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PRIMITIVE CHRISTIANITY.

Early Christianity Founded on Inter- course With the Spirit World.

BY DANIEL W. HULL.

ALL religious socialistic movements of ancient times were founded on Spiritual intercourse. Christianity no less than others.

Christianity first started as a social revolution, and all revolutions of that kind traveled on dangerous ground. Drimakos had been put to death by the Greeks, Eunus and Sparticus by the Romans, and their followers were crucified; hence Jesus tells His followers that if they follow Him they must take up their crosses. See Matt. xvi. 24; Mark viii. 34; x. 21; Luke ix. 23. For this reason, perhaps, a sign was required of all socialist leaders before they could obtain followers. The peoples simply wanted to know that the spirits of their friends were leading the movement, as they regarded it as unsafe to venture in a movement which was not led by the spirit world.

Drikamos had obtained considerable celebrity on account of this various gifts. The wife of Sparticus had been one of the inspired sybils of Greece before her capture, and, like some of the Hebrew captives, she carried some of her gifts into captivity with her. Hence a sign was demanded of Jesus, Matt. xii. 38; xvi. 11.

When John sent to Jesus inquiring as to his messiahship, Jesus sent word back, "The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up [that is, those supposed to be dead were in intercourse with him] and the poor have the gospel preached to them." Matt. xi. 5. This was given to John as an evidence of Jesus' messiahship, for this was the thing concerning which John inquired.

After the death of John the Baptist the influences which had been with him came to Jesus; for this reason many thought that He was controlled by John the Baptist, or by one of John's controlling spirits, and no doubt He was. Elijah had a work to do, and when his medium was murdered, he sought another. The first purpose of this spirit was to warn the people of the coming destruction of their city; and the second was to establish an ecclesiastical congregation upon intercourse between the two worlds. Jesus knew when He went down to Jerusalem with His message to the people He was going to seal His testimony with His life. But He also knew that it was only by carrying this message to them that any could be saved. When the burden of this message came upon Him and He was permitted to see the awful sufferings coming upon the Jews He took His last trip to the city. We are told that when He beheld that city, "He wept over it, saying, if thou hadst known, even thou, the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come that thine enemies shall cast a trench about thee and compass thee around, and keep thee in on every side, and shall lay thee even with the ground and thy children with thee; and they shall not leave one stone upon another, because thou knewest not the time of thy visitation." Luke xix. 41-44.

The most severe arraignment He ever made of the Jews was at this visit. It has been thought by some

that it was occasioned by His disappointment—expecting to be made a king when He rode into Jerusalem, (Matt. xxi. 7-11) but the probability is that He had before been shown that He would not be received as the king of the Jews, for He said, Matt. xx. 18-19, "Behold, we go up to Jerusalem; and the son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death." It was after all this that Jesus gave His disciples instructions as to how to escape the calamities which He predicted should come upon Jerusalem.

That Jesus was under the inspiration of the prophet Elijah at this time appears from His ride into Jerusalem, from His driving the money-changers out of the temple, from His denunciation of the scribes and pharisees, accusing them of hypocrisy and extortion, and of enforcing ignorance upon the people by virtue of their teaching. He compares their lives to the lives of publicans and harlots, and accuses them of blindness, and finally winds up by telling them that upon them will come all the righteous blood shed from the blood of righteous Abel to the blood of Zacharias, the son of Barachi as whom ye slew between the temple and the altar. See chapters xxi. xxii and xxxiii.

Those who accepted Jesus' teachings were saved from the destruction of Jerusalem, and thus He became a savior of His people. But this gift was not to expire with His death; if it had it would have been difficult, notwithstanding all the signs that Jesus had given, to have escaped the terrible calamities that overwhelmed the Jews. In John, chapters xiv. -xvi. Jesus promised the same gift of the consecrated spirit, to be with His disciples; and in Luke xxiv. 49, He told His disciples to tarry at Jerusalem until they should be endued with power from on high." Acts ii.

Here, then, was an ecclesia, or church established on intercourse with angels or spirits. Let us now turn to Matt. xvi. 14-18; Jesus asked the question, "Whom do men say that I, the son of man, am? And they said, some say that thou art John the Baptist."

Now, no one thought that Jesus was John the Baptist, for until a few months previous the lives of Jesus and John the Baptist had been cotemporary, and certainly there were people who knew them both. In chapter xiv. 2, we are told that Herod told his servants, "This is John the Baptist; he is risen from the dead, and therefore mighty works do show forth themselves in him." That is, John the Baptist, as a spirit, has risen from his body, or come up out of hades, and now controls Jesus. The same reasons which made them think that Elijah manifested through John the Baptist, caused them to think now that John was manifesting through the organism of Jesus. "Some Elias, and others Jeremias, or one of the prophets."

It was known that some of the prophets were in the spirit world, hence there are only two explanations of this theory: One is re-incarnation, the other is spirit control. Elijah could not be re-incarnated

for he controlled John the Baptist when Jesus was thirty years old, and John said that he was not Elijah, but the voice of one crying in the wilderness. John i. 21, 22. Compare Mal. iv. 5; Luke i. 17; Matt. ii. 14. Thus it was not possible that the hypothesis could have been entertained at that time. This, then leaves only one explanation to their talk—that is spirit manifestation.

"He saith unto them, but whom say ye that I am? And Simon Peter answered, Thou art the Christ, [for a Christ, as these words were both translated from the same Greek word] the son of the living God."

Christ is an untranslated word and signifies "anointed" and never a third part of God as theologians now teach. In the beginning of this paper I showed that it was necessary for all socialistic leaders to give some evidence that they were heaven-appointed leaders of the people. These leaders were termed "messiahs," or "anointed ones."

The Hebrew word *Meshekh*, means anointed, and, as a priest, would never willingly anoint a prophet, nor a social agitator, it became necessary that this unction should be poured upon them from the spirit world.

Hence Peter's language would have been better rendered, if it read, "Thou art an anointed son of the living God." Jesus was anointed at His baptism. See Matt. iii. 16. Compare Acts x. 38; ii. 36; iv. 27. This same anointing was also to be among His disciples. It was that upon which Christianity was established. See I John, ii. 20.

In verse 18 we read that there were many anti-christs in the world—that is, those who do not believe in this anointing from the spirit world; that notwithstanding they went out from among the disciples, they were not of them. "But ye have an unction, —an anointing—from the holy, or consecrated one." Then in verse 27 he says, "But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, even as it hath taught you, ye shall abide in him" (or it—margin.) For anointing here read Christing, and we have this text in harmony with the words of Peter where he said that Jesus was a Christ.

And Jesus answered and said unto him, blessed art thou Simon Barjonah, for flesh and blood hath not revealed this unto thee—here then was a revelation outside of flesh and blood, what was it then—"but my father"—*ho pater noi*, the father of me—not our father, as Jesus taught His disciples to pray—which is in heaven. "And I say unto thee that thou art Peter, and upon this rock, will I establish my church, and the gates of hell shall not prevail against it."

Here He gave the name Peter to Simon because of his mediumship, that is, he is the rock, or he had the solid foundation, and then proposes to establish His church upon this rock, not upon Simon, but upon the revelation between the two worlds. There had been a revelation to Peter, and this revelation was to be the rock upon which the church was to be established. It was this stone rejected by the builders that was to become the head of the corner of the temple of God, the church. I Cor. iii. 16; II Cor. vi. 16. "Whosoever shall fall on this stone shall be broken, or cease to labor for selfish ends, but on whomsoever it shall fall it shall grind him to powder." Peter referred to his friends as "lively stones" and said they were "built up a spiritual house." The temple of the living God. They are living stones, in the same sense that Peter was a rock

A THANKSGIVING DINNER.

Adam and Eve Plan One That Did Not Materialize.

BY E. BACH.

THE early education of so-called civilized or Christian nations, runs in the same groove. By the term education is meant that which we get from our surroundings and from the people with whom we come in contact, and not from schools, colleges, etc. There is a distinct education outside of these channels that has a more distinct bearing upon our lives than they do, and is harder to rid ourselves of.

Probably no idea is more strongly entrenched among Christian nations (and it is stronger as you descend the scale of mental development) than the one that man was created immortal; that death was not an original condition, but was brought about by the transgression of a very simple law on the part of the first woman.

Had it not been for this, every devout Christian will tell you, this so much feared monster, death, would never have entered the world. Every child that was born would have lived forever.

There is scriptural authority for this idea. We are told in Genesis that the Lord prohibited our first parents from eating the fruit of a certain tree, saying: "For in the day thou eatest thereof, thou shalt surely die." As they did not die for several hundred years afterwards, it has been held that it meant a change from an immortal condition to that of mortality, and for this reason there has been a feeling of universal resentment against our first mother, sometimes reaching to such a degree as to cause Christian (?) gatherings to discuss the question as to whether woman had a soul or not.

One can not but depict the happy condition of the race had this sinning not taken place. Thorns and thistles would not have grown; no weeds fruit or grain destroying insects; no hail storms, cyclones earthquakes, or equinoctial storms; serpents would have walked on their tails and would have been as "upright" as any of us; peaches and cream would have grown on every bush, and strawberries would have been as plentiful as pigweed in a potato patch. Had the serpent been otherwise engaged that afternoon, think what a difference there might have been in the world.

Let us now take a stride forward—6,000 years—and note the result:

Every child born has lived, and obeying the scriptural injunction has "multiplied and replenished the earth," and Adam and Eve are sitting in their Paradisaical cottage, he whittling a soft pine stick reflectively, and she busy with her knitting—not because they needed stockings or mittens, but simply to have something to do—while they brought up reminiscences of the past.

Imagine Mother Eve casting a glance of affection at Father Adam, and, with the sweet voice owned by the mother of all mankind, saying, "Adam, my dear, it is a long time since we had a family reunion. I believe we now know but a small portion of our progeny; they have gone from us and we see but few of them. It is near Thanksgiving Day, and what more fitting time would there be for gathering them around the family board once more?"

Adam looked up with his old look of affection, and replied, "You are right, my dear, it is a fact that we have not seen as much of the darlings as we should, and it will make our whole family exceedingly happy to be gathered together under one roof again."

