

A LIFE LONG MISSION.

When evening falls upon our busy city,
And the lamp light people hurry home,
I often see the forms of shame and pity
For these poor fallen women swift will come;
And, as I hear the bells for vespers ring,
I see the shadows creep o'er many a face,
Showing the inward terrors that doth bring
The look of longing for its dire disgrace.

Past me there rolls the carriage theatre-going
Conveying ones tricked out in dresses fine,
Gay with false pleasures, intimately knowing
The ball room splendours and the banquet's wine.
Trembling, I see a terrible abyss
Yawn at the 'lady's' feet, whose dancing won
The admirers clouting arms and headed kiss
Of passion ere the laughing night was done.

For God's sake, go! stoop, lift your fallen sister!
Pure as a lily once was she. The slime
Of secret sin (society's foul biter)
Achieved the ruin stamped as "social crime."
Go as a woman, with your woman's heart
Throbbing with pity, burning with desire
To make redemption play the weightiest part
Of every-day-life, touched with heavenly fire.

For many a fallen woman in this city
Would fain escape perdition even now
And yearns for help, outstretched hands of pity
Before disease and death shall stamp her brow.
Within the sound of your sweet Sabbath bells
Live ones, cured, leashed, abandoned to despair,
Waiting and courting death in drunken halls—
Go, and the beautiful Christ will bless you there!

What of Secora's laughter, or her look of lightning?
Go, raise the fallen, the desolate, oppressed!
Till night and day, until a social brightening
Shines through the turmoil from a far-off rest.
Shrink not, but fight the storm of many a fight!
Brave ye the heat and burden till ye save
The ones who sin 'neath cover of the night—
For these, Christ wrested victory from the grave!

The luxury, the golden ease, the splendour
That haunts all society to-day
Will, at the coming of The Christ so tender,
Grow faint and sink to nothingness away.
In His Name rise and found a "Rescue Band"
To labor for the universal good
From year to year, becoming in our land
A selfish, soulful, working Sisterhood!

Sydney, Australia, 1902.

Consciousness.

What does it mean if we say that we are conscious of a certain thing or event? It means that our very being has perceived the knowledge of the experienced event or thing made objective or perceptible to our human senses.

We "know," because we are conscious of the thing, fact or circumstance which has entered our mind and is absorbed by it.

Our very being is the knowledge gained in former experiences, our consciousness of past events, the sum total of which makes up our mind, or constitutes our mind.

The next question, then, is: How is our mind made perceptible of consciousness? How does it grasp and assimilate "knowledge"? Let us analyze our brain and find the very seat of consciousness. Let us study the modus operandi by which we are made conscious of occurrences, perceptible of facts, things, circumstances or "life." Our life and our mind are made up of the sum total of facts, things, circumstances and occurrences, so called, of the past. Then how do we perceive them?

Answer: By our physical senses.

The sense first developed in the new-born baby is the eye. The nerves of both eyes are united in the thalamus leading to the medulla oblongata, which is a part of the cerebellum or little brain. The medulla oblongata is connected with the corpus striatum. As soon as the vibrations received by the eye are carried by its nerves to the thalamus, the same forwards them to the medulla oblongata and thence they are forwarded again to the corpus striatum and as soon as the vibrations are received there, then we are conscious of the thing "seen." It takes a thousand times more time to describe this process than it requires to be conscious of the fact. Telegraphy is a great thing, and the nerve system in the human body is the best telegraph system in operation. Not only the eye nerves, but all nerves serve the body on the same principle and for the same purpose, that is, to carry the sensation received or the vibrations affecting the nerve to the central station of the human telegraphic system.

All nerves, motor and sensory, centre in the medulla oblongata, the switchboard of the human nerve system, and are thence forwarded into the corpus striatum, the seat of the manager or director of the whole system. The name of said director or manager is "consciousness." The name orders it to be enveloped in a brain cell and stored away in the large brain at its proper place for future reference.

So the corpus striatum is the seat of consciousness; it is the connecting link with the spirit, soul, life or the "inner man."

This corpus striatum can be developed the same as any other part of our body, by thinking. Thought is the action of our corpus striatum or rather the capability of receiving etheric waves, for etheric waves are thoughts in embryo.

So, to grow consciously, to develop our mind, our thought power, our life, or to increase our longevity, we must think and ex-

ercise our reasoning power, strengthen our corpus striatum, by activity.

Now if we exercise one particular muscle, it will grow exceptionally strong, but at the expense of the other muscles, so if we cultivate a habit or cling to old hereditary customs we deprive ourselves of the activity of the corpus striatum and retard its unfoldment or growth; we become biased, un-reasonable and unprogressive. This means "spiritual death." This again results in physical retardment and disease. The more a person thinks and reasons, the more intelligent is his or her expression, and vice versa.

Thought is life and life is action; therefore thought must have expression, for life without expression is unthinkable.

If the body does not express itself any more, then it is a corpse. As long as there is life in the body, it can express itself in one way or the other. So thought ever seeks to express itself, to become objective that others may perceive it, wonder at it and become conscious of it, and thus enlarge their minds; add consciousness to their lives. This is growth or evolution; it is thought ever co-operating with each other for individual unfoldment.

Now how does thought become objective? Science tells us that wireless telegraphy is made possible through the earth magnetism. The magnetism of the earth is a fact which we cannot perceive with our human senses; we cannot feel it, see it, smell, taste or hear it. Yet it exists. Science says it comes from the etheric sphere. I claim it is the world of the "life," soul or spirit of man. And the corpus striatum is able to receive its vibrations, and therefore is the seat of consciousness in man. It is the receiving and forwarding instrument of human wireless telegraphy and of the wireless telegraphy coming from the soul-world. It is the place where the non-molecular vibrations of the thought world are transformed into molecules or brain cells. The molecules again are transformed into atoms, and thus thought becomes visible; it gains expression through our human senses.

Every thought coming to our mind adds another brain cell to our brain, and every brain cell is "visible consciousness."

You can detect it by studying the heads of our thinkers, inventors and other people of advanced thought. They have particular parts of their heads more developed than other parts, according to the particular study taken up by them. Science proves by the different development of the different heads this transformation of the invisible etheric sphere into visible brain cells to be a fact.

This etheric stuff upon which thought can act in a similar way as a stone dropped into water sets upon the surface of the water, is not perceptible by the five human senses; we cannot smell, see, feel, hear or taste it; yet it exists and wireless telegraphy as well as the X-ray machine proves its existence.

Mind reading, thought transference, clairvoyance and clairaudience are explained by the existence of this etheric sphere as perfectly natural affairs, just as natural as wireless telegraphy and the X-ray machine. So it will not do any more to laugh and scoff at such things; contrarily, he who ridicules such things today is rightly classed among the ignorant, non-progressive or old style religious people.

It is this ether where the spirit world lives and manifests. In this etheric sphere the molecules are formed, and so many thousand molecules again form an atom and thus the invisible is transformed and projected into the visible or into objective perceptibility according to the law of co-ordination.

The law of co-ordination is best exemplified by a clock-work. One wheel must fit into another or else the clock will not work. The wheels are co-ordinating with each other; if they do not, then the clock is no good. The same in the etheric sphere. The vibrations formed by any spirit power can only be perceived by a medium who co-ordinates with such vibrations. The nerves of a medium are only worked upon or affected by such etheric waves which are in co-ordination with the medium's unfoldment. So a medium cannot become conscious of a spirit presence if the vibrations of the spirit's etheric sphere do not co-ordinate with the medium's sphere. The higher spirit world cannot manifest through a low and ignorant medium and an uneducated spirit cannot get into the vibrations or effect vibrations upon the nerves of a well-educated medium which ever desires to come into the communion of the higher spheres, for the law of co-ordination means simply that like attracts like.

This is just as natural to me as a fish living in the water and not on land, and we live on land and cannot live in the water for any length of time. Why is this? The law of co-ordination compels us to live in conditions co-ordinating with our unfoldment, and the same law compels the fish to live in the watery element, because it co-ordinates with life's development as made objective in the thing which we call a fish.

Thus the law of co-ordination explains at least 90 per cent. of the so-called fraud in

Spiritualism, and it also explains why certain spirits appear and manifest differently through different mediums. A mechanic cannot produce so good a piece of work with a poor and insufficient tool as he can produce with a perfect tool; neither can a musician produce the same effect on different instruments. He may play the same piece of music, composed by Wagner, for instance, on an inferior instrument, and the hearers will say that it is not Wagner's music at all; it does not sound like it. In this case, the condition under which the music was produced being not in accordance with the law of co-ordination, the effect is not what Wagner meant it to be, and his music is not recognized, the same as a good many spirits cannot be recognized in the seances. Mediums are tools or instruments upon which spiritual life, power or influences act for the purpose of expression.

Give to the spirit the right conditions according to the laws of co-ordination and the spirit is ever willing to make himself plain, so you can understand him and recognize him.

To come into co-ordination with the higher Spiritual world we must exercise our centralizing power; we must concentrate our higher thoughts. The more we concentrate the same the more will they be polarized and made objective in our very self.

This explains the creative power of thought. Thought acting or vibrating in the etheric sphere will polarize molecules; these molecules are in our corpus striatum transformed into atoms, and the atoms into brain cells; thus the invisible or the non-perceptible by the human sense becomes visible and perceptible. The subjective becomes objective. So in fact thoughts are living things and can be made perceptible according to our unfoldment. One person may require a thousand thoughts to form an atom and another person needs only one single thought to form the same, according to the centralizing power developed by exercise; developed just as you would develop a muscle. The muscle is developed by exercise or work, and so is the brain or thought power; the one is physical exercise, the other is mental or spiritual exercise.

