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WHY DON'T GOD KILL THE DEVIL?

THE DEVIL IS DEAD.

BY WILLIAM DENTON.

Sigh, priests; cry aloud, hang your pulpits with black;
Let sorrow bow down every head:
The good friend who bore all your sins on his back,
Your best friend, the Devil, is dead.

Your church is a corpse; you are guarding its tomb;
The soul of your system has fled.
That death-knell is tolling your terrible doom—
It tells us the Devil is dead.

'Twas knowledge gave Satan a terrible blow;
Poor fellow! he took to his bed.
Alas! idle priests, that such things should be so;
Your master, the Devil, is dead.

You're bid to the funeral, ministers all—
We've dug the old gentleman's bed;
Your black coats will make a most excellent pall
To cover your friend who is dead.

Ay, lower him mournfully into the grave;
Let showers of tear-drops be shed;
Your business is gone; there are no souls to save;
Their tempter, the Devil, is dead.

Woe comes upon woe, you can ne'er get your dues;
Hell's opened! the damned souls have fled!
They took to their heels when they heard the good news—
Their jailer, the Devil, is dead.

Camp-meetings henceforth will be needed no more—
Revivals are knocked on the head—
The orthodox vessel lies stranded on shore—
Her captain, the Devil, is dead.

Why Don't God Kill the Devil?

OH! Oh! Oh! Is it possible that you will give us such a foolish subject to write on? I would just as soon take for a subject just the word "nothing" and yet you ask this question without a blush, and I always thought you was such a very modest youth.

Everybody knows, or ought to know, that the God idea is a myth—a Christian myth and nothing more. It is simply a guess. We guess there is a God—that is all.

A devout Christian once told me to think out just as far as I could and when I got so far that there was nothing then that was God. I think that so far as mortal man comprehending anything, he was right.

Now you ask us, an intelligent people and your intelligent readers to write all about why one myth don't kill another myth? For the life of me I don't see anything to write about that will hit the question. You know as well as I do, and it may be better that the Christian Church is founded upon myths and upon nothing else. Upon a mythical construction of the mediumship of Jesus and a misconstruction of spiritual things in general.

As soon as anyone attempts to write in earnest upon this subject, he must admit that he knows of the existence of a God and of a Devil. To be exact about the matter, we have no record in any age where or when any man, woman or child ever met a God or a Devil. These mythical beings are all in your mind's eye and why waste time in trying to clothe them with a reality that does not exist. Take a belief of or in a God out of the church and it would cause the whole fabric to tumble down; and take the Devil out and there would not be a grease spot left. Then take the mythical birth and the parentage of Jesus out and no one would ever find where the grease spot was.

So please do not ask us to write

though I am a lover of music, I have no desire to play a harp and chant one song all through eternity.

GEO. F. KITTREDGE.

Why Don't God Kill the Devil.

I would not have answered this question at all had you not invited me as one of your readers to do so. Let me say in the first place that I do not believe in a personal Devil as understood by our orthodox friends, consequently there is no Devil to kill.

Let us drop the D from the word Devil and we have the word "evil." Transfer the e from the beginning to the end of the word and we have the word vile. You may now ask me why does not God kill the vile, or evil, and I will say in reply that man cannot in any sense kill himself. Evil, as well as good, is in the world for a purpose. Man must overcome the evil himself by overcoming the evil he virtually kills the Devil of orthodoxy, thereby saving God the job. So in reply will say that God has left that job for man himself to do.

D. FEAST.

Why Don't God Kill the Devil.

In answering the above question we might as well ask "Why don't the light kill or forever annihilate darkness?" for God and the devil are but symbols of light and darkness. In the ancient days of our ancestors, when they had to protect themselves and their families against wild animals of all kinds, and murderers of all kinds of the different tribes, they built walls about their cities and homes because a thief and robber prefers the darkness rather than the light, "when no man can see." So the darkness becomes personified: evil or devil; and the God a personified good, creative, protective, and the "Light Giver." So all men could see and care for themselves and others. So the light was called good or God. So they built a great "White Throne," (somewhere, but no one seems to know where,) for him to sit and rule over them. All the gods, angels and ghosts, holy or unholy; devils, demons and the imps or Satan are imaginary beings. And whatever seems good, we prefer to call it the works of God; and whatever bad we lay it to the devil and his imps. Ignorance and superstition, and the craftiness of the priests are the cause of the undeveloped condition of our people.

JAMES HOWEY.

There is no devil to kill.

There is no God to kill him.

I. S. BAIL.

Why Don't God Kill the Devil.

When we announced this subject we did it for a purpose. That purpose has been partially carried out. Too many took the matter as did our good friend J. W. Dennis, but they did not all come out and give us such good thoughts on it as Bro. Dennis did. If nothing else had come of it but his article, we would consider the space well used.

We had hoped that something would be brought out as to the origin of the devil idea—for none of us accept the personal Devil idea of the past—but that was not the case.

The Devil belief is a relic of the past, a myth as Bro. Dennis puts it. While we would hardly call it a myth, we would call it a growth from other lines of thought. It was the result of the necessities of the day and age in which the idea had its inception and it is as legitimate an outgrowth of that as anything in the world.

First—God don't kill the Devil because the God of the Old Testament does not know anything about such a personage. Of Diabolus, the writers of the old theories knew ab-

An Old Favorite

THE CHILDREN'S HOUR

By Longfellow



BETWEEN the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet.

From my study I see in the lamplight,
Descending the broad hall stair,
Grave Alice, and laughing Allegra,
And Edith with golden hair.

A whisper, and then a silence:
Yet I know by their merry eyes
They are plotting and planning together
To take me by surprise.

A sudden rush from the stairway,
A sudden raid from the hall!
By three doors left unguarded
They enter my castle wall!

They climb up into my turret
O'er the arms and back of my chair;
If I try to escape, they surround me;
They seem to be everywhere.

They almost devour me with kisses,
Their arms about me entwined,
Till I think of the Bishop of Bingen
In his Mouse-Tower on the Rhine!

Do you think, O blue-eyed banditti,
Because you have scaled the wall,
Such an old mustache as I am
Is not a match for you all?

I have you fast in my fortress,
And will not let you depart,
But put you down into the dungeon
In the round-tower of my heart.

And there will I keep you forever,
Yes, forever and a day,
Till the walls shall crumble to ruin,
And moulder in dust away.

solutely nothing. The Devil, as an evil personage, was entirely unknown to them.

In the Old Testament writings there are three words that are translated "Devil." The common one in the Bible writings, that is the Old Testament and the Apocryphal writings, was a Hebrew word or rather a compound word *Shath-ithan*, which translated literally means "an accuser." It is in this sense that it appears almost entirely in those writings.

In Job we are told that the sons of God came to visit their father and Satan came also among them. From this it will appear that biblically, Satan is one of the sons of God. He must also have been a favorite son for while we are not told of any conversation that God held with any of his other sons, Satan and he immediately commenced to visit and particular attention is paid to their conversation.

One of the first questions that God asked of Satan was, as to what he was doing. Satan told him in substance that he had been wandering up and down through the world. Then an agreement was entered into by means of which poor Job was afflicted by a plague of death and destruction among his cattle and children, his crops burned, etc. That not accomplishing the purpose sought poor Job was afflicted with a plague of boils.

The point we wish to make is that in this case Satan appeared in his position of an accuser. Now for the application: Learning was very difficult to get in those days. If a person wished to become educated he must go through a process of purification and pass an examination as to personal character for they were afraid to trust it in the hands of the ordinary people. They had a person who followed the footsteps of the individual and reported his acts and thus he became an accusing angel or one who followed in the dark—so that he could not be seen—and told of the deeds of the person. As he more often gave a bad report than a good one, he got a bad name.

The Jews were always a materialistic race. They did not see with the poetical eyes neither could they assimilate the poetical thoughts and fancies of the Aryan races. They materialized all the poetic fancies of the races of the Orient and thus we received the idea of the Devil.

As they made their God an immense man on a heavenly throne, so they made their evil sprite in the form of another power almost equal to, and

superior to their deity. As the Aryans always had a warfare between darkness and light, good and evil, vice and virtue, so they materialized this idea and had a warfare in heaven and in the heavens that is depicted in mythology.

Daimon and *Demon* are used in the New Testament, but in the sense of "dead men." *Demons* were supposed to follow all men—thus the idea of guardian angels—and a good man became a good *Demon* and a bad man a bad *Demon*. But to the medieval poets can be traced the greatest ideas of the present day concerning devils, hell and many of the terrible things of religion and like the nursery tales of old, they grew as realities to the people. Santa Claus is as much of a reality as any of them, but the Santa Claus myth was only held by the children while the devil myths have cursed humanity from the day of their inception.

Why don't God kill the Devil? If there was a personal God and a personal Devil God could not kill him without going out of business immediately. The Devil is as much an essential part of the church curriculum as anything connected with it. Without a Devil, no fall; without a fall no use for redemption; without the necessity for redemption, no use for the immaculate birth; and no immaculate birth nothing to the Christian religion. No, the Devil is a necessity in religion.

From the standpoint of rationalism God is killing the Devil all the time. He is worse than a cat. A cat is said to have nine lives and after a time those nine lives can be destroyed. But the Devil is a hydra-headed monster. Cut one of them off and it will grow on again before you can cut off another. Let us take the real meaning—the fundamental principle—of the thing: God is the good in all things. The good is a necessity. The Devil is the evil in all things. It is as much a necessity. There is always a contest between good and evil in which battle good is always gaining the victory and evil is being vanquished. Thus God is killing the Devil and when the last of his hydra-heads have been cut off and overcome, good—or God—will triumph. Then will be the millennium dawn. Ed

True education consists in training the thought to train itself.—Henry Wood.

If one thinks that things are against him they soon range themselves in that fashion.



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SCIENCE AND SPIRITS.

In another column will be found an article on the above subject. We do not fully agree with the author, but there is much food for thought in the article if Spiritualists would utilize it. The great trouble is in an understanding of what the term "science" means. It is usually misused and thus it gets an erroneous signification.

Science is the demonstration of a fact. It is not the fact itself, but it is that part of our method of reasoning which enables us to demonstrate a fact.

Science usually starts on an assumption. It premises that a certain line of observed phenomena are caused by a certain line of causes. Then the province of science is to determine by all the methods it possesses whether the hypothesis is the correct one or not.

Let us take an example: The scientists once had what was called the "Vortex Theory of the Universe," or a theory that the planets were held in their orbits by an immense whirlwind and that all that commenced to apply their rules of investigation to it and finally they observed that the comets were not affected by this whirlwind and they were obliged to drop it as it did not fill the requirements.

It is not difficult to take an erroneous premise and build an acceptable theory on it in anything but in the case of mathematics. Your premise wrong, all lines of reasoning based on a false assumption is also wrong. It would be like taking the proposition,

Men are animals.

