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## RELIGIOUS PROBLEMS.

Harmonious and Inharmonious  
Marriages.

J. P. COOKE.

It is said that all marriages are first designed and under the control of our spirit friends. They seek to bring the best adapted together. Those who are spiritually adapted for partners—co-mates. This doctrine of affinities boasts its origin in heaven.

Then why so many mock marriages? So many mismatched partners?

Plato, the divine philosopher, was the first to extol and develop it, with more than his beauty of thought. And what did Jesus say? The Sadducees came to Him with vulgar questioning, saying, "Master, suppose a woman be married to six or seven husbands, whose wife will she be in the hereafter? Can you tell us?" He replied, "In the resurrection," that is, when people have risen above their animal surroundings and have the grace to live like rational beings, observing the moral and spiritual laws of their being, "such questions will not be raised."

Then persons will find each other because they belong to one another; and those who belong to each other will come together.

The angels need not to be married just because they are angels.

Experience and insight, the interior privacy of their nature does for them what a poor, blind, bungling, conventional choice does for men and women in this world.

Again, Swedenborg the Seer, unfolds his doctrine of now men and women and all created things are related to each other according to spiritual laws. Marriage is from above. First in God—That Inner Life of all and Soul of Immensity.

Those who are truly united are heavenly because they are united in faith, hope and aspiration.

The understanding of man is wedded to the affection of the woman. The Masculine Intellect to the Feminine Will. The Masculine Wisdom with the Feminine Love.

In the upper intellectual spheres the union takes place and they become one. This union ultimates in the sense sphere though it began in the soul.

If the union begins in the senses then the marriage is not complete until the finer affinities come in to make the pair, one by one, on and on, up and up until they touch each other in all the spheres of their nature and so justify in heaven the providence that united them on the earth plane. Swedenborg holds that the two become totally one being. Being mutually absorbed. This is a noble doctrine even to hope and dream of.

Now in this earth plane, we all know that society is full of domestic discontent and restlessness.

Some are united that do not match or mate at all. They are sometimes called "Lucifer Matches." Not in one case out of a thousand are men and women who are pronounced one at the altar really one in heart and life. Where all are so eager and craving, it is inevitable that errors will be made.

People are drawn together by what they call love. But what they call love is frequently but a kind of personal magnetism, a venous attraction, a sort of sensuous fascination which one temperament exercises over another.

It may act with the fatal force of a charm, an infatuation, intense, wild, which in the ecstasy it creates, seems to meet every form of hunger and to bring heaven straight down to mother earth for the time being.

Sometimes these infatuated ones,

see nothing, calculate nothing. Discipline or reason never exerts any authority.

Everything is taken for granted, the present and the future, the world and life, destiny and all else are simply assumed in advance.

They plight their faith—"for better or for worse," as long as they both shall live. What might reasonably be expected? Passion cools, desire dies away, the romance is dissipated quickly, the dream is dispelled; knowledge and work, care and trouble come trooping along. "When poverty comes in at the door, love flies out of the window," very frequently. Experience dawns in the lapse of years. They are sadder and wiser. One may become heart sick, "When love begins to sicken and decay."

Then instead of two lives made one, one life is made into two; and the two streams go trickling on—side by side, each creeping along its own banks but they flow in different directions. Each going whither it knows not. Sadness deepens upon the lives, clouds gather, the lamps of hope flicker and grow pale, the cold night dews like despair come down darker and deeper with every breach they cross.

If each has personal capacity, culture and resource, whether in society, or art, or literature or work, individual life can be sustained, perhaps, and death by congelation is the worst we can expect from these mismatched couples.

In other cases, each, instead of helping the other is in reality, bruising, wounding, crushing, grieving the other, day by day.

A voice unheard, may yet be felt by one or both. A voice that says: "Now is your period of discipline. You have entered on a path and you may not retrace the steps. You must follow through to the end. Gather yourselves up, be considerate, patient, thoughtful, kind. Learn humility. It has great lessons of life for you. Bear and forbear. Forget and forgive. Accept your own action as one which though unhappy for your earthly lot, may yet be best in the end for your soul."

Development, real soul development is a strange thing and comes through various methods. Those do not reach it who tread the primrose path of dalliance, but rather those who walk through thorny ways, with bleeding feet and bleeding hearts, walking under night dews in solitude and in soul-sadness.

If this warning voice is heard it is well. If it is heeded, there is hope.

"Spirits are always with you and if you are really good and pure they are good companions. But if you abandon self-control and continence, if you are given to lust, then are you set upon by the dark, evil ones who feast upon your substance, who vampirize your life. And bear in mind that not alone the deeds done in the body must be answered for and all debts paid but positive good work must be done before the spirits can arise and progress."

The law of progress is the true life is positive and its control inevitable.

Action and re-action are equal and opposite. Be faithful and energetic in good works. Up the eternal cycles of being man is drawn by the Inner Light of Life—if pure love be his real attraction. For

"In love, if love be love, if love be ours,

Faith and unfaith can ne'er be equal powers.

Unfaith in aught is want of faith in all,

It is the little rift within the lute,

Which by and by will make the music mute

And ever widening, slowly silence all."

Tennyson taught a grand life lesson in those few lines,—let us ponder them.

The growth in the true life of the spirit, that is to say in God, is only to be measured by the growth of unselfish, spiritual love. Love itself may well be measured in its progressive states by its bliss, its restfulness, its unwavering trust,—its pure repose! Rising victory of the spirit over every form of fear. Perfect love knows not distrust. Where the true spirit of the Inner Life is awakening it is easily disturbed and agitated. Hope and fear ripple over its surface. Their waves dash and murmur on the shore. But when the great deeps of love are gained and soundings are too deep for words then the surface is calm and still and beautiful and blessed beyond degree. Like the tranquil face of a lake that reflects the sky and mirrors the sun or the moon and all the stars of truth and good and cleanness and purity—and you behold that the Love of God is as a great deep. For:

"Love is God! That love surrounds you,

In its might you safely dwell."

And you cannot safely dwell in any other spirit.

Joy ripens where the days make night

With bitterest draughts of sorrow;

Hope leaps to meet the dancing Light

That ushers in the morrow.

Through clouds and tears, and angry fears,

Dead hopes and fruit untasted,

The resurrected spring appears

Unheralded, unhasted.

We gather flowers too soon to reap

The harvest's glad fruition;

We blight the fairest hope, then weep

To find it but a vision.

And then the rainbow's silver sheen

Is born of many a sorrow,

And fields that glow in living green

Are slumbering in the morrow.

Each star that's lost, and dream that cost

Such anguish in its going,

But builds a bridge of gold across

The river's sullen flowing.

These dark, lone days are God's good ways

Revealing sunny places;

Life's dying years have many tears,

Yet cloud they angel-faces.

Come on, then, toil and fear and pain,

That bar the golden portal;

Through suffering, garner we the grain,

Through death, become immortal."

—O. B. F.

It is easy for a man to do as he "ought" in little things. And if he takes pains to do it in little things he will find he has grown power to do as he "ought" when big things turn up. It is this doing as he ought—as his own soul says he ought, which enables a man to learn the lessons set for him in his particular class of life.

—Elizabeth Towne.

Knowledge has its beginning from the mind, its introduction from the senses. "The soul looketh steadily forward: creating a world always before her, leaving worlds always behind her."—Emerson.

"All are bigots who limit the Divine within the boundaries of their present knowledge. No man was ever great without divine inspiration."

The whole duty of man is embraced in two principles of abstinence and patience: temperance in prosperity, and courage in adversity.

—Seneca.

"In love we do for others and help our own spiritual growth. The power of love is beyond the conception or calculation of mortal mind—it is good for all."

IS SIRIUS THE STAR  
OF BETHLEHEM?

Rev. F. D. Duffy's Article in the Ready Prints,  
to Support that Position, Replied to and  
Refuted by Daniel W. Hull.

