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No. 19

### HYMN OF TRIUMPH.

Soal of Beauty! Heart of Love! Spring of tope undying!

I am kneeling by Thy shrine; hear my secret five means the same specific to bear the cross through the earth-years flying!

Shine upon my curtained life;
Pity, Love-Heart, pity me!
Shed Thy peace upon my strife,
O Divine Tranquillity!

Though the world be barsh and cold, Faith is daily bringing
Nome fresh solace from afar, with Hope's clarion ringing,
And my suffering soul is soothed by Love's augel singing;—
"Far beyond the sunset's gates,
Lies God's Paradise—thy home;
Peace! Weep not! The Master waits,
Calling through the vast star-dome."

Now my prayer-hymn, touched by joy, wings to Thee in yearning; Lord, amid the failing Light, is my spirit to Thee in yearning;
Lord, amid the failing Light, is my spirit
burning
For one vision of Thy face when my tide is
turning.
Love! I give my love to Thee,
Singing at Thy glittering shrine;
And the peace that yet shall be
Folds me like the Arms Divine.

Triumph, soul! Thy years of prayer touch Heaven's inner sphendor.
Hark! Adown life's glory-stairs sweeps an answer tender.
With the Master's love to thee; true thanks-giving render!
Lord. I triumph; for by death
To Thy Heaven I shall be borne,
Singling with exuitant breath
In the peaceful heavenly Dawn!

In the peaceful heavenly Dawn!

Hail, sweet Master; Lord of Love! With
my worship blending.

Overflows my heart with praise, heavenward
swift ascending.

Like a dove on sanset-wings, glistening,
homeward wending.

Sound the victory-notes, my soul:—
"Pain and Death I no more fear!"

Let the golden trumpets roll:—
"Christ is Love, and Love is here!"

Devotion.

Sydney Australia, 1962.

Sydney, Australia, 1902.

## The Old Independence Bell.

The old State House Bell, time hallo Thy magic tones were first to tell In thunder peals, a nation's free!"

In thunder peals, a nation's free!"

Its tongue is now still, its voice silent, its sides grown dark, and antiquated with the atmospheric corrosion of years; but the peals it thundered over the land at the birth of our republic still ring with as much potency, excite as deep patriotism, fill the soul with as fervent a love of country, and fire the hearts of the children of our revolutionary heroes with that same love of liberty that animated their own.

of the children of our revolutionary heroes with that same love of liberty that animated their own.

The prophetic inscription stamped upon it, at its birth, has always rendered it an object of venerated interest, and numberless are the patriotic pilgrims to the Hall of Independence, who behold it, review it, because its inspiring voice blazoned to this nation, and the world, the immortal Declaration of our Independence.

The extraordinary coincidence of its sacred inscription with the historical events which followed its arrival in America have been interpreted by our people as a providential dispensation. So long, therefore, as the bell continues to be thus inseparably associated with these events, and with the Hall of Independence, it will contribute to the cultivation of our undying patriotism, like that of the noble patriots whose deeds gave a realization to its words when it proclaimed, "Liberty throughout all the land unto all the inhabitants thereof."

The State House in Philadelphia was approaching completion; the Representatives of the Treemen of Penavalvania empowered their

words when it proclaimed, "Liberty throughout all the land unto all the inhabitants thereof."

The State House in Philadelphia was approaching completion; the Representatives of the Freemen of Pennsylvania empowered their speaker, Isaac Norris, Esq., to obtain a new bell for the building. Robert Charles, Esq., agent of the province in Loudon, was commissioned, Nov. 1st, 1751, to procure a bell of about 2000 pounds weight, at a cost of £100 sterling, to contain the following inscription: "Proclaim liberty throughout all the land unto all the inhabitants thereof," Lev., xxv., 5-10, and underneath, "By order of the Assembly of the Province of Pennsylvania for the State House in Philadelphia." The bell was cast by Thomas Lester, London, and arrived at the end of August, 1752.

Early in September it was cracked by a stroke of the clapper, without any other violence, thus rendering its tone discordant, and its use virtually destroyed. An effort was then made to send it back to London by Captain Budden of the ship Matilda, who brought it over, but he was unable to take it aboard. Mr. Isaac Norris, Esq., writes that "two ingenious workmen, Mr. Pass, a native of the Isaac Norris, Esq., writes that "two ingenious workmen, Mr. Pass, a native of the Isaac Norris, Esq., writes that "two ingenious workmen, Mr. Pass, a native of the Isaac Norris, Esq., writes that "two ingenious workmen, Mr. Pass, a native of the Isaac Norris, Esq., writes that "two ingenious workmen, Mr. Pass, a native of the Isaac Norris, Esq., writes that "two ingenious workmen, Mr. Pass, a native of the Hondon and Virginia soldiers through Germany tambility of the Province of Pennsylvania for the strong derivative of the God of battles, and all civil and military officers who could get away promptly departed by the following bill: was immediately dismounted and sent out of the reach of pursuit, accompanying the payed by the following bill: was immediately dismounted and sent out of the reach of pursuit, accompanying the payed by the following bill: was im

Philadelphia, April 17th, 1753.
Province, to Edward Wooley Dr., for address advanced for raising the bell framed putting up the bell:

8. d. £. 8. d.

5 13 10

Note.—M. E. Cadwallader: (By inquiry I found that this bill was for a free lunch to the workmen and citizens on the occasion of raising the liberty bell.)

It was soon found that the composition of this bell was defective. It was taken down and re-cast, and in order to make it less brittle, one ounce and a half of copper to the pound was added, and it was again hung up in the steeple in the latter end of May, 1753, and was formally rung to call the Assembly together. Aug. 27th, 1753.

and was formally rung to call the Assembly together, Aug. 27th, 1753.

Feb. 2d, 1757, it called the Assembly together, when they dispatched Benjamin Franklin to England to solicit redress of their grievances. Sept. 21st, 1765, it convened the Assembly to consider the Act of Parliament imposing stamps and other duties on his Malgesty's subjects in America. Oct. 5th, 1765, it was muffled and tolled when the ship "Royal Charlotte," bearing stamps for the Coionies, came up the Delaware river, but was not permitted to land by the citizens. Oct. 21st, 1765, it was again muffled and tolled when the stamp act went into operation. Feb. 14th, 1771, it called the Assembly together when it petitioned the king for the repeal of the duty on tea. Dec. 17th, 1773, it rang the largest crowd of citizens together ever assembled in Philadelphia. They passed the resolution that the tea in the ship "Polly" should not land, and the captain was forced to sail away with it down the river, never to rotura. June 1st, 1774, it was again muffled and tolled on the closing of the port of Boston. June 1s, 1774, it convened the people together in the State House square, who pledged the city to the cause of liberty, but the most important event in its history, was when its inspiring voice blazoued to this nation and the world the immortal declaration of our independence.

No patriot can look upon this bell without recalling the circumstances connected with its first proclamation to the world, that the United Colonies were "free and independent States," or recall to his memory the effect which that aunouncement produced on the anxious populace below. To some it gave the first thrill of enthusiastic resistance to despotic power; to some it was a harsbinger of joy; to others it imparted strength in the hour of gloom; to others it was a messenger of cvil, causing them to sneak away, muttering as they did so, "Well, we are in a pretty mess of trouble now."

But the same patriot, passing over a history of five years, will also remember in connection

sary until July 8, 1835, when in slowly tolling upon the death of Chief Justice Marshall, it parted through its great side, and was silent forever. But it had achieved its mission. After an unavailing attempt, to restore its sound by enlarging the crevices, it was placed in the hall of that sacred edifice where the lovers of freedom the world over turn their eyes together in inspiration, courage and hope. There it will remain, a living witness to the fulfilment of its own prophecy, as well as a perpetual monument to the deeds it had inspired.

Wm. B. Hamm.

THE WORD OF THE GLORIOUS FOURTH

THE WORD OF THE QUORNOOD FOR THE WORD PRINTED BY THE GROWN IT IS BARRETE SPINOT SPEAKS OF golden cheer; It belies what freedom it, and oh! how dear! It gives us glow of love's divinest dreams; It opens out new lands, with gracious gleams Of further good so swift approaching near; It speaks of heaven and angel manhoo here, And real substance of what merely seems! The life of man is free as searing bytd. Yet true to self as seen in growing flower; It is for midstry and m ght of good; It is to speak the truth of truth's new word; It is to value well the living hour.

To have and hold the grandest brotherbood!

William Brunt

## Independence.

Independence.

Independence is as necessary to life as the air we breathe, and it must have the refreshment of the new mornings every morning we live. We are to feel our right to life, liberty, and the pursuit of happiness, as native to us. No man, or any number of men, may deprive us of this gift. It is the freedom the life demands to follow its own unfoldment. And it is a process of breaking away from the old, which has grown stale, flat, and unprofitable. It is ever the feeling of springtide in the soul, and ever the outreaching for good, now in blossom as of hope, and then as the fruit of noble endeavor.

But independence is also conformity. It is the obedience to the known truth. A man cannot be independent of himself or society. He seeks to discover the laws of his being, and then has the libert, and largeness to live them. This word needs to be spoken, because some suppose it is an end of existence, it is truly the means to the full goodness of a true life, now and here, there and always.

William Brunton.

William Brunton.

## Its True Significance.

BUSIE C CLARK.

What does Fourth of July stand for? To every man according to his capacity. To the small boy, a welcome occasion for noise, din, and general uproar, a delirium of delights usually denied to his tumultuous, explosive soul. To the politician, it serves as a symbol of patriotism, as a hinge for his bombastic eloquence regarding the future of our glorious patriotism, as a hinge for his bombastic eloquence regarding the future of our glorious Republie, a goal to be greatly enhanced, of course, by his own elevation to some position of power and prominence. To the average American, it is merely our nation's birthday, an anniversary most worthy of commemoration, it is true, since it celebrates the achievement of independence by thirteen struggling, impoverished colonies, a victory of valor and prowess, under great difficulties, over the trained armies of a powerful king. But who fought with the unskilled yeomanry of those early days, what ensured their ultimate success?

frained armies of a powerful king. But who fought with the unskilled yeomanry of those early days, what ensured their ultimate success?

What does Fourth of July stand for to one whose spiritual vision is unfolded? What should it mean to the Spiritualist? It marks the culmination of a grand, determined effort on the part of the spirit world to bring freedom and light to mankind. Unceasing ever are the endeavors of the angelic ministrants to release humanity from all bondage, political, governmental, creedal, meutal and physical. Independence Day marks one epoch of their advance, one milestone of victory. It prepared a theatre of action, in this broad, fair land for a still mightler effort, one not achieved for another half century. March 31st is the Spiritualist's Foorth of July, the era when the long spiritual struggle against theological slavery made itself felt on earth, and enlisted our allied forces to add in this noble warfare, which when fully accomplished is to emancipate and uplift the world. Twenty years after the first rays of this dawning light were seen, another baptism of blood was necessary to purge this young nation of a foul blo; that threatened its life, the sore disgrace of chattel slavery. And still another contest awaits the land before the sons of labor are tree and unconstrained, before another Independence Day shall dawn, wherein hearts shall rank as high as gold, and work alone be counted honorable, most worthy to be crowued. For all labor is noble and hely; labor is life, it is truest worship. A recent spirit prophery indicates that a special impulse is now vibrating from the higher realms toward the release of impris-

oned nuns immured in convent cells, which must ere long yield up their dark secrests to the light of investigation. Thus ever the work goes on toward freedom, upliftment for all.

Another more universal effort from advanced minds in both worlds, spiritual and temporal, is the endeavor to bring perfect physical emancipation to every embodied soul, to all who now groun in pitiful, needless bondage to the flesh. The evangels of this practical gospel have been chosen to go forth and preach these glad tidings of great joy to all people, and surely none of the warriors of the Revolution, none of our anti-slavery gladiators ever had the cause of human freedom more warmly at heart, than these often obscure laborers in this spiritual vineyard, whose fields are so white for the harvest. Never can Independence Day be celebrated in spirit and in truth while there are any aching brows, weak nerves, or infirm limbs to disgrace the innate freedom of the spirit, or cripple its usefulness. Let every soul thus fettered enlist in this conflict with determination to fight it out on that line if it takes a life-time, until with all other slavery, disease becomes a forgotten word on the planet, and perfect freedom is attained. Let us become masters of ourselves, dominant rulers of our physical, mental, and spiritual kingdoms, and thus worthy co-workers with the angels in bringing to humanity emancipation from every form of bondage. Fourth of July is but one small milestone on the road to independence of soul. Others await us and must be reached on the long, toilsome path that leads at last to spiritual victory.

## The Home of Liberty Bell.

M E. CADWALLADER

With each recurring "Fourth of July," every American heart is thrilled to the core. The blood flows quicker through our veins as we read that masterpiece, the Declaration of Independence, and realize all it cost, before our nation settled down to peace and prosperity. We stand now among the foremost maions of the earth, yet little did the framers of that immortal document realize as they gathered to announce the proclamation to the people, how far reaching would be its influence. Little did the representatives of the Province of Pennsylvania realize, when they sent to England for a bell to use in ceiling their assemblies together, and ordered inscribed upon it, "Proclaim Liberty Throughout the Land and to all the Inhabitants thereof," that that same sentence was a prophecy which would be fuffilled in the birth of a new nation, and that the same bell would be the one to ring out the notes of the Declaration of Independence.

In response to your invitation to contribute to the symposium, it seemed that a visit to the shrine of the hallowed "Liberty Bell" would be most appropriate. It is silent nour, as to sound, yet more eloquent, as it stands a mute symbol, a monument to the founders of our nation.

Many tourists daily visit the "Declaration chamber" and inscribe their names upon the register. Seventeen states were represented the day of my visit. The visitors paused before the bell, and for several moments stoed silent. The men took off their hats, as if in reverence, and one little child whispered, "Papa, is that really the bell that gave us our liberty?"

