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SPIRITUALISM IS DEFENDED.

THANKSGIVING DAY THOUGHTS.

SEARCH FOR A NEW RELIGION

Dr. H. V. Sweringen Takes Up the Gauntlet in its Defense.

BY DAN L. W. HULL.

No society or sect can successfully claim a corner on, or monopoly of truth, religious or secular. That there are two or more sides to religious, as well as to all other questions, is made evident by the number of separate and distinct denominations in Christendom today.

In accordance with his previous announcement that he would deliver a series of sermons on the various "isms" of the day, the Rev. J. N. Field, of the First Baptist Church of Port Wayne, Ind., has, thus far, preached on "Dowieism," "Mormonism," and "Spiritualism." Just how clean a sweep he proposes to make of the isms, the writer hereof is not in a position to say. Whether the next ism he mercilessly attacks will be "Calvinism," "Lutheranism," "Catholicism," "Wesleyanism," "Campbellism," "Baptism," "Methodism," "Congregationalism," "Episcopalianism," or "Presbyterianism," I am unable to decide.

Spiritualism has much in common with the other isms, for they all embrace much that is spiritual, beautiful, and true. But it also comprises not a little that is emphatically and diametrically opposed to them, and it is for this reason that the Rev. Field has felt it incumbent upon himself to attack it from his pulpit.

For example, Spiritualism teaches that, "There can be no death in any such sense as the churches have taught. Death as a change of expression, as transition to a higher place of being, as a birth to a more refined and spiritual world, undoubtedly exists. But death as a penalty for Adam's transgression, death as an end of being, death as an end of living, death as the close of man's probation, as a point which fixes man's eternal destiny, is a fossilized conception of an ignorant and barbarous past which our age must reject, as it does a thousand other absurdities believed in by primeval man.

"Death is not the end of life, but an event in life." The exhortation of Seneca and the exhortation of the theology of today, to think on the end of life, is reasonable only in the sense that the end of earthly life is the beginning of a higher and fuller and more spiritual life hereafter.

There can be no final condition to an eternally progressive being like man. As well may we talk of the final condition of one of the great luminaries of heaven as it speeds through illimitable space! The law of progress, which is co-extensive with the universe and coeval with time renders the idea of heaven and hell impossible and absurd."

Modern Spiritualism is founded on certain present day revelations or certain phenomena. The genuineness of these phenomena, the orthodox church persistently denied as long as it could do so consistently. Finally, being obliged to acknowledge the fact that the phenomena were bona fide phenomena, it sought to dispose of them at once by attributing them to the devil. But this disposition of them was soon discovered to be very unsatisfactory. An appeal was then made to scientists who were yet loyal, orthodox Christians, to explain the phenomena of Spiritualism upon any other grounds than that of the return of the spirits of the dead.

The result of this appeal was that there soon appeared a book entitled "The Law of Psychic Phenomena," by Prof. T. J. Hudson. That this book was written in the interest of the orthodox church, seems evident to the writer, because so many of his orthodox friends have inquired of him whether or not he had read the book.

Let me here state once for all that I have read the book of Mr. Hudson, in which he endeavors to explain the phenomena of Spiritualism upon, or by his dual theory of subjective and objective mind. But this theory does not explain my experiences, nor those of Spiritualists generally, in the phenomena of Spiritualism. While Mr. Hudson has failed among Spiritualists in establishing his explanation of their phenomena, he has succeeded admirably in aiding them to establish the fact of their occurrence, for which we are very grateful to Mr. Hudson, and through him to the orthodox church.

Will the reader please observe what this scientific writer, who was not a Spiritualist, has to say on page 206 of his book, on the subject of Spiritualistic phenomena? He thus writes:

"I will not waste time, however, by attempting to prove by experiments of my own or of others, that such phenomena do occur. The facts are too well known to the civilized world to require proofs at this time. The man who denies the phenomena of Spiritualism today is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him. But I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena, but deny the alleged cause."

It will thus be observed that the phenomena of Spiritualism, whatever may be their explanation, are established. What are we going to do with them? What is their relation to it, and bearing upon science and theology? Do they answer in the affirmative Job's question, "If a man die, shall he live again?" If so, then why should the orthodox church antagonize and reject them, unless it be because it is fearful, that, along with or close following such phenomenal proof of a future life, there are other truths or revelations which may seriously compromise some of its dogmas. If I may judge from the prevalence of materialism, agnosticism, infidelity and unbelief, both in the pulpit and pew of the orthodox church, it is time that it was struck by some such lightning as a genuine Spiritualistic phenomenon, no matter in what part of its dogmatic anatomy it strikes. It will require some such profound shock to cause a reaction sufficient to awaken it up to a realizing sense of the progress in psychic science going all around it, and, quietly, within it.

Since the fact of the prevalence of genuine Spiritualistic phenomena can no longer be denied, it is incumbent upon us to investigate its significance. What does it mean? It surely means something. If it is not investigated in the church, it is bound to be, out-

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Today is the regularly appointed time for us to be thankful, the real meaning of which is, that we are to worship the God of the Epigastrium, have fun, frolic, bet on horse races, or shoot at everything we see, through all of this program is not laid down in the letter of the proclamations setting apart this day for such festivities. Anything from a heartless, unctious prayer to a drunken spree goes. We all put on our "bib-and-tucker," work the hired girl for all that's in her in the preparation of indigestibles and stomach irritants, make ourselves believe we are "prosperous," just because we are immune from the calls of the landlord, or the gas man, or some other creditor with bills twice the value received, and profess to be interested in our neighbor's welfare, after having worked him all we possibly could since last Thanksgiving day.

In one or two ways Thanksgiving is a good thing, but then it would be just as good with any other name, more in keeping with its objects and character. It brings families and friends together for social communion and in many instances the poor are remembered and provided with a meal's victuals and as society is responsible for their poverty, this is a partial atonement for some of our commercial sins. It is then a day in which people are expected to be partially just to that class, who in the great struggle to get on top have been crushed down. If we could have three hundred and sixty-five Thanksgivings days in each year for the benefit of those who go down in these great and incessant commercial struggles in which each tries to gobble each other up, it would be better—more in harmony with justice. There is no magnanimity in robbing a man three hundred and sixty-four days in the year and in the three hundred and sixty-fifth, give him a good "square meal."

But what are we to be thankful for? Am I to be thankful because I am "well fixed" while my neighbor is going down, and his family are in want? I should be ashamed to look in the mirror and see such a mean man. It is the pharisee who thanks God "that he is not as other men." A true, noble-souled man could never be happy in the enjoyment of his luxuries while he knew another was suffering for the bare necessities of life. The reasons usually given for the setting apart of one day in the year as Thanksgiving day is, "bountiful harvests," "unexampled prosperity," "the blessings of peace" etc. But admitting the propriety of the reasons can we all be thankful on this account? To illustrate, the farmer has a bountiful crop, which he secures but when he comes to market it, he finds difficulties in the way the railroads play that they are not able to carry it for the want of cars, and the bears are pushing the prices down, till the big crop is no better to him than a small crop would have been. Of course the fellows that farm the farmer, reap a rich harvest, for which they may have occasion to be thankful, but their duty is to be thankful for the opportunity of robbing the farmer of his earnings.

If these are the things we should be thankful for, why should we be thankful one day more than another? This idea of appointing one special day for thanksgiving, though it does not exclude every other day of the year, it does imply that we had not been thankful at any other time and

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What a Hindoo Saw in the Modern American Churches.

D. FEAST.

Continued From Last Issue.

His next visit was to a church of the Seventh Day Adventists. There he was gravely informed that Sunday was not the Sabbath day. That Saturday was the only correct day; or in other words Saturday was Sunday and that the other denominations deliberately changed the day to suit their own convenience. They quoted scripture to prove their doctrine—that they were right and that the other fellow was wrong. So our friend, the Hindoo, had to go to church on Saturday instead of Sunday. He found among other things that they were great Bible students and could quote much of the Bible by heart, especially those verses and chapters that seemed to endorse their doctrine. Another peculiar belief held by those folks was that Christ was coming again in the flesh the second time and all who happened to belong to that faith went straight to glory without further notice. They preached the atonement scheme, and of course believed in the Trinity; enjoyed the existence of a material hell, and all the other extras thrown in. But on the Sabbath question they took a decided stand and would not work on Saturday under any circumstance. Our friend was now getting puzzled over the many different religious views presented for his acceptance—still he was not weary yet and determined to keep at it and see what the balance had to offer him, and as the Lutheran Church was next on the program he concluded to look a little in that way so he wended his way to a prominent church of that denomination.

He found them the followers of one Martin Luther an apostate Monk of the Roman Catholic church who decided to leave that body and make a religion of his own. As a result a Reformation set in and the great Christian church was in troublesome waters for some time. As usual the Lutheran clergyman dished out the same spiritual food as the others. They too claimed that they were the true followers of the Christ and exhorted all to embrace that faith. He found that they had less religion than the others but more common sense. They believed in having a good time and generally got there—Lutheranism was split up in factions like the Methodists and Baptists—so our friend learned.

He did not take the trouble to visit the "side shows" of that great body of Christians so he contented himself with letting them severely alone.

The Salvation Army next claimed his attention with their odd dress and peculiar methods. He was struck with the sincerity of those folks. He found them made up of all classes of people. The wise and the ignorant; rich and poor. Upon investigation he found that they were reaching a class of people whom the church would not and could not reach. He was favorably impressed with their earnestness and zeal to spread their views to the world. Many of them made a burlesque of religion—still for all that he saw much good emanating from those people and gave them due credit for what they had done.

Like the other sects they were intolerant and religiously preached a doctrine of hell fire for the unrepentant. They were doing a great work in other directions which in a measure compensated for their ignorance of the grand truths of nature.

Now our friend was getting tired in his investigations but he resolutely concluded to take a few more doses of the same medicine and note the result. With that object in view he wended his way towards a Swedenborgian church. They are the followers of Emanuel Swedenborg who was a great seer and a learned man. Unfortunately he was so thoroughly tinctured with his theology that it gave a decided coloring to all his teachings. He, like the rest, preached the same old stuff of his fathers. He was undoubtedly a great medium and had wonderful revelations from the spirit world out of which he formulated his doctrine. His works attest his wonderful learning and many of his writings are decidedly spiritual in tone. The church has a small following so far.

