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WHAT WAS IT? A

REMARKABLE VISION

It is now twelve years since I went through an experience that I never will forget, and one that I can not explain. What I saw was as real as anything I ever beheld and yet with all its reality it passed before me like a dream, and the impression made will stay with me as long as I live.

I was doing duty in the north-western part of the state of — and my daily occupation kept me at my work until six o'clock in the evening. The place at which I was employed was about three miles from the little town of C—. It was my custom to go to and from my work from the town with a horse and buggy. This task was performed every day for years going through the same routine every week-day in the year. During the greater part of the year my journey was performed in daylight, however, in the late part of the fall it was dark after six o'clock in the evening, and I was obliged to make my journey in the dark for quite a while. But my horse had become so familiar with the roads that he could have traveled at any time blind-folded, in any kind of weather or darkness.

The road from the little town of C— to my place of occupation was very crooked, winding itself around and over low hills and between rock-cuts, also it crossed a railroad track and a small stream, over which was spanned an old-fashioned wooden bridge boarded up on its sides which made it more dark and gloomy on a dark night. This was about one-half mile from the railroad crossing; and about one mile from the place where I did my work. While I nearly always rode in the buggy, especially when the weather was good, though at times very rarely, I went horse-back. The horse I had went by the name of Tom, he was fearless and intelligent. I drove him without a line and guided him with my command; never hitching him as he would stand any where all day, until told to move. So on some occasions, when the roads were muddy and nights dark, I left the buggy and rode horse-back. Old Tom seemed to understand every word, in fact, he seemed almost human like.

But the occurrence which I started out to relate so completely changed poor Tom's life I believe he never recovered from the shock he received that night.

It was late in November when I started for my work as usual. The morning was misty, the clouds were hanging low, a vapory mist was falling and I decided to leave the buggy and ride Tom. I went to the stable and put the saddle on Tom and went to my place of business on horse-back. I performed my daily work as usual but all day was dark and gloomy, so by five o'clock complete darkness had set in.

About four o'clock I had received a message to get out some work which would be called for early the next morning and I was therefore obliged to remain after six o'clock, my usual time to go home, and did not get my work done until a little after eleven o'clock, when I closed up my place of business and called Tom, who stood in the shed near by untied. As soon as he heard my call he cantered up to me and I at once mounted him. I spoke to him, saying, "Now Tom, go home."

The night was very dark, there was no rain falling, but there was a slight breeze blowing, rustling the dead leaves, the road was a little muddy. Old Tom kept in the middle of the road feeling his way along in this Egypt-like darkness, we

finally reached the covered bridge. Tom went over it in a slow walk; the sound of his hoofs and the dark and gloomy bridge sent an uncanny feeling over me as the air was heavy and oppressive.

It was now about half a mile to the railroad crossing after leaving the bridge.

Tom again started on a slow trot; there was a little hill over which the road passed and on the north side of it sloped down to a level space over which the track ran. There was an open space of about three hundred feet or about one hundred and fifty feet on each side of the road. The railroad made a sharp turn before entering this open space and again after leaving it. On the right there was a thick clump of trees while on the left was a rock cut high on the south and sloping to the north.

As Tom was slowly feeling his way through this gloom and when we reached within two hundred feet of the railroad crossing there appeared, like a flash before my eyes, and Tom reared upon his hind legs and I found myself upon the ground in the mud, partly kneeling and partly standing, unhurt.

Tom jumped back in the direction we had come. It took but a second for me to gather my senses and a space of several hundred feet around me was brilliantly lit up with a very peculiar light. I could not tell from where it came, but beyond I could see the wall of darkness.

At the same time I heard on my right and on my left the shrill sound of locomotive whistles giving the warning of danger and at the same time I could see two heavy trains of well-filled passenger coaches approaching each other.

I was now sure there would be a collision in the open space before me but I noticed the singular peculiarity while I could distinctly see both locomotives and trains the coaches filled with people, I could distinctly see objects such as trees and rocks on the other side, as though there was no obstruction between me and the objects on the other side.

I distinctly heard the whistles and the rumbling of the trains; I saw the people in the cars; and stood spell-bound, waiting for the inevitable collision, which I knew must take place, and all at once the two locomotives struck each other and seemed to crush into each other. I could see the fire fly from the boxes; I could see the steam escape from the crushed boilers and pipes; I could see the coaches telescope into each other; I could distinctly hear all the noise and the blood-curdling screams of the people in the wreck; I felt myself riveted to the spot, unable to move.

All this passed before me in a moment but seemed an age. All at once there was a flash passed before my eyes and I found myself as before, partly on my knees and partly on my feet, in total darkness; the cold sweat pouring down my forehead, my hair on end, the cold chills running down my spine, my nerves all at high tension.

I slowly pulled myself together. I do not know how long I remained in that condition. I happened to have one of these small pocket lanterns with me which I got out and with much difficulty lit.

My first thought was to go to the track, which I did. When I got to the track I saw no indication of any trains passing. Even the mud which had been left that evening by passing vehicles was undisturbed on the rails. Nor had there been any train since five o'clock.

I now got over my excitement a little and my next thought was of Tom. My horse, what had become of him? I went back with my light to find trace of him. After searching

for a while and finding his tracks where he had jumped, I saw that he kept right on in the direction in which we had come. I slowly followed back and in about a half hour I found him in the shed trembling and shivering, with a cold sweat pouring down him.

I gently spoke to him and tried to caress him but he shrunk away from me as if in fear. I finally got him out and with difficulty mounted him and started again for home. He went very reluctantly, until we reached the bridge and by constant urging I got him down the hill near the spot where we had met the vision.

He would go no further. He turned back. I coaxed and scolded; I whipped him; I got off and tried to lead him over the track, all to no purpose, and after working fully one hour I was obliged to turn back and take a rough and round-a-bout bridge path that crossed the track on a bridge over a deep cut and in this way I led Tom home, where I arrived after two o'clock, tired and all worn out.

Well, Tom was of no further use to me thereafter, I never more could make him cross that track day or night and I was obliged to find me another horse. Tom never recovered from the shock.

Subsequently I crossed the track many times nights and days and never met with any thing out of the order of things. I never related my story to any one for fear they would laugh at me. Before I left that place a few years after a man who had lived in that section many years used to occasionally ride with me over that spot and while we were conversing about different things he related to me that, many years back he met with the same experience that I had on the same spot, and at the same hour of the night and the same date in the year before me. He, like myself, never told any one for fear of being laughed at. After that I made inquiry and learned that years before, in the early days of railroad-ing, in that section, a terrible collision had taken place on that identical spot and nearly every passenger was killed on both trains. It is now many years since I saw this but I always shudder when I think of this vision in the dark.

M. B.

Learn to be Contented.

Let us learn to be content with what we have. Let us get rid of our false estimates; set up all the higher ideals,—a quiet home; vines of our own planting; a few books full of inspiration or genius; a few friends worthy of being loved and able to love us in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion, empty of bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.—David Swing.

Without thy light what light remains for me?
Thou art my life; my way, my light's in thee;
I live, I move, and by thy beams I see.

Thou art my life—if thou but turn away
My life's a thousand deaths. Thou art my way—
Without thee, Love, I travel not, but stray.

My light thou art—without thy glorious sight
My eyes are darkened with eternal night.
My love, thou art my way, my life, my light.

—Lord Rochester.

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IS THE BIBLE

UNDERSTOOD?

ARTHUR F. MILTON.

Certainly not by its adherents, and still less by Materialists.

Spiritualists are about the only people who know its real value; and largely because they possess the facts to prove its so-called miracles—or at least, many of them.

Of course, there are some that seem improbable and impossible under present circumstances. Who knows but that some may be perverted by tradition; wrongly interpreted; invented—and still having a fundamental truth attached that makes them worthy of consideration for reasons yet unknown.

Nobody foreign to an experienced phenomenalist in Spiritualism would for a moment suppose that anything related to the "Arabian Nights" could be true; yet we have witnessed spiritual phenomena equally as strange and marvellous—phenomena too sacred to be revealed to an unbelieving public. Personal experience (with compatible tests) is required to believe or know what such are and that they do take place under proper conditions.

What conditions existed in the past for the occurrence of "miracles" we don't know, but may infer that they were better than they are today, to judge by a record of those handed down, whether perverted or not by tradition.

The world may be further advanced in many things than formerly, but there may have been periods when it was nearer the spirit-world than now, consequently affording better conditions for spiritual phenomena. What it is now in rooms only, it may have been in whole communities; whole sections; or even as an entirety—perhaps before the change of seasons and when man lived in harmony with nature as a whole.

The various traditions of a flood point to some great cataclysm that must have taken place once upon a time. Man may have attained such general discord with nature that the spiritual or psychic atmosphere was weakened to the extent of losing its balance, which led to the deviation of the poles from the plane of the ecliptic, thus destroying a perverted or corrupt civilization, and enforcing a new effort generally to find truth.

If "a little touch of nature makes all the world akin," what will a big touch do? It certainly will, for a long time, allay sensualism and selfishness, which we know is the cause of all the corruption in the world today. If this should continue to become general through a war of nations, we may experience another reminder from nature that will put a stop to it in a general way, and all our present advancement will be for naught.

If spirit is the cause and matter the effect, the former rules; and as magnetism is the agency through which spirits act on material objects, it is reasonable to believe that electricity is the agency or medium through which spirit (pes se) acts on matter; and, as the suns constitute nuclei or electrical force, suns may be grand spiritual mediums or centers through which spirit or universal intelligence acts on the planets surrounding them—controlling them according to the needs of its inhabitants.

Obedience to God or nature, is, therefore, not a mere religious sentiment, but a scientific necessity—if the inhabitants of this plane want peace with nature or a harmonious relationship with her. Eternal spring or equable seasons may be

made an effect of man's temperament—fellowship and good feeling with all the world; whereas war and strife (the indulgence of self and self beyond actual physical requirements) may be the cause of calamity and cataclysm—the "fall of man" from "grace" and his present struggle against odds.

If "God is love," man must practice love to become "one" with Him, which will probably signify the Millennium.

Fourth Annual Convention of the Wisconsin Spiritualist Association.

TO THE WISCONSIN SPIRITUALISTS:

The Fourth Annual Convention of the Wisconsin State Spiritualist Association will be held in the city of LaCrosse, Wis., Tuesday, Wednesday and Thursday, April 21, 22 and 23, 1903. At this Convention there will be much of interest to all comers, and all Spiritualists and investigators are earnestly requested to be present.

This will be one of the most important conventions in the history of this Association, and many matters of vital interest to all will be up for consideration, and it is imperative that every Spiritualist in the State who has the good of the cause at heart, be with us and help in its deliberations and assist in formulating the plans for the ensuing year. This is your convention, Spiritualists, and we want you to come and put your shoulder to the wheel of progress. Your State Association is growing and the outlook for the future is bright; come and make it brighter.

Aside from the business features of the meeting, there has been an excellent program prepared for the edification of Spiritualists and our visitors. Some of the best speakers and mediums in our ranks will be in attendance, and will present the philosophy and phenomena of Spiritualism in no uncertain manner. An intellectual feast awaits you. Come and enjoy it.

