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## WORSHIP

A CHAPTER FROM "THEOLOGOS; OR  
SOME THOUGHTS ON THE VARIOUS  
GODS OF MYTHOLOGY AND  
THEIR OFFICES."

A BOOK READY FOR THE PRESS.

BY D. W. HULL.

The word "worship" comes from two words, "worthy," and "seip," or "ship," and is primarily defined as a state of worth or worthiness. Everybody worships, but often they worship one thing when they suppose they are worshipping another. The miser worships his gold; the egotist worships himself; the lover of nature worships God—it being understood that God is not separate from nature. Worship does not consist in genuflections of the knee, counting beads, ceremonial performances, ritualistic maneuvers, or repeating forms of prayer; but instead it is the appreciation and adoration of that which calls forth spontaneously that which is highest and best in us. That which is highest and best in us may not be that which is noblest; but it is the highest we are capable of.

Ritualism is one thing, worship is another. The worshipful man or woman requires no hard and fast rules—no cast-iron system to which each individual must be adapted. Indeed, such an one cannot worship by rule any more than one can laugh or weep by rule. When the soul feels worshipful it runs out to that which calls forth its homage, and unites with it in spirit as two drops of water run together. Though all the governments in the world may pass edicts against such worship, it will continue just the same, subordinating only the expression. It can no more be suppressed than the attraction of gravitation can. It is inherent in nature and must come forth in some way; if not openly, then under cover. A person may perform the ritual from fear, or because it is fashionable to do so, or from a sense of apparent duty, or to be seen of men, or to appear devout with a vague idea that God will take the outward profession for the inward prompting of the heart; but in it there is not a spark of worship.

"God is a spirit, and they who worship him must worship in spirit and truth." The word "aletheia," translated "truth" in this sentence, would have been better translated "sincerity," since that is one of the definitions of the word. There can be no worship in insincerity, yet there is much that passes for worship that is very insincere. No matter how often we may profess we love a bad smell, or horrid noise, the stating does not make it so.

There is but little sincerity in what professes to be worship in these times as there was in Jesus' time. Then they "loved to pray standing in the synagogues and in the corners of the street, that they might be seen of men." We have considerable of that worship in our day. He accused the Pharisees of making "long prayers" for a "pretense." I have no doubt that ministers of the present day who pray so often at various kinds of public gatherings, really think they are doing the proper thing, when they open the meeting with prayer, as they do everything mechanically and ceremonially without a thought as to the mockery in the business; but that they do not see it in any other light is because they have not suffered themselves to think sincerely on the subject. The prayer is merely a formality, a little devout veener put upon the business, more with reference to the hypnotically induced prejudices of a certain

class of people than for any sincere purpose the clergyman had in offering up the prayer. He merely prayed, not because he expected his prayers to contribute any real benefit to the meeting, or in fact, to have any other effect; but because it was expected of him, and it would seem to some of his parishioners boorish for him to refuse—but without any thought as to how it would appear to God, provided God should use his reason and judgment in the matter of being bored with an insincere prayer.

It cannot be that the clergyman thinks he is fooling his God in asking Him to do all kinds of things, some of them rather silly, at that; but if he does not, what does he think? Whether he thinks he "fools" God or not, he should realize that there is likely to be in his audience, men and women who do think, and to whom all such wordy advice seems very absurd. He does not do it with any sincerity of purpose, but for the form sake; because somebody expected it of him—not because of any inward groanings of his soul to which he is irresistibly impelled to give expression. He may think it is worship, but if so, it is because he thinks God recognizes the article and not the artifice and not the spirit. They who worship Him in spirit—in their souls and in their natures—and in sincerity. No artificial business about that. And such prayers and soul aspirations never manifest platitudinous expressions. The heart wells up like a gushing spring, and is as spontaneous as the blooming rose or the song of a bird.

Very few people go to church in a worshipful mood, or really for the purpose of worshipping God. They go there for various purposes. Most of them go because it is fashionable to do so; because if they do not, somebody will want to know why they don't go? Some go to see the new hats and dresses or "rigs," as they are called, or to show them, others to appear devout; the young people to meet each other, and the clergyman to earn his salary.

Whatever is paramount is the object of their worship. If they go to see a new hat, or to display one, that hat comes before anything else and is the object of their worship, at least primarily, though they may have had a secondary object, and that may have been the worship of God. If they go there to promote their business or to meet the opposite sex, then they go there for the worship of that object. Other worship was secondary because this takes the precedence of all others. They go there not on account of their devotion to God, but because they loved a new hat or dress better, and they worshipped this paramount object, they could "kill two birds with one stone," and incidentally worship God. So well is this understood that church people get up something to attract and draw people to the church, such as a remarkable singer, a clownish or eccentric evangelist, a theatrical—thus confessing in a tacit way that something other than God commands their highest devotion and that the worship of God is only a subordinate part of the business of religion. How absurd! how unnecessary! how hypocritical it is to profess to attend church for the worship of God when we are impelled to attend from an entirely different motive.

As there is no person who does not prefer one thing to another, there are none who do not worship. When we admire a painting, we compliment the artist who produced it, and to that extent we do homage to him. We acknowledge his worthiness, or in other words, we worship him. When one speaks well of the cake at the picnic, he compliments the cook who made it, or, in other words, he wor-

ships her. Unless a man finds a woman whom he can worship, or a woman finds a man whom she can worship, they should never get married; and when they cease to worship, they are better apart. The qualities we admire in our fellow-men are the qualities we worship, to the extent they hold and attract us.

We worship some things, then, in a very feeble way, while other things are worshipped by us with all the vehemence of our natures. When Dewey first returned from the Philippine Islands we almost lost our heads in our ebullitions over his heroism; but after he had been here and married, we backslid in our worship of him and were almost ready to throw stale eggs at any of his admirers, simply because being a god as we thought, like other gods he fell in love with a woman and married her. Naughty man that he was, to prefer the love of a noble, sensible woman to that of a lot of brazen-throated idiots!

A lady sees a beautiful flower and is ravished with its perfection and symmetry. Every word she expresses of its beauty and sweetness is a compliment to those causes which produced it. Those causes we sometimes call nature, at other times force, or God. It matters not by what name we term it, the praise of the flower is the highest kind of worship she can bestow. Indeed, worship in the abstract is the poorest kind of worship. Lip service indeed, we may offer to a name, but unless that name stands in some kind of relation to our admiration, our worship is an incomprehensible worship or faded conception. "All thy works shall praise thee." (Psalms 145: 10.) "The heavens declare the glory of God, and the firmament showeth his handiwork. There is no speech nor language where their voice is not heard." Psalms 19, 1-3.

Whatever is highest in our minds becomes the object of our real worship. We may offer lip-service to something else, but we worship that which is paramount in our minds. Once liberty and equality were paramount in the United States. Then the Goddess of Liberty really was an object of worship. Now that the Goddess has been subordinated to Mammon, she has ceased to be the Goddess of the American people. Millionaires and plutocrats have become the vicars of Mammon, and a worshipper at the shrine of the Goddess of Liberty is considered ineligible to any office high in State or National Governments. Mammon worshippers have seized the government of the Nation and have expelled the Goddess of Liberty from the royal place she once held and the plutocratic priests of Mammon stride and strut in our legislative and judicial halls in an overbearing haughtiness and arrogance. No tyrant was ever more relentless, and no people were ever more abject, fawning and sycophantic than the American people are becoming to the plutocratic monster who dictates our legislation, our judicial decisions and our executives.

Other gods have demanded tithes, but these plutocrats demand human sacrifices. Moloch required occasional victims thrown into his red-hot bowels, but these plutocratic priests demand that all the people shall be thrown into the hopper that out of their flesh, blood and bones shall be ground hilarious pleasure and wasting wealth for themselves. The groans of strong men, the sobs of delicate women, and the shrieks of children touch no sympathizing chord in their relentless bosoms, nor for a single moment abates their infernal and hellish work. Like the horse-leech that continually cries "give! give!" they are continually demanding more

## THE RED LIGHTS AT SUNSET.

PROF. E. WHIPPLE.

Many will recall the wondrously beautiful red or wine colored sky that prevailed over almost the entire globe in the autumn of 1883. The deep wine colored hue was most conspicuous just before sunrise and after sunset, on account of the polarization of light which reflected on the mysterious substance with which the atmosphere was charged. These aroral splendors at sunset frequently recurred last autumn, and now continue to manifest their glory in the majority of the sunsets for the past few months, especially on the Pacific Coast.

The scientific explanation afforded in 1883 was, that the fine dust emitted from volcanoes then active, offered the most ready solution of the strange phenomena. This may have been in part true, but it involved something of greater importance than anything that was offered in the current explanations by the public press.

The occult significance of the "red lights" was given by Mr. T. L. Harris in 1884, in that remarkable work: "Esoteric Science in Human History," in which the author claimed that this was the initial beginning of the restoration of a portion of the earth's structure which was disrupted and lost at the time of the "Great Catastrophe" in far prehistoric times; that the material emanated was a fine aroral substance from the planet's deep interior—a substance not included in recognized chemical composition, but was embraced in the next higher octave of the material gamut, that just above our atmosphere this luminous substance met a solarized substance in its descent; that the two combined and formed the base for an aroral zone of trans-terrestrial surface about the globe just beyond our atmosphere, which, by the Arch-Genius of the planet is being formed into luminous landscapes for human habitation—into a vast "Electro-vital" space, with ranges of resplendent mountains, immense plains and rivers and seas, which is to form a nexus between the new heavens and our own terrestrial inhabitants. The matter of this upper zone being distributed in another or higher octave, is transparent to us and offers no obstruction to our more material vision, yet it being so near the verge of the visible degree, the people who dwell there—or are destined to dwell there—will possess the potency for their transposition, and of becoming visible and tangible to us whenever a use will thereby be subserved.