The visitor to Independence Hall seen realizes that it is a national monument. At the head of the stairs a panel bears the inscription, which reads as follows: "The State House of Pennsylvania, consecrate by the criticas of Philadelphia to their fellow countrymen of the United Spates, a perpetual monument to the founders of American Independence."

History abounds with the records of the patriots of those perilous times, but as we stand in the shadow of Libe

claim that his name should be remembered, in the United States at least, as one of the founders of American Independence, and state, "Three is a complete concurrence of testimony that Faine's pumphlet issued on Jan. 1, 1775, was a turning point in the struggle, that it roused and consolidated public feeling, and swept wavevers along with the tide."

These are the thoughts which come uppermost as we visit this historic spot. One of the custodians informed us, that on each anniversary of the birth of Thomas Paine, his portrait is draped with two American flags, and decorated with flowers.

Let us not forget in celebrating Independence Day, to include this noble patriot, amour those we love to honor, for the part they took in founding this mation.

Space forbids further detail as to our visit to the "cradle of liberty," but as we passed from room to room, it was interesting to observe the reverence of the people for the relies of Revolutionary days when the uniton was being molded into a republic.

Other cities have their sacred shrines and monuments to the memory of the heroes of our country. Patriotism is implanted in the hearts of our people, but in all our broad land, no shrine holds an equal place with Independence Hall, the home of "Liberty Bell."

The Fourth of July.

## The Fourth of July.

DEAN CLARKE

Among the great events of history, perhaps none has a greater significance, to Americans at least, than the Declaration of Independ-ence made by our forefathers on the fourth of July, one hundred and twenty-six years ago. That event was pregnant with results not only local in bearing, but world-wide in their influence. That day gave birth to a new political regime in national affairs, and inaugurated the first successful experiment in popular government.

inaugurated the first successful experiment in popular government.

That day was taken the greatest stride toward political liberty ever made by an oppressed people. That day the inalicable rights of man" were proclaimed in language more clear and forcible than any previous human utterance. That day the assumed "divine right of Kings" received its death-blow in the bold annunciation of Jefferson that: "All just povernments exist only by the consent of the poverned." That day the right of self-povernment—"a government of the people, by the people, and for the people, found its bravest and most emphatic proclamation. That day sounded the knell of political despotism, whose vibrations were heard around the world, and whose reverberations will never cease while tyranny sways a sceptre, or wears a crown.

No document of "divine revelation" was ever more highly "inspired," or contains more "sacred" truth than the immortal Declaration of Independence whose first publicity makes the fourth of July a "holy" day to allities—Americans. Not only did it give birth to civil liberty, but also to what degree of religious liberty we now enjoy in the separation of Church and State—its sequence.

The fourth of July, 1178, was a day "big with fate" to the thirteen colonies that then disavowed all allegiance to alien authority and power. An ambitious, and a promising child, then cut loose from its Mother's apron strings, and confiding itself to the care of Providence, and a few hundred patriots who plighted their fortunes, their sacred honor, and their lives to its protection, it began his astrogled against tremendous olds to gain the freedom it had demanded of its despectic parent, and at last won the precious boon that enabled it to rise in greatness and power, till it has become the foremost nation of all the carth. It was eminently proper, then, that the patriots who was the viceosics of the American Revolution, should set apart the fourth of July as a day of sacred memories to be evermore celebrated by all their poeterity for

## " Eternity."

ne poem is taken:

Boundless Eternity! the winged sands

That mark the silent lapse of flitting time

are not for thee; thine awful empire stands

From age to age, unchangeable, sublime;

Thy domes are spread where thought can

never climb,

In clouds and darkness, where vast pillars

rest.

rest.
imay not fathom thee: 'twould seem' a crime
Thy being of its mystery to divest.
Or boldy lift thine awful veil with hands
unblest.

Thy ruins are the wrecks of systems; suns
Blaze a br'ef space of ages, and are not;
Worlds crumble and decay, creation runs
To waste—then perishes and is forgot:
Yet thou, all changeless, heedest not the
blot.
Heaven speaks once more in thunder; empty
space
Trembles and wakes; new worlds in other
filt,

flit,
Teeming with new creative life, and trace
Their mighty circles, such as others shall displace.

Thine age is youth, thy youth is hoary age, Ever beginning, never ending thou Bearest inscribed upon thy ample page, Yesterday, forever, but as now Thou art, thou hast been, shalt be: though I feel myself immortal when on thee I muse, I shrink to nothingness, and bow Myself before thee, dread Etermity, With God cosval, coexisting, still to be.

I go with thee till Time shall be no more, I stand with thee on Time's remotest verge, Ten thousand years ten thousand times told

o'er;
Still, still with thee on my onward course I

urge;
And now no longer hear the endless surge
Of Time's light billows breaking on the shore
Of distant earth; no more the solemn
dirge-

of worlds, when such are numbered Requiem of worlds, when such and o'ero'erBteals by; still thou art moving on forevermore.

From that dim distance would I turn to gaze
With fouldy searching glauce upon the spot
Of brief existence, where I met the blaze
Of morning bursting on my humble cot,
And gladness whispered of my happy lot;
And now 'tis dwildled to a point—a speck—
And now 'tis nothing, and my eye may not
Longer distinguish it amid the wreck
Of worlds in ruins, crushed at the Almighty's
beck.

beck.

Time—what is Time to thee? A passing thought
To twice ten thousand sques—a faint spark
To twice ten thousand suns; a fibre wrought
Into the web of infinite—a cork
Balanced against a world; we hardly mark
Its being—even its uame hath ceased to be;
Thy wave hath swept it from us, and thy
dark
Mantle of years in dim obscurity
Hath shrouded it around; Time—what is
Time to thee?

# The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE.

CHAPTER X .- Continued.

(Copyright 1901-'02.)

(Copyright 1801-'02.)

The ceremony was performed by the Rev. Father Addis.

The sweet young bride was clad in robes of pure white, with bunches of real violets as cranaments in her hair and on her bosom. Marie wore a soft, clinging robe of salmon pink and creamy lace; ber thin cheeks were slightly fushed, and there was a little of the elightline sparkle in her black eyes, as she fastened herself on the long-suffering Uncle Dick. Sir Cecil was there to give the bride away. After the Ikev. Father had pronunced the final blessing and cach in turn had congratulated the happy pair, Mrs. Priestly led the way to the dining room, where a feast of good things awaited them. In the centre of the table stood an immense wedding cake, on the surface of which, attached by fine silk-covered wire, floated two misty looking white figures with hands joined. It was Marian Priestley's idea, and was symbolical of the many times Marcus and Clarice had met in astral form.

When all had done justice to the repast, Mrs. Priestly arose and said, "I have a story to tall; it must be told now, as it concerns mearly all present."

## MRS. PRIESTLY'S STORY.

MRS. PRIESTLY'S STORY.

"In a small village in France, some little distance outside of the Capital, there dwelt two brothers and one sister. The name of the family was Lebrun. The girl kept house for her two brothers. The two young zeen were as unlike in disposition as if they were strangers. The elder, whose name was Raphael, went into the banking business, worked his way up and soon became a partner in one of the largest banking firms in Paris. The younger was only a clerk in a mearantile office; being a very dilatory sort of fellow, he never rose to any higher position. "Unfortunately they both fell desperately in love with the same girl. This girl was born in France of English parents. Her name was Susan Blackstone. Plerre, the younger brother, won the love of the girl, and married her. Happhael Lebrun immediately moved out of the neighborhood, taking his sister with him, and entirely ignored the existence of his brother.

"A year after this, the sister also married.

of the neighborhood, taking his caser which him and entirely ignored the cristence of his brother.

"A year after this, the sister also married. Her name was Mrs. Lejoindre. She presented her husband, during the first year of their married life, with twins, boy and girl, who were named respectively Anita and Richard. The the meantime, Pierre Lebrun became the father of two girls, one born three years after the other. Their names were Marian and Emma. Emma was the younger and more beautiful of the two. She was lovely as a pleture. They were thrown much into the society of their consin Richard, as Anits went to the same school, and the two families became very intimate. The consequence of this was, that Richard Lejoindre became seeply—excuse me, Diet. for aking up old-relevances, but I must the R. Peterlande of the consequence of the conse

Richard and Emma was in consequence post-poned.

"Flerre Lebrun, the shiftless, as he was called, having left his two daughters without means of subsistence, they had now to work for their living. Hichard and Emma had de-cided to wait another year, promising to be true to each other. Emma obtained a situ-ation in Paris, and alast for the fickleness of the human heart, she fell desperately in love with a handsome but worthless Frenchman, and, forgetting her vows to be true to Hich-ard, she left her place of employment and fied with her new lover. They had been to-gether but a short time when Emma, discov-ering her condition, begred her lover for the sake of the child to marry her. This he re-fused to do.

gether but a short time when Emma, discovering her condition, begred her lover for the sake of the child to marry her. This he refused to do.

"Richard, the discarded lover, fretted terribly for a long while, but an unexpected piece of good fortune befell him. His Uncle Raphael Lebrun, having died suddenly, unmarried, left the greater, part of his wealth to Ilichard.

Raphael Lebrun, having died suddenly, unmarried, left the greater, part of his wealth to Richard.

"It was just about the time that Emma's baby was born, which proved to be a fine little girl, that a woman who was well known to the two girls, being a native of the place where they were born, and a professional nurse, had found out where Emma was living and had called to see her.

"A lady whom this woman was nursing at the time had just given birth to a very fine boy baby. Now this rich lady wanted a girl instead of a bor. She therefore begged the nurse to get her a girl and take away the boy. The rich lady had a son by a former husband, and it was for his sake that she now decelved her present husband, so that her first-born should fall heir to his property, which was considerable.

"The nurse, therefore, taking the boy and a large sum of money, went to Emma and begged her to accept the boy and the money and give up all claim to the girl, her own boty. The glitter of the gold acted like magic on Emma's betrayer, and be offered to marry her if she would make the exchange and let her child go. Peor Emma finally complied, and a priest was called, the nurse staying as a witness to the ceremony, and afterward leaving the place with the girl baby in her arms.

to keep him, or find a home for him, as she was now unable to take proper care of him. After a great deal of persuasion and many tears from Emma, Marion undertook the charge.

"Marian's husband was a comparatively wealthy man, and after some persuasion he consented to the arrangement. The little waif was accordingly brought to England and placed in the care of the good Brotherhood of the Glen Avon Monastery.

"There is one little circumstance I forgot so mention. After the exchange of the children, Emma had formed a great desire to know something of her little girl. She begged her sister to pretend she was a nurse, and go and offer her services to Lady Alice Avon, for that was the rich lady's mame, and so get a chance to see the child. Marian went, and was engaged for a short time only. She stayed two days during the absence of the other nurse. That was how Marian Lebrun, now Mrs. Priestly, came to be acquainted with Lady Avon in the years gone by. The ill-fated Emma died some years after, leaving another daughter. This child, whose name is Anita, had been taken away somewhere by her wretched father.

"I shall, as her proper guardian, make it my business to find and care for the poor motherless child, who is own sister to Clarice," said Mrs. Priestly, "And now, Sir Cecil Avon, my story is done, and Marcus, the walf, is your own lawfully born son!"

Mrs. Priestly drank a glass of water and sat down, quite tired after her long recital.

Miss Peckaniff, as Marian finished speaking, pare Uncle Dick a dig in the ribs with her elbow, saying in a load whisper:
"There now! 'Didn't I say there was a skeleton!"
"So there is," muttered Uncle Dick. "And skitting beside me, too!"
Sir Cecil was at first too overcome to speak. Then he arose and clasped Marcus in his arms, and weet with joy, crying over and serms, and weet with joy, crying over and serms, and weet with joy, crying over and serms.

Son, and the breakfast was over and the happy pair had started on a tour to the Highlands, Mrs. Priestly and Marie began their preparations to return to the Marsh Towers.

Sir Cecil Avon, though his physician demurred at such a step, determined to turn his back on Glen Avon while the young people were away and accept the invitation of Uncle Dick to accompany them back to Cumberland.

his back on (ifen Avon while the young peo-ple were away and accept the invitation of Uncle Dick to accompany them back to Cum-berland.

Mrs. Priestly's astonishment was very great when she saw the new addition to Uncle Dick's household. She at once discovered that the little stranger, whom Hexton, the groom, had found on that snowy night, was Anita, Emma's orphaned child, and Clarice's own sister'

the little stranger, whom Hexton, the groom, had found on that snowy night, was Anita, Emma's orphaned child, and Clarice's own sister?

Efforts were made to cure her bindness, and eventually with success. She was a sweet singer, and her pretty, artless ways won the hearts of all with whom she came in contact. She soon became a household pet. There is little more to tell, only that Miss Peckaniff has at last given up all hope of ever getting a husband, and has settled down into a nice old mald.

She is at the Marsh Towers often, and also is a frequent visitor at the home of her old enemy, General Grassmere, whom she twits occasionally about his coming marriage with Mrs. Priestly.

Little Marie now calls herself the old maid of the family, and has declared her intention of remaining single, which we very much doubt.

Lady Avon is hopelessly insane, and remeins in the private arylum where she was at first taken, and her husband has become reconciled to the inevitable.

There is no longer a mystery at Glen Avon. Marcus and his wife have been in possession over a year. There is a great commotion going on in the building tonight: servants are filtring about with lights. Hark! What is that?

It is the Abbey Chimes ringing out a joyful awelcome to the little new-born heir of Glen Avon.

The End.

Psychography.

On Tuesday, May 27, the first of what was intended to be a series of experimental seances was held by two Boston representatives of the Banner, the medium being Prof. Fred Erans, psychographer. On the following Thursday, however, Mr. Evans was called away on business and further scances of the kind were posponed until some future time, when he will be again in the city. During his solourn in Malone, N. Y., Mr. and Mrs. Boyce will held one or more scances and report the same for the benefit of our readers.