Among those who will be in attendance and participate in making the program attractive, are the Rev. Moses Hull, Rev. T. Grafton Owen, Dr. Geo. B. Warne, President of the Illinois State Association, and Mrs. Eva McCoy will be the message bearer. Besides this there will be other features with which the program will be interspersed, and which will add to the attractiveness of the whole. You will find a cordial welcome. Not only is this invitation extended to those within the state of Wisconsin, but to those who live outside the border lines as well. All Spiritualists and Truthseekers will find a hearty welcome and hand-clasp waiting them at the Convention hall.

Don't forget the date, and watch for further and more complete notices.

If you want more information, send your name and address to
WILL J. ERWOOD, Sec. W.S.S.A.
1334 Pine st., LaCrosse, Wis.

Why is it that we, in the very kingdom of grace, surrounded by angels, and preceded by saints, nevertheless, can do so little, and, instead of mounting with wings like eagles, grovel in the dust, and do but sin, and confess sin alternately? Is it that the power of God is not within us? Is it literally that we are not able to perform God's commandments? God forbid. We are able. We have that given us which makes us able. We do have power within us to do what we are commanded to do. What is it we lack? The power? No; the will. What we lack is the simple, earnest, sincere inclination and aim to use what God has given us, and what we have in us.—John Henry Newman.



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WE CAN EXPECT THIS WITH GOD IN THE CONSTITUTION

Every little while we have a spasm of putting God in the Constitution and when serious objections are made the advocates want to know "What harm it can do?"

The following from St. Petersburg will be a reply to any such question that may come up in the future. We have monasteries in this country—Who knows but the many mysterious disappearances reported may be traced to a similar source if we had the means of entré to the inner parts of these places?

Special cablegram to the St. Louis *Globe-Democrat*.

St. Petersburg, March 28.—Some time ago it was reported that two young girls—one of them an English girl named Rose Mhalley, the daughter of an English mill manager who lives near Moscow—had disappeared mysteriously from her homes. All sorts of rumors were afloat as to the fate of the missing girls, but no definite clew was obtained.

Finally Mr. Whalley offered the sum of £100 for information leading to the discovery of his daughter, whereupon a lay brother of the Danilov monastery claimed the reward, stating that the girls had been decoyed in to the monastery, and that his daughter was living there among the monks.

The father went at once to the head of the police, and after great difficulty succeeded in obtaining admission to the monastery. The girl was found on the premises, but she had been so shockingly maltreated by the monks that she survived only a few hours after her release.

HUSH MONEY OFFERED.

It is reported that Mr. Whalley was at once offered a large sum of money by the governor general of Moscow to keep the affair quiet, but he refused and laid the case before the British ambassador at St. Petersburg, who without further delay made representations to the Russian government.

Yielding to this pressure, the Russian government has ordered a strict inquiry into the outrage on the two young girls—the fate of one being still in doubt—and the most holy synod, the highest spiritual authority in Russia, has sent a commission to Moscow for the purpose.

Pending the investigation the newspapers have been ordered to publish an official statement to the effect that Mr. Whalley's version of the case is unfounded; that the girl is still missing, and that no clew to her whereabouts has yet been obtained, and so strict is the Russian censorship that only one newspaper has had the temerity to stick to the original version, for which, no doubt, the editor will be promptly punished.

Since then another extraordinary affair has happened in Kieff, the great center of orthodox religious fervor. Two students of Helsingfors University, a German and a Finn, were visiting the cacacombs of the celebrated Peshchersky monastery, where lie the remains of some of Russia's oldest saints. With them was a boy from one of the intermediate schools of the city.

The German, on passing one of the holy relics, supposed to be the mummy of a saint formerly a monk in the monastery, observed, "I don't believe this is a man," and lifting

the pall, discovered a wooden dummy. Remarks of a similar incredulity were made as to the scull, out of which there is supposed to be a continual emission of holy chrism.

MARKS OF CHALK.

When the party left the caves the boy noticed that the backs of his companions were marked with chalk. They had scarcely emerged when three monks approached them and asked the students to step aside for a moment.

The boy waited some time, but as his friends did not return he went home without them. The inquiries of the university authorities have only elicited from the Kieff police that they did not know what had become of the two students.

It is asserted at Kieff that this is not the first time that such an incident has occurred.

Russian monks are not subject to the general law, being punishable only by their spiritual head. The result is that many of the worst characters have become monks to escape their crimes. The majority, however, are merely vagabonds, fond of an easy life.

A remarkable and typical case of a criminal avoiding the police by taking the cowl has occurred at St. Petersburg. A German named Spohrer lately embezzled here £30,000 and then entered the Alexander monastery, which, in return for a share in the spoil, is now effectually protecting him from justice. He is to be seen daily walking in the streets in St. Petersburg in monastic garb, but no one dares touch him.

Philaret, who was chaplain on board during the czar's cruise to the far east, and since then had free entry to the imperial palace, has fallen into disgrace. After numberless favors, at the hand of the czar, including a yearly visit for his health to the watering places of the Caucasus, he has been imprisoned in the monastery of Kinove.

A man of huge frame and rubicund countenance, a Russian Falstaff he was often to be seen drunk and brawling in public places.

HOW TO BE SURE OF GHOSTS.

When you think you see a ghost, how can you be sure whether it really is a ghost or not? To which a writer gives the following scientific explanation: "We assume that a person sees an apparition; it may be objective, (having an existence outside of the observer's mind) or merely a creature of a disordered brain (subjective). The seer, while looking at the vision with both eyes, gently depresses one eyeball with his fore finger from the outside top eyelid (so causing a squint). If objective, whether bogus or not, two outlines of the ghost will be seen; but only one if subjective. One may prove by this trial any time, with any object, near or far. I mention this because of the many nervous and brain-wearied people who see spooks, and to whom it would be better that they should know that the trouble is within themselves, and so seek a capable doctor, than continue to be haunted, as they believe by the supernatural."—Chicago News.

This is a very good thing to know, whether a person believes he is haunted or not. Many cases of clairvoyance come under either or both of these heads they would like to know like what causes them. They would like to know whether the visions are directly impressed on the optic nerve, or impressed on the brain of the individual without the intervention of the optic nerve.

The viewing of apparitions is a decided study, regardless of the ideas held as to their cause. It is useless to deny them. They are too real to the individual to whom they come and it is necessary to test them.

For the benefit of Spiritualists we wish to add a little to the foregoing.

It is well to understand if your visions are objective or subjective; but before you conclude that they are the result of a disordered brain, test them by giving descriptions to people around you by describing the appearance of the visions. This will prove whether they are the result of a disorganized brain or are impressions thrown upon it by outside forces.

Science is all right as far as it goes, but do not try to weigh and measure spiritual things with material appliances.

How much time he gains who does not look to see what his neighbor says or does or thinks, but only at what he does himself, to make it just and holy.—Marcus Aurelius.

The Sunflower, \$1 a year.

BOOK REVIEW.

"VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY."

A second edition is announced of "Vaccination a Curse and a Menace to Personal Liberty," by Dr. J. M. Peebles. The first edition of this book, an unusually large one, is all sold, and this second edition, just from the press, has been revised and enlarged. The vaccination question is still a burning one, and far from being settled, even in the minds of our legislators. In many sections of our country the matter is being actively and compulsorily dealt with, to the extent of keeping children from public schools.

Vaccination, according to Dr. Peebles, is one of the worst "fads" that the medical profession has ever practiced, and it is bound to follow the foot-steps of such other fads now obsolete, as bleeding, dosing with calomel and jalap to the extent of catharsis, etc. It is a beastly poisoning of the whole system through the circulation, and sows the seed of many ills for future years. The Doctor claims—and justly—that it is not only wrong for doctors to poison the blood, and thereby the whole system, of their willing but ignorant patients, but that it is grossly unrighteous, and legally and morally a crime to force patients who are conscientiously opposed to this practice, to have their children vaccinated. It is now an admitted fact by the most learned physicians that vaccination does not prevent small-pox. "Nine of the Medical Hospital Staff at Bologna," says Prof. Ruata, "were re-vaccinated, and later five of them took the small-pox and one died." This book of Dr. Peebles is without doubt the best that we have seen opposing the practice of vaccination, and this issue of a second edition speaks well for the success of the book. All persons wishing to know the true and honest status of the vaccination question should procure this book at once. It can be obtained at this office. Price, \$1.25

Want Summer Boarders?

If you wish SUMMER BOARDERS, take the matter up with the nearest Dunkirk, Allegheny Valley & Pittsburg Railroad ticket agent, advising about rates, number of people you can accommodate, postoffice address, how your place is reached from nearest station on D., A. V. & P., R. R. etc., or write to A. J. Smith, G. P. & T. A., Cleveland, O., for blank to fill out. If you have any rentable cottages, advise them. 21-2854.

I will not think of thee as gone afar
 To some invisible and distant shore,
 Unreached by human eye or earthly
 lore,
 Farther from me than that remotest
 star,
 Where undiscovered constellations
 are
 The sparkling dust of heaven's
 eternal floor;
 But rather say: "Why should my
 heart be sore?
 After the long day's tumult, toil and
 jar,
 Thy work is done a little while before
 My own, and thou hast entered,
 gladly free,
 Into a brighter room and left the
 door
 Of its calm peace and rest unclosed
 for me
 To follow soon—and in a moment
 more,
 My darling, I am coming after thee."
 —Elizabeth Akers.

Let us speak the fullest truth and do the plainest duty that we know; and then we shall not widely fail of what is best for us in this or any other world which shares the boundless fullness of the life of God.—J. W. Chadwick.

ASTROLOGY
 THE ONLY SURE GUIDE TO SUCCESS—Ormsby's Simple System of the Planets and the Zodiac, cost only \$12.00.
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ADVANCE LITERARY ITEM.

The Abbey Press, of 114 Fifth Avenue, New York, has just published a book by Miss Sarah Willard Howe, entitled "Oberammergau in 1900," which is the result of her trip abroad in that year. It is fully illustrated by pictures representing those who actually took part in the Passion Play performed that year. Miss Howe is a native of Washington, where she edited and published a paper of her own,—"The Capitol Vista," which gained for her recognition at the Paris Exposition of 1900 and a diploma of award at Buffalo. She has also written several songs, among them being "The Washington Girl," and "Little Sunshine." Both the matter and the style of "Oberammergau in 1900" should win for it a large reading public.

Less Than Half Rates.

To San Francisco and Los Angeles, Cal. and return over the D., A. V. & P. and Lake Shore & Michigan Southern Rys. Tickets will be sold May 2, also May 11 and 17th inclusive, good returning until July 15. Stopovers allowed in certain Western territory. Inquire of ticket agent or write A. J. Smith, G. P. & T. A., Cleveland, O. 2t

It is good for you and a blessing to all to live as long as you can as and well as you can in the body.

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 association, nor hundreds to any 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.

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Let your voice ring out today. Tomorrow never comes.