A dog is an animal.

Therefore a man and a dog is the same thing.

We started on a premise that was not strictly correct. While man is an animal, there are different grades of animals, and our premise did not take that into consideration.

When the scientist undertakes to investigate Spiritualism or things spiritual, he forgets that there are different gradations of matter and that he can not weigh and measure the things of the spirit with the scales of the physical. That he must take things of the spirit in that way, and he does not want to do so as he is accustomed to weigh and measure with the physical appliances.

He starts in with the assumption of fraud and every line of his investigation is to prove that his premise is correct. If he would start in with a premise based on the idea that it was the spirits of disembodied human beings that produced the phenomena, and he spent one half the time looking for proof that he spends in trying to explain it on the basis of unconscious mental cerebration and a lot of other things that he can not even explain to his own mind, he would reach a more definite and logical conclusion with much less difficulty.

It is one of the most difficult things in the world to get a scientist right down to the facts on things pertaining to Spiritualism. He prefers to indulge in his flights into the transcendental, than to test it in the plain and practical style that has resulted in so many million of believers.

Zoellner evolved his theory of odic or odyllic force, but it was an explanation that did not explain anything. When it was simmered right down odic force was only "an unknown force in nature."

So today we have hundreds of assumptive reasons given why Spiritualistic phenomena is "unconscious cerebration," "mind-reading" and a hundred other things, but not one of them explains anything but that it is a name given to something that we do not understand.

Now is there any theory of Spiritualism that the spirit idea does not conform to? If not, there is as good evidence as is given for any known so-called science today. Who can prove the attraction of gravitation? No one. All you can prove is that things fall towards the earth. We assume gravitation because it answers the requirements and therefore we say that gravitation is a scientific fact.

Again, there are many things that we can not give an explanation for. We go through a long list of words, but it does not explain. We once asked a tailor why the cloth shrunk when he put water on it and then laid a hot iron on it. "Why that is simple enough," he said. "The water just draws the fibers closer together." We knew that—but what we did not know was what made the water draw the fibers together and we have never found out. Science is mostly a misnomer. We keep saying "we know" when all we have is assumption. Then science steps in and says we do not know on the same kind of assumption and that is the sum and substance of it.

In closing we will make this assertion: We will apply the same tests to any of the known sciences, and to Spiritualism, and Spiritualism can stand as clear a search as anything outside of the only real science, mathematics.

HE MAKES THE BLIND SEE.

Prof. Peter Steins, of Paris, claims to have discovered the secret of restoring sight to the blind. The announcement is published in the *Revue des Revues*, by Dr. Casé, who explains how Stein's invention was tested on him. It is a wonderful apparatus by which he claims not only to restore lost sight but to give sight to those who had never known it.

Steins took Casé into a dark room and bandaged his eyes so that he could see nothing. He heard the lamp, and then felt the apparatus fixed around his temples, whereupon he instantly saw a dim light which enabled him to distinguish surrounding objects. Presently the light became stronger and Casé was enabled to count the Professor's fingers when they were held up before him, and to enumerate other things in the room. Just as he was feeling his vision clearing further and was convinced he would soon see normally Steins suddenly removed the apparatus and Casé was in total darkness.

Steins's claims rest on the theory that a man does not see with his eye but with his brain, the eye only serving to receive the image which the optic nerve transmits to the seat of perception. If, then, the image be transmitted to the brain without eyes, a blind person can see as well as anybody else. The Professor's apparatus is on the same scientific basis as a telephone with the substitution of light for sound.

Casé states that several other physicians experimented with the apparatus, but none were able to explain how the astounding results were attained.

If we are able to produce this light and apply it on the brain of a blind person and cause sight, how will it be possible to continue to deny clairvoyant sight? It is sight in the same way this description implies. Sight without the physical eyes. The description of the sight is proof that it is not imagination. When Dr. Casé counted Prof. Steins's fingers he proved that he saw them. We have witnessed the same thing in the case of clairvoyants in a dark room. Truly science is coming to the aid of Spiritualism. A few years ago it was absurd to mention storing sound; today the phonograph has made it a plaything for children. What may not tomorrow bring forth for the sense of sight in the same way.

I love the now for it is so real; the past has gone forever; the future I am sure of.

Nothing can make thee calm, serene and peaceful but thy self—the soul.

Who has more soul than I masters me, though he could not raise his finger—Emerson.

THREE LESSONS.

The following is the effect of three seances held by one of our contributors; but as some of the thoughts may conflict with the opinions of a number of our readers, we publish it as interesting reading that contains a series of morals worth knowing—leaving the whole to the individual for comment, and to accept or reject according to inclination.

LESSON THREE.

What is sensualism?

Studied effects to indulge the senses or passions. Reason perverted by animalism.

What is selfishness?

Benevolence, charity or sympathy reversed. Negative emotion.

What is arrogance?

The will exercised for a sensual or a selfish effect. Crime.

What is love?

The creative-impetus exercised in conjunction with reason or sympathy.

What is chastity?

Sympathy rising superior to the desires of the flesh.

What is honesty?

The fear of offending one's own consciousness.

How may the consciousness be offended?

By offending the laws of nature.

How may this be known?

By sensing nature's rebuke.

Is nature conscious?

Yes, every lawful intention, desire, wish or act is sensed by her, and she replies by an effort known to us as the guilty conscience.

Would you term this intelligence?

Life is conscious, and consciousness is intelligence, through not so regarded in animal life.

Why not?

Because it is not known to itself as in man. But as an intelligent effect, man must have had an intelligent cause, nature must be absolutely self-conscious and as man's self-consciousness makes all things below him known to him, nature's self-consciousness must make all things below her known to her.

Then man cannot do anything but that it is known to her?

No, but in condition of absolute consciousness and all matter pervaded with the same spirit.

Why, then, cannot man communicate with this all-pervading spirit?

Because he is not yet attuned up to its vibration, though many already sense it as inspiration, additional to the feeling of conscience.

How is inspiration indicated?

Through sentiment, poetry, music, art, revelation, character-reading, discernment or genius generally.

Does it imply morality?

Not by itself considered; but the moral lies in its application.

What constitutes moral perfection? Temperance, modesty and charity or sympathy in connection with genius or the thoughts inspired.

What is temperance?

Moderation in all things, physical and mental.

What is mental temperance?

Moderation in all things physically and mentally.

What is mental intemperance?

Worldism, pomp, false-pride, conventionality, extravagance, excess, conceit, vanity and self-love generally.

What is modesty?

All the aforementioned reversed, which constitutes mental freedom and leads to contentment.

What is charity or sympathy?

A feeling of forgiveness or the desire to find reasons for being forgiving—freedom from prejudice, preconception, ill-will or selfishness generally.

What is selfishness?

Avarice, penuriousness, uncharity, envy, jealousy and vindictiveness.

How is nature affected by these evils?

As so many discordant vibrations touching her, to which she responds by pain, suffering, nervousness, ill-humor, trials, humiliations, disease and death, according to the force of the vibration sent forth.

Is that nature's revenge?

No, but her laws are offended by discord in man, and they fasten themselves on him to readjust these discords by the penalties attached.

What is the effect of right-doing or harmony?

Wisdom, contentment and the power of carrying out our wishes.

How is wisdom acquired?

By a perfect control over our animal passions.

And contentment?

By resignation to fate—nature

only permitting us to acquire that which we merit.

Are there not many who possess what they do not merit?

Yes, but their reckoning comes in due time, death brings no relief from punishment.

How are such punished?

By having to undergo the same injustice dispensed, either in this or a lower state of matter than our own.

How is power attained?

By exact conformity to the law of justice, which attracts nature's influence to carry out one's wishes.

May this power be misapplied?

Yes, but it will be much broken or out of harmony with nature until restored by sacrifice; serving others, or hard labor to regain the potency of will lost in the misapplication.

Can that be accomplished before death?

Not always, but trials, disease, misfortune, or conscience-pangs do much toward restoration.

What follows death, if not restored?

Inertia, weariness, sorrow, gloom, despondency, restlessness, and often darkness with intensified consciousness of the injustice committed or a feeling of regret from which there is no release until once more absorbed by the influences of matter, when the soul or spirit becomes the prey of circumstances and the slave of every mental vibration that is superior to its own—such being hell.

What is the opposite of this?

Mental and soul freedom; the power of asserting one's individuality

spiritual perception or understanding of nature's laws; a knowledge of all that appertains to the moral world; joy within and light without. Such being heaven or happiness.

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The arrangements have been completed for the Anniversary celebration. A dance will be given on the evening of March 27th, a card party Saturday evening and a lecture Sunday evening. If the weather continues to be as warm as it has been nearly every evening this month the dance will be held in the auditorium. The brass band of Cassadaga, has been engaged consisting of about 10 pieces. Programs have been issued by the committee in charge consisting of 20 numbers. A large attendance from the surrounding country is hoped for. If the weather is too cold the dance will be in Library Hall.

The card party will be given in Library Hall. Everybody is invited to be present and if they do not play cards some other form of entertainment will be furnished. Prizes will be given. No admission will be charged.

H. W. Richardson of East Aurora, N. Y., has been engaged as the speaker for Sunday. The meeting will be in Library Hall, at 2 p. m. Mr. Richardson is Vice-President of the C. L. F. A. and comes to us by the unanimous consent of the people. Friends from the surrounding towns and country are requested to join us in our celebration.

Miss Amanda C. Levine writes: "The days are swiftly passing by when it will be time to return to dear Lily Dale, with all her beauties more improved. My grandmother, Mrs. Carpenter, and myself, are spending a few days in Conneaut, O. It seems the nearest to being another Lily Dale of any place that I can imagine. It has one of the most flourishing societies that I have ever run across.

"It seems to me that when people of the church see the progression, the happiness and friendliness among the Spiritualists that they would not hesitate to come among us.

"One cannot help but feel the welcome the moment they step inside the door. They are all deep, enthusiastic workers, proud of their religion. I have met two old ladies here, one Mrs. Demming and the other Mrs. Phelps, dear old grandma Phelps, whose smiling face has been seen many seasons at Lily Dale. Both of these dear old souls have been Spiritualists for over fifty years, and yet they are as bright and young as the girls. Happy as they can almost feel the touch of the hands of the dear ones who are reaching from the other side to welcome them to that "Beautiful Home over There."

"F. Corden White and his wife are here. Mr. White is known by all as one of the noble workers of Spiritualism. His lectures show bright examples to all who listen. His messages come to sooth many an aching heart. Every two weeks the society gives a social. These consist of a supper and entertainment and no one leaves without saying "I have had a very pleasant evening." I believe if more societies would seek and have the harmony of the Conneaut society then Spiritualism would grow faster.

"Hoping that all will send their best wishes to this society, I remain a friend in the truth of Spiritualism."

Judge Baillet spent a day at the Dale recently.

Mr. Danks has just put in three more telephones for the Cassadaga and Lily Dale Telephone Co.