After consulting his note book our friend found that he had not as yet visited Spiritualism. He heard something of those folks and as they were the last he intended to visit he made up his mind to give them a thorough investigation along lines of phenomena, as well as the philosophical side of it. He concluded to look a little into the philosophy first and later to make his investigations along the phenomenal side of the question.

W. J. Colville was at that time lecturing in the city of New York, and as he is considered an able exponent of the Spiritual cause, our friend found his way to the lecture hall and listened attentively for two hours and a half to what that gentleman had to say on the "Science of Life," the subject selected by someone in the audience. Mr. Colville was perfectly at home with the subject. He entered fields where the theologian dare not tread. He spoke of the perfectly natural man, his reasons for right living, right thinking and right doing. He pictured the perfect man along all lines, intellectual as well as physical, moral as well as reasonable.

"Man," he said, "was the essence of the science of life. He was in a rudimentary state, and here he was only at the threshold of life. All is life" said the speaker, and much more that our friend was deeply interested in. The one thing that particularly interested our friend was that the speaker did not seem to tire. He appeared as fresh when he was through with his discourse as when he began. He was astonished to learn that the speaker had been doing that sort of thing for some years, that he always had some new thought to give out, that he was a great traveler, and his lectures on the spiritual rostrum were always heard with delight.

The thoughts as enunciated by the speaker were so eloquent and convincing and appealed so earnestly to the Hindoo, that he felt lifted from the valley of doubt to the mountain of truth and reason. He was perfectly delighted with what he had heard and concluded to investigate along

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OUR EDITORIALS.

A patron of THE SUNFLOWER writes: "Your editorial on Senator Smoot is the best thing of its kind that has been written. All honor to you for your outspoken sentiments."

It is a satisfaction to write an editorial on a subject that seems to be heralded to the people in one way and you can not see it in that way and write contrary to the opinion of the class who are working to accomplish certain ends, with the clergy and others with them, and then to appreciate the fact that someone agrees with you—especially in this case when it is a woman, and one who is not afraid to say what she thinks.

We have frequently "opened our mouth and put our foot in it." Yes, sometimes put both of them in at the same time—and we have pretty solid "understanding" too. But this paper, so far as its influence goes, says exactly its sentiments even if they do not just suit everybody. If, as happened in the case of our criticism of the actions of Carrie Nation, someone decides they do not wish to continue to take it on account of its sentiments, we will have to drag along without them somehow, and as in that case, the two or three who dropped out on account of that editorial were made up a dozen times over by friends who endorsed the sentiments expressed.

Whether you endorse the sentiments or not, it is always best to know both sides of the matter. A person who never has read any line outside of that which he or she endorses is not in a condition to make a righteous judgment, as nothing is known on which to base such judgment. The success that is attained by many men in public and private enterprises is on account of knowing all about the subject under discussion and thereby are enabled to take advantage of every point in the matter. That is the secret of success in any branch of life's experience.

We had an editorial on the Dowie venture in a recent paper and since the Receivership was appointed we have been asked what we thought of it now. Why bless you, the receivership does not alter the condition at all! It does not take away one iota of Dowie's power over humanity. It does not prove him anything different from what he was before it was public property. It only proves more than ever the immense power of the man for right in the face of this he is able to secure \$25,000. How many of you who criticize the "error of judgment" of the Editor of THE SUNFLOWER could do as well after a receiver had been appointed and the widespread notoriety has been given it? How many of you think you could open a bank and decline to conform to the state law and refuse to permit the legally appointed officers to make an examination of its condition, and carry your point?

Our correspondent who wrote the Zion City article is a reliable person. She is the daughter of our Mrs. Tillinghast, well and favorably known, and there is not the least question in the world that she gave a detailed and truthful account of what she saw at Zion City. Do you think that if part of the inhabitants have no fuel, and that their houses are not well built, as stated in the newspaper reports, that they show that side to visitors? When a visitor comes to your city do you take him or her to the dives, brothels, and the poorer

and tenement part of the city? Oh, no! You take him to see the "new court house," and the residence of Mr. Richman, and so on. "The poor we have always with us," in Zion City as well as elsewhere. But we think Dowie might with great benefit have used some of the "5% net profit dividends," and fixed the houses and made some presents of fuel.

But why condemn him especially if he did not? Think of the foreign missions sending millions of dollars to "convert the heathen," and neglecting the "heathen at home." Under the shadow of the richest churches in this country are starving, freezing humanity, while these same churches are sending money to people in other countries who are more comfortably situated, better satisfied, happier in all ways, than we are here. It reminds us of an incident in connection with the World's Fair in Chicago. A gentleman, a prominent churchman and supporter of foreign missions went there and attended the Parliament of Religions. He came home and went into the barber shop to be shaved. As he took his seat in the chair he said, "I have sent my last penny for foreign missions." Everybody was surprised! What was the matter? "Well," was his answer, "We have been sending money to convert these heathens who know a sight more than we do." This, from so religious a man, brought down the house. Dowie in this stands exactly in the shoes of his orthodox critics.

The columns of this paper are open for criticisms of any of its utterances so long as they do not reflect in a personal manner on others. We do not indulge in personalities and will not permit others to do so in a manner that reflects personally on others. Of course, if you criticize the Editor, he may come back at you in the same way, but that is all.

Principles, not personalities, are the real thing. We may call a man a liar, but that does not make him such. He may prove our assertion by referring to us as a gentleman, but neither party has gained by it. The lowest man under the sun may advocate the most exalted principle, and it is the same truth as though the best man living advocated it.

In the meantime, the Editor of this paper takes personal responsibility for all he writes, and his readers can depend on getting a fair statement of both sides of any question he tackles—to the best of his ability.

SEARCH FOR A NEW RELIGION.

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the phenomenal side of the question.

His first visit was to a materializing medium where there appeared to him the form of his father who had passed away years ago in India, also his mother and others whom he instantly recognized. To say that he was delighted to find the true light was drawing it mild. A seance with a trumpet medium, trance medium, spirit artist, all astonished and delighted him immensely. At last, thought he, I have found a solution to the question "If a man die shall he live again?" He was glad that he had journeyed from that far-away land in search of a new religion. He had found no new religion, but an old one—one as old as the universe—one that appealed to his reason and judgment and not to his credulity—one that was not priest-ridden but one that believed in the brotherhood of man and the fatherhood of God.

He was not quite ready to abandon the teachings of his fathers, a religion that he had imbibed with his mother's milk, and when a quiet hour presented itself, he began to compare the teachings of the orthodox idea with the teachings of the East. He found them diametrically opposite. He found that the missionary was inculcating false doctrines and that he had nothing to offer that was in any way equal, much less superior to the religions of the East. He wisely concluded to remain a Hindoo and annex to his belief the teachings of Modern Spiritualism, knowing full well that religion was the only one that appealed to man's best thought and practice.

I accuse myself of sloth and unprofitableness day by day; but when these waves of God flow into me, I no longer reckon lost time.—Emerson.

NOTES FROM BALTIMORE.

Dr. N. F. Ravlin pastor of the First Spiritual Church took for his text, Sunday November 22nd, "Spiritualism and the dangers that threaten its destruction as a movement." After reading a few verses from the Seventh Chapter of Matthew he said in part: Sometimes it is difficult to determine who has been the most serviceable to us, our enemies or our friends. There seems to be a lack of cohesion among Spiritualists—a conflict as it were; we are nearing a culmination. It belongs to Spiritualists to lead the movement, to lead the people to light. There seems to be a lack of harmony and life among themselves. Too much individualism in the rank and file of the Cause. Spiritualism needs wide-awake people who are willing to sink their idiosyncrasies for the general good of the Cause. Many Spiritualists are entirely ignorant of the philosophy of Spiritualism; a little onesided in their way; always ready to seek the phenomena at the expense of the philosophy. "A house divided against itself will fall," declared the Doctor. All Spiritualists should be as much interested in the presentation of the grand truths of our philosophy as well as its phenomena. There seems to be no union among Spiritualists—no strength—no power, that is in a measure one of the causes of our apparent failure to interest the masses. The "I know it ails" become a laughing stock among the more intelligent class of people in the community.

Now the First Spiritual Church of Baltimore proposes to strike out in a new direction and try to remedy those things—to lift the standard. We heartily believe in worship—adoration—inspiration—we propose to stand for demonstrated facts.

The idea of Spiritualists worshipping over a stable, in rented halls, etc. We propose to stand by our colors. We shall not fail. We propose to properly present the philosophy to the people and back it up with credible phenomena. We have a fine church. It needs no apology at our hands. Everything is ours. We have a building which we need not be ashamed of. We hope to see the day when our pastor may exchange pulpits with some of our liberal clergymen of the city of Baltimore. Why not? We do not reject Christianity, but we do reject theology. I do not like frigidity among Spiritualists. We wish to impress the people. We have always encouraged the genuine medium, but have no room in our midst for the so-called mediums. They represent fraud and deceit and infernal obsessing demons as guides and controls. We propose to conduct our sermons so as to command the respect of the community, at the present time we cannot get a notice of our services from any of the daily papers unless we pay for it—why is such a state of affairs? Simply because of the doings of those who advertise as Spiritualists. These things should not be, and it is for the First Church to present to the public what Spiritualism stands for. We do not fear the destruction of the movement. The grave has lost its victory. We as Spiritualists should be true to the knowledge we possess. Live right lives. Live our Spiritualism. To us it is a religion—a religion of knowledge—of peace, of demonstrated facts. There shall be no disruptions in our church relations. We shall be one harmonious family uplifting the Banner of Spiritualism. Upward and onward shall be our motto. We propose to do away as much as possible, with the abuses in our midst—to be a wide-awake people.

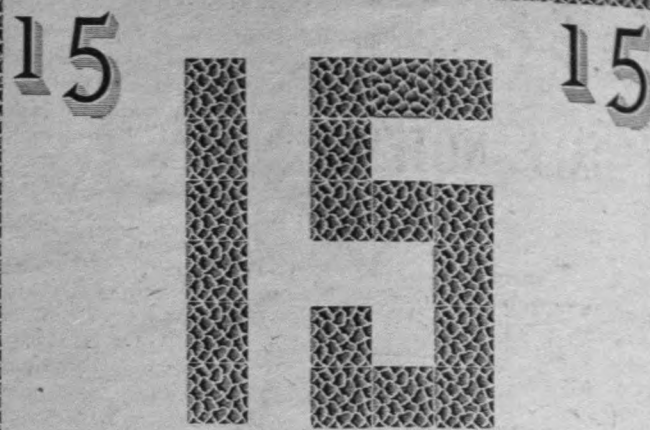
We cordially invite in our midst all who are seeking to know of the life here and hereafter. To such we extend the right hand of fellowship. If you like our works come and join us. We welcome you; we will do you good. We will prove to you that if a man die (so-called) he shall live again.