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LILY DALE NEWS.

Cassadaga Camp at Lily Dale, N. Y. opens July 8th, closes September 2nd, 1903.

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Programs ready about June 1st.

ISABEL B. BATES, COR. SEC.

The advent of a little warm weather has started the usual spring boom and work is going on in every direction. Frank Fuller has begun work preparatory to putting in the foundation to his new store on South street where he is intending to build a modern store building thirty foot front, forty feet deep and with a twelve foot ceiling. This, with a twenty-four foot glass front and a space of three feet on each side that will be devoted to shelving for the display of vegetables and berries in season will make an attractive place and an improvement that will make South street residents proud.

The usual amount of spring improvements are in process of development. A. H. Jackson is building an addition to the east side of his house that will enlarge his dining room so as to enable him to take care of the people who wish to take their meals with them. This has been a serious drawback with them for several years as there has been a greater demand with them for meals than they were able to accommodate. The change will enable them to feed fully twice as many people easier than they did their former patrons.

Mrs. Pettengill is expected home in a few days and then work will begin in earnest in the line of public preparations for the camp. We are informed that the streets will be evened up with the road grader and things in general will be slicked up so that visitors will find a pleasanter spot in which to spend the summer. We would suggest that those who own cottages who do not live here should correspond with someone who is on the grounds and have a few flowers put out and their yards cleaned up so that they will be in line with the rest of the cottages.

Mr. and Mrs. Edwin Ross, of Knowlesville, N. Y., have arrived and Mrs. Ross will remain. Mr. Ross will return home for a short time. They will improve their cottage on First Avenue.

Several cottages have been purchased recently and negotiations are going on for others. Mrs. B. P. Beckers, of Erie, Pa., has bought the Brookings cottage on First Avenue; C. H. Paine, of East Aurora, N. Y. has bought the Bergman cottage on Buffalo street.

A letter received from Mrs. Hull contains the gratifying information that Mrs. Jahnke will, in all probability, not be obliged to submit to the last and most serious of operation that was expected she would have to. This will be pleasing news to her friends. She has been a great sufferer for the past year but it now promises an improvement.

Mrs. Cushing, of Rochester, N. Y., has rented the Green cottage near the Grand Hotel.

Mr. and Mrs. D. Pierce have arrived for the season and will occupy the Jones cottage on First Avenue. Mr. Pierce is a fine painter, doing all kinds of graining and similar work and will serve any who desire work in his line.

C. V. Wildrick and Frank Lewis are busy all the time painting and paper-hanging. They have painted the water-tank, barn, electric light poles and made quite an improvement in the appearance of the same.

Julius Parkess spent a few days in this vicinity. He is traveling for the International Correspondence School with his headquarters in Warren, Pa.

Mrs. Richardson has returned from a visit to Wellsville and a number of other places in that section.

I. H. Binney took a few days' run into Pennsylvania last week.

Mrs. Cook, Madame Vignier and Miss Beebe have returned for the summer. Madame Vignier is planning a number of improvements in Shady Side, the Densmore summer home across the lake from the Leolyn.

Elias Richards, who went to Mexico a little over a year ago returned for a visit this week. He reports a beautiful climate where he was located and that the tannery of which he had charge, is meeting with complete success. He is not very good

argument for free silver as he states that the best employee in the department of which he is superintendent receives but \$1.00 per day in Mexican silver. As gold is at a premium of from 260 to 285, being 262 the day he left, that man's wages was but a trifle over 37 cents per day. Common labor receives from 40 to 75 cents Mexican or from 15 to 35 cents a day in our money. He looks well and the Mexican climate evidently agrees with him. He has not forgotten how to speak English—if he does speak it with a slight Spanish accent.

We have to chronicle another transition among the attendants at Lily Dale, that of Matthew Josslyn, of Rochester, N. Y. Mr. Josslyn has been an attendant at camp for a number of years and built the house occupied by Mrs. Mary Jones, corner of Cleveland Avenue and First. He also built a very pleasant cottage on South street that was occupied by himself and Mrs. Josslyn, summers.

He had been ailing for some time the dominating cause being Bright's disease and his transition was from the effects of that trouble. The services were conducted by his nephew and the remains placed in the vault.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Mrs. Benson, of 167 Fargo Ave., has been visiting in Detroit and is expected home about April 4th.

Mrs. Mosier, who has been serving the First Society so faithfully during March, has been engaged to remain with them during April and will follow Lyman C. Howe in giving clairvoyant readings after each of his discourses. Mr. Howe and Mrs. Mosier are both grand workers in the cause of Spiritualism.

Patrons of THE SUNFLOWER in Buffalo please take notice and tell your friends that there will be an OLD MAID'S CONVENTION under the auspices of the Y. P. S. I., to be held in the Temple, corner Jersey and Prospect, Tuesday evening, April 14th. Come and bring your friends as a great treat is in store for those who attend the convention.

At the church of the Christian Spiritualist society Sunday, April 5th, Dr. Matthews, medium and speaker, being out of the city, the 3 p. m. services were of the conference order. Mr. J. W. Dennis and others spoke very interestingly. The principal topic being evolutionary forces in nature.

Anniversary exercises were held at the First Spiritual Church society. The morning service was well attended. Lyman C. Howe, the speaker for the month of April, under the influence of his guides, gave an interesting discourse. This was followed by Dr. Nellie C. Mosier, in giving clairvoyant readings and descriptions making a very interesting service. A delegation from Lockport was present at both morning and evening meetings.

A very large audience gathered at the Temple Sunday evening continuing the anniversary service that was commenced at the morning meeting. The guides of Mr. Howe demonstrated marked ability in intellectual force and intelligence in commemorating the knowledge of spirit return. About forty minutes were occupied by the guides of Mr. Howe. Victor Wyldes followed with an inspirational discourse which was listened to with marked attention for about twenty-five minutes, after which Mrs. Nellie Mosier gave some clairvoyant tests and descriptions, all of which were acknowledged correct. Much praise is due to the mediums all of whom rendered very efficient service in demonstrating the intelligence and individuality of those who, once in the physical form, but now dwelling in the realms of spirit, who through the law of nature's forces and sensitive psychics can prove the continuity of life and individual intelligence after death, or the transition from material and physical form to the spirit form of existence, thus blessing humanity and proving the truth of Spiritualism and spirit return.

Wednesday evening, April 1st, a fair audience gathered at the Temple to listen to the demonstrations of psychic power through the mediumship of Mrs. Mosier, who gave answers to questions written by members of the audience in which she utilized the gifts of clairvoyance and psychometry, giving a number of readings. The acknowledgments indicated that those who received them fully appreciated them.

Don't forget the Old Maid's Con-

vention, Tuesday evening, April 14th and be sure and come and bring your uncles, aunts, cousins and all your batchelor friends so as to give the old maids a rousing reception.

NOTE.

We note that while our Buffalo correspondent has much praise for all of the other workers in his city and those who visit them, he does not have anything to say about himself. The people of Buffalo appreciate N. H. Eddy, and he is the right man in the right place whenever they want any assistance. doubtless he will be on hand in full force when that Old Maid's Convention is called and will doubtless be instrumental in introducing some of them to the old batchelors who attend and possibly cause them to break their condition of single blessedness.

On the occasion of ye Editor's recent visit to Buffalo he found Mr. Eddy, as usual at his post of duty at the door of the temple. He did not scourge us from the temple and upset the tables of the money changers, but he saw that the First Spiritual Temple was warm and light and in a condition to receive its visitors and collected the offering at the door. Sundays he has a book stand and supplies visitors with spiritualistic books and papers.

But it is when he gets up in the stars that Nathaniel Henry excels. For years he has made a careful study of Astrology and its effects upon humanity, or rather the law of the influence of the heavenly bodies upon the lives of the people. We have made a number of experiments with him and have found him more than ordinarily accurate in his prognostications. He is kept busy most of the time in giving readings, either verbal or written, to those who seek to thus unveil the mysteries of the future. We think this notice is due Mr. Eddy as he is giving us good notes from his city and he is quite bashful so he would not say it of himself. Ed

Lincoln, the Noble Son of God, Was of The Jewish Faith.

EDITOR SUNFLOWER:—

In the March issue of the *National Magazine* appears an article by Col. Jas. Matlock Scovel, on Abraham Lincoln, in which the great emancipator stated his creed—the same as the lawyer read in response to the question of Chris. The lawyer asked the Nazarine what to do to inherit eternal life, and was told to keep the law and at the request of the Nazarine read: "Love the Lord with all thy heart and soul and thy neighbor as thyself." This statement Lincoln endorsed as embodying his creed, thus substantially placing himself in the Jewish cult. The commendation of Rev. Peter Cartwright as a "heroic preacher" by a prominent official will grate on the moral sense of those broad-minded and scholarly theologians who remembered that the said Cartwright, in his campaign against Lincoln, assailed him because he was a deist, or "infidel," as certain "pious" and inadequately informed persons term those who do not assent to their belated theological views. Washington, Jefferson, Franklin, Grant and Lincoln were of the Judean cult. In the words of an eminent and scholarly divine of the Congregational cult, they stood too near God to be misled by unreasoning theologians. They illustrated the sound declarations of one of the prophets: "The soul is an older authority than prophecy and its voice the gift of God from beginning." The noble dictum, "He that doeth righteousness is righteous even as He is righteous" is a compact creed to be treasured.

QUAKER.

Probably the greatest result of the life of prayer is an unconscious but steady growth into the knowledge of the mind of God and into the conformity with His will; for, after all, prayer is not so much the means whereby God's will is bent to man's desires, as it is that whereby man's will is bent to God's desire.—Charles H. Brent.

FOR SALE.

Cottage and lot No. 11 North St., one of the best lots in Lily Dale. Inquire of Mrs. Nellie Warren.

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Westfield, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

AWAKE!

Up, my soul, that art sleeping.
There in thy dark self-grave!
Up and out where the sweeping
Wind of the spirit can save.

Up and out in the field
Where thy forces can have full
sway!

Out where thy life is revealed
In the light of the worker's day!
Up and out with the throng
Who need the Christ-fraught
might—
Who wait for the glorious morn
Of the resurrected life.

Awake! Spring forth and be free
To work, to love, to be still,
To master the waves of the sea
Or temper thy human will.

Awake, for the day is here!
The night-bird of woe has flown—
Now sounds the trumpet-call clear
To bid thee come forth to thy own.
—Helen Van-Anderson.

VIBRATION.

Touch the strings of a harp and a vibratory current is created which echoes and re-echoes even to the end of time. This may serve as an illustration of the breadth and scope of the subject under consideration. Broach it ever so gentle and a thousand waves of thought spring into form, and one is almost appalled at the apparent impossible task of making the subject at all clear. It is a branch of occult research which requires practical application in order to get a forceful comprehension.

Each thought, however imperfectly formed, has its own vibratory effect upon the person or thing toward which it is directed. Further, it also has another and final effect upon the originator of the wave. Thus it is seen that it is of great importance as to the manner of vibratory currents which we allow our brain to set in motion, for at the end of the circle we get the full effect.