Mr. Erans' methods have been explained in a previous paper. On this particular occasion the sitters did not furnish slates, as they wished to create the best possible conditions for future experiments. Those selected by the medium were apparently taken at random from a pile of ordinary school slates Jing on the floor at his right. He rubbed these off with a cloth and threw them down upon the floor at his right. He rubbed these off with a cloth and threw them down upon the table in front of the two sitters, with a bit of peacif under each slate. In a few minutes, he turaed one of them over, and upon it was written a message from his guide, John Gray. A fae-simile of this slate verenocace herewith.

Then in rapid succession followed two or three slates bearing a very significant and gratifying message signed by Luther Colby,

the nature of which proved to be of exclusive interest to the Banner of Light.

In conclusion, one of the sitters selected a small piece of paper from a large number lying on the table and held it in his hands while charting with the medium. In a moment or two he handed it to the medium, who tossed it upon one slate and laid another over it; and when the slate was raised the paper was covered with names in various colors, and a measage, or rather a solemn blessing, as you will see, which was written in pen and ink. This undoubtedly was meant to be shared with the Banner readers and we have land it photographed for them. Some of the names were familiar to the sitters only, but many will be recognized by our readers. As before stated, the names were written in colors, and were so fresh upon the paper that they easily rubbed off upon the finger. The sence was a most interesting one. We wish all might have witnessed it, and deeply regret that others could not have been held according to the intention of the medium and the Banner. No table cover is need to puzzle the sitter. The slates are not slipped under the table or out of the sitter's sight or reach. All is done in a simple way, and with evident faith in the powers of the spirit friends to do the work required of them.

## Arcana Caelestia-Heavenly Secrets.

WALTER SCOTT HASKELL.

Arcana Caelestia—Heavenly Secrets.

WALTER SCOTT HASKELL.

"He has passed over," said the good doctor in a sympathetic tone, to the few persons who had gathered at the foot of \_the cliff, where lay my bleeding and inanimate form. Continuing, the doctor asked, "Does any one recognize him?"

"His name is Van Dyke, Charles Van Dyke; he is a neighbor of mine," said one, "and a likely young man, too. "Tis a deplorable affair."

"Has the unfortunate any family?" queried the physician, examining a slight abrasson on the top of my head.

"An uncle, I believe," replied the informant, "but his parents are both dead. The son inherited the property and is quite well-to-do. It'll all go to the uncle 'now."

Those were the last words that I ever heard on earth, for a long, long time.

When I awoke, I fancied that a voice called to me to look up. Acting on the sugrestion, I was delighted to observe that light was breaking through a rift in the thick darkness overhead, and me ears durch the discussion of the sugrestion of the sugrestion of the sugrestion of the sugrestion of the sugrestion. I was delighted to observe that light was breaking through a rift in the thick darkness overhead, and me ears durch the discussion of the sugrestion. I was delighted to observe that light was breaking through the sugression of the sugrestion. I have a sugression of the sugression of the

Harry. He also explained that the bright cottages upon either side of the street were the abodes of the children with their immediate friends and relatives.

Heaching a more pretentious part of the village, we stopped in front of a house conspicuous for giass ornamentation in the form of transom, addelights, fancy globes and statuary. My mother was always inordinately fond of glasswork, and I instinctively knew that this was her ideal abode.

The state of the step is the step is the step of th

a mitelpating my coming, they had prepared a thanksgiving dinner, and had invited in a few of the friends. "A sort of reunion," father said.

Mother led the way to the large dining room, and the sight that met my gaze was enough to rouse sentiment in a stone. There, in the middle of the floor, was a long table, loaded with good things, and conspicous in the centre, the conventional turkey, stuffed and basted to satisfy the most epicurean taste. And, around that inviting board, I recognized the familiar faces of those who had long departed the earth life. All of my immediate kin, besides several intimate friends who had passed over within the previous fire years. There was Uncle Ben'Hollis, Aunt Nancy Combs, Captain J. Williams, half-cousin to mother, and a host of my own cousins and aunts, besides my younger sister, who had departed earth at the age of twelve. They all sat in their accustemed places, just as they had at many a former reusion. Oh, it did my heart good to look at them. I felt like crying for very joy. And when father announced in a loud voice: "Here's Chariles" there followed mingled exclamations of pathos, rapture and Jelight, and all arose to pathos, rapture and Jelight, and all aro

## Citation and Reply to the Fourth Fundamental Proposition of Christian Science.

Fundamental Proposition of Christian Science.

"Life, God, omnipotent God deny death, evil, sin, disease. Disease, sin, evil, death deny Good, omnipotent God, Life."

We affirm there is no death; that the transition man has named death is God's immutable law of Life expression. Everything in Nature undergoes these changes. The so-called dying, change. It must be; they ever have been and ever will be, so long as Life and Matter each have need of the other. If the transition law was better understood by mortal man, his external transition or death would not be so much feared and dreaded. If he knew the change is but the entering into a higher conception of life, greater possibilities and realizations of his aspirations, he would gladly welcome the change is ever perpetual production of unfolding Good. All Life is immortal, inasmuch as it continues to exist although it changes its form of expression.

Everything that is always has been, and ever will be, governed by productive and constructive force; ever held in place of their diminutive space by the 1 am of Universal Whits. Eddy claims that Jewns illustrated the divine principle and practice of immortal will be a supplementation of the lambour of the constructive force; ever held in place of their dimind, by healing selchness and in andestroying the foundations of the divine principle and practice of immortal will be immortal. Second, man still dies the physical death. This assistant that an ever will be immortal? Second, man still dies the physical death. Third, Jesus did not even conquer his own physical death; he simply gave to man a higher conception of God, a better understanding of his duty toward his fellow-man and the necessity for being honest with himself, and left on record the highest type of (lod manhood man has ever head.

Man has ever heen prone to look backward for his inspiration, with seeming ignorance that the same God that ruled heaven and

Aditionite e to sinces on liperate - all to Olive Barrett Orestes

parents in that world of shadows and changes, now the reverse of leave taking.

We were conducted into a pleasant reception room, and father and mother sat down and taked with me jost as they used to at the old farm cottage down in Maine. How it carried my into back when mother crossed her hands in her lap into the crossed her hands in the lap into the crossed her hands in her lap into the crossed her hands in the lap into the crossed her hands in the lap into the crossed her hands in the lap into the crossing his method in the crossing his legs that he exception of the accustomed heard under his chin, and he had the same hablt of stroking his beard and crossing his legs that he always had when in conversation. "Why, father and mother," I said, "you lated the conduction of the lated part of the conduction of the lated had the same hablt of stroking his beard and crossing his legs that he always had when in conversation. "Why, father and mother," I said, "you lated the conduction of the lated had the same hablt of stroking his beard and crossing his legs that he always had when in conversation. "Why, father and mother," I said, "you lated the crossing his legs that he always had when in conversation.

"Why, father and mother," I said, "you lated the conduction of the lated had the same hablt of stroking his beard and crossing his legs that he always had when in conversation.

"Why, father and mother," I said, "you lated had the same hable to the crossing his legs that he always had when in conversation.

crossing his legs that ne mina," I said, "you beyen't changed a bit. I thought people in spirit were so much different."

"Well, my som" said father, recrossing his legs and stroking his chin, "it makes a difference how you look at us. Just now your mind is colored by earth memories, and your first heavenly harvest will be in accord with those natural tendencies. You will gradually

demand. Facts, not fiction, must govern men.
Facts oftimes are very contrary things;
They often refuse to spread their wings,
To cover the motive of selfish man,
And thus mature his deceptive plan.

Mrs. Eddy claims that Jesus healed by the
principles of Christian Science, and yet she
denounces the laying on of hands or manigulating patients. She says: "You weaken and
destroy your power if you resort to any except Spiritual means. . . You are ignorant of the baneful effects of magnetism, or
are not sufficiently Spiritual to depend on
Spirit."

The following quotations prove that Jesus
and his disciples used their hands and re-

Bt. Matthew, eighth chapter, third verse:
"And Jesus put forth his hand and touched
him, saring. It will; be then clean." And lammediately his leprosy was cleansed."
St. Mark, skinh chapter, thirteenth verse:
"And they cast out many devlis, and
anoisted with oil many that were sick, and
healed them."

Now, Jesus was one of the "they." We
note here that the oil was used to heal the
sick, not to cast out the devlis.

Mrs. Eddy refuses to accept the personal
term "vril spirits" or "devlis," and yet 'ils
said that Jesus used these terms and applied
them to certain conditions of the people. He
gave his disciples power over the unclean
spirits. If he meant error instead of spirits,
as she insists, then why did he not say error?
He found names for the diseases he cured—
which stand unames for the diseases he cured—
which stand to the multitude, and put his fingers
into his ears, and he spit and touched his
tongue."

St. Mark, ninth chapter, twenty-sixth

ague."

St. Murk, ninth chapter, twenty-sixth
rse: "And the spirit cried and rent him
re, and came out of him, and he was as
e dead; insamuch as minny said he is dead,
sus took him by the band, and lifted him

Jerus took him by the hand, and lifted him up.

He raised Jairus' daughter to life by calling her spirit back to her body. "And her spirit came again, and she arose straightway."
Job said, "A spirit passed before my face, and the hair of my flesh stood up." There is a spirit in man.

Proverbs: "The spirit of man is the candle of the Lord, searching all the inward parts of the belly."

Now, if man's body is naught, as she indicate, then the Lord's candle must also be a delusion.

Jerus said: "In your patience possess ye rour saois."

of the belly."

Now, if man's body is naught, as she inkins, then the Lord's candle must also be a delusion.

Jesus said: "In your patience possess ye your souls."

Everything in both the Old and New Testament proclaim man a spirit, soul, entity, and yet we need not their testimony for convincing proof of this great truth. We need not look backward for this fact. We have the ever-present eternal truth within ourselves.

Mrs. Eddy condemns will power. She says: "It is not science and belongs to the senses; it produces evil continually. Truth, not corporeral will, is the divine power which says to disease, 'Peace, be still.'

Only on one occasion do we find Jesus saying, "Peace, be still," and that was when he stilled the tempest of the sea, but we do find him saying, "I will; be thou clean."

Now, what was his "I will" but will power? Has Christian Science ever cured one case of deef and dumb, or leprosy, or cast out one devil or evil spirit, Until it recognizes and does this, I fail to see that it has any claim to Christian. The following quotations speak for the reality of evil spirits, and do not confound them with disease or error.

St. Matthew, tenth chapter: And when he had called unto him his twelve disciples, he gast them power against unclean spirits, to case, and surf, and out, and to surf, crying out, and saying. "Thou art Christ, the son of God. And he rebuked them; suffered them not to speak, for they knew that he was Christ."

When Jesus gave the disciples the power it was over all manner of sickness and disease and against unclean spirits, to dead the surf, and the will be cried out, "Thou art Christ."

Now, disease has no voice nor intelligence, if it is, as Mrs. Eddy's science says, "a mortal mind-delusion." She cannot justly contaminate them not to speak, for they knew that he was Christ."

Now, disease has no voice nor intelligence, if it is, and Mrs. Eddy's science says, "a mortal mind-dor they knew the chapter of their knowledge. We find that the work of Jesus and his disciples was chiefly t

## A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel coulident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for niheteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

## To the Psychic Sufferer.

To the Psychic Sufferer.

I am not one to accept theories without demonstration, subjective or objective. I have enjoyed the spiritual atmosphere and loving presence of beautiful spiritual intelligences; also have felt the cruelty of unkind spirits, for which various methods of relief were offered; and I have no unpleasant words for the hypnotic, persuasive or suggestive methods for aiding in the evolution of undesirable spirits. Kind, instructive suggestions are angel messengers, if the spirit is receptive, but like the mortal, they off persist in the wrong.

In hypnotting the patient, if the disturbing forces are able to control, or absent themselves at will, when the hypnotic influence is withdrawn they can again assume courtol. If they have by the spiritual laws of attraction and adhesion become too closely associated to admit of their breaking that attachment, as is often the case, by what process with the health! What protection is offered for the future? My questions are but the desire for truth. What of the many who can not be hypnotized?

To those, and others, I address this article, for the blessing and truth it can give to my sisters and brothers.

In secking for relief I was directed to Dr. G. Lester Lane, 872 Huntington arenue, Boston. I became his patient and was taken in charpe by his staff of spirit physicians and chemists, the doctor being their earth instrument in their application of their effective and beautiful power, which to the patient's spirit vision is a most wonderful revention of the possible,—the vapory chemicals, the electric illumination, their method of application, the realization of the presence of the staff of advanced spirits demonstrating their power and chemicals around the disturbing spirits without to the sufferer by relieving spirit without is a most wonderful revention of the possible,—the vapory chemicals, the electric illumination, their method of application, the realization of the presence of the staff of advanced spirits demonstrating their power and chemicals arou

The depleted brain and physical body are restored by vitalizing life force generated in the laboratories of the ligher realms, so that spirit and patient are restored, happy in the truth of this grand work which gives again sweet hope and life and angel loved ones, assisted by an organised force of spirit guardians selected by the doctor's physicians. To all the world would I send out the measure of "Come and be restored; come, learn of this power, and become an instrument for the wise and loving advanced spirits and to bless humanity."

Mrs. M. Nelly.

How Often?

No matter how long a paint lasts, the owner of a house that needs repainting is likely to wish it had lasted longer. The painter, on the other hand—for painters are human—has many arguments ready to prove that houses abould be repainted at least once in every five years, and he may not look with entire favor on a paint which proposes to dispense with his services for ten or fifteen years. I have on my house, for example, a tin roof that has stood without repainting for over fifteen years, and is still in tolerable condition but I have never heafd the paint which was used recommended by a painter. They say the paint lasts well enough, but the tin corrodes under it. This may be so, but mine did not. Similar opposition is manifested toward zinc white and zinc combination paints: "Oh, yes, they look pretty and last a long time," say the painters. "but they will crack." This also may be true, but it is not my experience, and I have had a good deal of painting done (for experiment) with these materials during the past few years and have examined work extending over the past twenty-five years.