Mother Eve urged that invitations should be sent out at once; but Father Adam, having arrived at years of discretion, replied, "There is no hurry; let us complete arrangements first and send the invitations afterward. Something may happen to prevent the reunion, and I do not want to disappoint them. There are many details to be settled. We do not know how many there are, for the blank pages for recording them gave out long ago, and it will be necessary to estimate their number as we can not examine the baptismal registers of every land. Let me see: The records show that we have lived in Paradise something like 6,000 years. Now to get a basis to work from, we might say that our children married at the age of thirty years, and had offspring at the rate of three to a family."

Mother Eve said: "It will not do to figure on that basis at all. While our children became somewhat aged before they got married at first, I think that the age at which they now marry is far below that, and as all children that are born live forever, I think there are many more than five in a family."

Father Adam concluded, however, that all of them could not come, and that it would be safe to figure on that basis. He therefore got out his pencil and paper, and, after several hours of calculating, he looked up and said, "Here are my figures, my dear, our family whom we might expect, number 661 sextillions, 108 quintillions."

The next question was to decide upon the eatables. Father Adam having a good appetite himself, said, "It is my opinion that a good healthy person will eat about four pounds at a thanksgiving dinner. They will come from all over the world, will be very hungry, and there must be enough for all of them. Four pounds for each of the darlings will take quite a little amount and I will see how many tons of food will be required." So he plied his pencil a few minutes and announced, "I find it will take 1 sextillion, 322 quintillions, 216 quadrillions tons of food."

Mother Eve said that Thanksgiving without turkey would be no Thanksgiving at all, and the first question would be the turkey question. Father Adam agreed and said, "It is my experience that a good healthy person will eat a pound and a half of turkey for a Thanksgiving dinner. There is never very much left of a fifteen pound turkey when a family of ten get through with it, and I shall figure on that basis."

Again the pencil started and the result announced as follows: "Let us call the average turkey ten pounds; at one and one-half pounds to a person, it will take 495 quintillions, 831 quadrillions, tons of turkey, or at the rate of 200 to the ton, it will take 99



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SHALL WE HAVE A RITUAL?

EVER since the close of the N. S. A. Convention wherever we have come in contact with the people who are at the head of the Spiritualistic movement the question has been asked, "What do you think about having a ritual?"

Well, what we think probably will have little effect upon the Spiritualists at large, but such as it is we give it.

The word means "A book in which the manner of performing the services of any church or denomination are set down; or a set or fixed form of conducting religious services."

This gives us a starting point.

Legally, we must have such a form if we are to maintain a religious organization. The laws of many of the states make special mention in giving rights to clergymen or others in connection with religious work, that they must be ordained, or the service must be conducted in accordance with "the established custom of said denomination." The Spiritualists have been denied this right on many occasions on the ground that "they have no established custom." They were right and the ground was well taken.

But that does not fully answer the question. We must establish if we want a legal standing. For some reasons it would be advisable for us to have that legal standing. On the other hand, if we take the one step, how long will it be before we will go farther. If we take a special line of doing some kind of work how long will it be before the question will come up as to how we are to pray—if at all—and the next question will be if we are to "pray standing on the street corners, where we can be seen of men," or if we shall go "into our closet." Imagination can add that in the closet we must get down on our marrow-bones, or possibly state which one we are to kneel on.

We do not so seriously object to a form that will give us a legal standing for such is a protection to our public workers; but it is the old case of history repeating itself. The real is lost sight of in the artificial.

Take any of our popular churches. Does religion or formality stand highest? There can be no question that it is the form that stands higher than the true religious substance. We look into the Episcopal church and see the forms carried out. In that effort to have the correct reading for each Sunday, we have lost sight of the underlying principle.

Liberals will never permit such a thing to exist. They will never conform to it, and there is no reason why they should. What do we need to ape the church in the form of baptism and a dozen other forms for? What sense is there in it? What good does it do to carry a child to a church and sprinkle it with roses or other flowers and call it John Henry any more than it does to take it to a baptismal font and sprinkle it with water that a priest has mumbled some prayers over? It is all buncombe under the best light you can look at it in.

I well remember when a boy of watching a minister baptize a number of people in a place on the banks of Lake Michigan. We boys knew every hole, turn and current of the place. We knew that the water he prayed over had gone on down the lake probably two miles by the time he got the first person in the water and the water they were baptised in

was not "holy" at all—provided praying over it made it so. If the prayer sanctified the whole lake, then I was sanctified as I went in swimming soon afterward. Do we want any such farce? We think not.

Let us leave rituals and set forms to the people who want them. The N. S. A. can never impress them on to the people. But if a form that is "accepted" by the Spiritualists' National Association will make the legal aspects better, it can not do any harm to the body of Spiritualists, for they will not accept it.

FREAKS.

What a terrible thing it is to get a "mission without a muzzle."

For the past two years the papers have been full of the antics of Carrie Nation. She has been in the papers all the time and she seems to crave the cheap notoriety that has followed her every effort to "purify" the natives after her own particular style of doing. Her last escapade was to go to the White House at an unseemly hour and when refused an interview with the president, to act so that it was necessary to forcibly remove her from the grounds.

How people with common sense, or a semblance of it can uphold the line of action approved of by these people, is more than anyone with judgment can see. Such efforts at reform have done more to retard the progress of the world than can be realized by the people and it is unlikely that we will ever be freed from the class of "crank reformers" that has acted as a bar to progress in the past.

We have many who are working from a high idea of justice and honor, who are striving every way to uphold a line of progressive work that will better humanity, but it can never be done by the ill-devised methods of such diseased brains as these.

The reform movement has been seriously hampered by the extremists, and the extremists have been the greatest sufferers by their ill-advised acts. They have been the outcasts, the down-trodden, because in advocating the changes they thought necessary they did not use the necessary judgment and take the conditions that actually prevail into consideration.

To be a real reformer requires more judgment than is possessed by the average human being. It requires a brain so well balanced that it can weigh and measure the ins and outs, the whys and wherefores of every movement, and see where it is in the wrong as applied to the great majority of the human family. That is possessed by but few, and the few who do possess it are slow to openly espouse a cause that will class them with the "freaks" of the day.

There are many conscientious temperance workers who have as much of a desire for the betterment of the drinking class of people and who desire to see the abolition of the liquor traffic, but they do not endorse the methods adopted by such as Carrie Nation, and could not countenance any such methods. They see where it is detrimental to the interests of the people as a whole, and as such it is not possible to do away with the traffic on any such basis.

A year or two ago there was a crusade against the "army canteen." Against the advice of the men who knew the conditions, many of them total abstainers and advocates of the prohibition movement, the army officers, it was abolished. The results have been proven so detrimental that even officers like General Grant, who is a total abstinence man, are now petitioning for a reinstatement of the canteen. This shows that it is only the superficial parts that are considered—not the abstract effects.

A piece of machinery is out of order. The novice looks at the place where the seeming defect is to find something wrong. The experienced machinist looks at the place where it appears to be wrong, analyzes the movements of the machine and goes to a distant part of the mechanism and a turn of a couple of screws or a slight adjustment gives him the desired result.

Society is a great machine. It is very delicate of adjustment as there are so many wheels, cranks and eccentrics among us. It is adjusted to a hair. In fact, a hair is now a coarse adjustment in machinery and we use a micrometer gauged to the 10,000th part of an inch. That is what cause the difficulty with the human family: We have no micrometer that will properly gauge its distance and we are always in the dark.

We want the best analytical minds to handle the reforms of the world.

The people who get a slight idea of things, then start out as teachers, when they are not yet out of the primary classes, are the ones who do the world more harm than all of the real reformers are able to overcome in a lifetime.

Let us strive to use the utmost intelligence in our method of dealing with every new movement. We are criminal if we do not. We are responsible to the people for any false idea we give them and they will not fail to hold us responsible in the fullest degree. If there is a life after the close of the physical one, we will meet those whom we have led astray by false teachings. If there is justice in that life, we will have to undo the injustice we have done to others. We will have to pay the bill as we will have no "Jesus to settle" it for us.

The position of the reformer is indeed a serious one. It calls for the exercise of the greatest intelligence and discrimination. It is not one to be courted. It is rather one to be shunned, and one that should never be entered unless there is full preparation for it.

What would you think of a man who would take a person from any walk of life and place him in charge of a delicate machine without any education on the machine. Suppose he took a theoretical course in engineering, would you think him perfectly capable of going into a cab of a locomotive and taking a train at the rate of a mile a minute? We would laugh at the absurdity of it; but we allow just that kind of engineers to carry us on our way through life. We take their statements when we know nothing of their ability, no one recommends them to us, and we simply have their word for it. When we examine them we find that in every effort to run life's machine they have had break-downs, collisions, accidents of every kind; yet they boldly announce themselves as engineers to us and we follow them, never stopping to analyze their statements or their position, nor do we seek to learn if they can substantiate one single proposition they make.

A few weeks ago in the city of Minneapolis the writer listened to a lecture on the so-called "New Thought." Among the statements made was, "You can be anything you will be. If you will be rich you can be rich. If you will be well, you can be well. If you will be handsome you can be handsome," etc., etc. Now we are willing to be confirmed in that belief. We want to see some person who is as poor as it is possible to be, get rich. We want to see some person who is very plain looking, say with a disfiguring scar, get handsome. We want to see someone without the "voice" made into a beautiful singer. In fact, we would like to know why the speaker was not all of these instead of a very plain person whose physiognomy showed traces of stubbornness, irritability, and a decided lack of beauty and the influence of riches.

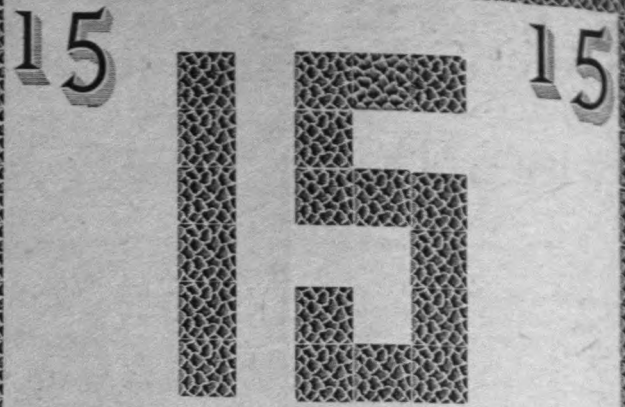
These things remind us of the sourette who "plays to the gallery gods" knowing that there, if no where else in the house, she will get a big send-off.