The same law of co-ordination rules in regard to the receiving as well as forwarding of these etheric waves. One person or instrument is more sensitive than another, and receives or perceives accordingly.

Marconi calls this etheric sphere magnetism. Let us use the same term. Magnetic forces or currents are the opposite to electric currents. Magnetism is negative; electricity is positive. Wherever and whenever these two forces meet, according to the law of co-ordination polarization is effected, and the two opposite forces are made or become perceptible to our human senses. Thus everything we see is an objective magnetic electric polarization, or thought in form.

Thought is life, and life ever wants to manifest; the subjective ever wants to become objective, because objective expression reaches further than subjective expression; therefore, what we call life or thought ever strives to polarize itself to become objective, by meeting its opposite, uniting with it and thus form the molecule and atom necessary for objective expression. Thus a positive thought often instantly cures the ailment of a negative person; that is, the negative person is so affected by the etheric waves created by the positive thought that the patient immediately becomes conscious of the positive power brought to bear upon his or her corpus striatum through the human telegraph wires or sensory nerves. The same effect will the soothing magnetic influence of the healer have upon a positive electric temperament.

Everything, that is, every object, has been created in the same way; it was polarized in the mind of the inventor by the necessary electric etheric wave meeting the magnetic etheric wave in the corpus striatum of the inventor, and thus the inventor became conscious of his invention; he sees it in his mind before he puts it into material form.

It is the same with everything we want to do. We make up our minds according to the law of co-ordination. We attract electric or magnetic etheric waves according to our needs and desires, and thus polarize our life before we live it.

This explains the absolute necessity of controlling our motions, as well as our thoughts; for every motion and every thought has an effect upon the etheric sphere; it creates an etheric vibration, and every etheric vibration goes forth unchecked, just like the waves of the water. If you throw a stone into the water it changes the surface of all the water, and not only at the place where you did drop the stone.

The more susceptible or sensitive the wireless telegraphic instrument is, the better it will work, and the more we come in co-relation with our spirit friends, the quicker and the stronger will we receive their etheric waves, the easier will we be impressed by them, the more sensitive will we become.

We are all mediums to the extent of our cellular susceptibility or co-relative capacity of receiving; that is, becoming conscious of

the etheric vibrations of the etheric or spirit world.

If we do not exercise our memory we lose our capacity of remembering; we deteriorate in memory power, for the thought cells which are not called into action, or which are not exercised, are burned up in our emotions; they furnish the fuel for emotional will power. Thus it is that a person living in constant fear of catching cold certainly will catch cold, because the fear deteriorates the power of resistance, the will power of the spirit; the brain cells of such a person are constantly or faster used up as fuel of the positive electricity manifested in what we call fear than the spirit can supply new brain cells. By this excessive waste the corpuscles of the blood are not circulated in the body with enough vigor, because of lack of nerve power, which regulates the circulation of the blood, and disease is the result, sooner or later. Fear will develop into hallucination and finally into insanity. A good cure for hallucination is methodical activity or systematic labor performed so as to give the terrestrial magnetism or life power the greatest possible chance to co-operate with the spirit within ourselves in the replenishing of the wasted or used up brain cells.

Hallucination, obsession or insanity is the opposition to consciousness in all cases and since consciousness is not in the domain of the physical senses, but is subject to or the result of the etheric waves acting upon our corpus striatum, materia medica cannot cure it. Insanity is either a secondary physical disease or no physical disease at all. In the first case it will not yield, unless the primary disease, which caused insanity, is removed, and in the second case mental medicine is the only remedy. Mental medicine means suggestive therapeutics, activity according to the individual case, brain exercise, will power exercise, hypnosis, sympathetic emotions leading to strengthening of the will power, co-relative companionship which will create the necessary etheric vibrations by which the patient can be influenced, and similar methods which affect or by which the corpus striatum of the patient can be reached, to restore consciousness. It is a great mistake to gather the insane together in large institutions, for they all are good receiving instruments of the human wireless telegraphy, which means or includes susceptibility of etheric or thought waves, and thus the amalgamation of a number of such patients must be detrimental, because one influences the other.

Wireless telegraphic instruments are placed as far apart as possible, so one cannot influence the other, and the same rule should prevail in the restoring of consciousness in insane patients. An insane person is not conscious of his doings; he or she acts according to the vibrations acting upon his or her corpus striatum, the receiving instrument of the human body or human wireless telegraphy. Any sensitive person visiting an insane asylum feels the depression which exists or manifests in such institutions; how much more must the patient be influenced by the gigantic etheric waves constantly set in motion by depraved or ignorant intelligences or lives seeking expression or consciousness, according to the law of co-ordination.

C. Hagen, D. O. M. S.

The Voice in Self-Culture.

There is no other individual manifestation that reveals character as does the voice. One versed in its lore will read not only character but experiences. Health reveals itself by the voice. When we control the voice, we shall control health. Training with the right Suggestion is one of the most effective ways of attaining self-control—for developing latent power of mind and body. I have never read that others have seen this, but I have so discovered it. This I affirm: To control the voice from the plane of the Higher Thought is to control Destiny. This is true, notwithstanding the common fact that many singers, actors and readers are failures, are unhappy and crotchety. The difficulty is in the Thought they hold. To cultivate any faculty with wrong thought results in ill health and failure. To make voice culture the end, to cultivate the voice that one may use it for gain, to train it for ambition in any of its many forms, to train it that one may use it in any way as a support or for sale, is to find it only one more channel of unhappiness. "How beautiful, that I can sing so!" "Bless God that I can make others happy!" said Madame Parepa Rosa after her triumphs. This thought made her face radiant. It made the flow of melody from her lips as free and sweet as that of any bird. Selfishness closes the vocal organs as it does the hands of a miser.

By reflex action, which is the principle of Descartes, we may create mental conditions that will result in the external conditions we wish. By artificially assuming the attitude of liberty we shall find the thought of liberty permeating our mentality. By standing erect and planting the feet firmly, one will find himself mentally assuming control through thoughts of determination and courage. By

consciously assuming the attitude and tone of love, kindness, faith, cheer, hope, success, health and bringing ourselves into these thoughts by will, these conditions will be made permanent in character, will so mould tissue that we shall manifest these traits as a habit. This is nature's way. We may intelligently choose and hold the Thoughts "that make for righteousness."

Primarily, thoughts make conduct; the converse is true, that attitude, taken artificially, reproduces the thought that primarily produced that attitude.

To attain any desired condition, choose and hold the thought, assume the attitude, and then affirm. Talk from that attitude, and let the spoken word be a means of self-culture. Voice is masterful in inducing conduct. There is no more powerful factor in our hands for creative purpose than the voice, and no voice is so powerful in its vibrations upon our sub-consciousness as our own. Tell yourself what you wish in positive and determined Suggestions. Affirmations, thus spoken, will produce the results desired. This speaking will develop into positive thinking. Soon the one who practices the spoken word will be able to think the Word that will help and heal himself and others.—Henry Harrison Brown in "Now."

Virgin of no Name!

Virgin of no name!
I hail thee bride of all my loving hours;
The cool of gentle dove doth tell thy voice,
The rain drops sparkle gems from off thy breast;
The night doth dress thee for my fond embrace,
The morning pictures thee in all thy grace.

THE GRAVE TO THE BODY

And the Grave to the Body said: "Why lie you here? The days thou hast walked through are printed not upon thy face. Where is that which told you as a magic tangle and rivered through your heart as beat of one majestic life? I am told that you are false, that the seeming of your way is falsehood all, that lies are written in the books where you are spelled, and that the tunes of heaven scatter little made through your house of sadness."

"Now come you here to dress yourself for change to other scenes, and I am workshop to beat the hammer where you are held. Well may I say a lowly head is next a lowly heart, for you are brief in telling me the sum whereby your added wealth is given. Scholar were you that learned no way but this, and all your boasted knowledge withers in my darkness. The humpback stretching out across the plains of Time art thou, and hell is tracked adown your way, for I am guesser true, and know the engine that served but weakly to read a triumph o'er the heart of Time. You lie as one that pictures what was cast aside to live thy falsehoods. But sure the screen that now is torn aside will give the view whereby you see the truth, and know that feet are but the walks to mile to wings, that hands are but the hold to catch the falling strength, that lungs are but the organs grown to breathe the air that magic peace."

"So you and I, so closely housed, will now return to that that middles us between the Known Unknown and be the turn artist to furnish wisdom round the walks of those who seeming seem what they are not."

BIRTH TO DEATH

Said Birth to Death:
"What cause art thou? The very seedlings Nature sows along art more than thou; the very winds that make believe a greatness never known art more than thou, for on thy bed of pain what statue canst thou point but tells the all littleness of thy great self?"
"I am the door where enters in the world. I am the peace where war can battle not. Your cries are not toward my way; my voice is down the years, while yours is out toward where years trail not. The littleness of all yourself is printed on the days for past the suns of Time you go not forth. Your catch is here, and here you scrawl your little self upon the hearts of men as king, while I am handed forth as naught but something held to port the childishness of smallest life."
"Can I be heard where thou art held? Can I be voice when you are speaking through the land? I question not those things, but still methinks I hail a time when you shall be the drop-in-bucket and I the Prince that speaks a kingdom where, thou hast never dwelt."
Augusta Adams.

"The language by which God speaks to man is a universal language—the language of Love."

"To ensure, criticize and condemn the actions of others is to blind our perceptions of our own glaring faults."