Rev. F. P. Duffy, M. D., Secretary of the American Church Bible Institute has written an article which has been printed in the ready prints furnished to the weekly papers throughout the country, and which will also be furnished in plates to all the dailies of the country for the purpose of letting a little light (?) in upon the "Star of Bethlehem." That Star of Bethlehem is a bad thing in our Bibles in this day and age of the world. People can't well believe that stars some of which could take our entire solar system in their interiors (if they were hollow as the heads that maintain the story) and continue to swing around the circle as it now does around the sun, and yet have five hundred millions of miles to the walls of the star—that such massive bodies could very well come near our earth and pick out the cradle of a babe and stand over it to the exclusion of any other place. That he could suppose that Sirius by the side of which our sun is a mere pigmy should stand over a particular cradle is incredible. Certainly the man with the title Reverend and M. D. cannot be so ignorant, and yet one does not like to place him among knaves. What are we to do?

He tells us that the "star is a real, true, bona fide star—not a mere temporary, miraculous creation for the specific purpose." Indeed! It has always been taught that that particular star came there for the purpose of showing where the babe was and as other stars would hardly leave their duties to attend to that office that it had been created for that purpose.

He further tells us "It was a star in motion—it changed its position in the heavens," and then he quotes the narrative which states "The star went before them until it came." Please notice this quotation when we came to the statement that the Magi or wise men were western men.

Again: "It was a star that had an asterice—it stood at a particular point in the sky above them. The statement is very distinct: 'It came and stood over where the young child was.' Notice this also, this star seems to have moved till it got where the young child was, and then it stopped—stood still.

Again he says: "It was a star that moved in an orbit—had a periodic time." But still we shall find it reversing its course and going from west to east until it reached the cradle, and then stopping, and refused to go further, indicating that it had reached the end of its journey, and inviting the magicians to go into the stables and see what it had led them from Ireland for. He tells us in the next paragraph "the beholder must have been west of the star. The star must have pointed to or been in Jerusalem when first observed by the Wise Men. Therefore the Wise Men must have been west of Jerusalem." His argument which precedes this statement is: "It was a star that had a relative position in the sky—it was in the east. Assuming that anatole is in the east then it has reference to that particular part of the heavens to the east of the observer."

Perhaps I am a bit dull, but I don't see the force of the argument. The Wise Men saw the star in the east, therefore they were west of the east. I believe that is the idea conveyed. As if a person could see a star in the

east unless they were in the west. The statement really means that the Wise Men came from the east and that they had seen the star. As above stated, "the star went before them till it came and stood over where the young child was." Which way did the star move if the Wise Men were Druids from Ireland? Did it move backward? or eastward?

In the next paragraph he tells us that "it was a fixed star—not erratic in its motions." What sort of maudlin is the man getting off anyway—"a fixed star—not erratic in its motions" yet going the other direction from which all the other stars seemed to travel that it may conduct the Wise Men to the place where the child lay. Of course, millions of readers, many of them High School graduates, will read all this stuff without ever a suspicion that there is a single misstatement, and they will gush all over their bodies for the great learning of this Reverend gospel preacher and M. D.

To further strengthen his point he makes a dissertation on the Greek word apo, which he says, "is a preposition of severance. It means far from." The definition of this word as given by Greene in his Lexicon, is, "Forth from, away from, hence it variously signifies departure; distance of time or place; riddance; derivation from a quarter; source or material; origination from agency or instrumentality." All translations have the Wise Men come from the east. The intense meaning of apo anatole, is from the far east, or from rising sun. He tells us that the work ek would have been used instead of apo if the Wise Men had come from the East. Well, let us see. The second verse of this chapter has the star in east and it should have been ek anatole but instead it reads en te anatole, "at its rising." By the way this spoils the learned gentleman's criticism, for if they saw the star at its rising, no matter where the stars were, they saw it east of them. This word apo is used in the Greek of Acts 2, 5, and is there translated "out of."—"And there were dwelling in Jerusalem devout men out of every nation under the heavens." Here with this definition this passage should be rendered—"There were dwelling at Jerusalem devout men away from every nation under heaven." There is one star, he tells us, "which fulfills all the conditions. (a) It was in an especial sense the Magi's star. (b) It was a periodic time. (c) Its revolution is of indefinite length. (d) It was in the sign Pisces at the birth of our Lord. (e) I believe we can find a peculiarity by which it could be called 'His star.' That star was Sirius the brightest in the firmament of heaven."

There can be no slip of the pen here, for after a philological dissertation on the word "Magi" he goes on to state, "If we could connect Sirius with Jacob at the time of the Nativity, there could be no question as to the star of Bethlehem. And we can do it. The twelfth sign of the Zodiac was Pisces. And Pisces was the sign of Palestine, or Jacob, or land of Judea. That part of the heavens known at Pisces presented a most remarkable spectacle at the time of the Nativity. There the heavens appeared to culminate. The sun appeared to shine with a deeper effulgence. Meteors, precursors of some mighty event, flashed athwart the sky. Comets shot from out the darkness of space and illuminated the sign with their fiery flow. Mars, Jupiter and Saturn halted in their orbits to focus their lights in one mighty blaze in Pisces. And wondrous sight! The star—the Magician's star—His Star—Sirius!"

Continued on Page 6.





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#### THE CHICAGO HORROR.

The people of the world were horrified by the announcement of the fire in the new Iroquois Theatre at Chicago last week. Nothing to equal it has ever occurred in the annals of history. While there have been large fires and large loss of life connected with them, no record is known where the disaster resulted so terribly in loss of life and in suddenness of the blow. Fifteen minutes only elapsed from the alarm until the fire was out, and upwards of 600 people had joined the great majority—their lives snuffed out like blowing out a candle.

As usual, there is no way of fixing a blame, and even if there was, what good would it do? It would not bring back to life a single member of that vast throng that has gone to another world, nor would it prevent a recurrence of the carelessness, if carelessness it be that caused it—of other employees.

What a terrible load of responsibility rests upon the owners, builders and designers of such a place. It is fearful to contemplate, yet familiarity has caused us to look upon it as nothing in the every day affairs of life.

According to the report of one man who was one of the few who kept his head and assisted others to escape, a door at which he attempted to get out was securely locked with a padlock! If such is the case, a severe example should be made of the person who was responsible for it. Not necessarily the one who did it, but the one who was actually responsible for it. He may say he was ignorant of the act, but there are cases where it is criminal to be ignorant. So many of these places are conducted merely for the money there is in them without regard to anything else, that it is incumbent on our city officials to have responsible inspectors whose duty it is to inspect all such places, whose badge of authority shall at all times constitute a search-warrant that will permit them to enter any place—if necessary any home—and shall give them the privilege of halting before a suitable court any person who is negligent in caring for the public safety, but without waiting the actions of a court he shall have authority to order the necessary changes made and to assess the costs against the property. This would make the owners of the place more careful, as it would hit their pocket-books—the most severe place you can hit a person who is careless of the rights and privileges of others.

As we do not know the exact conditions we make no specific charges—merely express a general idea of the matter.

But tomorrow is Sunday. The ministers of hundreds of churches will preach sermons in which they will use the "Chicago Horror" as an example. Many of them will find in it a judgment of God on account of the wickedness of the race in attending theatres. Some few will use it to show the "wonderful glory and goodness of God." Not one will speak of it to show the real facts and show that if a deity had anything to do with it that deity was as responsible as a human being would be in the same case.

It is a fearful thing. Before it all things pale. The city is in a shroud and sorrow is in many homes—but the ministers use it to scare the people into the church—a financial wind-

fall for them. Truly it is an ill-wind that blows no one benefit.

#### PREMIUMS.

We receive letters every week from our patrons in renewing their subscriptions saying, "Send any book you are giving as a premium," or "If you are giving any book as a premium please send it." We think an explanation of this will be of interest to our readers:

According to a ruling of the post-office department, no paper that gives a premium can secure second class rates of postage. That is, it can not be mailed at the pound rate, but must have postage stamps affixed to every piece that goes out. This is prohibitory to any paper. It can not run without the second class privilege as the extra postage and the labor of putting a stamp on every paper would be so much that it would make any paper, such as this one cost more than it comes to.