MOSES HULL SICK.

In another column will be found a letter from Mrs. Stewart concerning Moses Hull. We know that if he had known of this letter, it would never have been sent, yet it is no more than justice that the conditions should be known. He never would let it be known. He would starve first. That is his nature.

In spite of all the criticisms, Moses Hull has been one of the greatest of present day Spiritualists. That he has produced a line of works that will live, goes without saying. No better Bible scholar lives than the one under discussion. It will be many years before such another is raised up in our ranks, for it requires years of study to reach that point. Moses Hull is one of the scholars of the Spiritualist ranks. It is as Mrs. Stewart says: He gave up a good salary to take up the work of the school because he thought it was needed, and he was willing to work for ordinary clerk hire, \$40 per month or less than \$10 per week. Even that has not been paid, and now with sickness on him, it should be the duty of the Spiritualists to see that enough money at least is sent in to pay the back salary at least. There are those in the ranks who are willing, able and could not do better than to aid a worker who has sacrificed so much for what he believed to be right.

Moses Hull well, he asks no odds of anyone. When sick, he does not ask it, but is it not his due?



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LILY DALE NEWS.

HOW DO YOU LIKE OUR NEW HEADING?

Well, we bragged just a little too quick. The snow struck us and it did not do a thing. It only came down 28 inches on the level and is evidently here to stay. The snow plow man is out and we have roads but as they were in bad shape they are not as good as usual. J. H. Champlin will do the plowing again this year, a subscription having been gotten up by the people to pay for it.

Wedding bells have rung for two of our residents since the last issue.

MRS. SARAH COOK who has been a cottage owner on the grounds for a number of years was married to Mr. Hoffman Bush, of Falconer, N. Y., November 17th., and has gone to her husband's place to reside. We understand he owns a good farm in that section, a few miles from Falconer and Jamestown.

MRS. MATILDA STECK who as a girl was among the early attendants of the camp, and a cottage owner, was married to Mr. John B. McNeill, at Buffalo, Rev. Mr. Ward officiating. Mr. McNeill is a business man of Buffalo. They will be at home after January 1st at 542 Clinton street.

Mrs. Pettengill is at Fredonia, where she and her daughter, Mrs. Clark, are busily engaged in arrangements for next season.

Mr. and Mrs. Lee Morse returned home for a day and then went to Allegheny, Pa., where they will remain for a time and then go farther south for the winter. Mrs. Buckley has gone to Bradford, having been called to the bedside of a sick friend. She may remain all winter. Maggie Delanty, who has been housekeeper for Henry T. Smith and family, has gone to Dunkirk for the winter. Mrs. Emma Forbes has gone to Fredonia. Ada Davis is spending a short time in Buffalo.

Mrs. J. E. Hyde has gone to Chicago to attend the New Thought Convention.

A number of people met at the Library room Sunday afternoon for the purpose of listening to the reading of A Psychological Crime. They will meet at Mrs. Shaw's on Third street, Tuesday evening to continue the same. All are invited to attend.

The committee appointed so arrange a series of entertainments for the winter announce a Progressive Euchre party at Library Hall, Saturday evening Nov. 28. Admission 5 cents; families of two or more, 10 cents. It is hoped that all will join the movement to have a public gathering of some kind weekly during the winter. It is likely that new committees of arrangement will be announced weekly.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, November 15th Prof. Lockwood answered questions and explained in reference to them. His thoughts and ideas expressed were illustrative of knowledge and research pertaining to the topics that were handed in by members of the audience for his consideration.

The subject for the evening service was "What does the 19th Century Bequeath the 20th Century Relative to Art, Science and Philosophy?" Prof. Lockwood spoke of the evolution in Nature; the records of the Pyramids; also of the great flood and tide of nature's evolution and expression; also the wonders of the new inventions of the 19th Century and the facts pertaining to same would be given to the 20th Century. He spoke of the increasing ingeniousness as manifested in the various inventions that had been brought to light, and said that still greater discoveries would be made during the 20th Century, also that the discoveries of both the 19th and 20th Centuries had much to do with the progress and developments for the future welfare of humanity. Mr. Lockwood spoke of the great volume and increase of books, papers and publications, through which much good was being done. He mentioned the

Higher Thought which is dawning upon the consciousness of man's brain, spoke of the great liberality of mind that is coming to those who are still in the church, but have not the full amount of courage to come out and stand firm for the truths that they inwardly believe. He claimed also that no line of discovery has been so great as the discoveries and developments of the brain. The lecture was a very able one, both instructive, interesting and educational; most excellent language was used in the expression of ideas relative to the subject that was under consideration.

Prof. Lockwood's class-lectures are all very instructive. He expects to serve the society in Philadelphia during the month of December.

Mrs. A. Atcheson, 274 N. Division street, speaker and test medium, is engaged to serve the society at East Aurora, N. Y., every Friday evening, during December. Mrs. Atcheson has served the Niagara Falls society of Spiritualists as speaker and medium, during the past 16 months, for Sunday evening, and has been re-engaged for six months for Sunday evenings to lecture and give spirit messages. Mrs. Atcheson has also been elected president of the society.

Mr. J. Clegg Wright will serve the First Spiritual Society, at the Temple during the month of December. Patrons of SUNFLOWER come and hear his able lectures, relative to the laws of life and the spiritual forces in nature. Tell your friends to come, give him a hearty welcome. Mr. Wright and his guides are able expounders of the truths and philosophy of Spiritualism, he is also able to explain and teach the basic principles of life, either in the mundane or spiritual spheres of existence.

Wednesday evening, November 18th, the services at the Temple were conducted by Prof. Lockwood, assisted by Dr. Austin, of Toronto, Can., and Mrs. A. G. Atcheson, of 274 N. Division street. Mr. Lockwood gave a very interesting talk upon the workings of psychic forces and its influence and laws of same. Mrs. Atcheson's guides gave some demonstrations of spirit intelligences manifesting identification through the knowledge given, showing the ability of spirit to make their presence known, when proper conditions were given them to do so. Dr. Austin spoke very kindly of the work of Prof. Lockwood and the pleasure it gave him to listen to the Professor's teachings. A good audience was present.

Mr. E. R. Abbott, who has been stopping in Buffalo for a few weeks, started for Los Angeles, Cal., Tuesday morning, November 17th, to spend the winter.

OBITUARY.

MRS. CLARK COLE.

Again, so soon I write to chronicle the passing away of another of the tried and true ones in our ranks. Mrs. Clark Cole, wife of Alderman Cole, of Erie, Pa., passed to the life of the spirit from her home in that city November 9th, after a lingering illness, at the age of 51 years. Mrs. Cole was a Spiritualist in the truest sense, weaving the grand principle of nobility of character into every fiber of her being, and into everyday life. She possessed those lovable traits of character which endeared her to all who were privileged to know her.

In the relationship of wife, mother and grandmother, she was loving, tender and true; as a friend and neighbor she was kind and helpful; firm and abiding in her convictions of right and loyal to the truth as revealed to her understanding. She had been prominently identified with the Spiritualistic work in Erie, and the pleasant home of Mr. and Mrs. Cole was ever open to the entertainment of the speakers and mediums. The writer has a number of times been the recipient of the hospitality of their home life.

The husband is comforted in his trial hour by the truths of Spiritualism, and he knows the dear one is not lost to him but that she only burst the barriers of mortality, and that unto her the morning has dawned with the full step of added light and glory. One child only, I think, a son, also survives her.

The writer was called to officiate at the funeral which was very largely attended, the ladies of the G. A. R. Relief Corps conducting a part of the services. The flowers exceptionally abundant and beautiful, testified to the love and high esteem in which Mrs. Cole was held. The body was taken to the crematory in Buffalo,

where, through the refining processes of nature it was resolved back to its original elements.

CLARA WATSON.

Jamestown, N. Y.

MARY MILLARD.

Mrs. Mary Millard passed away Sunday morning, October 25th, at the home of her daughter, Mrs. M. E. Barker, 680 Thirty-fourth street, Oakland, Cal., at the ripe age of 80 years and 6 months. She was a native of Pennsylvania, having been born in 1823. She comes from a prominent family of that state, being the only daughter of Samuel and Elizabeth Grove.

Mrs. Millard was twice married. By her first husband she had four children, all living and married. Since the death of her second husband some ten years ago, Mrs. Millard has spent her later years in different parts of the United States. She came twice to California, the last time about three years ago, making her home with her daughter, Mrs. Dr. Dobson-Barker.

The funeral services were held at the parlors of James Taylor at 3:30 Tuesday where the remains were prepared for shipment to San Jose, Cal. The interment will be at Oak Hill Cemetery, in that city, where short services will be held. Mrs. Millard lived a long, useful life, and she goes to her rest sincerely mourned by all who knew her. Mrs. R. Cowell officiated at the funeral services.

MRS. D. E. YOUNG.

After an illness of several months at her home in Union City, Mich., Mrs. D. E. Young, aged 66 years, passed to a better life on November 11th, 1903. She had for 25 years been a firm exponent of the beauties of Spiritualism, and knowing for months that she must soon pass on, and thought her faith was well provided for it, she made all arrangements as cheerfully as though going on a short journey. Interment at Riverside Cemetery, Union City.

NEW RELIGION.

D. PEAST.

SONJAB, a highly cultured Hindoo, was at one time patiently listening to a missionary, in his country, explaining to a few Hindoos the beautiful effects of the Christian religion, its superiority over all other forms of worship, its authenticity, etc. Our Hindoo friend concluded that he would take a trip to the country of the missionary, investigate his claims, and, if true, possibly adapt the Christian religion as a guide through life.

With that object in view he bade leave of his family in the East, and made his way to the land of the Christians.

Arriving in the city of New York one pleasant Saturday, he made his way to a modest hotel to reside during his investigations of the Christian religion. Having a fair knowledge of the English language, he picked up one of the daily papers of our so-called Christian country and sat himself in a corner to read.