D. FEAST.

"Common speakers have only one set of ideas, and one set of words to clothe them in, and these are always ready at the mouth; so people come faster out of a church when it is almost empty, than when there is a crowd at the door."—Swift.

Good as is discourse, silence is better, and shames it.—Emerson.

The use of literature is to afford us a platform whence we can command a view of our present life, a purchase by which we may move on.—Emerson.



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LILY DALE NOTES.

Lily Dale news is scarce this week as the snow keeps people closely to their homes when there is no necessity of their getting out. However, we are still in the land of the living and some of us are very much alive.

The card party held Tuesday evening was a success and a large proportion of the people attended. Flinch and croquette, as well as euchre was enjoyed by the attendants. They arranged for a dance Tuesday evening, Dec. 8th, but as several of our people are away and could not attend that evening, it was postponed until Wednesday evening by the committee in charge. Two large Rochester lamps have been bought for the purpose of suitably lighting Library Hall. This will do away with borrowing lamps every time any gatherings are held in the hall.

W. H. Bach and J. H. Binney are in Buffalo on business connected with the Uncle Sam Postage Stamp Box, and it is likely they will arrange to have it manufactured here. If help can be obtained at practically the same rates that it can be had in the cities so that the cost will compare favorably with the work of Novelty Companies in the larger places it is certain that such will be the case. A number of gross orders are already on file and the manufacture will commence as soon as tools can be secured.

Mr. and Mrs. Jacob Wright have gone to Cleveland, O., where they will remain a week or ten days and will be joined by Mrs. Bigden and go to California or else South.

Mr. and Mrs. D. Pierce have gone to Jamestown for the winter. Mrs. A. C. White spent Thursday in Jamestown.

Mrs. J. M. Paine was called to Dunkirk by the death of her sister.

Mrs. J. H. Turner's step-father is lying very low at Dunkirk and is not expected to recover. Mrs. T. spends part of her time there assisting her mother.

Edith Green who is spending the winter at Millers Grove, Pa., will pass the holidays at the Dale.

Mrs. J. E. Hyde has returned from the New Thought Convention at Chicago.

A letter from Mollie C. Smith written en route, on the A. T. & S. F. train informs us that she is now in California, at the Hotel Los Angeles, at Los Angeles. She joined Mrs. Pettengill at Chicago, and they went through together. She reports that while in Boston she gave three sittings to Sir Richard Hodgson, the American representative of the English Society for Psychical Research. She expects to return East as soon as the business that necessitated her return to California is completed.

Mrs. H. M. Sage is at Lake Helen camp and in charge of the camp hotel. She was quite popular as a chef last year and will doubtless be more so this season.

Yes, it is still snowing. It looks as if it might be good sleighing after a while.

Mrs. Clara Stewart of the Morris Pratt Institute is expected to spend a few days at The Sunflower home this week. A meeting will be arranged during her stay.



Buffalo Notes

N. H. EDDY, Correspondent.

At the morning service at the Temple, Sunday November 29th, Prof. Lockwood made a few remarks and read some maxims, then gave his lecture on "Common Sense Religion." He stated that the diversity of thought was owing to the different construction and convolutions of the brain. He made many comparisons regarding the old teachings of Pagan history, and the sorceries of the past traditions as compared with the teachings of spirits, relative to the continuity of life and eternal progression, advocating an adherence to the common sense facts demonstrated by and through spirit return and the knowledge that Spiritualism presented to humanity rather than to the superstitions of the past. The discourse was an able one.

Sunday evening, November 29th Prof. Lockwood's discourse was on the first chapter of Genesis and the

right or new interpretation of same. His preliminary remarks were very interesting and in taking up the subject Mr. Lockwood requested the President, Mr. Manger, to read a couple of verses then he would explain and comment on same, until the end of the chapter was reached. He stated that there were several different writers of that chapter; he also said that the first chapter was written many years before the other chapters. Mr. Lockwood claims that there is much of worth in the first chapter when properly interpreted, and stated that the word God, as used in that chapter did not mean or signify a deity, but the principles of nature. He claims that the chapter is a prophesy and mentioned the different eras that it referred to, and that the various stages of progress came through evolution. Mr. Lockwood called attention to the different controversies held by the different writers and their ideas regarding the division of day and night.

In referring to the verses "Let us make man in our own image" he said that it did not refer to a personal Deity but to the combined forces in nature which brought out the various expressions of life, and that man was made in the image of nature. He mentioned the different periods and the geological evolution of the same and of how all nature in its every expression portrayed and proved the facts of the continuity of life. He stated that the first chapter of Genesis in its teachings, advocated the use of cereals more than of meat. The trend of thought was to lead his hearers to understand that all life in whatever form of expression manifested was but the outcome of the principles of nature.

The lecture was an able one and full of points for his hearers to think about. Prof. Lockwood has served the society very earnestly and credibly and has done honor to himself as well as to those whose privilege it was to hear him.

The following clipping is from the Allegheny County Democrat, Wellsville, N. Y.: "Mrs. O. W. Grant, of Buffalo, is a guest at the home of Homer Elliott, on the Brooklyn side. Mrs. Grant is one of the most gifted of the spiritual mediums of today. She will meet a few friends who are seeking light. The lady has a pleasing personality, a cultured mind, and a graceful manner which inspires confidence if they do not convince the skeptic. She will remain in the city till Friday afternoon, November 27th."

Services at Temple was conducted by Prof. Lockwood after which Mrs. Atcheson gave some descriptive and spirit messages while under the influence of her guides. This was the last one of Prof. Lockwood's lectures in the course which he has been giving during his engagement with the First Society. His labors were much appreciated.

Buffalo patrons of the SUNFLOWER please remember the social and dance Tuesday evening, December 8th, given by the Y. P. S. I., at the parlors of the Temple, corner of Prospect avenue and Jersey street.

Dr. F. O. Matthews, speaker and medium for the society on Allen street, near Park avenue, is creating a great deal of interest in Spiritualism through his lectures and wonderful tests. They are given Sunday and Wednesday evenings of each week. Large audiences greet him at every service. He is kept busy in his private work at his home during the week. Mrs. Matthews and daughter are making Buffalo their home this winter.

Mrs. A. Atcheson, of 274 North Division street, who is president of the First Society at Niagara Falls, also speaker and medium for it, reports a very large audience in attendance at the lecture Thursday night at the Thanksgiving services.

Prof. Lockwood goes to Philadelphia December 4th to serve the society there for the month of December. The people of Philadelphia will have a good treat by going to hear him.

J. Clegg Wright serves the First Society at the Temple during December. Patrons of the SUNFLOWER in Buffalo, muster up your courage and bring your friends to hear the truths and philosophy of Spiritualism and the laws of life and nature as advocated through the inspiration and medial power of Mr. Wright, who is an able scholar along these lines and can teach or expound the facts relative to same in a very eloquent, instructive and interesting manner. Don't fail to come and hear him; it will do you good.

AN APPEAL IN VAIN.

How the Church's Influence For Clean Politics is Nullified.

In a recent sermon Rev. W. J. Cady of Stamford, Conn., ended a "vigorous sermon on local conditions by saying: "I ask you to throng the primaries for the purpose of demanding the nomination of the cleanest, purest and best type of American manhood that can be found."

Do not Rev. Mr. Cady and other ministers who are making similar appeals to their congregations realize that they are made to a class of people the great majority of whom have no right to go to the primaries or no power to influence the nomination or election of any candidate?

The church census shows that only one-fourth or one-fifth of the attendance is of the masculine gender. The three-fourths have no influence in the election. How much more sensible it would be if these ministers would appeal to the women in their congregations to demand the ballot, which would give them the right "to throng the primaries for the purpose of demanding the nomination of the cleanest, purest and best type of American manhood that can be found!"

If the church ever hopes to influence elections, it must secure the enfranchisement of women.

ELNORA M. BABCOCK.

Crazed by Election.

It is announced that Robert E. Forbell, a prosperous farmer of Bayside, N. Y., disappeared on election night, deserting his well stocked farm, his wife and six children. "His mind was unbalanced by the result of the election, on which he had bet heavily."

In Colorado women have been voting for ten years, in Idaho seven, in Wyoming for thirty-four and for a considerable time in Great Britain, New Zealand and Australia. But it is not reported that any woman has yet gone insane and deserted her husband and family in consequence of excitement over the result of an election. If the Bayside incident had happened to a woman voter in Colorado would it not have been quoted from one end of the country to the other as a conclusive proof that women are too excitable to vote?—Woman's Journal.

The Law's Injustice.

In thirty-seven of the United States a married woman has no legal right to her children. In sixteen a wife has no right to her earnings outside of the home. In eight a woman has no right to her own property after marriage. In seven there is no law to compel a man to support his family.

"Both the kingdom of heaven and hell are within thee, and is nowhere else."

BOOK NOTICES.

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

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

ANSWERS TO CHRISTIAN QUESTIONS.

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

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the galley slave. Translated from the German of Heinrich Zschokke, by Ira G. Mosher, LL. B. A philosophical tale treating on the relation of spirit to matter. Cloth, 50 cents.

MEN, WOMEN AND GODS.

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

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

Poems from the Inner Life." Price, each volume, \$1.00

THE BIBLE.

This is a late book by John E. Remsburg. It is a large 12mo, 500 pages, cloth bound and contains eleven chapters on the authenticity of the Bible—13 on the credibility—10 on the morality—with an appendix of unanswerable arguments against the divine, and in favor of the human origin of the Bible. It is a combination of several valuable pamphlets by this author, with new matter. If you want to know the truth about these things, read this book.

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

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

RIGHTS OF MAN.

