."

W. J. COLVILLE.

A singularly interesting volume, issued by the Order of At-one-ment and United Temples, Jerusalem and Madrid, has recently been published in England and is now becoming well known in America. This singular treatise is also known as the Gospel of Perfect Life and is said to be edited by a disciple of the Master, who has derived information from both Eastern and Western sources. The two mottoes of the book are, "Blessed are they who read, hear and do," "Old things pass away and new do come."
In an explanatory preface we learn that this gospel of the holy twelve evangelists is one of the most ancient and complete fragments of early Christian literature, preserved in a monastery of Buddhist monks in Thibet, and now for the first time translated into English. It is evidently an early Essenean writing, emanating from an ancient community which practiced many of the ceremonies common to both Eastern and Western worship and complete abstinence from the use of flesh as food and also from animal sacrifice.
We are told by some historians that Jesus and his cousin John were brought up in this community from childhood and some of his early disciples were undoubtedly Essenes; this view largely agrees with the opinion of the celebrated Dr. Wise, for many years president of the Jewish Theological Seminary in Cincinnati. The mysterious editors of "The Gospel of the Holy Twelve" say that it was communicated to them by fragments at various times by Emmanuel Swedenborg, Anna Kingsford, Edward Maitland and a priest of the Franciscan order who gave his name as Placidus.
An address to the reader in pathetic language declares that the all-pitying love of God and His beloved Son, not only embraces mankind, but all animals who are called "sharers with us of the one breath of life and with us on the one road of ascent to that which is higher."
Never, says this homily, has the Providence with which the all-merciful watches over animals as well as man, been more impressively brought home to us than in the gospel saying, "Are not 5 sparrows sold for 2 farthings and not one of them is forgotten before God?" The volume contains ninety-six lessons, and commences with these words: "In the name of the All-Righteous Amun. Here beginneth the Gospel of the Perfect Life of Jesus-Maria, the Christ, offspring of David through Joseph and Mary after the flesh, Son of God through divine love and wisdom after the Spirit." Then follows the prologue, which reads: "From the ages of ages is the eternal thought, the thought is the word and the word is the act. These three are one eternal law. The law is with God and proceeds from God. All things are created by law without it is not anything created that existeth, the word is life and substance, fire and light, love and wisdom are one for the salvation of all. Light shineth in darkness and darkness concealeth it not. Who is the one life within fire, which shining into the world becometh the fire and life of every soul that entereth into the world. Who in the world, in whom the world is, by whom it is created and the world knoweth it not. Who cometh to his known and his own receive him not, but as many as receive and obey, to them is given power to become sons and daughters of God, even to them who believe in the Holy Name, who are born not of the will of blood and flesh, but of God. And the word is incarnate and dwelleth among us whose glory we behold full of grace. Behold the goodness, beauty and truth."
Then follow the chapters which are divided into verses after the manner of ordinary versions of the New Testament. These lessons are, some of them, quite similar to much of the accepted Gospel, but many of the chapters deal with questions usually considered apocryphal, but which serve to largely fill in the lacunae in the narrative which greatly perplex the ordinary reader who finds in the New Testament nothing concerning Jesus between his 12th and 30th years. Some of these stories are truly wonderful, but not more so than the miracles recorded in the accepted Gospel, and the tales found in the apocryphal New Testament. The 5th lesson treats of four temptations instead of three. The first of these temptations relates to the request that he convert stones into bread, the second introduces a woman of beauty and youth and asks him to marry her. The third is similar to the one in the accepted Gospel, but the fourth is a new one. The cases of healing agree well with those in ordinary accepted versions, but in many respects the narratives are more

greatly amplified and this amplification suggests many interpretations which the reader is free to make. The narratives are more complete and more vividly told than the average student of the Bible would expect. In the 19th lesson we have the following version of the model prayer: "Our Father-Mother, who art above and within: Hallowed be thy sacred name in two-fold trinity. In wisdom, love and equity, thy kingdom come to us. Thy will be done, as in heaven, so on earth. Give us day by day to partake of thy holy bread and the fruit of the living vine. As thou dost forgive our trespasses, so may we forgive others who trespass against us. Show upon us thy goodness, thy kindness, thy love, show the same. In the hour of temptation deliver us from evil. For thine are the kingdom, the power and the glory, from the ages of ages, now and to the ages of ages. Amen."
Lesson 21 describes Jesus rebuking cruelty to a horse and only does the Master rebuke the one who strikes the animal, but He heals the horse and then says to the man, "Go now thy way, strike it henceforth no more, if thou also desirest to find mercy."
The sermon on the Mount is divided into three parts, according to Lessons 22, 23 and 27. While much of it is almost identical with the usual form, some variations from well known texts deserve special notice. Among these we may quote: "Blessed in spirit are the poor, for theirs is the kingdom of Heaven," "Blessed ye who are perfect, even as your Father-Mother who in heaven is perfect." Throughout the Sermon this compound phrase, Father-Mother, or else the word Parent, is invariably substituted for the exclusively masculine title, Father. Another version of the model prayer occurs here which reads: "Our Father-Mother, who art above and within: Hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven. Give us day by day our daily bread and the fruit of the living vine. As thou dost forgive our trespasses, so may we forgive the trespasses of others. Leave us not in temptation, deliver us from evil. Amen." In this translation a different idea from that ordinarily conveyed by Latin and English translations of the Greek original, and to many minds, no doubt, this reading will prove both helpful and satisfactory. Immediately following the Sermon on the Mount, the story of Jesus releasing rabbits and pigeons in which occasion is taken to advocate a vegetarian diet and to protest against the animal sacrifices then common in the Jewish temple. The following words convey very accurately the spirit of a sermon on this volume: "Jesus looked on the young man with love and said to him, Thou hast a good heart and God shall give thee light, but knowest thou not that God in the beginning gave to man the fruits of earth for food and did not make him lower than the ape, ox, horse or sheep, that he should eat of the flesh and blood of his fellow creatures. Ye believe that Moses indeed commanded animals to be slain and offered in sacrifice and eaten and so do ye in the temple, but behold a greater than Moses is here and he cometh to put away the bloody sacrifice and to restore to you the pure and unbloody sacrifice as in the beginning, even the grains and fruits of the earth. Of that which ye offer unto God shall ye eat, but of that kind which ye offer not shall ye not eat, for the hour cometh when your sacrifices and feasts shall be of the spirit and ye shall worship God with worship and pure abstinence. Let these creatures therefore go free, that they may rejoice in God and bring no guilt to man. The young man set them free and Jesus brake their cages and their loaves and they were loosed and should again be taken captive and went not away from him, but he spake unto them and dismissed them, then they obeyed his word and departed in gladness."
Lesson 29 gives an account of the feeding of the 5,000 with six loaves and seven clusters of grapes; it also contains many accounts of healing the sick.
Lesson 32 discourses on God the food and drink of all. This chapter ought to be quoted in full to give the reader a reasonable idea of its profoundly rational spiritual teaching, but we have only space to quote a few of its paragraphs. It begins with a copy of this Gospel and study its contents at their leisure. We therefore confine ourselves to selecting the following verses: "As in the natural, so in the spiritual. My doctrine and life shall be meat and drink unto you, bread of life and wine of wisdom. Bread and grapes are transmuted into flesh and blood, so must your natural minds be changed into spiritual. Seek ye the transmutation of the natural into the spiritual. Verily I say unto you in the beginning all creatures of God shall find their substance and food in the food of the earth alone till the ignorance and selfishness of man turned many from the use which God had given them to that which was contrary to their original use, but even these shall yet return to their natural food as it is written in the Prophets and their words shall not fail."
Lesson 33 declares that by blood is no remission of sins. Lesson 34 deals with the love of Jesus for all creatures and relates a charming anecdote of the kindness which the Master showed to a young cat who had none to care for her and who had been cruelly used to him. He set food and drink before the cat, who ate and drank and showed thanks unto him, then he gave her to one of his disciples named Lorenza, who took care of her. Some of the people said, "This man careth for all creatures, but he hath no love for his sisters that he should love them?" Then he said to them, verily these are your fellow-creatures of the great household of God; yea, they are your brethren and sisters, having the same breath of life from the Eternal. Whosoever careth for these, he shall care for these and give them to eat and drink, the same doeth it unto me, and whoso willingly suffereth one of these to be in want and defendeth it not when evilly treated, suffereth the evil as if done unto me, for as ye have done unto me, so shall it be done unto you, as if done unto me." It is interesting to note that these passages are in exact accord with the most binding injunctions of many occult fraternities, some of which have solemnly anathematized ravenous and pronounced judgment in supreme council that those who wantonly maltreat animals in this life will suffer in the world to come the semblance of the very torture which they would endure were the very animals which they mutilated on earth to rise bodily in judgment against them and repay them in kind for their transgressions; the esoteric dogma, however, distinctly declares that all suffering in the subjective state is only the inevitable reflex of the wrong done by those who have practiced cruelty, who are therefore really their own self-tormentors. The doctrine which serves far more earnest consideration than it ordinarily receives and one which when applied to our dealings with human beings even more than with animals may serve to largely fill in the lacunae in the narrative which greatly perplex the ordinary reader who finds in the New Testament nothing concerning Jesus between his 12th and 30th years. Some of these stories are truly wonderful, but not more so than the miracles recorded in the accepted Gospel, and the tales found in the apocryphal New Testament. The 5th lesson treats of four temptations instead of three. The first of these temptations relates to the request that he convert stones into bread, the second introduces a woman of beauty and youth and asks him to marry her. The third is similar to the one in the accepted Gospel, but the fourth is a new one. The cases of healing agree well with those in ordinary accepted versions, but in many respects the narratives are more