Certainly a variety of news was presented for his consideration. He read of a "lynching bee" in the South and a prize fight in the West. A parson running away with another man's wife, a bank official stealing many millions of dollars of the poor peoples' money; corruption in high life, much poverty among the poor; postal scandals, etc., etc., until he threw the paper down in disgust.

How can these things be in a Christian country, he thought, judging from what he had heard the missionary say of the beautiful teachings of the Christian religion. He was not expecting to find such a state of affairs in a Christian country. However, be that as it may, he was determined to see for himself.

Early next morning, it being the Christian Sabbath, he concluded to start out on his tour of investigation. Calling for a paper he hastily scanned the church notices of which there were many, and concluded to begin with the Roman Catholic church.

After making his toilet, he made his way to a fashionable church of that denomination and soon found himself in a church where riches abounded. The swinging censors, the magnificently robed priests, the magnificent singing, all took his eye. The officiating priest was preaching on the worn-out text, "Thou art Peter, and upon this rock I will build my church." The speaker was trying to convince the people that Peter was the first Pope, and that the Ro-

man Catholic religion was the only religion recognized by Christ; outside the pale of that church there could possibly be no salvation. He led the people to believe that Christ instituted seven sacraments for the edification and sanctity of the people, and that the Catholic church was the only worthy of consideration—and much more.

After the service our Hindoo friend left the church with much to ponder on. He saw the riches of the church and the people who flocked there, and naturally contrasted it with what he saw on the outside as he wended his way towards the hotel. He saw the saloons, high and low, whose side door was open for patrons, all run by members of that particular denomination who believed or pretended to believe all their church taught as truth.

How can these things be? thought he. If that religion is true and right, and these people know it, why do they not practice it? Upon investigation he found that many priests drank, many lived in the style of a prince, and had a good time generally.

Such hypocrisy was not to the Hindoo's liking, so he quietly put the Roman Catholic church aside for the present, to compare it with other forms of religious belief which he would investigate later on.

The following Sunday he concluded to visit another church known as the Episcopal church. He was informed that there was a high and a low church of that denomination. He resolved to visit the "high" church first. After being seated in the rear of the church by the sexton, as it was a pew church, on looking around he was quite astonished at the similarity of the two churches he had so far visited. Upon comparison he found them identical in many things. The same swinging censors, same singing, same robes, etc., etc. The clergyman was trying to prove to his audience that the Episcopal church is the Catholic church, and that the Roman Catholic church was corrupt and full of deadly doctrine. Their form of service were identical almost. He learned that they did not recognize the authority of the Pope, had not much fellowship with the Low Church of the same religious thought, and as for the Methodists, Baptists, etc., they were not on speaking terms; as for recognizing any other form of worship than their own was out of the question.

Our Hindoo friend concluded that practically there was little difference between the Episcopal church of the "high" type and the Roman Catholic church. So far on his investiga-

tions he concluded to remain a Hindoo, and was truly thankful for it as he could not conscientiously change his religion which taught the Fatherhood of God and the Brotherhood of Man.

His next visit was to a Methodist church. He learned that they were split up in many forms. There was the Methodist church North and the Methodist church South. The suffix North and South due to the fact that one wing of the church advocated slavery, whilst the other opposed it. The clergyman of the M. E. Church North was a young man of a decidedly clerical build, and discoursed mainly on the liturgy of the Methodist church in general.

He spoke of the authenticity of the Bible, the existence of a material hell, the atonement scheme and the two sacraments of the church, all of which were necessary to believe in order to become a member of that pious flock. The Roman Catholic church spoke of seven sacraments, but the pious clergyman said that the Roman Catholic church was wrong on that question, as the Bible recognized only two sacraments. He emphasized the fact that infant baptism was necessary in order for babies to reach heaven; without it they would be doomed to live without enjoying the beauties of heaven, and much more that our friend was quite puzzled in what to believe. On the subject of "hell fire" he appeared to be at home. He spoke of the endless misery of those who would be unfortunate enough to reach those regions, and implored his hearers to accept the doctrine of his church in order to be saved. He invited the "mourners" to come forward and give their hearts to God and some few came amid a fusillade of "amen," and "Glory to God."

Some few of the "mourners" got through—that is, got religion and were "saved" according to their doctrine, and were consequently numbered with the elect.

The service over the Hindoo departed and wondered "What fools these mortals be."

The next Sunday found him at the M. E. Church, South. The service was similar to that of the M. E. Church, North. He was informed that body of Christians separated from their co-religionists during the war, as they stood for human slavery, believing it to be a divine institution and did not wish to give them their God-given freedom.

(CONTINUED NEXT WEEK.)

The right word is always a power.

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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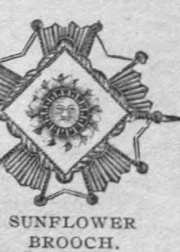
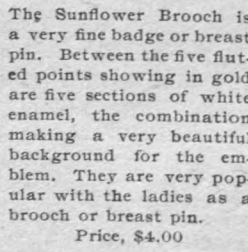
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METAPHYSICAL.

Conducted by EVIE P. BACH.

THOUGHT.

CHRISTOPHER PEASE CRANCH.

Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.

We are spirits clad in veils;
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen.

Heart to heart was never known;
Mind with mind did never meet;
We are columns left alone
Of a temple once complete.

Like the stars that gem the sky,
Far apart, though seeming near,
In our light we scattered lie,
All is thus but starlight here.

What is social sompany
But a babbling summer stream?
What our wise philosophy
But the glancing of a dream?

Only when the sun of love
Melts the scattered stars of thought
Only when we live above
What the dim-eyed world has taught.

Only when our souls are fed
By the fount which gave them birth,
And by inspiration led
Which they never drew from birth.

We, like parted drops of rain,
Swelling till they meet and run,
Shall be all absorbed again,
Melting, flowing into one.

FEAR.

From an article on the Solar Plexus, by Elizabeth Towne, in *New Thought*.

Fear is a great robber. Watch the effect of a single fear upon yourself—see how you cringe, shrivel and contract; see how you clench your hands and curl up your toes; see how you expel the air from your lungs and hold it expelled; and you can guess, at least, how it keeps you out of your own.

This cringing and curling and shrinking is habit with the human race. Human beings are trained to fear past, present and future; themselves and their "enemies," not to mention their friends; trained to fear what is within; fear the devil and God too. Is it any wonder fear is a habit, and a good full breath an unheard of thing to the majority of human beings? The one problem of the human race is to get rid of the fears so assiduously cultivated for so many ages. No need to tell the fearless one to "breathe freely" he does it without thought of effort. As a consequence his body is large and strong.

Every effort of the individual is for the one purpose of freeing him to breathe; to inhale intelligent will; retain it until it has rejuvenated every cell and become tintured with the essences of his being; and to exhale it as still more intelligent will for the accomplishment of his purposes. Man breathes in intelligent will; focuses it within; and radiate it in new and more powerful form.

He who breathes correctly appropriates intelligence and will from the sun. The freer his breathing the greater the degree of intelligent will. He who breathes freely acts freely. He who breathes deeply thinks deeply.

Only fear prevents free thought. Only restricted thought prevents free breathing.

Get rid of fear and you will need no teaching to breathe freely.

Thought and action are one. Every thought is action, but we are not yet trained to see the finer motion of thought; therefore we say "thought sometimes prompts action;" not realizing that thought is motion, and all motion is thought.

A class of thinkers say breathing exercises are necessary to a well-balanced mind and body. Another say only thinking is necessary—breathing will follow. Both are right, because breathing is thinking and thinking is breathing. A man can no more breathe without thinking than he can think with-

out breathing. The instant circulation of breath ceases, that instant is there no motion. No motion is annihilation.

An exercise well done is one in which is put all the thought that it can contain; an exercise half done is one unwillingly, unintelligently done. The former is correct thinking; the latter is slovenly half-thinking.

Somewhere way down in the animal kingdom we used to know how to breathe. That was before we learned to be scared of God and the devil—not to mention ourselves and other folks. But by scare-thinking we developed the habit of half breathing. Half breathing is a habit of the human race. That is, on the male side. The female side lives on quarter breathing; because it has been taught to fear more things than man, and because woman are more apt anyway at learning. Women have learned to shrink and lean. Not content with this they have bound their feet and hands and laced themselves into straight jackets—the most infernal machine imaginable for squeezing the solar plexus out of all semblance to a radiating center, and shutting off the breath of life.

All this habit must be overcome in the only way possible—by the establishment of new habits; new habits of breathing of thinking.

Therefore, I say unto you, men and women, but especially women, BREATHE. And keep on breathing until you can establish the habit of free, full breathing. You people who have been trying to think yourself into the free kingdom and who wonder why you seem to make such little progress, just set to work and breathe for dear life. That will help you as nothing else will. Just the kind of thought we call "breathing" is thought which frees from fear. The weak, sick, timid ones are the breathless ones. Asthmatics, consumptives and nervous folks need nothing but breath, and plenty of it to heal them completely. And they are the very ones who will not breathe if they can get out of it. They immerse themselves in hot, airless rooms and gasp and gurgled and bewail fate; because they have been for years—for generations, perhaps—trying to get along without breath. That is their habit of thought.

Well, there is salvation—a new habit of thought. Practice breathing even half as diligently as you have practiced not breathing and you work out the salvation that is within you.

I will tell you just how to begin and just how to keep at it; and if you will practice faithfully for one short month you will be thoroughly convinced. And if you will keep at it until you have made full breathing a habit of thought you will be a new creature; sorrow and melancholy, fears and fightings will have ceased forever. Energy, ambition, power, joy will grow up in their place; your shrunken and bent body will have straightened up; you will stand with a curve extra in the small of your back, instead of the one curve at the shoulders, such as you had when you were a monkey; you will walk with a spring, on the ball of your foot, instead of coming down on your heels or shuffling along any old way; your eyes will be bright and steady and ready to look kindly into every other pair of eyes; your mouth will be straight instead of drooping at the corners as in the old wailing days, and your lips will be soft and sweet to kiss; your skin will be soft and fresh and clear and your voice will ring out, like bells over quiet waters, instead of being smothered in your throat and tintured with whines or snarles as of old; in short, you will be a new being, born again of the "spirit" and ready to live and love and do.

