FOL. 98 -Whole Ilo. 252

## OUE HOPEIN DEATE

Junce Coates
There is no death, what seems so is trgnsiAll liond ores ones gone, Chrint keepe within the
Fold Where love transports the soul from earth's
To Hingition Splieres, the soul-life to unfold. Enraptured with Celestial Light around them,
Their life-work they renew with hearts sincere;
Beturing the their friends, they breathe upon
And them; to make them feel their preseice
niear.
 $\mathrm{To}_{\substack{\text { eternin } \\ \text { Hise. from souls that know now bow to }}}^{\substack{\text { nis }}}$ Through this our lite-work we would then





## The Life Radiant.

 "No work begun shanlldenth.:--Robert Browulng. tan


 and diteourngment for bim whio clentry mader.

 For in this convietion we gain a new reading,
of 1mmortality. Formerly the faite of the
Chysitian believer has beed one which if Ch Notian believer has beedi one which if
stroog in feeling was vague in grasp of con-
ditions and which holding to the peraistence
 entering lito some strange. new, state, in-
conipreleusible $o$ the present. Thus, falling
to realize the absolute, unbroken continuity of life, the event we call deathen was conotity,
plated as an inevitable gulf between one plated as an inevitable gult between one
state of being and the next. Now if at the
plose of each dny the night's. घleep 'was to plose or each iny ure nighe nleep was
usher us into conditions entirely, ranoved
from those in which wie had been working from those in which ve had been working
this brenk woold. be an obstacle to any form this brenk would. be an obstacle to any form
of grenter and more important work. There are very fow achieveppents that can be ac-
complistied within one day and those that cana be are of a trivial ordef. The great work
requires many weeks, months, even' years for reguires many weeks, me kns, ehat no work
itteompietion. Now, wee thow that
begun shall pauise for sleej. We take it np the next moruing, rising "in newness wo left it the night before. Yet each morning
ushers us into new conditions. No two days are ever, exactly -alike in even the miost
monotonous and cominooplace existence. No one hoirt even, ever duplicates its prede-
cessor. Yet, practically, we take np oar works of the night betore where we left J. J . May we not beliere that this analogy bokde true between the pauis of sleep and , the
pause of death? The work on which we pause of donth? The work on which we
 etherenl forces. Thero is no chasen between The one and the other, bat, instead, the simm
ple evolitiounry progros, as there iss; from yoar to jear, in this life. The complete real-
 thing more "tiorth while." It oues, Hife it
to be wholly chapged at the end of seventy
or aighty. yents, tranaterred to entinty bew or eifgto yents, transterred to entindy hew
conditions in some rague nod flocompres hensibie miinuer on meem paeless to any form of new Aceniisenient, or new un-
dertaling. But if the language, or the liarger topight into slience, or the inititationo of a new
undertaking is to remalin sto a part of the fiehness of resources on which to draw, it it worth while to achiere any of these, atte "No work becun mall ever pense for dem

 conditions. As the poet writes:"He fixes the midst this danee
Oo plastic circumstance.
This Dresent
Of plastic circumstance.
This Dresent, thon, forsopth, wouldst fain
arrest:


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Tom's Story
Eduard Kinoturn

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| $\begin{aligned} & \text { "arrin abd the cooler less frign! than be had } \\ & \text { bnwn sin reciuns to be A strange aense } \end{aligned}$ |
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 recilied with $A$ twinge times whea bo hied
cone among such erroipe and distreand them



 (Conecludel out reve)




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To plan tedeng an a n n






 Thenced I did mot mee my way out of my ight thre done so: but when I died I was stil dinkness, deane and impenetrable .I there wember when the govtrul crast came, in than vas . Wey have in (ar old home of mardering
 there 1 mingt dwell in the imimediate promece the rery Being mis monin nterly detested."
$\qquad$
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 rorbal inspiration had not been wont to keep
froma moderuizing Scripen