Though some of the teaching in this gospel may be considered extreme by persons who do not see their way to adopt a strictly vegetarian diet, or a regimen which certainly excludes the slaying of any conscious, warm-blooded living creature, the many injunctions against cruelty must appeal forcibly to all right-thinking people, and it is to be hoped that we should feel inclined to strongly recommend the public reading, as well as private perusal, of this most humane and truly noble volume.
In various sections Jesus is reported as having given liberty to caged birds and to have released many tame animals, and in many places he is quite in keeping with a generally exalted view of his divine character.
In lesson 48 we read that Jesus on one occasion fed 1,000 persons with five loaves which he divided among them so that their thirst was quenched; then he said to them: "If God maketh the sun to shine and water to fill out these fruits of the earth, shall not he be the sun of your souls and fill you with the water of life?"
In lesson 54, which treats of the raising of Lazarus, we find an explanation of the miracle which may strike some readers as quite novel. The following language is used: "When the thread of life is cut indeed, it cometh not again, but when it is whole there is hope." To every student of Occultism this passage is of great value, for it suggests the thought that though Lazarus had been seemingly dead four days and had spent that time in Hades—the ancient generic term for the entire spiritual state of humanity following earthly existence—the psychic or astral bond, which connected soul with body had not been severed, and when this cord has not been severed it needs but the powerful word of the true Master to summon back the fugitive spirit to reanimate its temple of earth.
Beginning with lesson 55, which gives an account of the trial and crucifixion, we are introduced to a singularly beautiful account of the closing scenes in the life of Jesus, among which in lesson 56 we have an account of the penitence of Judas, and in lesson 81 a very intricate description is given of the Roman trial of Pilate. In lesson 82, which gives an account of the crucifixion, we have little that is sufficiently novel to throw much new light on this most important feature in the Gospel tragedy. In lesson 84 which treats of the resurrection, and in the following sections which deal with post-resurrection appearances, we find many shades of meaning brought out in the language of the gospel which are not so plain in accepted versions, and as the teaching is greatly amplified concerning what took place during the 40 days between the resurrection and the ascension, lesson 91, 92, 93 and 94 will prove of very special interest to those who are inquiring into the very earliest Christian church organization. It is worth noting here that the highest officer in the primitive church is called an angel. The following quotation is one of the most striking: "And as for the angel, let one of the higher ministry anoint and consecrate him, even one of the supreme council. For as I send apostles and prophets, so also I send evangelists and pastors, the 48 pillars of the tabernacle, that by the ministry of the angels, I may perfect my holy church and they shall sit in Jerusalem a holy congregation, each with his helper and deacon, and to them shall the scattered congregations refer in all matters pertaining to the church. And as light cometh, so shall ye bring light, and ye shall teach my holy church. They shall receive light from all, and to all shall they give light."
Concerning the disposition of the dead, much interesting information is given, commencing with counsel not to mourn but rather to rejoice for those who enter the new life. The following verses are of special interest: "The body and the resurrection of the body, a raising out of the life of the flesh and the falling into it, is highly suggestive. As are also the words, 'Let prayer be made for those who are gone before, for those who are alive and for those who are yet to come, for all are one family in God.'"
Whatever may be thought about the alleged sources where this Gospel has been derived, the work itself is one of great value and much beauty.

Letter from Baltimore.

To the Editor of the Banner of Light:

Since leaving Boston, where I spent October most pleasantly, actively and successfully, I have been doing some little work in Baltimore, which, as the majority of our readers doubtless know, is a great commercial centre, and a city which has no great representation as a stronghold of liberal thought. There is certainly a large conservative element in Maryland, and the visitor to Baltimore will find mental invigoration on entering Baltimore, as well as within the traveler who lands in Washington. It would be, however, a great mistake to entertain the thought that Baltimoreans are altogether dead to progressive thoughts and new ideas, for there are many in this great business city who are anxious to move in the keen interest they display in advanced views of life, whenever such are presented to them.
The First Spiritual Church of Baltimore, which has often cordially welcomed me to its platform, is a living organization with earnest workers, and about from hall to hall too frequently for permanent stability. That society could easily go ahead and make solid progress if it were permanently and appropriately domiciled, and had a settled speaker who would devote time and effort to the uplifting and maintenance of a laymen in connection with it.
I am having excellent audiences in Hazzer's Hall, W. Franklin St., in the very centre of the city, but the hall is used for so many purposes that, though the proprietors are anxious to have the society, they encounter many difficulties in arranging satisfactorily with all applicants. Not only in that large public place but in several private dwellings I have met friends in groups and done some missionary work during the eight days which included Sunday, Nov. 2 and 3.
A very interesting institution where I have been invited to lecture on "Browning" is Shaftesbury Hall, 14 N. Carey St. The lady at the head of the establishment, which is broadly educational, Miss Youse, is an indefatigable worker, and she enjoys presenting Anita Trueman and other advanced philosophical speakers to her audiences of students who study language, music and elocution under competent tutelage.
I have also been invited to speak on psychic problems to several classes connected with public schools and in all instances I have met with hearty and intelligent response to all I have been able to put forward. Though by reputation unusually conservative, the point of Baltimore, both Jewish and Christian, contains many liberal lights, and to let your readers see for themselves exactly what two large and influential congregations listened to on Sunday, Nov. 2, I append the following condensed report of what I consider to have been two extremely wise and liberal sermons.
Rev. Anthony Milovsky, pastor of the Universalist Church, preached upon "The Last Judgment, the Great Truth as Believed by Universalists." He said: "The last judgment is the supreme fact of the moral life. The conscience of the race has ever looked forward to a judgment upon the lives of men and nations. Why has it done this?

Because the deepest of our moral intuitions tells the soul that life is a trust, and the sequel of every trust is a reckoning. When and where and how does this reckoning come are among the paramount questions of our moral being.
We accept the core of truth in the last judgment. We shall be judged—tomorrow, next year, five years hence, at death. Why do we believe this? We have been so judged in the past. Judgment will fall not upon what we possess, but on what we are. We will be punished, not because of our sins, but because of our character. Sin and its consequences cannot be blotted out or washed out as by magic; they must be lived out or outlawed. As the scars of bodily wounds wear away, so shall the soul scars wear away in a life of virtue. We read as we have sown—what shall the harvest be? Whatever we make it. Each seed shall bring forth after its own kind. We can never get wheat by sowing tares.
Passing from our everyday judgments, we ask: will there be a last judgment? Yes, and of a most livingly real kind. It will not be a final, fantastical spectacle, with which all humanity will be huddled together at one time in one place. Each soul will be alone, for each soul best knows its own sorrow and its own sin. There will be a spectacle, but it will be on the stage of the spirit—all the conventional and almost prophetic in attire; he has a noble head, a clear voice and an earnest manner, altogether a personality not easily forgotten. During the play there are many beautiful though some painful incidents, and there is a charming little bit of genuine Spiritualism, a court of the hero, a scene is saved from throwing herself into the Tiber at the time of her greatest distress when everything has gone against her, by her spirit mother's voice speaking clearly to her, urging her to be courageous, despite all embarrassments, and assuring her that the hero of all her cruel sorrows is close at hand. The play ends remarkably well, and its termination is so thoroughly what it ought to be that the vast audience left the playhouse not depressed but elevated in all worthy directions, after having witnessed one of the most thrilling and complicated dramas ever placed upon the modern stage.
The weather is beautiful, more like September than November. Though I am to speak three times each Sunday in Baltimore during the remainder of this month, I shall spend most of my time in Washington, D. C. I always draw fine audiences and enjoy the many delightful features of what is certainly one of the loveliest cities on the globe. My next letter will be from there. I have received a call from Montreal to spend part of December in Canada, and will be again under the Union Jack without crossing the Atlantic.
Sincerely,
W. J. Colville.

Memorial Notice: John G. Kraft.

One of the most sudden transitions I have ever known occurred in Baltimore Friday evening, November 7th, during a public meeting, where I was addressing a large audience.
Our recently departed brother was an active promoter of all spiritual work in Baltimore and took much delight in introducing many friends of gatherings where he felt that light might be shed on spiritual problems. For twelve years this good, earnest man had resided at the Howard House, one of the oldest hotels in the business section of the city; in the latter part of his life he was respected and through his instrumentality many prominent people were introduced to spiritual philosophy and phenomena.
Mr. Kraft introduced himself to me on Sunday, Nov. 2, at the close of a meeting in Hazzer's Hall, W. Franklin St. In the following day he attended my lecture in the same place and on Friday evening, Nov. 7, accompanied me to a hall where I had not previously been, and where I was engaged to lecture through his kindly introduction. The meeting opened at 8 with music, during which he appeared in excellent health, and almost immediately after the commencement of the lecture he was seized with coughing and retired to an anteroom. A physician who was in the audience, and an old time friend, stepped out to look to his welfare, and very soon discovered that he had passed beyond the reach of mortal aid.
Though I had known this good man less than a week, I had learned to thoroughly appreciate his sterling excellence of character and to greatly admire his indefatigable interest in every good work which appealed to him as needing aid and worthy of support. During that day when in his presence I had felt a strange intimation that some great change for one of us was near at hand and I wondered whether he or I was about to be called on some important mission to a new place of abode or to a new sphere of thought of transition to spirit-life did not occur to me, but I felt a decided change impending whenever I was in his company and this had the effect of producing in me a curious kind of restlessness as though I must come into contact with him at some time in my life. I asked Mr. Kraft during our pleasant walk and talk within two hours of his transition whether he was contemplating a decided change in residence or business, and he said no, and then went on to express great attachment to his home and the expectation that he would continue to reside there as long as he remained on earth, which judging by all appearances, might be for many years.
Though the end came thus unexpectedly there was nothing shocking in the event and the audience behaved in a remarkably becoming manner in their sympathy for the departed. The proprietor of the hotel where our friend had lived so long took prompt steps to relieve the hall proprietors of all embarrassment and promptly notified his only near relative, a married daughter who lives in Washington. Special mention was made of the event at the First Spiritual Church on Sunday, Nov. 9. The memorial tribute was paid by the recorder,
W. J. Colville.

All-Rightness.

Did you ever see a seed germinate? Did you ever see a flower grow? Think of the darkness and silence of the processes attending all of nature's operations, and then learn to be still as yours are going on.
You will never see your wrinkles vanish. You will never see your hair grow. You will never see the waste places fill out and the blood manufacture a richer red. You will see all these things when they appear; and the mental effect of a constant watching for them will have much the same result as the digging up of the physical seed to see if it has sprouted will have upon the plant.
If you are realising inward all-rightness you may be sure that external harmony will appear.
Beauty will come forth on the leaf, bud, and blossom of the rose tree. Nothing can prevent it. "Be still and know." That is all-rightness.—E. K. in Eleanor Kirk's Idea.

Mr. and Mrs. Sprague in Worcester.

Worcester Association of Spiritualists, G. A. H. Hall, 25 Pearl St. We have had with us the past week Mr. and Mrs. E. W. Sprague of Jamestown, N. Y., missionaries for the N. S. A. They were greeted by a large and appreciative audience. Mr. Sprague is an earnest and forcible speaker, an able exponent of the philosophy he represents. He spoke upon "Spiritualism as a Phenomenon, Science, Philosophy and Religion." He said in part:

"Spiritualism is the greatest religion that has ever been given to the world, a religion of humanitarianism, a religion of pure naturalism. All life is a spiritual manifestation, and requires conditions for development. For instance, take the tiny seed we place in the ground, and give it conditions, and what is the result? If we should bend down low, and listen, and our sense of hearing was strong enough, we could hear the little thing struggling and striving to push its way towards the light; we could even hear it grow, as no great effort is without pain. We all know the result, but can we tell what makes it grow? This is a spiritual-materialization. Spiritualism is a science, as science is a demonstrated fact, and its philosophy is the only true philosophy of life, here and hereafter."