Mrs. Binney went to Jamestown March 23rd to visit her niece who is with the "Span of Life" Company which showed there on that evening.

Mrs. Bach visited her brother and sister at Jamestown, recently.

Mrs. Covill has returned and is occupying her cottage on First Ave.

Miss Skidmore, daughter of Henry Skidmore is here visiting her father and relatives.

Although Mrs. Pettengill is still in California and the other non-residents of the board have not yet visited us, yet signs of continued improvements are visible. All of the telephone poles have been whitewashed and all the hydrants have been painted green, and the Livery barn

has been or is being whitewashed. The May flowers have been out for a week, all of the summer birds appear to be here, the yards are being raked up and one would think it was May by the signs of spring.

Mrs. May Burke, of Burnham, has purchased the Fairview Cottage on Buffalo Street, owned by Moses Hull. The Card party was held at the residence of Mr. and Mrs. Bach this week.

Madame Mayer is spending a few days at Cassadaga.

Charlie Wildrick has returned, having been called to Jamestown on account of the illness of his wife. Mrs. Wildrick has been very sick, but is now rapidly recovering and will come to Lily Dale as soon as she is able to travel.

The Culture Club met at the residence of Mr. and Mrs. E. L. Griswold last Sunday evening.

Mrs. Pettengill and Mrs. Bates will leave California April 8th and are expected to arrive here about the 14th of the month.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

The entertainment, social and maple sugar party held by the Y. P. S. I. society at the Temple, Temple, Tuesday evening, March 17th, was a grand success in every respect. A good audience was present and all expressed themselves as highly pleased with the entertainment and program, as carried out by the committee of arrangements. Much praise is due to Mrs. S. Large for her great effort in soliciting and arranging matters to make the success that was accomplished. The table for refreshments was tastily and neatly arranged also decorated with flowers. An ample supply of maple sugar was furnished and it was noted for its excellency, flavor and quality; it was thoroughly tested and not found wanting.

Mr. A. Atcheson, the President of the Y. P. S. I., was chairman and master of ceremonies for the evening. Mrs. E. Suttan gave several piano solos which were well rendered and highly appreciated by the audience as denoted by their applause. Miss Bessie Vochat, an accomplished vocalist and pianist, rendered a number of vocal and instrumental selections, demonstrating much ability in the musical expression of the same; the pathos and melody as it touched the ears of the listeners, gave acknowledgement of much appreciation from the audience as noted by their encores tendered her; also to Miss Edith C. Parker, the highly accomplished elocutionist and dramatist, who rendered several very pleasing selections and it gives me pleasure to compliment Miss Parker in the rendition of her selections, because she has much natural talent in elocution and dramatic expression; hence give credit to those who are worthy of same.

After the entertainment was over those who desired to do so indulged in a social hop, and the participants displayed much enjoyment in that line of amusement. I would also state that during the entertainment Mrs. Nellie Mosier was called upon to give a few remarks relating to the occasion. She spoke interestingly also very encouragingly in behalf of the Y. P. S. I. and the work and good that they had in their power to do. The expression of the audience was: "We have had a pleasant and enjoyable evening."

A larger audience than usual greeted Mrs. Mosier, Wednesday evening, to listen to her remarks in behalf of the truths of Spiritualism and spirit return; also in connection with the names of spirit friends, who, through her mediumship portrayed ability to demonstrate their intelligence and individuality. Descriptions of earthly homes and surroundings were given and words of encouragement to mortal friends who are still sojourning through the earth sphere of existence.

Owing to the shock that Mrs. Mosier received in the Rail Road wreck she has had to labor under quite a strain to the physical; yet through the power of the spirit guides has been able to do some remarkable work in interesting both Spiritualists and non-Spiritualists who attended her meetings.

Lyman C. Howe is engaged to serve the First Spiritualist Society at the Temple, corner of Jersey Street and Prospect Avenue, during the month of April.

Since the passing out of the brother of Chas. Hulbert, 54 Morgan Street,

his father has been seriously ill requiring very close attention. Mr. Hulbert and his mother have the sympathy of their many friends, who extend helpful thoughts in the time of their need.

Victor Wyldes gives interesting lectures Monday evenings at Dr. C. Hagan's sanitarium, 174 North Pearl. Your correspondent is pleased to state that Dr. Hagan has a finely equipped sanatorium with all of the methods in electricity; also through the application of hot air baths; which help him very materially in eradicating the ills the human system suffers from, and the testimony of those who have taken treatments of Dr. Hagan, both as an Osteopathic Physician and through the different methods and applications that he has at his command, speak volumes of credit in behalf of his work. I say this without hesitation that Dr. Hagan will meet with his endeavors and I gladly give this statement because he has a laudible object in view and that is the good that he can do for suffering humanity and another reason why he will succeed is because he has his heart, soul and spirit in the interest of his labors, as well as for the welfare of his brother and sister co-workers in the lines of mortal experiences and your correspondent would also state a good reason for the above statement regarding Dr. Hagan's mission and success is that he has the testimony and sanction of spirit guides and friends outside of his direct spirit teachers who have stated to your correspondent that success was assured him in his efforts for the welfare of humanity through these lines of procedure. Investigate and seek to know the truths of spirit power and the various ways in demonstrating same for the good of humanity.

Sunday, March 22nd a good audience attended the morning service at the Temple. Mrs. Nellie Mosier, of Kent, O., officiating as medium. Her clairvoyant sight is quite remarkable, she gives full names and accurate descriptions of relatives in spirit as well as of the home conditions of the spirit intelligence; when and where they lived; all being fully recognized by members in the audience. These words of commendation also apply to the evening services. The interest in behalf of Mrs. Mosier's labors increases each evening that she is with us. Chairs had to be brought in and placed in the isles in order to meet the demands of the audience that came to witness Mrs. Mosier's ability as a clairvoyant medium and demonstrator of the truths of spirit return and spiritualism. The audience was unusually large, much interest and marked attention was the expression of those who listened to the remarks, tests and descriptions given through her mediumship. Credit is justly due each sincere worker in the cause of Spiritualism and Mrs. Mosier is one of those workers who is not afraid to come to the front ranks in the mundane sphere of existence and stand bravely for that which she knows to be truths. She has given her life for humanity's sake in demonstrating the facts of Spiritualism.

A Card to the Public.

It gives me pleasure, Mr. Editor, to inform you that we have now a good supply of Spiritual tracts at this office for free distribution. We deny none who send for them, though we cannot spare thousands to any one individual, as we have to send them to applicants all over the U. S. All who can send stamps for postage for the tracts they apply for, are requested to do so, as the postage bill alone for this work comes heavily upon the N. S. A. As before stated, we have no special printing fund, hence, we cannot do as much in this line as we desire to. All who have—since my last explanation of this subject, made any contribution toward mailing tracts free to the petitioners for them, have our sincere thanks. Any friend who can spare a dollar to aid in the tract distribution, will be sent copies of our tracts, and a copy of either—according to choice—a spiritual book, bound in cloth, entitled, "Leaflets of Thought" or of "Violets," a booklet of choice poems.

MARY T. LONGLEY,
Sec'y N. S. A.
600 Penn. Ave., S. E. Washington.
D. C. \$15-03

Death only happens once; but it is constantly reminding us of its presence. The fear of it is worse than the reality.—La Bruyere.

AGE OF REASON.

This is one of the greatest books on the Bible that was ever written. It has done more to drive away superstition than any book ever published. Its arguments are unanswerable. It has stood for over one hundred years against all attempts of the clergy to overthrow it, and today they are accepting it in the "higher criticism" the same things Thomas Paine wrote in this work about the year 1793 to 1795. Price, paper, 15 cents; cloth, 50 cents; elegant presentation edition, \$2.00.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

THE GRUMBLER.

Don't press your little troubles on the friend you chance to meet;
Don't complain about the weather, of the cold or of the heat.
You are better off, most likely, than the man you're talking to;
Then bottle up your woes, my friend, whatever else you do.
He too, has many sorrows, so don't bother him with yours;
The man who grumbles all the time's the very worst of bores.

I have known devout "believers" who would set out in the spring, And tell the Lord the weather was just the proper thing;
That the crops would fail most certain lest He made it thus and so;
And still the wheat and rye came on and corn grew in the row.
The Lord paid no attention, but just ordered it His way,
And then the last of August they were harvesting their hay.

So let this be a lesson, when troubles multiply.

They are ripening a harvest and you'll reap it by and by.
Your woes are necessary as the storms in summer time,
And to grumble, grumble, grumble is but little less than crime.

Ev'ry thing is wisely ordered by the One who knows the best,
Then do all you can in season and the Lord will do the rest.

—Isabel Richey.

THE NOBLEST PRAYER.

"Create in me a clean heart, O God; and renew a right spirit within me." Psalms li. 10.

What a beautiful sentiment! What a sublime prayer! Prayer was never spoken or written more noble than this one. It says so much in so little. It does not employ the stilted language of an established ritual. It avoids opening with the usual countless appellatives of the Deity. Nor does it indulge in an almost interminable chain of reasoning. It is simple, and hence to the point; direct, and therefore forceful. Its language is everybody's vocabulary. Its thought is within the comprehension of all. The child, as well as the adult, may lip it and grasp its meaning. If men were only to adopt it as their regular petition addressed to God, as petition spoken by day and at night, abroad and at home, in public devotion and in private communion! The happiness which men seek in life is to be found in its fulfillment.

Few, very few, are the persons who realize this fact. Most people believe human happiness attainable by other means than the "clean heart" and the "right spirit," and believing this exert every energy towards the furtherance of such means. One man prizes health highly and hence prays for it. Another regards wealth most desirable, and hence asks for it. Another considers learning most valuable, and hence sues for it. Another believes fame most precious, and hence petitions for it.

Deluded creatures, these! The but single rays to the flood of light the soul needs for its earthly joys. Health may give endurance, wealth may furnish comfort, learning may bring recognition, and fame may yield power, and yet how insignificant a part endurance, comfort, recognition or power, or even the combination of all these advantages, play in that contentment which is the *sine qua non* of true happiness. And is it not also a fact that health, wealth, learning and fame are blessings which may become misfortunes in disguise? Men who have been given to abusing blessings such as these have been known to exist in every generation, and we may, with justice, hold the realization of their prayers accountable for the wretchedness to which they became reduced. They might have been happier had their prayers been unanswered forever.

How very different the clean heart and the right spirit! Possess these and you own the sesame which opens the gate to eternal bliss. Your conscience is at ease. Your soul enjoys tranquility. You are at peace with your fellows and at peace with God. And should, in

addition to the clean heart and the right spirit, have health, wealth, learning and fame fall of your lot, you will never prove guilty to their abuse. You will know how to employ them in the elevation of self and service to humanity.