 hit if I did: I might get out of sight of God. relief that I found I was dsing and as I sup-
posed zoing there. Tive, in my mind there
was no very elear pieture of bell. That I did ut hook upon itar as a pieture opible place of physical
wrture 1 rewewiber. To me it nippeared to be
 rotest. What thad bpewe. so necessary to
lite was oot to be devied me I had pever
 rix of the thesh 1 set out bravely and ex.
thuuty. but with a new tide of seasations
bint rose higher and hifter which 1 could ot undengand. A bridegrow whastening to
ureet his bride could not have had a lighter
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if great cities without any of the discomforts of men: yet everywbere were there people
onterprising and caltured. All that be had dremmed that the old earth die hadd left behind
mighte become be found beneaith hime, and
more. He bad yet to have explained the more. He had yet to have explained
reison why so meth. witt which he was fa-
niling miling was lackigng. For example be had not
discovered the extent to which mental teleg. raphy was employed and how in cousequence
life had been simplified. gested, going on with- this story, "When my mind was not in a state of revolt amius
did thoughts of Got and his relation to the
trotid wootld which was taught me in egarliest chlidThe father reemued with a:pane of regre stipulated wih hals lingecent wife that it chil-
drea were vonchated. drea were vouchasted them their roligious
nature shonld be in this thands. Thie wife had
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Laurelk, by Lauri B. Payne. Paper, to pp pot


 that for Te esved without wntinn
 that no one will be mide worter for her work
yhile some will be mate bette. Mime Innees.






sobi in time.

 An awhund "forin" jait had pied Thut Tornhy or tor or tupee and ivibed
$A$ timid kiok inon the door.
 Tbe vilitor yras loas of bair,





## (.. Grand Ledre Camp. <br>  <br> 

Thie Investigat ion of Ghosts.
















contivation of buman ivertery
Heny Scharteter.

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\section*{Fer Orer Bixty Yiant




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The High Calling of Fatheriood
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## New Edition. Just Out.



In the World Celestial


## Ploase Rond

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Wonder Wheel Science Series.


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Ry J. G. DALTON.

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\section*{ <br>  14 Frankilin ournet, Hotion, llaes. TAE, AMERICAK NEWS COMPANY. <br> canme or sussomiption in adyanos moerrat Irrinte. 1. <br>  <br> | Treasurer wad Opneral Mrnager IEVING F. sYMEOBN To whiom all Basiness Ootimunications mint be direct <br> Eepresemtative-at-Earge; Dr: ©EOEQE-A. FULEER |
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## ADVERTISING RATES.

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## Banuer of Tfight.

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The N. S. A. Declaration of Prin
adopted at the 1899. national convention of the Spiritualists of America, nod réafrmed at the national convention
ten, D. C., October, 1303:

We beliere in lnfinite Intelligence ture physical and spiritual,
sion of Infaite Intellizence.
of suec expressions, and living in accordance Werewith, constitutes the true religion.
4. We naflrm that the existence and monal identity of the indir
after the change called death,
 by the poenomena of Spiritualism. contained in the Golden Rule, "Whatsoever
ye would that others should do nonto you, do

## Volume Ninety-eight.

 with some motire, the "Ranger of Lighti,"
through fire and hail, in storm and sunghive,
without a break., has, week ty week, fiven without a break., has, week ty week, ziven
its message to the English reiding. Forid.
Through these long years how often has the Throigh these long years how often has the
prophet of eril "predieted ${ }^{\text {Hits }}$ its suspensiont
And how offen has the idle prophecy been And how often has the idle prophecy been
taken op by the iale puoup, nud. not afiways
vicionaly, but nerer with lotty intent sents. viciously, but never with lotty intent, seat-
tered to the four wids, uitill many a fertile
valley and sun-kised bilbside feeming with valley and sun-kiseed billsde reeming with
nourishing timothy and, clover, catching the
tares of corrupting slander, hans cares of corrupting klander,
weeds.". ©r
The pist of indiridiol wot witer plodding alone with The individual worker plodding along with
his taks of management could beir it, and
perthajis grow more self-relinint in the overcoming. But the Calue- who can say tha
the things the thoughtful deplore in our gar serings of the sears may not justly be jaid nerings of the years may not justly be haid a
the doosm of neediess goosip. not fo name it D barsher tooses?
it is a strange
It is a strange thing this goosip.
Business mene, who would not truis the persoo bringing it to porchane theem a dra wing
room keat for a hundrid mile fini, will pase
 "relartinata
The judge, whose boiluess ip lite has been to weigh eridence, will take ap the gomeip of i camp and expend minch effort to pase the