[Next week we will continue this article, giving the breathing directions above referred to.]

At the moment a problem demands attention you will find, if you keep still, that suggestions for the solution will rise from the depths of your subconscious mind.—Fred Burry.

"There is no ideal that cannot become real, that will not become real."

Letter From G. H. Brooks.

Little did I think it would be way into November ere I wrote to my many friends through the columns of the *SUNFLOWER*. Days pass away and weeks flit by and many things are left undone for want of time. I realize the fact that the older we grow, the shorter the days seem to be—especially is it true when one is busy.

After I was again able to take up my work at the close of camp, I found so much to do. Fannie has a sister that lived in Chicago whose health was poor and her physician advised a change of climate. So they packed their furniture and started on their way. I went in and helped them all I could, which, with my own work, kept me more than busy.

October 2nd I celebrated my 50th birthday and I invited Mrs. Dole and Mrs. McKinley out from Chicago to spend the day. Fannie and I received much encouragement from our spiritual helpers, and I felt the rest of my way in life was brightened with a spiritual truth that I wish all could share.

On the third I started for the extreme southern part of the State, Villa Ridge, to serve the spiritual society there for the month. The society is located three miles and a half in the country among fruit growers who own a very pretty and commodious temple, free from debt. They are unable to have services all of the time but have them as often as they are able. The attendance was good and would have been much better had it not been for an epidemic of scarlet fever causing the school to be closed and interfering with the attendance. But for all that there was a good attendance and best of all a most harmonious gathering from first to last.

The last Sunday I was there I received into membership ten new members, one aged couple, the rest all young people—young people who were children in the lyceum I organized eleven years ago and now grown up, some of them married and all interested in the great truths of Spiritualism.

A word about Villa Ridge. It is a most beautiful country, devoted largely to the raising of fruit, small fruit taking the lead. They are so situated that they are able to market their fruit early, beginning to pick the first of May. The soil is rich, capable of raising various kinds of products, and the people are intelligent. There is a spiritual society here with as fine a class of people as you will find anywhere, and I know of no place where one can go and enter into raising fruit with better results than at Villa Ridge. Mr. Wm. H. Leidigh, would gladly answer any questions anyone would ask. I speak of this of my own free will and have not been asked by anyone to say aught of the place; but I know there are many who would like to know of such a place and would go there to live. Hence I write in their behalf.

I organized a Ladies' Aid Society the last Sunday and it will yet do a glorious work. I was engaged early in the season at Kalamazoo, Mich., for the month of November. Less than two weeks before it was time for me to start to fill my engagement, I was notified that the society had broken up, the charter was returned to the State Association and they were unable to keep their engagement with me. It was a great disappointment to me as I felt I must be at work. I began to look about for work so wrote good Brother Vail and he told me to come to Marshalltown, Iowa, and I made arrangements to speak there two Sundays and in Ottumwa two Sundays. I find a good society here in Marshalltown, holding services in the Universalist church, a stone structure. Mr. I. F. Andrews is the ever-faithful president who fills more than one position, and his wife is ever faithful in the musical department. Mr. J. D. Vail is the president of the State Association, and is ever working for the advancement of the Cause. I organized a Ladies' Aid whose aim and object will be to aid the work of the main society. The friends here are faithful and earnest in this effort to build up the Cause of Spiritualism. Marshalltown is also fortunate in having the president of its camp residing here. M. G. Duncan is his name, and he brings into the work a world of enthusiasm. My stay here will be pleasant and it will be with many regrets that I shall leave; but I shall cherish the hope that I shall return some day.

Well, if the Editor publishes all this long letter, and you good people have patience to read it, I am sure you will

do well. One more word and I close: Fannie and the baby are doing well, though baby has not been at his best owing to the fact of his teething; he is gaining and like all babies is getting sweeter every day. I send my kind regards to all of the friends and a hope that you will all eat turkey and pumpkin pie on Thanksgiving day, and be able to enjoy all the good things of life.

The well-wisher and friend of all,
G. H. BROOKS,
114 President Street,
Wheaton, Ills.

[We will excuse the delay this time, George, but see to it that it does not happen again. ED.]

"Beyond each sunset is a brighter and fairer dawn."

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YUSSOUF

By James Russell Lowell



STRANGER came one night to Yussouf's tent,
Saying, "Behold one outcast and in dread,
Against whose life the bow of power is bent,
Who flies, and hath not where to lay his head;
I come to thee for shelter and for food,
To Yussouf, called through all our tribes 'The Good.'"

"This tent is mine," said Yussouf, "but no more
Than it is God's; come in, and be at peace;
Freely shalt thou partake of all my store
As I of His who buildeth over these
Our tents his glorious roof of night and day,
And at whose door none ever yet heard nay."

So Yussouf entertained his guest that night,
And, waking him ere day, said: "Here is gold,
My swiftest horse is saddled for thy flight,
Depart before the prying day grows bold."
As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.

That inward light the stranger's face made grand,
Which shines from all self-conquest; kneeling low,
He bowed his forehead upon Yussouf's hand,
Sobbing: "O Sheikh, I cannot leave thee so;
I will repay thee; all this thou hast done
Unto that Ibrahim who slew thy son!"

"Take thrice the gold," said Yussouf, "for with thee
Into the desert, never to return,
My one black thought shall ride away from me;
First-born, for whom by day and night I yearn,
Balanced and just are all of God's decrees;
Thou art avenged, my first-born, sleep in peace!"



TRUTH VS. EGOTISM.

ARTHUR F. MILTON.

When men or women strike out to teach humanity they naturally begin with their own experiences as an introductory. This is right, for facts are always better than fancy—truth superior to theory—even though the truth taught may not reach the masses. But all truth based on experience, is good for somebody who does not understand himself—is not yet clear in his own mind as to the cause of his embarrassments, trials, or sufferings. Thus, any kind of light on the subject is an aid to amelioration or comforting to a degree.

Philosophy is the outcome of experience—its fruitage, and often the sunshine for the inexperienced. And how many poor souls are not made wiser and better by this first ray shed into their darkened spirits where hope had ceased to reign! One truth fitting the case lays a surer foundation for continued up-building than a dozen conversions by exhortation; for the aforementioned touches the heart where it remains anchored, while the latter only appeals to the sense-consciousness and is as flitting as a time-serving witticism. Imprecating a man seldom improves him. It is like ramming his evil more firmly into him. But if we can get behind that evil and touch his heart or soul, with the cause of it, a light dawns on him that engenders surprises and create an awakening from within, which is absolute. Such a truth never ceases to operate, however long it may take to exemplify itself.

Personal experiences of soul growth often awaken others, if but philosophically expressed. Its seed is always spiritual and seeks its own. A healthful philosophy, therefore, is always more effective for reform than a fear-inspiring exhortation that simply damns a man for his errors without extending a ray of light how to find a better way or undo the mischief.

Now there are many who need such light, and there are many who could give it if they did not fear exposing themselves—while there are some who have become egotistic in their elevation and pity rather than help their inferiors to a higher level. But to get behind that evil is a more difficult task than in the first-named instance. When egotism or the pride of conceit becomes the frame-work of a mortal's perfectibility he generally becomes useless to the rest of humanity; for, as a rule, his mind narrows down to a set ideal, to set opinions, and finally sets himself as far beneath the horizon of human sympathy as he has considered humanity beneath his notice.

Every reader may be able to point out a few of this class without leaving town. It is a pity such do not see themselves as others see them; but it will need a psychic mirror that will reflect the spirit outside of the body to generate any kind of surprise in these sequestered beings, for no philosophy foreign to their own can reach them.

Psycho-science will have to discover some means of exhibiting a man's spirit body to him as it looks behind the scenes for their own as well as others' benefit. Still, the world goes on without them, though we all have dear ones, we dislike to leave behind, and one may happen to be among these unfortunates.

However, eternity is before us, and sooner or later, these too, must march in to the music of truth.

WHO ARE THE DEAD.

MATTIE E. HULL.

Who are the dead? Not those whose mortal forms

Have been consigned unto the silent dust,

Or to the furnace, for cremation's flame,

Not those whose earthly voices have been hushed.

They live! They have but left the tenement

That held and bound them unto fleshly sense;

Never so much alive as in that realm

Where spirit meets in full its recompense.

Who are the dead? We meet them face to face,

On life's broad highway, walking, talking men,

Who ne'er have found the spirit's inward grace,

And know no thought beyond the mortal ken.

No picture Nature gives, of earth or sky,

Wakes in the heart, a deep, responsive thrill,

They like automatons, from day to day,

Move as dead souls in this world beautiful.

Who are the dead? Those whose palsied minds,

Take no delight in aught that strives for good;

Who know no wealth in truth, in deeds sublime,

And is a bankrupt when in solitude.

Such feel no glory, as grand living souls,

They but exist, with fleshly, shambling tread,

They worry and they grumble through the world,

These palsied spirits, are the only dead.

Whitewater, Wis.

"He that is habituated to deception and artificialities in trifles, will try in vain to be true in matters of importance; for truth is a thing of habit rather than will. You cannot in any given case by any sudden and single effort will to be true, if the habit of your life has been insincerity."—F. W. Robertson.

"France has set the pace for other nations in dealing with Roman Catholic religious orders. The monk and the nun must go."

I have seen too much of the past to take many fears for the future. As for myself, I long ago ceased to walk the floor.—Henry Watterson.

THANKSGIVING DINNER.

Continued From Page 1.

sextillions, 166 quintillions, 200 quadrillions of turkeys to grace our festive board."

Mother Eve smiled complacently as the preliminaries were being settled and began to go into details. "There are many things that will be wanted. You know I am very particular about stuffing. That will require stale bread, milk, eggs, sage, pepper, salt, oysters, and sausage to garnish the turkey with, besides condiments and spices to give a proper flavor. Then we will need fresh bread, oysters for the stews, soup bones, sweet and sour pickles, some fish, sugar, tea, coffee and chocolate, vinegar, spices, cranberries, and if we could get a little game, such as venison, wild and tame geese, jack rabbits, etc., they would not come amiss. There must also be a quantity of flour, cider, celery, sweet and Irish potatoes, crook-necked squash, cabbage, carrots, and other vegetables, as well as apples, bananas, oranges, and such things. Then there must be mince pies, and as I prepare my own mince meat, we must not forget the raisins and other fruit—oh, yes! and some chickens, and shrimps, and a few other things."