We are not by any means overestimating the blessings of the clean heart and the right spirit. Seek to understand what the ancient Hebrews implied by "heart". The term "heart" connected with them not only a vital organ of the body, but also the center of the soul life, the seat of the moral sense, the source of all lofty impulses. Is it any wonder, then, that an ancient Biblical philosopher should have said: "Keep thy heart with all diligence, for out of it are the issues of life?" Proverbs iv. 23.

The man of clean heart is sure to be one whose soul is studded with the cardinal virtues of purity, honesty, righteousness, justice, benevolence, mercy and love. He holds God within himself and brings more of God into the world. Man is in this world for moral elevation, for spiritual upliftment, for godly unfoldment. This and naught else is his mission. Let him therefore pray for the clean heart, sponsor for the execution of life's holy task.

And let him pray not only for the clean heart, but also, as the Psalmist puts it, for the "right spirit" in the sense of "firm spirit." Simply praying for the clean heart is of no avail. What man needs when he has employed God for his priceless gift is determination, resoluteness, self-control. The strength to resist temptation is the most important factor in the struggle for morals. Praying for a clean heart and pursuing wickedness will not only not make man one iota better, but will make him contemptible in the eyes of God and his fellows. It should be remembered that man is to a great extent the master of his fates, and that the fault is not in his stars, but in himself, if he is given to godliness. Self-control not only admits of, but actually requires, cultivation. No man has as yet failed in conquering his spirit who has made the effort. Nor has anyone ever possessed moral strength without the careful schooling of the will. Moral men are not born. They are trained. What men possess at birth is potential godliness. What a blessing it is for man that he needs to co-operate with God in the granting of the wish which forms the burden of our sublime prayer! Those treasures are prized most for the acquirement of which men have to struggle, while treasures gotten without effort, as a rule, lose their value. Let every one pray for the creation of a clean heart and the renewal of the right spirit, for it is morality which counts for most in life, and resoluteness is the test for man's worthiness. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches." Jeremiah ix. 23. There is no health sounder, no wealth greater, no wisdom deeper, no glory higher than the clean heart.

An ancient Eastern legend tells that a merchant selling spices once went through the streets of a city crying: "Who wishes to purchase the balm of life?" A pious sage approached him and asked to see the balm, adding that he desired to live. The merchant replied: "Not on your account have I uttered my words. You need no such balm as I have for sale." When, however, the sage persisted to have the balm shown him the merchant opened the book of Psalms and pointed to the words: "What man is he that desireth life? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good." Psalms xxxiv. 13-14.

Do you ever pray? I believe you do. Praying is natural with man. Religion is unthinkable without prayer, and religion is innate with every one of us. Therefore utter the prayer all of us should pronounce, the noblest prayer known to man: "Create in me a clean heart, O God; and renew a right spirit within me." William Rose-nau, Ph. D., Rabbi of Eutaw Place Temple, Baltimore, Md.

THE SUNFLOWER, \$1 a year.

COAL BARONS.

Coal Barons rule on land and sea,
And rich and poor alike must be
Subjected to their will.

The highest sovereign in our land
Has little power at his command
To bring these gents to time.

They do not care how many freeze,
Or suffer colds, or cough or sneeze,
They are Barons, don't you know!

And do they not the laborer rule,
Regarding him as but a tool
Through which to get some gold.

Had I the power at my command
I would these fellows quickly land
Into a huge ice box.

I ust would keep them safe on ice,
So very comfortable and nice
While Uncle Sam took hold

Of all the coal mines in the land,
And worked them on a different plan
From what has been pursued.

When they become so dreadful cold
That they loved right as well as gold
Why then just let them out.

But keep them in their proper place,
And not let them again disgrace
Our country by their greed.

A. E. O.

Lily Dale, N. Y.

Imagination.

What a wonderful thing it is. Imagination reinforced by memory, enables us to review our experiences, and look again at the beautiful sights that we have seen in foreign lands.

The imagination holds the key to poetry, art, inventive genius, and all that is intellectual, uplifting and progressive.

Imagination run wild is insanity. Imagination under the control of reason is a great power.

Some man imagined how it would be if we could see through the human body. He thought and thought until at last we have the X-ray.

It is true that a creator of artistic productions must have a fertile imagination. A lover of art must have a somewhat similar power of imagination, to enjoy the sight of beautiful works.

Mr. W. Clark Russell has written the following in describing the beauty of a ship at sea, in a calm, moonlight night:

"By daylight the vessel was the sheerest bit of commonplace; but now that the magic pencils of the moon were busy with her, every feature was chastened, the homeliest and coarsest details softened by the rich, clear glow into a fairy delicacy of airy outline and silvered substance. She floated clothed with beauty, and swam like a sweet imagination through the shining air. Her decks gleamed out with the whiteness of the peeled almond; the black line of every seam between the planks lay as sharp to the sight as the ebony shadows of the rigging sliding to and fro to the sleepy stirring of the vessel; there was weight enough in the draught of air to hold the canvas motionless and every hollow was like the image of a sail carved in alabaster. The boatswain stumped the weather-deck, and his shadow at his feet was more keenly black than his figure against the sky.

The fellow at the wheel stood stirless, but for an occasional movement of his arms, and you would have thought it was the stars that ran as they slipped up and down past him, so imperceptible was the courtesying of the brig. The dew along the rail sparkled crisply, as though, since moonrise some secret fingers had incrustated the line of bulwarks with gems."

LEWIS R. HILLIER.

THE TONIC OF GOOD WILL KILLS SELFISHNESS.

The consciousness of a feeling of good will and love towards other is the most powerful and most healthful tonic in the world. It is a wonderful stimulant, for it enlarges, sustains and ennobles life. It kills selfishness and scatters envy and jealousy.

A habit of thinking generously and kindly of everyone has a marvelous power of transforming one's life. It harmonizes all faculties.

Nothing small or mean, stingy or despicable can exist in a mind holding such thought. It is lifted above the petty differences which are the curse of small, narrow natures. Good will is a great panacea for selfishness; it preserves the freshness

of youth, and prevents dryness and barrenness of heart.

ARDETHA THE TEACHER.

This is a book of 154 pages given by Ardetha, the spirit of an Atlantan, through the mediumship of F. Corden White, to G. W. Fuller. It is an interesting book and will well pay perusal. Many of the questions that appeal to Spiritualists and those who are entering the field of free-thought are considered and answered by the "Teacher" through the lips of a medium. Cloth, 75 cents.

THE INFLUENCE OF THE ZODIAC ON HUMAN LIFE.

By Eleanor Kirk. The great interest in the study of Astrological subjects makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The date of each cusp is given so that no information is necessary excepting the day of the month of birth. It also describes the diseases a person is liable to when born under certain signs, the business adaptability, etc. It is a book more for the use of the average person than for an expert Astrologer, although valuable to the latter. Cloth, \$1.00.

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These books of poems are among the most popular of any ever published. They appeal directly to the person and are not only truly poetical, but they have some thought back of them that causes them to appeal more directly to the reader than the average poem. Such gems as "Peter McGuire; or Nature and Grace," "St. Peter at the Gate," and others in the books are well worth the price of the volume. There are two volumes: Poems of Progress, and Poems from the Inner Life." Price, each volume, \$1.00

THE VOICES

by Warren Sumner Barlow, is a volume of verse that takes up the different voices of the individual and his surroundings. The Voice of Nature, Voice of a Pebble, Voice of Superstition, etc., is each given a place in the economy of Nature and the combination makes a neat book of 226 pages. Sixteenth edition, with steel plate portrait of the author, cloth, \$1.00

WHY DON'T GOD KILL THE DEVIL? Do me a hurt, will never harm me, Some of the questions involved in It is so white."

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Vaccination a Curse and a Menace to Personal Liberty.—A large volume of between 300 and 400 pages, treating exhaustively of inoculation, cow-pox and calf-lymph vaccination from Jenner's time to the present. It tells how cow-pox pus-poison is obtained from running ulcers on inoculated heifers; how it has utterly failed to prevent small-pox; how many have been killed by vaccination; the victory in England against "compulsory vaccination" supreme court decisions, etc. \$1.25.

Biography of J. M. Peebles, M. D., by Prof. E. Whipple.—Magnificently bound book of 600 pages, giving a complete history of this "old pilgrim" and indefatigable worker in the cause of reform and Spiritualism, Dr. J. M. Peebles, who has been in the field over fifty years. The book is intensely interesting. A monument to young speakers. Price \$1.25.

Spiritualism vs. Materialism.—Seven essays against materialism. The most scientific of the Doctor's works. The essays were written at the request of H. L. Green, editor of the "Free Thought Magazine". Price 75 cents.

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Spiritualism Commanded of God.—Large New pamphlet, exposing the fallacies of the 7th day Adventists, and orthodox religionists. 15 cents. Three Jubilee lectures.—20 cents.

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These books and pamphlets are for sale at the office of "Sunflower," and by J. M. Peebles, Box 2341, Battle Creek, Michigan. 94-101-cow

A TRIP TO A GRAVEYARD.

D. FEAST.

(Continued from last issue)

The old gentleman seemed to be glad that we were progressing. Yes, we are progressing, not alone along political lines but religious ones also. Now in his day religion was at a standstill. He begged me to let him know at length, of the religious characters of the people. As the day was drawing to a close I promised to meet him again, and tell him of our part in the religious world. After extending his thanks, he, as before, suddenly vanished.

A few days after our last conversation I again met my unknown friend, Mr. Jones, at the place. I promised to tell him of our religious progress during the last hundred years. He was surprised when I told him that the views held by the people of his age had almost entirely disappeared. No longer do the people believe in the hell-fire theory. John Calvin and his dogma of religion are dead, and happily so. People are thinking for themselves. They no longer accept as gospel all that is uttered from the pulpit. They believe more in the religion of liberty than in the liberty of religion. The old-time style of religious thought is rapidly passing away and in its stead the religion of humanity is taking its place. The pulpit is more liberal and charitable than in your day. One can believe what he chooses or believe nothing—if he wishes. The Bible is no longer regarded as an inspired book. Some of our ablest divines are preaching a liberal Christianity; a Christianity that enables a man to do right for rights sake, and not from fear of a hell. The people as a general rule, are not creed-bound, only a very small portion of our people attend a church, nearly all of our churches are in debt, and it is with extreme difficulty that they can pay expenses.

No, people are not religious as you understand the term religious. They are more humane, more charitable, and are better citizens, better fathers and better friends, not from the teachings of the church, however, but from the results of a better civilization. Yes, my friend, we are much ahead of the religion of your day and will continue to progress until every home will be a church in itself and creedalism a thing of the past. As it was growing late, I bid my friend good bye and promised him another visit or perhaps more.