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

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7:00	5:00	Lv.	Dunkirk	Ar.
7:10	5:10		Fredonia	9:12
7:14	5:14		Laona	9:08
7:34	5:38		Lily Dale	8:52
7:38	5:42		Cassadaga	8:49
7:45	5:49		Moons	8:41
7:53	5:57		Sinclairville	8:34
8:04	6:06		Gerry	8:25
8:12	6:16	Lv.	Falcor	8:14
8:45	6:49	Ar.	Jamestown	7:45
8:19	6:21	Lv.	Falconer Junc	7:47
9:10	7:07		Warren	7:17
10:25	8:25	Ar.	Titusville	6:00
A. M. P. M.			A. M. P. M.	

*Daily.
†Daily except Sunday.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

YOU AND TODAY.

With every rising of the sun,
Think of your life as just begun.

The past has shrived, and buried deep
All yesterdays; there let them sleep.

Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself with but today,
Woo it and teach it to obey

Your will and wish. Since time
began,
Today has been the friend of man!

But, in the blindness of his sorrow,
He looks to yesterday and tomorrow.

You and today. A soul sublime
And the great judgment hour of time.

With God Himself to bind and twain,
Go forth, I say, attain, attain!

POWER OF POSITIVE THOUGHT

King Solomon, in Proverbs vi. 9 to 11, says: "How long wilt thou sleep oh, sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep; So shall thy poverty come as one that traveleth, and thy want as an armed man."

Supplant the word "sluggard" by the word "negative" and note how true is the teaching given. The negative man ever desires rest, preferring to lean upon the support furnished by another than to lean upon his exertions or efforts, and it is this very desire to lean and depend upon others that causes him to reap or garner poverty and distress. The word "sluggard" can possibly have no other meaning than negativeness or slow vibratory rate, and such qualities are never the controllers of congenial and desirable conditions.

Just draw in mind an image of a negative and positive man, study the characteristics and natural results of the thought and labor of each. The negative man will accept and endure conditions under which his spirit chafes and rebels, knowing that he possesses the innate qualities to manifest better and higher ones; but because his talents are not thoroughly appreciated, he will accept what others offer him, even though he continually bemoans his lot; but the positive man does not wait for appreciation from others, neither does he meekly submit to opinions and conditions furnished by his contemporary observers. Instead of bemoaning unpropitious and uncongenial conditions, he openly combats them, demanding forcibly, thus potently, the manifestations of better and more congenial ones. He demands the full value of his talents, while the negative man hopes for and waits for the same.

A negative man rests; a positive man works continually. How easy it is to be seen that he who rests becomes enervated and impotent, owing to his lack of exercise; while he who constantly works is like the athlete. Exercise and motion develop power and strength, agility and physical vigor; while the strongest physical organism cannot resist the enervation that must be the natural result of inaction.

The man who waits in idleness for the appreciation of his talents and accomplishments will surely find poverty, distress and dire want ever abiding guests in his house or habitation. Surely will they present the appearance of an "armed man," for the reason they are a veritable manifestation of forces.

Poverty and want are strong forces, they are destined and compelled to operate upon lesser powers than themselves. The weakest force never yet controlled the most positive, so man can feel assured that whatever conditions surround him are more forcible than his creative and resistant powers.

The positive man, though perhaps of very little actual value, by effort and persistent determination, forces a recognition of the worth he estimates his own power or ability. The man who says, "I will have appreciation," even though he has little personal merit, will generate so strong a magnetism that he will actually psychologize others to credit him

with powers he never really possessed.

Think negative thoughts and your surroundings will be negative; think confident, hopeful, cheerful thoughts and congenial environments will manifest. If you doubt, you will not garner the harvest of the subject of this lesson. Your doubts will make you negative, and negativeness will attract want and poverty just as the subject declares. Appreciate yourself and others will appreciate you. Doubt yourself and others will doubt you.

VICTOR ILLUMINER
In the *Philosophical Journal*.

CHEERFULNESS.

It emanates from its fortunate possessor, like a vapor from water; it is absorbed by the atmosphere, then condensed to return again to its source in the form of a gentle dew or a fructifying rain, says C. De La Baere, in the *Philosophical Journal*.

Cheerfulness does not depend upon honeyed words or artificial smiles, which oftentimes produce the opposite effect than they are intended to convey; neither is it a projecting effect like a hypnotic power, but as a sweet-scented flower it attracts silently and is the expression of charity in thought and action and the fulfillment of—"Love endureth long and is kind."

In its highest form cheerfulness is of the soul and above physical consideration and social appearances; it radiates from the character which the individual has builded for himself and forms the unseen aura which impresses itself upon those who approach him; even under the pressure of personal troubles, it will help and uplift others. Who has not been comforted by the cheerfulness of some friend prostrated on a bed of suffering, or under crucial trials of long-lasting material difficulties?

Blessed are they who, through discrimination, have developed the power of right thinking, for thoughts are like messenger birds, which carry evil or good news to the recipients; thus the virtue of cheerfulness, emanating from a pure heart, heaven down on earth, and by its genial glow imparts its mellowing warmth to others, who, in their turn, reflect its limitless vibratory circle like rings around a pebble thrown into the water by a powerful hand.

LIVE IN THE PRESENT.

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

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

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

ONLY.

"Only a thought; but the work that was wrought
Could never by tongue or pen be taught,

For it ran through a life like a thread of gold,
And the life bore fruit a hundredfold.

"Only a word; but 'twas spoken in love,
With a whispered prayer to the Lord above;

And the angels in heaven rejoiced once more,
For a newborn soul entered in by the door."

"Many of the cruel wrongs and outrages of the world's history have been actuated by alleged religionists. True religion brings to the world only love, peace and joy."

THANKSGIVING DAY THOUGHTS.

Continued From Page 1.

that the thankfulness of that day was all that was required of us. It also implies that we have received our goods and that we are to pay for them when the debt becomes due, and that Thanksgiving day and no other is the time it comes due. We owe just as much and we are careful not to pay either more or less than what is required in the bond. Thus every time we appoint a Thanksgiving day we advertise our hypocrisy. It doesn't matter whether our hearts are in the matter or not; it is the fulfillment of the letter that is required of us. If one man should show his gratitude to another in any such a manner, he would be held in contempt but everything goes with Almighty God! Bah! Such hollow shams so brazenly perpetrated is disgusting! For years I have paid no more attention to Thanksgiving day than I did to any other day, and I respect myself for it. At a revival meeting I refused to get up, though the minister had them rise for one reason and another till all but me had risen, one of the propositions being whether I expected or wished to be happy hereafter, or in heaven as he put it, but had I have risen they would all have put a different interpretation on my action than the one I had in mind, and I would rather keep my seat than to be suspected as in any way endorsing the sentiment of the minister and audience. Neither do I wish to be misinterpreted in this matter. I endorse neither the appointment of a day, nor the glutinous uses to which it is put. Neither go out to hear the preacher talk platitudes, gormandise, get drunk, jump up and crack my heels together and swear I can lick the best man in town, ask God's blessings on a pile of indigestibles, when I know he cannot bless what nature has put its curse upon nor bet at a horse race, nor raffle for a turkey, nor do any other thing that an exemplary citizen is supposed to do.

When I shall see prosperity coming to the poor man's door, to the widow's hovel, when I shall see no gaunt fingers reaching out for alms, hear no more suicides for want of opportunity to earn a livelihood, read no more of hold-ups and murders occasioned by the desperate conditions imposed on us by our inequitable system of doing things, then I shall be thankful to whatever contributes to that result, every day in the year. But shall I thank God for what he has done? for the few undeserving ones while he has forgotten those who really are deserving? Shall I thank Him for that while labor has accumulated on an average of \$10.50 per day for each laborer according to the statistics furnished by Commissioner of Labor, Carrol D. Wright, that the laborer only receives an average of \$1.76 per day, the person who earned nothing getting the odd \$8.74 of his wages?

Holidays are good. I wish we had twice as many excuses to bring people in fraternal relations with each other, but when we appoint one it would be better to wear no masks—to appoint it in sincerity, and state its real purposes squarely, whether those purposes are for recreation and feasting or for any other purpose. There cannot be too many family reunions, nor too much cheer carried to the hearts of the despondent. There cannot be too much rest for our over-worked population, and if we are so selfishly inclined that we cannot be charitable or just every day, it is good to have a day set apart for such purpose. Yet the charitable people, the just people have no need for a day of that kind. Neither is it necessary to set a day apart for thankfulness for those who are thankful every day, and for the class who are only technically thankful it seems to me that the Lord could manage some way to get along without their thanks.

Snodgrass, Wash., November 26.

The New Ritual of the N. S. A.

As Spiritualists we are about to enter upon what may seem to some a New Era inasmuch as at the late Convention held in Washington, D. C. certain ritualistic forms and ceremonies were adopted by that body for the use of Spiritualist teachers and ministers who may desire, or need them, and also suggestions, calculated to awaken or provoke thoughts along all lines of life.

Spiritualists are a progressive people, and ever ready to accept truth when it is made plain to them, whether it agrees with their former

ideas or not. If it can be demonstrated that their ideas are erroneous they are quick to abandon them and explore new fields for light on all disputed subjects—hence the numerous cults and societies, offsprings of the old parent, Spiritualism. Theosophy as known in the Western World, the Scientists, Christ, Christian and Divine, Liberals, Free Thought and others. All these have had their birth in our country since the advent of Modern Spiritualism, and without doubt others will follow. But what is in a name? After all are we not all seeking knowledge that will establish us as individual entities for eternity? Can we afford to let titles, differences of opinion as to the best methods of arriving at any certain knowledge, interfere with our investigations?

What we want is truth. We realize at best we can only acquire a limited degree of that Vital Principle, and that by comparison alone can this be done. The only way we have of reaching conclusions is by comparison, the more minute and careful the comparison the clearer the conclusion, therefore we should welcome this innovation into our customs and practices for it will force us to look closely and carefully into the present methods and teachings comparing them with the past, and calculating from the conclusions what the future will be, then comparing the possible results with the apparent results should the proposed forms and ceremonies come into general use.

Personally I am not, or rather was not in sympathy with much of the

proposed ritual, as it seemed to clash with fixed ideas, the result of conflict between early teaching and later reasoning, forced upon me by demonstrated facts especially, as the wording had the appearance of being misleading, however, as it is only for the purpose of assisting and suggesting, and certainly furnishes material for comparison I am glad the matter is before us and trust it will work well for the Cause, and individual advancement of Spiritualism.

CLARA L. STEWART.