Mr. Harris had a visual opening into a distinct domain of the occult realm about the year 1853, and has written near twenty volumes in exposition of matters which pertain to the "subliminal" domain, all or nearly all of which the writer has carefully perused. Mr. Harris holds a widely different view from that contained in the "Inner Doctrine" regarding the earliest races on this planet. According to the Inner Doctrine the first and second races were semi-nebulous, gigantic in size, inferior, most of the senses unspecialized, the sex principle mixed and confused, while the modes of propagation were by "fission," the "sweat-born," and the "egg-born." Mr. Harris held that the first race was trans-terrestrial; that it occupied a luminous zone which then surrounded the planet—before the terrestrial surface was habitable; that this race was superior to the later terrestrial inhabitants; that it was mobile and plastic in structure; that it was bi-

sexual, with the sex principle distinct and specialized; that its major form of movement was a process of *involution* rather than evolution, becoming slowly involved into matter rather than evolving out of it, which process was predominant down to the period of the "Catastrophe" of the terrestrial race. Since then the major processes have been evolutionary. What is here called the "Catastrophe" occurred more than seventy thousand years ago. Great nations have since flourished and disappeared, leaving only a few dim traces of mythology, like the Norse legends and traditions of a lost Atlantis. The span we call history is mostly a record of the earth's "Dark Ages" but for the last four hundred years we have been groping toward the light and now behold a real and glorious dawn.

At the breaking up of the aroral zone above referred to, its fine substance was involved into the deep interior of the planet where it was disposed of in a "fourth-dimensional" area and became the abode of the race which first occupied the out-space. So what Lytton was trying to dramatise and make intelligible in his "Coming Race" may have had a real background of which he had been given some first glimpses.

Two aroral Islands remained after the destruction of the zone, one over the Pacific and one over the Indian Ocean. From these a hierarchy of wise minds have continued to hold a subtle connection with the terrestrial race. As earthly seers have had occasional glimpses of these, there arose a tradition of the "Lost Isle"—the "Isle of St. Brandon"—and on divers occasions expeditions were fitted out and sent in search of the fabled isle.

An ancient teacher to whom I have had access, avers that the cosmic mechanism embraces three species of worlds, each of which is inhabited, namely, solar, aroral and terrestrial. Aroral are constituted in another octave of nature's scale, and hence are not apparent to ordinary terrestrial vision. Our world, though of the terrestrial order, originally possessed a supplemental aroral belt, which was raptured in a great strain, and as above described is now being restored to the planet's structure. The upper aroral islands are now enlarging many of them coalescing and forming a continuous area of condensed and buoyant substance, on which the ancient teacher avers a floral kingdom is established, whose intenser fragrance will eventually mingle with the terrestrial flora and qualify its sensible aromas to a degree that will be delightful to inhale. Thus we may be persuaded that a trans-terrestrial nature is forming in the luminous expanse above us, filling up another octave in the wondrous structure of our globe and thus establishing a connecting link between the inhabitants below and those in the ethereal region above. Moreover, all who become clothed with a luminous body on the upper surface of the aroral zone, will hold a potency by and through which it will be possible for them to become visible on this plane at any time, and to remain here as long as they choose, which will be equivalent to overcoming the "last enemy" which is death.

So when we turn our eyes toward the gorgeous sunsets, we may well reflect that to the glory and beauty the heavens are declaring to us, there are also purposeful processes active by which the earth will indeed become adorned "like a bride for her husband." This is a wonderful period in which we are now living!

"We shall not have a full estimate of humanity until we know what dogs think of men."

Continued on Page 8.





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#### DID COL. INGERSOLL COMMIT SUICIDE.

An "evangelist" with more zeal for his religion(?) than ability to use the brains that nature was supposed to give him, has created a somewhat limited sensation by declaring that Robert G. Ingersoll did not die of a stroke of apoplexy but committed suicide.

This ranks among the lowest of the low-down things that "meek and lowly followers of the Nazarene" have been guilty of. It is strange that they have absolutely no regard for the truth when they get before an audience and if they think they can aid themselves or their "revival" by an unmitigated falsehood, it goes. It is more than likely that they quote to themselves Paul's apology, "If the truth of God hath more abounded unto his glory through my lie, why am I also judged a sinner."

Col. Ingersoll was under the care of physicians who gave a death certificate. His condition was known for some time and those of us who had a personal acquaintance with him and knew anything of medicine knew that he was likely to have a stroke at almost any time.

Then his well-known views on the question of suicide preclude the possibility of the act in his case. He claimed that if a person did not desire to live that his life was his own and he had a perfect right to kill himself if he wanted to—but that act was under conditions that did not prevail with him. He had a happy home, a family to whom he was passionately devoted, he never traveled without having one or more members of his family with him; he would not permit his daughter to leave him when she married but took his son-in-law into his own home, he made plenty of money and spent it as freely as he made it, always having a full purse where it was accessible to any member of the family. He enjoyed better health than the majority of men of his years, and could always command an audience that would fill the largest place of meeting in any city. While the ministers went begging for an audience without any fee, he had his thousands at one dollar each. No wonder they were mad at him!

Every great Freethinker has been lied about (let's call it by its true name) by the clergy. They have not yet forgotten that Thomas Paine lived, and they periodically repeat the time-worn lie that "God did not even permit his bones to lie in peace, but they were given to a button maker who made them up into buttons."

Now they have started on Ingersoll—a man who knew more in a minute than all the ranting evangelists who ever lived knew in a life-time; a man who did more for humanity than the entire Christian church has done during the same time; a man whom they hate because he made the world know he really was a man!

Sam Jones once said that he could "put a hundred infidels in his vest pocket and never know they were there unless he felt for a tooth-pick." Col. Ingersoll could have the brains of a million such ranting evangelists and never have known it, no matter what he wanted. They would not have interfered with him in any way.

#### BURN YOUR ASHES.

An experiment is now going on in

the SUNFLOWER office which, if it proves all that it now appears to will be of great benefit to the people of the country as it will give them more fuel from the same amount of coal. The experiment is no more or less than to burn the ashes over again.

While in Minneapolis recently the papers had more or less in them in regard to such a thing being possible, most of the articles, however, being of a sarcastic sort. That is all right as far as it goes; but "the proof of the pudding is tasting of it and not in chewing at the string."

The method in use is as follows:

We get a good fire started in the furnace, such as will be made anywhere to warm up in the morning. The ashes are taken out of the pit and put in a box and water enough poured on them to moisten them into a thick paste, just enough to make them hold together. Then the fire is covered with them to a depth of about three inches and as soon as they are red hot, which is in a very few minutes, the drafts are closed and the fire left. After a week of this, heating the entire SUNFLOWER office, there remains less ashes than we started with.

The experiment will be continued and if any of our readers try it, we would like to know their opinion. The questions involved are:

- 1—Will the ashes burn?
- 2—Do they save coal?

#### MRS. PARDEE.

In another column will be found a letter from Mrs. Tillinghast in which she describes a visit to Mrs. Pardee.

Of course, every reader of this paper knows that Mrs. Pardee is a lady in her 91st year, practically helpless, and without a relative in the world, and that she has been a ward of this camp for a number of years. When the SUNFLOWER started, she also became a part of it. We consider that when a person has given up her life to a work, and has neither chick nor child to care for her, someone must. Mrs. Tillinghast has been the "angel of light" in the case and the rest of us have helped her.

Now Mrs. Tillinghast says the roof of Mrs. Pardee's house leaks. THAT ROOF MUST BE FIXED. If we have not got enough money to fix the roof and keep her in comfort for the winter, we have got to have some more money! This is not a demand on anyone's pocket book—it is an appeal to your hearts. It may happen to your mother or mine! Then we would want someone to do for her. Let us not wait for the town to act. Let's send a few dollars to Mrs. Tillinghast and fix that roof at once.

WILL YOU HELP? IF SO, SEND WHAT YOU CAN TO Mrs. Emily Tillinghast, Lily Dale, N. Y. IMMEDIATELY.

#### PRINTERS' ERRORS.

In another column our good friend, "Arthur F. Milton," has a word to say on the above topic. It is certainly *appropos*, but we are going to add a few words to it.

In the first place we are going to say that we agree with every proposition he advances, so all can see that what we say is not in any sense of the word a reflection on him. He is an editor, too, and under his own name is widely known.

Printers do make many ludicrous mistakes. Many that it would seem could be dispensed with in any well-regulated office—but they cannot be. In the office of one of the prominent magazines there are six proof readers employed and each proof is read by all of them. The errors are marked by one, are then corrected and a new proof sent to reader number two, who reads it and it is again corrected and so it goes through every one of the six, but not an issue of the publication but has errors in it. A book was once published and several college professors agreed to make it "perfect." They offered a prize to anyone who would find an error in it. Two were found and the finders received quite a sum of money.

We have more to do with the common errors than we have to do with the technical in this squib, so will consider that. The writers of the so-called New Thought and other similar topics, are the most flagrant complainers of their wording being changed. The reasons for this are two fold: First, they use words that they coin on the spur of the moment, that have no connection with the old lines of words and that are not in any dictionary, and their use is not understood. Then they use words in an entirely different meaning from their original one, differing from the root, and neither the printer or any-

one else, except the writer, who has placed a forced meaning on the word, can understand. When these words are carelessly written it is not to be wondered at that the printer prints them wrong and the author has a serious attack of blind staggers when he sees his article so mixed up that he can not recognize it. We can appreciate the position perfectly.

We would suggest as a means of aiding all this that the author of any article sees to it that he is extra careful in writing all such words. Then when he exercises extra pains in making those words plain, he will soon make all of the words plain. If some who complain at the changes in their manuscript could take a seat at the editorial desk for a few hours, how differently they would look on this subject.

These are matters of every day occurrence in every news office in the land, and it is something that no one can remedy except the producer of the manuscript.

The writer has just been reading proof in which were several words of which there is no trace in the Encyclopædic Dictionary, a set of four volumes, comprising over 5,200 pages. One of those words was written so carelessly in several places that it did not permit of any definite idea of the word, neither did it have any apparent meaning in the relation in which it was used. Finally in looking over the manuscript a place was found where it was written plain enough so that it is probable that we have it right.

Writers should make their copy plain and write it on good paper with a pen or typewriter. Copy written on poor paper with a soft lead pencil, frequently a cheap one that has soft and hard spots in it, is never clear. People who buy matter will never even take the time to read it. We received such a manuscript today. It is a very good article and we will use it; but we will probably have some of those errors in it.

Now we printers will try to be good if you writers will try to be good. Brother Milton will have to be doubly good for he is both. You remember when you are writing us that you know exactly what you are writing about and that we don't; so just take that into consideration and that we are reading proof and setting type for a whole lot of people all the time and have to hurry, and we will remember that you want us to get your articles just as they are written, and perhaps the printers and writers can get closer together. But remember! By writing your articles on good white paper with pen and black ink, or with a typewriter, you will save both of us the prime cause for the annoyance.