The carreftul mother ( (ood blom her for the
cares), who expects he world to leve care), who expects the world to leare. het
daring free trom a familligr- reterence, over her afternoin tea or erening sweets, withon
compuniction, will pase or the; last. Word a

 healitit food,
he Is there po other view of the pieturer
hear ooi--ank. Prite bie to the Groat spir. Out Oat trom the metiremest of allietion comen
an. Eetimate that thrown all aligndervin

| timenes, dute Mantierinc: vileg cootindion ana <br>  tiere lacidents, if oaly he may be true to the tank commaltted to hise leaderslitp. <br> Acryes the coutinebt trom strangers hands comes the wond of waruing, the exposure of biase treachery and greethz of gobid cheer. <br> But thése true spirits wonld do their work the same in mpme way of noble service, and whet a pity their efforts have to be discounted by the needlese opposition of lawless slander. <br> thiat the fieht is betise epined over new felle froen the mesustain tapei of our fafth. It in the sedentlat that is to to coovinced, sot we Whio hitre nirendy "arrired." <br> And when the selentisc current has gromen n litile stronger, tifen the light, old to ua but new to se many, will be so mach strongensud will shine in so many new ffelds that we slan feel our rewand if we have endured with patience the foolish methods that the iemorant wisemen have taken to reach the solid ground of our truth. |  |
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## Spiritualism and Longevity.

## We often hear it charged by doctors, by trighteened folk of all kinds and sometime

 trightened folk of all kinds and sometimeseven by - Spiritualists themiselves, that too close livesitigation of paychical matterar too elyent an interest shown in them, almost, at
gays shortens life; at least that mediumship I' a disease whe; brings as an certalin result an early release from the body Instend of shortening life, the calm happi-
ness it eagender, the sweeter -iews of life
here ind hereafter wfici it it icuilates. bring
 is said to
Here a
in ${ }^{2}$ Light
when he died; was nearly 70 years of age
Miss Mrs. Ackworth), the medium, was 70; Major-
General Drayson, 75 : Miss Howitt, (after-


## Review of Pastag Events.

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A Plea for Patience.



theology, which must be jadged ou its own
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Agninast this unseientife seience there is a


elisions experiecee, and to reluce tozm
Soted in the wiritual world -a retion -more
profoundy
splititual than the subliminalonsciouspes, and from which coine the mootThence on our ondinarr, liteo"


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 who
 are tame in their eriticimese compare-位e who nit leaders of the bight diehei
 orthiegs $/ \mathrm{Dr}$. Staniles - $A$ हreat necholar an divine-hass stated that - the Incilent of Christs temptation : are on the foce of them
not historical facts. The Bisiop of Birmiug-
. hain, Drical Goore, has andmistiod that the thiug
hise torical eridence of the Lerd's bithth trmm
rirgin .does not compel belief: As to th arcension, ind the plissleal goling - in of
material body. Archdeacon Wilberforce hai material body. Archicescon Wuberforce hat
pointed out that what is up at Galile b
down at the Antipodes. The Risthpp of Windown at the Antipodes. The Bistop of Whin
cheaster has demolished the aecepted yersion
of the gift of tongues at Peatecost, and the Whele pasition of belief in the Bible wna giren atiay by the Bistop of Birminglam
whein he seaid that prophetic inspiration consistent with erroneons, prediction.' Oo
what tprofit is all this criticism? ' These great dirines ouls agree-to differ. Some rejec whant others aceept, and vive versa. On the
field of critieism Canon Henson and Dr. differ who -whall decide? If in practice, thien
the respifts of such criticism are clearly mo resettlement, but unsettlement, are the
Clristian peaple of this country justifed in
rerolting agaioxt a clergy who pick their fattrit to pieres bit by bit?. Are they entitled to
demand, that their miniters of religion shall
 and get to their Christian lasiness,
The key to the situntion is tif fat that all
these men are edncated, nid thereby know
shan, and not being held in tear by super-
xtition, ar a dominant potwer. freely expresa
their opintiong.their opimiong.
This writer in the Mail appears to think
the laitit' ought tor reotelt against their goppe
ministers. who "piek the faith to piees bin