We have often and carefully discussed the importance of harmonious vibrations as associated with speech, and have pointed out the evil effect of impatience, sarcasm, gossip, etc., both upon the originator of the tone as well as the people who are obliged to listen. The inaudible "tones" which come from evil thought are just as harmful in their way as the waves set in motion by the tongue. Let us more carefully consider this phase of vibration, study and practically make it a part of the daily life.—C. H. Mackay.

LOVE HEALS OUR ILLS.

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

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

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

REPOSE KILLS NERVOUSNESS.

Holy, calm and serene moments force. Work, in a calm, dignified way and rest in repose, and your work will be the best and most profitable. In repose is power. Observe times of daily silence. Rest your nerves and brain cells by complete relaxation. Cease to be weighed down by cares. Listen to music which has a

wonderful power to calm, quiet, tranquilize and harmonize. There is no power of force of health in high tension of mind and muscles. It is the calm, reposeful person that is sweet and charming and attractive— attracting all the seen and unseen forces of the universe. Of such a serene and forceful person we say, "How charming and how magnetic!" Nervous people repel all good—all the strengthening and healing forces—and increase and intensify their malady. Repose is the fruit or effort of that God and faith in Providence that cools our madened and insane minds and makes us normal; that restores nerve waste, modifies cell action, repairs tissue and over-strained muscles.—*Magazine of Mysteries*.

SEEING ONLY THE GOOD.

Looking upon the virtues rather than the failings of our companions will greatly aid in the nourishment of these virtues and the diminution of the faults; but gentleness undoubtedly arouses in some natures only harshness and scorn.

Can the lamb make the wolf's intentions kindly ones by steadily holding the thought that the wolf is not murderously disposed? A few human beings manifest qualities similar to these characteristics of the wolf.

For a long time I endured the injustice and cruelty of a person to whose faults I resolutely turned a blind eye. Believing in the law of love, I thought by continuously seeing the good in this woman that she would cease her persecutions. Her harsh insults invariably met the "soft answer" and for "persecutions" I mentally said "nerves." Her evil was always returned for good. Instead of softening she hardened. My mildness seemed almost to frenzy her. Finally it rushed to my consciousness that this woman was not good, but mean and contemptible, full of malice and venom. When she attacked me again I quietly but in unmistakable language told her what I thought of her conduct and character, and I announced that she had cast at me her last brutal speech that would be unresented. Astonished that a worm (for so I had been to her) could turn made her speechless for a time, and after that, during the period that we were together, she treated me with respect and courtesy where I had previously received but abuse and insult. This is only one of a number of instances in my own experience where, practicing the command to resist no evil, I have been struck when I turned the other cheek. Similar experiences of acquaintances, if recounted, would fill a whole volume. But there is no necessity to relate these experiences as illustrations of my point, for I do not doubt that every reader of these words can supply from his own or his friend's history just such incidents.

By all means let us foster by recognition and encouragement every bit of good in the natures of our associates; and as far as possible or practical or wise, let us avoid giving time and thought to the delinquencies of our neighbors. But for our own good, the good of our companions and the universal good, let us invariably insist upon justice to ourselves; and upon no account let us submit to the cruelties of the overbearing, or the selfish demands of those who, finding us negative prey upon us.—D. H., in *Eleanor Kirk's Idea*.

Let us walk humbly, friend;
Slight not the heartsease blooming
round our feet;
The laurel blossoms are not half so
sweet.

Or lightly gathered, friend,

Let us walk kindly, friend;
We cannot tell how long this life will
last.

How soon those precious years be
be overpast;

Let love walk with us friend,

Let us walk quickly, friend;
Work with your might while last our
little stay;

And help some halting comrade on his
way;
And may God guide us, friend.

—Lillian Gray.

Anniversary Celebration at Elmira, N. Y.

This is the season of universal celebration and rejoicing, both in the spirit and mundane spheres of life, in commemoration of the advent of Modern Spiritualism, in the little home at Hydesville, N. Y., 55 years ago; through the instrumentality of two little girls, and which today, is being promulgated throughout the known world, giving joy and peace to sorrowing hearts, teaching the upliftment of humanity through the spirit of love and the awakening of the soul to its own possibilities.

Well may we rejoice in the truth which giveth freedom to all.

The First Spiritualist Church of this city held three sessions for its celebration on Sunday, March 29th. As sister VonKanzler had received a request to give, the Anniversary address for the Waverly, N. Y. society on Tuesday evening, March 31st.

The church was appropriately decorated with bunting and the rostrum was converted into a palm garden with growing plants, palms and cut flowers, through the untiring efforts of the brothers and sisters.

After the opening service of song and an invocation by sister VonKanzler, the morning session was given to a conference meeting when those present gave thoughts as the spirit moved, closing with a benediction by sister VonKanzler.

The program for the afternoon—consisted of singing, reading of scripture by sister VonKanzler, invocation by Brother Gatis of London, England, address by sister VonKanzler and Brother Gatis, Ancient and Modern Spiritualism, spirit messages by sister VonKanzler and benediction by Brother Gatis.

Evening session, singing, reading of scripture, invocation by Brother Gatis, reading of poem, "The 55th Anniversary," by Dean Clark. Address upon Spiritualism as a religion by sister VonKanzler and Brother Gatis, message of rejoicing and encouragement from several workers who have passed into the realm of spirit, followed by benediction by sister VonKanzler.

Sister Elliott of Alpine, N. Y., and others from surrounding places were with us. Altogether it was a day long to be remembered for its spirit of harmony and good will.

Brother Gatis won his way into a warm place in all hearts and will ever be a welcome guest among us, while our best thought and wishes will follow him in his work for enlightenment of humanity.

The ladies served a picnic luncheon between the afternoon and evening sessions in the dining hall to those who desired to stay.

The Waverly, N. Y. society are to be congratulated upon the attendance to the services held in Stone's Hall, Tuesday evening which showed there is an interest in that place for the truths of Spiritualism. Mrs. VonKanzler gave an inspiring address.

In the absence of the pianist of the society, through sickness, your scribe, at the request of the friends, presided at the piano.

Mrs. VonKanzler and Zimmerman and Mr. Rhodes, of the Elmira society were warmly welcomed by the friends and royally entertained by Mrs. J. R. Park, and Mr. and Mrs. Fralish whose doors are open to the friends of truth.

Thus the good work goes on while the two worlds are gradually drawing into closer communion through the aspirations of awakened souls, who would live in harmony with the universal law of divine Love and Truth.

LOUISE E. ZIMMERMAN, Sec.

The happiest heart is childlike.

It never quite grows old;
It sees the sunset splendor
As it saw the dawning's gold.
It has a gift for gladness,
Its dreams die not away—
Oh, what a foolish, happy heart,
The worldlier people say.

—Ripley D. Saunders.

No pure and simple life, true to itself, true to its Maker, was ever lived on this earth that was not a voice on God's behalf, however still and small, and that did not, in its sincere and humble way, declare a hope and reveal a faith which might well be the evidence of things unseen.—Alexander Gordon.

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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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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

ANNIVERSARY CELEBRATION.

Columbus, O., Celebrates the 55th Anniversary of Modern Spiritualism.

The 55th Anniversary of Modern Spiritualism was very appropriately observed at the West Side Spiritualist Church, on Sunday evening, March 29th. The interior of the Church had been newly decorated. Paint, varnish and four stained-glass windows aided very much in the decoration; a new piano and many beautiful flowers finished the work of beautifying.

The church holds between 300 and 400 people and was filled to overflowing. The management added 75 more chairs which were all filled, and standing room was at a premium, even the vestibule was filled and many turned away who could not get in.

The exercises consisted of short addresses, tests and music from those who had assisted during the past year.

The exercises of the evening opened with a piano solo by Mrs. Minnie Williams, following the President, Mr. Harry Boestler, gave a few preliminary remarks and introduced Mr. W. V. Nicum, of Dayton, O., who gave the invocation. Miss Blanche DeLong then sang "The Golden Gates are Left Ajar," very effectively, following this Mrs. Hattie G. Webster recited "A Greeting to the 55th Anniversary of Modern Spiritualism," inspirationally received from her guides the week before. Mrs. Webster receives many beautiful poems.

Prof. L. M. Lydia then addressed the audience on the advent of Modern Spiritualism; telling of the time he read an account of the raps in the home of the Fox Sisters, at Hydesville, N. Y. He decided it was something the editor had written for the benefit of his paper. But soon after this he was invited to the house of a friend not far from his home to witness some rappings, he was soon convinced and has been an earnest Spiritualist ever since.

Mr. S. J. Wooley then made a few remarks telling some of the wonderful things Spiritualism had done. The writer then sang, "The Heavenly Song" which was well received.

Five minute speeches were then made by Mrs. M. E. Clements, Mrs. Edith McCrosson and Dr. A. P. Conant all speaking on the Anniversary, giving beautiful and inspiring thoughts. Miss Blanche DeLong again favored with another of Longley's beautiful songs, "Gathering Flowers in Heaven." Mr. W. V. Nicum then gave the address of the evening. Mr. Nicum is a very pleasing and logical speaker. His lectures always receive the closest attention.

The writer again favored with another solo, "The Song the Angels Sing," composed by John W. Ring, of Galveston, Tex. and sang to the music of "The Holy City."

The part most eagerly awaited by the audience was next on the program, viz.: tests by Mrs. S. E. DeLong, who in her usual forceful and earnest manner gave many beautiful and convincing tests; proving there is no death, that our loved ones have only gone on before us, and can return bringing us loving words to comfort and cheer us who are left in this mundane sphere. Mrs. DeLong's tests are always recognized and appreciated by the audience.

The ushers then closed a most interesting evening by taking up the usual offering. The doors of this church are opened to the public; no admission is ever charged.

The speakers for next month will be, Mr. Harry Boestler, Mrs. Hattie G. Webster and Mrs. L. M. Grove; Mrs. S. E. DeLong will follow each meeting with tests. Music will be furnished by Mrs. Williams and the Misses DeLong.

The West Side Lyceum will give an entertainment the Monday evening after Easter. An admission of 10 cents will be charged for the benefit of the Lyceum. This Lyceum is progressing finely; they have an average attendance of 25 children each Sunday.

The First Church held a conference meeting in the morning. In the evening Willard J. Hull delivered the Anniversary address. The past month the platform has been supplied by same talent.

JENNIE DELONG, Cor.

Who Are These Spiritualists?

Dr. Peebles answers this question in a book of 130 pages; and the multitude of skeptics and bigoted opposers, may, if they will, find much instruction in it; and the majority of Spiritualists will be surprised to read the names and testimony of the numerous men of genius and popular repute, who frankly express their conviction that Spiritualism is true. As examples of this I quote from the book: "Dr. Paul Gibier, director of the Pasteur Institute New York, Chevalier of the Legion of Honor, author of 'Spiritualism or Fakermism, Psychism, Analysis of Things Existing, etc.', contends that the proof of man's possessing a consciousness which survives the change called death, has been already established by the phenomena of Spiritualism." (Page 84). Dr. William Hitchman, M. D., L. L. D., F. R. S., Edinburg, consulting physician Cancer Hospital Leeds, author and lecturer on intellectual Philosophy etc. Phenomena like these present a question not to be settled by leading articles, but by positive experimental testimony; in this case such testimony has been given in abundance."