It is very certain that sincere and happy conversation doubles our powers; that in the effort to unfold our thought to a friend we make it clearer to ourselves, and surround it with illustrations that help and delight us.—Bacon.

suggestion or whatever I wish from the
sub-conscious storehouse of memory. I
wished a quotation yesterday for a Now
article. I could not think of one. "Well, it
will come to me," was my thought. A few
minutes later I found myself humming the
very quotation I wished. The Self heard and
replied to my request at my first passive

Unity Camp.

A very large audience was present on Sunday, Aug. 3. Mrs. Thomas C. Crow of Fall River delivered the most forcible and instructive address. Mrs. S. C. Cunningham of Boston gave a large number of most accurate tests. Mrs. Scariett, Mrs. Emerson and Mr. Denby also assisted in the exercises. Master Willie Sheldon was present and delighted the audience with recitations. Madame Holby of Lynn gave very satisfactory communications. The meetings at this camp are growing in interest and popularity. Good speakers and mediums are present every Sunday and every Wednesday afternoon, when a grand seance is held. The society will hold a grand union picnic on Labor Day, to which all Spiritualists and their friends will be made welcome, further particulars of which will be published later.—Corr.

For Over Sixty Years

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

Lily Dale Gleanings.

Lily Dale, July 23.—A bounteous dinner for ten was given at the Grand Hotel on the 21st by Mrs. M. H. Coburn, of Athens, N. Y., to a party of friends who had met at Lake Helen, Fla., the past winter at the Southern Spiritualist Camp. The hostess was handsomely gowned in open flower worked white lawn waist trimmed with delicate pink and a princess pongee silk skirt, and entertained her happy guests in her own sweet, charming way. The occasion will long remain pleasant memory to those present. The table was magnificently decorated with ferns and beautiful flowers. The gentlemen were: J. Clegg Wright, Amelia O.; H. B. Millsborough, Anderson, Ind.; E. R. Abbott, Jr., Ocala, Fla.; Prof. A. B. Macovon, West Haverford, Mass.; Ladies: Mrs. M. E. Harnden, Lily Dale, N. Y.; Mrs. Helen Sage, Lily Dale; Mrs. Emma Huff, Lily Dale, N. Y.; Mrs. Cora Thompson, Lily Dale, N. Y.; and Miss J. Lois Green, Daytona, Fla. The menu was most elaborate.

Summer Weariness.

Horsford's Acid Phosphate relieves the languor, exhaustion and nervousness of summer. It strengthens and invigorates permanently.

Earnscliffe Grove.

Lowell.—Standing room only was the announcement made by the ushers at Earnscliffe Grove on Sunday, Aug. 3, to the many people who came to hear our speaker, Mrs. C. F. Annie Allyn. It is needless to say that she was at her best. Those who had had the pleasure of hearing her before flocked around her at the close of the services and congratulated her upon her remarks, which seemed to be far ahead of any previous lecture she had given. At the close of the service a circle was held in which Miss Nellie Putney, Mr. Chas. Phelps and Fred H. Coggeshall took part. Many of our people are away, but judging from the attendance many are being led to our belief. During the services glowing tributes to our arisen brother, Marcellus H. Fletcher, who has been identified in our Cause for nearly a half a century, were made both by the president and the speaker.

The Society will hold another picnic this month. The speaker for Sunday, Aug. 10, was Mrs. A. J. Pettengill of Malden, an old favorite here. Aug. 17, Mr. H. L. Clough of Lynn will be with us. This will be Mr. Clough's first appearance before a Lowell audience. But all who have heard him speak in highest terms of his work. A cordial invitation is extended to all to attend our meetings.

Fred H. Coggeshall, Pres.

Mrs. Soule's Photographs.

The Banner of Light Publishing Company has secured the exclusive right to sell the photographs of our circle medium, Mrs. Minnie M. Soule, and offers them to its patrons at the exceptionally low price of twenty-five cents each. Every Spiritualist should have one of these photographs. All orders will be promptly filled. Send us twenty-five cents and secure an excellent likeness of this gifted medium.

Lily Dale, N. Y.

Several new attractions are added to the programs every week.

Rev. Thos. Grimshaw, President A. Gaston and A. B. Gaston acted as chairmen during the lecture of the week.

Lyman C. Howe, Mrs. Cora L. V. Richmond, Hon. A. B. Richmond, J. Clegg Wright, Prof. Lockwood, Mrs. Clara Watson lectured.

Forest Temple meetings are held in the grove every evening at 8:30 and morning at each day. These meetings are very interesting and instructive; they are a help to the new mediums. Mrs. Calvert of Toronto and many other well-known speakers take part.

Conference is held every Monday morning in the Auditorium.

Sunday morning, July 27, Mrs. Cora L. V. Richmond lectured and recited a poem by Owina; subject taken from the audience, Rev. F. A. Wiggin of Boston lectured; the theme was, "Who are the Christians?" Tests were given after the lecture.

The thought exchange in Library Hall is held every evening.

After Prof. J. C. Wright's class lecture, John Shaw, Mr. Wright's control, spoke to us in his quaint way.

The Willing Workers held a ecchre party in the Auditorium Tuesday morning, July 23. Class lecture by Prof. Lockwood; song by Prof. W. H. McDonald, entitled, "Some Sweet Day," composed by P. C. Longley; selection by the orchestra; address by Prof. J. C. Wright; song by Prof. W. H. McDonald, entitled, "Something Sweet to Sing," composed by P. C. Longley.

The Lyceum children, forty-five in number, headed by the Northwestern band, march every Friday morning to the Auditorium, where the exercises are held. Mrs. Cora L. V. Richmond addressed the class, and told the children some stories in her own sweet way.

The "Parade" is one of the attractions of the Camp. Mr. and Mrs. Bach, editors of the Sunflower, have spared no pains to make it beautiful as well as ornamental; as a news stand it is complete.

Miss E. R. Fielding represents the Banner of Light. She will be found at the Auditorium with the different books and papers. Your correspondent witnessed wonderful manifestations, full form materialization with spirit painting, given at a seance by Mr. Hatfield Pettibone, also one held at Winona and Normand. Who can doubt the truthfulness of these wonderful mediums?

Mr. Skidmore invited all lovers of flowers to call at his cottage to see the opening of the night blooming cereus.

Summerland, Calif.

During March and April we assisted the San Bernardino Society. From there we went to Fullerton, a small town. Arrivals at the first spiritual meetings ever held there. We stayed over two Sundays and went from there to San Diego, where we served the First Spiritualist Society for nine consecutive weeks with increased attendance and interest. This society has bought ground and is now drawing plans for its own building. While in San Diego we assisted the National A. R. Society and the First Society of National City. From San Diego we went to the Harmony Grove Camp at Esccondido, serving two weeks. The speakers and mediums were: J. L. Leary, Mrs. E. A. Craig, Mr. and Mrs. H. H. Howe of Boston. The attendance on Sundays was large, people driving from eight to seventeen miles to get there. One church only had four people out for which the minister blamed the Spiritualists.

Saturday, July 26, we left for Summerland Camp, and on Sunday listened to an able address by Prof. Loveland, one of the oldest lecturers for the Cause now living; he is in his 83rd year. At 1:30 lecture by Mrs. R. S. Little of San Francisco, followed by the writer with messages. I gave the address at 7:30, and Mr. Howe followed with messages. Benjamin's Orchestra furnished music throughout the day and Messrs. Little and Howe rendered vocal selections, which were well received. There were three sessions each day except Monday and Saturday. We have not made our plans as yet for our winter's work, but will report later.

Mrs. M. E. Gilliland-Howe.

Notes by the Way.

Niantic, Conn., July 27.—Mrs. Effie Webster was speaker for the day and gave an audience many fine tests. Her work in the evening was well attended; Mr. E. J. Boutelle is quite a factor in these gatherings and very instructive. He has a class on "Higher Ethics." Monday Mrs. Webster held a public seance at Mr. J. Hatch's cottage, and in the Pavilion in the afternoon. The half the proceeds was for the benefit of the Association. I hear nothing but kind words and thoughts expressed to her and her guides. May she feel that her work is appreciated by many loyal hearts.

Aug. 2.—The camp is fast filling up and we see many old faces as well as many new ones coming to our camp, attracted by its beauty of position and health-giving air. Boating and ball playing are in vogue among the young; even the elders are interested spectators.

Aug. 2.—Dr. B. F. Austin of Toronto, Can., was the speaker of the day. At 10:30 a. m. he took for his subject, "Jesus versus Spiritualism," showing him as a man born like other men and like many others possessed of a high order of psychic powers, but no greater than many another in later days. Dr. Austin took up many points in the recorded life of Jesus, showing that Spiritualism embraced all of the powers today that he had in his day. In his death and resurrection he became as Paul said, "The first fruit of those who sleep," showing that Lazarus and others were not dead, but, like many others in later days, entranced and by a magnetic wave will power could be called back to life. Dr. Austin spoke of the necessity of a better religion than the Apostle Paul had created; that we needed to eliminate from Christian civilization all wars or any form of killing for man and animal.

It was a truly good discourse. Dr. Austin spoke again in the afternoon; subject, "The Origin of All Religions."

Pleased to meet E. M. Lyman, G. W. Barnham and daughter, Mr. and Mrs. Stanton and friends and hosts of others who came to hear Dr. Austin.

Mrs. N. H. Fogg.

The Good that Mediums Do.