Premiums have therefore been discarded by all of the papers. It is true that some papers, this among them, still make some special offers where books, and other articles, are offered at a slight increase in the price but in every case it is necessary to show that the article is sold for more than it costs—that there is a margin of profit on every one sent out. If this is not the case, at any time the Third Assistant Postmaster General is likely to issue an order cancelling the second-class privilege, and when once cancelled it is a difficult matter to be reinstated. There is a question whether even the present system will be permitted for long, as it is looked on by the department as a virtual technical violation of the ruling, and we would not be surprised at any time to be informed that we must not continue it.

A law was passed allowing papers having a legitimate subscription list to pass through the mails at one cent per pound, regardless of the number of packages in a pound. This was for the purpose of cheapening newspapers and magazines, and getting people to read more. The department looks on this as a subsidy, as it is claimed it costs an average of over four cents a pound to deliver them. Therefore, the rules governing them are made to debar premiums as it is stated that a newspaper or periodical "must be published to disseminate news of a public character" and if it is allowed to give premiums, many people will subscribe not for the value of the paper or because they wish to read it, but on account of the value of the premiums that go with it. These premiums were frequently of greater value than the price of the paper, as in buying job-lots, etc., an advantage was gained and people subscribed for the paper merely to get them.

THE SUNFLOWER has two good books that it furnishes at 25 cents additional to the cost of the paper, and as they conform to the present rulings of the department, we will continue as long as the same ruling prevails.

We think this will explain the matter so that our patrons will see that we are doing all we can legally do, and we can not go outside of that without doing something that is likely to rule the paper out of the mails entirely—as we could not continue to publish it without the advantage of the second-class rates.

#### THE CHICAGO LIVERY STRIKE.

The cause of organized labor has received an injury during the past few weeks that it will be years in overcoming, as its details are such as to strike horror into the minds of everyone who reads of them.

The publisher of this paper has always contended that strikes never resulted to the benefit of the laboring man and did not and does not now believe that there would be one strike where there are now ten if the strikes depended upon the true laboring men. Strikes and their immediate results—rioting, violence, etc.—are the result mostly of the actions of such men as Parks, of New York, who is now serving time for bribery in buying and selling the rights of the men whom he represented as a "walking delegate." These men never did a day's work in their lives, do not know the meaning of it, and prey continually on the ignorance of their true motive on the part of their followers. It is this class of vampires that has done more injury to the laboring man than all of the trusts and monopolists in existence. The laboring man as a man is all right; but as represented by the average "walking delegate," he is too often all wrong.

No reasoning person could deny the

right of a man or a class of men to refuse to work if they wish to; but when they refuse to allow anyone to drive a hearse to carry a dead body to the cemetery or to the church or other place where it is to be prepared for burial, and put pickets around the houses where deaths occur, as was done in Chicago, if a small portion only of the reports are true, that particular branch of the labor element must incur the enmity of all decent-minded people and it can not but react upon organized labor as a whole.

Think of a man driving the hearse conveying his wife's dead body, himself, armed with a double barreled shot-gun to protect himself from violence at the hands of strikers! Every member of that union should blush from shame at the mere thought of such an act. If they did not allow drivers to take people to the theatre or on pleasure excursions, there would be a shadow of excuse; but to a funeral! Well, the English language is limited to express the contempt that any reasoning person should feel for such an act. It is utterly without the slightest semblance to an excuse.

Some three months ago the writer was in Cleveland, O. A restaurant-keeper had incurred the enmity of an organization that was said to look after the interests of the waiters. They had a man walking back and forth in front of the restaurant continually saying, "Please do not patronize this unfair restaurant. It is unfair to the poor working-girl." If any person started to go in he handed him or her a card making several claims. This was continued day after day, and even after an injunction had been issued by the courts. A policeman was stationed at the door to prevent any interference by violence with those who chose to enter, and this representative said and did every mean thing he could or dared to both the restaurant-keeper and the policeman. He finally dared the policeman to "run him in" which dare was promptly called at the first act the policeman called not allowable.

Desirous of knowing both sides we entered the restaurant and ordered supper. As we stepped to the door the man outside said, "Please do not go in there; there are lots of other places where you can get your supper." A conversation with the waiter-girl who served the order informed us that they received \$6.00 per week for 45 hours work, and their meals. As that was equal to 20 cents an hour, we fail to see where the "unfairness" comes in. Clerks in the stores work from 54 to 60 hours and receive less cash, to say nothing of their board.

We are in favor of all having their rights; but we do not believe such acts will prove successful in the long run. The people must have the support and sympathy of the masses in order to win, and such actions never will secure it.

It would be rank injustice to the striking livery-men of Chicago not to say that as soon as the fearful theatre horror dawned on them they called their strike off for ten days and instructed their members to go back to work "regardless of wages or hours." While this should have been expected it is certainly a thing that the public should take into consideration in judging them in the future. But it can never do away entirely with the odium of the first act in the handling of funerals. That is something that should not be interfered with as it is a serious matter, endangering the health of the entire community and making a sorrowful thing still more heart-rending.

#### Memory Culture.

E. W. BALDWIN.

Useful discoveries dance to universal music. Time and chance are the factors. The flashes of genius must have opportunity for adjustment and elaboration.

Memory culture is an old subject. The method has taxed the speculation from Adam's time to the present. The first notions about it were crude enough. That everybody has always desired a better memory, all will attest. Probably the weak Adam himself was no exception to the rule. The strong Eve may have thought less about it. The subject would not be quieted. System after system for memory strengthening was invented, and each in turn abandoned from failure to satisfy.

At last the system of mnemonics, based on the law of the natural association of ideas, made an approach to helpfulness. The failure of it was not from its sound ideal but from its faulty mechanism. It was more difficult to memorize the system than to remember the things themselves.

Memory is the revival of a past mental impression. Where no impression is made there is nothing to revive. A stranger is introduced to another stranger. In less than half a minute the name is forgotten. The trouble was the listener did not listen. He was paying attention to characteristics, dress, or anything else. Some persons do not remember faces. They are thinking of a hundred and one other things. Take cases where clear impressions have been made. If they are not occasionally revived they fade out. For reviving general impressions there is nothing so good as conversation. This branches out into varied subjects. Of each, the knowledge of it is revived. "Practice makes perfect." The oftener an impression is revived the more its nimbleness increases. The home and table are excellent places for conversation. There is no limit to the increase of opportunities.

A class of persons will have good special memories and complain of poor general memories. A merchant is all bound up in his business. He reads nothing else, thinks nothing else, eats nothing else. He knows every article in his store, its location price, and all about it. He is reviving these impressions hourly, daily. Ask him the street and number of any of his friends and he can not tell you. He heeds not outside things. It is plain to see how he has a strong special memory and a weak general memory.

Memory is not a located organ of the brain. It is a faculty which is a part of each organ, and is strong or weak in proportion as each is prominent or active.

General readers have good general memories from their uniform interest in general subjects. The stronger the natural desire in any given direc-

tion the more brilliant the memory. Where desire is natural it is easier to remember than to forget. Childhood has good general memory. It is not yet specialized. Good health is wings to memory. Imagination favors it, not the aimless, but the well reared kind. Good listening cultivates the memory. Practice listening as well as talking. Cheerfulness is animation to memory. Method is a cordial to it; with method you can find things in the dark. Attention makes clear impressions. It pays compound interest. Mind wandering can be wholly cured through the practice of attention.

Large ideas are more readily retained than small ones as they make more vivid impressions. A good way to cultivate memory is to try to forget. There is a natural association of ideas but the mind should be left free to make its own association. The mnemonical system is too empirical. Memory is not knowledge.

With the natural laws of memory understood, there is nothing more simple.

Madison, Wis.

#### A Question For Philosophers to Answer.

A genius can no more keep from feeling independent than a man of wealth can.

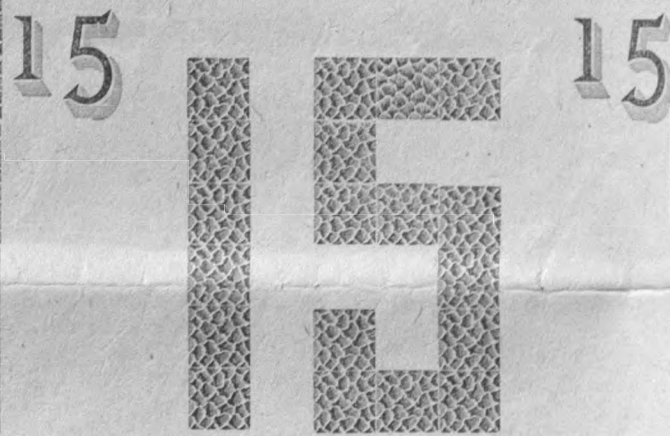
Why? Because both feel their power over those who do not possess either.