Whitewater, Wis.

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

December 12, 1903.

FOR WOMEN READERS.

THE SUFFRAGE IN CANADA.

Men Entreated to Vote, but Women Denied the Ballot.

The Dominion of Canada elections committee will recommend to the next parliament a law providing for compulsory voting. It will require that any qualified elector who fails to cast his ballot shall be deprived of the right to do so at the next general election. This bill doubtless will share the fate of all similar ones which have been presented in the United States. Here it never has been possible to secure any penalty for failure to use the suffrage, although it is constantly on the increase. Both of these countries maintain the utterly undemocratic and inconsistent attitude of having enfranchised all their men and then vainly entreating them to vote, while at the same time they refuse this privilege absolutely to their women citizens, who are imploring that they may have it.

Canada is in advance of the United States in having conferred on the women of all her provinces the school and most of them the municipal franchise. Ontario was the first to grant the school suffrage in 1884, but its women have not yet the municipal. New Brunswick gave the latter in 1886, Nova Scotia in 1887, Prince Edward Island and British Columbia in 1888, Manitoba in 1891, Quebec in 1892 and the Northwest Territories in 1894. In some of these it can be used only by widows and spinsters, in others by married women also. Some of the provinces require the women to be property owners, others that they need be only rate payers. In some of them they are permitted to serve on the school board, in others required to do so and in others forbidden. In some they may vote merely for trustees, in others on all school questions. Canada is a close second to the United States in her hodgepodge laws on woman suffrage through her effort to make some concessions for the sake of decency and her determination not to do full justice.

The first attempt to secure the parliamentary franchise for women was made in 1883-84, and after a debate of thirty-one consecutive hours it was rejected by 51 yeas, 78 nays. There was little organization among the women, and it was ten years before another bill was introduced. This was rejected by a still larger majority. Up to about 1900 the Dominion parliament could regulate the suffrage for its own members in all the provinces, but recently the electoral act has been changed so that the list must correspond with the list each province prepares for its local elections.

Therefore, although the Canadian women are now strongly organized in a national council, they must fight out the question of their suffrage province by province, just as those of the United States must do state by state. They have an immense advantage, however, in the fact that the question can be settled by the legislature of each province, while here it must go to the individual voters.

IDA HUSTED HARPER.

WOMAN AND THE CITY.

Work of Civic Betterment Would Be Aided by Equal Suffrage.

The report of the Philadelphia Civic Betterment association, just out, shows a large amount of good work done by the women of that much misgoverned city in the effort to secure better conditions. The object of the association is to "secure the co-operation of Philadelphia women in an intelligent and carefully directed effort to better the conditions of Philadelphia by increasing interest in the care and supervision of highways, sanitation, education and other matters of public health and convenience and by urging upon the voters of the city the exercise of their civic duties."

To promote the latter object the association has issued a circular with full and nonpartisan information to voters, explaining to them how to cast their ballots. Commenting on this, a New York paper says, "It seems singular that a body of citizens to whom the franchise is denied should find it necessary to do this work for another body of citizens who pretend to represent them at the polls, but since out of 303,624 assessed voters 164,479 did not vote at the municipal election last February it would appear that the circular was really needed."

By the way, nobody points to the "apathy" of those 164,479 Philadelphia men as proof of the unfitness of all men to vote. Such arguments are for women only.

ALICE STONE BLACKWELL.

Wornout Objection to Equal Rights. Rev. John Snyder of Wellesley Hills, Mass., lately made a novel point in answer to Dr. Lyman Abbott's somewhat threadbare argument that women ought not to vote because they do not fight. Dr. Abbott says that those only should make the law who can enforce it. Mr. Snyder says:

"Dr. Abbott's theory of government has never been received by any nation

since man became a civilized being. It is safe to say that no great war of modern history was ever formally declared by a legislative body of which a majority was not physically incapacitated for military service. In every civilized state the laws are made and interpreted by men who, generally speaking, would be physically incompetent to enforce them. Take a familiar and impressive illustration, that of the United States supreme court. It daily issues decrees which may clash with the vested interests and arouse the intensest passions of millions of citizens. To enforce those decrees it may command the military resources of the nation. And yet it consists of nine old men, not one of whom could enforce his decisions with the bayonet of the soldier or the baton of the policeman."

A MEXICAN HEROINE.

American Women, Given the Opportunity, Would Do as Well.

The Louisville Courier-Journal recently contained the following eulogy of a young girl who deserves something more than a medal at the hands of her countrymen:

"Who says the day of heroines and heroes is over? The Mexican congress and President Diaz have just bestowed a medal upon Miss Manuela Flores for the courage and ability which she has displayed in running the city government of Linares, of which her father is mayor, through a yellow fever epidemic. Here is what a special telegram from Linares says of her bravery and devotion to duty:

"Surrounded by the dying victims of the terrible disease and with her father, the mayor, lying at her home stricken with the malady, she assumed the duties of mayor and has directed the affairs of the city in its time of greatest distress with the ability that has won for her the praise of the highest authorities of the Mexican government. When death entered her own home, she remained at her post of duty. She saw the population of the city reduced from 15,000 people to less than 3,000, a result of death and panic due to the epidemic. When her associates were fleeing to the mountains to escape the scourge, Miss Manuela was directing and carrying out plans for improving the sanitary condition of the city and using her utmost efforts to prevent the spread of the disease. All the city officials were stricken with the fever and died. As they dropped off one by one Miss Manuela took up their respective official duties, and she is now performing the work of the other officials as well as that of mayor."

Manuela Flores is a fortunate girl. Under ordinary circumstances her executive and administrative ability might never have been known; but, forced into public life by a great calamity, she becomes a heroine indeed. It is well to honor her, but it is also well to remember that in every community there are women of equal ability, women who could as successfully take part in running a city government or a state government, but who will never do so because no extraordinary crisis will rouse their dormant powers and force them into exercise, and because, like Manuela, they belong to the disfranchised class. Is any country so rich in civic resources that it can afford to waste thus the patriotism and political ability of its women?

LIDA CALVERT OBENCHAIN.

MEN WITH COMMON SENSE

Platform of the "Male Electors' League For Woman Suffrage."

It seems there is an organization in Great Britain known as the Male Electors' League For Woman Suffrage. Its platform contains the following reasons for its existence:

First.—Because women equally with men are subject to laws.

Second.—Because, being themselves one-half of humanity, women are concerned as deeply as men in the legislation that affects humanity.

Third.—Because, therefore, the opinion of women as expressed by their vote would be of the highest service to the whole commonwealth.

Fourth.—Because the denial of this equal legislative right to women is the refusal of justice to half the human race and a detriment to the whole.

Fifth.—Because under a system of partially representative government the interests and the lives of the unrepresented always suffer.

Sixth.—Because experience has proved that men alone are as unfit to legislate for women as women alone would be unfit to legislate for men.

Seventh.—Because, while "taxation without representation is tyranny," legislation without representation is yet greater tyranny.

Eighth.—Because by the legal recognition and establishment of women's citizenship the intellect and character and reciprocal estimation of both sexes would be raised.

Ninth.—Because the help of politically enfranchised women is indispensable for the upbuilding of the higher humanity that is to be.

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MANY GOOD REASONS.

Why Equal Rights In the Suffrage Should Be Accorded to Women.

I believe in woman suffrage because I am an individual, responsible for achieving the best possible results for myself physically, morally and spiritually. To do this I must be free to think my own thoughts, to mold my own opinions, to order my own actions, to direct my own course of conduct in accordance with the high standard laid down by the Great Teacher, unhampered, unhindered, untrammelled by unwise jurisprudence, unwise legislation, unjust laws, unprincipled policies heaped upon me without my consent and which I am powerless to remedy without the right of suffrage which is my inherent right.

Individuals, known as men and women, make up the world's millions of human beings, who were placed upon this earth to work out all of the various life problems together from the least to the greatest irrespective of sex. Only when they have thus worked have we seen real progress, real success.

It takes many hundreds of years to correct the mistakes made in the feudal ages, when might made right. Back there man got his ideas that an all-wise Providence had made him alone his divine agent for carrying forward the work of the world, first by brute force and later by his opinions expressed through the ballot. Since the ballot is nothing more nor less than the expression of an individual's opinion it seems extremely ridiculous that any time or effort should have to be expended in proving that individuals known by class distinction as females have opinions, and therefore they must give expression to them, just the same as those individuals known by class distinction as males.

Nothing more unreasonable, more unphilosophical, could be harbored in the brains of men than this old superstition of their natural supremacy. We shall yet see the educated heart, hand and brain-blessed trinity of the new generations of men and women—achieving together that for which they were created, when might no longer makes right, but right makes might.

ELIZABETH GOUGAR.

THE LADY OR THE TIGER?

Women's Votes Would Have Changed the New York Election Result.

The victory of Tammany in New York city is an event of more than local significance. It may be called a national calamity. It is also a national object lesson.

It shows the great difficulty under present conditions of getting and keeping decent municipal government in our large cities. The good men will be at an undue disadvantage as long as they have to go to the ballot box without their natural allies, the good women.

A New York daily paper which is opposed to Tammany, but also opposed to equal suffrage, asked just before the election, "On which side are all the forces that make for righteousness?" It enumerated these forces and named among them the good women. "On which side," it asked, "are the good women?" There is no doubt on which side they were, but in the election they were not counted.

Mrs. Frederick Nathan, president of the National Consumers' league, who believed in equal suffrage, said at a recent anti-Tammany meeting, "The hero of Stockton's story did not know behind which door he should find the lady, but the voters of New York know perfectly well beforehand behind which door stands the lady and behind which the tiger!" If women had had the ballot Tammany would not have returned to power. The result of the election is deeply to be regretted for the sake of New York, but it ought to bring a great increase of membership to the Equal Suffrage association.

ALICE STONE BLACKWELL.

A Cure For Working Girls' Hardships

Mrs. Florence Kelley of New York city, secretary of the National Consumers' league, in a recent address made a somewhat novel argument for woman's ballot. She said:

"For years I have been living among working people and have been brought into close touch with the younger and more defenseless working women. I am sick of hearing of the establishment of model boarding houses for these girls to give them a little more comfortable quarters at night and improved lunch rooms for their noon meal and refuges and asylums to reform them if they fall under the hardships and temptations of their life. Much better results would be got by giving all women the right to legislate to make the lives of working girls more comfortable all along the line and by giving these young women the right to a voice in their own affairs, which the more thoughtful of them are learning earnestly to desire."