How often, then, ought a house to be repainted? As often as it needs it. In other words, when examination shows that the paint no longer sheds but absorbs water, and consequently has ecased to fulfil its office of protection. With straight lead and oil this will scarcely run beyond three years, chough, in exceptional cases it is said sometimes to give good service for five years.

With a good zinc combination paint the lowest limit ought not to fall short of five years, and in exceptional cases it may run up to fifteen or twenty years, or even more, with ten years, perhaps, as a fair average.

In regard to painting, it pays to remember always that it is the labor rather than the material that costs, so it is always economical to select high grade paint and thus save the cost of one repainting within a given period.

Children's Day Exercises.

## Children's Day Exercises.

It was Children's Day at the Norwich Spir-itual Uaion oa Sunday, June 23. The exer-cises were held in the evening. The platform was prettily decorated with roses, daisies and laurel.

cises were held in the evening. The platform was prettily decorated with roses, dalsies and laurel.

The children of the Lyceum marched into the hall to the time of a march played by Miss Annie Blackstone, and after executing a pretty drill on the platform, each carrying an artery drill on the platform, each carrying an affect of the carrier of the Lyceum, directed the exercises as follows: Song, by school; reading from lesson cards; selection by double quartet, consisting of Messrs. Tracy, Blackstone, Marsh and Blackstone, and Misses Agnes and Ethel Christinason, Ward and Marsh; recitation, by eight children; recitation, by Irene Evarts; recitation, by Annie Holmes; song, by Hourietta Ladd; recitation, by Ruth Bague; reading by Miss Dora Hull; vocal duet, by Miss Titch; reading, by Miss Blackstone; recitation, by J. A. Beanett; recitation, by Etsie Bogue; selection, by Mr. and Mrs. George Tlesler; recitation, by Mr. and Mrs. George Tlesler; recitation, by Mr. and Mrs. Tiesler; remarks, by Lender Tillinghast; selection, by Miss Llura Coli; announcyments, by Mr. Faulkner; song, by school; benediction, by Roy Tracy.

There was a good sized attendance, and the exercises were well rendered.

## Camp Progress.

Camp Progress.

June 29.—Sunday's audience was very large, there being about 2000 present. At 11 a. m. the time was occupied by Messrs. Graham, Smith and delbos and was very much enjoyed by those present. Mrs. Johnston acted as organist and led the singing. At 2 p. m. after singing by the quartet, Mr. James Smith made an invocation, Mr. J. R. Scarlett spoke on "Sheifundism, the Savior of the World." Mrs. Hattie Webber gave fine readings. Mrs. Nellie Noyes spoke on "The Great Expression of Life." Mr. deBos spoke. Mrs. B. W. Belcher spoke briefly and announced the picule of the V. S. U. at Waveriey on Saturday. At 4 p. m., Mr. Webster of Boston gave an inspirational poem of great merit. Mrs. Belle Robertson spoke briefly and Mrs. N. S. Noyes gave some fine flower readings. Mrs. Belcher gave excellent readings. Brief addresses were made by Mrs. Webber and Mr. Scarlett. Singing and musical selections were given between each address and added much to the interest of the services, which closed by all joining in singing America.

All mediums and speakers are most cordially welcome and will please make themselves known to the president.

The Camp Progress Spiritual Science Home Mission of Lynn are holding seances every Wednesday at the camp at 3 p. m. Would be glad of the help of any medium, as we are trying to raise funds for the winter meetings.

Mrs. D. B. Merrill.

86 Lynnfield St., Lynn.

# For Distress After Eating Take Horsford's Acid Phosphate.

It relieves immediately, by stimulating the secretion of the directive fluids. Makes the direction natural and easy.

## Jottings By the Wayside.

I have just closed a five weeks' revival service for Spiritualism and soul science in Meadville, Pa. Many earnest and honest workers for truth received the baptismal shower of divine inspiration and soul-quickening power, and were freed from the fetters of billod superstition. The Covenant of the New Dispensation was given by spirit guides, which reads as follows:

"We, the undersigned, do hereby affirm that we desire to unite ourselves in a band of honest, carnest seekers and workers for truth. That we are willing to follow where truth leads; always seeking higher spiritual unfoldment, and willing to let our light shine in defence of truth; ever ready to speak and act with soul sincerity, and bow in humble submission to Christ's sceptre, the Golden Red, which unites us all as one family in horberly love, working with him for the uplifting of humanity and the establishing of his kingdom on earth."

Many gladly took vows and wrote their names under the Covenant; many more will do likevise as opportunity is presented for so doing. Copies of the Covenant will be sent to all who wish to become members, and their

names will be excelled at headquarters of the New Dispensation, et 20 Lincoin evenus, Mediciville, Pa., by Mrs. W. W. Kineald, who has charge of the spiritual services which are being held there, and who will fladly answer all honest, earnest questioners regarding this New Spiritual Band of Workers. The small fee of ten cents will be charged to cover actual cost of copies and usaling to members. The language of the Covenant explains it-self and seeds to comment from my pen upon this present occasion. Let all carnest work-ers may be a supplied to the control of the pension occasion. Let all carnest work-ers the present occasion to the present occasion, the third present occasion of the principles em-bodied therein before they wield their pens or was their tongues in criticism or denial there-of. We are moving a capital search that

We are enjoying a quiet rest of three days with Mr. and Mrs. Frank Collins, at their home in Edinboro, after which we depart for Coffeyville, Cianute and Fame, Kansas, and from there to California, in three weeks, to continue the work of the New Dispensation. Address all communications to Fame, Kansas, Mrs. Hooker McEvoy.

## Lake Pleasant, Mass.

The public will have the pleasure of listening to the words of velcome by President Dailey and the address of the energetic clerk Blinn, on the opening morning, and in the afternoon to a lecture and tests by that constant worker, Tillie Reynolds.

On following days there will be lectures or tests by Moses Hall, the Walking Biblical Excyclopaedia and eloquent orator, by Carrie Twing, the motherly upbuilder and celebrated automatic medium, by Blanche Brainard, the correct elocutionist and refined inspirational speaker, by Sarah Byrnes, the veteran student of the spiritual philosophy, by Fannic Allyn, the witty and dramatic lecturer and ready improvisator, by May Pepper, the convincing test medium and growing speaker, by Frank Masson, the cyclone of mental science, and lastly by Mrs. Mason, who, for the first time, will appear before a Lake Pleasant audience, and probably with her keen and lucid thought, intellectually escalp her husband.

People who visit Lake Pleasant this season may justly expect something solid and electric with such an array of spiritual expounders.

"Ikabod," the original spirit guide of Carrie Twing, will on some ereming instruct and convince his heavers of his spirit identity by his unique tests and humorous language.

"Ikabod," the original spirit identity by his unique tests and humorous language.

"Ikabod," the original spirit identity by his ones, and will give frequent public seances, and will give frequent public seances.

H. A. Budington.

Springfield, Mass.

## For Over Sixty Years

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

# Annual Meeting of the Harmonial Society.

The forty-fifth annual meeting of the Harmonial Society of Sturgis, Mich., was held June 14 and 15 in the historic Free church that has made this city famous throughout the world. The church was tastefully decorated with choice ilowers and potted plants, while the giorious old "Stars and Stripes" added much to the interior beauty of the building and gave all present a renewed interest in the welfare of the nation. Execilent music was provided by Miss Pontius, the well-known artist in this line and everything was done to make the accessories of the meeting all they should be to fissure complete succession of the second of the

large and intelligent andience that listened to the the meeting Sunday morning opened at 10.40 o'clock sharp. Mr. Rarrett was the first speaker, taking the words of the apostle Paul, "To die is grain," and James G. Chark's declaration, "Death is but action begran." He pleasded carnestly for a religion for this life, contending that a nobler life here was a sufficient passport to the life beyond the grave. Mr. Charles H. Nichola most freelingly rendered that exquisite solo. "The Holy City." and was accorded hearty appliance for his effort. Mrs. Carrie Firth Curran closed the exercises in the morning in an eloquent and telling address, in which she urged her hear-

ers to stand for the troth at all times and in all places, to embody in their lives and by so doing overcome the machinations of the frauds and charlatans that best our Cause. Sine concluded her remarks by giving a few paychemetric readings and spirit delineations that were promptly recognized as accurate in III respects.

doing overcome the machinations of the frauds and charlatans that best our Cause. She concluded her remarks by giving a few psychometric readings and spirit delineations that were promptly recognized as accurate in all respects.

The afternoon meeting opened at 2 o'clock, with Mr. C. H. Murray, of Elthart, Ied., as the first speaker. Mr. Murray described at length a seance he had held with the Bangs sisters in Chicago for independent slate writing. He received a large number of messages, in which he declared he found more truth than would be preached from all the pulpits of the land on that afternoon. Mr. Murray was thoroughly in earnest, and enjoyed his seence over and over again as he retailed the particulars to his hearrest during the hour or more that he was before them. Personal experience is the keynote to Spiritualism, and the speaker forgot that his hearers could not be expected to judge Spiritualism by his experiences alone. They must have the same ere they, can be called upon to accept an oplinion as a synonym for truth. Mrs. Carrie Firth Curran was the last speaker of the afternoon. Her subject was the limit of the work of the afternoon for her subject was the land of the accept and truer exposition of Spiritualism. She exalted the office of the true medium as the most sacred of all callings and then spoke of the afternoon and the comment of the work of those who sought to comment the same starred of all callings and then spoke of the work of these who sought to comment the work of those who sought to comment the work of those who sought to comment the work of these who sought to comment the same. First Curran delivered a soulful invocation. Mr. Barrett was then a few clairvoyant readings, all of which were twhich Mrs. Carrie Firth Curran delivered a soulful invocation. Mr. Barrett was then presented as the speaker of the evening. He han have been supplied to the comment of the supplied of the work of those who sought to commend the supplied of the work of the supplied of the true medium as of the ye

## Campmeetings for 1902.

Cassadaga Lake Free Association, Lily Dale, N. Y., from July 11 to Aug. 24, in-

Cassadaga Lake Free Association, Lily Dale, N. Y., from July 11 to Aug. 24, inclusive.

Freerille, N. Y.—July 27 to Aug. 24, inclusive.

Freerille, N. Y.—July 27 to Aug. 24, Onset, Mass.—July 13 to Aug. 31.

Luke Pleasant, Mass.—July 28 to Aug. 31.

Luke Cleasant, Mass.—July 28 to Aug. 31.

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Luke Cleasant, Mass.—July 28 to Aug. 31.

Earnscliffe Grove, Lowell, Mass.—July 6 to Aug. 31, inclusive.

Ocean Grove, Harwich Port, Mass.—July 6 to Aug. 31, inclusive.

Ocean Grove, Harwich Port, Mass.—July 6 to Aug. 31, inclusive.

Ocean Grove, Harwich Port, Mass.—July 6 to Aug. 31, inclusive.

Ocean Grove, Harwich Port, Mass.—July 6 to Aug. 32, Grand Ledge, Mich.—July 25 to Aug. 25.

Grand Ledge, Mich.—July 25 to Aug. 25.

Grand Ledge, Mich.—July 25 to Aug. 25.

Haskett Park, Mich.—July 25 to Sept. 1.

Island Lake, Mich.—July 25 to Aug. 25.

Forest Home, Mich.—Aug. 3 to 25.

Forest Home, Mich.—Aug. 3 to 25.

Fornsen's Lake, Mich.—July 31 to Sept. 1.

Alt. Fleasant Park, Chinon, Iowa.—July 27 to Aug. 26.

Summerland Beach, O.—Aug. 10 to Sept. 1.

Alt. Fleasant Park, Chinon, Iowa.—July 27 to Aug. Kan.—Aug. 24 to Sept. 2.

Cedar Vale, Kan.—July—To Aug. 24.

Franklin, Neb.—July 19 to Aug. 4.

Franklin, Neb.—Porcon.—July 5 to 21.

Los Angeles, Calif.—Aug. 11 to Sept. 14.

eptember. New Era, Oregon.—July 5 to 21. Los Angeles, Calif.—Aug. 17 to Sept. 14.

## The Throne of Eden.

PSYCHICAL BOMANCE BY W J COLVILLE

A PSYCHICAL ROMANCE BY W J COLVILLE

This excellent work is now before the public, and is attracting the attention of all who
are at all interested in psychical thought. It is
written in Mr. Colville's happlest vein, and is
diffiled with most intensely interesting and instructive subject matter. A complete review
of this fascinating work will appear in these
columns in the near future, but only a careful
reading will give one a correct idea of the
distinguished author's thought. Travel,
romance, mystery, philosophy, science, ethics,
metaphysics and religion are all dealt with
by the gifted author, whose versatility of gifts
is revealed with wonderful clearness through
the dexterous manner in which he has dovetailed the widely variant subjects together
by means of his fertile pen. This work
should be in the home of every Spiritualist
in the world. Regd the table of contents and
then order a copy of the book.
Contents: A Glimpse of Sydney; An Australian Sarvice: Body, Soul and Spirit; A Delightful
Trip to Melbourne; Melbourne of Mutual
Service: Body, Soul and Spirit; A Delightful
Trip to Melbourne; Melbourne
of Potent Householder, Last Glimpses
of Australia, Glimpses of Ceylon, Again the
Mysile Order; Between Colombo and See;
Miss Catte's Impressions of Australagis; The
Herculaneum; Dr. Lemoyne's Initial Lecture
Mysile Order; Between Colombo and See;
Miss Catte's Impressions of Australagis; The
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# Banner of Bight.

BOSTON, SATURDAY, JULY 5, 1902.

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## July 4.