Can you blame them? Yet many of us do. Why?

The answer to the latter involves the history of the world and of every individual. Consider it.

ARTHUR MILTON.

"Our seasons of trial are seasons of great spiritual growth if we look to the Spirit for strength and help."



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## LILY DALE NOTES.

"It is queer how much snow we need." This has grown to be quite a common expression at Lily Dale.

It is seven weeks the night of January 4th since it began to snow, and it has scarcely rested one day since. Some days only a light flurry, that is only three or four inches, and from that up to fifteen or eighteen inches. "Beautiful snow!" This brings a volley of snow balls toward a speaker but to those who can see the beauty in snow it is truly "beautiful snow." Great furrows of snow all over the grounds thrown up by our snowplow, and forming great ruffles on either side; all roofs, porches, woodpiles, and every flat surface blanketed to a depth of 30 to 40 inches, as if to protect them from the cold blasts of the winter's cold; great scrolls, veils and puffs of "the beautiful" everywhere. What a wonderful sight this would be to a person who had never seen any snow. It is indeed "beautiful snow."

This is an exceptionally snowy season but we always have plenty of it and anyone who is not fond of it had better not come to Lily Dale to remain all winter, or if they do come make up their mind to put up with it. They can have all the out-door physical culture they need shoveling the snow, so they will not want for exercise.

Dr. and Mrs. Hyde have gone to Washington, D. C. where they will remain about two weeks before they go to Florida to spend the remainder of the cold weeks. They are nicely situated at 225 B Street, overlooking Pennsylvania Avenue near the capitol and other leading places of note and interest. They write that the weather is beautiful; there not being a cloud in sight since they came in sight of Washington.

Mrs. Scheu has been to Buffalo recently. Her son Jake has been quite indisposed but he is better.

Maggie and Charlie Wildrick came home from Jamestown to spend the week with Mrs. Wildrick's parents during the holidays.

Mrs. J. H. Binney spent one day in Dunkirk last week.

Mrs. Carrie Shaw has been confined to the house for a couple of weeks on account of a severe cold. The Library has been closed the past two Sundays but Mrs. Shaw thinks she will be able to be out by next Sunday.

The reading class will be resumed at that time.

Mrs. Maggie Turner has been visiting and practicing her mediumship at Youngstown, O., Cambridge Springs and Corry, Pa. returned home last week.

Graham Turner's family spent Christmas with Mrs. Turner's sister, Mrs. Scott, of Hamlet.

Cliff Shaw, who, with his family, are living on their farm ten miles east of Lily Dale, spent a day with his parents here a short time ago.

Mrs. Estelle Fish Baillet passed through here last week on her way to Erie, she will return to Jamestown in a few days, where she will remain the balance of the winter.

Mr. Hutchinson has returned home from a visit to Ohio, and in spite of our deep snow he says he had rather spend the winter here.

The benefit dance for Miss Grace Richardson will occur January 9th, Saturday night. Arrangements will be made to convey all the people over town who wish to attend and a large attendance is anticipated.

Mrs. Toles, sister to Mr. Skidmore, has been confined to her room up stairs for several weeks on account of general poor health, she is now able to come down stairs and remain all day. This makes the home seem more like home.

Henry Skidmore who was reported sick last week is better but is not able to be out yet.

Mrs. Edwin Ross is improving and is very hopeful of a complete recovery. The snow was shoveled off the auditorium roof last week it was 32 inches deep.

Mrs. Lottie Gens (nee Scheu) has been ill for several weeks, but we are glad to report that she is improving. She is living with her parents for the present so as to have their care during her suffering. Her husband, George Gens is the tax collector, and has recently called on our residents.

## OBITUARY.

MRS. CAROLINE PRATT SPRING, passed to the higher life from her home at Pratt's Hollow, N. Y., December 22nd, at the ripe old age of nearly 95 years. She was many years a firm Spiritualist and a woman of marked personality and of strong individuality, possessed of a bright, active mind and retained her mental faculties to the last. She was esteemed and respected by all.

Mrs. Spring was, or is a sister of Morris Pratt, the founder and donor of the Institute that bears his name, and was the last surviving member of the Pratt family. She was the oldest of several children and Morris was the youngest. Her funeral was held from the old farm home just one year to a day from that of her brother—the day before Christmas, and was conducted by the writer.

Pratt's Hollow is a goodly distance beyond Syracuse. This funeral was the seventh one for the month of December at which the writer officiated.

CLARA WATSON.

Jamestown, N. Y.

## Morris Pratt Institute Fund.

Amount previously reported, \$47.95  
Mrs. H. S. Bradley, - - - 1.00  
Albert Erdman, - - - 1.00  
Mrs. L. D. Park, - - - .20  
G. W. Kates, - - - 1.00  
Theo. H. Kreuger, - - - .20  
Emily J. Rierce, - - - 1.00  
Mrs. A. Gray, - - - .20

Total, - - - 52.55

We sent for an order to pay the first payment and received an order to pay \$100.00 that will settle the old plumbing bill in full. We have decided to wait another week before sending a check to see if it will not be possible before next week to raise enough to pay the entire amount of \$100.00 instead of paying half of it and making another job of it. Please consider this as soon as you read this report and send in your mite to help to meet the bill. If it does not arrive in time for the next paper, we will send \$50.00 and let the matter rest until another \$50 is received.

## BALTIMORE NOTES.

Dr. N. F. Ravlin, pastor of the First Spiritual Church, took for his text Sunday December 27th, "The Fall of Man and the Dogma of Total Depravity versus The Spiritual Philosophy." After reading the 3rd Chapter of Genesis the doctor said in part: "The main reason why people condemn the Spiritual philosophy was because they were totally ignorant of the subject. The fundamental basis of theology is the Fall of Man and Total Depravity. It is represented that God in the cool of the evening walked in the Garden of Eden looking for Adam and Eve. At last he discovered them 'and found that they had eaten of the tree of Good and Evil. This from a God who is supposed to be omniscient, omnipresent and supposed to know the end from the beginning. It is assured in theology in Adam's fall we all sin. That is one of the dogmas of the Christian theology, notably the Westminster confession of Faith. Theology has to assume a great deal in order to make their theology good."

The Doctor read the verses relating to the apple-eating incident. Adam blamed it on the woman. The Doctor said he filed a demurrer. "My ancestors way back may have been bad people. Perhaps some were hung. Am I responsible for their misdeeds? My responsibility extends only to my personal acts. According to theology, babes that pass into the spirit world unbaptized are eternally damned—that is theology a la Jonathan Edwards. Total depravity necessitates the baptism of the infant babe. One prominent church has revised its creed and expurgated that infamous doctrine. For thirty years I preached the old theology. For 15 years I have preached the Spiritual Philosophy. Total depravity is abhorrent to my nature. It is untrue. It is illogical. It is inhuman. It is selfish. The Spiritual philosophy has no room in her vast domain for such a heartless doctrine. The Spiritual philosophy does not recognize the fall of man until he falls. It recognizes the evolution of being out of the growth of man, instead of total depravity. We recognize all the attributes of man, not lower than ignorance. The exhibition of a so-called depraved nature need sympathy and encouragement. They are sick and need healing. It is the promise of the Spirit-

ual philosophy to reform such. The truth as we represent it huris no death anathemas at man; blesses, but curses not! Believes in all good. Does away with the fall of man. The Chicago fire of recent years exemplifies that man is not totally depraved—when those people needed assistance from their more fortunate brethren it came by the cartloads. From all classes and conditions of society. No man was so totally depraved as to ignore the wants of those people. The doctrine of total depravity is an infamous s'u on mankind. By and by when the people become more enlightened they will reject the doctrine and substitute in its stead the doctrine of evolution. Evolution and progress, and not total depravity will move the world."