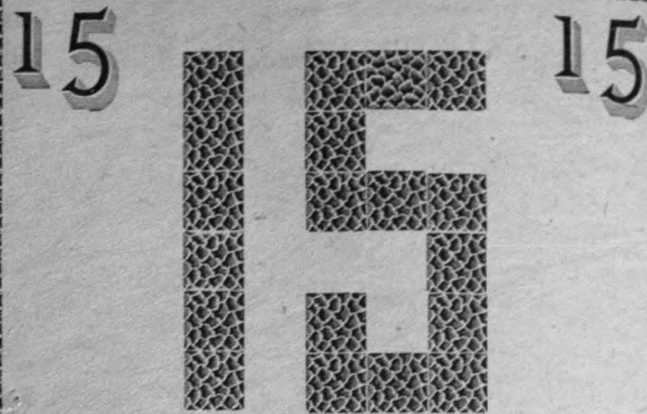
#### Letter From Conneaut, O.

Mrs. Grenamyer has gone to Chicago after filling a two week's engagement for our society. Her lectures were fine, followed by tests that were recognized and appreciated. She reached the outside people and touched many hearts in her quiet and unassuming manner. What a grand privilege we have in this freedom of thought. The greatest blessing of this country is its freedom of speech. There was a time when one dared not express their mind; they had to keep their sentiments to themselves; if they gave expression they must bear the consequences. In this age the man who dares to think for himself, or to act independently receives admiration and respect. Free expression of ideas are encouraged; it is encouraged in the young as being a great help to progress.

One of our sister members, Mrs. Bert Neal, recently buried her father. Mrs. Grenamyer officiated and gave a grand discourse. Some of our orthodox friends who will not enter a spiritual hall are obliged to listen to a Spiritual discourse when they attend a funeral. It is then they are surprised, as one good Methodist remarked after Mrs. Grenamyer's discourse: "It was grand, I did not know the Spiritualists talked that way." The undertaker, who is a Methodist went to her and asked for a reading, which she gave and which was satisfactory to him.

How about Conneaut progressing. Mrs. Rose Bliss, a member of our society, has generously donated the furnishings of a retiring room in our hall, for the benefit of our speakers, or any who need rest, any of us will be glad to retire to the "Blissful Room" when indisposed. Mrs. Sarah Phelps is still confined to her bed, gaining very slowly. The last two Sundays in this month we will have Carrie E. S. Twing with us, and so the good work goes on.

MARY JONES.



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## LILY DALE NEWS.

## Buffalo Notes

N. H. EDDY, Correspondent.

Up to the present we have not been favored with a visitation of the alleged beautiful, and we are favored with regular Indian Summer weather. Overcoats are hardly seen on our streets, and no special fires are necessary to keep warm.

The changes in Caldwell Park will be quite marked when our visitors arrive here next summer, as many of the trees are removed and the sunlight will pour in and make it dryer and more pleasant. Dame Rumor also says that the Park is to be filled considerably in the spring—which we hope is so. That the improvements will be made as rapidly as possible, there is no doubt, but it takes quite a sum of money to take a place as thoroughly out of repair as this was and put it into shape again. Every visitor at the summer Assembly should remember that and do what is possible to aid in the improvements.

We know that all of our friends will be pleased to know that Mr. T. J. Skidmore is improving very materially in health. During considerable of the summer he could not speak above a whisper, and he feared he had lost his voice permanently. It is now nearly normal and his general health is much better than it was in the past two years. Mrs. Tolles is confined to the house, but enjoys life and takes her meals regularly.

Mrs. Hardenburg has gone to Crown Point, Ind., where she will join Mrs. Murphy and they will go to Los Angeles, Calif., for the winter.

Mrs. Purple has gone for Dunkirk. Mart. Champlin has gone to Napoli, N. Y. Guy and Ray Richardson have gone to Wellsville, N. Y.

Mrs. Huff has gone to Kingston, Idaho, from whence she will go to California for the winter.

Mr. and Mrs. J. H. Turner spent Sunday in Dunkirk with Mrs. Turner's parents.

James McCully is spending a few days on the grounds.

Mrs. Col. Gardner, of Clarinda, Pa., was the guest of Mr. and Mrs. Frank Smith.

Mrs. Carrie Shaw has been appointed librarian and the library will be open every Sunday afternoon so that those desiring can secure books.

Charles Gens, a brother of George Gens of this place, died at Buffalo as the result of an operation for the relief of cancer of the stomach.

The supper given by Mrs. Pettengill at Library Hall, Saturday evening, was a complete success. About 100 people took part and all enjoyed the supper and social features to the utmost. After the supper was served order was called and a rising vote of thanks was tendered Mrs. Pettengill for the interest she has taken in making it pleasant for the winter residents. She responded in a happy vein, saying that she wished to make everything beautiful here and to have everyone happy. In accordance with her wishes a committee was appointed to arrange for some social gatherings and another meeting was called in two weeks.

## OBITUARY.

Mrs. Elizabeth Leonard passed to spirit life from her home at Limestone, N. Y. November 7th. She would have been 94 years old next Christmas day, her birthday occurring December 25th, 1810.

Mrs. Leonard was probably the oldest resident of what is known as Tuna Valley and was widely known and highly esteemed. She was a woman of sterling qualities of character combining individuality and independence of thought. She was long a Spiritualist, investigating the phenomena and embracing its philosophy, weaving its uplifting principles into her life.

Mrs. Leonard was possessed of a bright and active mind, retaining her clear mental powers until the last, and during long years of physical suffering she was calm, patient and cheerful. She had long been waiting for the call that should free her from the bondage of the flesh, after expressing a desire to depart.

The funeral services were held at the old farm home, the writer officiating, the six children of the dear old mother all being in attendance, all comforted and sustained by the same spiritual philosophy that blessed the mother life. The bearers were five grandsons and one great grandson.

CLARA WATSON.

At the meeting of the First Society, at the Temple, Sunday morning, November 8th, Prof. Lockwood gave some preliminary remarks in defence of mediumship also read some maxims of Zoroaster's. In his discourse he gave some statistics regarding the workers and teachers who advocate the creedal beliefs. He stated that there were 328 systems of religion, also spoke of the diversity in brain forces, showing the trend of ideas that came from the different brains. Prof. Lockwood spoke of the intellects of the present time and the ability of same as compared with that of past ages. He also stated that the teachings of demonstrated facts were to take the place of old ideas that for so long had been instilled in the minds of the people.

Sunday evening Prof. Lockwood's theme was regarding mediumship; is it a Psychological Crime? He gave very many interesting thoughts and ideas regarding the laws of life and nature's forces, and the psychic relations of same portraying the fact that the varying expression of beliefs was largely due to the different contours of brain formations. Prof. Lockwood's lecture was very able, instructive and interesting; full of thought and ideas that will go a great way towards helping the new beginners to realize some things regarding the philosophy of life, and its true significance.

Prof. Lockwood has given a great deal of time and study along the line of nature both relating to the spiritual and material and scientific line and has much ability to explain many points that are very helpful to the student of nature's forms.

Wednesday evening, November 11th, Prof. Lockwood gave an interesting experience that came into his life several years ago which attracted his thought and recognition, it being along the line of psychic or spirit force and manifestation. Mr. Lockwood is a great student and investigator along the lines of past history also of the present and future as regards the cosmic processes of nature's forces relative to human welfare and progress.

W. H. Bach, the genial editor of the SUNFLOWER, paid Buffalo a visit November 11th, in the interest of the Sunflower Publishing Co. Mr. Bach was present at the Wednesday evening meeting services at the Temple and gave some very interesting experiences regarding the psychic forces and their manifestations. Your Buffalo correspondent was pleased to receive a call from ye editor.

The entertainment, "Old Maid's Convention," Tuesday evening, November 10th, at the Chapel on Allen Street, under the direction of the Christian Spiritualist Society, Dr. Matthews speaker and medium, was a great success.

The test seance Wednesday evening, November 11th given by Dr. Matthews for the society in the Allen Street Chapel, was reported as being very interesting and a large audience present, 102 people.

## His Awakening.

Editor of the Sunflower:—

I have never subscribed for a Spiritualist paper, so herewith I send some money for a beginning of a subscription for the SUNFLOWER. I am yet young in the cause of an outspoken Spiritualist. After investigating Spiritualism I have discovered that trance mediumship I have discovered slate writing and materializations are facts and truths.

Last summer I went to Keeler at Lily Dale and obtained independent slate writing, and also to Mrs. Effie Moss and saw very good materializations of spirits, and this fall, in Cleveland have attended a number of very good materializing seances at Mrs. Figuer's home. I know from investigations of independent slate writing and of materializations are as genuine as the sun on a cloudless day.

Some four hundred years ago the printing press was invented by a German in Germany; printing was immediately denounced and so were also some great discoveries in astronomy. There are some people today who denounce and misrepresent Spiritualism, but denunciations and misrepresentations are no argument. We know from facts found in science that life force exists around this earth. Without it we could not live. We inhale it every moment. This

life force contains the elements of intelligence and, where intelligence is found there exists the spirit of man. The spirit of man could not exist if there were no intelligence, and intelligence could not exist if there were no life force. Ralph Waldo Emerson calls it the "Over Soul." This life force, or Over Soul contains the spirit of man. 430 years before Jesus Christ, Plato, a Grecian philosopher, taught the philosophy of immortality of the soul. Plato was the scholar of Aristotle. Aristotle was given a cup of poison to drink in the form of hemlock tea by his opponents, because he did not renounce his views. Aristotle and Plato gave the mental demonstrations of the immortality of the soul.

55 years ago a little girl nine years old, who then lived with her parents, at Hydesville, N. Y., 14 miles from Rochester, N. Y., gave the physical demonstrations of the immortality of the soul. The Spiritualists remember this most remarkable girl by the name of Katie Fox. The names of Aristotle, Plato and Katie Fox should be inscribed together on a monument by the Spiritualists.

GEO. R. SINNING.

Cleveland, O.

## WHO WILL EXPLAIN?

Why Are Not Women Qualified to Vote?

It would be gratifying to a great many earnest men and women to hear just one good reason for denying to women a voice in our government, the fundamental principle of which is "consent of the governed," that does not apply with equal force to the disfranchisement of men.

It cannot be her want of physical power, for it does not require any great amount of physical power to cast a ballot or study the questions of the day.

It cannot be her lack of intelligence, for in the United States more women read and write than men, and there are three girls to one boy graduating from our high schools.

It cannot be a lack of moral force, as our prison statistics show that 95 per cent of the criminals confined in jails and penitentiaries are men.