And so she rattled on, anticipating much pleasure, while she urged father Adam to hurry the arrangements.

Father Adam remained seated at the table, toying with his pencil. Finally he took some paper and began figuring. Rapidly he filled sheet after sheet, and as the pages grew more numerous, he cast pitying glances at his companion, who continued to plan her Thanksgiving dinner. After figuring for a long time, covering sheet after sheet, recasting his figures, adding, subtracting, multiplying and dividing, he laid his pencil down, and casting a glance of affection and pity on mother Eve, said, "My dear woman, I fear that our dream can never be realized. We have been plain people, living in Paradise, while our offspring have gone out and spread over the earth. But the calculations I have made have upset our plans and must spoil our anticipated pleasures."

"The number of our offspring is so large that the fact appals me! If the earth is no larger than it is reported to us, there is not room on it for our dear ones. I try to think that there is an error; but these stubborn figures tell me differently. Mathematicians tell us that 'figures do not lie,' when properly handled, and I have tried to do it."

"If my figures are right, there is not standing room on earth for our darlings; on the contrary, if each one only occupied a square foot of space, if space covered land and sea, if others stood upon the shoulders of those who stood on earth, they would reach so far into space that the moon would make a hole in the mass at every revolution; even Venus and Mars would crush them, and I do not know but they would reach out beyond the sun; I cannot realize it! If each of them weighed but 100 pounds they would far overbalance what my figures tell me the earth weighs."

"My calculations show me that it would be impossible to feed the multitude. It would take all the substance of the earth to do it. As for turkey, if the earth was covered miles deep with them, it would fall short of the required number. As for oysters, if the seas were many times larger than they now are, and were filled from top to bottom with them, there would still not be enough to stuff your turkeys with, not to mention stews. The four rivers of Paradise would not be sufficient to give each one a drink of water."

"As for vegetables, and flour, and the other things you mentioned, the earth is so covered with our dear ones that there is not an inch of ground upon which to raise anything, and while I am exceedingly sorry, I am afraid we will have to content ourselves with a plain family dinner."

Grandmother Eve sat with dimming eyes and tried in vain to suppress her tears, and went out into the balmy air of Paradise to overcome her disappointment.

This is too long now; the figures are probably not mathematically correct. (I would not vouch for them) but they illustrate the principle. I count 6,000 years as the time the earth has been inhabited. Millions would be nearer it, and yet, today, there are people who accept this old immortality fable. It seems incredible that such things can be! The whole structure rests on such a basis. No fall, no redemption. No redemption, what use for this religion?

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Materiality is but the expression of spirit, and indestructible as eternity. Change is constant and varying—today a leaf or flower or any other of the visible manifestations—tomorrow a memory so far as the material senses go. But friends the thing you loved, is still existent. Materiality clothes about the divine life, and shapes and forms are evolved and conscious existence perfected and the grand march toward higher ideals begun. The open door between the spiritual and the material phases of life, has increased man's comprehension of visible life, and aroused a keen study of the invisible forces as well.

This is as it should be. Knowledge is a mighty lever, which applied will revolutionize the world. Today the minds of men, (that is to say the masses of men) is in a state of unfoldment far surpassing the wildest dreams of the brightest minds of half a century ago, and this shall be out-ruined by the accelerated speed of the car of progress during the coming century. Man no longer places a limit on his achievements; all that has been gained in the past is but an incentive to yet grander possibilities.

All this is good yet would we draw a veil over the moral conditions of the human family. True it is that a cleaner condition of morals prevail than at any previous time but the nagging, the hot incrimination and hasty judgments, the heart aches and jealousies would fill many volumes with that which should be eliminated from the minds of men.

These conditions are soul degrading and cut the partaker thereof from the joys of life, and make waste places where flowers of love and beauty should bloom. The ideals of life become stunted and the spiritual unfoldment is so dwarfed that the new birth brings not much more of spirit understanding than that of one who lacked mental capacity to understand the experiences of the material phase of life. Honest trust in the desire of your friends and those of closer ties, to live a life of purity will create an influence of purity, and awaken vibrations co-equaling your own in harmonious accord. Cherish all that tends to uplift, all that makes life more beautiful and create a mighty wave of harmony that shall extend throughout all time.

Too many measure life by the duration of the mortal form. Too many fail to comprehend the vast importance of this work-a-day life of yours, and its effect on the spiritual plane of existence.

These lessons we would have you study well. We would have you the spirit realm freed from and regrets. Because of sire to have all walk in the ay of truth and pure thought come, urging you to build such lofty ideals that you may attain the grand unfoldment, yours to have when life is properly understood and its ends and aims perfected.

Love is the true lever that creates one grand sea of glorified experiences of which all may partake and grow wise and truly great.

To walk life's pathway heedless of the joys and sorrows of your fellowmen, creates a selfish poise which enervates. Devise ways and means to improve the conditions of your fellowmen and with a daily uplift, seeking knowledge of life's strength to accomplish them, grow strong in spiritual unfoldment and come in closer touch with the higher forces of life. Weak, vacillating mentalities need much coaching ere they arrive at a comprehension of the graver problems of life, and in short, their spiritual faculties are nearly dormant.

In ratio to the degree of utter selfishness predominating in many of earth's children are the spiritual faculties nullified. These conditions should be understood that those whose tendencies drift into these paths may take warning and strive after higher ideals, thereby eliminating the error.

To build high ideals of all things and all men, is a spiritual uplift, and no man can raise above his ideal until he has perfected himself in that which his thought first builded. When that height has been attained your larger understanding build

for you a grander and more beautiful structure that your march through life may not be profitless, but ever tending towards beauty of character and wise use of time.

The pitfalls in which you stumble should be lessons to you of the need of constant vigilance in pursuit of a higher unfoldment. Turn aside from error's path and point the way to the broad and beautiful path of well-doing. The jungle depths of vice and crime may be surrounded with glittering baubles and sensuous display to tempt the unwary, but when the beholder is filled with high ideals no charm lures him from virtue's ways.

Be strong to do right and "dare to be true" and the angel world will gird your brow with blossoms rare and build for you a home on high so grandly beautiful that life will hold for you a charm untold.

Are not the high ideals worth living for? Will not life be worth living when each day finds you with the effort made to brighten your own and some other life? Not bye and bye, but now is the time to set your stakes on some gleaming height of moral beauty and begin now to clear the rubbish away and make clear the way that some other may understand and climb with you to this brighter goal. No stumbling now for "the pure in heart shall see God," and the heart purged of the grossness of life is like a lamp set at the feet and no foul thing can pollute.

Be unto thy fellowmen a guide and an ever source of help in times of trouble. Rejoice in his joy and make glad the heart when trials sore oppress by little deeds of kindness, little words of love, thus shalt you lighten his burdens and put a lamp at his feet. Purge thine own heart of all selfishness, and gird thyself with loving thoughts of all the vast and wonderful universe, thus enlarging your comprehension of life, and grow daily nearer in touch with the beauties of life.

MRS. F. A. PROSSER.
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LYCEUM LESSON.

Selections From the "Progressive Lyceum" Published Weekly for the National Spiritualists Association at the Spiritual Temple, Galveston, Tex.

Topic:—Mediumship. In the consideration of this very important department of Psychic thought we must recall the naturalness of each phenomenon. There are two phases of spiritual mediumship,—physical and mental. The physical phases are those which bring into action the vibrations of man as a mortal—touches his physical emanations, and manipulates them with the individual spirit intelligence; the mental phases are where the mentality of the medium is manipulated by the mentality of the incarnate individual, much as telepathy illustrates.

Spirit influence is well illustrated by the current of electricity running over the wire, no message is received until the mind of the operator places intelligence thereon. We may enjoy all the tranquility and peace and joy of the spirit now, for we are living a spirit life; and if it is spiritual all of the attendant blessings will be ours. All of the phases of spiritual mediumship are gifts in the sense that life is a gift; the life gem in a grain of corn unless placed under proper conditions will never do what it is possible for it to do, so man's possibilities of life must be cultivated, be unfolded; even so must his spiritual gifts be developed.

The souls whom I have loved and were dearly mine,
Continue like stars in my firmament to shine;
Nor time, nor space, nor death can sever,
For they through love are mine forever.

Let us be worthy of the ministrations of angels of light. Spiritualism is made attractive by demonstration; each statement made is proven by tangible evidence. Spirits use our organism for a two-fold purpose, to tell their messages to the children of earth and thereby be of mutual assistance,—helping others and at the same time helping themselves because it is positively necessary in their unfoldment, to throw off the grossness of the earth life by coming in contact with earthly conditions. Our Spiritualism teaches all that is kind and just.

To others do the same as we, would have them do to us;
Kindness to all both men and beast will raise our banner bright,

And let our little lives shine out, a beacon for the right.

Live to do, and do; the world has need of doers.

Arise each morning determined to give more tender thoughts and cheering smiles than any day before.

Mediumship is the corner stone to Spiritualism.

I'll keep my mind and body clean, do what I think is right;

I'll raise the lowly and the weak, with love my strength and might

We should study the laws of hygiene and use every force, air, water, food and exercise for the health and well-being of our body and we will find it responsive to every thought. As a man builds a house from trees, but can do the work much better and quicker if some one who makes it a profession cuts the trees and saws and planes them into planks; so the mind is master but succeeds better after the avenues of expression are well prepared for operation.

The greatest proof of spirit life is the sight of spiritual things.

The greatest proof of spirit life, is the sight of spiritual things, In all the din of earthly strife, the real and lasting clearly rings;

I'll touch the octave of their joy, and life's great keyboard will respond,

None of grief's minors will annoy, for joy's theme will there abound.

All life is from one source, and possibly one form is as dear to the Central Intelligence as the other.

Cheer the sad and lift the weak, give the weary rest;

Haste to act and dare to speak, always do your best.

Cheer the life of those you love, and the stranger too,

All are journeying above, give to each his due.