The Doctor closed with an earnest appeal to the congregation to cultivate the good within themselves, to promote peace and harmony, to live true spiritual lives and be thankful that the octopus of total depravity had loosened its hold upon them and that they were out on the sea of free thought and investigation.

The President of the Church, Hon. Chas. R. Schirm, made a few telling remarks in reference to the course that the First Church intends to pursue in bringing before the public the Cause of Spiritualism. It was decided to hold a watch-night service from 11 to 12 p. m., December 31, as many of the congregation desired it. The pastor announced that Mrs. C. Fannie Allyn would occupy the rostrum January 21 and 28. A grand treatise looked for, as Mrs. Allyn is favorably known in our city.

D. FEAST.

## False Pride.

What many mistake for false pride is often but a sensitiveness based on innate refinement or a higher attunement of the spiritual consciousness.

It is not always indolence or a repugnance to menial duties that many refuse to be seen during such an operation, but the fear of inheriting the scorn or contempt of the unspiritual or worldly, who regard such as humiliating.

Mental suffering to a sympathetic or cultured soul is as hard to bear as physical pain to one not so constituted, and those who lack innate refinement are the first to exhibit their gross feelings towards their superiors in spirit.

If there is such a thing as false pride, it is possessed by the uncultured and unsympathetic souls of earth, who assume that labor is degrading and take opportunities as the aforementioned to express it. Like hunters, they cannot resist to fire a shot when there is game in sight; and the poor sensitive, who feel themselves to be such game for the worldly proud or haughty, are naturally on the alert against them, and do everything to keep under cover. If it is false pride to prevent suffering, we must truly pity those who cannot help themselves.

ARTHUR MILTON.

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No. 1   No. 3.		IN EFFECT NOV. 15, 1903.		No. 2   No. 4.	
a. m.	p. m.			a. m.	p. m.
7.55	5.00 Lv.	Dunkirk	Ar.	9.20	6.00
8.05	5.10	Fredonia		9.12	5.52
8.09	5.14	Laona		9.08	5.48
8.29	5.38	Lily Dale		8.52	5.32
8.33	5.42	Cassadaga		8.49	5.29
8.41	5.49	Moons		8.41	5.21
8.48	5.57	Sinclairville		8.34	5.19
8.57	6.06	Gerry.		8.25	5.08
9.09	6.16 Lv.	Falconer	Lv.	8.14	4.54
9.45	6.48 Ar.	Jamestown	Lv.	7.45	4.30
9.14	6.21 Lv.	Falconer Junction	Lv.	8.07	4.47
10.08	7.07	Warren		7.17	3.57
11.20	8.25 Ar.	Titusville.	Lv.	6.00	2.40
a. m.	p. m.			a. m.	p. m.

\*Daily.  
†Daily except Sunday.

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Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:32; arrive Dunkirk, 10:20.

For return see number 3 above.

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# METAPHYSICAL.

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## FORGET—REMEMBER.

Forget the slights you have received;  
Perhaps they weren't intended so;  
And should you cherish them, revenge  
Will in your bosom surely grow.

Forget the harsh or unkind word  
That some dear friend may rashly  
speak;

Kindness will on his head heap coals,  
While to resent would show you  
weak.

Forget that not a kindly word  
Helped you some special weight to  
bear;

For those who knew of yours, perhaps  
Had still a greater load of care.

As quickly as they pass your hand,  
Forget the favors that you do;  
If you remember you'll demand  
That they be done again for you.

Forget that friends sometimes prove  
false;

Your doubts might even make  
them so;

You cannot look down in their hearts,  
Nor for their deeds their motives  
know.

Forget to count life's darker days,  
While you the sunshine might  
enjoy;

Forget in all things selfish ways  
That may the narrow mind em-  
ploy.

—Selected.

## THE OCCULT SCIENCE OF LIFE.

It is a proven fact, backed by modern science, that all power is inherent in every heart; and also is proven that occult principle that "thought goes in waves"—it also generates and controls vibrations.

He who has learned the law of thought, by observing the necessary occult practices, can gratify his every desire. It opens the door to unlimited power, and success is the sure result, in certain ways of thinking. To awaken the occult within enables one to awaken it in others, and life will take on a new and higher meaning. True occult science deals extensively with that principle of love, or truth, which is the essence of Divinity. Man should spare no pains or expense in gaining knowledge and power, to help in loving service, to advance his fellow-men in pursuit of happiness here and hereafter. "The field is broad," and if properly understood, there is nothing which equals the occult philosophy in satisfying the cravings of the human hearts. Its theories and their practice should go hand in hand.

The true occultist occupies a throne. His throne is the will. He is able to say, "I will be what I will be." Through the power of thought he has direct control of vibrations, and can always command thought, and direct and control thought which naturally depends on the will. As the will is controlled by love, it is plain to be seen that it must be gained through thought concentration and the love principle from within.

Thought is very powerful when understood and properly applied. We sometimes find it very difficult to control the surging thoughts the vitalizers of the brain, but with never-failing confidence victory must be ours. There is in each of us a potential something, trying to grow in the direction of good, attracted upward by the rays of the sun, which recuperates us in mind and body. I think if we follow out our ideas and inspirations and noble aspirations, there would be more harmony in contact with our associations.

As the law of life demands that there be an equality in inter-change of thought with those with which we come in contact, it is easy to dwell in the thought that you have more power over yourself than any man can have over you.

The laws of life provide for, and maintain, every man's freedom, to choose what he will. If we believe more in the power of life to work in its true order, than in its perverted condition, we are protected and safe. The force of life creates and controls the whole world, as many of us know. Thought force is of value as a great developer of success.

But few of us know how to send out great positive thought waves of love,

hope and cheer for the unfortunate ones who are in ignorance of this great power of thought vibrations, that cannot be seen, nor heard, ordinarily; yet many of us have felt the thought vibrations of others, both near and far away. We too often waste our thought force, and do not put it to good advantage, by thinking failure and disaster all the time. We must feel positive to gain happiness and success, for thoughts are things, and come home to us as we send them out. As we have a drawing power that attracts to us the thoughts of others, therefore, if we have thoughts of love we attract to us the love of others, also, thoughts of hate will attract, likewise, hate, and so on.

A man makes his own surroundings, although he blames others for it. Now, just stop and think. Did you ever know a successful man who did not have a happy, strong, positive will and a kind heart, who never thinks failure, but goes ahead with the "I will win" thought which brings him success?—E. W. W. in Magazine of Mysteries.

## FEAR NOT.

For the thing which I greatly feared has come upon me, and that which I was afraid of has come upon me.—Job.

Fear is the great destroyer. It always tears down and never builds up.

And yet fear has no basis in truth. It is created by our own imaginations and is due solely to a lack of faith or confidence in that power which guides and upholds the universe.

One of the grand aims of the New Thought movement is to forever dispel fear from the human soul and to replace it with a calm, serene, quiet confidence in the stability and goodness of the One Life which manifests in our individual lives.

There is only one life in the universe, and we are a part of that life. Why, then, should we fear?

Our fears alone create the evils which come upon us. Our fears alone give life and substance to the forces which come to oppose us.

Through a well-known psychic law we tend to attract those things which we fear. Thought is a mighty, creative power, and if we indulge in fear thoughts as a matter of habit, we get corresponding results.

We are like a child, who, with tense nerves and straining muscles, watches in the dark for the bogey-man to come.

But all fear is due to ignorance. We fear that which we do not understand. In proportion as we become familiar with forces of nature and learn how to employ them we find them friendly and good. The savage looks with awe and dread upon the manifestations of electricity while to civilized man it is an almost indispensable addition to his comfort and well-being.

"But how about accidents?" someone may ask. "Do we not sometimes meet with horrible calamities that come to us out of a clear sky, and have we not cause for fear in these?" "All accidents come to us by the inevitable action of psychic law. Somewhere and somehow we ourselves set in operation the cause which makes possible all the accidents—so-called—which come to us.

The one who has an all-powerful faith and trust in the eternal goodness of things, who is willing to give up his own personal will and be guided by the Will of the universe, will find himself attracted to paths of peace and harmony and protected from such disintegrating forces as he is not prepared to meet.