"Do you recognize the name, and the description I have given you of the young Miss, and the circumstances of her passing away?" said a medium to a middle-aged lady, at Waverley House, Aug. 3. The poor mother could not answer; the tears were in her eyes for the grief for the loss of her beloved Anna, overcome her power to speak and she could only find relief and expression in copious tears. The voices of those sitting near were hushed, for well we knew that we were high on holy ground where a beloved daughter in the unseen world was in communion with mother in the form through the agency of a medium. When the lady was somewhat composed she said to the medium:

"Madame, you have told me everything connected with the sad fate of my daughter. She was seventeen years old; she was captured in a storm while out boating and was drowned, just as you have described to me. She was my only daughter and oh, we all loved her so. Father and I are broken-hearted; but oh, dear madame, what comfort have you given to my soul, for indeed I now believe that my child, my darling Anna, has come back from heaven to comfort me!"

More than one pair of eyes were filled with tears when this dear mother gave voice to her grief; more than one heart was affected by this all-consuming sorrow for the dead. Never shall we forget the relation of mother love as with upturned face and clasped hands the poor mother drank into her very soul every word uttered by the medium about her darling Anna. Rhetoric, eloquence, oratory, uttered in stately hall or vaulted cathedral, were chatter beside the golden words of heavenly greeting between mother and daughter through the agency of the medium.

Mother and child were once more in sweet communion and the undying hope that lies in every heart was realized. But what of the medium, the real avenue through which our loved ones can come? Dear friends, let us be careful "lest we forget, lest we forget" to do our duty.

The services were very interesting today; regular service from 2:30 to 4 p. m.; circle from 4:30 to 7 p. m. The following mediums and speakers assisting: Mrs. Scott, Mrs. Hall, Mrs. Cutler, Mrs. Fisher, Mrs. Orr, Mr. Greenwood, Mr. Webster, Mr. Fred De Bos, Mr. Lamson; Mrs. M. F. Lovering, pianist. J. H. L.

Waverly, Mass., Aug. 3.

Awful Prophecy by Russian Baby.

Bureau of the Baltimore American, 1110 Pennsylvania Avenue, Washington, July 31.

An afternoon paper assumes responsibility for the following:

"In one year's time there will be a great war between the world powers, and in three years we will witness the coming of the millennium."

This startling prophecy, it is declared, was a short time ago made by a male child only three months old born in a small village near Warsaw, Russia. Mr. S. Berlin, a Seventh street merchant, recently received a letter from his father in Russia relating the incident. According to the letter, the mother left the home for a few moments and told her seven-year-old daughter to look after the babe.

"For some reason the little girl became frightened and began to cry, when, according to the letter, she was startled to hear the three months' old baby address her plainly with the words: 'Don't cry; mamma will be back soon.' This unexpected speech from such a source scared the girl still more, and she ran out of the house in search of her mother, who related the incident. The mother immediately went in to the baby and began questioning him, and finally the boy spoke again and said: 'Send for the rabbi.'"

The rabbi was immediately called and several of the neighbors who had noticed the excited state of affairs about the house also dropped in to ascertain the cause of the commotion. When the rabbi entered the room where sat the prodigy the baby refused to speak until he and the rabbi were left alone, and when the room had been cleared, it is said he gave utterance to the prophecy mentioned previously.

A few days after Mr. Berlin received his letter with the story of the wonderful child another gentleman in Washington received a letter from a different party relating the same incident, and that told in the latter. It is said that the prediction has created great consternation among the Jews of Russia, as, naturally, it was calculated to do.

Several Hebrews told a reporter that, according to the Torah, the millennium is due in about three or four years, and they seemed much impressed by the reports that have come from Russia. They consider this prophecy as a verification or reminder of the approaching reign of the Jews. The destruction of the Mohammedan and anti-Christian kingdoms and the restoration of the seed of David are among the prophecies that have come from Russia. They consider this prophecy as a verification or reminder of the approaching reign of the Jews.

"Interviews with Spirits."

Mr. Editor:—Permit me to copy one of the beautiful communications from the above-named book, written by that world-renowned medium, Mrs. Carrie E. S. Tving.

If this book of over two hundred pages thrills your readers as it does me, they will not rest until they have secured a copy. It is a book of the highest order, and the Springfield Republican, Edward T. Dickinson.

Beatrice in her spirit home, now united with Dante.

"I really in the presence of Dante's Beatrice, the one whom cruel circumstances parted so long ago," I asked.

"Yes, it is really so," said she, smiling brightly, "but please lay aside all sense of homage to our humble self. I did not play my part in an order for the beautiful and lovely girl that I married a nobleman young, and passed out of that life while still young. But I did not lose sight of my Dante, and if ever a poet was inspired by true love, my Dante was inspired, when he was a wanderer upon earth, with scarcely money to buy bread and parchment. At the close of his beloved Florence he has waited in vain for some recognition, and for entrance; but to have been a poet in those days, sir, was to have been a martyr; although true poetry must have been when one star of the heavens threw its welcoming light to another, and the whole world looked coldly on. True poems must have been engraved upon the hills and mountains, on plain and lake, on land and ocean, when first were evolved from earth and air these stories of rock, river, continent and sea. And it must have been a still grander poem when the sun first kissed into life a boundless vegetation, because the earth was ready to burst into bloom and every part assume its form and grow into beauty."

"Poetry is as old as God, because a part of Him. My God is every element in Nature which helps to make up the great whole."

"What were the circumstances which caused the break between Dante and you, when the love was equal and fully reciprocated?"

"Do not ask me, sir, to go over that painful earth-dream. My real work has been in this life. When my spirit first came into this world, I was a child of time (I believe I am right)," she said, raising her hand to her brow, "I, in this life made the acquaintance of Virgil, who was studying from lowest to highest in the poetic world; and he was most kindly attracted to Dante, and with my intense sympathy, he became a strong medium (as you now call it), felt us, knew we were working for him, and recorded in one of his poems his appreciation of my presence—to others it is a fancy, a dream."

"There was no more separation for us then. I followed him until the last, and found he understood me. I have held trysts near the old ruined castle and at 'Dante's Rock' on the shores of the Adriatic, where he was flesh and I was spirit. I cannot deny that heart calling to heart did not hasten his coming. I do not regret it now."

"I am touched deeply by you, but when my wandering Dante came to me, I felt as though heaven had begun; I cared little for the old body of my Dante, lying in state; I cared little for his costly tomb; I had my living Dante, my breathing, real Dante, and knew there would never be a limit to our work."

"I am an inspiration to him, and that the poems he is seeking so earnestly to transmit to earth will be bettered by my helpfulness in finding some transmitter to pass them down."

"Why do you desire so earnestly all these beautiful and pure to be sent back to that old world?"

"It is a law of spirit-life. If people were not always coming into earth-life and thus populating the spheres of eternity, we would not care so much. If the present multitude ended the list, all would soon be well. But as Nature has evolved so much through her elements, why can it not come to pass that a new growth, a truer education, can be introduced into the different worlds, and thus bring out of the present ignorance a better starting point for humanity?"

"I left this beautiful woman in her lovely home, sure I should be better for having seen her, sure of a sweet memory in my soul, though I should never see her again. I am glad to think, whether believed or not, whether this instrument or I, myself, may incur ridicule, that I have this blessing, to bring to earth pictures of such living in the spirit world as are exemplified by Dante and Beatrice."

..... What is Dante doing now? What should a poet do but live a life that is a poem itself!

Seeing how far short his real life has been from the ideal, knowing how great the power of words, he stands between the two worlds, with unwritten songs in his mind, and longs for a chance to portray to earth's children the history of the Now. I glory in his power and in that coming time when he shall write a spirit-poem which will be a great aid in the conquest of evil and give a strong impulse for good. His "Inferno" is only a plaything beside what now exists in his mind. May all that is good bless Dante.

Samuel Bowles.

Passed to Spirit Life.

Miss Henrietta C. Barton, of Cambridge, passed away suddenly, July 13, at Essex Junction, Vt. She had lived in Cambridge over thirty years, and had a wide circle of friends. She was a veteran Spiritualist, having been a firm believer in its teachings for many years. She was a kind, noble-hearted woman, beloved by all her friends. Her brother, A. H. Barton, 81 years of age, of Minneapolis, Minn., was with her at the last and after the services, which were conducted by Lucius Colburn, commended the remains to Norway, Me., her native town.

"I cannot say, and I will not say that she is dead—she is just away—With a cheery smile, and a wave of the hand."

She had wandered into an unknown land, And left us dreaming how very fair It needs must be, since she lingers there;—Think of her still as the same, I say, She is not dead, she is just away."

—John W. Haines, 237 Broadway, Cambridgeport.

From Leominster, July 16, George Gates, aged 76 years. Mr. Gates was a native of Leominster and had always lived in the town in which his parents had been honored citizens. He was a person of more than ordinary intelligence, and of a deeply philosophical turn of mind, so when forty years ago Spiritualism claimed his attention, it had from him a courteous hearing, and a ready response from his receptive mind. It has been to him a staff and stay in the successive reverses which have shadowed his home life. Quiet and unobtrusive, his sympathetic presence was welcomed in many homes, where sickness and sorrow held sway and when the lingering weeks of his own intense suffering bore him onward to the release, the bread of sympathy so freely "cast upon the waters" of life.

He leaves a daughter Alice, and a son James, who has a son and two daughters. His daughter's untiring devotion, aided by the ministry of the son, was with him to the end. The funeral took place July 19 from his late residence on Mechanic St., and was very largely attended. In accordance with the wishes, often expressed, no costly floral offerings surrounded his bier, but spontaneous expressions of affection were manifest in a profusion of flowers from the gardens of friends and neighbors, while at the head of the casket were set in an order for the beautiful lilies that were his favorite flowers. The thoughts of the hour were voiced by the writer. The knowledge so dear to the father is the rich inheritance of his children.—Juliette Yeaw.