Progress is steady and unrelenting. "Man becomes great, and a blessing to mankind, as he himself becomes pure and good."

N. H. HEDDY,

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THE PSYCHIC EDUCATOR.

Conducted by MOSES HULL.

ON THE UP GRADE.

Through the kindness of Mrs. Clara L. Stewart, seconded by Bro. W. H. Bach, of the *SUNFLOWER*, Bro. J. R. Francis, of the *Progressive Thinker*, and Bro. Willard Hull, of the *Light of Truth*, the Spiritualistic public has learned of our severe illness,—an illness from which we are now, we hope, rapidly recovering. The notice of the sickness in the *Spiritualist* Press came to us, as did the sickness, like a peal of thunder from a cloudless sky.

We were both sorry and glad to have the appeal made in our behalf; sorry because we are no beggar; we ever intend to pay our own way. This is still our determination. Should we remain in the form and regain our strength every penny sent us shall be returned; perhaps not to those who so kindly responded to the call for aid, but to others who may be overtaken with adversity. We were glad the appeal was made because it afforded those who were able and wished to do so, an opportunity to help themselves by helping others. Such work does not only help those who receive the blessings; it always proves to those who do the work that it is indeed "more blessed to give than to receive."

Up to the present, December 1st, we think we have received enough from good friends to pay the two physicians who worked so faithfully and skillfully for our recovery. One of the physicians visited us three times a day for a week, and once each day for a little more than two weeks. The sudden relief given through painful semi-surgical operations three times a day during the first week, made the physician seem to us an angel very thinly disguised.

Though our physicians both recommend a surgical operation in order to prevent future attacks which are likely to come at any moment after severe or continuous exercise, we hardly think that we will submit to that ordeal until other efforts shall have failed.

Now as to the cause of the illness: it was, as is usual in such cases, SIN. People are seldom sick who really deserve health. The Psalmist was right when, in that long one hundred and nineteenth Psalm, he said, "Before I was afflicted I went astray, but now have I kept thy word." Again, "It was good for me that I have been afflicted that I might learn thy statutes." Verses 67 and 71.

Our sin was intemperance, perhaps not so much in eating and drinking as in working. We over-worked, and kept it up day after day for months. We wanted to stop, but like the man who held the tiger, we had no one to help us let go. Finally, outraged nature called a halt.

If, like the "sweet singer of Israel," we have learned by this excruciating agony, and this close confinement, to obey the law, then perhaps, the lesson has been cheap enough.

This article must not close without our again, from the depths of our soul offering a tribute of most sincere thanks to those "friends in need," who so willingly responded to the call for financial aid in this our time of affliction.

MISS AGNES CHAFFEE.

This lady entered our Training School when it first went to Lily Dale, and has been with us ever since. She had been a teacher before coming to Lily Dale. She made rapid progress in all her studies in Lily Dale, also in the Morris Pratt Institute.

At the annual meeting of the Board of Directors last June, she was engaged as a general assistant teacher. Since then she has taken whole charge of the Grammar class, and the Physical Exercise class, and has filled in elsewhere as needed. During our illness she took the Homiletic class. The students and teachers have none but words of praise for her work. Thus are we rapidly developing instructors who will, we hope, be able to take and fill the places of our teachers as one by one they may drop or rise out of our school.

Miss Chaffee will graduate next

June. She will be armed for work in the Spiritual field. It is sincerely hoped that she may receive calls as a lecturer and orator during the summer months of 1904.

WHAT WE SAID AT THE N. S. A. CONVENTION.

Our review of some of the work of the N. S. A. Convention, published in the *Progressive Thinker* and the *SUNFLOWER*, was written on the wing, while on our rather circuitous and tedious journey from Washington, to Whitewater. We were even then suffering extremely from the malady which in a day or two brought us down upon our bed; so that we scarcely remember what was written. Since then we have read nothing. This 28th of November is our first part of a day out of bed for even one hour.

We hear that several articles have been published in the *Thinker* in friendly criticism of what was there written. Dr. Warne, Lyman C. Howe, and others thought we were more severe on the "star chamber" movement than the facts would warrant. Others think differently.

One crime of which we are accused of saying is that we would support no candidate for the presidency who was not a friend to the Morris Pratt School. Beside this heinous offense we had committed other iniquities almost if not quite as bad. Of all this, possibly we are guilty. We do not remember saying that we would support no one who was not a friend of the school; perhaps we did. "Of the abundance of the heart the mouth speaketh."

It was, if memory serves me right, by our suggestion that the president of the N. S. A. was made by virtue of his office a member of the Board of Directors of the M. P. I. One man wrote us that he had been importuned to allow his name to be placed before the Convention as a candidate for the presidency of the N. S. A. This was a good man in many respects, but he had too often, without any reasonable cause expressed his opposition to the school, to be a safe man to place on its Board of Officers. We wanted no officer who thinks the school is no more needed than "the fifth wheel to a wagon." For such a man to help shape the destinies of the school seemed to us, sadly out of place. We have been, and are careful in the selection of our Board of Officers. Once more we must say that those who take the guidance of the school should be its friends. If we said anything in Washington or elsewhere, publicly or privately on the matter, that was the thought we intended to convey.

In the original Board of Directors, by our suggestion, three of the trustees were chosen from the Board of Trustees of the N. S. A. One was President Barrett, who, first, last, and all the time has been a firm friend of education and of the school, another was an educated and a live man, and we think a friend of the school; but who very firmly but kindly refused to serve on its Board. When he refused to serve, we personally solicited Bro. Stevens, of Pittsburg, to take his place. He after mature deliberation consented to serve temporarily, which he did. Mr. Alonzo Thompson, another member of the N. S. A. Board, was a member of our Board until he resigned in order to go into foreign countries.

So far as Bro. Barrett is concerned we had personally solicited him to take a position on our Board as soon as his office as president of the N. S. A. expired. We were and still are after friends of the M. P. I.—wise friends to assist in mapping out its future course. Now we humbly ask, were we wrong in looking out that the school should not suffer as the result of this election? Could we, as president of the M. P. I., have reasonably done anything less?

We hear that our good Bro. Lyman C. Howe says that he did not know that the manner of nominating the president was a "starchamber" affair. Perhaps that is true. Possibly not more than a dozen of all the signers knew it. It is not wise in these "star chamber" affairs that all should know it. In such manipula-

tions there are the wire workers, who manipulate the wires to make the puppets dance, and there are the puppets who do the dancing. The dancer seldom knows who touches the keys.

Those who know Bro. Howe would know better than to go to him and give him the history of the star chamber as inaugurated by Henry VIII, and kept up by his wicked successors including Queen Elizabeth and tell him that they wished him to assist them by special manipulation of that sort to be kept secret from certain voters—voters who represent an honorable constituency, to put certain unexpected measures through now we want you to help us to carry our hidden scheme into action. Mr. Howe would seem several inches taller than he naturally is and give them for an answer NO which would fairly make the welkin ring. He would say, this is a Convention of the people; all are here on equal footing; let everything be done in a square, open manner.

The work is done; Mr. Barrett is president. I am not sorry. We could not have found a man who would have filled the place more honorably or more ably; I am only sorry that the Spiritualists cannot point with pride to the method of his nomination.

That able man, Dr. Warne, is vice-president. There is no man who can fill the place better or more impartially than he. There can be no objection to these officers; the objections apply exclusively to the underhanded methods of their nomination. They are the same methods by which Catholicism gained its supremacy—the power used by corrupt politicians everywhere; the powers which Spiritualists have opposed. If we learn by this lesson then it is well; if not, let us cease to talk about corrupt methods in other organizations.

PHYSICAL AND PSYCHICAL CULTURE.

BY MATTIE E. HULL.

Physical and Psychical Culture are prominent subjects in the world of modern thought today. Notwithstanding the study and practice of Physical Culture is dominated by many as a "fad" and Psychical Culture is regarded as "dream revel" on the subjective side of life, the results of the study and work is with us, and the careful reader of the best current magazine literature, can but note the consideration with which the work is considered.

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Continued on Page 7.

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

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

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

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

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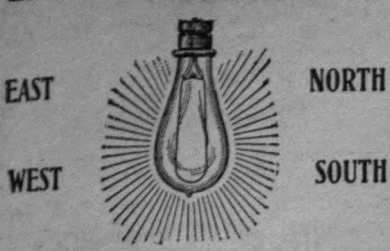
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LIGHT FROM EVERYWHERE



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.

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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.

D. Feast writes from Baltimore, Md.: "Our church is undergoing repairs. The entire front is being repainted, new stained glass will take the place of those broken, and various other necessary repairs will be made, after which the church will be in first class condition."

Frank T. Ripley has gone to Anderson, Ind., to serve the Temple Society during the month of December.

Mr. and Mrs. George W. Kates completed a most successful engagement of five Sundays with the Lynn Spiritualists' Association, in Cadet hall. They have fully sustained the excellent reputation which preceded their coming here, and are credited with making more friends during their stay here than any previous speakers that have yet appeared under the auspices of the Lynn Spiritualist Association. They have been greeted with large audiences throughout their engagement, and, as the Sunday's came around they continued to increase in size and interest as their abilities as speakers and lecturers were made manifest, and as the results of their efforts seventeen new members have joined the Association during their stay, which is something unprecedented since the organization of the society. They have indeed won the hearts of Lynn Spiritualists through their able efforts and general good nature.—Lynn Evening News.

Moses Hull is still improving. He writes that he is not able to get around much but can sit up and work three or four hours each day.

Dan'l W. Hull is now lecturing for the Spiritualists in Everett, Wash., but at present is making his home in Snohomish, Wash. For nearly four months he has been tied down by the illness of Mrs. Hull. She is rapidly convalescing at the present time.

Correspondent writes from Peoria, Ill.: "We have had with us here, this month, that well-known lecturer and test medium, Frank T. Ripley, of Boston, Mass., who is known from Maine to California. Mr. Ripley's lectures and tests are of the best and his guides give us the best. Our hall is filled to overflowing with some of the best citizens and we are well pleased with his work. Mr. Ripley is a gentleman and has made many friends here by his good nature and it is a pleasure to call him friend. Arrangements are being made to have him here again. The Progressive Society of Spiritualists of this city are to be congratulated. May God bless Mr. Ripley and his guides and may he be spared long in the earth life to work for truth."