By faith, calm and serene, you attract to yourself vibrations of harmony. You enter upon harmonious relations with all the universe. You see yourself as a part of the one life, which is altogether good, and fear departs from you. The elements of nature become your cherished friends. They, too, are a part of the great Whole in which you have your being.

Underneath all seeming inharmonious you perceive the forces of wisdom and love forever working. What seems like chance is all based upon eternal law. And this law is altogether good.

What then, becomes of your fears? They are baseless fabrics of the imagi-

nation, mere shadows cast on the negative side of Eternal Truth. Through faith you assume friendly relations toward all the forces and powers in the universe, and they, in turn, are friendly toward you. Only that which you resist and fear has power to harm you.

Faith and love will cast out all fear from the soul of man. Faith is the secret of the Mystic's power. The Great Mystic Adepts, Seers and Prophets know that "all is good" and that this universe is not run by chance, but governed by eternal laws which are beneficent in their action.

These great souls are not deceived and hypnotized by the senses and the experiences of the material life. They place all their trust in the Eternal Principle of Being, and know that only good can come of it. They know that each experience is a needed lesson. They have strength to meet all difficulties with a calm, poised mind and with peace in their hearts, because they are at-one with the source of all Life, and know that life works through them for their own highest good and the good of others. They know that they are eternal souls, that the real essential part of their being is an ephemeral thing, but a part of Eternal Principle, and that whatever may become of the outward form the soul cannot suffer harm.

Nine-tenths of that which we fear is placed in the future and never materializes. Learn to live in the present. Learn to keep your mind free from fear thoughts as you would keep your house free from dirt.

Fear always weakens; Faith strengthens. Fear brings about you a host of negative vibrations, which seek to mislead you. Faith brings you out into the clear, bright sunlight of eternal truth.

Faith can be cultivated in a practical manner. First, watch your thoughts and keep out fear. Then practice going alone into the blessed silence while you wait for the birth of faith. Learn to let the silent, loving vibrations of the Great Whole permeate you. Think of yourself as one with the great, loving, all-powerful Life of the universe. Think of everything as friendly to you. Recognize no enemies. Fear no evil. And, above all, keep still and listen for the voice of your own soul.

Out of the stillness will come peace and faith and love.

Out of the stillness will come the knowledge that all things are friendly to you and working for your best.

Fear will poison the secretions of the body and destroy bodily tissue. Faith will build up the body and restore all its functions to normal action.

Fear forever keeps you from expressing the best that is in you. It is the great paralyzer of all progress. Fear is the personification of the orthodox devil, and once fear is banished from the mind of men even death itself will fade into the background.

He who fears is a slave. He accepts and magnifies every adverse suggestion that comes his way. He looks with doubt and trembling upon every new situation. He is a prey to countless imaginings, which would disappear entirely if he would but seek the sunlight within his own soul.

Man will continue to be tortured with nameless fears until he learns that he is a part of the One Life of the universe, and until he is willing to give up his personal will completely to the guidance of this One Life.

There is peace and joy in the consciousness of our oneness with the Father of all. Let us learn to say, in the words of the great poet, Whittier: Amid the maddening maze of things, And tossed by storm and flood; To one fixed trust my spirit clings—I know that God is good.

I know not where His islands lift

Their fringed palms in air;

I only know I cannot drift

Beyond His loving care.

—Magazine of Mysteries.

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Developing the Origin and Philosophy of Mania, Insanity and Crime; with Directions and Prescriptions for their Treatment and Cure. This volume treats the question of Insanity and Crime from a spiritual and psychological standpoint. Herein we find a comprehensive and thorough exposition of the various causes of the brain and nerve, in which is developed the origin and philosophy of mania, insanity and crime, and presents the reader with directions for their treatment and cure. No subject appeals with more vivid interest to the general attention. A "Glossary" giving force to the general attention. This volume treats the question of Insanity and Crime from a spiritual and psychological standpoint. Herein we find a comprehensive and thorough exposition of the various causes of the brain and nerve, in which is developed the origin and philosophy of mania, insanity and crime, and presents the reader with directions for their treatment and cure. 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## REPORT OF THE EDITOR-AT-LARGE

For the Quarter Ending December, 1903.

To the Executive Committee of the N. S. A.:

I have in prosecution of the work assigned me, during the past three months, contributed to the local and Spiritual press the following articles:

Influence of Belief in Spiritualism, Eudora, Kans., Journal. Have Spiritualists a Creed? Reply to the Journal, Oceana, Mich. Result of Patient Research, reply to editorial in Argus, Albany, N. Y.

Reply to editorial in Jackson Daily Citizen on Superstition.

Swedenborg, the Relations of his Teachings to Spiritualism, In answer to many correspondents, in Banner of Light.

Science knows nothing of Ghosts, reply to Prof. Serviss, in Progressive Thinker, Banner of Light, and Light of Truth.

Sowing the Seed, Philosophical Journal and Sunflower.

The Burning Bush and Father of Lies, reply to in the Progressive Thinker.

A Word as to what Spiritualism really is. Mount Carroll, Ill., Daily.

A subject of great importance to Spiritualists. In all the Spiritualist papers.

Spiritualism vs Rev. Dr. Frazer. Daily Truth, Elkhart, Ind.

Is Spiritualism a Fraud? Reply to Rev. J. M. Fields in Ft. Wayne Gazette.

Before this article reached the office of the Gazette, Dr. Sweringen had so ably answered the attack of the reverend gentleman and demolished his arguments in that paper that I withdrew and sent it to the Progressive Thinker.

Reliability of Trance. Furnished the Register, Sandusky, Ohio, at the request of the psychical society of that city.

The Case of Mary A. Kidder. The Telegraph, Kalamazoo, Mich.

Reply to the Rev. Howard, in the Evening News, Wheeling, W. Va.

Reply to Rev. Dr. Frazer, in Daily Truth, Elkhart, Ind., he asserting that Flammarion and Prof. Coues both renounced their belief in Spiritualism.

The work constantly enlarges and many more newspapers and monthlies have sent requests for articles on the subject than it is possible to supply. While the press for the time has contained scarcely any editorials on the subject, the pulpits of the country have fulminated, and gospel ministers, great and small, have "preached a sermon" on Spiritualism! Perhaps this is because they find it a drawing subject, attractive and pelf-filling. Or it may be from a common impulse that with a pull altogether they can drag the temple down. But they are so far from harmony that they mutually destroy each others' contentions. Some declare it all fraud and silly nonsense, not worthy of attention, while from their frantic efforts they show the reverse opinion. They whistle to keep their courage up. The greater number admit the occurrence of the manifestations as claimed but say "it is all evil spirits, or the devil."

Really this is a step towards Spiritualism, for if evil spirits can communicate, does it not logically follow that the good spirits can also? It would be a strange all-loving God who would make it impossible for the philanthropists who gave their lives in helping those in distress, and our dearest friends, and turn loose on helpless mankind a swarm of evil ones to drag down to perdition!

There are a few who are getting out of the wilderness of theology. Some fear that theology will eliminate Spiritualism, there is more promise that Spiritualism will eliminate theology. It has already stricken hell, the devil, and infant damnation out of the popular belief, and has made an uncomfortable place for the old God of vengeance and hate.

HUDSON TUTTLE.

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

## Letter From Mrs. Baillet.

I have not been well since the transition of my husband but once again greet its many readers through your efficient paper, THE SUNFLOWER, some of whose readers in my seventeen seasons at Lily Dale will be glad to hear from me, as many personal letters remain unanswered.

At present writing I am in Jamestown, N. Y. This city has about 28,000 inhabitants, about 18,000 of them Swedes. With their churches of all denominations they are a progressive and industrious class of people.

Furnished rooms can be had at from \$1.50 to \$5 per week, including gas for lighting and heating, also unfurnished rooms in central locations at about the same, without heat or light. Uncle Sam is very liberal as his carriers visit us an average of four times a day while mail can be had at the postoffice between 7 and 8 daily and 11.45 to 12.45 Sundays. The city boasts of two town clocks and the city chimes in the church on which I am told any church music can be played. At Christmas time they were most beautiful.