From Springfield, Vt., June 27, Harriet W. Britton, aged 77 years, 7 months and 25 days, wife of the late Hiram Britton, of Bartonsville, Vt. Her step-daughter and family and more distant relatives and numerous friends will remember her kind ministrations, but rejoice that she is free from suffering. She was a true and noble woman, an earnest Spiritualist. Her funeral was at the home of her daughter; her body was placed by the side of her companion's in the cemetery near their former home in Bartonsville. The writer officiated at the funeral service.—Mrs. S. A. Wiley, Rockingham, Vt.

Passed to spirit life from his home, at Ouse, Mass., Aug. 1st, Mr. Edward H. Stanton, aged 70 years.

Mr. Stanton had been a resident for many years at Ouse. When the Dunning Line was in existence from the N. Y., N. H. & H. R. R. to the grounds, he was the engineer. Since then he has held many positions of trust. He was a man of more than ordinary ability, and was highly respected by all who knew him. He leaves an aged wife and several children to mourn his departure. But he leaves the consolation of our philosophy, and it is hoped that the one who was his companion for more than forty years may often have the sweet assurance of his presence. May they all be cheered and comforted by the revelations of Spiritualism. The services were held at his late residence on Sunday afternoon, only the near relatives being present. The interment was at Dennisport. The writer officiated.—Geo. A. Fuller, M. D.

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SPIRITUALISM AS A SCIENCE, AND ITS APPLICATION AS A REMEDY. An address given by the author, Wm. H. Bates, at the New York Spiritualist Convention, Sept. 1st, 1901. By Wm. H. Bates. 100 pages. 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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

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BOSTON, SATURDAY, AUGUST 16, 1902.

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Editorial Notes.

The complacency with which many people condemn in others the very faults that they themselves possess in even larger measure, surpasses comprehension. Many of these people indulge in assaults upon the characters of their fellow-citizens, apparently utterly oblivious of the fact that they are mere "whited sepulchres" at best, in their own conduct. Like the huge ostrich, they cover their heads with the sands of their own self-conceit, and then fondly imagine that their stinging personalities are entirely out of sight. They peep from beneath their assumed coverings to complain of the "scarlet sins" of their neighbors, and never once think to look within to find sins of a deeper red than those they so rigorously condemn. Those who attend strictly to their tasks of rooting out the weeds of error from their own gardens, find no time to spend in seeking for and exploiting the evil deeds of others. If a twelfth commandment could be given to the human family it should read, "Mind your own business." Such a maxim is divine in principle, and would exalt the divinity within every man who gives it heed.

The foregoing paragraph was called forth by a recent conversation between two would-be leaders in a certain community where it required a great effort to keep up even a slight interest in matters spiritual. These Spiritualists (?) were rehearsing the failings, the shortcomings, the many fearful sins, the lack of judgment, the ignorance and other manifold sins of the faithful ones, who were tolling day and night to the best of their ability to keep the fires of spirituality brightly burning upon the hilltops of life for the sake of those who were struggling in the valley of trouble. If one-half of the charges made against the workers thus attacked were true, they could not have kept out of the penitentiary twenty-four hours in any self-respecting community. So grave were many of the statements, that had they been made known to the persons of whom they were speaking, those who uttered them would have been liable to fine and imprisonment. Characters were torn into shreds; not an atom of virtue did they credit to those absent ones, nor did they deem them fit to live on the earth. Protests against such wholesale abuse availed nothing; every suggestion offered in their behalf was scoffed at and the ominous words, "You will find them out some time," closed for all time any defense of the absent ones.

Supposing all of the charges to have been true; did the iteration and reiteration of them add even a cubit to the moral stature of those who repeated them? Did it cleanse their own garments of the stains that were upon them? Did they harm their would-be victims, or did their words react upon those who spoke them? As a matter of fact, all of this vituperation and abuse grew out of a difference of opinion, egged on by the imps of suspicion and jealousy. No attention was paid to truth and honor—the victims of their spleen must be literally "wiped off the earth." In thus indulging in scandal and falsehood, the attacking parties placed themselves on a much lower level than that occupied by their opponents, even if taken at their very worst. They opened the doors to the inner rooms of their own natures, and unwittingly revealed many of the objects there stored to the view of the onlookers. They showed plainly that they themselves would do the very things of which they accused others, were they once given the opportunity. Their love of self blinded them to everything else, and they boldly pushed their own warped natures into the very centre of the arena of life, and gave all who passed them by to know them as they really were—victims of envy, jealousy, passion, and even sensuality.

There should be no compromise with evil in any sense, yet it is often far better to kill error by refusing to notice it, than it is by parading its horrible shape to gaze of the innocent and unsuspecting. It is the truer way to say nothing at all of men or women when good cannot be spoken conscientiously of them by those to whom they are known. Of all people on earth, Spiritualists should heed these words. They have plenty to do if they take care of their own households. Some of them will tell long ere they find holes large enough to conceal the ostrich-bodies of their own blunders. They may hide their heads from the public, but they leave the festering sores upon the colossal body of Error exposed to the gaze of every passer-by. These eruptions need curing, it is true, but they grow worse and far more offensive when constantly held up to view. It is better to have the surgeon use his knife quietly in a hospital ward, than it is to gratify a morbid curiosity by a public exhibit of his skill. If only the good in every man is sought, these sores of evil will rapidly diminish in size and number until they (finally) cease to exist. If thoughts are things, then those who indulge in gossip and slander will find themselves face to face with some very stern realities when out of their bodies. Does it not behoove all Spiritualists to think only thoughts of good, even toward the erring?

In many local societies, some camp-meetings, and other organizations, there are those who indulge in those things that have called forth these paragraphs. Spiritualists, we owe it to ourselves, to rise above all prejudice and bigotry, that we may enter into the realm where only freemen dwell. Backbiting, scandal-mongering, ill-natured suspicion, unwarranted selfishness, and baseless jealousy are indulged in by far too many members (and others who are Spiritualists) of our organizations. No man ever gained a high place in life by tearing his neighbors down. He only wins who honestly seeks to serve his fellow-men. Living and doing for others constitutes the true life. It can be, and should be, lived by Spiritualists. It will be when the twelfth commandment is emblazoned upon the walls of every home, and every inmate of that home is taught to inculcate it as a principle in his daily life. The art of minding one's own business will, sooner or later, have to be learned by every mortal. The work of acquiring it cannot be begun too soon. If the officers and members of every camp, every local society, every State association will but begin that work at once, Spiritualism, in all her regal beauty, will soon rule the world.

But is it not often necessary to tell the truth in hard words, that the people may be awakened to their danger by the shock it gives them? There may be occasions when grave crises demand the immediate use of the surgeon's knife, but the writer contends that it is rather the duty of mankind to conduct themselves so wisely and so well that no crises can arise, than it is to seek for a cure by desperate means after they have developed them to maturity. "Do you not believe in the exposure of fraud and chicanery in mediumship? Would you have the crimes of the malefactor hidden from the public eye?" Yes to the former; no to the latter question, but in both cases it should be remembered that "a soft answer turneth away wrath," and that the exercise of kindness frequently conquers evil. Non-resistance to evil does not mean the abandonment of oneself to its machinations. The true non-resistant is he who has become so self-poised in all things as to be impervious to all forms of temptation and evil suggestion. Error cannot then injure him, because he is superior to it. He receives injury only who tries to injure his brother. He who conquers the errors of his own nature sets the true example for his race, because he is able to live above all of temptation's wiles. Altruism is the principle by which men can rise to the lofty tablelands of peace and truth, while Spiritualism is the soul's voice urging them onward and upward.

How seemingly ephemeral, yet how potent is that intangible something that man calls thought! A few words carelessly uttered may make or mar a human life. A sentence earnestly spoken from the pulpit or platform may change the course of action of a score of souls. To say the right things in words of truth becomes the bounden duty of every public teacher. It is what he says as well as what he does that counts with his listeners. His acts are weighed, but it is the thought behind the act that men seek for in measuring the man who assays to instruct them. If he utters a known falsehood, if he willfully misleads them with false logic, if he exalts and glorifies vice at the expense of virtue, he is sowing a crop of rank weeds that will

bring him a fearful harvest when the reaper levels his crop of grain in autumn of life. The downfall of thousands may be due to his carelessly expressed thought, to his slipshod and insincere utterances. It seems such a little thing to express a thought to a friend that it is often done with no concept whatever of its meaning to the one to whom it is spoken. Sacred promises are frequently made in this careless fashion, only to be speedily forgotten, and their breaking not infrequently means the overthrow of confidence, and the betrayal of trust to the ones to whom they are made. This is the cruellest of all cruel things—the wanton slaying of confidence in thought.

Keep the thoughts pure, true and wholesome; by so doing confidence is held, and the influence of man's life as a power for good is redoubled. The ephemeral character of thought disappears as one analyzes its influence upon the lives of men. It is found to be intensely real, and full of power to aid or to harm mankind. When the children of the Soul, incarnate in flesh, think only the thoughts of that Soul-Self, every form of evil is forced to disappear, and only the good, the true and the beautiful remain. No mortal in close touch with his Soul-Self ever thinks other than the purest and noblest of thoughts. As man rises in the scale of being he finds that words are not needed to express the higher sentiments of his being. The Soul has a language of its own, but that language is voiceless—wordless—and can only be comprehended by Soul. Volition acts and there leaps from out the unseen centre of Power—the abode of the Soul—a divine impulse that rests not until it finds its own and receives in reciprocity the inner message in response. If all of the children of earth would but seek to find their Soul-Selves, to live in harmony therewith, only thoughts of love, of truth and of goodness would be sent out to vibrate through the universe. Seek then for the spiritual cord that will bind you to your Souls, and thus reform the world by pure thinking, exemplified in righteous living. Thus saith the Soul.