Agreeable to promise I met my friend Jones to continue our conversation. He wanted to know if the people of my day still hold to the idea that the Bible is literally true. I told him that judging from the preaching of some of our eminent divines I was decidedly of the opinion that contrary views were held regarding the genuineness and authenticity of the Bible. Many noted divines of various denominations held contrary opinions regarding the very essentials and foundation of the orthodox faith, as a result the layman are at sea in the matter. Many intelligent minds have turned agnostic, materialistic and many are pronounced infidels. I am of the opinion that the heterodoxy of the present age will be the orthodoxy of the next century. The tide is rapidly drifting that way, the torchlight of Reason is penetrating into every home in our land and people are thinking for themselves. As a result the religious world is undergoing a change that will prove highly beneficial to coming generations.

He seemed astonished that the sentiments of the people had materially changed, still he hoped it was for the best. "What has brought about such results?" was his next question; but as the hour was growing late I deferred the question until my next visit.

At my last visit you asked me what had brought about the great change in the religious thoughts of the people. Well, many events, or rather a combination of them, has caused the result. The principal one is the education of the young at the present time, the cheapness of books, the free libraries and various other channels of information. In your time books were only possessed by the few, now any one may own a book. Our public and private libraries are well patronized. Our lectures on popular and instructive themes are well attended. The school curriculum is higher and better and

as a result the rising generation are generally intelligent and our men well able to converse on subjects that in your day was discussed by the saints only. All this has been brought about by that one word education and as a result the world is progressing educationally and socially.

You want to know, I suppose, how the morals of the people compare with those of your day. Well, that is a difficult question to answer. "Tis true we have lots of people whose morality is at a low ebb due greatly to their environment and the laws of heredity. Still, on the whole, we can compare favorably with those of your age and generation. Our people are more charitable than they of a century ago. One has only to look around and see the magnificent buildings dedicated to charitable uses; our aged are taken care of; we have homes for the sick and infirm; asylums for the young; sanitariums for the sickly; summer outings for the poor children, in the shape of free excursions and a brief stay in the country. In many ways we are contributing to the comfort and happiness of the unfortunate who are always with us. This is done aside from our religious views, simply the result of charity which is a factor of our modern civilization. I might go on and multiply instances but enough has been shown you that we are ahead of those in your time, in the matter of charity and liberality. As I said before, we are a progressive people, and yet we are only in our infancy. The last 100 years has produced some wonderful changes along all lines.

What the next 100 years will accomplish time only will tell. Now, my friend, I have told you briefly what we have done. I have told you the exact truth. I have not told you all; that would be impossible. I have simply told you a part of our progress; you have listened attentively for which I thank you. We are sometimes being quoted as a religious nation; such is not the case. We are simply civilized heathens—nothing more nothing less.

Now I want you to tell me of your experience for the past 100 years in the land of spirits. We as a people, are greatly interested in all questions of a metaphysical nature. We want to know what of your life in the world beyond. It is an important question to us. Will you not at some future time enlighten me on that one question?

"With all my heart," said he.

I bid my friend good bye, and thus closed for a while at least, my interview in a graveyard.

D. FEAST.

New York State Convention at Brooklyn.

The New York State Spiritualist Association held a grand mass convention at Brooklyn, with president Harvey W. Richardson in the chair. It was a grand success in every particular.

Our old friend, W. Wines Sargent, formerly one of our officers, was with us and rendered valuable aid. Great praise is due Miss Marie J. Fitzmaurice and Mrs. Fox for their work, also the Courliss Society.

On Saturday evening a collection was taken up for our veteran worker, Mrs. Mary C. Morrill, who for the past three years has been lying on a sick bed, amounting to \$25.00.

The meetings consisted of sessions afternoon and evening with morning conferences. Among the speakers who took part were, Mrs. Jessie Graham, W. Wines Sargent, Harvey W. Richardson, Mrs. Tillie U. Reynolds, Mrs. Helen Temple Brigham, Mrs. H. M. Ressegue, Judge Dailey, while spirit messages were given by Miss Emma Resh, Miss Margaret Gaule, Ira Moore Courliss and Mrs. Tillie U. Reynolds. Vocal and instrumental music was furnished by Ida Cartada, the Verdi Quartette, Mrs. Jessie Graham, Richard Ridgely, Mr. Edmund Severn, and Miss Nettie Vesper.

The meeting was a grand success in every respect.

HERBERT L. WHITNEY.

What is that mystic, unseen force that is constantly at work helping men out of their troubles and sorrows and perplexities? What is that unseen power that suddenly converts a bestial and brutal drunkard of years into an angel? What is that Omnipresence, Omnipotent and Omnipresent Power that we see at work throughout all nations—throughout the whole universe?

It is the small joys and hopes of life that refresh the soul, stimulate the warm, kind and gentle impulses of the heart and drive from the mind the phantoms of despair.

NAPOLON'S AWFUL HAND.

One They of the Great Man's Fallure at Waterloo.

Napoleon, according to Alexander Dumas, in such battles as he did lose because he wrote such a fiendish hand. His generals could not read his notes and letters, typewriting had not been invented, and the trembling marshals, afraid of obeying and striving to interpret the indecipherable commands, loitered, undared and did not come up to the scratch, or not to the right scratch. Thus Waterloo was lost. Can you fancy Grouchy handing round Napoleon notes on that sanguinary Sunday? "I say," cries the marshal to his aid-de-camp, "is that word Gembloux or Wavre? Is this Blucher or Bulov?" So probably Grouchy tossed up for it, and the real words may have been none of these at which he offered his conjectures. Meanwhile on the left and center D'Erlon and Jerome and Ney were equally puzzled and kept on sending cavalry to places where it was very uncomfortable (though our men seldom managed to hit any of the cavaliers, firing too high) and did no sort of good. Napoleon may never have been apprised of these circumstances. His old writing master was not on the scene of action. Nobody dared to say, "Sire, what does this figure of a centipede mean, and how are we to construe these two thick strokes flanked by blots?" The imperial temper was peevish; the great man would have torn off his interrogator's epaulettes and danced upon them. Did he not once draw his pistol to shoot a little dog that arked at his horse? And when the pistol missed fire the great soldier threw it at the dog and did not hit him. The little dog retreated with the honors of war.

Such was the temper of Napoleon, and we know what Marlborough thought of the value of an equable temper. Nobody could ask Bonaparte to write a legible hand, so his generals lived a life of conjecture as to his meaning, and Waterloo was not a success, and the emperor never knew why. Of all his seven or eight theories of his failure at Waterloo, his handwriting was not one. Yet if this explanation had occurred to him Napoleon would certainly have blamed his pens, ink and paper. Those of Nelson at Copenhagen were very bad. "If your guns are no better than your pens," said a Danish officer who came in under a flag of truce before the fight and was asked to put a message into writing, "you had better retire."—Andrew Lang in Longman's Magazine.

ROOM PHILOSOPHY.

Never confine a patient to one room if you can obtain the use of two.

Never play the piano to a sick person if you can play on strings or sing.

Never stand and fidget when a sick person is talking to you. Sit down.

Never complain that you cannot get a feeding cup if there is a teapot to be had instead.

Never read fast to a sick person. The way to make a story seem short is to tell it slowly.

Never judge the condition of your patient from his appearance during a conversation. See how he looks an hour afterward.

Never put a hot water bottle next to the skin. Its efficiency and the patient's safety are both enhanced by surrounding the bottle with flannel.

Never allow the patient to take the temperature himself. Many patients are more knowing than nurses where there is a question of temperature.

Hot Cross Buns.

In its early days, when it is to be hoped, it was more toothsome than it is now, the hot cross bun played some part in converting the people of these islands to Christianity. Pagan England was in the habit of eating cakes in honor of the goddess of spring, and Christian missionaries found that though they could alter the views of the people in reference to religious matters they could not induce them to withhold from the consumption of confectionery. So they put the sign of the cross upon the bun of the Saxon era and latched it upon missionary enterprise which has extended through the intervening centuries and survived till now.—London Tit-Bits.

A Wet Umbrella.

Never leave an umbrella standing on the point in the ordinary way when wet. The water trickles down, spoiling the silk and making the wires rusty. It is also a mistake to open it and leave it standing, as this stretches the silk, making it baggy so that it is impossible to fold it smoothly. The proper way is to shake out as much of the water as possible, then stand the umbrella on its handle to drain.

Comparisons Are Odious.

Perkin Jr.—Why don't ye buy that horse of eth's, pop? He's got a fine pedigree.

Perkin Sr.—Pedigree! The question is, is he worth anything? Why, boy, them sassy folks what comes here in the summer has pedigrees.—Brooklyn Life.

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The book also contains an account of the persecution of witches and Quakers in New England and a summary of the Blue Laws of Virginia. Price, paper, 25 cents.

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By William Hart. 1,306 Questions to the clergy, and for the consideration of others. Cloth 75 cents; paper, 40 cents.

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By Elizabeth E. Evans. Showing that the Christian Christ is a composite of earlier messiahs, and is not a historical character. 25 cents

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This is a tabulated account of the crimes that came to the notice of the author by his reading in the secular papers for a series of years. Name, date and location are given and it comprises a list of about 3,000 crimes committed by ordained ministers of the gospel. Just the thing you need as a counter irritant when the clergy begin to condemn your actions. 25c.

DESIGN ARGUMENT FALLACIES.

This book by the Editor of the *Truthseeker*, attempts to show that that Nature does not exhibit the marks of having been designed by an intelligent being. It is a brief, but plain statement for the benefit of truth seekers of all classes. It solves many perplexing questions. Paper,

ECCE DIABOLUS.

This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

INFIDEL DEATH-BEDS.

have ever been a fertile theme for pulpit eloquence, and the clergy have drawn harrowing pictures of the fears and the recantations of sentiments held by the greatest Infidels of the world. This book gives a true account of the death beds of a number of noted Infidels and shows the claim of recantation to be simply clerical dreams. The author is one of the ablest English writers. Paper, 25c.

MEN, WOMEN AND GODS.

This work by Helen H. Gardner is a very able one. It has been con-

sidered by many as her best writing and an authentic and authoritative work. It is well bound and printed on fine toned paper. The contents consist of chapters on Men, Women and Gods; Vicarious Atonement; Historical Facts and Theological Fictions; and the appendix contains an address to the clergy. A fine Introduction by Col. Ingersoll. Paper, 50 cents; cloth, \$1.00.

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or The Fundamental Fallacy. By William H. Maple. An exposure of the logic underlying the popular belief in a creation or a first cause and showing how the infallibility of the Pope and other church dogmas have been deducted therefrom. Cloth, 75

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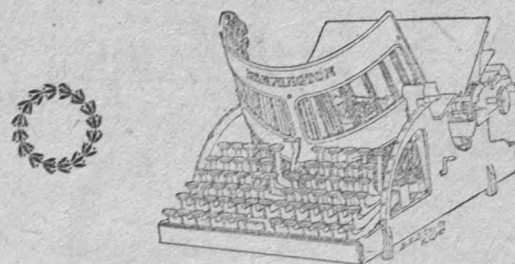
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SCIENCE AND SPIRITS.