Mediumship is the unfoldment of our spiritual powers, giving to the world the benefit of our best.

If through Doubt's cloud Hope will but shine, we see the silver lining And hear a voice say, "Peace be thine," then toil but cease repining.

Mediums are like vessels into which are poured the sweetest of a higher life; let us be large enough to hold much goodness and let us be so clean that its value will not be impaired.

Love spans the gulf and scales the height; love heals the wounded breast;

Love leads the patient soul aright, love gives the weary rest.

It is the heart that needs to be healed many times; and there is but one remedy, sympathy, tenderness, love.

My life shall give some little good, If only in it is thought;

On life's great sea like drifting wood, I cast my best,

Time does the rest, 'Tis found by him who sought.

JOHN W. RING.
National Supt. Lyceum Work.

Have love; not love alone for one, But man as man thy brother call, And scatter like the circling sun Thy charities for all.

—Schiller.

Sincerity, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic.—Carlyle.

Every moment is the sweetest and serenest.

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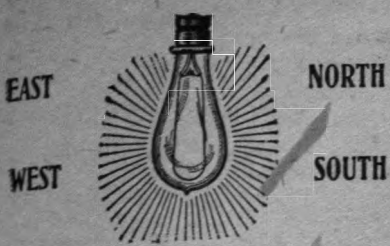
Remember that we do not reduce the subscription price of The Sunflower in making this offer. That always remains at \$1.00 per year; but we make a combination offer to induce you to pay your subscription promptly and thus aid us to carry on the work.

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

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LIGHT FROM EVERYWHERE



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

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

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

Always sign your full name and address to every communication, not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "subject" 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.

Frank T. Ripley, lecturer and spirit medium, has the Sundays of January, February and March open for engagements to lecture and give spirit messages he can be addressed at Peoria, Ill., 106 Glen Oak Ave., where he is now serving the First Society of that city. Bro. Ripley goes to Anderson, Ind. for the Sundays of December. He can be engaged evenings as well.

John W. Ring, Supt. National Lyceum work writes: "I noted some time since in the SUNFLOWER, very kindly mention of my visit to Buffalo, N. Y., and I wonder if the friends there realize how thoroughly mutual the pleasure was and the memory still is. Wherever I went during the month of October in the interest of the Lyceum Cause I was received with extreme kindness and the friends expressed their appreciation of an effort in this direction, but some way Buffalo was one of the places where I just walked into the heart life of the friends, and although I was deprived of the pleasure of seeing the little folks I so much enjoyed the acquaintance of the adults. Every one was the soul of kindness to me and I most heartily enjoyed every moment and there lives in my memory very pleasant and helpful images of the hours spent there."

D. Feast writes from Baltimore: "Dr. N. F. Ravlin preached Sunday Nov. 8th, to a large congregation, taking for his subject 'Whence—Whither.' The subject was taken from the First Chapter of Genesis. In part the doctor said that it is assumed by biblical interpreters that the Bible gives a correct account of the creation, the origin of man, and everything else. That previous to 6000 years ago, nothing was but God. No stars, no man, no earth, no nothing. Everything was created from absolutely nothing. There are two different accounts of the origin of man, one in the first chapter and one in the second chapter. The orthodox view of the origin of man, he declared, has been the cause of numerous wars committed through a false interpretation. The Bible starts with the words, 'In the beginning.' When that beginning was no man has ever been able to tell. It is only an assumption that the world is only 6,000 years old. There is not a clergyman or priest in Baltimore who would state for a fact that the length of a day in those times meant 24 hours. As scholars they know better. Preachers recognize different stages or durations of time. The geological view is the only correct one. In reality no such man as Adam ever existed. The whole chapter is simply allegorical. Jesus only taught the spiritual interpretation of the Bible. The first and second chapters of Genesis was what killed my orthodoxy, said the doctor. No spiritual literature or liberal thought did it. Every man and woman has a Cain and Abel propensity. It is Cain when evil predominates, Abel when right is supreme. We do not accept the Darwinian theory. They say that history repeats itself. If the Darwinian theory was correct, mankind should have monkeys instead of children, occasionally, and vice versa. We do not concern ourselves as to the origin of man. We are interested in his destiny. Man can never die. Man always was, and will always be. He will content himself to advance from one stage of development to another throughout all time and eternity. If such is the case, let us be free men and women; let us get rid of the chains of bondage. It is a wonderful thing when man

passes from the mortal to the immortal. It is not going down to the grave, but going up to life eternal. Grand surprises meet the righteous. That is the beauty of the philosophy of Spiritualism. We know whence we are going. No guess work, no assumption. Square the circle if you can. It can't be done. Square the circle of man's destiny if you are able. It can't be done. So Spiritualism teaches us that we are a part of the divine intelligence and after this life we shall continue to grow and develop for successive ages." Mrs. Loane held a test seance in the lecture room Thursday Nov. 5th, to a large audience. Every test was recognized and all seemed perfectly pleased and delighted. The organist of the church, together with the choir, will give a concert and organ recital in the lecture room Tuesday Nov. 24. A rare musical treat is anticipated.

J. A. Robinson writes from New York City: "The musical and luncheon entertainment at the N. Y. Spiritual and Ethical Society on the evening of Wednesday, November 18th, was an enjoyable event; vocal and instrumental music being of a high order. The treasurer was in the best of humor consequent upon the high bidding for the tastefully decorated packages of lunch provided by the ladies. Mrs. Brigham was in evidence at the closing of this successful gathering. Mrs. Joylotta Purdy gives a reception on Friday evening of this week to the Spiritualists of the Borough of the Bronx, and friends, at her residence, corner of Tremont and Park Avenue. We anticipate an agreeable time, on this occasion of thought exchange and communion with the dear ones gone before."

F. Corden White is following Rev. Austin Sunday evenings of November with tests, he will also be the message medium for the Pittsburg society during December. He is located at 205 Boquet St., Pittsburg, Pa.

Mrs. H. V. Ross, the materializing medium, is holding good seances at 283 7 St., Buffalo, N. Y. She will remain there a short time longer.

Mrs. A. Cooper writes from Syracuse, N. Y.: "The First Society of Spiritualists still hold services in Dr. Butterfield's hall; Mrs. Binning lecturer and Mrs. Garner test medium. There is a progressive euchre party held in the hall every Friday evening. There is another society, the name being the First Spiritual Church. Mrs. G. Mudge is the speaker. Both services are well attended."

The Third Annual Convention of the State Spiritualist Association of Iowa, is to be held at Clear Lake, January 21 to 24 inclusive. Great preparations are being made to make this one of the best conventions ever held in the state. Our talent is among the very best that can be secured. Rev. Moses Hull and Mattie E. Hull, of Whitewater, Wis., Will J. Erwood, of LaCrosse, Wis., and Mrs. Eva McCoy, of Marshalltown, Ia., are among those who have promised to be present. We will be pleased to see every Spiritualist who can possibly attend be with us during the entire meeting, and we promise them a hearty welcome and a feast of grand truths." E. H. Vandenburg, Sec'y. Clear Lake Spiritualist Society.

J. A. Robinson writes from New York City: "Mrs. Helen Temple Brigham, of the New York Spiritual and Ethical Society spoke before the Yonkers Spiritualist Society, November 15th in the afternoon. No special subject having been presented for the address, Mrs. Brigham discoursed on the old and more modern ideas in regard to religions, making most admirable comparisons between the methods in days of little religious freedom, and the great mental activity of today, when humanity is stirring itself for that which shall bring to it the greatest benefit; light, and wisdom, and pointing out how greatly has the clergymen changed the tenor of his preaching to meet the demands of the more expanded intellect of today; so different from the ways of the past ages when men and women in the bondage of the church were its servants even in thought. The address of Mrs. Brigham before the New York Spiritual and Ethical Society in the evening in New York City, was also most instructive. It was an intellectual treat; the subject matter of this address was 'Returning Spirits; Angels or Demons?' The subject was most ably handled, and, to the visitors present, could not have failed to have been a revelation in regard to the great truths which Spiritualism gives to the world. The

lines of intelligence in the spiritual realms, compared with the lines of intelligence which we find in our material world, and the laws of nature, through which like attracts like, were expounded, thus dispelling many errors which exist in the lay mind in regard to the spirits, and as to their expression through the various phases of mediumship. The words Angel and Demon were dilated upon, and lifted out of the fog of misunderstanding which sometimes seems to rest around and obscure their true meaning."

MOSES HULL SICK.

The Veteran Worker Has Been Dangerously Near the Border Land.

I am impressed to write you of the condition of our brother, Moses Hull, and without consulting either himself or his wife, because he is too ill to be consulted, and his wife is too busily occupied at his bedside to be disturbed, but I feel that every one will be anxious to know of his real condition, as it is known to some that he has been hovering on the brink of the other shore, and for some time there was but little hope for his recovery.

For the past year he has kept about with difficulty, but owing to the great need, and his promise to Father Pratt to carry forward the work of the school, he has determinedly kept at his post. He has given up occasionally when for a few days at a time he would be compelled to keep his bed; even then, getting out of a sick bed and teaching or preaching when it seemed necessary.

He had been confined to his bed two days when he started for the N. S. A. Convention. While there he was at his post of duty during every business session, but was obliged to go to his room and bed nearly every evening. His daughter, Mrs. Johnson, was with us at the Convention, and, on several occasions found it necessary to render him assistance.

When Brother Bartlett was obliged to cancel his appointments, Mr. Hull consented to fill them on his return home, which proved too much for him. He took cold, and with the overwork came home too ill to sit up all of the time; still, he kept at his class work until the following Friday when he was obliged to leave his class. He grew worse so rapidly that a physician was summoned. Since that time he has suffered enough to pass over a number of times, and in fact, he has said repeatedly, "If it were not for the school I would pray to be let go on."

It is now fourteen days since any but his family has entered his room. I am told by the physician that he is improving, but that it will be some time before he will be about, and that he can never be well until there is a surgical operation—his trouble being bowel, kidney and bladder complications.

Every one who reads this will feel a wave of sympathy for Moses Hull, and some will read it who know how, and are able to express their sympathy. I hope to reach the eye or ear of his friends who are able to understand his condition, and who will act from their hearts and judgment.