It cannot be because she cannot perform military duty, for two-thirds of the men who do vote are exempt from military duty, and the only class of men who are disfranchised, except foreigners, criminals, idiots and insane men, are the soldiers stationed at our various garrisons.

It cannot be that she is too good, for a just government could not compel its best citizens to be governed by its worst.

It cannot be her occupations, for they are as varied as those of men and would require no more time from the duties of women than those of men.

It cannot be her maternity, for, being the one who must give the soldier to the state and rear the citizen for his civic duty, it would seem specially necessary that she should be a living factor in the government in order to educate him to the highest ideal of American citizenship.

It cannot be because women do not want to vote, for there have been more petitions sent to our United States congress and the various state legislatures asking for woman suffrage than all the other petitions combined, and, furthermore, the women do vote at every election in the states where they have full suffrage in as great a proportion as do the men. The fact that some men do not vote is never made an argument why all men should be disfranchised.

It cannot be because women do not contribute to the support of the government, for they are taxed equally with men for its support.

It cannot be a fear that a voice in the affairs of government would degrade women because that which has added to the dignity and character of men in the United States would not have an opposite effect upon its women.

What, then, is the true reason for this unjust discrimination against the women of this nation?

Is it possible, as a prominent writer has said, that it is due to the selfishness of man, who, having the power in his own hands, reluctantly yields it except by brute force?

ELNORA MONROE BABCOCK.

## THE BALLOT'S TENDENCY.

Why the Good Effects of Voting Should Be Extended to Women.

President David Starr Jordan of Stanford university writes: "The purpose of manhood suffrage is not primarily to give good government, but to make men strong. Without responsibility for national affairs men will lose interest in them. Without interest, they will fail in intelligent comprehension of them. The tendency of manhood suffrage is to give broader views, wiser methods of action and higher pa-

triotism. While democratic forms often yield bad government, it is through their operation that we have the best guarantee of good government in the future.

"If voting has this effect on man we have a right to expect similar results from the extension of the suffrage to woman. It has been made a reproach to women that they are shortsighted, devoted to the near and the immediate, careless of ultimate results. This tendency exists in the nature of things, for woman's sphere is the home rather than the nation. But if it be a reproach the extension of responsibility would correct it.

"It is moreover true that the average man is prone to feel a greater interest in faraway affairs, which he cannot control, than in near matters which affect him vitally. He neglects the home and its needs in his interest in the nation. The sanitation of our own streets, the extinction of the slums in our own city, the purification of centers of corrosion which destroy our own children, are far more vital to us as individuals than the problems of imperialism, of commercialism or even of national finance. In great affairs our republic is the most stable of nations. Her failure is in local and municipal administration. It is the reflex of the weakness of the average man. This the shorter but clearer sight of the average woman would tend to counteract.

"Equal suffrage would tend to broaden the minds of women and to increase their sense of personal responsibility. It may help to solve the problem of honest and clean local government. It may tend to make our cities centers of sweetness and light as well as of activity and strength."

## Women Frame City Charter.

Three women were elected as members of the convention to frame the new city charter for Denver. Ellis Meredith, Mrs. Helen Thomas Belford and Mrs. Julia V. Welles are the three, and all are regarded as eminently capable.

Each decade must have new men to determine its liberty.—John Boyle O'Reilly.

50 YEARS' EXPERIENCE

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## To All Co-Workers.

For the words of appreciation expressed by the delegates at the National Convention, of the work of the Editor-at-Large for the past year, I wish to express my thankfulness. I also wish to thank those who by sending clippings and suggestions furnished material and pointed the occasion for replies, and secured publication by their personal influence. I sincerely pray them to continue this valuable assistance and that many others will join them.

To realize the greatest possibilities of this work, there must be co-operation of those interested. In fact its success depends on the vigilance and zeal of his correspondents even more than on the Editor-at-Large.

If Spiritualists would interview their local editors they would often find that articles on Spiritualism would be accepted, if furnished. In this manner, it will be at once seen, that a vast audience can be reached that never read a line in the journals devoted to Spiritualism and know nothing of the movement except what has been gathered from garbled and slanderous statements. In this way the false conceptions and prejudices of the public may be corrected and the truth made known.

It is quite as important to present the positive side, as repel attacks. Let us not stand on the defensive and apologize for our belief. Let us push forward along every line of vantage in a grand campaign of education.

The people are prejudiced against Spiritualism, because of misunderstanding from ignorance and misrepresentation. If it is presented in its purity, as a philosophy of life, here and hereafter, as a system of knowledge of all things beyond the border line of matter; as a religion of devotion to the right and true, and self-consecration to the highest ideal, it will command respect of all the right-thinking.

All Spiritualists are missionaries elect to press forward this work of enlightenment.

The year is before us full of promise. We may not reap the harvest we are sowing, but we may rest assured that the seed will find lodgment and cultured by angel hands will furnish the very bread of life to coming generations.

HUDSON TUTTLE,

Editor-at-Large, N. S. A.

Berlin Heights, Ohio.

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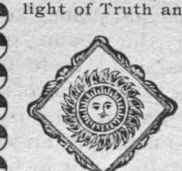
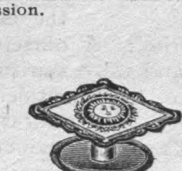
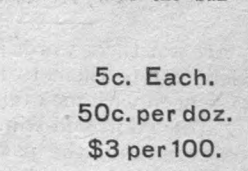
# Spiritualist Badge

## The Sunflower Jewelry.


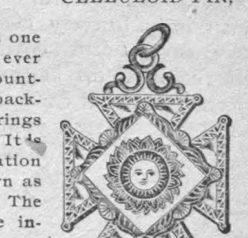
READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.


As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## TRUE HEROISM.

It takes great strength to train  
To modern service, our ancestral  
brain,  
To lift the weight of the unnumbered  
years  
Of dead men's habits, methods and  
ideas,  
To hold that back with one hand  
and support  
With the other, the weak steps of a  
new thought.  
It takes great strength to bring  
your life up square  
With your accepted thought, and  
hold it there;  
Resisting the inertia that drags back  
From new attempts, to the old habits'  
track,  
It is so easy to drift back—to sink;  
So hard to live abreast with what you  
think.

It takes great strength to live where  
you belong,  
When other people think that you are  
wrong;  
People you love and who love you,  
and whose  
Approval is a pleasure you would  
choose,  
To bear the pressure, and succeed at  
length  
In living your belief—well, it takes  
strength  
And courage. But what does courage  
mean  
Save strength to help you face a pain  
foreseen;  
Courage to undertake this life-long  
strain  
Of setting yours against your Grand-  
sire's brain;  
Dangerous risk of walking lone and  
free  
Out of the easy path that used to be,  
And the fierce pain of hurting those  
we love  
When love meets truth and truth  
must rise above.  
But the best courage man has ever  
shown  
Is daring to cut loose and think  
alone.

It takes great love to stir a human  
heart,  
To live beyond the others and apart,  
A love that is not shallow, is not  
small,  
Is not for one or two, but for them  
all.  
Love that can wound love for its  
higher need;  
Love that can leave love, though the  
heart may bleed;  
Love that can lose love, family and  
friend;  
Yet steadfastly live, loving to the  
end.  
A love that asks no answer, that can  
live  
Moved by one burning, deathless  
force to give  
Love, Strength and Courage; Cour-  
age, Strength and Love,  
The heroes of all time—are built  
thereof.

—Charlotte P. Stetson.

## "NOW GO IN AND WIN."

Are not these words inspiring? A  
friend wrote them to me, and they  
have been with me ever since.

"Now go in and win."  
Never mind the past discouragements;  
never mind the seeming  
present ones. Go in to win! Strike  
out boldly, bravely, keeping the con-  
sciousness of truth with you. When  
you feel in doubt, keep still. Let the  
spirit guide and control. The spirit  
will know what is your need.

Whatever you desire, your noble,  
worthy desire, know that you "go  
in to win." Know at once that suc-  
cess is assured—that the word "fail"  
is not in your vocabulary. Seek the  
silence daily; relax and be still.  
You will lose yourself in the stillness  
and the beauty of it will sink deep  
into your soul. Fix your mind upon  
the attainment. Feel it in your every  
fiber of your being. Say to yourself,  
"The Great Universal, Omnipotent  
Spirit is guiding me aright, and at-  
tainment is mine." Know!

Cheerily force the words, "I go in  
to win," so far into your conscious-  
ness that they remain there for all  
time.

Then let the thought alone. You  
have sent it out. It knows its duty,  
and requires no "nagging" from you.  
Don't fret over the results.

Know! Be assured!

And now "Go in to win."

—Grace Adelaide Kiersted, in *The Mental Advocate*.

## BE SELF-CONSCIOUS.

There is good advice, and advice  
seemingly turning things upside  
down. When I was in my teens, my  
mother used to say, "O, Grace, don't  
be so self-conscious," when all the  
while, as I see it now, I was just the  
reverse.

If I had been conscious of self—  
that glorious, all-powerful Self—  
never should I have been awkward,  
never said a wrong thing. Never.

Be self-conscious. Just study the  
inner self as you never studied a  
problem in geometry. Get at the  
meaning of every action, every  
thought, for every thought is so  
fraught with an eternal significance  
that our neighbor in far-off India feels  
its influence.

Yes, be self-conscious. Be con-  
scious of the radiant power within  
every moment. Know that this self  
is one with the All-Good, and that  
if we have knowledge of its power, we  
can accomplish all things.

Self-consciousness, in the old mean-  
ing, meant everything undesirable.  
In the new meaning of our beautiful  
philosophy, it means everything  
desirable, uplifting, joyous and free.

Yes, be self-conscious to the extent  
that you can be more beautiful in  
your life, more imbued with the  
Truth that broadens, more able to  
radiate the All Good within, more  
endowed with the gift of expression.

And then—don't be satisfied with  
"moremake" "most" your next  
endeavor, and do not stop short of it.  
Beloved? Yes, you will be beloved  
by all, you self-conscious men and  
women.

Study, ponder, think upon that  
most beautiful, intricate and yet  
most simple of all problems—the  
self. Bring out the glories and pos-  
sibilities, and make the result—the  
self-conscious man or woman—the  
perfect one, loving and beloved.

Consciousness is the power of the  
Ego—the self—makes all things  
attainable.

—Grace Adelaide Kiersted, in  
*The Mental Advocate*.