He made an earnest appeal for organization. He said: "I am not here to organize Spiritualists, but Spiritualism. If all the Spiritualists in the United States were organized into one great body, we would be the strongest denomination in the wide, wide world. I appeal to you to organize, and to harmonize. The spirit of individualism within our ranks is fast developing into selfishness. Let us agree to disagree, and carry out the work which our angel inspirers have given each one of us to do."

Mrs. Sprague followed the lecture with communications, voicing words of comfort and conviction to all who received them. Mr. Fuller, our speaker for the month of November, was with us upon this occasion, and opened the services with a soulful invocation, and gave a brief address, and closed the services with benediction. The musical selections, arranged by our singer, Mrs. Ida Bond Dow, were well received by the large audience present. The song, "Only a thin veil between us," so beautifully rendered by Mrs. Dow, served as an inspiration to all.

M. Lizzie Beals, Cor. Secy.
329 Park Ave., Worcester, Mass.

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Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

To the Spiritualists of Kentucky.

It seems to me the time has come for Kentucky to take its place with other States in the Union, and organize a State Association. There are many Spiritualists throughout the State who would, if opportunity presented itself, be glad to contribute to an organization. It is time the great State of Kentucky wheeled into line and organized the scattered forces all through the State for the advancement of our great philosophy. While I am in the State I shall be more than glad to do all I can to help further such a movement. I therefore invite correspondence from the friends all over the State with that end in view. So I may know something of the feeling and desire of our friends regarding a time and place for a convention, I ask all of our friends who read this letter to write me. Let us all pull together for the upbuilding of our Cause. There is no better time for Kentucky for the presentation of Spiritualism, nor one where there is a greater need. There are so many who need to be reached and instructed along our line of thought, that I feel any sacrifice we are called upon to make should be made. I shall remain in Newport some time, and shall be more than pleased to hear from friends all over the State. Send all correspondence to 508 Lexington Ave., Newport, Ky.

G. H. Brooks.

Tea and Coffee Drinkers Use Horsford's Acid Phosphate.

It allays the nervousness and disordered digestion caused by excessive use of Tea, Coffee or Alcoholic drinks. Puts the stomach in an active and healthy condition. Try it.

Lycium Work.

I have been asked quite frequently if I would not write a line upon the Lycium question, and as this seems to be a time when the people of the country are becoming interested in this unpopular question, it may be well to accede to the question now. Many of the people do not know what the exercises of a Lycium are, and by reading the hasty reports that are given in the papers—owing to lack of valuable space—they are unable to learn, and they think it is just a school where children speak a few pieces and then go home. If we could only interest the people in the cause, and see the workings of the same, and the teachings that are being set forth Sunday after Sunday, we would not have the cry from all over the United States of poor attendance and a lack of workers. It is only because the people do not understand the importance of the work. Would that I might say something that could arouse the people, I am going to ask the kind Editor of the Banner of Light to let me outline some of the work we are doing.

A Lycium meets and after cordial greetings from all present, the session opens with singing, followed by an invocation, another song (children love to sing), and responsive readings. For an example: One of the conversations taken from our instructor is as follows: "Books, said an eminent educator, are but helps." What kind of a publication, then, is that which might be called the Best book?

That book may be called the best which elicits most fully our best and highest thoughts, and teaches us, more plainly than any other, how to appropriate the thoughts of others, so they shall become a part of our own and carry us forward farthest in our path of progress.

What class of books may be mentioned as particularly adapted to our needs in this respect?

The histories of nations and biographies of persons eminent for their mental acquirements, their energy in effort, their philanthropy in motive, and their strict fidelity to truth.

In the absence of books, how may the members of our Progressive Lyciums best acquire a knowledge of principles, of men and events?

This may be best acquired by frequent conversations upon the elements, the construction and uses of the objects we see around us, and by carefully heeding the remarks of the educated, touching the life, character and public services of the agitators and reformers of all past times.

The chief reasons why we should acquire this are, in the first place, that it will give us greater means and power to assist and

benefit others; and, in the second place, that it will help us to enjoy the companionship of exalted and advanced spirits, both in this life and the life after death.

Nearly anyone can see that instruction as this must benefit the child. This lesson I have quoted is only one of many. There take up the subject of Spiritualism alone, and there that which pertains to the human body. Then again questions of great importance are taken up and debated upon, and one would be surprised to listen to some of the debates of the young people. The Band of Mercy Sunday is devoted to teaching children to be kind to every living animal, both human and dumb. These are lessons which, taught early in life, will do away with such perverted natures as the "sluggers" now infest our cities.

After these lessons (it is necessary not to be too serious), a grand march is indulged in and the children smile and feel it is really good that they attend a Lycium. The after part, when the little ones have the privilege to step upon the platform and say their little pieces, and sing their little songs, what a joy it is to them to feel they can do something and be appreciated! Just this coming to the front to present themselves to an audience, gives them courage and self reliance, which will benefit them all through life.

I hope, Mr. Editor, that I have not trespassed upon too much of your space, but this subject is so seldom touched upon, I felt perhaps it could be granted at this time. I have been a Lycium scholar and worker many years, and have had many varied experiences. In fact, although I am not so very old, I think I can claim being the oldest active Lycium worker in Massachusetts, as I commenced when but eight years old as a scholar in Old Mercantile Hall, Summer St., Boston. Friends, do interest yourselves in Lycium work.

Carrie L. Hatch.

Spiritualism in California.

Since the California State Spiritualists' Convention adjourned, the work of thoroughly organizing the state of California has been going on with increasing rapidity and success.

Already three new and flourishing societies have been started, connected with the State Association, viz: the Stockton Spiritual Alliance of Stockton, the Society of Spiritual Progression of Los Angeles and the Sacramento Psychic Society of Sacramento.

The latter society received its charter from the State Association from the State Board of Health, and the latter held at the headquarters in the Hale Building last night, and is therefore the baby society of the California Association.

It was brought into being last week as the result of the efforts of State Organizer Allen Franklin Brown, to whom the credit of much of the recent success of the association movement under the new board is due.

Its membership is twenty-five and it is expected that its roll will contain the names of at least a dozen more before the charter roll is closed next Thursday.

Its officers are: Ruth MacDonald, Gorton, president; G. F. Perkins, vice-president; Mary E. Pottinger, secretary; Belle Trefau, treasurer, and G. W. Wundum, trustee.

The Stockton Alliance was chartered at the first meeting in October with a membership of thirty-five, which two weeks later had grown to forty-seven, and now I understand aggregates about seventy.

In the same time other affiliated societies have been growing with almost equal rapidity. The Oakland Spiritual Society doubled its membership in the month of September and the first half of October, and I hear is growing still.

The Progressive Spiritualists' Society of this city have added several new members of late and has several applications for membership to consider at the next monthly meeting of its board, which will be held November 13. The Progressive, by the way, is the wealthiest Spiritualist society on the Coast, having property valued at nearly \$40,000,000 in its possession, and having an able speaker on its roster, Mrs. R. S. Little.

The largest San Francisco society is the Sun Flower League, which is pre-eminent the social order, and has on its membership roll nearly all the active Spiritualist workers of the city.

The first dance of the season given by this society Thursday evening, October 29, was one of the happiest functions of the kind ever given here, and reflected great credit on the committee having the matter in charge, viz: Mrs. Anna L. Gillespie, the Spiritualist lecturer and wife of the State President; Mrs. C. L. Ford and Dr. George D. Keeler.

The Children's Progressive Lycium is now in better shape than in years, and has a good attendance of both old and young every Sunday morning. The practice of holding a weekly leaders' class meeting was instituted last Wednesday evening with gratifying success.

The Mediums' Protective Association is also in good condition. It has a membership of nearly forty, of whom the majority are mediums actively engaged in propaganda work, and among whom are most of the reliable and fully developed mediums of San Francisco.

At this writing the Ladies' First Spiritual Aid Society of San Francisco is holding a "rummage sale" at the north end of the city, out of the profits of which they expect to create a fund for the carrying on of their various charitable and benevolent works. The results so far have been even above original expectations.

In Oakland there is another progressive and public spirited Spiritualist association, the Union Spiritual Society. It has a good membership and is increasing in numbers and usefulness. Some of its members are among the most enterprising members working in behalf of the State Association.

San Jose has a society, the First Spiritual Union, of which we are well proud, and from which we are looking for much during the present association year.

The same can be said of the Unity Spiritual Society of Santa Cruz. It is small in numbers, but they have brighter days before them.

Two weeks ago (on October 19), a conference was held at the Spiritualist headquarters in this city, and proved so popular that another was held last Sunday, and a third will be held tomorrow, November 2. As the question to be discussed will be of vital consequence to all interested in association work, I shall be very sorry to be absent.

The idea that we want united action, that we must have perfect organization, seems to be growing. The new headquarters is an outgrowth of this thought, for the several societies affiliated with the State Association have acted together in securing them.

We have several homes here who are laboring earnestly in the matter of creating a strong spiritual union among Spiritualists, and in the spread of Spiritual Truth and Philosophy.

Mrs. Carrie Wernmouth holds public seances every Sunday evening in Oak Hill Hall in this city, and proved so popular that a large and notable for the appearance of intellectual ability and refinement.

Mrs. Young, assisted by Mrs. Sarah Seal, also holds well attended meetings every Tuesday, Thursday and Sunday evening at 605 McAllister St., and at 25 McAllister St. Mrs. C. J. Meyer holds big meetings for the explanation and elucidation of psychic phenomena on Sunday evenings, as well as during the week.

Several other mediums are doing notably good work. Mr. and Mrs. Carl Elberstadt at 220 23d St., Mrs. R. H. Stoddard at 275 9th St., Mrs. Mary Bird and Mrs. Jennie Robinson on Larkin St., the latter at 4023, and Mrs. Francis on Halght St. All seem to be fully occupied and are credited with doing excellent work.

J. Munsell Chase.

San Francisco, Cal., Nov. 1, 1902.

Briefs.

The Boston Spiritual-Lycium met at 9 Appleton St., Paine Hall, Nov. 6. Remarks upon the subject, Band of Mercy, were made by the following: Mr. Allen, Mr. Taylor, C. Hatch, E. W. Hatch, Mrs. Pratt, Dr. Clarke, Mr. Seaverns and Mr. Packard. Literary program: Recitation, Beatrice Spooner; piano solo, Willie Sheldon; song, Mr. Taylor; remarks, Mrs. A. L. Pratt; Banner March. Come one, come all and help make our Lycium a factor in the work for Spiritualism. E. B. Packard, Clerk.

First Association of Spiritualists, New York. Our meetings continue to be very fully attended and the interest is unabated. Miss Gaul's mediumship is constantly improving, if that be possible, and I am glad to report a most prosperous condition generally. The meeting Nov. 9 was particularly effective owing to an additional attraction in the presence of J. Frank Baxter, who responded to an invitation to the platform by delivering a short address in his happiest vein, supplementing it by several spirit messages. Marie J. Mita Maurice, Sec.