Mr. Hull gave up a good salary to take up the work of the school, to receive forty dollars a month. We have paid all bills in our power to pay, but not all the teachers. He is not now even earning his salary. Mrs. Hull can not leave him to earn anything. The books do not sell themselves when he cannot introduce them. There will be a big doctor's bill, and the house must be run.

Will his friends remember him now in his need? and will they do it in a spirit that shows that they appreciate the noble old man whose staunch integrity, loyal fidelity, and courage has been a landmark in Spiritualism for nearly fifty years? I am not asking charity for Moses Hull! I ask his friends to come forward and show by deeds their love for him.

CLARA L. STEWART.

Whitewater, Wis., Nov. 18, 1903.

Low Rates to Chicago

over the D. A. V. & P. R. R. and Lake Shore Ry., November 29 and 30 and December 1, account Live Stock Exposition. Tickets good to return until December 7th.

"Love the world and the world will love you. The more love we have the broader, straighter and smoother the Path—the more of omniscience and omnipotence we have."

"Men are always content to sleep on. This is the awakening age."

THE END OF THE YEAR.

The end of the first year of the SUNFLOWER as a weekly is near at hand. When we made our announcement last year, many of the friends took hold and assisted the movement by making Christmas presents of the paper and aided it by inducing friends to subscribe.

These subscriptions are now about to expire and we desire those who aided us last year to again come to the front and see what can be done for the ensuing year.

We are now preparing the notices for the delinquents, or the subscriptions that expire up to January 1st. We hope that all who were the recipients of their friends' bounty last year will be so well pleased that they will wish to renew their subscriptions. If there are those who wish to again renew for their friends as Christmas presents, we would be pleased to hear from you at once and the notices will again be sent to them as we sent last year. If you do not wish to continue kindly drop us a postal card to that effect, as we conclude you wish to continue the paper unless you notify us that you do not wish to do so when notices are sent.

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To those to whom notices are being sent we wish to say, Please remember that we depend upon the subscriptions and other bills that are due us to meet the expenses of publication. The SUNFLOWER has no "angel" who comes around once in a while and pays up all the bills, but it has to depend upon its legitimate income to live. If you are pleased with it, and wish to see it continue, just send along your mite to keep it going. One dollar is a small sum; but we are sending out several hundred of these notices now and it would pay them promptly if all would meet every bill of the office and would leave a sum in the bank to draw from. That would be the result if those who are indebted to us would only pay up and those whose subscriptions expire between now and January 1st would renew and send in the dollars to pay for it.

Now, friends, will you kindly think of this and let us hear from you at once?

We appreciate the kindness of our friends, and hope we have given you full value for every cent you have sent us.

"Love is the substance of life."

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ANCIENT CHRISTIANITY.

Continued From Page 1.

—because they were mediums, and the foundation of the church was mediumship. This mediumship was a stone of stumbling and a rock of offense to those who "stumble at a word of discontent." "Word" always means mediumship or message from the spiritual world. See Peter ii. 4-8.

Paul in I Cor. xx. 4, tells us that a spiritual rock followed the Israelites through the wilderness, and that rock was Christ, or the anointing. That rock of which they drank was not the rock which Moses smote, for it was a spiritual rock. A literal rock would not be likely to have followed them wherever they went. But they did not have spiritual manifestations. See Num. xii. 11, 24-30. It seems from this that not only did this mediumship rest upon the seventy selected by Moses, but also upon Eldad and Medad.

Spiritualism, then, was the foundation stone of the church, and those who opposed it were antichrists. If they were antichrists then, what are they now? And if Spiritualists only were Christians then, who but Spiritualists are Christians now?

And the gates of hell shall not prevail against them." Parkhurst says: "This form of expression seems allusive to the Jewish form of sepulchres, which were large subterranean caves, with a narrow mouth or entrance, many of which are found in Judea unto this day. The seventy render the corresponding phrase from Isaiah xxviii. 10, "the gates of the sepulchre." The meaning then is, that though the gates of the sepulchre are narrow and closed to wild beasts, they shall not prevent the so-called dead communicating with the church which is established on spiritual intercourse. Nothing can be plainer.

RANK INCONSISTENCY

HALF THE BRAINS OF THE COUNTRY HELD IN SUBJECTION.

Worst Elements of Society Have Voices in the Government, Which Are Denied to Intelligent Women by Groundless Fears.

There are many people to whom it has never seemed to occur that our political system, if carried to its logical results and justly applied, would place the ballot in the hands of every woman in the land. And why not? They constitute a majority of our people. They are subject to the laws, they pay taxes, they are intelligent and patriotic as the men and vastly more conscientious. If I were asked who are the most inconsistent men and women I should, without a moment's hesitation, answer, "The opponents of woman suffrage."

Think of it! They proclaim that man and woman have different natures and yet maintain that man can represent woman better than woman can represent herself; they admit that woman possesses intelligence and mental endowments equal to man and yet maintain that she lacks business and political sense; they protest that virtue is the most essential qualification of the citizen voter and yet maintain that woman, who possesses this qualification in the highest degree, should be excluded from the polls.

They admit to the ballot box the worst elements of society and yet maintain that the best elements should be excluded from it; they believe that nature established the home and yet maintain that a legislative enactment, giving the ballot to woman, will tear it down; they concede that woman is the best sculptor of human character, the grandest teacher of the citizen voter, and yet maintain that the product wrought is everything, the artist nothing—the pupil a king, the teacher a slave; they assert that all governments derive their just power from the consent of the governed and yet maintain that governments should be established and laws enacted with the consent of less than one-half of the people; they declare that taxation of man without representation is tyranny, but that taxation of woman without representation is a blessing; they trust the negro, the Chinaman, the Irishman, the Indian, the German, the Hottentot and the south sea islander if these choose to come to our shores, but they refuse to trust their own wives and mothers.

They fear that if the latter should breathe the pure air of political freedom it would poison their mortal lungs; they fear that the flower of modesty, though watered by the dews of liberty, would wither in the sunshine of freedom; they fear that the cords of affection, which break not at the drunkard's strain, will snap asunder at the first touch of political difference; they

fear that the love of the mother for her child, which, as in the case of Ben-Hur's mother, chooses for herself misery and death to save her offspring, will be swallowed up in the love of politics—in one word, they fear that woman is by nature unfitted for freedom.

I set my foot upon this doctrine, and I declare that freedom—freedom intellectual, freedom moral, freedom civil, freedom political—is as truly the natural possession of woman as it is of man and that it is as necessary to her highest and best development as it is to his.

After all, is it not true, in spite of our principles, that our boasted republic is practically but the government of a class, for a class and by a class? But the times are auspicious. The world moves, and, mark my words, the day is not far distant when our wives and daughters shall walk with us to the polls as they now go with us to political meetings and Fourth of July celebrations.

CAPT. W. DE WITT WALLACE.

THE BANNER INJUSTICE.

Hard Lot of the Woman With the Broom.

Whatever grievances the man with the hoe has against society the woman with the broom has the banner injustice of the world. When one thinks that it is woman who herself does or has done all the cooking and cleaning, mending, nursing, making, purchasing and saving and baby spanking of a family and who is besides expected to be counselor, comforter, companion, consoler, inspirer and ornament to a household and that for these services she has no salary, but is expected to be satisfied with her board and clothes, the wonder is that she has not long ago brought the business end of her broomstick into play and made a stand for her rights. As it is, she has not even the poor consolation of independence, of being called a working woman and earning her board and keep. Everything she has is considered as given to her, and she is expected to be properly grateful to the man who takes her labor and feeds and dresses her in return for it.

There is no other piece of sarcasm equal to that which makes us speak of the average man "supporting" his wife. If the woman who makes a man a comfortable home on a limited income, and that is what most domestic women are trying to do, isn't earning her living, in heaven's name, who is? She is giving services so great and so unpurchasable for money that it becomes an absolute financial necessity for a widower to remarry. If he tried to pay any other woman but a wife what her work was worth, she would have a mortgage on his very eyelids in two years' time.—Dorothy Dix.

THE MANLY BOY.

Both He and His Opposite Are the Result of Home Training.

There are some boys whose tendency is to be brutal; there are others whose tendency, whether natural or inherited, is to be dreamy and impractical. Both can be corrected, and the fault lies with the mother if one boy grows up a brute and the other a "sissy." It is useless to try to deprive the boisterous boy of his strength and to try to make him act like the gentler lad, because he won't. But he can be taught that his strength is for an object—to protect those weaker than himself. He can be taught honor and courage and so called "military" qualities. His overabundant vitality can be directed toward athletics and contact with other strong lads will rob him of his bravado. Above all, the love of home must be fostered in him, and this can best be done by making home a pleasant place, where he is not perpetually squelched or expected to have the qualities of a girl, but where he is appreciated as one of the protectors of the household and where he has comfortable quarters of his own in which he can receive his chums.

The overgentle boy, on the other hand, needs different treatment. He should be encouraged to drop books and choose his friends among the really "alive" boys of the neighborhood and never among dreamers like himself. If possible he should be sent to a military school or made to join some athletic organization. His sensitiveness should not be humored and his spirit should be aroused—if necessary by sharp treatment. Above all, he should never be coddled by his mother, and she should never be a slave to him. More than other boys, he should be taught to swim, to sail a boat, to shoot and to depend on his own resources. If necessary he should even be entirely separated from his books and sent out in the woods to rough it. Manliness is far more important than book knowledge to a man. It helps him through half the difficult situations in life and wins for him the respect and esteem of his fellow men.

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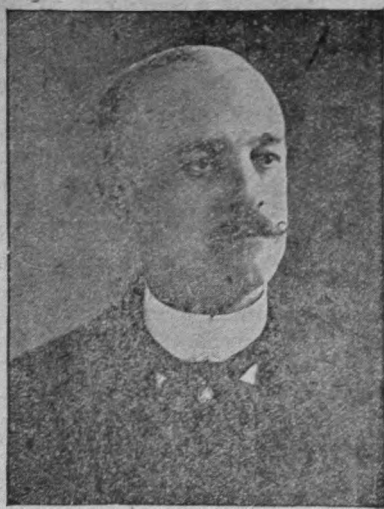
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