Addie Cooper writes from Syracuse, N. Y.: "The First Society of Spiritualists have their services at 352 S. Warren Street, in the Butterfield hall. The hall is packed every Sunday evening even to standing room. There seems so much enthusiasm and so many to grasp this truth. Miss Victoria Moore, of Dryden, the secretary of the Freeville Camp Association, has been very sick; we hope to hear of her rapid recovery. Mrs. M. E. Clark, recently ordained at Lily Dale Camp, has been called to hold services at East Syracuse. She speaks and brings messages to many interested in this beautiful thought. Your correspondent received a letter from Miss Lizzie Harlow who gave such interesting and instructive lectures at the Freeville Camp. She has been very sick but is on the road to recovery."

Mrs. Tillinghast wishes us to give Josiah Pratt, of Bracebridge, Ont,

credit for one dollar donated for the repair of Mrs. Pardee's roof. Also C. F. Short, of New York City, twenty cents, and two dollars from J. Z. Portland, Oregon.

D. B. Jimerson, the Indian medium, writes from Orleans, Iowa: "We are now in the state of Iowa and expect to remain all through the winter. I have secured a hall in this place to give lectures and seances in for a few nights. We would like to hear from local societies where we can do our work, or anywhere where there are a few people interested in the Cause. Our address during the winter will be Orleans, Iowa. We hope to accomplish some good during our stay. We expect to travel southward after the holidays."

Mrs. B. Musika and Mrs. Klepfer send us \$1.00 "to help on the good work." THE SUNFLOWER has never sought any donations, but when people send them in that way, we will accept it and send the paper to someone who is unable to pay for it. We have a number of such on our list and will keep them going as well as we can.

Prof. E. Whipple writes from San Diego, Cal.: "Dr. Peebles is in San Diego to spend the winter and I regret to say that he is seriously ill. The doctors now pronounce him out of danger, but his condition is still very serious. He is suffering from a severe cold, inflamed lungs, and severe nervous prostration as the result of overwork and worry."

Dr. Beverly writes: "At Lakeside hall, Chicago, we are having a very successful meeting every Sunday afternoon and evening. Mrs. Dr. See, editor of the Higher Thought speaks at 3 p. m. She demonstrates some of the highest truths and teaches health and all new thought ideas which the people are hungering after. We have the best psychics in the city. Mrs. Upson, lately from Boston, a musical medium, gives wonderful exhibitions in her new phase. She selects her subject from the audience, takes hold of the hand and at once begins to play a reading on the piano. Thursday evening December 17th, our society give a Box Party, social, and many fine psychics will have booths and give readings. The ladies will bring a lunch which will be sold to the highest bidder. Music will be on hand and dancing will be indulged in until the morning hours. Our people are very progressive and up-to-date in all their psychic investigations. Willard J. Hull, editor of the Light of Truth, will speak for us next Sunday evening. He has moved his plant to Chicago and will speak at different halls during the winter. All visitors to the city are invited to these meetings. The best talent will be on hand to entertain and instruct you."

Child Labor and Its Remedy.

The president of the Illinois State Federation of Women's Clubs, Mrs. Eugenia M. Bacon, made a strong address on child labor the other day at a meeting of the local federation of clubs in Rockford. She said in part:

"Nothing can be so important as saving the children. Anything which deprives them of the right to a happy childhood and puts a mortgage on their strength to battle with life is enough to arouse every earnest woman to use her utmost influence to prevent it." Reviewing the club women's work with the legislature, Mrs. Bacon added these significant words: "My experience at Springfield convinces me that even in working for a purely philanthropic cause women are hampered and humiliated and made far more conspicuous by having to influence legislation instead of affecting it by a direct vote. This is wrong from me after years of conservatism both natural to me and acquired by the training of southern parents."

A Woman of Ability.

Mrs. Emmagene Paul of Chicago has made an excellent record as a superintendent of street cleaning during the past two years. Acting Mayor McGinn has always considered Mrs. Paul one of the city's most faithful and efficient officers, and though she is the only woman in the street cleaning department she is given the ward which requires the greatest vigilance and tact.

The continual effort to raise himself above himself to work a pitch above his last height, betrays itself in a man's relations.—Emerson.

The sweet of nature is love; yet if I have a friend I am tormented by his imperfections.—Emerson.

"Life is one continuous delight to the fully awakened soul—the soul that has come into oneness with God."

"Character always means great success."

THE PSYCHIC EDUCATOR

Physical and Psychical Culture.

Continued From Page 6.

manifest in consciousness, affection, intelligence and will."

Fortunately for the human race, we have reached an era when the human body is no longer considered an unfit subject for the study of lofty minds.

A greater error was never committed in teaching, than that the body should be considered as something unclean—purely material. It is true, many persons drag around a senseless, cumbersome body; paralytics are not the only persons who seem chained to a living death; the individual who realizes that the body is simply flesh through which the lusts of the flesh can be gratified and nothing more, is more dead than alive as a soulful being.

The man or woman who realizes in all its fullness the fact that the body is the temple of the indwelling, outreaching, soul, feels the quickening power of the life-forces from without in every inhalation of the life principle as it touches body, brain and soul.

It is conceded that we know little of one another through external, personal association. That it is impossible to express simply through body-life, the real man or woman. This is true to a great extent, but it does not follow that it always must be true. The body is supposed to be the servant of the intellect, of the soul, it has usually been in consequence of its contractions and restrictions a very bad servant, often rebellious, lacking the power to represent faithfully the unseen master.

Our associations with men and women have proven that there are times, even in the apparently most dormant lives, when the noblest energies of the soul, under the influence of a great excitement, give it for the time being, complete mastery over the body. In those moments, the ordinarily awkward, indifferent and irresponsible body, has reflected the psychic attitude, and soul and body, usually seemingly so wide apart, so indifferent to each other, have found their relationship. The soul has spoken through eye, lip, gesture, and expressed in every way, a complete mastery of the physical. At such times, the body becomes the real servant of the soul.

The most beautiful men and women are not found among those of the most faultless complexions and perfect features of face and form. The loveliest people are those who express soul and in the expression of soul men become gentle-men and women gentle-women.

HIGHER CRITICISM.

LESSON II.

Giving reasons why Moses could not have been the author of the Book of Genesis.

In Gen. x. 5, we read, "By these were the isles of the Gentiles divided in their lands, every one after his tongue." Now I ask why should not Moses have written this?

A. This was said to have occurred before the days of Abraham, who was the father of Isaac, who was the father of Jacob, who was the father of Judah, who was the father of the Jews. Commentators inform us that Jews and others first used the word Gentiles to designate those who are not circumcised, and proselyted to the Jewish religion. Rehoboam, the son of Solomon, not less than twelve hundred years after Abraham was the cause of Israel's rebellion. There were no Gentiles at the time this was said to have occurred, nor for six hundred years after Moses must have written this, if he wrote it at all.

Gen. xii. 6, says "The Canaanite was then in the land." See also Gen. xiii. 7, "And the Canaanite and the Perizite dwelt in the land."

Can you give any reason why Moses could not have written this?

A. Yes, it could not have been written until after the Canaanites and the Perizites were driven out of the land in the days of David, about five hundred years after Moses.

Who were the Canaanites?

A. They were originally the sons of Canaan, who was the son of Ham, who was the son of Noah. The term Canaanite was originally given to any one who occupied the land of Canaan, which long after Canaan's day was given to Abraham. See Gen. x. 15-19.

Give a reason why Moses could not have written Gen. xiv. 14, which says: "And when Abraham heard that his brother was taken captive he armed his trained servants born in his own house, three hundred and eighteen, and pursued unto Dan."

A. Because it would not have been possible for Abraham or anybody else to have pursued them to a city which did not exist. It would have been quite impossible for Moses to have written of a city which did not come into existence until long after he had slept with his fathers.

Who, or what was the original Dan?

A. Dan was Abraham's great grandson, the sixth son of Jacob, who was Abraham's grandson.

Was there a city called Dan; if so what was its origin?

A. There was such a city; it was originally called Laish. More than four hundred years after the death of Dan, after his descendants had become an independent tribe they went and conquered a peaceable and non-fighting city called Laish. They burned the city, and afterward rebuilt it; they called it Dan, after Dan, their father. The account will be found in Judges xviii. 26-29.

What does the Higher Criticism say about Gen. xxxvi. 31, which says: "And these are the kings which reigned in the land of Edom, before there reigned any king over the children of Israel."

A. The Higher Criticism calls that an Anachronism.

What does the word Anachronism mean?

A. It means a misplacing, or error in the order of time; an error in Chronology by which events are misplaced.

Saul who was Israel's first king, was over four hundred years after Moses' death. Israel must have had several kings before this text was written.

Why do you suppose Israel had several kings before the writing of this text?

A. Because if this writer had lived in Saul's day, he would probably have said, "Before Israel had a king, or before Saul reigned in Israel" not before there reigned any king over the Children of Israel.

In Gen. xxxv. 20, we read, "And Jacob set a pillar upon her (Rachel's) grave; that is the pillar of Rachel's grave unto this day. In point of time what does the term 'this day' indicate?"

A. It indicates that the matter was written sometime after the event described occurred. No one would think of writing that a monument

was erected at the grave of President McKinley, and it stands there to this day.

Is it supposed that Moses knew anything of this matter?

A. No, he never saw Rachel's grave; he could not by any ordinary means know that it was there at the time he wrote it. It had never been seen by any Israelite after Jacob and his children left the land of Canaan to go down into Egypt, at least two and one-half centuries before Moses was born. It was not until the last day of Moses' life on earth that he was permitted to ascend to the summit of Mount Nebo and look over into that land. See Deut. xxxii. 46-50.

What is the most consistent theory concerning the origin of this text?

A. That it was written after the return from Babylonian captivity. Be it remembered, Jacob and his people had been out of that land fully three hundred years before Joshua and his armies entered it. It was then occupied by Israel for about eight hundred years; after this there was a captivity which lasted seventy years, after which Israel returned to find that pillar still upon Rachel's grave. Under these circumstances it seems quite appropriate to say, "that is the pillar of Rachel's grave unto this day."

Who was the author of the book of Genesis?