Fitchburg, Mass. Large and appreciative audiences greeted Mrs. A. J. Pettengill of Malden, speaker for the First Spiritualist Society, Sunday, Nov. 9. Mrs. Pettengill is a fine speaker. Her addresses were ably presented and were followed by many spirit messages, demonstrating the continuity of life. Mrs. Hove, pianist, pleasingly rendered several selections. Dr. C. L. Ford, Pres. 40 Prospect St., Cambridgeport. Mrs. Akerman Johnson writes: Our meeting Sunday, Nov. 9, was excellent; our attendance circle at 3 p. m. was best of season. L. J. Johnson gave remarkable messages to each.

Evening, 7:30. Mediums: Mrs. Albert Marston, Mrs. Collins, Mrs. Ratsall, Clara Strong, J. McGrath, read ballots; Scripta read articles.

Commercial Hall, 694 Washington St., Mrs. A. M. Wilkinson, conductor. Sunday morning, Nov. 9, a large and interested audience was present. Those taking part during the day were: Mr. Hill, Dr. Blackden, Miss Sears, Mrs. Wilkinson, Mr. Thomas, Mrs. Horan, Mrs. Whittemore, Mrs. Howe, Mrs. Dr. Miller, Mrs. George Hughes, Dr. Frank Brown, Rev. G. Brewer, Missie, Mr. Peck, Mrs. Grover, vocalists, Mrs. Hall, Mrs. Lillian Brewer. Meetings every Thursday at three. The Indian Healing Circle Tuesday afternoons. A special healing circle will be held Sunday mornings at 11 o'clock. Good magnetic healers will be engaged to assist the first Sunday in December. Mrs. Wilkinson will celebrate the 10th anniversary of her public work afternoons and evenings. A program will be prepared for the occasion. Reporter.

Waverley, Sunday, Nov. 9. A cozy meeting was held in the reception room today; it resolved itself into a conference and test meeting. A most instructive and helpful thought was given and earnest appeals invoked from the Higher Realm to direct and inspire us with greater power and knowledge of things spiritual, that our intelligence may be developed, and our understanding quickened, that we may comprehend nature's laws so as to attain to a better and a higher ideal of human life on earth. The power of conferring happy and uplifting thought, when all are in concord, was exemplified today by Mrs. Kneeland, Mrs. Ott, Mrs. Wentworth, Mrs. Weeks, Dr. Greenwood, Mr. Lamson and others. Mrs. Kneeland, organizer, was the center of attraction.

Salem—Meeting Sunday, Nov. 9, was well attended. Mrs. H. A. Baker, gave great satisfaction. Sunday, Nov. 16, Mrs. Lizzie D. Butler of Lynn was our speaker. D. D. Webster, 16 Mt. Hood Terrace, Lynn, Mass. The Church of the Fraternity of Soul Communion held services in Amos A. Clark cathedral, cor. Bedford Ave. and Madison St., Brooklyn, N. Y., Sunday evening, Nov. 9. The services opened with an organ recital by Prof. Decker; selection, Verdi Quartet; sermon through Master Roy Thompson was very interesting. A seance was held by Rev. Mrs. M. C. Lewis. The Doxology and the benediction closed the services. Under the auspices of the Ladies' Auxiliary connected with the church, the Third Annual Bazaar is to be given on the afternoon and evenings of Nov. 20, 21, 22 in the church building proper.

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WEAK KIDNEYS AND BLADDER TROUBLE.

Had to Pass Water Very Often Day and Night

Cured by the Great Kidney Remedy, Swamp-Root.

Among the many famous cures of Swamp-Root investigated by the Banner of Light the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.



A. H. ROONEY.

DR. KILMER & CO., Binghamton, N. Y.

After suffering with a severe case of kidney and bladder trouble. The pain in the small

of my back was so severe that I could not stand it to stay in one position more than a moment or two, and was obliged to pass water very often day and night. I tried medicines and doctors without getting relief. Noticing an advertisement in the Topeka State Journal of Swamp-Root, I determined to give it a trial and bought a bottle. By the time I had finished the first bottle the pain had entirely disappeared from my back. The pain and frequent desire to pass water ceased. However, I continued to take the medicine, until I had finished the second bottle. That was over a year ago and I have had no return of the trouble since.

A. H. Rooney.

Chief Engineer, State Capital Building, Topeka, Kan.
Jan. 2nd, 1902.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other cause, kidney trouble is permitted to continue, fatal results are sure to follow. We often see a relative, a friend or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone that you may have a sample bottle sent free by mail.

Sample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the Banner of Light who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their lives, to the wonderful curative properties of Swamp-Root. Write for this free sample and mention reading this generous offer in the Boston Banner of Light when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., in every bottle.

to be further continued next week. Ad-
joined for one week. Mrs. E. M. Shirley,
Sec. pro tem.

A Glimpse of Temple Heights.

Kindly indeed has the fall decided to deal with Temple Heights and its guests, and while the ranks have been once broken as the angels have sounded the home-ward call, yet the same sweet conditions of a beautiful camping ground prevail and the eagerly visitors are looking forward when the winter shall have passed and the summer will have brought glad announcements of camp meeting and the gathering of the little circle for another session of progress.

Since our last letter our cottage has been occupied by Leonard and Helfast, who with his family intend to spend the winter in it, upon the grounds. The Lancaster cottage, which was purchased by the Beacon Ethical Union, has been moved back by Willard L. Lathrop of Boston, and now occupies the lot directly back of Harmony cottage. It has been generally repaired and with a tower window, and the following list whose clearing of paint is a noticeable improvement. The Harmony cottage owned by Mrs. J. P. Stearns of South LaGrange, has received quite an addition and will be greatly improved for another year's occupancy. Other important changes in lots and house clearing up of the land have been noted and with the coming spring, it is predicted that there will be many improvements of the grounds among the cottagers, with some building.

Several of the cottagers have expressed an intention of remaining on the grounds all winter, and the following list whose cottages are now open, will probably remain as long as possible. Victoria's Home—Mr. and Mrs. Collins McCarty, Belfast. Harriman Cottage—Mrs. Mayo Harriman, Montville; Cliff Cottage—Mrs. Mary A. Boynton, Rockport. Mr. and Mrs. Edwin Jackson and children of Belfast. The Jackson Cottage, Lathrop Cottage—Mr. and Mrs. Willard L. Lathrop of Boston. Heal Cottage—Mr. William F. Thomas, Belfast. Mrs. Heal and Mrs. Bishop of Camden; Pleasant View Cottage—Mr. and Mrs. George E. Benson, of Belfast. This makes quite a settlement on the grounds all winter, and the following list whose cottages are now open, will probably remain as long as possible. Victoria's Home—Mr. and Mrs. Collins McCarty, Belfast. Harriman Cottage—Mrs. Mayo Harriman, Montville; Cliff Cottage—Mrs. Mary A. Boynton, Rockport. Mr. and Mrs. Edwin Jackson and children of Belfast. 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NOTES:—No attention is paid to anonymous communications. Names and addresses of writers are indispensable as a guarantee of good faith. We cannot undertake to preserve or return unsolicited articles.

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

Banner of Light

BOSTON, SATURDAY, NOVEMBER 22, 1902.

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Harrison D. Barrett, President.
Frederic G. Tingley, Treasurer and Bus. Mgr.
Margaret C. Barrett, Editor-in-Chief.
Margaret C. Barrett, Assistant Editor.

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Editorial Notes.

PROF. RUDOLPH VIRCHOW

The November number of the American Medical Journal contains two excellent articles from the pen of that devoted friend of freedom and justice, Alexander Wilder, M. D. In the first of his able papers, Dr. Wilder deals most interestingly and instructively with the life and public services of the late Prof. Rudolph Virchow, the great scientist, statesman, patriot and democrat of Germany. It ought to be an inspiration to every loyal American to read Dr. Wilder's account of Prof. Virchow's work. He dared to stand up against the imperial spirit of German military leaders, and to the very last of Bismarck's career, he was his most persistent opponent. Virchow was great in all things he undertook. As a scientist he ranked second to none; as a parliamentarian, he had no superiors; as a patriot, none excelled him in devotion to and true affection for the Fatherland. But far above all things towered his love of liberty—not as an abstract principle, but as a concrete factor in the work of shaping the course of the lives of human beings. Prof. Virchow was no bigot in religion, and he fearlessly tested everything presented to him in its name. He was a Liberal in the best sense of the word, and he has left a name in Germany whose fame will endure when that of Bismarck and all other Imperialists have long been forgotten. Prof. Virchow took leave of earth Sept. 5, 1902, in the eighty-second year of his age. The reading public is greatly indebted to Dr. Wilder for acquainting them with the important facts in Prof. Rudolph Virchow's life.

MEDICAL LEGISLATION.

Dr. Wilder's second paper in the Journal named deals with the subject of "Medical Legislation." He does not avert from the path of duty in the slightest degree, but makes his points clearly apparent to even the unthinking reader. The substance of this article has already appeared under Dr. Wilder's name in the past numbers of the Banner of Light, hence Spiritualists are familiar with his clear, incisive style, his sound logic and irresistible marshaling of facts. The significant feature of his article on this important subject is this—He has taken his just case into the court of medicine itself, and there brought the doctors face to face with the logic of facts, common sense and reason. He has presented the cause of the people to the men of medicine and forced them to read the other side of the case. By so doing, he

has rendered the cause of medical freedom a signal service, and has opened the door for the coming of liberty for all of his fellow men with respect to the selection of their physicians. Such work as this of Dr. Wilder's should commend itself to every Spiritualist who desires to select for himself the medical treatment he desires. Dr. Wilder has gone directly to the physicians, told them their faults, shown them the injustice of their actions, and proved the unconstitutional character of the class laws they have enacted. He has succeeded in publishing his views in a medical journal of high rank, and made his work tell. Spiritualists may protest, resolve, and hold indignation meetings as much as they please. It is work that tells and Dr. Wilder has done that work nobly and well. All honor to him for his zeal and courage.

COMING MEDICAL LEGISLATION.

This splendid work of our loyal brother recalls to mind the fact that the contest for medical liberty will have to be renewed in many states this coming winter. Already the medicals are preparing measures to augment their own powers under the law, and to curtail yet further the liberties of the people. If men and women wish to retain their rights, the few now left to them, they will be obliged to labor with might and main from this time on in order to do so. It is clear to every rational mind that all existing medical laws of a drastic nature are unconstitutional. They violate the fourteenth amendment to the Federal Constitution, and nullify the American principle that all men are entitled to "life, liberty and the pursuit of happiness." Despite these facts, thousands of Spiritualists have gone to the polls this month, and cast their ballots for men whom they knew would vote for unconstitutional medical laws in case they were elected to their State Legislatures. And why did they vote for such men? Because the candidates were Republicans and Democrats, and these Spiritualists preferred party to principle. That is why! In view of this fact, the writer suggests that it might be well to make no contest whatever against the medicals this winter. Why not permit them to go to the uttermost possible limit, that the people might see by actual proof just what the effect would be? Would it not be well for the Republican and Democratic Spiritualists to feel for a time the full effects of their stupid partisanship. For one, the writer is half-inclined to give the medicals an open field this winter just to see what they will do.