IRENE CLARK SAFFORD.

Sir William Crookes no longer stands for spirits and the open door to the unseen. He frankly confesses that the chase in that direction has led him only to a brick wall. "There is no bridge between the spiritual and material world, and I do not see how there can be," is his latest utterance. Coming from a man who has been deep in the merits of all psychic phenomena that the age could roll up, this dictum has forlornly the nature of a last word to the eager watchers at the tower which proud science has reared for some definite peep into the spirit world. That it still appends a hope that psychical science may perhaps stumble "upon a soul," a stray glimpse of the spiritual kingdom is more a concession to faith than knowledge, credulity than wisdom, and it is no wonder that the disappointed scientist puts it forth, as we are told, "without enthusiasm."

To declare that physics and psychics are "two parallel lines to each other" and then intimate that by any chance they may meet is very much like repeating Ibsen's brilliant query, "Who knows but on Jupiter two and two makes five?" To admit the despair of science in its own field and look elsewhere for illumination seems the only logical course left from Sir William Crookes' position. Wherefore the declaration that if any help comes it must come from the other side, the spiritual side of being, is the most available statement brought out in the case, and one that certainly carries greater divergence from the ordinary methods of science than men of Sir William Crookes' devotion to science are generally willing to admit. For the fact is that telepathy, upon which they depend for touching the hem of the white and seamless garment of immaterial being, is itself on an astral or mental plane, which, for aught they know, is as much a long parallel to the spiritual as the physical to the psychical. The whole effort of the scientific world has been to show that it was, and that all the wonders of psychic phenomena and so-called spirit communication which the psychical societies could gather together were entirely on this plane of brain waves, thought transference, or subconscious mentation, which by no means penetrated to the arcana of the disembodied spirit. Thus, with all its loud professions of respect for spirits, science has been really giving its utmost efforts to explaining them away, and that it now simply declares its inability to learn anything about them is not so bad a thing for the spirits as it might appear. It simply relegates the whole matter to another field, and but enforces the wisdom of the ancient teaching that spiritual things must be spiritually discerned. That we are ever in the presence of an infinite and eternal energy whence all things proceed was about all that we could expect physical science and philosophy to grant us.

That there is a power not ourselves that makes for righteousness was almost more than we could have expected ethics and deism, in the mere light of history, to make out for us. But that science—knowledge as we understand the term—should penetrate in any form to the heart of the mystery and tell us where souls go, what spirits are like, is something that the true seers of earth have held in derision since time began. The information, if obtained at all, must come from the other side, they have persistently assured us, and it is curious, if not deeply significant, to find science at last agreeing with them to the very letter. Nevertheless, it leaves us pondering still why so little help ever comes from the other side, and why but one in millions of the human race ever approaches the transfiguration mount, where Moses and Elias appear in visible form and glory. Dante seemed to be on the track of the mystery when he chased after that pure white light in which the divine or spiritual being is supposed to enshroud itself, and Christ gave the clue to its solution when he said the pure in heart shall see God. It is more than probable that little innocent, white babies look squarely into the face of the angels.

It is a few pellucid souls capable of unblocking the channel of pure life and being that science needs to catch to achieve the acquaintance with spirits. "See now, I will listen with my soul, not ears," whispers Arnold's lover to his dead sweetheart; and how naturally and softly came back the answer from the other side. There must be spirit affinity for spirit on whatever side or plane of life it finds itself, and there may be many "a clink in the world above where they listen to words from below." That the father of all spirits hold precisely that attitude toward man is a fundamental doctrine of all religions, and there would be little hope in any of them if it were not so. On this side of life or the other the communication of spirit with spirit appears to be ordained and depended upon as the very principle of life and growth. The author of the Divine Comedy knows this well when he marks out the development of the soul along the line of the spirit rather than the intellect. Indeed, it is as much the pride of the flesh and oftentimes shuts men and scientists out of the spirit mysteries, so that babes and sucklings come into the kingdom before them.

It is significant to note that the beginning of all religions are a continual story of spirit communication and revelations to man. The Bible must be one long tissue of lies or fables to those who reject the possibility of such spirit touch and presence. And, indeed, to those who accept it, it must be a problem of the ages to make out how man has lost his sweet and familiar way of talking with God and His angels. It could not be wholly for his sins, for there were Saul of Tarsus and lying Peter and doubtless Thomas. It must have been the philosophers and dialecticians and men of science who were trying to make out the relation in terms of matter and had not yet discovered that the spiritual and the physical are parallel lines to each other. Now that they have come to this conclusion, however, and not wiped out the spiritual in the material, as they long threatened to, the wisdom of seeking life of any kind in its own medium may also occur to them. The psychic science which follows the vibrations of thought through such subtle mental channels and haunts the elusive shadow of man's dual self through realms of the unknown may be in the right direction. But it does not go deep enough, as Druid priest or ancient Brahmin who sounded all these surface waves of occult being long ago could tell man.

The psychologists are many, but the true masters of the spirit are few; and they who live in the spirit are the ones who indeed touch the hem of the seamless garment and feel the life and virtue that flows from it. "Whereas I was once blind, now I see," said the man whose eyes the Master opened; and science has not reassured itself as to the mystery of that seeing to this day. "Thoughts come into our minds by avenues which we never voluntarily opened," says Emerson. All poets have signalized their consciousness of rare moments when they were superior to themselves—when a light, a freedom, a power came to them from some source they knew not. Science hunts the mystery in the psychic atmosphere, the agitation of brain currents, the lifting of the threshold of consciousness, but seers like Jacob and Swedenborg beheld the ladder of the angels, the "rending of the skye roof," and theirs are the words that take hold upon eternity, that become to the ages as "flaming swords."

IRENE CLARK SAFFORD.
—Globe-Democrat.

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MATERIAL AND SPIRITUAL EVOLUTION.

The Modern Conception of Corresponding to Spiritual Philosophy.

J. P. COOKE.

(Continued from last issue.)
"If Herbert Spencer had not lived in the Nineteenth Century, although the age would have been full of illustrations of evolution, contributed by Darwin and others, yet in all probability such a thing as the doctrine of evolution would not have been heard of." So says the clear and cogent Dr. Jon Fiske, in his essay on "Evolution and the present age." With this leg to differ, as the substance of evolution is clearly mapped out in the writings of A. J. Davis which ante-date Herbert Spencer. Not to mention the Buddhist speculation on the subject of Evolution in which a great part of Modern Evolution is anticipated.

But to return to Dr. Fiske, whose lucid exposition is very helpful to us in showing the evolution of the spirit. That is the Inner Life of all things toward the Living Light of the Absolute Whole.

"What then is the central pith of the doctrine of evolution? It is simply this: That the changes going on throughout the universe, so far as our scientific methods enable us to discern and follow them, are not chaotic or unrelated, but follow an intelligible course from one state of things toward another; and are more particularly, that the course which they follow is like that which goes on driving the development of an ovum into a mature animal. This, I say, is the central pith of the doctrine of evolution. It started in the study of embryology, a department in which Darwin had but little first-hand knowledge. Spencer's fore-runner was the great Esthonian naturalist, Carl Ernst von Baer, who published in 1829 a wonderful book generalizing the results of observation up to that time on the embryology of a great many kinds of animals. Curiously enough, von Baer called the book "History of Evolution," although neither then nor at any time down to his death, was he an evolutionist in any sense of the word. So far from it was he that in his later years he persistently refused to accept Darwin's theory of Natural Selection.

Now in studying the development of an individual ovum as exemplified in a thousand different species of animals, von Baer arrived at a group of technical formulae so general that they cover and describe with accuracy the series of changes that occur in all these cases. In other words, he made a general statement of the law of development, for all physiological species. Now Spencer's great achievement was to prove that von Baer's law of development, with sundry modifications applies to the succession of phenomena in the whole (material) universe so far as known to us.

Spencer took the development of the solar system according to the theories of Kant and Laplace, he took the geologic development of the earth according to the school of Lyell, he took the development of plant and animal life upon the earth's surface according to Linnaeus and Cuvier, supplemented and rectified by Hooker and Huxley, and he showed that all these multifarious and apparently unrelated phenomena have through countless ages been proceeding according to the very law which expresses the development of an individual embryo. In addition to this Spencer furnished an especially elaborate illustration of his theory in a treatise upon Psychology, in which he traced the evolution of mind from the first appearance of rudimentary nerve system in creatures as low as star fish up to the most abstruse and complex operations of the human intelligence and he showed that throughout this vast region the phenomena conformed to his law. This was by far the profoundest special research that has ever been made on the subject of evolution and it was published four years before Spencer had ever heard of Darwin's theory of Natural Selection.

Thus sayeth the "Apostle"—John Fiske, the accepted expounder of Herbert Spencer—and authoress of the "Cosmic Philosophy."

Now all this noble intellectual work was detailed explanation and demonstration of the truth set forth in "Nature's Divine Revela-

tions" and the writings of the "Harmonical Philosophy," by A. J. Davis—The Spiritual Seer.

I do not, of course, mean that they were conscious of intentional expositions of Davis—but the "Thought" was in the air, and all minds tuned to its vibrations caught on in some way or other and wrote after the genius of their own minds. The list of such instruments for the Truth both Scientific, Intellectual and Spiritual is too long to give here. "Their name is legion."

The generalization of the metamorphoses of forces leading up to the vital force of spirit, which was begun a century ago by Count Rumford (Thompson) when he realized heat as a mode of motion was consummated when Dr. Joule showed how much heat is equivalent to just how much visible motion and when the researchers of Helmholtz, Mayer, Grove, Clark, Maxwell and Faraday completed the grand demonstrations that light (vibrations) and heat, magnetism and electricity and visible motion are all interchangeable one into the other and are continually thus interchanging in the material spheres, from moment to moment.

Spencer showed that the universal process of evolution as described in his formula not only conforms to the development of an individual life as generalized by von Baer, but is itself an inevitable consequence of the perpetual metamorphoses of energy that was detected by great thinkers from Franklin, Rumford and others to the great German Helmholtz.

Spencer's generalizations and detailed demonstrations give us, on the material and scientific side, the complete statement of a truth which, in more or less vague and imperfect shape, has permeated the intellectual atmosphere of the last 50 years. The Harmonical Philosophy develops it upon the spiritual and higher planes of ideas. The Revelations of Modern Spiritualism have shown that: Man acts as man chiefly as he resists and overcomes lower forces and lower creatures. It is not readily seen how a force manifesting in conjunction with two or more other forces—and yet only discernible as it makes them subservient—can be developed from those forces.

This would seem to be making the most mighty of the cause, and so violating the law of causation; whereas the central divine Light, the Absolute spirit, is an adequate cause for all the manifestations of creation.

That this living Light insists upon the purification of the created spirit at each advance in its progress only shows the maintainance of that order which is "heaven's first law."