A. It is not positively known, but it is supposed that Ezra, in the Fourth century before Christ was the author of at least a part of it. Some of it, as will be proven in the next lesson, was written by one person and some of it by another.

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SPIRITUALISM IS DEFENDED.

Continued From Page 1.

side of it. Indeed, it is now being investigated by all classes of people, whether in the church or out of it. It is unnecessary to mention even a few of the illustrious names of those who are at present engaged in its examination. There is, however, no name more revered in Rev. Field's church, than that of its lamented famous missionary, Adoniram Judson, whose daughter, Miss Abby, was a most pronounced Spiritualist, and as the authoress of several important books on the subject of Spiritualism—a fact not generally known among the Baptists. Her brother, the Rev. Edward Judson, now occupies the chair of Homiletics in the Chicago university. Miss Judson, at the sacrifice of many old-time personal friendships, preferred to be true to her convictions with the despised minority, than to be false to them, with the popular majority.

It is remarkable what changes will take place in the thoughts and opinions of men. One of the greatest evangelists of the orthodox church a few years ago, was the Rev. B. Fay Mills. He was patted on the back by all of the churches. But they have suddenly stopped patting him, for he has cut entirely loose from all their dogmas, insisting that there is but one religion, and that is composed of love to God and the practice of the Golden Rule in our dealings with our fellowmen. One of his utterances in a recent meeting (for he still holds meetings) rather points toward a belief in Spiritualism. He says, "It is not inconsistent with what we know of the past, it is not inconsistent with the great revelation of God, to believe that the world of spirit is about the be more fully revealed unto men."

It was Martineau, I believe, who said, "We do not believe in immortality because we have proved it, but we forever try to prove it because we believe in it." I cannot quite fully endorse this statement. We would naturally suppose that our orthodox church people believe in immortality, but they seem to make no effort to prove it. Bishop Foster, of the M. E. church, confessed that he did not know that death did not end all. Many of the clergy and their parishoners are skeptical about a future life. They depend entirely upon faith and hope. This fact accounts to a great degree for the lack of interest and enthusiasm in the church today. On the other hand, those who are today attempting to scientifically prove a future life, and have proven it to their satisfaction, are those who were formerly denominated materialists, agnostics and infidels, and who engaged in the investigation of Spiritualism for the sole purpose of exposing it as a humbug, and thereby sustaining their preconceived opinions.

I am well aware that the argument of the church is, "Blessed are they that have not seen and yet have believed." I claim this blessing most emphatically, in various and numerous instances. Indeed, I look upon Paul's definition of "faith" as being one also of "knowledge." "Faith," says Paul, "is the evidence of things unseen." Now, if we acquire "knowledge" from "evidence," then I know that I have been in communication with deceased friends, although unseen, for the "evidence" of their presence as impressed on my mind and reason through the sense of hearing alone is simply indisputable.

This "evidence" to a certain degree, is not infrequently realized among orthodox preachers and occasionally crops out irresistibly in the pulpits. The Rev. S. A. Northrop, one of Rev. Field's predecessors, affirmed that he often felt the presence of his deceased mother with him in the pulpit. The Rev. Lyman Abbott affirms, "I am scarcely less certain that for some years after my mother's death I was influenced by her spirit presence, than I now am that I have of late years been influenced by persons corporeally present. But if one serenely and scornfully skeptical asks me for a demonstration of my faith, I would only answer him that the 'evidence' is my own experience and that I neither can share it with him nor desire to do so." The Rev. Heber Newton (Episcopalian) in a sermon on Spiritualism, said, "It is a fact concerning Spiritualism that through it the conviction of the life to come is taking a new hold of man's mind and heart. Myriads of men are

today rejoicing in a firm and positive conviction of the reality of the life to come who but for this movement would have been left in the doubt which overshadows vast masses of men today. This faith has become so vital that it renews the early Christian joy in the presence of death. Instead of impugning the sources of this renewed faith, let orthodoxy make more real to those who abide within its folds, this ancient and fundamental and vital faith of men."

The Rev. Dr. Sunderland, (Presbyterian) in a sermon, spoke as follows: "I do not believe, and can not believe, that it would be impossible for my sainted parents to send a thrill of influence to help me in the hour of distress, or in the time of sorrow. Nor do I think that a belief in their ability or disposition to do so is out of harmony with the teachings of God's word. The whole tenor of scripture goes to show that the departed spirits of the redeemed are unbound and unfettered. * * We know little of the possibilities of a spirit free from the limitations of the flesh."

The Rev. Dr. John Henry Barrows in an address at the opening of the World's Parliament of Religions, said, "It seems to me that the spirit of just and good men hover over this assembly. I believe the spirits of Paul, of Buddha, of Socrates, of Jeremy Taylor, of John Milton, of Roger Williams and Lessing, of Tennyson, Whittier and Phillips Brooks, are here. I believe that the spirit of Abraham Lincoln, who sought for a church founded on the love of God and man, is here."

But my space is limited, and I must forbear adding any more of the many utterances from the pulpit of every denomination, which show that the evidences of a future life, upon which the orthodox church relies, is, essentially, Spiritualistic in character. Although not recognized, Spiritualism constitutes all the vitality there is in the church today; it is the warp and woof of the whole Christian fabric, however much it may be repudiated by Christendom. I do not wish to pose as a censor of the church, but it is my opinion that if it would give this "evidence" the attention its importance demands, there would be fewer materialists, agnostics and infidels within it, less selfishness in the world, and such men as Rocky-feller, Gould and Cassett would cease fighting to own it.

Instead of adopting T. J. Hudson's explanation of the phenomena of Spiritualism, the Rev. J. N. Field prefers to revert to, and endorse the old theory of "magic" as his explanation.

In the light of modern developments in psychic science, I am not a little surprised at this. It is true that ever since the three "magicians" by "astrological" assistance, visited the child Jesus, whose birth was foretold by a "dream," a "vision," and a "ghost story," Spiritualism has permeated every class of people, every religion under the sun; but in this, the beginning of the twentieth century, its evolution has reached a point at which its true significance is dawning. The very universality and many phases of Spiritualism, accounts for the endless variety of theories introduced for its explanation. But, like the primitive American Spiritualist, we are now "seeing God in the cloud, and hearing Him in the wind," or, with Pope, we see that "All are but parts of one stupendous whole, whose body nature is, and God the Soul."

The Rev. Dr. Funk, one of the publishers of the *Literary Digest*, who is not a Spiritualist, recently announced a very satisfactory test and message he received from Rev. Henry Ward Beecher, and which is familiar to the reader. Will the Rev. Field's theory of "magic" explain it? Through mere idle curiosity, the Chinese minister to the United States, Mr. Wu, recently went into a seance in Washington, D. C. The result was that he received communications, both written and oral, in the Chinese language, which were amazing, interesting and satisfactory to him, because the language, intelligence and names attached to it were absolutely unknown to all present but himself. Will the Rev. Field's theory of "magic" explain it?

About one-half of the Rev. Field's sermon was devoted to the relation of some of his experiences in the investigation of Spiritualism, which were very humorous, and thoroughly enjoyed by the large audience present. I could relate some experiences equally funny, and some absolutely disgusting, in my investigations of the subject, and so can many Spiritualists. But we must expect such ex-

periences as long as we are to obey the scriptural injunction or command to "try the spirits whether they be of God (good and true) for many false prophets are gone out into the world. Beloved, believe not every spirit." The trouble with Brother Field was that when he went to Buffalo last week to investigate Spiritualism, he fell among these "false prophets," fakes and humbugs, and from the tone of his description of them I rather think it pleased him. He got what he was looking for and returned to Fort Wayne "loaded for bear."

I freely admit that some of my experiences tally well with the scriptural charge of their being "abominations." But on the other hand, many of them are in grand accord with yet other scriptural passages which are most pronounced, beautiful commendations of them. These Brother Field did not read. His scriptural selections upon which he based his remarks were the ones usually chosen for such attacks upon Spiritualism, and have been completely overwhelmed a thousand times by other selections from the same volume. His sermon is a very old one against Spiritualism and has been time and time again unanswerably answered. Like as a lawyer Brother Field was engaged in making out a case against the defendant, Spiritualism, and he appealed to the "law and the testimony," the Bible, for his purpose, but well knowing that the defendant's counsel can appeal with equal, if not better success, to the very same source, in behalf of his client. And so, hardly worth while for either side to appeal to the Bible. Science is rapidly settling the question for us and in support of Spiritualism, Brother Field to the contrary notwithstanding.

The Rev. Field made a number of admissions in favor of Spiritualism, which were absolutely denied to us by the pulpit a few years ago. His assertion that Spiritualists claim that Spiritualism is a new ism indicates that he is not well up in their literature, at least on this point. There are a few more points that might be noticed, but I do not wish to impose upon the good nature and liberality of the *Journal-Gazette*.

Whether Jesus was a Baptist, Methodist, Presbyterian, or the founder of any other of the sects of our day, is a question I will not attempt to answer. That He was a Spiritualist, and the greatest medium of the ages, through whose mediumship life and immortality has been brought to light, and the stone rolled away from the door of the sepulchre of thousands of human hearts who have thought their dead lived not, His biblical history has certainly established. "The works that I do, ye shall do also, and yet greater."

Fl. Wayne, Ind., *Journal-Gazette*.

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To talk about things which only interest yourself.

To grumble about your home and relatives to outsiders.

To speak disrespectfully to any one older than yourself.

To be rude to those who serve you either in shop or at home.

To dress shabbily in the morning because no one will see you.

To think first of your own pleasure when you are giving a party.

To refuse ungraciously when somebody wishes to do you a favor.

To behave in a street car or train as if no one else had a right to be there.—Gem.

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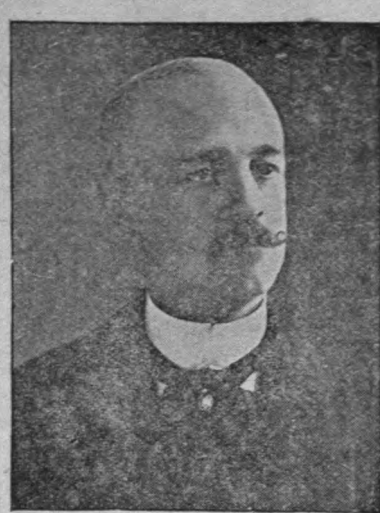
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