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|  |  | The author mays:- , 노눌

 any materialization, however elomes and
stupid tif execution. He tates the number of bellierery at. $1.500, .00$, which probiably
stionld be doubled to be correct or
 the centrat organization, whileh unitè then
all, the National Spiritial Asmociation. Thi lopated at Washingiton, where it owns Inendid bome, a, valuable library, a publishsionaries and has a charity fund for needy
miediums and workery in its. Cause. I
 oridins speakers, siving them, all the privi-
leges of gospel ministers. leges of goapel mioisters.
This entire work is forward by
voluntarty contribations, Not a doliar is ex ${ }^{n}$ ncted ot aingone. So fir as. "rolling in wealth," the spenkers
and mediums on an averige' receive lesis than nud mediums on an arerige rective less than,
the clergy of other denomination. As to
mediums, there are raseals and frauss passing ynder that name, as there are black sheep
among goopel ministers. Spiritualists ir among gospel ministers. Spiritualiats are
among the first to expoese these and herald their deception. "Mapterintization" is by no
means the only or most important phase of the marnitestations and if elintinated would Of these fratas there mas be exinmpley of
perfidions deception. Fhey are not, medium
mare than a conatiteit bill is moves. In all
 have nerer known a medium who aequired
creat wenlth by, his profession. I hare known a rreat number, who have snerifced
wealth ind position for their faith. Of

$\qquad$
$\qquad$ tare and statesmanship. Sir- William
Crookes. after tweaty-five sears investiga-
tion. ntates that be hass become more and co-disocerer with Darwin of Erolntion. and
Varrey. who wan electrician to the Atlantic
Telegraph, are other examples. Prof. Variey
$\qquad$ of the thost astonishing mediums, Flam-
martion, the great astrononer, Eliznhect Rar-
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"Sporiritualism, which has been twisted into
" Skind of religion, eloaks the operatidos ofbase and rapacious swindters, who feed o
the credulity of mankind. The operations of
these 'mediums' is thorougtive selfisti. Therbeartstrings of lonely old men. and woimeWhio yeara for some memage from those whin
tinve entered tie shadowy beyoud, nad wh
in their senile eagerness are rendy to believin their senile eakerness are rédy to believe
any 'materialization' real, however clumssany 'materia lization' real, however clums
and stupid its exechition."
As' prooti he produces Mrs Pepper, who oAs prootit he produces Mrs: Pepper, who o
the contributions of those who nttend hemeetings, , spenabled. "to lead a a lift of nimoer
oriental splendor." He also etites. Lutheoriental splenidor." "Me also elthe Luthe
Marsh, delnded 14 "Mise, Dis de Barr" andtricksed Magsie into the conteston when
was drunk, nad thit it wai ot true.:Was drunk, and that it wais pot true.".
What- did Judge Dailey deny acoirding
this writer-that-Magraret was not drunk,knowr the circumstaines which ematled a
enemy to eatort the mo-cilled confentionzire such explanation.
But the

camps for a proronounced adrocacy of Spirit
nalikgu all the year at home, instend of bein
a pronounced advacney of spirit
it the year at home instend of beingualisg sall
onl' a
from hopine
Yanaticism is always sare to react disgnis
ngly, whiether the over-welonsingly. Whiethed the over-zeealons persoa is a
Spiritualist or an Ortiodox. Bot a positive
assertion of truth by any. one who tiss re.cived-the sque, no mather whiat, wortem maee thereby attacked d it always lure to bring to theadvocite.

People who are hypocrites wil swoser later be desplised. A sincere sapponpal of Spiry

 The lititer does not know nll of trutín, kne
the other may have some aligtit eflimmerigig The other may have eome nifitt Elimmerings



Those pimpoe who figd the avitury le -yble
 ody of SpiritunlNets, 1 proteet against thin
anmerited nad vieions attack, and the mi From repopts received, the $\mathrm{S}_{\text {piritualisto }}$
enmpuneefings have been more than ampmeefings have been more than assunily spiri sly, whethef the over-zealons person is
spiritualist or an Ortiodox. Bat a positiv thereby attacked is always bure to bring spect to the adrocate.

To-call another peryan a tooh, or weitare is- to awneten sympathy and fellow-
whip.

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 The Intit Solute" Mrs. C. Fannle Allin
Jispiayed a pine tree fiag. howing te the






 Hnil or on the power of the spirit Mre Mre
Smith on the
Annie. Knowtiton. Hinman felt that she
would . ike to would -ike to :go into the silence to digeot
somee of the experiences of the past few
weeks. Apropos of Onset. The -mosquito is no
more. The sand is iserer over the shoe in
the farthest point of Onset, the streets are
many of them maneaiamized. The whter







 Mrs. Dr. Sellen of New York spoke brifefy
The meetige eloed with sinnin. The seree
tare withes to thank through the molumns of
 reporter.
Bundny.
B.