In this development and purification the creature gains the possibility of intelligent communication with the divine mind through the intuitions of the soul and the higher powers of the created mind. When men come to act from reason and spirituality, they will act nobly. When they conquer the desires of the flesh and act in full view of all reasonable and spiritual considerations, and not in partial view of the few considerations, that lie immediately about them, they will rise to a loftiness of motive and a dignity of conduct that will tend to glorify their "Father-life-in-heaven." Do good for the sake of goodness.

Remember the words of one who said, "Blessed are those who mourn for humanity's wrongs; their mourning shall cease in the bright world beyond" i. e. when they see the meaning and value of the lessons of the earthly life and the developments of the spirit which can only be achieved through earthly experience. As Jesus was told by his guides, "gather your dewdrops earthly, and then your fountain will never run dry."

Thus we may see and truly understand that:
"All are but parts of one stupendous whole,
Whose body Nature is and God the Soul."

"Oh, whither bound my captain?
The wind is blowing free,
And overhead the white sails spread
As we go out to sea."

He looked to north, he looked to south,
Or ever a word he spake;

"With orders sealed my sails I set—
Due east my course I take."

"I carry sealed orders,
This only thing I know
That I must sail to eastward,
Whatever winds may blow."

—Julia C. E. Dorr.

BOOK REVIEWS.

WHO, WHO IN MYTHOLOGY.

The above title expresses all that can be said at this little volume in any review. In reading, writing or speaking it is a regular thing to hear references to some mythological character, and as there are so many of them, it is almost impossible for any individual to remember all and therefore the point is lost by not understanding the meaning of the reference. This book is a dictionary of mythology. It has a list of one thousand mythological characters arranged in alphabetical order and if desirable to refer to them it only takes a moment to learn what the myth stands for. How often we hear the expression, "It is equal to the twelve labors of Hercules." Do you know what they are? Few do; they stop with the cleaning of the Augean stables. All such references can be found in a moment. The relationship of the different gods to each other, their positions in the ancient world and by analogy, their relations towards the world of today, are strikingly illustrated. It is in concise form so that it is suitable for a reference book. Price 75 cents. Hinds & Noble, New York.

WHAT TO DO.

This is a neat volume of talks to children on trades to follow, or literally, What to Do to gain a livelihood. It is a teacher who is depicted as giving to her scholars a series of talks on the different callings in life, calling their attention to the good and bad points in each trade and instilling into their minds that without work nothing can be accomplished. It also shows the necessity of education in the different trades and calls attention to the fact that without education and learning the person will not be prepared to advance in the world. The illustration of a wood chopper is a case in point. It shows that anyone can chop wood, it is not a skilled employment, requires no education and consequently pays the smallest wages. A first-class book to put in the hands of boys and girls. Price, \$1.00; Hinds & Noble, New York.

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7:00	3:00	Lv. Dunkirk	Ar. 10:00	6:00
7:10	3:15	Fredonia	10:02	6:02
7:14	3:19	Laona	9:58	5:58
7:34	3:39	Lily Dale	9:46	5:46
7:38	3:43	Cassadaga	9:38	5:38
7:45	3:50	Moons	9:31	5:31
7:53	3:58	Sinclairville	9:24	5:24
8:02	4:07	Corry	9:15	5:15
8:12	4:17	Falconer	9:04	5:04
8:45	4:45	Jameson	Lv. 8:30	4:30
8:17	4:22	Falconer Junction	Lv. 8:57	4:57
8:18	4:23	Warren	Lv. 9:07	5:07
8:20	4:25	Titusville	Lv. 9:10	5:10
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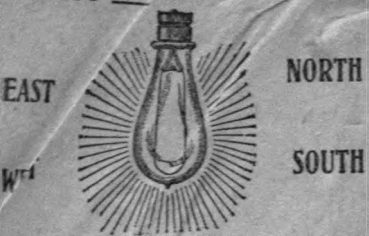
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This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Bro. B. F. Austin again lectured to a large house, Sunday, March 8th 3 p. m., on the "Elevation of Woman man." The subject was well handled. At night he lectured to a fair audience on "What Shall I Do to be Saved?" Dr. N. S. Ravlin supplemented the remarks of the afternoon lecture by stating that he thought man needed elevation more than woman. Dr. Austin's classes are well attended and we shall be sorry to see him leave us. For the month of April and May Dr. Ravlin will occupy the rostrum. He has been engaged to serve the society for the season of 1903. It was a wise move when the society decided to engage him permanently. If all societies would do likewise Spiritualism would have more standing with the community. D. Feast, Baltimore, Md.

Miss Anita Trueman is lecturing for the First Spiritual Church, at Masonic Temple, every Sunday, at 11 a. m., and 7:45 p. m. Prof. J. Clegg Wright will lecture for the society during the month of April. The Educational-Religious Society of Spiritualists holds services every Sunday evening at 8 p. m., 516 9 St., N. W., Mrs. E. E. Compton is the lecturer, she also gives messages from the spirit side of life; Mr. Terry will assist at these meetings in giving messages. The Progressive Spiritual Church holds services in Temple Hall, N. E., 12th and H. St., Mrs. E. E. Compton assisted by Mr. A. H. Terry, will give messages to those in the audience.—E. R. Fielding, correspondent, Washington, D. C.

D. B. Jimerson and wife are now at their home at Steamburg, N. Y., all letters will reach them there.

D. Feast, cor., writes from Baltimore, Md.: "Rev. B. F. Austin lectured at Raines Hall, Sunday, March 15th at 3 p. m. to a good audience on the 'Origin of all Religions.' The subject was highly interesting and well handled. The night lecture found another large audience to hear the Doctor on the subject of 'The Good of Spiritualism.' The speaker made an earnest appeal for financial help for our own one whose husband was suddenly carried to the spirit world, at Washington, D. C. He got what he asked for and more too. It did not take the audience long to make up their minds what to do. It was an urgent case and met with a hearty response. Dr. Austin will be with us only two more Sundays. During his stay with us he has made a host of friends. His hearers have listened attentively to all he has said. His earnestness and forceful presentation of the grand truth of Spiritualism has gained him many friends in our monumental city. His classes are well attended and he has been kept quite busy while here. We shall hate to have him leave us. Dr. Ravlin, the permanent pastor, will resume the rostrum for the balance of the season."

I wish to tell through your estimable paper, of a very remarkable medium I have had the pleasure of meeting at a private seance held in New York City. It was because of the impression he made upon me that I write you, feeling it a duty on my part. His lecture on "Spiritualism," delivered so convincingly, will however, remain in my memory. I was invited to attend this seance by a friend who assured me that my convictions would be changed after meeting this medium. I felt that it would be wasting time to go to a meeting of this kind and so informed my friend. He insisted, however,

and finally persuaded me to accept his invitation. I was not very much interested, at first, but at the close of the meeting, I was so much impressed that I begged the medium to give me a private sitting, to which he consented. I heard a voice which I recognized as that of my mother, long since dead, and she spoke of things known to no living soul but myself, and she also satisfied my mind about several things which after her death I tried to learn. I also received greetings from several other voices, which I found to be those of chums of mine, when a boy. What a transformation! From one who ridiculed, one, who but a short time before jeered his friend, to a firm believer in the truths of Spiritualism. The medium of whom I speak, is the Rev. Frank McKinley, of Sandusky, O. He is a man of magnificent bearing of the kind that would command the respect and attention of the most skeptical. I predict a great future for this young man who possesses such wonderful power. John L. Bordeaux, 890 Sixth Ave., New York City.

The First Spiritual Church of Elmira, N. Y., will celebrate the 55th Anniversary of Modern Spiritualism on March 29th. All friends interested in the spread and success of Spiritualism from the neighboring cities and villages are invited to join with us and add to the festivities of this occasion. Mary C. VonKantzer.

Mary C. VonKantzer writes from Elmira, N. Y.: On Tuesday, February 17th and all the succeeding Tuesdays since, I have been speaking on each evening of this day, to interested parlor audiences at the hospitable home of Bro. and Sister Robert Haines, of Corning, N. Y. Considerable interest has been awakened. I shall go there again next Tuesday evening—but the following Tuesday, March 31st I am invited to address the First Society of Spiritualists of Waverly, N. Y., as they celebrate the 55th Anniversary of Modern Spiritualism on that day. I am interested in enlarging my sphere of usefulness and desire to inform your readers that I will engage with societies or Spiritualists desiring to foster organization in cities, villages, or anywhere within a reasonable distance from Elmira. My time is required here Sundays and Thursdays of each week as their permanent speaker and medium. I will make reasonable terms for week-day evenings; I also have a few open dates for camp meeting engagements for this season and 1904. Please address me at 804 W 1 Street, Elmira, N. Y.

W. D. Noyes writes: "On account of renovating the Good Templar's Hall, 268 State Street, the Unity Church of Spiritualists, of Bridgeport, Conn. will conduct the 55th Anniversary of Modern Spiritualism, Sunday, April 5th at the above hall with a good program of speaking, tests, literary and musical. The hall will be decorated with the national colors, potted plants and flowers. We extend to all Spiritualists near Bridgeport an invitation to join us and make it a day to be long remembered. Services 7:30 p. m."

Dr. J. M. Temple and Mrs. Sadie Packard were married at Washington D. C. March 5th, Rev. Alex. Kent officiating. Dr. Temple is well known as a test medium.

E. M. Travis, Sec'y writes from Hornellsville, N. Y.: "As our society is progressing I know you would be glad to hear from us. We elected officers for the year as the old ones had held their office the year although the work was dropped for a time. The officers now are: R. Herron, President; Franklin Chamberlain, Vice-President; S. D. Coston, Treasurer and your correspondent as Secretary. Trustees: Mrs. S. D. Coston, Kate Little, Mr. Fred Rahmlow. Mrs. E. H. Messersmith has been engaged by the society and is doing a very excellent work as she always has when among us before. Spiritualism is certainly advancing in Hornellsville and all other places as well, creed is giving place to truth. There was an incident that is said to have occurred in the Catholic Church of this city which I shall take the liberty of writing just as it was told to me and I shall ask the priest when I see him in regard to it. Two sisters were in the church to care for the altar, which is their duty, and saw the form of Father Barlow at the altar going through the ceremony of saying mass. They supposed it was one of the priests of the city until he turned to come down the altar steps. It so frightened them one sister fainted and the other rushed over to the priest's residence

and they came back with her to see about it and explained his presence there from the other side of life by saying that possibly he had neglected to say mass for some poor soul while here and was obliged to return and perform his duty. This was told to me by two different persons both good members of the Catholic Church."

Mrs. Addie Cooper correspondent, writes from Syracuse, N. Y.: "The meeting held here March 22 with Mrs. Binning as speaker was well attended as usual and was full of earnest inquirers. We have an educational class conducted by the President of the auxiliary, Mr. Alfred Underhill, an old-time Spiritualist, also an earnest worker; would that there were more like him and his good wife. It has been decided to hold the State convention here in this city. We expect to have the empire hall. Our hall is filled every Sunday evening and the lecture is something very fine and the tests are excellent."