Friday of this week will be the one hundred and twenty-sixth anniversary of the Declaration of Independence on the part of the American people. As that day is a legal holiday in this and all other States, the office of the Banner of Light Publishing Company will be closed in honor of the great event commemorated by it. Our contributors and natural will bindly account of the property of the prope

Idquor drinking to many people is the worst of crimes, while to others divorce is the very acme of human wickedness. Still the concepts of these people would not, and never can meet the requirements of civilization and true morality. It is not the use but the abuse of a thing that works evil to man. Without alcohol the arts would suffer, while the health of the entire civilized world would be jeopardized by the total destruction of liquor. Without divorce, the morality of men and nations would sink to the lowest possible levels, while individuals would fall into the grossest debaucheries. From marriages that are infamous in holding persons together, who should be as far apart in every respect as the antipodes of the earth, only criminals and criminal impulses can be generated. The use of tobacco as applied to the destruction of vermin on sheep or fruit trees is moral and heneficial, ret the smoker believes that his pipe or cigar is a moral helper to himself, and that he has an absolute right to pollute the atmosphere that others must breathe, because of his own pleasure therein. He would feel terribly aggrieved were he deprived of his right to smoke, yet he feels in his own soul that he has a perfect right to deprive his fellowmen of pure air.

The foregoing are some of the propositions that arise as soon as the question concerning

The foregoing are some of the propositions that arise as soon as the question concerning an absolute standard of right is asked. No one person or body of persons has sufficient wisdom to erect a standard of morals for all mankind. The only true text that can be applied is found in the soul. The soul of man is far removed from material and physical pleasures, hence prompts to right action independently of all existing influences. In fact, it is the one influence that is supreme in determining the conduct of mortals on earth, i. e., when it is in full possession of its true office, and is using the machinery of the physical to subserve the spiritual ends. That which emobles the soul, purifies thought, broadens character, elevates the moral nature, and adds to the sum total of man's knowledge of the things of the spirit, may be considered right by the individual involved, provided an enlightened conscience sits in judgment upon his every motive, and reuders a decision in harmony with the facts in regard to every action.

Nations and civilizations have alike signally

Mations and civilizations have alike signally failed in the past, and will continue to do so in the future, so long as there is any attempt to force one man's standard of ethics upon his fellowmen as the absolute rule of their lives. The outward career is not the enduring part of man. Reforms and principles spring from within. That which the soul prompts is absolute only for that soul which puts it forth. That concept of right can only belong to other souls when they have become thoroughly convinced that it is based upon truth. This brings up the question, "Is there such a thing as absolute truth?" Let this question be answered in the negative or in the affirmative and the result is the same, for the assertion will be made that there is absolute truth that can be cognized by man. If the reply is yes, then the result is at once apparent. If the response is no, then it is seen that there is a least one absolute truth, viz.—that there is a least one absolute truth, wiz.—that there is no absolute truth. The absoluteness of this fact throws the mind of the reasoner back into the realm of causation, and forces him to deal first-hand with that which gives rise to thought, to intelligence, to life. This brings him into the realm of Soul-Life, whence proceeds all things. Truth is an expression of Soul, and Infinite Soul is Absolute Truth.

Declaration of Independence on the part of the American people. As that day is a legal boldbay in this and all other States, the office of the Bander of Light Publishing Company will be closed in honor of the great event commemorated by it. Our contributors and patrons will kindly govern themselves accordingly.

Editorial Notes.

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Editorial Notes.

La there an absolute, unchangeable standard of right? This question is one with which both the moralist and philosopher have been wrestling in vain ever since the mind of man grape din partial apprehension the facts of life. Many persons would unhesitatingly declare that there was only one possible reply to this question—only one answer that would at allse in harmony with reason—a positive yes. Yet these very persons when in danger of their own lives, or witnessing the peril of their own lives, or witnessing the peril of their own lives, or witnessing the peril of their most dearly loved, would not hesitate also yeve a father or a brother in what they would term self-defense. This would thouge the standard of right involved in the command "Thou shalt not kill," to almost a personal equation by adding the word "ave to protect life." Men of high character in seeming, have no compunction of conscience about killing imprisoned picrons and other birds for amusement, and they are frequently sustained in their course by the learned jurists upon the bench as well as by legal enactments.

To many people every expression of life is asserted, hence set forth the argument that the asserted in the wonderful work of that gifted brokes, nor does the one who seeks her ald took upon her action as at all reprehensible, the argument of the Harmonial Society in that city, and gift others who are considered criminals by those whose consciences have evolved into moral Intellection. If this is the argument of the standard of right and that that standard changes with the evolution of the story. It is the argument of the standard of right in and the proper in the standard of

for as being seriously ill, but the latest report Edward VII. of England has been reported as being seriously III, but the latest reports point to his ultimate receivery. All civilized peoples will rejoice to learn that he is convalescing, and will wish him a speedy receivery. Some so-called mediums prophesied many years ago that he would take leave of earth long before his mother, the good Queen Victoria, would do so. Others went so far as to assert that he never would sit on the throne as England's ruler. He has bot only survived his royal mother, but he has been the actual King of England since January, 1901. His coronation is not necessary to make him a full fledged king. His recovery is now practically assured, and will set at rest all vague guessings with regard to him as a man or as a ruler. The thinking people of earth look upon him now, not as a scion of royalty, a king, or an emperor, but as a sick and suffering man whom they would gladly restore to health out of the purest and most humane of motives. Edward VII. may not be a great statesman, nob. one of the wieset of men, but he is a human being, and is entitled to the sufferings.

Frank Walker of Hamburg of New York

"What does this mean my dear boy?" asked his mother, with fast failing tears. "I shall die within an hout," was his reply, "and I wanted to see everything I loved once more before I go. Say, mother, I want to see the boys of the choir, will you send for them?" This the sorrowing mother did, and a troop of bright eyed urchine came quietly into the room. He knew them every one, as his heart; "Hulloa, Tom!" "Hulloa, Dick," etc. abundantly proved, He spoke to them all, called them all by name, and bade them "good-bye," with a sweet smile on his face, adding the words! [Fellows, be good to your mothers and mind them well, and you won't, do wrong." Within the hour mentioned by the boy, he took leave of earth. His age was only twelve years, hence he could not have conjured up this touching scene. He certainly received a premonition of his transition from a source outside of himself, and was influenced by it to act as he did. His so-called death was ascribed to heart disease. The priest in his funeral sermon referred to the boy's noble life, and suggested that he had been favored by a visit from the angels in his last hour.

What shall be said of Jane Toppan, whose recent sentence to the insane asylum for life led to the concession of thirty-one murders during the past ten or twelve years? The jury mercifully held her to be morally irresponsible for her lettions, and rendered the only verdict possible under the circumstances. Such a case of depravity has never been paralleled in the history of eximinology, and has given rise to much discussion on the part of both the secular and religious press. How such a woman could remain so long undetected is one of the mysteries of the case. She was a trained juries, and was looked upon as one of the most competent in her profession. She had an uncontrollable mania at times to kill, and the dire results of that mania are now before the world. These tragedles point unerfunly to the necessity of stirpleulture, and inform the children of men that if they would abolish murder, and all other crimes, they must pay as much attention to generation as they now do to the improvement of their grades of live stock. They will thereby stop creating murderers, and criminals of other kinds, thus giving a higher divilization to the world.

Militarism is being harried to great extremes in the public schools of the United States and one of the most distressing features connected with the matter is the absolute indifference of American parents to the terrible

ted evil. A few years ago these very pare ers were terribly wrought up by the organizat of usilitary companies in the Catholic chur evil. A few years ago these very parents were terribly wrought up by the organization of utilitary companies in the Catholic church, and by the turning of some of the basement rooms in many cathedrals into armories for the drilling of troops. Especially did they wax eloquent in their denunciations of the enrollment of boys twelve years of age for instruction in the manual of arms. These very persons today are complacently smiling over the organization of their own young sons from ten years upward, into military companies in our public schools. People learn to kill fast enough without being taught the art as children in our public schools. It is wrong in principle, and prejudicial to the safety of our free institutions. The schools at West Point and Annapolis are bad enough without making every day school, from the primary grade to the university, into military camps. For the best good of all concerned, military instruction in our public schools should be prohibited, and the government academies at West Point and Annapolis abolished.

Killing human beings may have become a Christian act, but it, extrainly in fear form

West Point and Annapolis abolished.

Külling human beings may have become a Christian act, but it certainly is far from being a spiritual one. The best army for the protection of our beloved country is found by the firesides of the many happy homes of the land. Professional soldiers lack the incentive of love of home to make them just and kind. They look upon love as an emotion to be secorned, and consider blood-letting a necessity, as well as a pastime. Men and women who are grounded in the principles of right and justice, of liberty and fraternity, will never be obliged to resort to war. There will be nothing to settle in this barbarous manner, for they will arbitrate all their disputes, and seek to so live each day as to give rise to no disputes. The true civilization of the soul is Peace; hence every man and woman should labor for the divine purpose of bringing the soul of every child into full pessession of all its powers, so that war, injustice and hatred may be banished from the earth forever.

statesman, mokone of the wisest of mer, bot statesman, mokone of the wisest of mer, bot states and all humanitarians in his states are also as a ledgate to the recent State Spiritual of the states of the wise of the states of the wise of the states of the wise of the states of the

It should be remembered that the vacation season is at hand, and the question of what hooks shall be taken to the summer homes of those who leave the city, is yet to be settled. It you want the books that reflect most clearly the conditions of the supernal world, with the most lucid instructions as to how to hive in the world of mortals, take with you the writings of Andrew Jackson Davis, the far-famed "Poughkeepsie Seer," the greatest of all prophets who has ever lived upon the earth. He is physician to both body and soul, and will make your vacation one of continual enjoyment, if you will but read his illumined linstructions to mankind. Order a complete set of his works and prove this for yourselves. You can obtain same at this office.

In speaking of books, W. J. Colville's most recent book, "The Throne of Eden," must not be forgotten. It is replete with lofty thought, and contains some of the clearest expositions of spiritual truth ever placed before the world. The gifted writer applies his thought to the everyday lives of the persons who people his book, and thereby shows the incalculable value of the influence of mental and spiritual forces upon the lives of human beings. It is a work that should be read by every person who claims to be a Spiritualist or liberal thinker. The blessing of true mediumship is most clearly and conclusively proved, and all persons who respect the sacred onite of the medium will greatly enjoy "The Throne of Eden." Take it with you and try it for yourselves. It can be obtained at this office.

Sigma Zodiac's" helpful paragraphs are a rich treat to the writer every time they make their appearance in these columns. They are Persian.

sense, and inspire all who read them to net-ter thinking and nobler living. These thoughts of this gifted writer cannot fall to make the world better, as they are prophecies of the yet to be, whose coming will usher in the now cycle of spirituality applied to the dally lives of all mankind. May his columns be filled every week is my prayer.

Once again I am constrained to refer to the descration and disfiguration of the most charming scenery in the United States by means of extravagant and almost vulgar signs. Not a few of these exhibitions are really reprehensible at the law and I would be heartly in favor of making an example of the men who caused them to be put up. These hideous things not only shock the artistic tastes of well-bred people, but they also tend to lower the moral sense of the entire community in which they are erected. This reform is greatly needed, and it is to be hoped that the secular press will begin an agitation of the question that shall not cease until the anisance is abated. VULGAR SIGNS MUST GO!!!!

This reference to the secular press brings to mind another issue of vital importance to the moral nature of mankind. I now have in mind the publication of traudulent and immoral advertisements. Here are two kinds of rinted matter to which the attention of the public is specially called, without the slightest consideration of the effect upon public morality. The readers of the papers in question are left wholly unprotected, and treatment is the public in a proper in a strength of the public is specially called, without the slightest consideration of the effect upon public morality. The readers of the papers in question are left wholly unprotected, and treatment, knowing it to be such, simply for the money it may bring into the pockets of the proprietor? The owner and manager of one of the great dailies of the land told the writer not long since that he never concerned himself about the honesty or dishonesty of his advertisers—that he considered it none of his business—that so long as his patrons paid their bills to him he did not care a picayune about the character of the ads they inserted. "But," I suggested, "what about public morals? Are you not interested in the moral unfoldment of the people?"

unfoldment of the people?"

He gave me a piting look, and then said, "The people be blowed! They can take care of themselves as I do of myself. If they choose to be humbugged, it is none of my business. I am not in the newspaper business for fun. I am in it to make money, and when I fail to make money I shall certainly find something else to do." Much more was said along the same lines, all to the same effect. This man had been a member of Congress for several terms; he stood high in the councils of his party, and was looked upon as an exemplar by thousands of people. Yet he deliberately sanctioned the publication of the grossest humbugs in the way of advertisements in his paper, knowing them to be such, simply because they put money into his pockets. Fortune telling, soothsaying, necromancy, bogus mining schemes, misleading figures, falsified references, etc., were alike given space, with not even a disclaimer of editorial responsibility for the same. Surely this man and his paper were far from being conservators of morals. Yet they are types of the leading secular papers of the age! What can people of refinement and humanitarian principles hope for from such conditions as the above?

It is apparent to every honest man that it

It is apparent to every honest man that it is the duty of every newspaper man to refuse to accept advertisements of a questionable character, no matter how much money may be offered to secure their publication. The welfare of human souls here and hereafter is of greater importance than millions of money for one dozen or one thousand individuals. There should be an outery from the pulpit and rostrum against the publication of frundulent and misleading advertisements of all kinds. Legalized quackery and murder are bad enough without adding to them the crime of moral assassination. The American conscience has been hypnotized. Killing one or one thousand persons no longer excites horror. The loss of a dollar becomes the occasion of a public wake that all mankind may hear the outpouring of the grief of the loser. Newspapers are creators of public opinion. They lead public sentiment. They should, therefore, stand for principle, first, last and all the time, by requestionable in their statements of fact, as well as all other matter that would have a deleterious effect upon the moral conscience of the reader. Purify the press!

"The eminent scientist and teacher. Professor Joseph LeConte, of the California State University, at a reception given him February 18th, to commemorate his Golden Wedding, paid the following tribute to his wife and made comment upon a happy married life, worthy the philosopher that he is: To the influence of my wife I attribute nearly all that I have done that is worthy of any man's ambition. A genuine and true love is the most powerful force for good that can enter into the life of any man. For myself I can say that my whole life entered upon a higher plane the moment I fell in love and became married. A happy married life has a soothing induence. One's troubles are amoothed out and he is left with a clearer mind to pursue any work in which he may be engaged."