Lord Brougham, statesman: "Even in the most cloudless skies of skepticism I see a rain cloud if it be no bigger than a man's hand; it is Modern Spiritualism."

"Baron Carl DuPre, Munich: 'One thing is clear: that psychography must be ascribed to a transcendental origin. We shall find that the hypothesis of prepared slates is inadmissible. The place on which the writing is found, is quite inaccessible to the hands of the medium. This intelligence can read, write and understand the language of human beings, frequently such is an unknown language to the medium. These beings, are, therefore, although invisible to human nature or species. It is no use whatever to fight against this proposition.'"

There are many others but these will suffice to give an idea of the character of the book, and the quality of the minds that have investigated Spiritualism, and found it true.

Dr. Peebles starts out by asking: "What is Spiritualism?" and answers the question in his own unique way. He makes a distinct difference between Spiritualism and Spiritism. He says: "Spiritism is a science, a fact—a sort of modernized Babylonian Necromancy." But he calls Prof. Robert Hare, Judge Edmonds, Alfred Russell Wallace, and many others Spiritualists, simply, and only, because they accept the fact that spirits communicate. Is "Babylonian Necromancy" a science? A fact is not a science, but a great many facts, interpreted so as to make a "Consistent body of relations," or "Knowledge reduced to order," constitutes science. But this is not Spiritism. It does not "gravitate toward the dark." With out facts there would be no science, and without phenomena and Spiritism, there would be no Spiritualism.

That facts alone are not religion, or moral science, is evident; but religion, or science without facts is impossible. To separate, and classify them as distinct and independent is to mislead, and devitalize both. Dr. Peebles has done the Cause much service by his travels and writings, and his books will do much work after he has passed beyond the veil; and this last book is one of the most valuable of the series. It should be read by every Spiritualist.

Some six of eight months ago I received a letter from the far Northwest asking for a few names of prominent men, authors, editors, scientists and clergymen who had avowed belief in spirit communion. I gave him 20 or 30 off-hand and might have multiplied it by ten. He said a clergyman (?) in his neighborhood claimed that there was not a single man of intelligence, whose position in the world had any significance, not a scholar, editor, minister, teacher, statesman or lawyer, who ever expressed belief in Spiritualism! That clergyman must be a reincarnation of some ancient African monkey, who is still living in the consciousness of his primeval relations in the Jungles. Dr. Peebles' book would do excellent service among such a brood of apes—provided they can be taught to read and understand the English language. There is hope for them all in the sweet bye and bye.

LYMAN C. HOWE.

Be satisfied with your possessions and not contented with yourself until you have made the best of them.—Henry VanDyke.

MADE TO STAND PULLING.

The Great Tensile Strength of the Government's Paper Money.

"The way some cashiers pay out small bills in exchange for large ones must make other men as tired as it wearies me," remarked an observing business man to another Washingtonian as they watched the cashier of a fashionable uptown cafe pull at and strip the ones and twos in exchange for a ten as though he were pulling a piece of molasses candy over a hook and hated to let go.

"It does," acquiesced his friend, who happened to be a United States treasury expert. "The way some cashiers jerk, snap and pull at bills as they pay them out is utterly absurd. The old adage about pinching a silver dollar until the eagle screams pales before the way the up to date flip cashier jerks the long green he handles."

"In this connection I will give you a fact that is not generally known, and that is the weight a new treasury single note, and four notes in a sheet, will sustain without breaking. The figures may be accepted as official and accurate."

"A single treasury note measures 3 3/4 inches wide by 7 1/4 inches long and will suspend 41 pounds lengthwise and 91 pounds crosswise. Notes are printed four to a sheet. A sheet will suspend 168 pounds lengthwise and 177 pounds crosswise."

"The remarkable strength of a United States treasury note may thus be seen at a glance, and I venture to say that not one person in a million would have guessed the great tenacity of the paper which, when properly printed and stamped, becomes good money."

The cashier had interestedly listened to the treasury expert's explanation of the weight sustaining and necessarily resisting power of wear and tear of our paper money, and then he said:

"You see, it is this way: Bills stick together, see, and we cashiers have to make up any shortage out of our own pockets, and that's one reason why we snap and jerk the bills so hard, so we will not pay out two for one, as might be done. Again, a two dollar bill is frequently mistaken for a five, and vice versa, and by counting out our money as if it were drops of our lifeblood we are less liable to pass out one for the other."—Washington Star.

PICKINGS FROM FICTION.

Ambitious people must always be disappointed people.—"Fame For a Woman."

The best kind of courage often comes from a full stomach.—"Captain Macklin."

Love is like honey—it must be taken by sips. One must not swim in it.—"The Pharaoh and the Priest."

The man who is weakened in well doing by the ingratitude of others is serving God on a salary basis.—"The Power of Truth."

Nine times out of ten a woman falls through love, and she must be reached by love if she is to be restored.—"Down In Water Street."

Don't call yourself a friend and be thinking all the time what the other side of the friendship can do for you.—"Aunt Abby's Neighbors."

Philosophy is primarily a matter of food; secondarily, a matter of clothes; it does not concern the head at all.—"Two Thousand Miles on an Automobile."

Half the trouble of this troubled world comes from the fact that, for one reason or another, women are not able to look up to the men with whom they have dealings.—"The Vultures."

A Couple of Inscriptions.

"I was in New York one day and took a trip down to Coney Island," said the agent of a Pittsburgh mail mill. "I had heard of the slick fellows down there, and so I left my watch at home and carried a dummy across which I pasted a slip of paper bearing the words, 'Look inside for a fool.' I hadn't got the salt taste of the ocean yet when the watch disappeared, and it was three hours later, as I sat in a booth drinking beer, when I felt that watch in a side pocket of my coat. I pulled it out in amazement, and I found my slip of paper replaced by one bearing the words, 'Look outside for an ass!' It may be that I got the bulge on the gang, but somehow I have always thought that they came out a trifle ahead—just a trifle."

Barbering Used to Be an Art.

Time was when barbering was a way up art. In ancient times barbers were surgeons, the only persons who could scientifically "let blood." In London there is still a barber surgeon class. They possess a cap given the guild by Charles II. Around the barber's pole still twines the snake, the subtlest beast of the field, a survival of the brazen serpent lifted up in the wilderness, the symbol of the healing art.

Not Concerned.

"Why don't you try to hand an honored name down to posterity?" "I don't know," answered Senator Sorghum. "Maybe I don't look far enough ahead. So long as my signature is honored at the bank I can't see that my credit with posterity makes much difference."—Washington Star.

BOOK NOTICES.

Any of These Books Can be Had at This Office on Receipt of Price.

BIBLE OF NATURE.

An outline of the Religion of the Future; preaching the gospel of redemption by reason and science; reconciling instinct and precept; and making nature the ally of education. By Prof. Felix L. Oswald. Cloth, \$1

BLUE LAWS OF CONNECTICUT.

Taken from the public records of the colony of Connecticut previous to 1665, as printed in a compilation of the earliest laws and orders of the General Court of Connecticut, from the original records remaining in the office of the Secretary of State, and from Dr. Lewis' book on Sunday legislation, etc. Nine illustrations made especially for this book. 25c.

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.

CANDLE FROM UNDER THE BUSH.

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

THE CHRIST MYTH.

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

CRIMES OF PREACHERS.

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, 15 cents.

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 wrtigin 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.

NO BEGINNING;

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

OLD TESTAMENT STORIES

COMICALLY ILLUSTRATED.

This book is a compendium of 400 pages of amusing biblical criticism. 200 comically illustrated biblical topics having a picture on one side and the text descriptive of it on the other. It will make you laugh; it will corner the parson; it will give you much light on the origin of the Old Testament. Board cover, \$1; cloth, \$1.50

SELF-CONTRADICTIONS OF THE BIBLE.

144 propositions embodying the most plausible and striking self-contradictions of the Bible, with a summary. Compiled by W. H. Burr. Paper, 15 cents.

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.

ANSWERS TO CHRISTIAN QUESTIONS

by D. M. Bennett. A reply to most of the questions usually asked by a church-member who is told for the first time that the Bible is untrue. Paper, 25 cents.

FATHER TOM AND THE POPE;

or A Night at the Vatican. Written probably by Sir Samuel Ferguson. This is an interesting story and on account of the information contained in it is well worth the perusal of those who "have no time for novels." Cloth, 50 cents; paper, 25 cents.

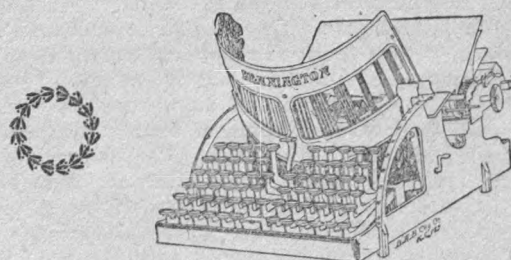
WOMAN, CHURCH AND STATE.

This is Matilda Joslyn Gage's last and best work. Every woman ought to read it. It handles the subjects legitimately connected with it in a fearless manner and calls them by their right names. It is nicely printed and bound and will make a nice presentation volume. It ought to be widely read for the light it will throw on many subjects. Cloth, \$1.50; paper, 75 cents.

MYTHOLOGY WORK WANTED.

Wanted—A copy of Abbé Benare's work on Mythology. Give condition and price. Address, Mythology, Care Sunflower Pub. Co., Lily Dale, N. Y. 100tf

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A WORD-WRITING TYPEWRITER.

Destined to make back numbers of existing typewriters. Has five new and valuable features of merit, any one of which would make a superior machine. No larger than existing typewriters.

We are now offering a limited amount of stock to investors at 75 cents on the dollar. As soon as we have sold enough to complete equipment, manufacture, advertise and sell our machine, no more will be offered at any price.

We want a few good men for active official positions, who will invest with us.

If you wish to make a **Choice Investment** with good prospects of 40 to 60 per cent profit, carrying with it first right and preference to a good position, write us for prospectus.

Capital Stock, \$1,500,000.

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Kansas City, Mo., U. S. A.

FIFTY-FIFTH ANNIVERSARY OF MODERN SPIRITUALISM, GREETING.

BY HATTIE GILLETTE WEBSTER.