A miner has been killed in Shenandoah is the latest report with regard to the great strike. This is most unfortunate, and should be condemned both by the strikers and their enemies. If this prolonged contest is merely for the purpose of forcing the mine owners to officially recognize the labor unions, it is surely one of the most stupendous blunders that has ever been made. Its cost is too great even now to be approximately estimated in cash, and the sacrifice of life makes it almost wanton in character. But there is a principle involved far greater than that of unionism in any form. It is the sacred principle of justice. The miners want their coal properly weighed, their hours of labor fixed within the bounds of reason, and an opportunity afforded them to realize that they are human beings. No doubt the murder of the workman mentioned is due to the enemies of labor, who wish to arouse the strikers to deeds of violence in retaliation for the crime. Some miscreant has been found who is willing to murder for the sake of a few dollars and has now carried out his master's will. If the strikers heed President Mitchell, and they will be wise to do so, they will restrain themselves under this heavy provocation even, and be mainly men in all respects. The enemies of labor, by subsidizing a venal press and a few moral degenerates in the forms of men, have hitherto been able to wrest victory from the hands of the toilers by putting them in the wrong through deeds of violence, for which they are made responsible. In this case, if they are just to themselves and to their rights, they will hold themselves in check, and fix the responsibility for all crimes upon those who are hired to commit them. President Mitchell should at once go to the seat of the trouble and remain there until it is over.

In the transition of John H. McElroy, the First Church of Spiritualists of Pittsburgh, Pa., loses one of its leading lights. He has stood at his post through many years of devoted service as a member and officer of that organization, and faithfully has he labored for the good of the cause he loved. He has gone home in the youth of old age, at a time when it seemed probable that he had many happy years of earth life before him. He sees now, face to face, with the eyes of the soul, the things he has hitherto perceived only in part. Mr. McElroy stood high in business circles in his home city, and was honored by all who knew him for his strict integrity. He did not hesitate to proclaim his knowledge of Spiritualism to any and all persons who broached the subject to him, and never was he at a loss for the faith that was in him. He has been a true friend to the Spiritualist press, and for thirty years, with a single exception, has been a subscriber to the Banner of Light. He was a man of positive opinions, and had the courage of his convictions at all times. He was honest, sincere and public-spirited in all things. His family had no sympathy with his Spiritualistic views, and denied his wish to have Spiritualistic services over his remains. A good man has gone home, leaving his friends an object lesson they will do well to faithfully learn; that is, to bring their children up to respect Spiritualism and to realize for themselves its sublime truths.

"Does it pay to be a Spiritualist?" is a question that not a few persons are forced to ask themselves many times in the course of a single year. If money values only are to be considered, then it is exceedingly doubtful if Spiritualism does pay any one who follows it. Those only succeed in making it pay financially who have little or no regard for the spiritual and soulful truths involved in it. The counterfeit medium may gain a few paltry dollars—may even gain financial independence—yet is he poorer in spirit and lower in character than is the one who only gains peace of mind and growth of soul through his knowledge of Spiritualism. No one can measure the truths of the soul world by the material standard of mere coin. Soul only

can interpret soul, and its only currency is that of pure love. To such as possess this currency and are blessed with soul-sight Spiritualism pays the richest of blessings. It destroys man's horror of the grave, overcomes his fear of death, removes the sting of sorrow from the tender bosom of affection, dries the tears of those who mourn, by giving them a conscious knowledge of the higher life of the soul. Such benisons are worth more to men than all the colossal fortunes of plutocracy, the mines of Golconda and rarest of precious stones. Spiritualism pays its way with the coin of love, and always brings with it the balm of healing for every ill. Such a religion is priceless to the children of men, and is worth ten times the cost of the heart-aches, persecutions, sundered friendships, hardships and all other ills that some of its followers have to endure in its name. Man only prizes that which he gains through effort, and the results of his painful striving are always his choicest treasures.

If men would but learn to keep their heads above the clouds of sorrow and despair, their faces would be constantly illumined by the inspiring sunshine of Soul Love. Above the rain cloud the sun is always as bright as it ever was; below, the rainy tears fall in copious showers, and the atmosphere is filled with a surely sultriness that blinds every eye to the tiny rift in the murky cloud through which the inspiring rays of the sun are striving to find their way. The mountain summits always tower into the sunshine, but their snow-mantled tops miss the reflected glow of the heat of nature's pulsing heart. Therefore it is necessary for man not only to tower high into the sunshine that he may see all things above and around him, but also to reflect that sunshine upon the earth that plant and shrub and flower may grow to maturity for the benefit of his fellow-man. The rarified regions around the mountain tops are dazzling with beauty, but it is a beauty that is without heart. Intellect alone is like the icy peaks at their summits—cold, brilliant and heartless. Blended with the emotions of the Soul, and melted by the warmth of the heart, it becomes the conservator of real life, and the energizer of every activity. Let men keep their heads above the murky clouds of the senses, in the cool atmosphere of reason, and progress is surely theirs, yet their feet must be planted in the warm earth of honest desire, and their hearts must be aglow with the fires of pure affection. Then will they be able to interpret the Soul unto its earthly children.

"Tis only the loftiest mountain peaks
Retain their shining crowns of snow,"
but the heart of the mountain, when its life currents are set in motion, clothes the sombre giant in his garments of green. Let us have intellect, and plenty of it, but let us take care that it is not an iceberg only that dazzles our eyes.

"Learn the Past and thou wilt have learned the Future; learn the Present, and behold! both the Past and the Future are revealed to thee," says a sage of the remote ages of antiquity. This is a most sublime truth to all thinking beings, and Spiritualists should ponder well its meaning. It links the Past and the Future by the strong chain of Eternal Life, and welds each link so firmly that the hardest bolts cannot break it. That command throws open to the gaze of every onlooker, the labyrinthian pathway the race has followed in its toilsome march upward. It reveals the broad roadway of the Future and shows man evolution's spiral stairway to the mansions of the Soul. In so doing, it unites this seemingly widely separated pair in an Eternal Now, and makes the living Present the mirror of all Time, and the register of all events in life. It is man's one vantage ground, and his thorough cultivation of it will bring forth a rich harvest of facts. By them man is shown all that he ever was, all that he is, all that he ever may become. If the Present, then, is well and faithfully learned, all knowledge is revealed unto him who treasures those revelations of truth in consciousness. Finite man has the Present as his time to seek for his own Soul, and to reunite himself with it by the invisible cords of pure affection. When the Soul and its earth-child are in perfect accord, Past, Present and Future become one, and Life is known to extend through all eternities. Well may the children of men study the Present; by so doing they unlock the storehouses of Wisdom in all of the centuries, bestow upon man all knowledge, and reveal to him his innate Godhood.

The Spiritualists of New England are to be the hosts of the N. S. A. at the coming October Convention. They should rise to the occasion, and set an example for all sections of the country for all coming time. This they can do by entertaining their guest in a becoming manner, which they are now exerting themselves to accomplish. They have secured Berkeley Hall for the Convention, and will make its use free of cost to the National Association. In addition to this praiseworthy feature, the matter of decorations should receive attention. Every Spiritualist in the Eastern States will take a just pride in making the Convention welcome, and in seeing to it that the N. S. A. is made to feel at home. It is to be remembered that this hospitality will cost money; therefore every Spiritualist in New England who has a dollar to spare should contribute it to the hall and decoration fund. It should be remembered by all eastern Spiritualists that the convention this year is at their own home; they are to little or no expense of travel in attending it, hence can afford to give a portion of the money saved in travel to the special fund that is to prove New England's recognition of the duty she owes her national guest. Let us therefore send in our dollars to the committee, and have the guarantee fund in hand in short order. Send all contributions to J. B. Hatch, Jr., 74 Sydney Street, Boston, Mass., and be sure to state that your money is for the fund in question.

The long-continued illness of Dr. E. A. Smith, of Brandon, Vt., is a matter of con-

cern and deep regret to his many friends. His hold upon life is remarkable, for his many relapses indicate that his ailment is of a very serious nature. He has been close to the border line between the two worlds several times of late, and it has often seemed as if he had but a few days to remain in the form. But he still lives, battling bravely with disease and in constant pain, asking his friends throughout the country to send him thoughts of healing in his fearful suffering. All who read these lines are requested to devote a few moments each day to the noble work of sending him healing suggestions and prayerful words of encouragement. Dr. Smith is a veteran in the service of Spiritualism, and should have many years before him as a worker for our Cause. Let us work together to keep him on this side of the river for some time to come. He is needed here.

"Honest criticism is good for the soul." This maxim should be adopted by those Spiritualists who desire to grow out of the lowlands of selfishness into the highlands of altruism. When men and women feel that they have arrived at a point in life where they can do no evil, they are most in danger of blinding against their own Soul-selves. Through kindly criticism they can be shown their weak points, and be induced to make themselves strong in all ways. When a man is shown that a certain course of action will work him harm, he should be great enough to thank the one who came to his rescue for the gentle criticism that recalled him to his senses. A frank discussion of living principles is frequently mislabeled criticism, and is often vigorously assailed. Such a course should ever be warmly welcomed, since it is only by an open, honest comparison of ideas that men can learn to differentiate between truth and error. There should always be honest criticism, but it should be given for the purpose of aiding those to whom it is administered—not to tear them down and destroy them. Let there be much of the former and none of the latter among Spiritualists.