IN RE MRS. TINGLEY'S CUBANS

The controversy over the admission of the Cuban children into the United States, as proteges of Mrs. Tingley's Theosophical Society, has become quite general and, in consequence, is attracting attention in all sections of our nation. They are to be denied admission for two reasons: First, they are likely to become public charges, gratuitously assuming that the supporters of Mrs. Tingley's school at Ft. Loma are not financially able to carry on the work they have undertaken. Second, they are to be kept out because they would receive immoral teachings from Mrs. Tingley and her aids. The first argument is that advanced by the Immigration commissioner, while the second is that of the Gerry Society, whose members are usually deeply concerned with the morals of other people rather than their own. The former has been met and overcome by people of wealth, who have guaranteed to care for these so-called waifs until they are men and women grown. Over the latter, however, the controversy rages warm. Careful investigators whose mental bias is wholly against Tingleyism, report that there is absolutely nothing immoral connected with the Ft. Loma school. This brings the matter down to the question of Mrs. Tingley's religious belief. Commodore Gerry and his zealots alleged that her religion is wrong and that children must not be taught wrong things. It will now readily be seen that religious prejudice is at the root of this matter. The decision will be awaited with interest by all lovers of and believers in religious liberty.

IS THERE ABSOLUTE TRUTH?

Since when was the power given to any man or body of men to draw an absolute line of demarcation between right and wrong? Who shall determine for all mankind the truth or falsity of one system of religion, or of all systems? What right has any living being to decide that the teachings of any sect or religionists are immoral, simply because he does not believe in them? Have not the wisest ones of earth been obliged to surrender opinions and convictions arrived at in early life, by the inexorable logic of absolute fact? If so, what rule can be laid down with authority, asserting that there is no truth beyond it? Is it not true that there is only one absolute truth—i. e., that there is no absolute truth? All truth being relative, and cognizable only through its relations, has any one the temerity to pronounce upon its manifestations as a finality in any direction? Is it not perfectly clear that Christians, Mohammedans, Jews, Spiritualists, and sectarians of all denominations have no right to decide for others than themselves that which is true or false in religion? Why, then, has even the most prejudiced opponent of Theosophy any cause to deny Mrs. Tingley's Cuban charges admission into the United States? Should he not rather join with her in her demand for her constitutional rights, lest some day, umph, his own denomination may be brought into a position precisely identical with the one she now occupies? Let us have religious liberty in America a while longer at least. Let the Cuban children come in and be taught as their sponsors wish.

REAL CHARITY.

The foregoing paragraphs give rise to the question why it was necessary to go to Cuba to find orphaned children in need of home and instruction? The writer does not question Mrs. Tingley's right to do this, but respectfully suggests that there are waifs enough in New York city alone to more than fill her quota of dependents. It may be an unpopular truth, yet that it is true no one can safely deny, but it strikes the writer that this

going abroad for objects of charity is wholly unnecessary and entirely out of place in America. It is well to be the "Good Samaritan" at all times, provided one's purse is sufficiently filled to enable him to do it, but the objects of his care should be those who are most in need that are nearest to him, and can be reached at once. Why, then, should homeless American boys and girls be passed by and homeless aliens brought to these shores from a land where the tropical climate makes hardship in the way of exposure very slight indeed? Why not protect our own from cold and heat and we presume to meddle with other people's business? Why should we spend millions of dollars annually in foreign missions, ostensibly to convert the so-called heathen to Christ, but in reality to provide lazy preachers, indolent and imaginative women with fat salaries? Has not Spiritualism a work to do in both these fields? Ought not the Spiritualists of America to take the lead in the work of caring for the homeless children of our land, and of establishing American missions for the redemption of misguided souls on our own shores? Does not duty point Spiritualists in those directions?

PRENATAL INFLUENCES

In these days, when monstrosities in the forms of men are filling the columns of the secular press with sensational accounts of their misdeeds, is it not time for men and women to pause for a moment at least to reflect upon the causes that produced these excesses upon the body of humanity? Here is a man who is a thief and a drunkard. What made him so? During the months of gestation, the mother fearing she would lack the money she would require at the time of her accouchment, and believing, from experience, that her husband would refuse to give it to her, if she asked for it, would, at different times each week, surreptitiously take small sums from his pockets. Almost as soon as the child could go alone, he reproduced his mother's actions. His was almost a periodical mania for stealing and all through the years of his boyhood and early manhood, his proclivities in this direction were carefully concealed by his parents, who would whip him unmercifully for his pilferings, and then reimburse those from whom he had stolen. When he passed his twenty-first birthday, he was freed from the restraining influence of his home, and he soon suffered the consequences of his acts. During gestation the mother also strongly desired some liquor, which she could not obtain. In his very tender years, her boy actually cried for whiskey. The appetite grew with his growth and at twenty-five years of age, he was a thief and a drunkard. The wise (?) ones of the little city shook their heads over the boy's tendency to sin, and all classes presumed to "sympathize" deeply with the "poor afflicted parents" shamed by such a son!

RESPONSIBILITY OF PARENTS.

But, seriously now, is it the boy who is to blame in this case, or the parents through whom he sought this expression on earth? When the father and mother realized that a Soul in the higher spheres had honored them by selecting them to be the parents of its finite child, did they not owe something to their patron, and to the child he gave them? Should the mother, even though ignorant in some respects, have yielded to her longing for money by stealing it from her husband's pockets? Should her longing for liquor have gone unrequited? Why was he not frank with her husband? Why was he not mindful of her needs, and willing to gratify her seeming whims? It was selfishness coupled with ignorance on the part of both father and mother, yet they are not excusable for the destruction of their boy from any such reason. Common sense should have taught them what to do, reason would have shown them why they should be guarded, and love should have led them to do their best for the coming child. Now that the gloomy walls of a prison loom up before their son, they can see the awful results of their blundering. Their boy has been more sinned against than sinning, and deserves the tenderest pity at the hands of his fellows. But he will receive no pity, no affection. He will be punished for his parents' crimes—not his own. He is really a sick man, for crime is a disease, and in his case, he inherited it by the very same law that consumption is transmitted. Let us educate prospective parents; let us have hospitals for the crime-diseased mortals; let us awaken to our own responsibilities toward the unborn by giving every child a free and royal birth into an atmosphere of truth, purity and beauty.

THE SOLDIER'S HOME AT CHELSEA.

The twentieth annual report of the Trustees of the Soldiers' Home in Chelsea, Mass., has just reached the editor's table. It shows that the Home is in a flourishing condition with a comfortable cash balance of over eighty thousand dollars to its credit. Three hundred twenty old soldiers are enjoying the privileges of the Home, many of them being invalids, and cared for in the hospital department. There was a net loss of thirty-one in the membership of the Home during the past year through discharges, removals, and transitions. Sixty-eight of the veterans entered spirit-life in the course of the past year. They were honorably "mustered out" by God's most trusted messenger, the angel of eternal life, and in his company joined the great "Grand Army" of the world's heroes in the realms of the Soul. Slowly but surely the ranks of the veterans of the Civil War are thinning, and the footsteps of the survivors yearly grow more feeble. Time changes all things, and physical man is no exception to the rule. The oldest veteran now in the Home is ninety-five years of age, while the youngest is fifty-one years old. The former was older when he entered the army than the latter now is thirty-seven years after the war closed. The one was many years in excess of the legal age when he enlisted, while the other was but a mere child. The aged veteran was almost beyond the reach of a draft when the younger one was born. But the angel of life, the great leveler, and in the kingdom of the soul earthly years count for nothing.

There is no such thing as age to the soul of man. It is immortal and has perennial youth.

MAINE SPIRITUALISTS

The reports of the President and Secretary of the Maine State Spiritualist Association have been unavoidably delayed until the current issue. They appear in full on another page of the Banner. Press of matter Convention week forced their delay, and then they were accidentally overlooked by the Editor, who tenders an apology to these officers and to the Spiritualists of Maine for this oversight. The reports are well worth reading, and are gladly given space in the Banner of Light. No official report of the proceedings of the Maine State Convention held in Portland the second week in October has yet reached this office. The executive officers for the coming year are Robert Hayden, Athens, President; Mrs. Sadie Jordan Clifford, Sandy Point, First Vice-President; Mrs. A. Jerrald, Portland, Second Vice-President; Mrs. Viola A. B. Rand, Hartland, Secretary; B. M. Bradbury, Fairfield, Treas. With such an able corps of managers, the State Association should go forward from success unto success, from victory to victory. Every reader of the Banner of Light in the State of Maine is urged to join the State Association. Those who believe in freedom for man, woman and child have a battle on their hands to defend their rights as citizens in their State Legislature in January next. Join the State Association. Send its officers to Augusta to loyally defend your principles. Do not hesitate! "In union there is strength, and in co-operation there is opportunity." "United we stand, divided we fall!"

CONTAGIOUS DISEASES AND CHRISTIAN SCIENCE.

Mrs. Eddy, the Supreme Pontiff of Christian Science, has issued a royal mandate, ordering her "healers" (or healers, which?) to refrain henceforth from treating contagious diseases. She says this action is necessary until public thought becomes better acquainted with the principles of Christian Science. The fact is several transitions have recently occurred in different sections of the land, caused by lack of proper nursing and treatment. Indictments are threatened, and it is probable that numerous arrests will be made. It is more probable that a wholesome fear of the law has inspired the recent bull from the Eddy Vatican than anything else. The writer has no wish to deprive the followers of Mrs. Eddy of their right to employ whom they please in the treatment of disease, yet he does believe every patient to be entitled to every possible remedy for the relief of his ailment. In other words, in infectious diseases or emergency cases, there should be no hesitancy about resorting to agencies nearest at hand, even though they be material in character, to relieve the sufferers, and perhaps save their lives. Persecution has come upon the Scientists largely through their own arrogance, and purling egotism, causing them to refrain from uniting with the friends of medical liberty in the defense of their rights as freemen. A little wholesome discipline may broaden their thought, and lead them to recognize the great truth of human brotherhood in their religious thought and actions. Their egotism and assumptions of superiority have been extreme everywhere, and they are now suffering from their own blunders in these directions.

MAJ. R. A. DIMMICK.