The Salvation Army, whose earnestness and zeal takes them through the blinding snow and wind each evening served over 300 chicken dinners with everything complete on Christmas, which were distributed to the poor and destitute of the city.

A friend wished me to go with her one afternoon to the Y. M. C. A. where dinner is served on the European plan and bread and butter served for 3 cents, tea, coffee or cocoa, 3 cents, potatoes, vegetables, etc., accordingly, while, if desired, a first class dinner can be had for 25 cents. There are two large parlors looking out on Main street, with library, easy chairs, sofas, daily papers and all kinds of periodicals free to all, and here I was introduced to and welcomed by many who invited me to come again as often as I wished, and to drop in whenever I was down town. I find many farmer women who belong to it and when their trading is over they come in and rest and recuperate until their husbands drive up to the door for them. Everything is cheerful and home-like and they have their visiting committees to care for the sick and destitute, and are doing a grand work.

It is a regrettable fact that while there are many Spiritualists in this city and they still claim a charter with the State Association and have some money in the treasury which could be used to help those of our own belief who are brave enough to own in their need that they are Spiritualists, when the church offers them assistance, that through internal dissensions those best fitted for the work have been set aside and have since withdrawn and no society exists, that is it is practically dead; but when they discover this and get soul starved out, they always find a welcome in the pleasant and hospitable home of Clara Watson and her husband, where I have, on several occasions been an invited guest and where others besides myself at the present time are discussing "The Great Psychological Crime." We can enter into its merits and demerits to our heart's delight and possibly air our varied opinions like good Brother Howe and Sister Huntley do through the press.

There are a number of palmists, card readers, fortune tellers, automatic writers, and several spiritualist clairvoyant readers who are making a good living by their diversity of gifts.

Mrs. Thorp Williams has been in poor health for some time. She is highly spoken of as one of our best mediums and it is sad that one so gifted is unable to spread the light of our beautiful philosophy. Her many friends hope that she may soon recover and send out healing thoughts to aid her. Mrs. Kingsley Carpenter, a medium of many years experience, resides here during the winter. She will go to Fredonia soon where she will no doubt be welcomed by her patrons, and last, but not necessarily least, your humble servant, who but a short time ago was so pleasantly located in Fredonia will but have changed locations with her for a time awaiting the coming of the new Spiritualistic camp to be established on Lake Chautauqua the coming summer. But if Lily Dale gets the new electric road and the much talked of gas wells, even Camp Chautauqua will not be so very much in advance so let the good work go on.

There is room for all and Spiritualism has come to stay and is growing every year, and the summer days with their birds and flowers, will soon return, bringing with them many familiar faces, and many who are now sojourning at Lake Helen.

Self-pity is a grievous fault and weakness. We cannot see straight nor clearly while we permit it to remain. It must be destroyed in all its roots and allowed no tendrils or hiding-place. Nothing but the recognition of our freedom and responsibility at every point of our existence can destroy this thought. If we build our lives upon these principles we work with confidence and satisfaction, even though it be sometimes true that "with aching hands and bleeding feet we labor on—and bear the heat of the day long, and wish 'twere done."

## SILLY MAGAZINES

Do Women Like Them?

TODAY I picked up a magazine alleged to be for women. On the cover it announced itself ambitiously to exist "for maid and wife." What the editor had left out is not clear.

Let us look into this publication "for maid and wife." It is called, let us say, Woman's Whole Existence. Its real name is enough like that to be thus expressed. The contents are ambitiously indicated upon the cover. In big black letters across the top is first the announcement, "Pretty Japanese blouse pattern given away free."

After the bargain counter announcement of the paper pattern given away free is the headline of the principal article in the magazine, an article vaunted with large, sprawling black letters reaching across the page. They say, "Should Girls Marry For Love or Money?" Under present social conditions a far more pertinent query would be, Shall a girl marry at all? Better yet, Can she? But for the sake of both love and money let us see what this document is that undertakes to settle a girl's future.

"Common sense is more valuable than sentiment in every way. Of course creature comforts cannot be produced by love alone. To support love you must have money. Let a couple marry with love as an asset and almost no cash and love will die. That is certain. Money is more essential than love. Cash can produce love, but love never will produce money."

After all, perhaps that is not so bad preaching for the sex that has never yet learned to control its childish emotions. The features of chief importance in this magazine which heralds itself as the expresser of woman's existence are two: First, clothes, clothes, clothes; second, the silliest, flabbiest, falsest, tinseliest love stories couched in the sloppiest English you ever read in your life. If a public school girl of ten could read these love tales without being disgusted then she would not be as intelligent as the average. The heroine's "heart was on fire at one moment and then seemed like a stone in her breast the next." "That savage resolution to strike and strike hard took possession of her once more." At length she offered "that woman" a chance to "discuss this miserable business before I denounce you publicly."

There are several of these wretched tales, a hodge podge of "detectives, love and tragedy" and bad English, and "a year later the wedding bells were ringing," of course.

There is a page of advice to green girls. One green girl tells the editor that her Jack, her fiancé, does not dance, while she does and is very fond of it. But since her Jack does not dance he objects to her doing so, and the girl wants to know whether she shall give up the dancing which she so enjoys just to please Jack or is not Jack a little unreasonable to ask her to stop it just because he is not also fond of this amusement? What shall she do? Does the man editor—a man's name flies to the fore in this delectable publication—tell her if her Jack truly loved her he would at once learn to dance so as to share with her her favorite entertainment? That would be the just, reasonable and chivalrous thing for the editor to say and for Jack to do. Does the editor say it? Not much! He just writes, "If you truly loved your Jack you would have no hesitation in giving up any amusement he does not care for." Just so! Ever petty tyranny on the part of man, to be met with slavish submission on the part of woman!

Finally, there are some cooking recipes in this precious magazine of woman's existence, some directions telling women how to bore their eyes out over lace and needle work, then the everlasting instructions on how to make over old dresses. Ever since I can remember we have been instructed on how to make over old dresses. And this is man's idea of the proper literature for women! If they don't like it so much the worse for the women. They ought to like it.

KATE SHARP.

## Polling a Fakir.

A story used to be told at Cairo of Sir Richard Owen during one of his sojourns in Egypt. The great naturalist was seated in the shade on the veranda at Sheppard's hotel when the inevitable snake charmer came to him and produced from his bag a lively specimen of the horned asp—the deadly cerastes. The professor gazed and, nothing daunted, stopped and plucked the horns from the head of the reptile wriggling at his feet, remarking to a bystander that the man would probably think twice before trying to palm off upon any one else a harmless snake as a cerastes by the aid of a couple of fish bones. With anybody else the charmer would probably have succeeded. He had tried it on the wrong man.

We shall make mistakes; and if we let these mistakes frighten us from our work, we shall show ourselves weaklings.—Theodore Roosevelt.

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is a magazine devoted to the home. It contains departments devoted to Physical Culture, Practical Training for Women, Problems in the Lives of Wives, Husbands and Daughters, The Harmonizing of Colors, The Women Who Achieve, The Fairyland of Science, Home Building and Home Furnishing, The Kitchen Laboratory, The Entertainment and Recreations of a Family, and articles on home topics by some of the most distinguished writers of the day. It is published by The Cosmopolitan Co., and is beautifully illustrated.

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We have arranged with THE COSMOPOLITAN for a limited number of copies for our patrons as follows:

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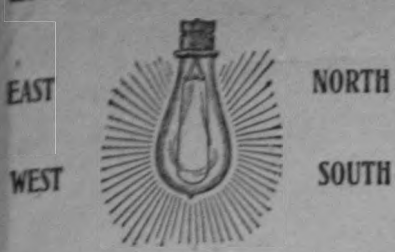


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January 9, 1904.

# 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, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

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

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

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

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

Suggestions for the improvement of the paper are invited.

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

## Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, December 27 was cold, windy and very stormy, but a good number came out in spite of the blustering snow to hear what Mr. Wright and the spirit intelligences had to say and they were well repaid for their effort in coming through such inclement weather. The preliminary remarks were pertaining to the beauties of a continuous life or a future state. He spoke of the inability of the human to fully understand the domain of spirit life and said that we cannot realize the spirit world further than our own experience.