Says Thomas a Kempis, "In diversity let there be unity." These words are golden, and should be emblazoned upon the banner of every Spiritualist society or circle on the face of the earth. There can be perfect unity of thought and action among Spiritualists, even though they differ widely in their opinions concerning matters outside of Spiritualism, or the non-essentials within it. What does it matter when a Spiritualist label himself a Christian Spiritualist, a materialistic Spiritualist, a reincarnationist or a rationalist, provided he is a willing worker for the good of the Cause as a whole? Individual opinions count for little in view of the fact that principles alone are eternal. The fiat of one mind can never be a finality in fixing the views of the race, but the united thought forces of mankind in the direction of moral growth establishes an eternal principle. Therefore men may believe or disbelieve that which they choose as individuals, for they may honestly differ in opinion, but in that difference they can, if they will, find unity of action in behalf of principle. Spiritualists, think of these things, and adopt the words of a Kempis as your motto—"In diversity let there be unity."

One of our speakers tells a good joke on himself. He was once quartered at a hotel at which there was a goodly number of guests, all of whom, save himself, were quite orthodox in their religious views. He did not conceal the fact of his being a Spiritualist lecturer from any one, nor did he think it was any concern to his fellow-boarders. To his great amusement, he soon found that every boarder sought to avoid him. None of them would sit at the table with him in the dining room, nor would they remain in the parlor, if he entered there, nor sit long upon the porch should he appear among them. Even the proprietor and the clerks declined to speak to him, save when he forced them to do so. His room was located in the remotest corner of the hotel, and no one ever went near it, save when absolutely obliged to do so. Under these circumstances our friend had a very peaceful time of it, and was not asked to talk either politics or religion during his stay. His fellow-boarders dubbed him an "uncanny detective" (?) and left him to his own devices. This sobriquet may stick to him hereafter, but the joke is the same in any event. Spiritualists should not betray their ghostly callings, as did this sombre brother in the present, unless they wish to be nicely snubbed by their fellow-mortals.

There is nothing so hygienic as friendship—to love and be loved means an even pulse, clear eyes, good digestion, sound sleep—success.

Strike the key, and at once the vibrations start. All who are on your wire get the benefit; and this wire is a wireless wire that circles the globe like a Marconi cable. The way to strike the key is this: When you find a person who loves the things that you love, who is trying to be honest and simple and genuine; who is willing to say I do not know, and who is not so very good and knows it (so does not blame other folks), but likes to mind his own business, thus giving other folks an opportunity to mind theirs—stand by this man. Help him wherever you can, encourage him and give him good cheer. Use your friends by being of use to them. A thousand little things will suggest themselves where you can be of service—push the good things along.

Get in line with the vibrations, and when you feel them coming, pass them on—it is the only way to keep them.—The Philistine.

"It has been abundantly proved that anger changes the secretions; that fear deranges the circulation and deteriorates the blood; and that selfishness, pessimism and immoral thought drain and impoverish the vitality."—Henry Wood.

Pride and indifference are the shadows of peace and harmony.

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 own 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.

These circles are not public.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact 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, you will 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 Session held July 17, 1902, S. E. S.

Invocation.

We thank Thee, Oh, Spirit of Life and Love, that we are able to return to these children of earth to give them the message of peace, of love, of understanding of the conditions. We thank thee that we are able to feel our unity with them, that in every aspiration after truth, after righteousness, we are with them. We thank thee that the gates have been opened so wide that without effort, without struggle, we may return and help at the heart's desire who are seeking and watching with troubled heart for some light from the great beyond. We pray thee that having once tasted this joy, having once felt the thrill of happiness returned, of oneness with our own, we may still be permitted to breathe the blessing, to speak the word, to listen to the appeal, to wipe the sweat away, and to soften the anguish of death from day to day. Amen.

MESSAGES.

Jack See, Cambridge, England.

There is a spirit come to me of a young man about twenty years old. He is not very tall and of rather fair complexion with reddish brown hair, no mustache, and rather prominent features. He is intelligent rather than handsome and to the people who know him he had a most interesting face and he seems to have that interest whenever he speaks for he is a very ready talker, easy and expressive. He says, "Oh, I thank you," with a little air of civility as though he thought I was praising him. Then he continues, "My name is Jack See. I don't belong around here, this is a new country to me, but I thought if I could run across and give this little message to some of my friends it might be helpful to them as well as to me. I am from Cambridge, England. I don't often go home, but once from so far off, but I desire to get to Maud; I want her to understand that she has me just as much now as when I was with her; when she takes walks I am with her; when she takes her baby and talks to it about Uncle Jack, I know all about it and want to tell her so. My mother is with me and says, 'Send a message of tenderest love to Maud for me.'"

Abbie Emery, Troy, N. Y.

I see the spirit of a woman who is about forty years old. She is in the greatest distress or rather she was before she went away. She seems to have been burned to death and the very coming back into earth conditions recalls to her so vividly that mentally she suffers. While there is no sort of physical pain, there is a mental suffering in recalling the scene. Her name is Abbie Emery and she lived in Troy, N. Y. She says, "Oh, it was such a horrible thing, it was all done so quickly I did not know what had happened to me, but my only thought was the children and since then I have been constantly striving to get an influence over them. I was not so careless as I was thought to be. The explosion was not my fault and I had not been trying to do what everybody thought I must have been. I can't tell you just how it happened. I only know that it was done and I was over here before I fairly got my feet. My husband has been almost discredited since I came, not only because he has so much extra care, but because his thoughts of my suffering has given him great pain. Dear Al, don't feel badly over me. My only thought is that I am sorry to have left you with such a burden. Do let me help you. Do open the door some way. Let me come to you and give you the word as I know I can if you will only give me the opportunity. Little Emma will be better. Don't worry about her; she isn't coming to me. Sometimes I have wished that she might but I know that it is better as it is. Thank you."

Elizabeth Chamberlin, Amsterdam, N. Y.

There is a spirit come now of the dearest old lady, about seventy-five years old I think, and just as sweet as a flower. She has the sweetest voice and the gentlest manner and seems never to have lost her patience, but through all the years of earth life she grew kinder and softer and better. She says, "I believe that is the way for people to do, instead of growing cross and irritable as they draw nearer to the other shore, they ought to be catching the glory of the light of the other life and be much sweeter than ever before." This lady's name is Elizabeth Chamberlin and she lived in Amsterdam, N. Y. She says, "What a strange thing for me to find myself speaking for publication. I never in all my life saw my name in print and it seems a very strange thing to think that I am with the coming here and putting this message into the paper. I come from a family who would hardly recognize the necessity of the messages being given from one condition of life to the other, but I felt that if I could speak my word perhaps we could break the ice in this family and let the sunlight in. I am with you and give them the new truth. We were always very loyal to our church life and to our respect for the religious belief of everybody, but I am afraid we were a little bound by our own conception of truth and it is with a great deal of energy that I want to send this message to my people telling them that I have found the life so real, so tangible, and so closely associated with the earth life that it is almost impossible to disentangle them. I don't do it, the Spiritualists don't do it, no particular set of people have done it, but it seems to be the will of God that I am with the spiritual spheres are consciously interested in our lives with those in the earth sphere. Be it so, I am content. I have felt much better to know how my people were than I would have had I been waiting off into space and nothing but

forgetfulness of my dearest ones to be given me as a panacea for my pain at separation. That is my sermon. That is my message, that is my expression of love to my people."

Fred Green and Arthur Hodges.

There comes now the spirit of a man about thirty-five years old, who is full of fun and just seems to laugh, laugh, all the time. He is dark with dark grey hair, a dark mustache and he is constantly playing with his mustache and making believe that he is trying to look nice. He does look nice, but he isn't a bit proud of it, and is doing that just for fun. He says, "This isn't new to me by any means. I knew a good deal about Spiritualism before I came away and I often used to say that when I got over on the other side I would have some fun with some of my friends, and I have too. It is a good deal of fun to stand round and watch them and then try to influence them and find yourself helping them many times when you didn't realize you could. I knew a good many of the mediums. I have been interested in a good deal of the work and the Spiritualists over here are not asleep. We don't just sit down because we did some work in the earth life and let all the people who need to do peace here for not having done anything in the earth life do all the things now. Why, we are just as busy as bees, we have circles, we have conferences where we talk over all these things, and we hunt up the mediums who are best suited for our work and do everything we can to help them along. I am more than much interested in the physical phenomena as I was before I came away and I want to say that it is quite a study to see how the different mediums take influences. If I should name the people I have met over here, you would know that they are more or less familiar to the readers of the Banner of Light. My name is Fred Green. That is all. I don't know as I have another word to say, only that, but that is enough. I have seen Arthur Hodges and he is working in much the same way that he used to when he was in earth life. He was the greatest man to take some special person or company of people to work successfully for them, and as independent as one could well be and yet heart and soul in his work when there was anything to be accomplished which he could do. He says, 'Tell my friends in Lynn that I am often with them and that I am going to send a message before many more to all of them how I am getting along.' Thank you."

Belle Perkins, Lowell.

Here is a spirit of a young woman about thirty years old whose hair is a very light brown, whose eyes are blue, and who has a delicate, particular manner. She comes up to me quickly and says, "I am so glad that you are going to take another message, and that I am going to be the one to give it. My name is Belle Perkins and I live in Lowell. I say I live there because I am sure the most of my time. I used to live there and all my friends are there now and I am there so much I feel I am one with them just the same. I have found Mertie and Jennie and they both want to express their love. Oh mother, why don't you let us have a circle for you, why don't you let us come to you? I know you need us and we do want to come. Don't cry so much, but think of us as being close to you, very close to you. Goodbye."

Lena Cummings, Roxbury.