The news of the transition of Maj. Robert A. Dimmick was a shock of surprise to his many friends and acquaintances in all sections of the nation. Major Dimmick was a gallant soldier for the preservation of the Union and served his country acceptably from 1861 to 1865. He was promoted for meritorious conduct on several occasions, and was mustered out of service as breveted Major. He took a great interest in politics, and organized an association of old soldiers in 1888 to promote the election of Benjamin Harrison to the Presidency of the United States. So well did he succeed that he received an official letter from the Republican managers of that memorable campaign, thanking him for his services, and assuring him that Gen. Harrison's success was largely due to his efforts. In 1892, having been disappointed in regard to the favors expected from the Harrison administration, he used his influence and that of his soldier organization for the election of Cleveland. He received a letter from the Democratic National Committee, declaring that it was his manipulation of the soldier vote that led to Cleveland's success. It is probable that no other man ever received such recognition from sources so opposite in character. Major Dimmick was an ardent Spiritualist, and it was to his genius that the organization of the N. S. A. was largely due. He did a good work in organizing the Chicago Convention of 1893, at which he was elected Secretary of the N. S. A., which position he held for one year. He was a man of ability, and lived his years on earth the best he knew. Peace to the memory of the loyal soldier and patriot.

A PECULIAR CASE.

The cause of the transition of Miss Nellie Corcoran of New York City will probably always remain a mystery. Oct. 18, 1902, she fell into a trance-like sleep from which it was impossible to arouse her. On the 9th of November she took leave of earth. In twenty-two days she had passed from the bloom and breath of health into the pale, untroubled sleep of the grave. When she fell asleep she was possessed of sound health, and was in the full flush of the strength of her nineteenth earth years. Twenty-two days later she was wrinkled, gray-haired, old and wasted. In that short period of time she had lived as much as a woman of sixty-five years could have done. What did it? How was it done? Why was it done? By what process can a blooming maiden be transformed in three weeks' time, while in a deep sleep, into an old, wrinkled, haggard appearing woman of sixty-five? Such is the fact in this case, and the wise (?) doctors have solemnly shaken their heads, and unanimously declared the cause of her transition to be unknown! Even a thorough autopsy failed to give them

the slightest clue to the solution of the mystery. Learned (?) hypnotists are now declaring the girl's death to be due to self-hypnotism—that she wished to die, and fixed her will upon that thought. But who can tell? Who knows the cause of her fatal sleep? Who ever heard her say she wished to die? Is it not far more reasonable to suppose that she would have lived had the doctors let her alone, and that her transformation from youth to old age was due to their experimentation? Will people ever be permitted to live out their allotted time by the sapient (?) doctors of earth?

MOLINEUX AND MISS DANFORTH.

Roland B. Molineux, after four years in prison, has been declared innocent of the crime of murder with which he was charged. He had been sentenced to death, and was at one time quite near execution. Legal quibbling secured postponement of his execution from time to time, until, through social and political influence, he secured a new trial, through which he has gained his liberty. Mrs. Katherine Adams was murdered, but her slayer is at large, and probably always will be. Molineux may be innocent of the crime, and it is the hope of all sentient beings that his future conduct will prove him to be so. He has suffered much even now, if guilty, and far too much if innocent. The suffering he richly deserved if guilty, but if innocent, what rank injustice has been meted out to him! His fate should be an object lesson to all young men whose tendencies are in the direction of fast living. It is easier to keep a good name than it is to regain one after it is lost. Molineux now, no doubt, bitterly regrets ever having associated with the class whose conduct and his own, led to the fastening of the crime upon him. In Massachusetts, Miss Nina J. Danforth, who shot and killed her betrayer, has been sentenced to seventeen months in jail for her crime. She has been a cripple from her cradle, and her deformity should have been her shield, but it was no protection to her, and she was cruelly deceived. She took the law into her own hands, and killed her lover. Her mind is that of a child, and she acted according to her idea of justice. In view of her mental condition, and her wrongs, the writer fails to see wherein she is deserving of punishment. She should be pardoned at the first opportunity.

THE N. S. A.

The recent National Spiritualist Convention attracted the attention of the New York Sun, whose long editorial on the subject is reproduced on another page of this issue. It is well sometimes for the Spiritualists to see themselves as others see them, and these words of the Sun will enable them to do so to a considerable extent. The folly of wasting their vital and financial energies as in past years through their failure to maintain compact organizations on the part of Spiritualists is made apparent by the article in question. It may take the prison cell, the rack of mental torture and other forms of persecution to bring the Spiritualists of America to their senses, and lead them to sustain their local churches as they should. The "New Thought" to which the Sun makes reference is all right in itself, but Spiritualism gave the world all of the truth that is involved in every "New Thought Movement," hence should be made broad enough to embrace them all. That it is not so is due to the narrowness of mind on the part of those who fail to realize the oneness of truth, and its intrinsic value wherever found, even though it is not labeled Spiritualistic. If there is any truth in Theosophy, Mental Science, Christian Science, Metaphysics and Occult Science, Spiritualists should find it, give it to the world under their own banner, and be willing to work together for the sake of doing good.

The Working Girl.

THE LATE GEORGE CANNING HILL.

According to Carroll D. Wright, when connected with the State Census of Massachusetts, there are twenty thousand working women in Boston above the age of fifteen who live nobody can tell how. They receive the average wages of four dollars per week, out of which meagre sum they must pay an average three dollars and a half per week for board alone, leaving but half a dollar for clothes and the whole list of other necessities. He states further that from the small way in which they are obliged to buy the necessities of life, their coal comes to twenty dollars per ton, their tea to five dollars per pound. This, it is plain enough, makes bare existence a problem most difficult of solution. It is not strange that so many poor girls are forced to succumb to temptation. A petition went to the Legislature, asking for legislation to prevent employers from corrupting their female employees, by compelling them to take out a precarious subsistence by immoral courses from which they would instinctively shrink. The guilt of employers who drive poor girls to do what they never would otherwise do is almost too heavy to be characterized in its proper terms. That there are employers who are base enough to intimate to their female employees that they are expected to make an attractive appearance by relying on outside connections of some sort, is sufficiently well known. It is to protect female employees from the tyrannical grip of such mean monsters that legislative interference was evoked. It cannot come too soon or be too rigorous.

We are both spirit and form; and we can only become acquainted with spirit through form, with the invisible through the visible. And around us the spiritual is everywhere trying to express itself through what we call the natural. If we knew how to look for it, we should everywhere find the heavenly hidden in earthly things. To comprehend spirit and form in their eternal harmony, to live in their true relations to each other, is to have won the secret of life.—As it is in heaven, Lucy Larcom.

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF
MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a social representative of the Banner of Light, and are given in the presence of other members of the Banner Staff.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular locality.

Report of Seances held October 23, 1902, S. E. 25.

Invocation.

Once again we come into this little circle bringing the best that we have to unite with those still in the body who are giving the best that they have to carry our message of peace to the world. We feel our incompetence, we feel our inability to do all that is requested or desired, and yet we would earnestly use every effort, seek every means, and give all that we have because we feel the importance of this understanding of the law of death, the importance of this understanding of God, that makes man and woman better and stronger. The bitter cry of agony and despair which is wrong from the heart when one has passed on into the other life, we would still, in the hour of temptation, when it seems that nothing like light could penetrate through the gloom of despair, in the hour when trust seems dead and hope is gone, we would let the clear message of truth ring out through all the woe, through all the trouble and still the aching heart. So universal is this law of death and so universally dreaded, that this would the ones who are standing in the shadow may feel that love after all is at the helm and that only the strong realm of God can bring light and strength and perfect peace to the troubled heart. Amen.

MESSAGES.

Grover Thayer to Thomas Heath, Boston.

The first spirit that comes to this morning is a man named Grover Thayer. He is rather tall with broad shoulders and is strong and muscular looking. His eyes are deep blue, his hair dark brown and he is dressed very carefully and particularly. He says, "This is the first time I have been here, an avowed Spiritualist, as you people speak of it, because I never was invited to make known my ideas or to gather with the people, but I had made a good many investigations on my own responsibility and had seen a great many mediums. I was at first dazed by the array of the New York, but before me, but after a while I grew so accustomed to it that it only seemed marvelous to me that we didn't get more perfect things and more definite communications. Since I have been over here I have been making more or less of a study of the matter and I find that it is not as often the fault of the spirit as it is of the one receiving the message. If the receiver is out of order, no matter how perfect the instrument at the other end of the line, it is almost impossible to get a clear and definite message. I am from Boston, and I have some friends left in Boston, but a great many more in New York. Many of my people, aside from my acquaintances, lived in New York. I would like so much to send this message to Thomas Heath, and tell Tom, if you please, that I will remember our last conversation on this subject and it was a surprise to me to find he knew so many things about it. I was glad to hear that it was quite a comfort to feel that I had a friend to whom I could go freely and express what I most felt. I have with me Susie and little Harry; they are both very glad to send greetings to my friends as well as to say that they are very happy with them. I make blinda."

Amanda Cook, Lansing, Mich.

I see now a lady who says her name is Amanda Cook; she comes from Lansing, Mich. She is stout and a very kind, motherly looking woman; her hair is braided in the back and wound around several times, making quite a lot of it, and she puts a little comb right in the top of the braid. I think it was so heavy that she was obliged to do that. She laughs when I explain that so explicitly, but I know these things mean much to the one who is receiving the message. She puts her hands out to me and they look like hands that had done a great deal of hard work. She says, "You know I have a child as I did work hard in my life and I don't know but what I was a good deal better for it than if I had had time to sit down and think of my troubles. My husband died many years before I did—at least I thought he did—and to me it was a great grief. If anyone had told me he was about I would have thought he was crazy and would have turned the subject as soon as I could. But he was the first person I saw when I came to the spirit, and the first thing he said was, 'Mandy, don't be afraid. I am here to take care of you and I will be all about that by and bye. Oh, it was sweet to know that he was there, that he was able to take care of me, and since then we have been together every day and I have been able with him to get my daughter, whose name is Ellen, and to send messages to her in a way, not as definitely as I would like, but yet in a way that helped me and interested her a little bit. I'd like to say to Fred Cook that father and I and his grandpa desire to help him in the business into which he has lately gone. I am afraid that he is going to work too hard. It looks as if he couldn't wait for the thing to grow, but wanted to put it a little to make it grow faster, but be patient, dear boy, and things will go along better than if you try to rush them too much. Thank you."

Isabel Cole, Evanston, Ill.

Here is the spirit of a woman about thirty-five years old, tall, slender and very dark. She isn't so weak as she is nervous and the nervousness in a way brings an inability to speak clearly which amounts to the same thing as weakness. Her name is Isabel Cole and she says that she comes from Evanston, Ill. She says, "Oh my, oh my, it is terrible to want to send a message and to be so hindered. I have felt that if I could only send word to my husband, to my father,

and to my mother, that I could feel as if I had gotten to Heaven. They don't listen, they don't try, they make me the slightest endeavor to find out why I am silent. If they did I could speak to them and if they would only understand I would feel that they cared for me still. I know they do by what they say and do and the places they go to, but I can't like to go and direct with them. My sister Hattie is more responsive to my influence than any of the others, and it is because she isn't well and is by herself a great deal. I saw her the other day when she sat by herself with her head aching so that she could hardly hold it up, and she saw me too, but she was alarmed, afraid that something was the matter with her. Oh, Hattie dear, try and make it possible for me to speak to you all and don't be afraid when I come. I will only come to help you and tell you how I love you all."