All hail thee! Anniversary of our truth;
You are fifty-five years old, forsooth;
Your Modern suit fits you quite well,
But of your Ancient mode we love to tell.
Your Modern advent came in New York State,
In eighteen hundred and forty-eight,
In Hydesville, near Rochester, your fate
Gleamed forth in the Fox Sister's home,
And connected earth with heaven's dome.
Around the world like lightning's flash!
The tongue's of thinkers clashed and clashed!
And from that moment set us free
From ignorance and fear and dogma's degree.
For knowledge is power and will endown
The thinker with wisdom, the need of the hour.
The tiny rap intelligence brought whenever sought,
And proved beyond doubt, a message was caught
That connected material with spiritual life;
Savant, sage and scientist's ideas were rife.
The ignorant called it devil and turned pale
To think he came so close to their vale.
The wise held us their heads and said,
"Can it be true, loved ones come to you
From their far-off home and with us roam,
And talk like they did to Paul, Peter and John?"
And as they reasoned and their minds seasoned
With rare good sense and in proper tense,
That if Paul, Peter and John could converse
With the dead, "What possible power," they said,
"Could keep us from doing the same with our dead."
Then the fact came to light, that all is life;
No death; on darkness; no dreadful hell,
To cause one to fear, on hill or in dell.
"All is life; all is love," says our truth,
And now we are teaching it to our youths.
Our beautiful philosophy; our glorious truth;
Our revelation form the angels, forsooth,
That inspires within us reverence and love
For the highest ideals of truth from above,
Is not so young as many of you think
And we have the laugh on you as you wink,
For all of the beauties in the Golden Book
Were given by angels, in word, thought or look;
And even before the Bible in Rome was made,
Pitacus and Confucius the Golden Rule gave
To the world. These ancient philosophers came
As saviors, and sweet communion held
With master-minds, and inspiration filled.
Oh, dear ones, on this ancient truth we love to dwell,
For superstition's day is short, and let us tell
You, that before our Brother, the Nazeren came
There were millions and millions of men, women
And children gone on before, to homes galore.
For our beautiful world is millions more
Years old than ever was thought
When the Pope, the Monks and Priests taught
Down in Rome a book must be made
And neither a tithe nor a tittle must fade.
But dear ones, with ancient history in which to read,
This beautiful book does not so well accede,
For it tells us that only through Jesus we are saved.
And only think how of his blood they saved;
But of those gone before never a word was said.
But we know they were saved, for God is love,
And God and the Bible that was made by man,
Have now linked together, as history can,
For enlightened man can easily see
That science and knowledge, as all agree,
For the progress of man has laid a plan,
And all must unite on a beautiful plain.
The Fatherhood of God and the brotherhood of man,
Brotherly love is what we must teach,
A helping hand to the down trodden reach,
And happily all will find a way,
And heaven to earth will come to stay.
The millenium will then be at hand,
With beautiful angels playing the band.
Angels with us will walk hand in hand;
We shall have a new heaven, a new earth,
And within us we shall have spirit birth.
For progression is now on the wing,
As telepathists, scientists and psychologists sing;
And with those gone before a connecting link,
Has caused superstition and doubt to sink.

PATRIOTISM.

A Peaceful Challenge to its Advocates.

For many years I have carefully studied the popular subject of patriotism, both as a sentiment and as a practical truth. My conclusion is that there exists a great deal of misapprehension, and I feel prompted at this time of special patriotic fervor to present my views. I invite, and even challenge, any of my readers who do not agree with me to prove that I am in error.

1st. There is not in any part of the Bible even a sentence that requires or justifies "patriotism."

2nd. The sentiment called by this name, like the word which expresses it, is probably of heathen origin.

3rd. The usual definition of patriotism is "love of country." The man who seeks to learn what this phase means and to carry out its teachings in his life attempts a hopeless task.

4th. It is an exaggerated form of selfishness and is one of the devil's most successful devices to deceive and mislead the human race.

5th. It is, in fact, a delusive method of inducing aviolation of the Sixth Commandment—"Thou

shalt not kill"—and is practically in opposition to the spirit of the other nine.

6th. Ministers and others who teach the co-ordinate obligation of religion and patriotism have no warrant in reason or scripture, and the practice largely accounts for the diminished moral tone and tendency to skepticism among the people.

7th. The religious organization which sends missionaries to foreign countries to preach the gospel of peace and good-will and the duty of self-surrender and obedience to God, and rests its claims for support on the value of the human soul, and at the same time approves of and advises its members to enlist for war, occupies a position so absurd as to be essentially grotesque.

8th. No man has a right to risk his own life, which is a trust for which an account must be rendered, except in the effort to benefit his fellow-men.

9th. The claims of the state are inferior to the claims of God, and should be regulated by our relations and obligations to Him.

10th. The continued life and prosperity of nations depends primarily and indispensably upon righteousness.

11th. No government has a right

Spiritualism both ancient and modern modes,
Have freed the minds from hell's abode.
We are all quite freed from doubt,
And know just what we are talking about.
Fifty-five years, a half century and more,
Man and angels have been working a score,
And psychics of every phase have been told
That progression is made as our souls unfold.
Soul-growth develops and our ego envelope,
And soul to soul does then sweetly converse.
God is love, and God rules the universe.
Our brother the Nazereze, may have a rest,
When he was here on earth he gave many a test
Of his spiritual mediumship—do not jest—
For he has passed onward and upward,
And is spiritually glorified as a reward.
We love him, for he is our brother whose coming
To earth, taught "Brotherly Love," and his taking
Away and coming again, taught intercommunion
With angels, and left the gates of heaven ajar
For all to come and go, from near and far.
We have other brothers and sisters just as dear,
Who came and went, and came again so near.
And of these brothers and sister we will speak,
For it wouldn't be just to leave them out of our verse
On our Anniversary, so of them we will converse.
Emanuel Ewedenborg, in sixteen hundred and eighty-eight,

In Stockholm, Sweden, first saw the light,
And sixty-four years his light gleamed forth,
Ere he was called to his heavenly birth.
Swedenborg was a scholar of eminence,
Who avowed on his death-bed, with clear conscience,
The truth he for twenty-seven years proclaimed,
That he communed with angels and explained
His extraordinary gift, beyond the possible doubt.
Swedenborg was a grand, good man, a colossal soul,
A Professor of mathematics, astronomy and science droll
"For the interior of my mind and spirit are bright
And have been opened," said he, "and it has been
Given me, to be with angels in the spirit, whom I can see."
And yet in the natural world with brother man be.
With the angels we leave you, fair Swedenborg,
And pass on to Homer, Socrates, Joan of Arc,
Then there was Whittier, Longfellow, Tennyson and Shakespeare

With Watt, Queen Victoria and Lincoln our peer,
Aspasia, Hypatia, Florence Nightengale of martyr fame,
Also the Carey Sisters, whose gifts we proclaim,
Plato, Aristotle, Bacon, Spinoza, Spences and all
Other arisen philosophers in the roll we'll call.
But with us still, our beloved Andrew Jackson Davis,
That grand and wonderful seer of the East,
Dr. Peebles, the grand old man of the West,
With us up to date, Hulls, Barret and Kates.
Spragues, Richmond, Emerson, Gaule and many more.
With the SUNFLOWER spreading the light,
The Bright Star of the East, *The Banner of Light*,
The Star of the West, *Progressive Thinker* in light,
Our own *Light of Truth*, with Townsend and Hull at the helm.

Our National Ship, with its progressive crew,
Will sail steadily onward and upward, too,
And land all on board safe on eternity's shore.
The Rainbow of Promise, with colors galore,
Will be the bridge that connects shore to shore.
Farewell to superstition, doubt and fear,
Your day is done, Progression is here.
The Spiritual era has begun to dawn,
And its advent is heralded with a song
And rejoicing, the whole world 'round.
Our banners will hurl and our songs we'll sing,
For heaven and earth closely doth cling,
And angels of immortality dath sing,
On our Anniversary day. We hear them say,
"Come, let us unite and sing a glad lay,
So our true instruments, the mediums may
Have glad hearts ere with friends they part."
Stand for the right! Stand for the truth!
Away superstition, doubt and fear,
Your day is done; your day is past,
Spiritual knowledge, a field very vast,
Has superseded all beliefs of the past.
Our glorious Anniversary we greet you here,
With many and many and many a cheer.
And glorious angels are hovering near,
Celebrating Spiritualism's fifty-fifth year.

The above poem was read by the author at the Anniversary Celebration at the West Side Spiritualist Church, of Columbus, O. It was sent to us through the kindness of Jennie DeLong.

heart, and that what he thinks and how much he loves is the true test of worth.

17th. A nation that maintains a great army and navy to be indispensable for protection disregards the Bible requirement of trust in and dependence on God, and eventually will reach a harvest of disappointment and humiliation.

18th. The teaching of patriotism in public schools is illogical and harmful and will lower the tone of citizenship with the coming generation. The salutation offered a piece of bunting called the Flag is a form of idolatry.

19th. The true patriot interprets "love of country" to signify love of the people who are in it. He will express this feeling by a special interest in their welfare and effort to make them the purest, noblest and happiest among the nations of the earth. This love will necessarily expand into a world-wide love, for all men have a common origin, need, nature and destiny.

JOHN C. HAVEMEYER.

Yonkers, N. Y.

Subscribe for The Sunflower.

Flowers on the Stage.

No actor who is imbued with the superstitions of his profession will give yellow roses to a friend, nor will he accept them himself, as he fancies the flowers are harbingers of misfortune, jealousy and loss of friendship. Some managers will allow no natural flowers whatever to be used by way of "properties" upon the stage, but that is carrying the matter further than is usually considered essential.

Uncomfortable Position.

Finnicus—I wonder why it is that those who attain the pinnacle of success never seem to be happy.

Cynnicus—Because the pinnacle of success is like the top of a particularly tall lightning rod with a particularly sharp point, and those who succeed in perching temporarily upon it usually find that they are targets for all the world's lightning.—Town and Country.

The Boast of an Expert.

"This, ladies and gentlemen, is the celebrated trick mule, Dot," said the clown as the animal was led into the ring. "After many years of effort I am able to say I can make him do anything he wants to."

The Auctioneer.

Said a conscientious auctioneer: "Ladies and gentlemen, there is no sham about these carpets. They are genuine tapestry carpets. I bought them from old Tapestry himself."

Easy in Combination.

"Dey tells me," said Uncle Eben, "dat contentment is better dan riches, but I 'spicions dat wif de proper facilities I could hab bot of 'em at once."

Dunkirk, Allegheny Valley and Pittsburg R. R.

(Central Standard Time.)

No. 1	No. 3	IN EFFECT NOV. 25, 1902.		No. 2	No. 4
a. m. p. m.				a. m. p. m.	
7:00	8:05	Lv.	Dunkirk	Ar.	10:00
7:10	8:15		Fredonia		10:10
7:14	8:19		Laona		10:12
7:18	8:23		Lily Dale		10:14
7:22	8:27		Cassanga		10:16
7:26	8:31		Mons		10:18
7:30	8:35		Sinclairville		10:20
7:34	8:39		Gerry		10:22
7:38	8:43		Falconer	Lv.	10:24
7:42	8:47		Jamestown	Lv.	10:26
7:46	8:51		Falconer Junct	Lv.	10:28
7:50	8:55		Warren	Lv.	10:30
7:54	8:59	Ar.	Titusville.	Lv.	10:32
8:00	9:05				10:34
8:04	9:09				10:36
8:08	9:13				10:38
8:12	9:17				10:40
8:16	9:21				10:42
8:20	9:25				10:44
8:24	9:29				10:46
8:28	9:33				10:48
8:32	9:37				10:50
8:36	9:41				10:52
8:40	9:45				10:54
8:44	9:49				10:56
8:48	9:53				10:58
8:52	9:57				11:00
8:56	10:01				11:02
9:00	10:05				11:04
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LIGHT FROM EVERYWHERE



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 editor. 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 PUBL. CO., LILY DALE, N. Y.