He Takes Issue With the Editor.

MR. EDITOR:—I wish to take issue with a paragraph which appeared in the SUNFLOWER, in the issue of March 7, 1903 which can be found in the editorial column, and reads as follows:

"We met a man last summer who believed he was a physical incarnation of God Almighty. He was earnest and evidently believed it. Possibly he was insane on that one point, but he was a long way from insane on other points and he talked as rationally on that point as any man could. Possibly we who did not believe him may be the insane ones after all."

Mr. Editor, as to your comments touching the relations of my mind and its soundness on the question of myself appearing at this time on the throne of action as God in the image of man, may seem to the world a startling declaration, and that no man of sound mind could dare to confront the world at this enlightened age with this declaration of himself. Nevertheless, this is true and wisdom, knowledge and powers are asked to meet this question soberly.

I am not come to this world as a menacing power to destroy the least privilege now entertained by the most exalted mind; but I am come to renew that declaration made to man that he should worship "no other god before me as I am a jealous god." Therefore my mission is to bring a law of force which shall pervade the conditions of earth and so order events that man can perceive and feel this ordering influence pervading the very atmosphere in your breathing and in a hammer used to drive a nail and in a pen wielded to defend me, for I am the Voice of God and am here with every necessary provision made and arranged by the divine will to meet the marvelous event which is to pervade the deepest recesses of the human mind and exalt man to a sphere of excellence and due reverence for the records of the past, and a limitless reverence that shall pay a tribute in coming time in honor and glory to this age and nation, and the world. Yours Truly,

Prof. A. B. MAGOON.
Lake Helen, Fla., Mar. 10, 1903.

In the editorial mentioned we did not mention any names, but as the reader will readily see from the above, Prof. Magoon was the person referred to. A reference to the editorial in question, as well as to the quotation, will show that we did not refer in anything but respectful terms to the matter. It is useless for us to say that we do not believe that he is any more God Almighty than we are or any reader of this article. God in the flesh is an incomprehensible thing to us and we can not conceive of such a thing. If Prof. Magoon has any evidence that he can give us that he is God Almighty, the columns of the SUNFLOWER are open to him for that purpose.

We met and had several conversations with Prof. Magoon last summer when he was at camp. We can say truly that we found him a perfect gentleman in every way, he was not of the loud obstreperous kind who usually pose as physical incarnations of deity entities or principles, and he proved himself in our conversations to be an intelligent and well balanced person exactly as stated in the editorial.

It is said that all of us are daft on some point. Perhaps Prof. Magoon is on this and perhaps we are in not accepting him as the deity. We talked on a number of sub-

jects all of which were handled well. His statements, concerning himself were given in a reserved manner, not bombastically, not as though he wished to handle the world and have it get down at his feet, but merely as though he was here to carry out a purpose and he intended to do it.

Devils and Their Maker.

To my mind it is folly to think of a personal God being the maker of a personal Devil, who is strolling around "seeking whom he might devour." This, with a flaming hell where the Devil and his angels dwell, as taught by the orthodox clergy is blasphemy against the God of this beautiful world and all other worlds.

Narrow minded and bigoted people can create in their minds more devils than any supposed God.

A few years ago I was one of the workers in a holiness mission, and thoughtlessly I touched the button and devils were raised among the workers because I advanced the idea that death and hell would be cast into the lake of fire and be destroyed and every one would finally be saved. I found it in the Bible, where everything can be proved, but they took no heed. They turned so cold against me that I was chilled nearly to death, I was so sick I had to go to bed. The people stopped calling me Mother Superior, and I was Mrs. Phelps instead of Sister Phelps, until I repented.

The preacher was sent for to come and labor with me. The charge was I did not believe in devils or hell, or did not see as they did. I told him all the Devil there was was in human form and how we could make devils or saints out of ourselves and have a heaven or hell here and now. He told me it was not Methodist doctrine. He prayed with me, branded me as a sinner, and left. There seemed to be such a hellish atmosphere I thought I must be in the fault, so I repented and was restored to their bosom and they rejoiced and thanked God.

Later on I had another of these spells. My common sense got the best of me and you could smell the brimstone again. Devils, or evil spirits seemed thick enough and I had mental poison enough thrown at me. Again I was obliged to flee from those supposed saints as from an adder for freedom to think for myself.

The people I dread today are the narrow-minded bigots who are tempted with the Devil and serve God for fear of hell, and whose heaven is in the future.

HORTENSE MALCOLM PHELPS.

ADVANCE LITERARY NOTICE.

The Abbey Press, of 114 Fifth Avenue, New York City, will shortly issue a collection of religious and philosophical poems entitled "Wreaths of Song," by the Rev. T. J. O'Mahony, D. D., All Hallows College, Dublin, Ireland. The book is likely to have a large sale among the Alumni of the College. The author gives every evidence of the poetic genius which made his uncle, Father Prout, famous wherever the English language is spoken.

THE WAY TO WIN.

"Strike" while the iron is heated,
"Pause" and the iron gets cold—
If you strike too late on a hardened plate
The weld will never hold.

"Seek," and success will follow;
"Wait" and it passes by;
Be quick to grasp, then hold it fast,
And trust for a better try.

"Work," and the world works with you;
"Loaf," and you loaf alone;
This strenuous world's a continuous whirl,
It offers no room for the drone.

"Life," is an undertaking;
"Death," is a silent thought;
To let life's light illumine the night
With the deeds which you have wrought.

—P. Gordon Mills.

RIGHTS OF MAN.

By Thomas Paine. This book did more for the cause of American Independence than any other one thing. It came at a time when the people were disheartened and almost ready to give up, it was read at the fireside and in the military camps and acted as a spur to the discouraged men and women. Price, paper, 15 cents; cloth, 50 cents.

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River Falls Wis., March 24th, 1903.
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Grandpa and The Boys.

This is a beautiful little souvenir poem by W. H. Bach. It portrays a grandfather talking with his grandchildren and recalling the changes that have come in every thing since his younger days. It is beautifully printed in eight colors, on an enameled paper, with hand-made deckle edge cover, and illustrated.

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GHOSTS IN MISSOURI.

A special dispatch from Dixon, Mo. to the St. Louis *Globe-Democrat* is as follows:— The southeastern corner of Miller county, a few miles from Dixon, is in undisputed possession of a haunted house and two ghosts. The whole neighborhood is in a state of excitement over the affair, women and children shun the house at all hours and solitary travelers leave the main road for bypaths to avoid passing the place after dark. The ghosts are as bold and ruthless a pair as ever came out of the unseen to rack the nerves and torment the lives of superstitious mortals. Their methods are along traditional lines, such as wierd and awesome noises, slamming the doors and an occasional appearance in specter form that would chill the blood of the most courageous. Three or four trustworthy citizens made an investigation, came away mystified and satisfied that something is wrong and are prepared to vouch that the stories told about the place are not idle talk.

The house is a farm dwelling occupied by John Copeland, who recently moved into it. At first the mysterious noises bothered the family but little, but gradually grew worse. Bolted doors flying open in the dead of night, agonizing moans and choking cries, as though some person was being slowly strangled to death, alarmed the family and made the house an uncomfortable place. Finally, one night when the wraith of a woman with a little child in her arms flitted across the threshold of their bed chamber, Mrs. Copeland and the children went into hysterics. Jumping out of bed, Copeland hurled an iron poker at the specter. He struck a match, lit a lamp, and turned to see the apparition vanish through the door, which opened and closed behind it.

Last week William Null, Ike Odum and "Doc" Anderson, well-known farmers of the neighborhood, met at the house and spent the night, with the intention of running the ghosts to earth. All three heard the wierd noises proceeding from the garret over the living rooms, and after each recurrence of the mysterious sounds searched the premises thoroughly, but found nothing out of the ordinary. Towards midnight, after the Copelands had retired, the party were seated in a darkened room illuminated only by the glow from the fire-place, when suddenly the outer door, which had been locked, flew ajar. Pistol in hand, one of the men stepped to the door and peered out into the darkness. The next instant his companions saw him swoon and fall over in a dead faint. He was revived with camphor and spirits and was completely unnerved. He had seen the woman in white with the babe in her arms.

Next day Anderson came to Dixon and related the strange happenings. He secured a promise from H. C. Houck and others to go out and investigate the affair. A number of people have volunteered to assist in probing the mystery, and a party will be made to visit the house by night.

Copeland has offered to pay anyone who will solve the mystery or rid the premises of the ghosts. He states that while he is not badly scared, still it is decidedly uncomfortable to live in a haunted house, where dreadful noises and grewsome ghosts keep one awake nights. He is loath to leave the place because of the financial loss it would entail, but will be obliged to listen to the entreaties of his wife unless the manifestations cease.

Strictly Religious.

The "Sailor Evangelist", Capt. Taylor, has been conducting a series of revival meetings at Elgin, Ills. In one of his lurid sermons he made a vicious attack on Spiritualism. He said it was all the work of the Devil because it was brought into the world by a woman—meaning the Woman of Endor.

A good Spiritualist of that town sent a copy of the *Elgin Press* containing a report of the attack, to the Editor-at-large of the N. S. A., Hudson Tuttle, who replied in an article which the press published, which short into the solar plexus of the ranting evangelist, and this is the way he retaliated. He announced as his subject, "A Prayer-Meeting in Hell." Before a large audience he poured out his wrath, for he was mad to the finger-tips. He said everybody who forgot God would go to hell, and as nearly everybody did



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forget Him, the vast majority would go there. He pictured the devils in hell praying for water, and being refused, praying for messengers to be sent to warn friends not to come there.

But the vials of his wrath were opened on the Spiritualists. He said they would be thicker than fiddlers in hell, jumping around like jumping jacks, and Hudson Tuttle would be there calling off for them to dance! Such is the argument of this holy man.

Mr. Tuttle had a second article in the *Press*, and while scorching the evangelist, puts forth the spiritual philosophy as evidenced by the Bible the preacher takes for his infallible authority. He shows that the Rev. Taylor is not acquainted with the passages he glibly quotes, and says, "I do not ask the Sailor Evangelist to be grammatical, I only ask him to be truthful."

Brother Tuttle asks too much. His experience in this world for the number of years he has lived in it should have taught him better than to expect an evangelist to be truthful. Probably he did not expect him to—just threw it out as a sort of side fling.

Isn't it strange that professedly intellectual and honest church people will countenance such things in the name of religion. Ed.

It is safe to avoid all kinds of extremes, Dogmatism, whether ancient, or modern, past or present, is unprofitable. It may appear in the form of negative positiveness. As well as in that of positive positiveness. The uncolored truth, without fear or favor, is the most valuable of all possessions.—Henry Wood.

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