I see the spirit of a girl about twenty-two years old. She is dark with red cheeks, thin face and is very pretty indeed, but slender with long slender hands. She seems passionately fond of music as though that was her life and thought when she was in the body. She says, "My name is Lena Cummings. I lived in Roxbury. I was very much interested in music, and am still going on with it in the spirit life. I would like to send word to my mother, whose name is Julia, and tell her I am trying to get so much knowledge she will be proud of me when she comes over. I am able to attend courts and to help the people who are interested in the same thing that I am, and who help me very much. The little bird that died seemed to come directly into my hands. I didn't know just how it happened. I didn't know it was going to die, but the first thing I knew I had it, and then I looked in your conditions and found it was gone. I know you will be glad of that. I have also found Tommy and he is just as happy to have me with him as he can be. I said I found him. He found me. I don't know how it happened, so many things happen, I don't know how they happen, I don't know if you please to Sadie Scott that I have visited her and think she has the prettiest room that she ever had, and I am glad she has so much blue about her."

James Carter, Waltham.

A man about forty-five or fifty years old comes here now who is tall, strong and stately looking. His hair is iron gray and he has a heavy, iron-gray mustache. His eyes are blue, and he has a very pleasant, nice way about him. He says, "I am James Carter, of Waltham wants to send a message. I am very much interested to see if I can get to Mabel and speak. I am sure I will be able to help her. I can't say much except that I am sorry I make her headache so, which I do when I go too near to her. Tell her it is a pity but it can't seem to throw it off when I am in her conditions. I have found Fred and Allie."

Lydia Allen, Thomaston, Me.

Here comes a woman about sixty years old, shaking as though she were about to die, but had a sort of palsy that made her shake continually. She doesn't shake that way all the time. It is only just as a means of identification, and she walks over to me and says "I am Lydia Allen and I am from Thomaston, Me. I didn't know anything about this thing and didn't want to know anything about it. It was all all nonsense, thought nobody else wanted to know, but I can see where it would have been a great advantage to me and to those about me if I had made a little bit of a study of it. I lived alone the last part of my life, although I had plenty of people to come in to see me. I have over here the most of my people, and it is only because I want to say a word about the things I left that I return today. I don't care a bit what is done with them. I would just as soon that they should go to my people, so long as they are not made fun of. My clothes are not much use. About all they could be used for would be an old-fashioned party of some kind. Say to those who have them in charge if they will just dispose of them as quickly as they can it will be better for me, but as long as they are kept there I find myself drawn irresistibly into the conditions and I would like to be free. Thank you."

Carrie Little, Albany, N. Y.

The spirit of a woman comes along to me now. She is not over twenty-eight or thirty years old, of medium complexion, blue eyes, and has a very pleasing countenance. She is about medium height and plump, though not very stout, just well built. She has rather a quick little way about her, everything she says is such a pleasant voice. She says, "Oh, I am so glad you let me come. I am from Albany, N. Y., and I don't know that anybody has been here from Albany. I see very few spirits who are from that place, and I made

up my mind that Albany should be heard from. My name is Carrie Little and I want to send my message to William Little. While I come in such a bright way and seem to be so happy, there are times when I would give all I have just to be able to sit down with those I love and have them know that I am there. Everything is just about the same as it was when I left, and that makes it seem as if I ought to walk in or be there with them. I know it is almost impossible for them to get along with me, and besides too there is such a loneliness that they feel. I have been there and I have made manifestations and they have begun to wonder if it were not I, and I am going to keep it up until they form a circle and let me say the word I want to say. I like the dining room best of all. Sometimes when they all sit down around the table, I like to be there with them, and I try to make my manifestations then. Before they know it, I shall do something that they will have no doubt as to who it is. Little, I often see you and I often want to say that I often that you are doing and what you are thinking and I send you my dearest love."

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND THIRTY.

To the Editor of the Banner of Light: I inherit from my father a sense of humor that is strong enough to give me pleasure even when the joke is turned upon myself.

Mr. H. H. Warner told me that when he was setting type for the Banner of Light he knew me sometimes came in the workshop saying, "Here is another of those dog-eared letters from Miss Judson," alluding to the fact that she had a good deal to say of the humane treatment of the animal creation, especially of the canine department thereof.

This good foreman was well on in years, and was long in the service of the Banner, and is now reaping his reward in the sunny world beyond. I hope to meet him there.

Well, as the present letter seems to be one of the aforesaid "dog-eared" ones, let those of your readers who think that only human animals will have mansions prepared for them in the spirit world, to some other article. It looks as if the continuance of animal life will be my theme today, for the subject was impressed upon me as I sat playing on my melodeon with Daisy at my feet. The little creature is a devoted mother, but seemed to think that she could on this occasion leave her post in the service of the Lord, and permit of her puppy biscuit, in their safe box under the shade of the morning glory vines.

Whether these lower creatures survive the change called death is a subject that our cousins across the water think worthy of attention, judging from the many and interesting reports of the Rev. Mr. Rogers, and horses recorded, Mr. Editor, by your great English contemporary.

The reasons for thinking their life is continued may be placed in three classes, namely: The testimony of disincarnate spirits, the reason of which is a matter of psychic facts bearing on the subject. These three are mentioned in the order of their importance, the most telling one being considered last.

The testimony of spirits is weakened because they do not all testify alike. Some report that they have never seen an animal in the spirit world, while others declare that they have seen many, some of them strangers, and others the well-remembered pets of their former life on earth. We can only say on this point that animals, even here, are very sensitive to the likes and dislikes of men and women. I know (very distinctly) a man here in Arlington who hates dogs so deeply that if one sees him coming it slinks away. Once when I was feeding a lame and hungry homeless dog on the sidewalk this man came along and gave him a kick, and said he wished every dog in town was dead.

Tell, if this man ever goes to heaven (and I believe he will in a year time before he gets there), of course animals will see him as they did on earth, and he may report through reputable mediums that there are none to be found in the spirit world.

Sir Walter Scott, on the other hand, could not walk the streets of Edinburgh without being surrounded by a catlike power of dogs, who pawed him, knowing well that he was their friend. Walter Scott was just great-natured and big-hearted enough to love a poor, homeless dog.

Philosophical reasoning supports the notion that animals, not human, survive the change called death. To this end, power is fully capable of bringing every species of life into continued existence argues in this direction. That the protecting love of man for the lower creatures would remain forever unsatisfied if there were no animals in the spirit world would be the same way.

But reasoning on the subject is not enough for a modern Spiritualist. Plato reasoned well for the immortality of the soul, but Paul was a skeptic till the murdered Jesus spoke to him with a living voice. And the world in general could go no further than hope and desire until the man of Galilee appeared in the true and good, unmask the false and vile, while protecting (but restraining their zeal) the weak and undeveloped. But, in all cases and at any risk we should speak words of condemnation of the greedy money-worshippers—the "venders in the Temple" who roused anger in the breasts of the gentle Sufferer.

Here is a Sunday paper; it contains a list of some thirty to forty mediums. Some have put in a mere three-line card giving their name and address; others have paid for a flaring advertisement in which they set forth, ostentatiously, their many gifts. Of the latter number, some, perhaps, are well-known in the community as reliable mediums who lead an honest life and make their calling respected. The seeker who consults them leaves convinced of the truth of Spiritualism and the beauty of its religious philosophy.

What, you may be divided into two classes: the frauds, who, possessing sometimes some psychic gift, make an unscrupulous use of it to fleece their dupes. These are the scoundrels, of both sexes, who bring the name of Spiritualism in disrepute by having it dragged into police courts. The other half of the list is composed of poor people, honest in the main, who are trying to eke out a meagre subsistence by exploiting mediocrity powers still in a very crude state, which their lack of education and mental training render them incapable of developing.

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that her little dog was asleep in his box in the corner of the room. Her husband's chair stood in its accustomed place. Suddenly her dog jumped out of his box, ran toward the chair, barked joyously, and placed himself looking up at the occupant of the chair with demonstrations of great joy. The lady could see no one, but the dog could. He must have seen his master with the eyes of his spiritual body.

A dog that I rescued from a dreadful blizzard saw my large disrepute dogs, and was very much afraid of them at first. He crouched between me and the wall, and his eyes followed them from the window to the corner of the room, at the proper height, and watched them as they lay down.

Another one, rescued from a sad fate, was sleeping in a soft chair behind the stove, the first night she was with me. When I was harmonizing my body with the magnetic forces, and my soul, with angelic powers, as described in "The Bridge Between Two Worlds," the little creature jumped down from the chair, came round the stove, placed herself in front of me, looking up above me, and with her head bowed, her head, and remained thus motionless until I had finished. She was not afraid, but kept very still. I could not doubt that "there were angels hovering round," and that she saw them clairvoyantly.

Little Edna had been so abused before I took her into the house, that it seemed best to put an end to her earthly existence. But I did not kill her. I only set her free from her little suffering body of earth, and she went on, alert and happy, in her ethereal form, in the bright world where thoughtless boys are taught to be kind, and where blizzards cannot let them tell the people that as mere church-going does not make the Christian, so the Spiritualist who fails to learn, and having learned to live up to the Christ principle of Spiritualism, has no right to the name; that any one, posing as a medium, while they insist upon the duties of the medium, let them tell the people that as mere church-going does not make the Christian, so the Spiritualist who fails to learn, and having learned to live up to the Christ principle of Spiritualism, has no right to the name; that any one, posing as a medium, while they insist upon the duties of the medium, let them tell the people that as mere church-going does not make the Christian, so the Spiritualist who fails to learn, and having learned to live up to the Christ principle of Spiritualism, has no right to the name; 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