Edward Dyer, Portland, Me.

There is a spirit who says the first thing, "My name is Edward Dyer and I come from Portland, Me. I want to say first of all that I thought this was all damned nonsense before I came over here. I imagined that Spiritualists were a lot of deluded people, and I would not sooner have listened to anything they said than I would have gone among a lot of Zulus to get my religion. I came over into this other life with just that idea about them, and when my people began to talk about spirit consciousness of earthly things, I got mad and said I didn't want to hear anything about it, if they had anything to show me about spiritual conditions, that would be what would interest me. I'd like to see the mediums not made with hands and the throne of God and the Christ who had died for his people. They couldn't show me any more of these things than my minister had been able to show me before I left, and I thought it was very strange that good Christians and people who could see things along the road, so I concluded that I must be in purgatory. Strangely enough, I one day found myself, through my desire and wonder as to how things were going on in the old home, there in the midst. I suppose it was an instance of my desire acting as a magnetic power and away I went. Well, that was an awakening to me. I looked about the old house, I heard the voices of my friends, and I knew that I was not dreaming. I could see everything as familiar to me as it had been in all the years in which I lived with my family, and it was a strange, strange feeling that came over me. Since that time I have striven to make some evidence to my wife, who is still alive. I want her to put aside all her prejudice and to look into this thing with an eye for truth. I will help her. I know I am asking a great deal when I had told her that I was a Spiritualist, and yet I hope that she will be by my spirit and my purpose, that she will give me a chance to speak the word to her. Thank you." Her name is Julia.

Lizzie Evans, Hillsboro, N. H.

I see a lady who says, "Can I say a few words this morning? I am from Hillsboro, N. H., and my name is Lizzie Evans, and oh, I am sick and tired of trying to do something to help those I love and I have come to you for assistance. I have a mother who is almost ready to come to me. She is so ill that it is just a question as to whether she will stay here many days or not, but she will leave my brother alone when she comes. His name is Will, and I want him to know that I will take her and take care of her and that he need have no feeling but what he has done all that it was possible for him to do. In some ways, it will be better when my mother comes to me, because she got nothing out of life and hasn't for a number of years. At the same time Will would do anything possible to keep her here and think he was only doing his duty. I have father and Alma and they send love to you to tell Will that they too love him much but he has tried to do all the care that he has had and they think him."

Charles Whittier, Medford, Mass.

Here is a man, strong, energetic, full of life and it seemed as though it was impossible for him to die at the time he did. He is about fifty years old and was killed by being thrown from a car. Many of my people, who he lived in Medford, Mass. He says, "It is a strange thing to slip out into the spirit as quickly as I did. In the first place, I couldn't realize it and in the next place it seemed as though I would be forced by circumstances be brought back into the body to answer to the one question that was sent out into the air as to what to do with this, or that, or how to settle up the other. That is about the way I felt, but it couldn't be done and I have often said to my friends over here that it would be a mighty good idea for some of my people in the body to send a little message over to this side just as a matter of chance. Whether they believe it or not, just try it and see if I couldn't send a reply. I don't suppose there were very many people who believed that they could send a cablegram while they were in a message, so I got up, and so I think instead of you people are left waiting for us to send you the initiative message, you might better send one over on chance and see if we couldn't respond. I found Uncle David as hale and hearty as ever, and telling stories in the same old fashion. He seemed to be doing nothing quite so entertaining as for him to tell yarns about what he did when he was a young man. That is all right for a week or two, but one gets tired of it by the year, and I am no exception since I came over to what I was when I was in the body. I met little Sprague the other day and he wanted to send word to Emily, so I am sending it for him; so you see, my friends, you are getting a double message in mine, but that is the word I send."

Hattie Lane, Hebron, Me.

Now comes a very sick and tired looking lady. Oh, she is as pale as she can be. Her eyes are dark and so is her hair and it makes her face look all the whiter. The first thing she says is, "I am one of the Adventists and I had looked forward to a good, long rest. I believed that if my body died I would rest, but I have had no rest. I don't know just why I should have expected it and I can't see just what I have done to bring it on. I guess I was led more by the eloquence of the messianic I was by the evidence in the argument. My name is Hattie Lane and I lived in Hebron, Me. I am connected with Frank and Robert. I wish I could tell you all I feel, but I can't say another word. I thank you for helping me this much."

Arthur Henderson, Brockton.

There is a spirit from Brockton who says his name is Arthur Henderson. He says, "Isn't there any way for me to send word to Carrie and to May? O dear, I have been trying and trying and finally I thought of this and I said I will make an effort, and I have come here. What I want to tell them is that I am all right. I am all right. I don't see that anything is wrong with me. I am not suffering. I am as happy as they could expect me to be. I feel a little concerned as I come today, because I am anxious to get to them, but I am not all the time sobbing and mourning over my death. I find very much

to do, as I am not studying, nor am I working at the old conditions, but I am seeing my friends and mapping out a course in life for myself, trying to find what will be the best thing for me to do. I am just as much interested in water as I ever was and there are some things in mechanics that I would like very much to study, but I don't have time for any religious matters, but I take it with the rest, and it doesn't make a bad mixture. Mother says that she is glad she is free of washing dishes, that the last of her life it seemed there was always a pile before her and it seemed she never could get through with them. She is glad now they are no more. She laughs a little and says it was all right, but I know she has the same aversion that she had before she came away."

William Clark, Farmington, Me.

A man about forty who comes from Farmington, Me., is here now. He writes that name right out the first thing. He is jolly, bright as a dollar, and doesn't seem to care for anybody or anything and says, "God bless us, what's the use of fretting all the time for what's coming. Things are bad enough when they do get here without making them look like bagbears before they arrive. I never could see any sense in fussing over what was to come, or fussing over what had happened last week, and I don't see any sense in it now. I could say a thousand things I'd like to do and think of a thousand things I wish I had done, but I am not going to fuss or tell anything of the past or of the future, but I am just going to tell you what I am doing and what I am doing with my friends and as far as I can understand, they are just as real to me as they ever were. I know this kind of talk won't please Aunt Angie, but I don't know as I can cut it down just to suit her. You can tell her for me, through your paper, that she has got to come to me. She has got to come to me, the knowledge, I mean, that spirits can return. Most of my folks are opposed to this whole business, and they don't know why they are opposed either. They are just opposed and contented with that. I don't know why they are, but I think I'd tell them alone, but I am going to keep probing until I find out what the reason is and I shall be on hand when they come over and ask them the first thing what they think of it. I have with me this morning Herbert and Frank and Nellie. They are all as anxious to speak as I, but they didn't get their voices up, so I am doing the talking for all. I want the folks to know that I will come and lift when I can, and when I can't I will keep out of the way. That is the best I can do. Thank you."

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND FORTY-THREE

To the Editor of the Banner of Light:

It seems so strange that I can never get a chance to write upon Japan. For weeks it has been on my mind, and my certain medium and newspaper slips stimulating thought in that direction have been laid aside in readiness. And yet when I sit down to write, some other subject comes to the fore, and the fascinating empire of the sea is pushed one side, and with her wonted courtesy yields her place to the only subject that I have thought of Japan all the forenoon, but now that I come to write, I am forced to tell how happy I am in this early part of November, 1902, A. D.

In the first place, the dreadful coal trouble seems to be allayed enough to give us hope that the winter will be less sufficient to keep us warm during the five cold winter months. "For this relief, much thanks."

Another cause for happiness is that the elections have resulted in victory for the Republican party, assuring us a good Congress, and holding out the hope that our wise President will be rewarded for his patriotic fidelity during the present crisis by receiving another election to his high position.

To be sure the planks put into the Socialist platform were ideally fine. But being as yet ideal, we cannot expect to see them carried out. It is a pity that the good time coming when the country will be ready as a whole to make these new thoughts that are being readily assimilated by individual minds an integral part of the Constitution and the national government. The National Party will be the rallying point, and the Socialist, Republican, and Democratic, and the better elements of the Democrats themselves.

Meanwhile we would not wish to be like the hungry boy who would not eat bread because there was no butter on it. So, though the Republic may not interfere every reform until they are ready, yet they recognize the fact that the Trusts must be made subject to the laws of the land, and heartily respond to President Roosevelt's efforts to lead the ship of state out of stormy waters into the safe harbor of a government by the people for the people, instead of the despotism of the money power.

Here in New Jersey, I was glad to note that the Republicans warned the public not to vote for a certain official put up by the Democrats, by reminding them that he was one who voiced in favor of the "coal" commission, and the matter was brought before the Legislature of the State.

As to the Socialist vote, we are well content to find that it is invariably much larger with every election. And when its principles are once crystallized under a name free from the taint of greed, it will be a great deal before they simply because they are right. On this point allow me to refer, Mr. Editor, to my preceding letter.

The grounds for my happiness so far cited are of a general and public nature. The remaining ones are more personal and private, and I am emboldened to mention some of them, because I have noticed that many of your readers seem particularly pleased when I tell them about things, "as a man speaketh unto his friend."

In the first place I am wholly free from the pain in my left eye, which was excruciating, and tormenting during a period of five years. The pain told on my nerves, and an aggravating feature was that I supposed it must continue as long as I should dwell in the fleshly body. The Christian Scientists would have one body, and the pain would exist, and it seems like pain is only an error of mortal mind, and is due to one's belief in its existence. Well, all I can say is that I felt it for five years, and that it gradually subsided as I regained my health after the removal of the eye. The iris was light and by use of the eye, when the organ was removed, the tortured little iris went out with the rest, and after a while, the pain ceased. Again I will say, "For this relief, much thanks."

My whole organism was affected by this irritating pain, and I find that my general health is weaker than for several years. As long as I keep quiet, stay in my little home, avoid large gatherings, and sleep a good deal, I find myself really happy in physical well-being, and see no reason why I cannot work for the Cause in this private way for an indefinite number of years to come. So if you and your readers become tired of these letters, Mr. Editor, you will have to tell me to stop writing them.

I am reminded of that property of matter which philosophers call inertia. "A body

will never change its place unless moved, and if once started will move forever unless stopped." Like Tennyson's book,

"Men may come and men may go,
But it goes on forever."