In every carnest life there are weary flats to tread, with the heavens out of sight—no sun, no moon, and not a tint of light on the path below. But to the meek and faithful it is not always so. Now and then something touches the dull dream of sense and custom, and the desolation vanishes—the dvine realities come up from the past and straightway enter the present—James Martineau.

THE SUMMER TREATES

The season opened this week with more than the usual enthusiasm, although the opening of the camp-meeting will not be until Sunday, August I. There are about one hundred families in camp at present, with new arrivals daily. The grounds received a thorough cleaning this spring and many have remarked that they have not seen them in such good condition for several years.

The Lake Pleasaut Hotel, under the management of Philip Yeaton, is open, and rapidly filling with guests. The railroad station opened June 18. Commencing last week, all of the accommodation trains stop on signal and during August an appress train each way will make a regular stop as in previous years. Joe Ripley and family arrived in camp last Sunday. Mr. Ripley, being the camp grocer, was given a hearty welcome. He now has the store open, and will provide abundantly in the usual manner, keeping open each evening. Capt. Jack Glickland of the "Uncle Sam" steamer, with his attachment of row boats and cances, is again seen on the lake shore landing to welcome his many friends and patrons.

Miss Mabel Kelsey entertained a few of her

steamer, with his attachment of row boats and canoes, is again seen on the lake shore landing to welcome his many friends and patrons.

Miss Mabel Kelsey entertained a few of her friends with a piak tea at her cottage on Coburn Square Wednesday evening. Miss Edith Kelsey poured.

"Jacob's well" continues to be as popular as ever and is patronized more than ever by the multitude. For absolute purity and health-giving properties, this water ranks second to none in the state.

Jennie Harrey paid us a flying visit here recently. Miss Harvey has rented her cottage or posite the hotel annex to Mr. Hall of Keene, N. H.

Invitations are out for the marriage of Edwina Frances Cook, daughter of Mr. and Mrs. Edward B. Cook of Hartford, Conn., to Thomas C. Perkins of New York.

On the evening of July 1st the marriage of Edriff Haunah Dyson, daughter of Mr. and Mrs. John Dyson of Newtonville, and Albert Pitter Haunah Dyson, was solemnized at the Methodist of the Cook, was presented as a first of the Purly photograph studio in Boston, and has made many friends in this vicinity during past seasons. Mr. Blinn has served as secretary and clerk for the association for several years in a most faithful and efficient manner, and his many friends wish them both unbounded success. Their wedding tour will be a western trip, stopping off at Sea Cliff, L. L., where they will be the guest of Judge and Mrs. A. H. Dalley.

The summer theatre season opened last Monday evening with the John Larkin and Dora Patterson Company, which number fifteen genuine colored artists, presenting the three-act farce musical comedy, "A Trip to the Jungles." The piece is new and catchy and has entertained good sized audlences the past week. The program for next week will be a ladder orchestra and a troupe of trained dors.

J. Milton Young and his wife are again at their, Dalsy Dell cottage on the highlands.

past week. The program for next week will be a ladies' orchestra and a troupe of trained dogs.

J. Milton Young and his wife are again at their Daisy Dell cottage on the highlands. Mr. Young hopes to publish the ever welcome Wildwood Messenger before long.

An unusual number have passed away since last year, including many who will be greatly missed. Among these are Mr. and Mrs. R. A. Chapman of Norwho. Conn., Silas Mason of Heartwellsville. Yt., Dr. Brooks and C. P. Bennett of Worcester and Mrs. Annie E. Connincham and George James of Boston.

Dr. C. R. P. Burchmore and wife have opened their new cottage. Dreamwolf, on the Bind. Mrs. M. I. Andrew's new cottage on Broadway is completed and occupied and the painters are putting the failsting touches on Dwight Hilliard's new restaurant building on the Highlands.

Recretary Hillsand's new restaurant building on the Highlands of last week and has had a corps of plumbers putting the water pipes and connections in condition to meet the water of the casp.

The day and revening care to be produced. Dancing parties are held in the partition every week day evening except Saturday. Bickford's Orchestra furnishing the music.

leading in Kansas City, we expect grand results.

We next held satisfactory meetings in Noodesha and Pittsburg, Kansas; there is a local society in each place. An exruest local worker in any city or town can successfully develop a society. Can we get such a person in each place? Reader, you may be able to do the work. Try do a seance in Kansas City during our stay, for benefit of the Medium's Home Fund, and turned over to us seven dollars. Every medium will savely thank Mrs. Conley and each medium who thus helps to provide for their future welfare. We should be able soon to build this monument to our mediums as a tribute of our love.

Fraternally,

G. W. Kates and wife.

Fraternally, G. W. Kates and wife,

## Onset Letter.

Onset Letter.

This will be the greatest season Onset has had for a long time if the early crowds are anything to judge from. The advance season opened Sunday, June 8, with a concert by Martland's Band of Brockton. June 15, a concert was riven by the New Bedford Band. June 22 the Bridgewater Band gave its first concert of the season, and will continue until the last Sunday in August. R. H. Ferguson, as leader, is as popular as ever. About 2000 people listened to the first concert and the band received many encores.

Dances at the Temple will be held June 23 and July 4; then every Saturday night during July and August; R. H. Ferguson will furnish the music. On July 4 there will be a grand celebration, closing with fire works. Cottages this year are going fast at advanced prices. Among the mediums and workers already here may be mentioned Prof. Phiesring. Mrs. Ring, Mrs. Kate R. Stiles, Dr. Hoot, Mrs. Pennell, Mrs. Palmer. Mrs. Christian Brown-Wheeler and Dr. Bixby. The Worcester Clab is holding meetings every Sanday in the new hall. Mrs. Stiles is also holding meetings Wednesdays and Sundays at her home. Dr. Gibbon is located at the Union Villa. Excursion boats will ron from New Bedford on July 4th and the decrease of the property of the sunday of the sunday sunday in the new hall. Mrs. All is bustle and activity here. Gardens are looking fine, and most of the cottage owners are bere. Programs of the meetings can be had by writing Dr. Geo. A. Fuller, Onset, Mass.

J. B. Hatch, Jr., and family will occupy the Crane Cottage, Longwood avenue, during the season. It will be the headquarters for the Banner of Light. The book store will be opened about July 12, with a full line of spiritual reading. Weather delightful.—Hatch.

## Announcements and Briefs.

Unity Camp, Saugus Centre. Meetings are held every Sunday under the auspices of the Lynn Spiritualists, Dr. Alex. Calrd, president. Services at 11, 2 and 4. Good speakers and mediums are present every Sunday. Hefreshments can be procured on the ground.—Sec. Prof. J. Madison Allca and Mrs. M. T. Allca, inspirational speakers, have been re-curaged for another year by the South Side Spiritualist Society of Springfield, Missourt, addition to local work they will do more or less at the camps and in missionary fields, Mor.

At the annual meeting of the Worcester.

opened their new cottage, "Dreamwolf," on the Blind, Ris. M. L. Andew's new citage the plainters are putting the fluishing touches the plainters are putting the fluishing touches on Dwight Hilliand's new restaurant building. Secretary Blina arrived from Boston Wednesdy evening of that week and has had a corps of plumbers putting the water pipes wants of the camp.

The Henry department store is open, where curred. Dancing parties are held in the parties of the camp.

The Henry department store is open, where curred. Dancing parties are held in the parties of the curred, the content of the content of

command an audience. A test medium advertised at 3 p. m. brought a large attendance, at 25 cents admission; consequently at the session commencing October, 1995, the society abandoned the morning meeting and held Sunday meetings at 3 and 5 p. m., with Miss Gaule as phenomenal medium; Mrs. M. A. Newton, president; a good business woman as secretary and treasner. We have had no trouble in keeping out of debt. While the admission has been 25 cents, care has been taken to not turn away those unable to pay.—John Merritt.

## Controlling Influences.

ARTHUR P MILTON.

What many regard as obsession is often but a dominating thought governing them. Thus we may be obsessed by a vice or virtue as well as a splrit.

The man who permits an idea to run away with him is obsessed, whether that idea be a reasonable or an unreasonable one, whether it be based on an error or a truth.

Gerdus is obsession in its sublimest form—the dominating thought or controlling influence being a talent or gift manifesting itself through the possessor.

Mediumship is genius of an order not yet classed in the category of general acceptance, but it will hold its own until acknowledged. Spiritualism is not an exclusive privilege, not confined to Spiritualist alone. It is forging its way in materialism through phenomena that engender curious speculation among scientists—as that of hypnotism, telepathy, clairvoyance, mind-reading, preceding and many of the magician's feats not attributable to sleight-of-hand, which will eventually lead to a scientific nomenclature, which in sum and substance, would mean Spiritualism, and attract the two together as one issue or field for investigation. The collition of scientific nomencial collition of scientific nomencial collition of scientific nomencial and religion would thereby be effectually. Spiritual phenomena are not altogether a question of "tests." That is only a circumstance borne on the needs of the present—an emergency-call to awaken the religious element in the decree. Without a moral behind them, their purpose would fail; and Spiritualists are the body which is founding this for the future consolidation of the two issues.

Progress is constructed on the effects of genius, and mediums, whether they be termed.

Spiritualists are the body which is founding this for the future consolidation of the two senses.

Progress is constructed on the effects of genius, and mediums, whether they be termed spiritual or neurological, will remain what they are-sensitives—men and women whose life's vibrations have a higher range than the normal or that which exists as the equilibrium between spirit and matter (known to science as force and substance), and which naturally lends them a higher consciousness than possessed by those not so constituted.

Inspiration is the primary attribute of canius—the first touch of the spiritual half of man with the spiritual half of the universe—of nature. This, in conjunction with his soul desires or aspirations, moral sensibilities, mental powers and mechanical skill, leads to genius—nore or less active according to the sense obsessed by a dominating thought or conset obsessed by a dominating thought or processes, which urges him forward to perfection.

In the constant of the spiritual half of the universe—the disorderly elements or passions in the possessor, which urges him forward to perfect the disorderly elements or passions in the possessor, with a soult and possessor, with properses. Such is not qualified as a perius, but it is of the same order—undisciplined. Out of evil, however, may come good, if properly cared for, and the possessor wins in the control between the two influences struggling for cutrol.

Spiritualism thus becomes the peed of the borr to add the sensitive of secolar the place.

test between the two influences strugging for control.

Spiritualism thus becomes the need of the hour to aid the sensitive in reaching the place assigned for him on this mindape sphere. It is to be the naving grace of selence, when it finds its way to the light of its present groreling, and proves the moral influence that is to control it for effects compatible with its revealed truths. As a whole it will be to sedence what genius is to man—the controlling influence for the world's future progress.

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# SPIRIT ECHOES.

MRS. MATTIE E. HULL

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IGHT ON THE HIDDEN WAY. With an Introduction by Env. JAKE V REMAY CLARE. The public receive in this book an illustration and defended the leading truths of Medern Spiritualism from a source surfively distilled from that whence such worth are expected entirely distilled from that whence such worth are expected entirely distilled from that whence such worth are expected entirely a fairer or more truthful preceditation of the two forms of uncelled making in presentation of the two forms of uncellurable in presentation of the two forms of uncellurable in presentation of the two forms of uncellurable in the two would know of Spiritual Committee of the control of the colour world are reported as considerable in relations with the tablestiant of our own.

Central Passenger Association
Grants Rates to the M. V.
B. A., Camp Meeting.

We are much pleased to state that the Central Passenger Ase'n has granted a rate of a fare and a third for the round trip for our camp meeting, July 27-Aug. 24, at Clinton.

In Tickets to be sold on July 24, 25 and 25 and thereafter on Tuesday and Friday during the continuance of the meeting, good to return three days after the close. These rates are on the certificate plan and are practically the same as those granted by the Western Ase'n. When coming over two or more roads, tickets should be bought to the junction point and from there another one taken, always securing a certificate with each ticket bought. These instructions must be carefully followed if it is desired to get the benefit of these rates. This, with the rates granted by the Western Ase'n and the river-rates given by the Diamond Jo Line of steamboats on the Mississippi river, give the people unsunpassed of them, all are urged to take advantage of them, all are urged to take advantage of them. A Fisk, Sec'y M. V. S. A. Keokuk, Ia.

Andrew Jackson Davis' Medical Office

## Andrew Jackson Davis' Medical Office

will be open to patients only on Tuesdays and Wednesdays during July. Closed during the entire month of August, and Dr. Davis, being absent, cannot answer correspondents. He will be ready for patients on and after September 1st on Tuesdays and Thursdays, at the usual hours, but not on Saturdays until further notice.

We are here and now spiritual entitles functioning on two planes of consciousness simultaneously. Our dual minds and memories are capable of subjectively cognizing the psychic and objectively cognizing the physical universe; this being so, it is quite possible to be naturally clairroyant and constitutionally psychometric, without being under control of any outside intelligence, at the same time we cannot employ our psychic faculties without making the acquaintance of Spiritual beings and thereby becoming aware of the reality of a Spiritual universe.—W. J. Colville.

As for thes.

As for thee,
That life rhou hast is hidden from thine eyes;
And, when it yearns, thou-knowing not for
whatWould fain appease it with one grand, deep
joy,
One draught of passionate peace. But wilt
thou know
The other name of joy, the better name
of peace? It is thy Father's name! Thy
life
Yearns to its Source! The unjust things of

Yearns to its Source! The spirit thirsts for God,
Even the !iving God!



Yearns to its Source! The spirit thirsts for God, God, Even the !!ving God!

—Jean Ingelow.

My moral law shall be the law of me; I willow, the covenants of my own nature.

Muriel Strode.

This spirit thirsts for cody on bothing, and it her find they can cause you. This will enter the covenants of the spirit thirst shall be treatment. It will be seen will enable their charges so small that anyone can after the treatment. It will be seen will enable their charges so small that anyone can after the treatment of the year and they can see you will be stand to the covenants of the spirit thirty whether or one ther can cause you. This will be seen you not upon you. This will be stand to be read they can cause you. This will be seen you not you no

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W. J. COLVILLE.