A number of Spiritualists gathered at the home of Rev. Mrs. Thatcher, 6 North Cross street, to celebrate the anniversary of Modern Spiritualism. Mrs. Thatcher gave a very interesting talk on the subject and later in the evening luncheon was served and the guests departed for their homes having enjoyed the occasion to the fullest extent.

On Wednesday evening, at the home of Mrs. Linberg, 44 Barrett street, a large number of her friends gathered to celebrate the 55th Anniversary. Mrs. M. E. Thatcher gave an impressive talk on Spiritualism. The rest of the evening was spent in giving readings by Mrs. Linberg and several piano selections by Miss A. Linberg. The class presented Mrs. Linberg with a Spiritualist Badge Pin. Later in the evening luncheon was served and after having spent a most agreeable evening the guests departed for their homes.

MRS. W. FISHER.

The First Spiritualist Church of Niagara Falls celebrated the 55th anniversary of Modern Spiritualism Sunday the 29th with appropriate services both afternoon and evening. Mrs. Atcheson, who has labored faithfully for the past nine months as teacher of Modern Spiritualism at the Falls, conducted the services. Mr. Atchison, with other co-workers from Buffalo, was present to aid to the impression of the service. Sister Eliza Kemble who was unable to be present, sent a communication which was read and appreciated by all present—it being instructive and inspiring. We hope every Spiritualist will send out to this organization pure thoughts of good-will, or harmony, without which there is no spiritual progress.

ELLEN M. ONAN.

Mary Jones writes from Conneaut, Ohio.—"It has been some time since I have written an article for THE SUNFLOWER but I want the people to know that we still live and progress in our society. We have had with us F. Corden White the last three Sundays in March. He gave many loving messages to hungry hearts and opened the eyes of many investigators also made a great many warm friends. We have Mrs. Kingsley Carpenter with us yet. She has been with us several weeks yet we are loth to part with her. She has held some very successful circles and gave readings to both Spiritualists and skeptics with her usual good results. She has also given a number of parlor talks and in our socials and other entertainments which the society feels very thankful for. Miss Amanda Lavine has been a guest here the past few weeks. She has very generously helped to fill our program with her fine readings. All would be pleased to have her become a member of our lyceum. We were favored with the presence of Mrs. A. Coffman with us one evening. She left her good works behind her. We were all very much pleased with her and hope to have her with us again in the near future. Last but not least, we have with us Moses Hull. He stirs up the heart and brain of everyone within the sound of his voice.

Although not very strong physically, he yet retains that powerful and most enthusiastic influence over his audience. With his convincing proof of spirit return, may he yet live many years for the Spiritualists will never have another "Moses" in their ranks. Our society is marching on and harmony prevails and always will as that is the watchword with all members. With best wishes to all societies also to the dear SUNFLOWER I am always a worker in the cause."

Douglas Castle Hall was beautifully decorated, Sunday, March 29, where fine audiences gathered in the afternoon and evening to listen to addresses and readings interspersed with music. The speakers were surrounded by a canopy of flowers and plants.

W. F. Jamieson, the Liberalist lecturer was invited to preside and in a brief address spoke of the Agnostic's Dream.

Mr. James Dryer read an essay on the Historic and Demonstrative Character of Spiritualism. Mr. Max Gentzke, Editor and Publisher of *Lichtstrahlen*, a German Spiritualist paper published at West Point, Neb., gave lectures in English and German. Mrs. H. B. Rymer gave readings and messages from loved ones visiting several persons in the audience who recognized the descriptions. Mrs. Cook, of Newport, and Mrs. Lillie Tieman Pomeroy also gave readings, while Mrs. H. Fowler gave a short address.

Wm. Vanderhagen gave psychometric readings by articles laid upon the table. Mrs. Anna S. Hoffman closed the afternoon with descriptive tests.

In the evening the exercises were continued until after ten o'clock. Mr. W. F. Jamieson's subject was "The Christian's Heaven," and the Spiritualists' Summerland," which was handled in his usual able manner. Mr. Max Gentzke gave an address in German and answered questions from the audience. Mrs. H. B. Rymer read the beautiful poem by Dr. T. Wilkins on "Our Hydesville Home, the Birthplace of Modern Spiritualism." Mrs. Anna S. Hoffman and Wm. Vanderhagen closed the meeting with tests and psychometric readings.

Many expressed themselves as having spent the happiest day of their lives in the celebration of the 55th anniversary of Modern Spiritualism.

MRS. H. B. RYMER.

CONSPIRACY.

Since the advent of Modern Spiritualism, fifty-five years ago, there has not been a more persistent and infamous onslaught for its overthrow than that of the present time. Letter writers, correspondents, contributors and editors are busy concocting articles calculated to bring the subject into disrepute. From the animus of these articles, their unity of design, they evidently proceed from a common source, are instigated by a leading hand, as editor-in-chief dictating to subordinates. The most damaging and slanderous effusions appear as editorials in journals that admit no reply and hence reach a class of readers who presumably will not hear the other side.

To show the profound ignorance of the editorial mind on this subject, as exposed in the *New York World*, it is stated that after having all the frauds exposed Spiritualists fell back on "sub-conscious self" as a means of explaining how spirits communicated! This is the very theory by which opposers have attempted to show "how it was done." "The manifestations" cries the editor, quoting from a London paper, "have been time after time exposed," and still the belief of the credulous dupes "persists in civilizing communities as it does in central Africa, the Solomon Islands, and other fastnesses of savagery."

The eagle does not soar like its namesake, but prefers mud. The Editor thinks Spiritualists such imbeciles that they need mercy rather than severity. When a "mejum" is caught in fraud it settles the question in the mind of the "gentile," but your "wild-eyed, long-haired, long-bearded man, and your wild-eyed, mustached, short-haired woman" are not fazed a bit. Such is the venomous drivel which passes for wit and argument in the office of a great metropolitan journal!

These are samples of hundreds of articles, some silly, some argumentative, others denunciatory, but all taking for granted that the manifestations, taken as a whole, are from beginning to end, fraud and deception.

Some time ago I remarked in an article the solidarity of the attack. The death of a Mrs. Smith, claimed to have been one of the "Fox Sisters," being the occasion for publishing hundreds of articles, asserting that the sisters had "confessed" that they made the rappings with their toe-joints. It was singular for newspapers to publish as news a happening of ten years in the past, and that simultaneously from New York to San Francisco. The story

was not told alike in all, but changed and modified as though written especially for each journal. In most articles the writers start out with a great show of fairness, to strengthen the conclusion that the confession had shown the whole thing a fraud, and with it Spiritualism had collapsed. That subject becoming exhausted, the exposure of the mediums furnished an unfailing source for material.

The difficulties in meeting this form of attack are great; for them frauds pose before the world as genuine, and are accepted as such by the public, and the smirch is not removed by showing that the fakirs are not recognized by Spiritualists as a body, as genuine, although they may be supported by a few calling themselves by that name. In almost every city there are numbers of these fakirs, and there are many traveling from town to town giving exhibitions. They have the patronage of many who profess to believe in Spiritualism. Invariably, sooner or later, they are exposed, usually by Spiritualists, who are disgusted by the coarse trickery, and the matter is heralded by the press.

The business of furnishing outfits for fraudulent manifestations has sent a great number into the field and the cause has to struggle against their infamous practices. They advertise extensively and those desiring the services of a medium are imposed on.

It was argued that if Spiritualist societies would ordain mediums as speakers, or as devoted especially for the manifestations, other societies who wished to employ them would know they were worthy; the ordained have the privileges of the clergy and the meetings the standing of religious gatherings. The result has been that some societies have not appreciated the greatness of the responsibilities thus imposed and have granted ordination to many without the least regard to their ability as speakers or honesty as mediums.

I have before me a letter from a Spiritualist who, wishing to interest the people of his town, wrote to sundry advertised mediums who announced their readiness to attend funerals and officiate at weddings and were "ordained ministers." They would come and give six trumpet seances for one hundred dollars and expenses, or six materializing for two hundred dollars and expenses. They add, "Test conditions will not be permitted, as the manifestations are sufficient tests of themselves."

If Spiritualists would let mediums who refuse to submit to test conditions severely alone, and demand that every seance be surrounded with such simple arrangements as will make deception impossible, the fakirs would disappear: the cause be no longer degraded by constant exposures, and those to whom it is dear humiliated.

Never a cause carried a heavier burden. That it has grown strong in adversity, unchecked by the venom of its enemies and the mistakes of its friends, shows how much the genuine exceeds the counterfeit, and the strength of its foundation in truth.

HUDSON TUTTLE,
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WHY?—BECAUSE.

Why don't God kill the Devil? Because if he did He would have to kill a number of His progeny in whom the Devil has been self-created; and as "no soul is ever lost," even the devils are saved as soon as they throw off their evil passions. It is not in the nature of God to kill anything. Only men assume that privilege, and thereby prove that the Devil still lives.

ARTHUR F. MILTON.

Were You Born Under a Lucky Star?

Send sex, time and place of birth, (hour if possible) with 25 cents and two 2c stamps for trial reading. Life reading, \$1.00 and upwards. Circulars free.

N. H. EDDY,

142 Prospect Ave., Buffalo, N. Y.

BIRMINGHAM PICTURES.

They Were Mere Paper, but They Subdued the Artist Turner.

Turner, the great landscape painter, was a curious mixture of parsimony and generosity, determined money grubbing and unreckoning devotion to his art. He would drive a hard bargain one day and the next refuse to sell at any price. Intending purchasers were sometimes excluded from his gallery, and the refusal of admission was communicated in anything but a polite manner.

Mr. Gillott, the wealthy pen manufacturer of Birmingham, once proved himself equal to the task of storming the castle in the teeth of the gruff artist and his doorkeeper and achieving a bargain. A book on Turner gives the story.

Mr. Gillott was met at the door of Turner's house by an old woman, who opened the door and asked the gentleman's business.

"Can't let 'e in!" she snapped out, when he told her, and tried to slam the door.

But Mr. Gillott had put his foot inside the door and without waiting for permission pushed past the enraged janitress and hurried upstairs to the gallery. Turner met him like a spider whose web has been invaded. The intruder introduced himself and said that he had come to buy.

"Don't want to sell!" was the answer.

"Have you seen our Birmingham pictures, Mr. Turner?" inquired the visitor, as calmly as if he had been received as a gentleman should be.

"Never heard of 'em," said Turner.

Mr. Gillott took from his pocket some Birmingham bank notes.

"Mere paper," remarked Turner, who evidently enjoyed the joke.