Still, jesting aside, how many things might occur that would cause these Banner letters to cease! For instance, all my glasses might be destroyed or lost at one fell swoop. Then I could not see to write. Or, water might come from the sea and submerge this part of New Jersey, as Mobile was submerged. In that case, it is difficult to see how one could write. Or, the house and its contents might be burned up, leaving no melodeon, writing-desk nor paper, and leaving one too discouraged to write. Or, I might fall down stairs and break my arm and it would take some time to learn to write with the left. Or the physical body might be entirely disintegrated, and all power to write be taken away unless through some kind automatic medium. But as none of these things have happened as yet, I am happy in being still enabled to write these weekly letters to the Banner.

Another thing that makes me happy today is that my dear friend in Seattle, who has been much to me for seventeen years in Minneapolis and New York, has come out of the dreift troubles that nearly overwhelmed her last spring, and that the lines are now falling into her in pleasant places. The only trouble is that we are not likely to meet again on the earth plane. But the spirit land will have better homes than those in Minneapolis and Seattle, and Heaven is better than Minneapolis.

Another source of deep content is that the beloved brother in New York City whose health has been very poor is now unusually well, and is likely to make those who love him happy for some time to come. Many of the things might be mentioned as sources of happiness, but I will now confine myself to one. Angela has returned to New York City for the winter.

Angela is the lovely lady who came to see me when I was suffering at the Hospital last spring, and who, when she was not able to come herself, who supplied me with beautiful flowers, and boxes of white grapes, and many useful articles which the suddenness of the seizure had prevented me from supplying. But far beyond all these outside gifts was the inspiring and loving gift of herself.

When almost wholly blind, I could still catch glimpses of that benign presence, which brought blessing and comfort like that of the loved ones from the other side of life. Many were kind to me in those distressing days, but her ministrations were so gentle that my heart name for her has been "Angela" ever since.

This dear friend lives in her country home during the six summer months, and in New York during the winter. She is too far away in summer for me to see her, but when she is in New York I see her about twice. That is why it makes me happy to have her return from her summer residence. I like to know that she is near.

This lady has aided me in every case of need that has been mentioned in this series of letters, as well as in many more. When we have been in error regarding the character of those who have aided, because I have thought that I could see praiseworthy qualities which did not exist, she has not blamed me. Neither has she become discouraged, but has been as ready as before to grant her assistance in the same case that I have brought to her notice. She has never become weary in well-doing. My only fear is that the angels who love her so well may feel that they cannot spare her any longer, and will take her from earth to the beautiful realm where her home and her loved ones await her.

Our friendship began in June, 1898, and is more closely cemented with each revolving year. Her unflinching love to me is a constant surprise, for I feel unworthy of it. But it is earnestly reciprocated and I believe it will continue as long as we are in Heaven. There we shall each rejoice those precious beings whom death has torn from our arms on the mortal plane. We shall each revel in their companionship, and yet a niche will always be consecrated in the heart of each for the other—in mine, because she has been so good to me, and in hers, because I love her well.

You will smile, Angela, when you read these lines in the dear old Banner. Your name is unknown to the world, but the angels know, and they will bless you evermore, for the tenderness with which you have sustained the broken reed when it was weak, and for the unflinching will of sympathy and appreciation, and the steadfast affection you have ever shown to one who admires the brilliance of your intellect, and still more the wealth of devotion in your heart.

Yours for humanity and for spirituality,
Abby A. Judson.

Arlington, N. J.

The Maine State Association.

PRESIDENT'S ADDRESS.

Officers and Members of the Maine State Association of Spiritualists:
In compliance with the by-laws of said association, I submit the following report in regard to our annual work. I cannot truthfully say, as is customary, that it is a pleasure, although it would have been had I accomplished what I had planned to, but can only say that it was a great deal of work. During the past year the state association has held one Convention in Skowhegan. Five mass meetings, as follows: Bangor, Stockton Springs, Unity and Temple Heights, Etna and Madison camps. All the meetings were well attended, and proved a success spiritually and finally, with the exception of one, that was due to our advertising matter not arriving until after the meeting. This meeting was not self supporting. The mass meetings have proven a blessing in many ways. There are so few societies that are self supporting, that the coming of our state association is hailed with glad tidings of great joy. We present the best talent, therefore leave a good impression wherever we go. The officers and members of the different societies and camp associations have taken hold with hand and foot, and assisted greatly in making our meetings a success. I suggest a vote of thanks be extended to all who so loyally supported our state association, especially the ministers, mediums and musicians at the various camps. I would recommend that committees be appointed to make arrangements for mass meetings in such places as the state association decides to hold them, instead of depending on the president. It would be less expensive, and more time could be devoted to the same.

SOCIETIES.

Encouraging reports have been received from some of the societies, while others are struggling for an existence. The societies need to be revived. I would it were possible for the association to support a missionary who would go from city to city, from town to town, yes and from house to house, and kindle anew the fire of inspiration in every man and woman who call themselves Spiritualists. I recommend that some means be devised at this Convention for that purpose.

LYCEUM.

I regret to report there is only one Lyceum in the state, "The Flower of Beauty," Monson. A grand work is being done and much credit is due to Mrs. Jennie for her faithful work in behalf of the children, also to Mr. and Mrs. Chase for the interest and annual training the children receive from them at Etna camp. We trust ere long wherever a society is organized a Lyceum will be also.

There are four camp associations in the state of Maine: Etna, Madison, Temple Heights and York. The membership of each is increasing yearly, and the audiences are large and enthusiastic. It is very much to be deplored that the free developing circles at the camps are a thing of the past. Time has turned the table. All those who seek admission now are obliged to pay, when in reality, it either be compensation or be the ones who sit and listen. I would that the young mediums would take the advice that Jesus gave his disciples, until they are better developed. "Freely ye have received and freely give."

The cause of education should receive attention at the hands of the committee. The Morris Pratt Institute has been established as a Spiritualist school, and our former president, A. J. Weaver, one of the directors and instructors. Out of respect to him and to prove our interest in educational work I recommend an appropriation from our Treasurer be sent to the management of the Institution during the year, such a sum as the directors think advisable.

Another matter should occupy some of our attention today, that is the Annual Convention of the National Spiritualist Association, which is to be held in New York City, on 22 and 24. The president of that august body is using his best endeavors to make it one of the greatest events in the history of New England Spiritualists.

The Maine State Spiritualist association should rally to his assistance, if in no other way, by sending the largest delegation from the Old Pine Tree State. All honor due our national president who has served the United States and the Dominion of Canada so loyally for the past nine years.

During the past year four of our members have been elected to the Maine Central R. R. Whiting, Rockland; Cora Towle, Warren; Mrs. Peck, Portland, and Jay Chappel, Palmeto, Fla. While we deeply deplore their loss we feel thankful for the many who have been spared.

I wish to state that the officers and directors of this association have worked together harmoniously throughout the year, each one doing his part, uncomplainingly, and in a way worthy of praise.

Your president wishes to make special mention of ex-President Blackinton, who has ever been ready with good counsel and encouraging words. His suggestions have been "like apples of gold in pictures of silver." Personally she extends thanks for the same.

The efficient treasurer, Mr. Bradbury, has ever been faithful in the discharge of his duties. He is surely "the right man in the right place."

Before closing the thanks of this association should be extended to the editor of that grand old spiritual paper, the Banner of Light, for the many favors granted the M. S. A. during its five years of existence. I know of no better way of returning the courtesies than for every one who is not a subscriber to become one today. Thanks should also be extended to the officials of the Maine Central R. R. for their many kindnesses, which are appreciated by all.

In concluding allow me to urge upon you the necessity of individual duty and it is my earnest wish that each member stand ready to do his part, for it is through individual duty and united efforts that our association can advance to the high standard it ought. Friends, the year that is past seems but a moment of time. The year before us will soon be gone, and we must be well for the duties that devolve upon us, and unfaltering raise aloft the banner of justice and right, with a firm belief in the maxim that he is thrice armed who has right on his side. In resigning this office which you have so kindly honored me with the last year, I wish to say, the cordial support of the officers, the hearty co-operation of the members, and the many courtesies from the various societies have lightened my burdens and made my work a pleasure in many ways, for which I express my heartfelt thanks.

Respectfully submitted,
Sadie Jordan Clifford.

President of the M. S. A. of Spiritualists.

SECRETARY'S REPORT.

Mrs. President and Fellow Delegates:
It is with pleasure as Secretary of the Maine State Association of Spiritualists that I am more present for your consideration the yearly report.

This association is in good working condition. We have added thirty-two new names during the year.

There were two meetings held during the winter. The first at Bangor, Me., was much appreciated by the friends who were present. The speaker on that occasion was Mr. H. D. Barrett of Needham, Mass. Your president, Mrs. S. J. Clifford, presided and gave the opening address. Receipts were \$24 and expenses \$53.

The second meeting was held at Stockton Springs, Me. Mr. Barrett was the speaker employed, your president presiding. Expenses were liquidated. Your secretary regretted her inability to attend personally, but thanks from reports received good work was done. These meetings, especially the one at Bangor, did much to bring the State Association of that place to our State Association.

Aug. 29th your secretary did not reach Temple Heights in season to be of any service, but found awaiting her a list of thirty-nine names, these nine were new members and \$250 collection, a total of \$41.60. The speakers were your state president, Mrs. Clifford; Rev. F. A. Wiggin, Boston, Mass.; Mrs. Carrie E. S. Twing, of Westfield, N. Y.; Mrs. Kneeland, Boston, Mass.; Dr. B. Colson and Dr. A. Kimball, Bangor; Mr. Albert Stearns and Mr. A. H. Blackinton, Rockland. Sept. 6, Etna camp, your secretary was unable to attend the meeting on this day at this camp, but the results speak for themselves. The speakers were, Mrs. Clifford; Carrie E. S. Twing, Westfield, N. Y.; H. D. Barrett, Needham, Mass.; Mr. S. J. Clifford, Providence, R. I.; Mr. C. B. Crosby, Thorndike, Me.; Mrs. A. G. Stevens, Stockton, Me., and Mr. T. H. Brown, Monson, Me. Receipts at this camp were thirty-three dollars. Nine new names.

Sept. 10th was the association Day at Madison Camp. This was also a most successful meeting, with six new members and twenty-seven renewals, a total of thirty-three. The speakers were your president, Mrs. Clifford; W. J. Colville, Boston, Mass.; Carrie E. S. Twing, Westfield, N. Y.; Miss Susie Clark, Bangor, Me.; Mr. A. H. Blackinton, Rockland, Me.; H. D. Barrett, Needham, Mass., and Mrs. S. J. Clifford, Providence, R. I.

Your secretary would call your attention to the great help the camps gave this association by granting us three days and the means that your Committee on Resolutions extend to these associations our heartfelt thanks for the courtesies they have ever shown us. We have lost four members during the past year. Mrs. Ezra Whittier, Rockland; Mrs. Cora Towle, Warren, Me.; Mr. Jay Chappel, Florida, and Mrs. P. Q. Peck of