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GILES B. STERBENS

## SPIRIT

## Message Bepartment.

The following communications are given by Mrs. Scale 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 Beaders.

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

besenft 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.

For in the cause of Truth, will you kindly assist us in finding those to whom the follow-ing 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.

To thee, O infinite Spirit of love and light, we turn our hearts this morning in aspiration; we reach out after all that is beautiful and fair, for all that is sweet and lovely; in hope we reach out off or strength to triumph over all present evil, all misanderstanding, all lack of knowledge and with these conditions in our heart we ask that the influence of these who are far advanced, those whose eyes are clear, who can look far into the future and see and understand what is to be, will draw hear to us and over our waywardness and over our lack of good and power, may they throw the wisslom and the knowledge that are theirs. The one especial thought that actuates, the one particular desire that is ours, is to clear away the old superstition of deabt and misunderstanding concerning death. May we stand in the full light of the knowledge of this truth that death is but a stepping stone toward a new expression of life, and whatever we may have done will have its influence, its effect in that newer expression tile, und whatever we may have done will have its influence, its effect in that newer expression warf turn expression in spirit life, and understanding this, bring consciousness of what it may be. We would that this life, this child life of ours today, might be made so perfect, so pure in its aspiration, that our new spirit life shall have nothing of the shadow or the dark spot upon it. To those who sit in darkness, who wait for the "touch of a vanished hand and the sound of a voice that is still," we send our message of love, greeting, hope and good cheer. Amen.

Franklin Seymour, Missouri City. The first spirit that comes to me this morning is a man about sixty years old. He is abort, stout, with a very bald head, a full gray beard, gray eyes, and he is every ceregetic and bright. He comes it would be served to me with a little air of familiar because I had known of this subject for years before I came in touch with my people since I came here. My name is Franklin Seymour, and I lived in Missouri City. When the first manifestations were given out to the world, I became interested and started some investigations on my own responsibility, and from that time on I got more or less that was valuable and helpful and instructive to me. My wife, I me, I with me in spirit, and abe says that we must send word to our friends that we are still working to understand just how to get the best communications at all times. That was our offort when we were on the earth plane, and it is our effort now from this side of life. I send greetings to the medium everywhere, and wish for them consecrated lives and consecrated work. Goodbye."

## Mrs. John Grover, Amsterdam, N. Y

Mrs. John Grover, Amsterdam, N. X.

The next spirit that comes to me is a
woman about forty years old. She is short,
rather stout and seems very much troubled
and annoyed over conditions. She comes up
to me and says: "I'am Mrs. John Grover, I
come from Amsterdam, N. Y. I have but one
desire, and that is to get back to my John.
He is so lonely, so upset, and his life is so
broken in upon through this passing away of
my body, that it seems as though I cannot
stand it unless I can get to him. I found our
child over here, the little girl Allie, and I
want him to feel that we both come to him.
Sometimes I wish I could take him right over
here to me, but it doesn't seem possible to
do that. The only thing I can do is to be
close to him and to make him feel that I am
interested in all his efforts. Oh, John, if we
could have known about this! If we could
only have talked about it, it would have been
easier for us both, but as it is, all I can do
is to send my message to you and tell you
that I am all right, that everything is beautiful about me and that all I need is you."

her hair is light and hongs in long curis, and her eyes are as blue as the sky. Site has a recond, clubby face and the dearest little way, and she comes over to me and says: "I am Kathleen Snow; I lived in Worcester, Mass, and my man and pap ayant to hear from me. I bring them the sweetest flowers that I can find and I sing the song I used to sing when I come. I can sing better now, and I have Aunt Sadle with me, and I am very happy. Thank you."

## Annie Lord, Boston, Wass.

Annie Lord, Boston, Wasse.

A weman about forty or forty-fire years old comes now. She is rather slim and tall, and her eyes are dark brown, her hair brown, and her skin pale and fail. She seems very feeble; it is all she can do to express herself. She says: "I am striving to get help from you to express upyself the way I want to. My name is Annie Lord, and I am an old Boston woman and lived many years in that city, in fact, I might say the greater, part of my life. I knew nothing of this subject when I came over here, and it has been the pity of my life that I did not try to understand something about it. I am so anxious to get to my child. She needs me more than I can tell you, and my effort is to give her the strength and the assurance of spiritual power and an unfoldment that shall make her do better than ever before. Her father is with me; his name is Renjamin, and he sends love and greetings, too. Thank you."

small features and very small hands and feet. She seems particularly careful about always looking stylish and pretty, as though the most of her thought and time was spent in seeing just how she looked. She doesn't care much whether I say this or not, but it seems to help her to establish her identity. She says: "You can say, too, if you will, that my name is Jossel Cahill, and that I came from Fliebburg, Mass. I had lived there a good while; in fact, I did not know much about any other place, but I didn't want to die. I really didn't think I was going to, and now when I find that my life is over and that I am free to go some other place, I have the greatest desire to get back to the old condition and tell my riends how I am getting along. I don't know what I can say to them that will make them more interested in this life over here unless I tell them how beautiful it is. If I could express to them the beauty of the flowers, the beauty of the sounds, the music, and all the things that come to me. I am sure they would feel an interest to understand about it and to get ready to come. Most of my friends are more interested in those things than they would be in learning or studying or seeking to find out what to do, to be good, and so you' will foreigne me if I trylto express more about the beauty than I do about the coolness. I'd like to send this message to Nellie Hemis. I'd want her, If she will, to rive me some answer that she has received it, and let me come to her and help her if I can. Thank you."

many and a first service of the content of the cont

stood him the best, were asleep. With spiritual vision, he saw the dreadful agony of the morrow. It was too much for his human strength, and he asked God to which provide drinking so fearful a cup of palayard for drinking so fearful a cup of palayard for streve to submit himself to the will of feet at the second of the sec

was unequal to bear, "here appeared an sangel unto him from heaven, strengthening him."

Just such comforting spirits are near us, even in our darkest hours. With an entire sympathy not of earth, with a power beyond that of mortals, with a love transceading that of our nearest and dearest here, they stoop over us, and long to lift the cross that is too heavy for our unaided strength. May we avail ourselves of the cheer they desire to tring? Indeed we may, if we can do the two things that enabled the Nazarrene to be helped by an angelic ministrant. We must believe that spiritual beings are near, and by clinging to thoughts of pain, and rolling them as a sweet morsel under our tongue, as it were, we keep the door bolited and barred, and the dear disembolied are unable to aid.

Aht why have mortals waited so long? Jesus know it, and the early disciples knew it. Then the world shut their eyes to the heavenly presence, and did not begin to open them for nineteen hundred years.

"There are angels hovering round."

free, masterful soul now, he migh consciousness of pure, absolute spit-talked about, so seldom realiz grandeur, in its depth and fullness. then cease to be a chrysalis, and indeed a winged soul, ageless, bit

"Only by soul itself is soul perceived.

There shines no light save its own light to

There shines no light save its own ashow Isself unto itself. None compasseth Its joy who is not wholly ceased from sin, Who dwells not self-controlled, self-centred,

calm, Lord of himself. It is not gotten else."

### Reincarnation.

W. J. COLVILLE.

Question.—Can you inform me whether or not the doctrine of reincarnation is true, and why Spiritualists generally are opposed to it, as the theory enunciated by the Theosophists appears to be logical, but is opposed on account of the teaching of eternal progression in the future life obviating the necessity for return to a mundane sphere to work out our "Karmar"—A. E. Button, 9 High street, Doncaster.

# The Importance of Physical Training.

BY PREDERICK W. STORE.

Instructor of the Chicago Athletic A on formerly Athletic Instructor of the Knickerbooker Athletic Association, New York.

To one familiar with the structure of the human bedy and the natural and inertiable effect upon this structure of any activity, however slight, it is very easy to understand the value of exercise, and to fully appreciate what it will accomplish for the one who will make a place for it in his daily routine. Every motion produces a change, and if conditions are as they should be, this change is followed by new growth and strengthening. It sometimes happens, however, that the satem is in such poor condition that new tissue does not fully replace the waste, and then the individual is retrograding.

Tals retrogression is both physical and mental. When the circulation is not sufficiently active and the blood litself does not contain the elements necessary to the restoration of the broken-down cells, the result is wasted muscles and diminished strength, and there is a crresponding diminution of meutal activity and power. The relation between mind and body is so subtle that one is affected with the other, and if you would have a clear mind and powerful intellect, it behoves you to cultivate your bodily strength and vigor that your brain may show in equal measure the regeneration which is taking place.

Proper activity or exercise of the muscles

measure the regeneration when is usual place.

Prope down old cells and by stimulating circulation insures the carrying away of the waste matter. Then, exercise having combled they system to secure from the food what neutrishment it contains, the blood is rich with material that will not only replace what has been taken away, but will cause additional growth and development. The individual in whom this occurs is progressing. Could we find the secure of the country of the containing the country is independent of the country of the necessary. No one can grow old, and death is impossible, so long as healthy srowth and repair within exceed the waste which is constantly taking place.

The nearest approach to this ideal conditions is to be secured through judicious and intelligent everelees, for by means of exercistation relations of the secure of the containing the

"Are you in earnest? Seize this very minute. What you can do, or think you can, begin it. Boldness has genius, power, and magic in it. Only engage, and then the mind grown heated;

Begin, and then the work will be completed."

## A Smallpox Preventive.

While in Mississippi and Tegnessee one year ago, the smallpox was so prevalent, especially among the colored people, that I had a fear of contagion, but while stopping upon the beautiful piantation of Jerry Robinson of Albin, Miss., those fears were set at

spon the beautitup plantation of Jerry Rounson of Albin, Miss., those fears were set at rest.

Mr. Robinson had never been vaccinated, but went fearlessly around among those III with the diseases, coming back to his family without deeming it necessary to change his clothing. His overseers and clerks manifested the same fearlessness, although they were daily exposed to the dread disease.

For explanation Mr. Robinson said: "For a great many years I have used a receipt given me by a Cernam physician and chemistry of the set of the best of the set of the set

and it tasted very much like lemon juice and water.

There-are exceptions in all cases, and people may take this remedy and still contract the disease, but I did not hear of a case.

I know Mr. Robinson will be glad to have people know of its value and therefore give you the formula.

Acid Muriate, 2 drachms: Acid Sulphuric, 4 drachms; Acid Phosphoric, 1 oz. Mix in one gallon of water. 1 teaspoonful three times a day in 1/3 tumbler of water.

I was exposed to the disease after I left there, but believe the above "microbe killer" had rendered contagion impossible for a time at least, and shall not be long without it, especially when there is any known danger.

Sincerely,

Carrie E. S. Twing.

Dancing down the shadows of the past come tripping fret of youth's gay dreams. In the hand of long ago is seen the flowers of a tree-told tale that only blossom to the touch of long ago is seen the flowers of a tree-told tale that only blossom to the touch of long ago is not become and the gust of many winds-to-be blow hardered sound across the lenderness of this sweet long the long ago go pattering down the baby way of all life-dreams that hold the heart of summer times when youth was long the long ago go pattering down the baby way of all life-dreams that hold the heaven's own.

We glint athrough the hours to catch some token from the past, but all is but as never was, and so we close the vindows of our soul that looks but youthward, forgetting that the voice that sounds that way is but as revelator of time to be.

The buds and blossoms of sweet summers gone are voiced from other shore than Time dath rule, so we to catch the melody of that which never fades should dream of fadeless flowers on God's fair hillside.

The drad-and-gone had speech for Time, the Yet-to-be doth sound a greater word no Time may know.

The heart, in weariness of all its burden, cries loudly for the rest that knows no burden, and so we turn to far off times when youth danced lightly down the hours and held the cup of nectar forth that gave no dreams of wondrous tell.

The all sad yesterdays go folding up themselves in years, and stretching down the way of all our life we reach at last the sweet remembrance of love's happy time, when youth was crowned with all its way.

Augusta Adams.

## 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 patrous at the exceptionally low price of twenty-five cents each. Every Spiritualist should have one of these photographs. All orders will be promptly Elied. Send us twenty-five cents and secure an excellent likeness of this gifted medium.

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## Children's Spiritualism.

## The Fourth of July.

I way reprotten you for I have not, but I have forgotten you for I have not, but I way very fill for some time, and have been so very busy since that I cold not accomplish the half I desired to.

As it is so near the Fourth of July I am going to tell you about a little friend of minis who had a preity bad experience. He is aman of husiness now, but he says there's never a Fourth of July passes that doesn't give him a sick feeling when he thinks of that day over twenty years ago.

The summer had been very dry, and everything had a scorched, dried-up look, Little Johnny was staying with his grandpa who was proprietor of the Westfield House in the town in which I live and he had been told, as had the other boys of the town, they must not fire off any fire crackers only when they were with older people. But little Johnny's mama and papa were—both in the spirit world and he thought he knew more than his grandpa, so on the afternoon of the third of July he got another little boy to go with him and went down back of the Westfield House barn and had a fine time. But there was a fire.

They ran away at first instead of telling of the fire, but others saw it. Even in broad daylight it was very hard to get the horses out of the barn.

The Hotel caught fire at once and then the backs of buildings both sides of Main street and a great many thousand dollars' worth of property was burned up just because some little boys did not know that there were.

Little Johnny ran around the street as white as a boy could be and be alive, too frightneed to cry, thinking everybody was after him. His grandpa and many other people were made homeless.

People dos such strange things at the time of a fire. One woman who had a sick child and lived in a room in one of the brick blocks wrapped that little sick child up in a blanket so you could not see what it was and hurried down and left it on the sidewalk. I chanced to be near and noticed that the blanket so you could not see what it was and hurried down and left it on the sidewalk. I chanced

it.

It seems to me it would be more appreciated by the noble Washington and his aids of the Revolution in the spirit-world, if they could see the birthday of a\_nation celebrated with helpfulness instead of waste and danger.

Carrie E. S. Twing.