## THE RELIGION OF A HEAL- THY MIND.

High, healthy, pure thinking can  
be encouraged, promoted, and streng-  
thened. Its current can be turned  
upon grand ideals until it forms a  
habit and wears a channel. By  
means of such discipline the mental  
horizon can be flooded with the sun-  
shine of beauty, wholeness and har-  
mony. To inaugurate pure and  
lofty thinking may at first seem  
difficult, even almost mechanical, but  
perseverance will at length render it  
easy, then pleasant, and finally  
delightful. The soul's real world is  
that which it has built by its thoughts  
mental states, and imaginations. If  
we will, we can turn our backs upon  
the lower, sensuous plane, and lift  
ourselves into the realm of the  
spiritual or real, and there gain a  
residence. The assumption of states,  
of expectancy and receptivity will  
attract spiritual sunshine, and it will  
flow in as naturally as air inclines to  
a vacuum.

Whenever the thought is not occu-  
pied with one's daily duty or pro-  
fession, it should be sent aloft into  
the spiritual atmosphere. There are  
quiet, leisure moments by day, and  
wakeful hours at night, when this  
wholesome and delightful exercise  
may be engaged in to great advan-  
tage. If one who has never made  
any systematic effort to lift and  
control the thought forces will, for a  
single month, earnestly pursue the  
course here suggested, he will be  
surprised and delighted at the  
result, and nothing will induce him  
to go back to careless, aimless and  
superficial thinking.

At such favorable seasons the  
outside world, with all its current  
of daily events, is barred out, and  
one goes into the silent sanctuary of  
the inner temple of the soul to com-  
mune and aspire. The spiritual  
hearing becomes delicately sensitive,  
so that the "still small voice" is  
audible, the tumultuous waves of  
external sense, are hushed, and

there is a great calm. The ego  
gradually becomes conscious that  
it is face to face with the Divine  
loving, Fatherly life which is nearer  
to us than we are to ourselves.  
There soul contact with the Parent  
Soul; and one influx of life, love, vest-  
ure, health, and happiness from the  
inexhaustible fountain.—An extract  
from a most valuable work entitled,  
'The Vagaries of Religious Expe-  
riences,' by William James, LL. D.,  
etc., 1902, in *The Two Worlds*.

## LIVE IN THE PRESENT.

Much of the best energy of the  
world is wasted in living in the past  
or dreaming of the future. Some  
people seem to think any time but  
the present is a good time to live in.  
But the people who move the world  
must be a part of it. They must be  
a part of it. They must touch the  
life that now is, and feel the thrill  
of the movement of civilization.

Many people do not live in the  
present. It does not know them.  
They are buried in books; they live  
in archives, and in history, but the  
great throbbing pulse of the world  
they do not touch. They are not a  
part of the world; they are never  
attuned to it.

The young man who would win  
must plunge into the current of  
events. He must keep step with the  
march of progress, or he will soon  
be in the rear. The current of the  
times must run through his veins, or  
there will be paralysis somewhere in  
his nature.—*Success*.

## Queer Errors.

Printers will make mistakes and  
proof readers will overlook them.  
But whom to blame is of least con-  
sequence to the reader, though the  
writer or contributor "goes for" the  
Editor, who is generally least to  
blame.

Among the errors frequently found  
in spiritualistic literature—perhaps  
due to the unfamiliarity of the mater-  
ialistic typo to our nomenclature—is  
casual for causal, intention for intu-  
ition, physis for psychic, revered for  
reversed, etc.

To read that spirit is casual to  
matter instead of causal; that man's  
intention instead of his intuition is  
inherited; that he is convinced of a  
future life through physis instead of  
psychic study; or that selfishness  
is love revered, instead of love revers-  
ed, changes the writer's logic con-  
siderably; and the innocent editor  
is casually given to understand that  
his intentions may be good but he  
needs physis to clarify his sight in  
order not to revere selfishness in  
preference to love.

But there are others. In a religi-  
ous paper the printer made a writer  
defy instead of deity God, and at  
another time deity the devil for defy-  
ing the caudal-appendaged gentle-  
man.

Printers are not religiously in-  
clined, but they are thinkers, only  
they are often paradoxically so—  
namely: thoughtless thinkers under  
circumstances as these. And as they  
never work without a "stick" it is  
dangerous to enforce any other  
"rule" on them except the one  
allied to that "stick." As for leav-  
ing out the "not" in a sentence and  
asserting a negative may be due to  
that great characteristic printers  
have of asserting "themselves the  
world over.

They also constitute a grand  
"union" and "stick" together like  
that "universal brotherhood" which  
we are all trying to imitate—though  
he may set initiate here and not  
disfigure, the meaning or intention  
of the writer. But when he under-  
takes to initiate us into that which  
he does not understand instead of  
imitating us (which is also a common  
typographical error) we may be  
tempted to say what printers never  
say—damit!

But "A little 'doggerel' now and  
then, is appreciated by the best of  
men"—among them the typos—  
one of our own "make up".

ARTHUR F. MILTON.

## False and Pernicious Teachings.

Dear Editor:—

That distinguished scholar, the  
late Rev. Dr. Isaac M. Wise, founder  
of that great paper, *THE AMERICAN  
Israelite*, and for many years its  
editor, a few months before his  
death wrote of the Nazarene as fol-  
lows: "Jesus' teachings were unpal-  
atable to the average man of the  
nations, so they distorted them until  
they have no semblance to the origi-  
nal. To make amends for neglect of  
his lessons they deity the teacher,

hoping, we believe vainly, that faith  
and blind worship will atone."

In spite of the overwhelming  
evidence and statements of the Naz-  
arene that he was a prophet, belated  
and bigoted theologians continue  
to discredit the laws of the Eternal  
Equity and teach a demoralizing  
cult subversive of righteousness and  
justice. In the word of the rabbi,

"they will vainly hope." "Justice  
only justice shalt thou pursue in  
order that thou mayst live," is the  
dictum of a great Hebrew prophet.  
QUAKER.

We do not believe immortality  
because we have proved it, but we  
forever try to prove it because we  
believe it.—Martineau.

THE

## Needs of The Hour

A Lecture on Government by Democ-  
racy and Its Higher Attainments.

DELIVERED BEFORE THE

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AUGUST 25, 1896.

By D. W. HULL,

SECOND EDITION.

Author of "The Hereafter," "Christianity; Its  
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THE SUNFLOWER PUBLISHING CO.,

Lily Dale, N. Y.



## WISCONSIN SPIRITUALISM.

Notes From Will J. Erwood, Secretary  
W. S. S. A.

As most of us are inclined to pat ourselves on the back, and generally admit that other folks like to know what we are doing, I flatter myself that the good friends of Wisconsin and perhaps of some of the other states might wish to know "where I am at," and what I am doing. As usual I am trying to reach the uninitiated as well as the informed, in the hope of bringing some conviction of the truths of Spiritualism home to them.

My first venture in the fall work was at Ontario, Wis., where we have a live society of Spiritualists. We always have a good attendance at this town, and the people are, for the most part, as congenial as one will find in a good many days' travel. I must say, I always enjoy my visits to that place whether the people of the town do or not. The society there is about to be a trifle crippled by the loss of several of its members, including their genial president, Mr. James Lower, but as in all battles and armies there are good men to fill the breach, Ontario is especially well fitted in this respect. While they will feel the loss of the President and their able secretary, as well as others who have gone, the Pacific Coast Spiritualists will be strengthened by their change of home, as that is the destination of those who have left.

One can readily appreciate the reception accorded the writer in Ontario, when the fact became known that he was placed directly under the care of the efficient Marshal of Ontario. This, I presume, was a safeguard, but withal a very enjoyable one, as the Marshal is also the vice-president of the above society.

LaCrosse has claimed a good deal of my attention so far this fall, as there has been much preliminary work to be done which could be accomplished there better than anywhere else. Our meetings in LaCrosse are being well attended, and every one who visits our new quarters has complimented us on the change. We were fortunate enough to secure what was once the Jewish Temple, for our services, and have had same redecorated and feel that we are moving ahead. The LaCrosse people are faithful in their work, and I, as settled speaker there, can only speak well of the way they have used me.

For nearly three years I have tramped back and forth on their platform and talked back to them, and their excellent patience is well attested by the manner in which they have endured me. We have some workers in the ranks who are striving to build up their society, and some day, I predict, they will meet with greater success than has been theirs for some time.

Among other interesting events in LaCrosse, we have but recently listened to the merry chime of wedding bells, and have seen the effect of Cupid's Darts. Two of our finest young people have but recently been joined in the bonds of wedlock by yours truly. They were Mr. Walter Holmes, son of our able City Comptroller, and treasurer of the LaCrosse society, and Miss Plasha Rozmarynowski. Their many friends wish them all kinds of joy.

Clear Lake, Iowa, though not in our state of Wisconsin, is one of the best places to visit, and has been the scene of my labors twice this fall. I have written of that place before, but a good thing will bear repeating, so I will say once more—they treat a person as well at Clear Lake as in any place I have ever been. Their society is still officered by practically the same executive board, the president and secretary being Mrs. W. F. Howard and Mr. Ellis Vanderburg. Clear Lake has secured the Iowa Convention for January of 1904, and are working hard to make it a success. They should have the co-operation of all Spiritualists in that State.

While there I am entertained in the cosy home of Mr. and Mrs. Ned O'Neil, and was most royally entertained. The world has many good people, and some of them are named O'Neil.

There must be a good deal of the "Johnny Rabbit" in my constitution as I am on long jumps. From Clear Lake Iowa, I hurried home, filled three appointments, and then Sunday night sneaked out between two days and made direct for Osceola, Wis., from which point I am writing. The meetings here are being well attended. Skepticism is rife, but

withal the attention is good. No posse or vigilance committee has as yet put in its appearance. A goodly number of the people of this place are interested in our philosophy but are, some of them, still in the "don't know" state. They will grow however, and I have great hopes for Osceola.

My work will be principally in Wisconsin from this time hence. Among those places destined to be afflicted with my presence are Almond, Oxford, Stevens Point, and Portage. The last named place is the home of our efficient president, Rev. Nellie K. Baker.

There are many points to visit, but I want to hear from all the good Spiritualists of Wisconsin. Personal memberships are of course solicited for the state.