"To be bartered for mere canvas," said the visitor, waving his hand to indicate the paintings on the wall. His tone—perhaps also the sight of the "mere paper"—conquered Turner, and when the visitor departed he had bargained for several valuable pictures.

THE MISSING FOWL.

An Experience With an Absent-minded English Artist.

Wills invited me to dinner one afternoon when I met him in the Strand. I accepted, reminding him that as he was absent-minded he had better make a note of the evening. As he had no paper in his pocket he wrote the date on his shirt cuff. When the appointed evening arrived I went to his studio. The door was opened by Wills, and I could see that he had forgotten all about the appointment. "Ah, old fellow," he exclaimed, "do not be too hard on me. The cuff went to the wash, and the date with it. But there is a fowl in the pot boiling here," continued Mr. Wills. "Just come in and wait a few minutes."

I had my misgivings, but walked inside and sat down upon the only chair not crowded with paint, brushes and palettes. After waiting for about twenty minutes, feeling deucedly hungry, I groaned. This had the effect of reminding Wills that I was present. He exclaimed in a dreamy voice, "The fowl must be boiled by this time," and coming forward he lifted the lid of the pot and peered inside. "It is very odd," he remarked, "but I cannot see the fowl. Extraordinary! No one has been here, so the bird cannot have been stolen."

Well, the long and short of it is that a week or two later I called again at the studio, noticed a peculiar odor and discovered the old fowl wrapped up in a piece of brown paper. "Ah!" said Wills, "now I know how it all happened. When the fowl was brought in there came a smart visitor—Lady G.—about sittings for her portrait. I must have thrown the fowl behind a canvas and forgotten all about it. But now, old fellow, do shut up!"—London Mail.

The Parsee.

The Parsee, untrammelled by his surroundings, is seen in Bombay in all his wealth of height and dress. The men are, without exception, tall, finely formed and stately and possess a robustness and beauty quite at contrast with their Hindu neighbors.

Their street costume is a peculiar long white cotton gown, wide trousers of the same material and color and a tall miter shaped hat. They have a general reputation for sobriety, frugality and sagacity, and they seem to thoroughly understand the accumulation of fortunes, in this respect resembling the Hebrews. The wealthiest residents of Bombay are Parsees.

Where Cobras Are Held to Be Sacred.

The Hindus on account of their superstition are very loath to destroy a cobra. It appears prominently in their mythology, and it is venerated both as a symbol of a malicious and destructive power and also a beneficent one. According to Mr. A. K. Forbes, cobras are looked upon as guardian angels, and there is a Bengalese tradition that a male infant auspiciously shaded by a cobra will come to the throne.

If one thing is repugnant to an habitually self-controlled nature, it is the loss of personal dignity in another.

SPIRIT

Photographs.

ARTISTS.

Send your own photograph, or lock of hair; and two dollars, and receive three finished pictures of some loved ones, that have passed to the beyond and are anxious to reach you. River Falls Wis., March 5th, 1903.

Mr. and Mrs. A. Norman.—I received my spirit photographs yesterday and to me it must say this is a revelation. I fully recognize all five faces upon them as my nearest and dearest friends in spirit, and such evidence reveals to me beyond a doubt our future existence.

Independent slate-writing, tablet-writing and reading by mail, sealed questions answered. For particulars address with stamp enclosed, and receive a proof. Mr. and Mrs. A. Norman. Minneapolis Minn. 2721 Elliot Ave. So.

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DEATH, THE MEANING AND RESULT.

—BY—

John K. Wilson.

This is an exhaustive treatise of 560 pages, consisting of messages received through independent telegraphy and the incidents connected therewith. The messages were received in the office of the compiler, who is an attorney of excellent standing in Pennsylvania, and the contents make an extremely interesting as well as instructive book.

It has already had an extensive sale which will grow as it becomes known.

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ORTHODOX REASON OR WANT OF REASON

BY GEO. F. KITTREDGE.

I was lately presented with a little book entitled: "The Church Catechism, Enlarged, Explained and Proven from Scripture, (not reason) in a Catechism drawn up with Alterations and Additions from various Approved Catechisms."

Well, to be sure, this is a long title and certainly it would be a wonder if the work itself did not contain something worthy of attention or criticism. I thank the donor, since it contains a succinct doctrine of the orthodox church, thereby enabling us to become acquainted with all the teachings and tenets of faith embraced in the church.

We have read the book very attentively for the purpose of glean- ing instruction, but so far as consistent and logical reasoning is concerned it is entirely destitute; for instance we adduce an example: Supposing that we were ignorant of a knowledge of the soul's immor- tality, (as all are who embrace the so-called religion of the church) and wished to determine what our pros- pects were of a future existence. Well, assuming all this, suppose we accept this book as an infallible instructor and guide, at the same time knowing and firmly believing that "There is no one free from sin; no, not one." We commence study- ing lesson 4 on page 12:

"Q. By what name is the chief or prince of evil spirits styled in scripture?"

"A. He is called the devil, Satan, the tempter, the serpent, the wicked one."

"Q. Why is he called the devil?"

"A. Because he accuses of sin— and devil signifies accuser."

[Remark.—If it is the devil that accuses us of sin, then every member of the church is of the family; and every individual conscience is a devil, accusing us of our evil deeds in the strongest terms.]

"Q. Why is he called satan?"

"A. Because he hinders us from doing good; and satan signifies adversary."

[Remark.—Then sickness and pov- erty are satans, for what hinders the philanthropic inclined from doing good so much as these two great evils?]

"Q. Why is he called the tempter?"

"A. Because he tempts to sin."

[It is a sin to eat too much or to fast, and these habits are acquired by indulgence. Indulgence strength- ens the habit, and habit tempts us to continue the sin; hence habit is a tempter, i. e. the devil.]

"Q. Why is he called the serpent?"

"A. Because in the form of a ser- pent he deceived our first parents."

[To deceive is to mislead the mind. To mislead the mind brings upon us the penalty of sin, which is mental suffering, pain, or death. The care- less school-boy is tempted by the smooth appearance of the ice to slide or skate. He dashes heed- lessly on; but he has been deceived; the ice is not strong enough to bear his weight; hence, it breaks and in goes Johnny up to his ears. The con- sequence is he is confined to the bed for a long while with a severe cold which terminates in a fever or or consumptive cough. Now, we ask, would it not be just as consistent to say that the ice which tempted and deceived the boy was the devil in the form of ice? The boy's mind was misled through ignorance, causing him to sin. so, (assuming the story to be true for argument's sake), was old Mother Eve. Therefore, all ig- norance is the devil's work; and all new-born babies, because en- tirely ignorant, are all devils.]

"Q. What has the devil to do with us?"

"A. He tempts us to sin; to disobey God."

"Q. Why does he do so?"

"A. That he may make us as wicked and miserable as himself."

"Q. How does he try to do this?"

"A. By exciting in us bad desires and dispositions."

"Q. What bad things does he especially teach us?"

"A. Those things which are called the works of the devil."

"Q. What are they?"

"A. All sins of whatever kind are his works; for he that commit- eth sin is of the devil."

"Q. What particular sins are especially of the devil?"

"A. Lying; for the devil is a liar, and the father of liars."

[If this last answer is true he had considerable to do with writing the Bible.]

"Q. What instance is there in scripture of this sin in the devil?"

"A. It was by a lie that he per- suaded our first parents to eat of the forbidden fruit."

[This answer is not corroborated by the testimony of the Bible and places the author of the Catechism in the light as one of the devil's helpers in that he has deliberately lied himself. As proof we quote:

"But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 17.

"And the serpent (devil) said unto the woman, ye shall not surely die." Gen. iii. 4.

In this instance it was the devil who told the truth, if we are to accept the Bible story as authority, for in the fifth chapter and fifth verse of Genesis we read: "And all the days that Adam lived were nine hundred and thirty years."

"Q. Whose children are they who tell lies?"

"A. They who tell lies are said to in the scripture to be of their father, the devil."

"Q. What other sin is of the devil?"

"A. Slander, or speaking evil of others."

"Q. What other sins?"

"A. Pride, malice and murder are also among the works of the devil."

"Q. Is not envy a work of the devil?"

"A. Yes, for it was envy of their happiness which led the devil to tempt his first parents."

"Q. Is not also tempting others a sin?"

"A. Yes, seducing or tempting others to sin, is among the devil's work."

"Q. To whom are those who commit these works like?"

"A. They are like their father, the devil."

"Q. And how will they be pun- ished?"

"A. In everlasting fire prepared for the devil and his angels."

Thus concludes lesson 4th of the book. We ask any sane person in the name of common sense, if to firmly believe such mean, damnable doctrine is not the most soul-bligh- ting curse that could possibly be de- creed to sap and wither all the noble aspirations of mankind? Show us the person that never either lied, spoke ill of another, or that has no natural pride nor has never expe- rienced a sense of envy, and we will show you a prodigy that nature can- not own in her present undeveloped condition.

Now, just look for a moment at the inconsistency of this orthodox reason, as taught in the foregoing lesson.

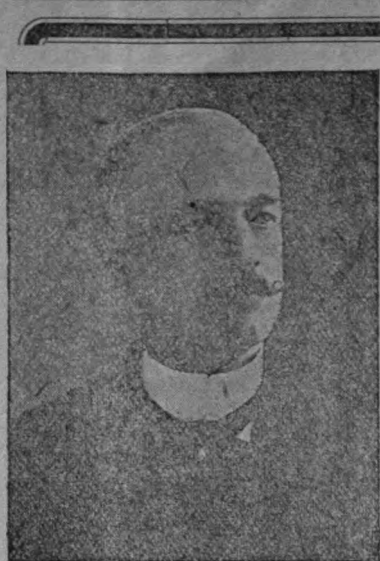
"All sin of whatever kind is of his works, for he that commiteth sin is of the devil."

"There be none free from sin; no, not one."

"Q. And how are they who com- mit these sins, or in other words, how are mankind to be punished?"

"A. In everlasting fire prepared for the devil and his angels."

This is a pretty lesson, indeed, to instill into the minds of children, causing them in their secret moments of reflection to curse in their hearts the day that gave them birth. Thou- sands of children are weekly driven off to Sabbath school where, week in and week out such damnable heresies as the above are being instilled into their plastic minds; yet, notwith- standing their every intuitive per- ceptions shrink at the thought of becoming interested in a belief of such doctrines that promises them no more freedom of thought. Still, there are children and many of them, who have inherited from their par- ents large organs of benevolence, veneration, spirituality and con- sciousness, consequently rendering them quite sensitive of the duties of right-doing; but, no sooner do they become tainted with a belief in such doctrines as outlined above than these organs become over-exercised, rendering them very imaginative and credulous; thus they grow up with all the visionary horrors of a hell pictured in their imaginations, and when the shades of night call them to their repose which should be sweet, it is rendered otherwise miserable, because they fancy that a hideous, black, ugly devil, such as has been presented in the foregoing lesson, is stealing away their senses with his spell of cunning artifice to inveigle them from the paths of rectitude. Therefore, the organs of mirthful-



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