## For the Banner Children.

For the Banner Children.

Dear Children of the Banner:

I think it is time for me to send you my love again and tell you some things you might like to know. You see, in our world, we are always having something new to learn, and ever so many times. I may not think the little earth children—and some of the big ones—would like to know about them, but once in a while I do think of that, and I love to come then if I can get Lady-mother lougening them her affairs and duties to take it down for you.

First I must tell—as I have before—that many of us who are message, or mission children of the spirit-world, often go to some of your earth hospitals—especially where poor little sick and crippled children are, and we carry spirit-flowers, and we sing to them, and the flowers are so filled with the human magnetism from the people in our world that they are absorbed by the sick ones, who get some ease and strength from them and are sometimes even made well, while the songs we sing, ripple the air a bit and make it pleasanter and more sleepful for the alling children, and some of the sick folks can even see the flowers and the spirits, and some can hear the songs. You know that people her on earth sometimes steep herbs for sick people to drink the floid; well our flowers do the same kind of work as the herb tea, and go into the body of the sick ones to make them feel better. Oh, Magnetism is the life force people give out, and it is like a very fine vapor, everybody gives it out, some of it is like sunshine, and some is more dark; magnetic bealers cure sick folks by it, and it makes the polson in the sick body leave.

Well, the other day my chum—Miss Agnes, went with a lady in this city (Washington) to the children's hospital to see the sick and crippled children, and I went, too; so did some other spirit people. We carried flowers, and magnetism. Miss Agnes took some toys. Rufus and it have to the hospital follow. Miss Agnes went was a little girl, and there are some colons in it yet, and Tela is going to let us buy some

ism of high and laving souls. I tell you this
before I tell you about a wonderful statue
that a great man made—he had an art exhiistion of many lovely things, but this statue
was the greatest one of his collection—and
the grewnessy tells sald it was "Wonderful."
Some of our class were there, and I was one.
Well, a very high and wise spirit from a
higher world, came and he used his magnettism and will power on that statue, and it
walked off, and began to talk and look like a
human being—for a little while it did this and
then it backed into its first place. Then the
teacher told us, that as human magnetism is
infused—that means put in—into everything,
it was his will force best on the figure that
met the magnetism of the artist in the statue,
which brought out enough life and animation
for the time, to make the figure act and
look like a real live person. We have had
some lessons like this before, but this was
one I thought I would tell the folks about on
earth. We know that If the artist wished to,
he could draw all his magnetic force from
his statue, and then it would go to pieces, and
he would have the elements and the atoms
only, but he can keep it as long as he wishes.
If the people where T live that build a
temple wish, they can draw out all the magnetic life forces, and the temple would dissolve, or they can make it over that way anytime they please, or they can add new form
and beauty to it, and it can last all the time.
Rut I guess I have told you enough for this
time, and I must go. I send you all a great
deal of love from the good people on the
spirit-planet where I live, and from

Nannie.

(Mrs. M. T. Longley, Medium.)

(Mrs. M. T. Longley, Medium.)

## Letter Eleven from Brack Susie.

Good morning to the dear little boys and girls. It 'pears like as if there was so much to tell you, and there was no time to do it in. You see, Wantia and I take drives and walks with the big man and the lady, go to see folks with them, go to the Lovesum, and oh, so many other things, Besides, lots of folks come here, and 'pears like as if there was no time for your brack Susie to put in a determined by the seed of the seed of the seed of the words to you. But the seed of the seed of the words to you. But the seed of the seed of

## Literary Notes.

Mr. Anthony Spinello, of New Haven, Conn., in a letter to the Alliance-Publishing Company, New York, says that he has read Dr. Bland's book, "In the World Clestial," with so much pleasure and profit that he made a translation of it into Italian, that his wife, who does not understand the English language, might enjoy the privilege of reading it. He suggests that an Italian edition of it would have a large sale and do much good. This is quite a compliment for the book from an unexpected source. We predict that the work will yet be translated into various languages and have a world-wide reading.

The whole nation is now influenced by the wealthy bets of the fashionable centres. Washington basks in the radiance of ambassadorial pomp; Baltimore has a cardinal's court; New York is both Catholic and Episcopalian; Chicago makes a distinction between the millionaire of the stock yards and those of the stock exchange.—Francis Grierson.

The gallanity of the Boers will not be for-rotten. The spectacle of a few farmers wrestling berolcally like Laccoon in the grip of the great Empire will live in the imagina-tion of mankind beside Thermopylae. The names of Botha, DeWet and Delarey will shine beside the names of Leonidas, William Tell, Kosclusko and Manzial. The glory of invincible defeat and of unconquerable van-quishment is theirs. Forever poets will sing of their exploits, and historians will recount their deeds.—London Star.

"In the twentieth century, plety and com-pany-promotion go hand-in-hand." — The Sketch, London.

Sketch, London.

"A man's character is different from his reputation. His reputation, the general opinion of his fellow-members of society, may be good, while his character may not be, inasmuch as he may be guilty of things which are concealed from the public view. A man's reputation is his most valuable asset."—Judge McPherson in charge to jury.

Practical close did not soo in dualing times.

Prestical jokes did not go in dueling times.

Prestical jokes did not go in dueling times.

They are not popular forms of amusement in dueling rounds and practicing are two different things, and now this Colorado Springs club has a white clause in its constitution.—The Pilgrim for July.

To improve the golden moments of opportantly, in some place consecrated to such an are careful not to slap each for well-considered editorial discussions of son.

"DEAR Mrs. PINEHAM; -years continuous service at bed in some of our promines tals, as well as at private he riven me varied experiences liseasses.



Miss Virginia Grania

President of Nurse Association, Vateriown, N.Y. most distressing cases of inflammation and ulceration of the ovaries and womb. I have known that doctors used Lydia E. Pinkham's Vegetable Compound when everything else failed with their patients. I have advised my patients and friends to use it and have yet to bear of its first failure to cure. "Four years ago I had falling of the womb from straining in lifting a heavy patient, and knowing of the value of your Compound I began te use it at once, and in air weeks I was well once more, and have had no trouble since. I am most pleased to have had an opportunity to say a few words in praise of your Vegetable Compound, and shall take every occasion to recommend it."—Ixydia E. Pinkham's Vegetable Compound has stood the test of time, and has cured thousands.

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other on the back, or trip each other up, or knock each other down, or ladulge in other playful forms of familiarity. Our Stock Ex-change would not be half as funny a place as it is at times if "the code of honor" guid-ed the members in their daily walk and con-versation—New York Evening Sun.

In every community there are people who commit acts of well-nigh laconcelvable horror and baseness. If we fix our eyes only upon these individuals and upon their acts, and if we forget the far more numerous ciliarens of upright and honest life and blind ourselves to their countless deeds of wisdom and justice and philanthropy, it is easy enough to condean the community.—President Rosewell in his Decoration Day Speech.

—Compiled by The Era Magazine.

-Compiled by The Era Magazine.

"The growing interest in mosquite extermination" is impressively set forth by Dr. L. O. Howard in a prefatory note which he has contributed to an article in the July Century by Henry Clay Weeks, entitled "A Campaign Against the Mosquito." which records the practical operations which have been set on foot at Oyster Bay, Long Island, not far from the summer residence of President Roosevelt. Dr. Howard gives an extensive list of towns and cities throughout the country which have taken up anti-mosquite work in an energetic manner, and states that his correspondence on the subject, as entomologist of the Department of Agriculture, has been "little less than enormous."

Social Settlement Week promises to be an important feature of the Chautauqua program next July. Miss Jane Addams, Dr. Graham Taylor, Mr. Starr Cadwallader and others well known in Settlement Work are to be present. There will be a delegation of more than 50 from Hull House in Chicago. This is a part of a movement looking to the building up at Chautauqua of residential clubs to work in co-operation with the leading settlements in Chicago, Cleveland, Pittsburg, Buffalo and other cities.

burg, Buffalo and other cities.

For Those Who Believe in Signs—Sir Edwin Arnold contributes an entertaining article to the July Delineator on the ceremonies attending the crowning of King Edward, in the course of which he recalls a singular incident that occurred at the crowning of King George III. A large diamond fell from the crown of the King as he passed up the choir to his throne in the chancel, and those who believed in such things as portents and previations looked for some event, presaged by the accident. They found it afterwards, to their own content, in that separation of the American colonies from the mother country which was the beginning of the great United States of today.

American colonies from the mother country which was the beginning of the great United States of today.

"The Church of St. Bunco," by Gordon Clark.—The title suggests that this book is aggressive. It does not "mince matters" with the "copyrighted religion" which it designates as "Un-Christian Non-Science." It aims, however, to tell the truth and to build up even the most radical truth, while antagonising greed and hypocrisy, satirizing humbug, and sweeping away nonsense. There is also some very profound thinking, which cannot be wisely slighted even by present colleges and universities. An authority so eminent as Wendell Phillips has given Mr. Clark the reputation of always writing in such a way that "one cannot help reading." The present book, certainly, is no exception to the role. Gloth, 12 mo., attractively produced, \$1.00.

The "turning-down" of the color question by the General Federation of Women's Clubs will, undoubtedly, induce individual clubs throughout the country to give the cold shoulder to the colored sister. A case already comes from Colorado Springs, where two dark-skinned women are Mrs. Enhanks and Mrs. Johns, who sent in their spplications in writing, the club having siven them unintentional encouragement by publishing broad views on the color question in the many of knowing Eubanks, and how credently of knowing Eubanks and the credently of knowing Eubanks and operation of the religion of the color question in the many prescion are two different things, and now this Colorado Springs club has a white clause in its constitution—The Pilgrim for July.

The Review of Reviews for July is notable for well-considered editorial discussions of

My Country, what boundless resources hast,
Did ever a country contribute so much,
Did ever a country its humanity bless,
As America, the home of progression rest?

My Country, to thee do I look for that

Peace,
That flows like a river in joy to the sea;
Its waters now still in majesty calm,
To thee do I look with no fear of alarm, For I feel that my Country is guided by

those in life and in spirit are one; will land her in safety ere the shoals of defeat, In the haven of gladness no tongue can re-peat.

Then in joy will we look down the vistas of time, With bearts beating quickly to that tune so divine "My Country, 'tis of thee, Land of the noble free."

To thee will we sing in gladness and glee.

For America is blest by the Father's own hand, Who guided her safely through tempest and storm; In His hand will we rest with nothing to fear.

Till the world shall resound with paeans of caver. Cambridge, Mass.

## Out of the Mouths of Babes.

Out of the Mouths of Babes.

I have just been placed in a rather awkward position," said Mrs. Roberts, as she took a chair in the reception room where were gathered a party of her visitors. She had been excused to put her daughter Rose to bed, as was her invariable custom, and was but now rejoining her company after a half hour's absence.

"What was the trouble, may I sak?" said Mr. Downes, and the others looked up expectantly.

"I'll tell you," repiled Mrs. Roberts, "and perhaps you can help me out of a like dimently in the future. I must confess I was and still am nonplused. You know Rose is only just turned five years of age and has reached that inquiring stage when one cannot tell what her next question will be. Most seen to turne, aside in such a way as to avoid a falsehood and satisfy her, even though only a partial answer is given. But tonight it seemed different. As soon as she hegan to talk understandingly, I taught her that beautiful prayer of our childhood, and night after night has she repeated it as have so many thousands before her."

"Do you mean 'Now I lay me'?" asked Prot. Lawton.

"That's the very one. You remember the endigs." I pray the Lord my soul to take, asked: 'Mana, what's soul?" And I couldn't tell then, and I cau't tell now. Of course I have the feeling of what the soul is, but how to explain to Rose so that she could understand it was an unsolvable problem. So I have the feeling of what the soul is, but how to explain to Rose so that she could understand it was an unsolvable problem. So I have the feeling of what the soul is, but how to explain to Rose so that she could understand it was an unsolvable problem. So I have the feeling of what the soul is, but how to explain to Rose so that she could understand it was an unsolvable problem. So I have the feeling of what the soul is, but how to explain to Rose so that she could understand it was an unsolvable problem. So I have the feeling of what the soul is, but how to explain to Rose so that she could understand it was not not relieve

hard to explain. And I must confess it's a definition I feel rather than am able to explain. And I must confess it's a definition I feel rather than am able to explain. You mustn't think you are an exception." said Mrs. Roberts, "for I'm arraid we will also a support of fine the ramifications of our houghts a little hard to formulate in logical sequence. I felt the poverty of my own ability and it was with an idea that a combined effort might bring us to some result that I opened the subject. Can you not help us out. Dr. Burns?" bett. Can you not help us out. Dr. Burns?" "I was about to remark," answered the minister, "that the soul was Life Everlasting, but I see that that is open to objection and I don't this moment see anything clearer." And so the discussion went on as discussions of this kind will, in general good-nature, but at times positive and strongly expressive. In fact, so interested did they become that no one noticed the appearance of a little white-clad form at the door until it said:

"Scuse me, mama, may I speak?" The indulernt mother opened her arms and

come that no one noticed the appearance of a little white-clad form at the door until it said:
"'Scuse me, mama, may I speak?"
The indulgent mother opened her arms and in a moment Rose was sitting on her lap.
"Why did you leave your room, Rose?" asked Mrs. Roberts; "doa't you know it was very naughty?"
"I know, dear mama, but I couldn't go to sleepings."
"And why not, dear?"
"Cause I wanted to ask a question."
"Well, dear, what is it—for you must go to bed?"
"Do we always throw away what's bad?"
"Yes, my dear."
"And keep what's good?"
"Certainly. Why do you ask?"
"And when we die we throw away our body?"
"Yas; it's buried."
"And the good inn't buried?"
"No, dear."
"And we give good things to other people?"
"Yes!
"And we want to give our Soul to the Lord?"
"Then the Soul is the GOOD."
"Then the Soul is the GOOD."
"There with all our learning," said Dr. Burns. And the others coincided, as Rose left the room with a cute "Good-night, everybodys and Mama."—Joseph M. Gibbons in Hoston Ideas.

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