I read with interest the reports of the Convention, and note the team we have at its head. I feel the N. S. A. is well officered. I should like to have been there to make a noise for the west, but circumstances prevented, so I conclude everything that was done was for the best. The spiritual press is doing good work. Reports from all parts of the country give evidence of the healthy state of Spiritualism. Symposiums in the N. S. A. Convention and the Spiritualist papers are causing an awakening which can but bring good results.

By the time this reaches headquarters and finds its way into press or waste paper basket, as the case may be, I will have once more responded to the sound of Cupid's voice and two more of our liberal young people will be started up the hill of life in double harness, but more of that anon.

I have much been interested in the recent symposium on the "Psychological Crime" which called forth so many able letters from both sides of the house, and if I may be permitted to do so, I would like to say that mediumship is largely what we make of it ourselves. We have been blaming altogether too much upon our friends in the "Summer land" of life. If we will stand more firmly upon our own footing, and diffuse a little more reason in our dealings with those who have gone before, there will be less chance of crime in any way.

Abuse of mediumship is decidedly criminal, while on the other hand, the proper use of it is beneficial. With this as with all things else, we must learn the use thereof and apply it. It is all well enough for us to come out severely and denounce the authors of the different works contrary to our ideas, but it savors but little of what Spiritualism. Who knows what experiences led up to the conclusions set forth in the book referred to? There are several ways of disposing of a question, among which are to ridicule and denounce it as a whole; or to investigate it from every point of view. It is easy to judge which is right. Spiritualism teaches fairness in all things but it discourages vituperation and condemnation without the best of cause, and even then it uses justice and charity.

Yours for Truth,  
WILL J. ERWOOD,  
Sec'y. W. S. S. A.,  
LaCrosse, Wis.

## The Youth's Companion For 1904.

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## A Visit to Mrs. Pardee.

Ever since camp closed some influence invisible to my mortal eyes has been nagging away at me and urging that I go to Ellington and see how Mrs. Pardee is. It seemed due the friends who are caring for her that they should know how it is being done. Ellington is a short distance from Lily Dale—as a bird flies—but having no wings it was impossible to go by that route. The public conveyance route involves two rail roads and a stage ride.

On one of our ideal fall days the last of October, I made the trip, arriving at Ellington in time for dinner. I found Mrs. Pardee sitting by a stand on which her dinner was placed and looking over a late *SUNFLOWER*—the subscription to which is a gift from the Editor and serves to help her pass away time that otherwise would drag slowly. She was much affected when she realized I had come for the express purpose of seeing her. She said "I shall never see sweet Lily Dale again. I want all the friends to know how thankful I am for the comforts and freedom from worry their kind remembrance of me brings. Their thoughtful care has helped to keep me in this dear little home where I have lived for so many years; and I shall never leave it until I am carried out."

She showed me some of her things she wanted Lily Dale to have when she had no further use for them. There was a quilt for the librarian's bed. It is from pieces of cloth made entirely by herself—she carding, spinning, coloring and weaving the wool. Also a fall-leaf stand for the library with a cover embroidered by her, and having a locked drawer.

I asked her if she could still sew. "Yes," was her reply, "while I am in the body I must try to use my hands. I can do a little light patch work." Now if any of you have scraps of silk of bright wool goods, send a few to Ellington. It will bring light work to liven up winter days.

She has to be assisted from the chair to her bed and that is her only change of place. Her mind is clear, and she reads enough to keep up with the topics of the day, and can discuss them. There is no fretting or complaining. She has had some sad experiences of late years—injustice being done where she expected kindness—yet she holds only good will towards everyone. Her home is neatly kept. The housekeeper who also serves as nurse seems competent and kindly.

The roof of her house in in bad shape. It has leaked until the plaster on the rooms has fallen off in great patches I went to the attic to see for myself and know it must be repaired if she stays there this winter. Mrs. Pardee has a life lease of the home, but there is a mortgage on it and the owner of that will not put on repairs. It might seem, and it does seem to me that the neglect is due to a desire to get Mrs. Pardee out of the house. The supervisor says it is not for the town to repair roofs and that the town could do what they do for her better elsewhere. It would be a grief to her to be unroofed from her old home. The town people esteem her and I believe would wish to avoid hurting her feelings. I thought the matter over after I returned home and as the money you have donated was given to make her sunset days comfortable, I concluded to offer half on the roof and save her the shock of removal. I have so written to the authorities at Ellington and now await their answer. We can do that and still have enough for her winter needs.

I will make further report soon, and to conclude let me say—we have been greatly assisted in our efforts for the benefit of Mrs. Pardee by the frequent kind notices of her in the *SUNFLOWER*. It is the little deeds of kindness that count in the summing up of our lives. So all subscribe for the *SUNFLOWER* and pay up promptly, so giving the Editor means to advocate and carry out the principles of fraternal love.

Mrs. E. W. TILLINGHAST.

Every presentiment of the mind is executed somewhere.—Emerson.

## Grandpa and The Boys.

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TESTIMONIAL.  
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a. m. p. m.	a. m. p. m.			a. m. p. m.	a. m. p. m.
7:00	5:00 Lv.	Dunkirk	Ar.	9:20	6:00
7:10	5:10	Fredonia		9:12	5:52
7:14	5:14	Laona		9:08	5:48
7:24	5:28	Lily Dale		8:52	5:32
7:38	5:42	Cassadaga		8:49	5:29
7:45	5:49	Moon		8:41	5:21
7:53	5:57	Sinclairville		8:34	5:14
8:04	6:06	Gerry.		8:25	5:05
8:12	6:16 Lv.	Falconer	Lv.	8:14	4:54
8:45	6:44 Ar.	Jamestown	Lv.	7:45	4:50
8:19	6:21 Lv.	Falconer Junct.	Lv.	8:07	4:47
9:10	7:07	Warren		7:17	3:57
10:25	8:25 Ar.	Titusville.	Lv.	6:00	2:40
a. m. p. m.	a. m. p. m.			a. m. p. m.	a. m. p. m.

\*Daily.  
†Daily except Sunday.

## SUNDAY TRAINS.

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## VISIT TO MORRIS

## PRATT INSTITUTE

I believe that I fully realize the great advantage we have in these times in the educational institutions that have been established, but there is nothing so good in this world designed to aid the evolution of the higher powers of mankind that it may not be improved. No artist, sculptor, or ingenious mechanic ever yet finished a chosen task upon which he expended his energies, that when he came to look upon his work, did not say to himself, "If I had it to do over again I could very greatly improve it." I have been a very close observer and student of the work of education, and the different methods of teachers, in universities, colleges, academies and our public schools for several years, and I will concede that great improvement has been made; wonderful changes wrought for the better, compared with the order of this class of work in the past; yet, there are many cumbersome features in all these institutions that are a real hindrance to progress along practical lines, that the generation now coming forward is sure not to conform to, encourage or sustain.

The Spiritualists identified with the N. S. A., by what they have done for the Morris Pratt Institute, show that they realize the possibility of a healthy evolution in this direction now taking place. As an old worker accepting the philosophy and phenomena of Spiritualism, which I believe will ever furnish the well developed powers of intellect and human reason a religious outlook whose horizon will ever glow with an active moral and spiritual force, I rejoice at the recognition by this body of National representatives of this institution.

Having read with much interest several articles that have been written, some for and some against education of those being developed by spiritual influence, and others who from other qualities have an ambition to engage in the propaganda work of Spiritualism, during the past few months, and particularly the criticisms upon the Morris Pratt Institute, at Whitewater, Wis., I recently visited that place for the purpose of finding out all I could about it. I had no correspondence with any one at the Institute about visiting it. I just dropped in to see it and get all the facts possible as to what was being done, and to see what kind of a place it was in which to do educational work such as might be considered of advantage from a practical standpoint to aid the extension of the influence of Spiritualism as a moral factor in the world. I confess I was agreeably surprised at finding a large, three-story and basement building, constructed of brick and stone very solidly from basement to roof, well provided with heat and water conducted to all its rooms, so as to insure a healthy temperature at all seasons of the year, and maintain the proper sanitary conditions certainly attainable by the free use of plenty of water and good soap. The management have been equally thoughtful in providing light when daylight cannot be had. The conveniences also necessary for the preparation of food are ample, both for those who want to board themselves and for those who may prefer to have their food provided for them by the management. I was through all parts of the building, and especially invited to ask all the questions that might arise upon which I might desire information. I found it neat, clean, and every reasonable provision in it for the comfort of its students thus insuring environments for their bodies that should enable them to concentrate every faculty of their minds upon the purpose for which they are assembled there, namely, that of fitting themselves better for the life work which each proposes to take up, by being in contact for whatever time may be necessary with well informed, good pains-taking teachers and considerate guardians of their welfare, that when they go forth to their chosen work they may be a credit to the institution.

The studies are elective. A youth, man or woman may commence, and any subject such as may be directly practical to fit them for usefulness as teachers of the advanced thought of our times that is in accord with science, either to aid individual students or as speakers for the forum or pulpit. Starting in at 8 a. m. I sat in the following classes: Physical culture, Evolution, Physical Geography, Oratory, Bible Exegesis. There are classes in all subjects but I did not get time to attend. At every class the students were on hand promptly in response to the bell, and the teacher had their undivided attention from the opening to the close of the lesson. The work in every particular was well and systematically done. Every student in the recitations showed that the lesson had been faithfully studied and a determination to master and understand the subject from a practical standpoint.

I believe from what I learned of its managers about their plans to help mediums to better fit them for their work that it is just the place for them to go and take up the studies which the teachers there will in each case advise according to its needs. I found Moses Hull, Mrs. Mattie Hull, Prof. Weaver and Mrs. Jahnke with their associate teachers and helpers faithfully at their separate duties to the Institute and the students now there. I was so pleasantly surprised about every feature of the school that I would urge others especially Spiritualists who believe that the progressive principles of science and philosophy based upon nature's laws are to take the place of dying creeds and dogmas, to go there and see the work being done to fit teachers and demonstrators to do the new work now being called for by thinking people who have got tired of superstition and assumption.

Since the building was secured for this purpose the managers have been to great expense to make it equally comfortable to other modern buildings used for educational purposes, and while it was a great donation to our Cause it was absolutely necessary that the additional expense be incurred to insure holding it. It needs help, and I can hardly believe that Spiritualists of means will see it fail for want of a few thousand dollars. It is not to be expected that it can command enough from tuition fees for some time to come to meet all the expenses necessary to do right by the limited number of students likely to patronize it until the character of the work it does may become better advertised.

All who have means and have realized benefits from Spiritualism should confer with the trustees of the Morris Pratt Institute and give it such aid as they can to help humanity into the higher civilization.