 Crose read $n$ noem and took for his subject,
Whant Am I 1 ?
To the eerning Misn Morse held a spance In the arcade with a good sized audifnece
The Bridgewater Sind Rave their concert
durifik the day.






## Lake Plensant, Mass,


 The Children's Lyceum lo n matter of pride
to us ant The leidera are energetic and en.
torprising and the children are finterested and inrteresiting. Althon
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Queen city Park.


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Form of Marriage Sersice.



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## Cucer Curare <br>  <br> DR. BYE, inctivish Kasas City, Ma.

The Sidooessful


## Our Wont Cirtle

WMMIE MEGERVE SOVLE.

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 - A LIXE ix OUR HOLDEN CHAIS. trivg creates trestworth







 to fend down ue art trom face to toin
 teition thite phitionem ind woman with
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 Tow inim fare of tiamy






> N

Our dear old friend, Mr. Phillips, of Clacy,
ouns Oorgon hay been phassing througb
coud, and this time it was a literal clood

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 of of Hoderareid, EDEgind, has masived non Theote ruies orevery seorible nde may be
 Now for, the ruies:
Mway feed the
Always keep the baby yery clean.
Always bathe (or sponge ill over) the baby Ance a day in warm water.
Away let the baby sleep in a cradle
ott a wieker basket makee a, good cot (ar wen an empty packing case).
Alway hue fallers earth to powder the
 saby is ini
Never give the baby soothing syrups, fever
powers or anything of that mort.
Never give the baby brend or soups




| Mazie Kegs. |  |
| :---: | :---: |
| In n rude voice screamed little Tom"Open. the door for me!" |  |
|  |  |
| "Yes," was the answer from within, <br> "If you'll bring the proper key." |  |
| "If you pleake, mamma," said lirtle Tom. <br> Putting down his pride <br> At mention of the gentle words <br> The door flew open wide. |  |
|  |  |
|  |  |
| Hearts, like doors, are pften locked: "Thank you," and "If you plegse." Spoken with in pleasant smile. |  |
|  |  |
|  |  |
| Mary F. Buts. |  |

## Hete is the winter of the heart: Thys pity, yet thy courngo keep. Smile on! for thon the victor art:




## Asong of Lite.




 Jeos sit ready for the dyin' to die?
Then shake hands an' kmile goodby!

| 1 Trip to a star. <br> Let us suppose a niliwey to have be It. between the earth and the fixed st of this nallyey's workings we cin se idee of the enormone distance thatrenes between Oentauri and uk. suppose ther-1 should decide to take on thiy new herial line to the fixed the answers: <br> The fare is very low, sil. It is onty $t$ eech bupatred miles. <br> And what at that rate, will the throu <br> It will Coot fout sh:Tb, ,000,000; be a <br> pay for my ticket yod board the tra set of at a yremendour rite. <br> How fant I ask the brakeman, "are <br> grtaty mile ai hour, sle; says he, <br> 4 , throuelo trin. Trige are no stop <br> Well soon be there, thei, woo't wer? <br> We'il make good' thime salr: saye <br> And when wil of arriver <br> And when wint oue arriver-Miledelph lectin. $\qquad$ <br> Oorking $\mathrm{U}_{\mathrm{p}}$ to It: Top-1 called on Mo berg yentenk. <br> Hid be any pleasore, to call on ber, ther <br> Well I do it pecienonetly becouse nitadetphic Paser. |
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## SpIRIT gitssage Bepartment.



## invocatios.










## MESSAGES

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#### Abstract



Arthar Johnewn, Bellows Falls, V.  z agsine the ith no bag was ilike wite wher       




## Gladys Petersen, Onilane, cal      

## Notes from Sunapee Camp




 coming here for years, for rest, recreation
and ther feply fiteresing lecture and
seances on the roitrum of the camp.


 a cepoly part of her time while hest, she
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| Ot yet perchance，it liee within these moods， To phore serm to dwell here never more． In human form to dwell here never more， |
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BY SALPABONA．


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Mediumship Defined and Defended

A Refutation of The Great Psychological Crime

By W．J．CoLFILLE
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## HELP

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 ＂THE SONG OF
THE SOLL VICTORIODS．＂
By MRS．ELIZA E．pettsinger．
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