DR. J. H. RANDALL.  
1142 Wash. Boul., Chicago, Ill.

## From the N. S. A. Office, to the Spiritualistic Public.

Dear Mr. Editor and Friends at Large:

It gives me pleasure to again address you from this Home Office of the National Spiritualists Association, and to extend to you one and all the hearty Fraternal Greetings and expressions of good-will of our Board of Trustees, and of all connected with this organization. We deeply acknowledge and highly appreciate the grand work of our spiritual press and the ever ready and kind courtesies extended by the Editors in our ranks, toward the N. S. A. and its constituents, and it is with much satisfaction that I hereby publicly announce that at the N. S. A. Convention in Washington, the President and Secretary each made special mention of the help constantly received from the Spiritual press, and that the delegates, with one accord passed a specific vote of thanks to the Editors of each of the Spiritual papers for efficient and unflinching service to this Association.

It is now my duty to notify the public that the N. S. A. has appointed as special missionaries for the year—under salary—Mr. and Mrs. Sprague, and for a specified time, which will probably be extended, Mr. Max O. Gentzke, the able Editor of the good (German) Spiritual paper, *Lichtstrahlen*; Mr. Gentzke's missionary work will be principally among the Germans, and his addresses are to be mostly delivered in that language. We trust that all who are interested in such work will aid our German missionary in every way possible, he can be addressed in care of the N. S. A. office.

Mr. and Mrs. Kates who have for two years ably served this Association as special missionaries, have decided to abandon that particular line of work for the present, but they may again take it up at a latter period; it is quite possible that President Barrett may do much

missionary work during the year, under the auspices of the N. S. A. Mr. George H. Brooks, of Illinois and Mrs. Carrie E. S. Twing, of New York, have been appointed general missionaries without compensation from this organization.

MASS MEETINGS.

From all that we can gather from different points, there seems to be a demand for Mass Meetings in some of the larger cities, and especially where State Associations exist; we therefore desire that all societies where there are State Associations that think it feasible to arrange for one Mass Meeting—or more in the State, during the year, to correspond and co-operate with the managers of the State organization to the end of holding the meetings mentioned; the N. S. A. will assist in the work through the State Board. In cities where no State Associations exist, where there seems to be enough enthusiasm and energy to unite in getting up a Mass Meeting, the friends are invited to correspond with the N. S. A. Secretary at this office, stating their grounds for believing a Mass Meeting—or more—could be held in their localities, and pay its expenses, when, and what place, also what talent would be preferred.

ARTICLES ON SPIRITUALISM.

from the secular and religious publications should be sent to our able Editor-at-Large, Mr. Hudson Tuttle, of Berlin Heights, Ohio, that he may reply to, or consider the same, if he deems best. Our friends everywhere can largely assist Mr. Tuttle in his grand work, by acting upon this suggestion. The work of the Editor-at-Large last year, extended far and wide and was productive of great good to our Cause.

With the opening of a new year of work for the N. S. A., we find much to be accomplished; the officers are united in thought and action, and stand as a unit for effective humanitarian work. Our Vice-President, who is widely known for his grand works, as president of the Illinois Spiritualist Association, Dr. Geo. B. Warne, is one who can attract and hold the trust of all good Spiritualists—honest men and honest mediums. Our new Trustees, Mr. Grimshaw and Mrs. Twing, are well known Spiritualists who honor us by their presence on the Board. The work of the new year is promising and cheerful in aspect, we are encouraged at the outlook. Our retiring officers are also entitled to our good words and commendatory thoughts. Vice-President, the Hon. T. M. Locke, of Pennsylvania, ever stood at the post of duty ever ready to express honesty of opinion, and to extend his influence to every noble plan and object for the good of humanity, we cannot say too much in his praise; Trustees Pruden and Kates, also did their work and duty on our Board with fidelity and clearness of thought, their judgment was sound, and their opinion always expressed in consonance with the principles of integrity. These words are given in the spirit of justice and good-will to all.

MARY T. LONGLEY,  
N. S. A. Secretary,  
600 Penn. Ave., S. E., Washington, D. C.

## SPIRITUALISM IN NEW YORK.

Letter From Mrs. Mollie C. Smith.

Thinking a few words regarding work in New York City's First Spiritualist Society may be of interest, I will speak of our visit on Sunday afternoon and evening at 59th Street and Madison Avenue, Tuxedo Building.

Bro. Titus Merritt told me he had been its member since 1866. The late H. J. Newton was its beloved President for many years. The present officers are Mrs. M. J. Newton, President; beloved wife of the late President Newton; Capt. Bearse, Vice-President; Mrs. M. J. Fitzmaurice, Sec'y.; Mrs. Milton Rathbun, Treas.; Miss Margaret Gaule, pastor and medium for five years, Miss Gaule presents the phenomena every Sunday afternoon at 3 and 8 o'clock, giving messages to sorrowing souls who are in direct need of such truths.

We who saw Miss Gaule and know of her noble work in our beautiful Lily Dale are so glad to see her so truthfully appreciated and sustained in New York City where audiences are never twice the same.

Miss Gaule has Tuesday and Friday evenings "at home," 2 West 98th Street. We were present last Friday evening in her artistic parlors, with some seventy others, where as usual, the positive proof of life after death

was most clearly proven through her mediumship.

The First Society of Spiritualists of New York City, is believed to be the oldest organization now existing.

They have changed their place of meeting from Carnegie hall to their present abode; have changed their name, but are the same society. There is a great peace, and restful harmonious conditions impress one. The music rendered was such a joy, as well as being classical. The musical directors are Prof. and Mrs. Stevens, soloist, and Miss Clark, of Springfield, Mass.

M. C. SMITH.

The truth for us to remember at all times, and especially in these times, is the truth that the hope of a nation is not in its form of government, nor in the wisdom and equity of its executives, nor in the justice and purity of its administration, so much as in the elevation and redemption of individual character among its people.—Henry C. Potter.

THREE MONTHS—15 CENTS.

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The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretations of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

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A sermon by Moses Hull on some of the sins of our aw makers, in which the "Refuge of Lies" heaped up as reasons for sinful legislation has been swept away. This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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BY BEALS E. LITCHFIELD.

This book is filled with good and practical thoughts on all branches of the phenomena and philosophy of Spiritualism. The author was a constant attendant at Lily Dale for a number of years, was a first class medium himself, and he wrote as impressed by the spirit as well as from the experience he had while attending the meetings here and at other places. Those who have secured the book in the past have advised their friends to secure one and the edition is nearly exhausted. We have the entire edition and as both Mr. and Mrs. Litchfield have passed on, it is more than unlikely that another edition will be issued.

While the copies last we will send THE SUNFLOWER one year, 52 numbers, and a copy of this book, containing 486 pages, for \$1.25.

## THE NEMESIS OF CHAUTAUQUA LAKE.

This charming book by Hon. A. B. Richmond, is a book that should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is woven a psychic line of thought in the style so appropriate to the great criminal lawyer, that it is opening the eyes of those who read it.

The discussions indulged in between The Nemesis and his visitors are filled with the greatest lessons that could be imagined in the line of Psychism and even old Spiritualists who have had everything the spirit world can give, will be interested and instructed by it. We have secured a number of copies of this valuable work and while they last we will send them with a year's subscription to the THE SUNFLOWER, 52 issues, book and the paper for \$1.25. As Mr. Richmond is well along in years and practically retired from active work, it is unlikely that another edition of this book will be issued and we advise our patrons who have not done so to get a copy of it at once. We make no difference between renewals and new subscribers. All that is necessary is to send in \$1.00 to pay for the paper one year and add to it the small sum of 25 cents if you want The book, Forty Years Intercourse with the denizens of the Spirit Spheres, or 25 cents if you want The Nemesis of Chautauqua Lake.

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November 21, 1903.

## LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the world. Send us notices of your meetings or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

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

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

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

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

Suggestions for the improvement of the paper are invited.

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

Mrs. Mollie C. Smith has gone to Boston, Mass., her address is 17 Elliott Street, Jamaica Plain, Boston, Mass.

A letter just received from Mattie Hull informs us that Moses is sick in bed. He has been sick about a week. We are in hopes to report next issue that he is able to attend to his work by that time. Moses and Mattie have more to attend to than time will permit of them doing all of the time and to have sickness to contend with is only adding another straw. Correspondents and patrons must bear with them if they do not hear from them as promptly as they would under other circumstances.

Mr. and Mrs. A. S. Cooper and Mrs. Miller-Wilcox have gone to Philadelphia, their address is Hotel Girard, 7th and Girard Ave., Philadelphia, Pa.

Mrs. May Pepper is in Philadelphia and is drawing crowded houses as usual.

D. Beverly writes from Chicago: "At Lakeside Hall, Corner of 31st Street and Indiana Avenue, Chicago, we have the largest meetings in the city. Last Sunday evening we had the pleasure of listening to Dr. Peebles on his way to California where he has gone for the winter. He gave us some rich nuggets of truth in his bold and forcible way of presenting facts that his wide observation has made familiar to him. We always have fine special music and free tests by the best psychics in the country. Mrs. Dr. See, editor of the *Higher Thought*, lectures for us every Sunday afternoon instead of the Conference. People flock to hear these New Thought teachings, for she is a fine speaker and able to demonstrate the truth in her every day life. All are invited and made welcome by our Spiritual Science Society."

D. B. Jimerson writes: "Since I wrote last we have come to Crawford Co., among the farmers at Brown Hill and Little Cooley. We have done a good work and some have been convinced that spirit return is a fact while many others are on the road to Spiritualism. We will go to Sturgis and hold meetings at Mrs. Wm. Liddicoat's residence. We expect to be in Orleans, Dickinson Co., Iowa, by Thanksgiving and I shall work there during the winter."

Mary C. VonKanzler writes from Rochester, N. Y.: "I came here by invitation of the First Spiritualist Church to officiate as speaker and medium for this month. I find our Cause has been progressing in the Flour City—there is unity of effort and every officer is ably supported by members and sympathizers in Spiritualism that there may be no scattered or wasted energy, as has been to the disparagement of many of our societies—that might have been prosperous had they used their surplus force in working for the Cause instead of against one another. Mrs. Messersmith and also Mrs. Grenamyer both have done a good work, so I am advised by the best of authority, having occupied the rostrum since the opening of the present season. Mr. Howell is President and is the right man for this chosen position for he will leave no duty undone that will render any incentive for the benefit of our Cause. Mrs. Geo. Bailey is the highly respected scribe, (as secretary) of the church, whose ability lies in that imperishable principle of justice to all. She is sustained by her devoted husband in all her good work for the Cause, and as a medium with rare medial powers will be better known to the public some day."

## BEING OFF DUTY.

MARY EUPHA CRAWFORD.

Recognition of something to be performed as a duty is a standard of action set up by the persistent presence called conscience, from whose decisions no appeal may be taken.

By this standard, erected through feelings of obligation to others, expectation of pleasure or profit, or the pressure of environment, all animate life squares or plumbs its acts. The results show its quality, and whether it is high or low, and if one is on duty to it faithfully, or through eye service that slips off at every opportunity.

A firm purpose all the way through to perform duty faithfully whithersoever it may lead, is to the formation of enduring, stable character, what discipline is to the soldier, who must ever be ready to meet emergencies, or sustain the shocks and events of battle without hesitation. If he waves and shirks discipline, or small irksome duties, a panic will seize him when opportunities occur that make duty hard and dangerous, or spectacular, when it would show more for the training involved.

Small duties have a hard insistence that foots up large in the aggregate, if not performed faithfully at the time. If met cheerfully the physical, intellectual, emotional muscle substance is built up so as to form a firm structure, that can respond with flexible strength to sudden demands for supreme action.

If performed with apparent faithfulness to objective sight but with inward chafing and discontent, the rasped nerves give an edge to voice and action that betrays the heaviness of the condition generated by rebellion against experience that if met cheerfully instead, would cease to be an edgy drain upon the vital forces.

When performed with an edge it is off plumb to the recipients, slavish eye service to the doers, while the inanimate objects that may be used show wear and get out of order readily.

The voice may say pleasant things but a grasping tone to sensitive ears shows that no heart essence sustains the words. When a Pope is elected interest is felt in what his life has been, what zone of experience it has passed through to develop the qualities that make him eligible.

It proves most interesting reading of how large and faithful he has been all the way along in small things, perhaps irksome many times, but performed with no taint of eye service.

Small duties if faithfully performed must be free from its slavery. The newly invested Pope was faithful to them from the lowliest priestly position, but not with thought of advancing through their means, or of reaching the papal chair. But when the experience of service in each position was ripened, a vessel always lay at anchor ready to bear him to higher honors. He was ready for them from having passed through and been faithful in all the experiences below, then they became known generally and were recounted with interest by those who had not, from familiar observation, credited him with being a great man.

He is regarded as merely lucky, or the stars have fought with him, and they did because he obeyed law in the smallest things. He knew also the correct things to do in presence of the college of cardinals and a vast assembly, from having been under continuous discipline that brought knowledge, and developed the necessary qualities. He seemed to the public to be a dark horse, but such a one always possesses strong qualities that make him so. It is never possible to be off duty to objective or internal states wholly, there is always an inclusive something pushing its tenacles into the attention with a reaction of confusion, or suffering if ignored or neglected.

The officer on deck is on duty to certain rules that concern the safety of the cargo and lives in his care, and the conditions in which they reach port shows how well his part of it has been performed. When he is relieved and goes below, the thread of duty runs through his rest that he may be fresh and ready to resume active duty in a few hours.

The body, nerves and muscles may be on duty by a perfect habit instilled but mind and heart be off. Vague visions and indolent action diffused over much space seem by their bulk to be more important than concentrated thought.

When thought and action are condensed the bulk of fluids needed to feed the fire is much greater than a passive or mechanical state requires, and if this is inherent spurts, rather than steady action will mark the activities, and much irritation of the nerve centers manifested.

One is off duty when censure, irritation, envy, greed are permitted to occupy the mind and feed upon the nerve fluids, or creep or sweep over reason and self-control to their desired objects.

One is off duty to any hope of serenity, happiness unfulfilled who yields to these, or is unclean in thought and habit when no other eyes are witness.

It is being off duty to heroic discipline when a desired thing is done or dishonest advantage taken, under cover of the foggy excuse that as some one of pretension did so it must be right also for those who have no strong qualities of self choice and action.

It is off duty to leave small bills unpaid after a brief sojourn in a town with the pretext that one has paid enough for things and never expects to return, or have need there again of standing and credit.

To all who would be constantly on duty to the cleanliness necessary to godliness, a daily mind and heart both are as necessary as the physical one.

If duties are placed upon one that cause a restive shiver of discomfort, a warm breath of cheerfulness kept blowing will change the mental attitude so as to make excellent companions of them for the time and "duty be a joy and love law."

One who is faithful can never be off duty to his eternal self, or desire to be.

"What is it that gives to the plainest face

The charm of the noblest beauty; Not the thought of the duty of happiness,

But the happiness of duty."

When one holds resolutely to a line of duty to the master within the soul, a sickening, clutching sensation arises from below, but when the animal forces in the sub-conscious pit lead along the lower levels, a feeling of disquiet diffuses from the higher.

It is a matter of self interest as well as more heroic to choose the service of the master that can give the most serenity and comfort. A feeling of strength attend faithfulness and grows until duty and the sense of it are one in consciousness. When the sub-conscious is not trained to continuance in well doing, nor instructed to special acts of continuity, it drops down off duty every instant and permits the insidious progress of disease, vain imaginings, or clamorous, insistent desires to occupy the mind and exhaust physical vitality.

One who puts heart into and makes a success of any occupation is never off duty even during the hours not actually occupied with its details.

Currents of thought flow through persistently as a positive quality to bind the activities to that line.

The habits of mind and body will be so adjusted as to make it a satisfaction to be engaged with something useful that brings development and the material rewards of honesty and industry.

Persistent daily affirmation and discipline lead to the corresponding growth of a consciousness running inseparably beside them, drawing psychic substance to fill up the negative pit, so that one comes to live positively as the natural thing. But the ghosts of the old wavering habits will long continue to walk by and tear at the new made ground filling their old habitat.

One seems to be going round in a circle doing the same homely duties but according to the spirit put into the making, the circle ever widens and not once or twice its diameters become paths of glory to the inner consciousness, far from curious objective perception.

Many shrink and seek relief from being on duty to the presence and growth of a continuous consciousness that persistently diffuses a sense of its presence when flashes of rest occur from demands of sensation or material occupations but ever

"Straight in the line of duty,

Curved in the line of Beauty,

Follow the first that thou shalt see,

The latter ever following thee."

THREE MONTHS—15 CENTS.

New Subscribers can get this paper as above. See page 2 for particulars.

## BALTIMORE NOTES.

A LETTER FROM D. FEAST.

Dr. N. F. Ravlin, pastor of the First Spiritual Church, took for his subject, November 1st, 8 a. m., "Shall we as Spiritualists meet the Churches Half Way?" He said in part that as Spiritualists we ought to be the most accommodating people in the world, most loving, and full of faith and knowledge. Spiritualists comprise two classes; those from the church and those from the ranks of skepticism. The phenomena, the Doctor declares, has brought thousands within the ranks of Spiritualism.

Spiritualists cannot conceive of a personal God as generally accepted by the churches, but can hold to an Infinite Intelligence, call it what you may. We as Spiritualists must discriminate between spirituality and orthodoxy; theology is another thing. Take the second chapter of Genesis for the origin of man. We as Spiritualists cannot accept that statement as literally true—that is theology—not science—not a scientific fact.

Theology puts man in the Garden of Eden—woman was an after-thought of God. Theology brings woman as an after-thought; we could not meet the church on the lines laid down in the second chapter of Genesis. When the church is ready to accept that chapter as allegorical and not history we will meet them half way. Drop the non-essentials and conform your selves to the spiritual truths and phenomena. We are ready to take everything spiritual in that book and hold on—not to the non-essentials; accept Christ, not as a savior in the sense of the word not to accept him as the scape goat. We ask no Christ to take our sins on his shoulders. We believe in spirituality etc. We ask the churches to accept what we produce in the phenomena; we prove the continuity of life. Take our mediums and when they can prove the continuity of life accept them. The proof lies in the phenomena of Spiritualism. Acknowledge a truth if it is true—that will be meeting us half way.

The church believes in immortality so do we—we prove it—they don't. We, the members of the First Church prove the continuity of life and will meet the church half way along those lines. We have a regular church service. We want to reason together. We have a choir, singing, invocation, sermon, doxology, etc., and conform to church methods in a large degree. The theology is what separates us from the church—not Christianity—

many in the church are better than their theology. The Doctor discoursed at length on the vicarious atonement doctrine of the church which of course we as Spiritualists cannot accept. Those who accept such a doctrine will find their error on the other side. There can never be any union between theology and Christianity. Theology is a bug bear. You can seldom find a preacher preaching on the "Fall of Man" and kindred subjects. Spiritualism brings you beautiful teachings brings you victory, life not death; hope not despair; when the churches become less dogmatic and more spiritual then some hope may be entertained of a union of Spiritualism and the churches. Much more the Doctor said on the subject, but I omit as I do not wish to occupy too much space.

D. FEAST.

## Secrets of Success.

What is the secret of success? asked the Sphinx.

Push, said the button.

Take pains, said the window.

Never be led, said the pencil.

Be up to date, said the calendar.

Always keep cool, said the ice.

Never lose your head, said the barrel.

Doing a drivving business, said the hammer.

Aspire to greater things, said the nutmeg.

Make much of small things, said the microscope.

Never do anything off-hand, said the glove.

Spend much time in reflection, said the mirror.

Never take sides, but be round when you're wanted, said the bell.

Get a good pull with the ring, said the doorbell.

Be sharp in all your dealings, said the knife.

Find a good thing and stick to it, said the glue.

Trust in the stars for success, said the night.

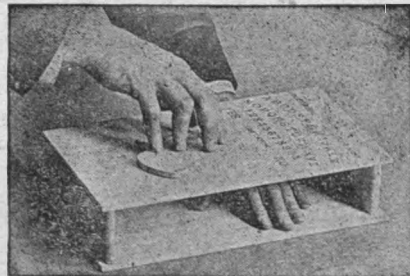
Make the most of your good points, said the compass.—Pittsburg Dispatch.

"There is no aspiration that one can conceive, but can, through growth in spiritual knowledge, become a reality. A world where the invisible, occult forces serve man in answer to his every desire, is no more folly to the spiritual man, than a world wherein machinery works for him is unreal to the material man.—L. A. Mallory.

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This offer will hold good during September and October, 1903. Address all communications to

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