The guide advocated developing the spiritual consciousness. He spoke about religion being the chain of slavery. After a song Mr. Wright's guides placed him under the inspiration of their influence and the trend of thought expressed was pertaining to the ideas of past history, conscious, nature, idealism, etc. He spoke of the two sects in ancient times and their different ideas relative to the Christ; referred to materialization its significance; also of Christmas time and what it had to do with the Roman Mass. He also touched upon the traditional teachings and the different races, their symbols and special views held by them; spoke of the spirit manifestations, said we could help the spirits as well as they could help us; that the spiritual development is what is needed and advocated spirituality and its unfoldments and the climax is to know of the spirits and spiritual surroundings.

"Learn to see and to hear; everyone must develop their spiritual gifts. Ye are gods, and within you are the living possibilities to know of the past and thro it of the future unfoldments. Let Christianity go its way and in time it will come your way. The guide spoke of the origin of the days of the week and of the different gods. Sunday typifies the sun god. Mentioned the different symbolisms of nature and the varied manifestations of the spirit. The lecture was deeply interesting and instructive.

Sunday evening, December 27th, in the preliminary remarks Mr. Wright spoke of an experience he had with a spirit who lived 150 years before the Christian era. He spoke of the history and earth experiences of this noted character who lived long ago. Mr. Wright stated that Christianity did not begin with Jesus, that he was only a figure and that his expression was of an existence ages past. He mentioned Druidism, and those who had great minds in the long ago, and how different it was to get at the real mentality of those people and even of the noted minds of the modern times, say of Gladstone and others who have passed into the spirit. Says we can only see dimly of the full personality that there seemed to be a sort of failure to fully impress the extent of the possibilities of the individual. He spoke of Jesus, Matthew, Luke, John and Paul, said we were today discussing what our forefathers were then idealizing about and that there were grand and great characters in spirit that were around us, invite them to be with us, gain knowledge, for when knowledge was born the devil would be dead; that ignorance was the biggest devil. The inspiration of the guide came in after the singing of another hymn, then followed a very interesting discourse. Mention was made of Napoleon and his utterances, and the prophecy made for the time of 100 years ahead. Spoke of the great Temple of Egypt and of the civilization of those days and how well versed the people were in the Astrological laws, etc. Of the great interest in the problems of life that the people had at that time of the world's existence, said that the ancient monuments contained the sermon on the Mount. Said that religion was autocratic and that there was no democratic religion that the whole world had been monarchical that nations extended their power thro conquest and he had much to say in regard to past ages and ancient dynasties.

He discredited priesthood and said it was derogatory to the best advancement of civilization. He mentioned the value and use that the efforts of Oliver Cromwell and George Washington had been to progress and the good that came thro them and other characters for the welfare of humanity. He spoke of the long, misty past when the toilers could not read, but depended upon priests and their directions, slaves of ignorance.

He advanced the Gospel of Progress. "Make your own kingdom; what is kingdom? It is home. Make it lovely by kind words and acts; exercise thought and care, speak gently to the young, also speak kindly to the old, for they have not long to stay. Be good in everything, and you will sow the seeds of happiness." He said there was a power in reading aloud and advocated the same in the homes, one to another, and said that the best way to make others happy was to make others happy.

The lecture was a very able one. Mr. Wright and his intelligent guides have done very efficient work in the Cause of Spiritualism during his stay in Buffalo. His labor was highly satisfactory and we hope to have him with us again sometime.

Wednesday evening, December 30, Mr. Wright closed his month's engagement with the First Society at the Temple. His talk on "Nature, its forces and their Development of Mediumship," was very interesting. Articles were laid upon the table and Mr. Wright gave readings from them. All were acknowledged correct.

Your correspondent was called to the front and received a most excellent reading, the spiritual intelligence that came in touch with the thoughts of the sensitive brain of Mr. Wright and gave thoughts that were expressed. Mr. Wright and his faithful co-workers have given most excellent satisfaction in their labors for the First Society and the welfare of humanity at large. We wish him success in his labors wherever he shall be called to minister the truths of Spiritualism, and teach the laws of nature, and the unfoldment of mediumship.

Tuesday, December 29th, a large number of relatives and friends gathered at the home of Mrs. Dr. J. H. R. Matteson to attend the funeral of her grandson, Harrington Matteson. A very large and beautiful collection of flowers surrounded the casket. Rev. Mr. Sayles, of East Aurora, officiated. His words and ministrations were very appropriate and touching. There was a quartet present who rendered their service of song with a most soulful and spiritual inspiration and the words expressed in the three selections were like the strains of a heavenly inspiration wafting their influence and touching the very soul of those who listened to the vibrations of it.

Mrs. P. C. Chaffee who was a visitor at Lily Dale last summer and stopped with Mrs. Jones on the corner of First Street and Cleveland Avenue, is very sick now at her home with her daughter, Mrs. Gardner, at 1491 Elk Street, Buffalo. Mrs. Chaffee has been confined to her bed about three weeks and has been a great sufferer during that time. Let kindly thoughts from all reach out to help and strengthen her.

Sunday morning, December 27th, Harrington Matteson, grandson of Mrs. Dr. J. H. R. Matteson, 248 Division Street, North, fell into an unconscious condition and passed into the realms of spirit life to meet those gone before; the memory of his earth life will linger in the hearts of those who loved him.

Eva Fay, who was advertised to give demonstrations of marvelous power, during the week of December 13th, at Convention Hall, Virginia Street and Elmwood Avenue, was re-engaged to continue thro the week of December 20th and has held very large audiences; mystifying many by the reading of questions and answering the name; also giving the name of questioner and of course eliciting the query, "Wonder how she did it."

Good audiences are manifesting their presence at the Allen Street church to hear Dr. Matthews lecture and give readings. Much interest is manifest by the accuracy of the readings and descriptions.

Lyman C. Howe and Mrs. Tillie Reynolds will serve the First Spiritual Society during January. Patrons of the SUNFLOWER tell your friends, also come and hear the grand truths and demonstrations of spirit return as given thro these earnest workers.

Just as we go to press we receive word from Mr. Eddy that Mrs. P. C. Chaffee passed to the other side on the night of January 1st.

M. Lang, Secretary sends us the following from Buffalo:

At the regular meeting of Harmony Circle Society the following officers were elected for the year 1904: Mr. Chas. S. Hulbert, Pres.; Mrs. M. E. Lane, Vice-Pres.; Mr. John Stirling, 2nd Vice-Pres.; Mrs. M. Lang, Secretary; Wm. Griffith, Treas.; Mrs. R. Gilbert, Trustee. All thanks and credit is due to our officers for the

success of our society in the past and their untiring energy and efforts have made the future of Harmony Circle an assured success. On Tuesday evening, January 5th we will hold a card party and business meeting for members and friends at the home of our President, 54 Morgan Street.

Our Sunday meeting at Stirling's Hall, 374 Connecticut Street, are very interesting. Our speaker, Mr. Chas. Hulbert's guides furnish us with food for thought that of great power and depth. Last Sunday's discourse, subject, "God," was a remarkable revelation of power and beauty. His readings and descriptions are also fine, and are invariably recognized, reaching strangers as well as members.

All hail to Spiritualism and its future, and to the SUNFLOWER as its messenger.

### BUFFALO MASS MEETING.

The officers of the New York State Association of Spiritualists have arranged for the holding of a State Mass Meeting at Spiritual Temple, Cor. Jersey Avenue and Prospect Street, in the city of Buffalo on the 15th, 16th and 17th of January.

Speakers and mediums engaged are F. Corden White, the well-known test medium, of Lily Dale, Rev. B. F. Austin, W. H. Bach, Lyman C. Howe, Tillie U. Reynolds, H. W. Richardson and others.

All Buffalo societies are invited to join in this meeting and many leading Spiritualists from near-by towns are expected to be present and participate. A good musical program will be provided and a grand meeting is expected.

### New Year's Thoughts.

That the Old Year determines the New One is a truth well worth remembering. For man's days are not unrelated. Man's life is an organism. All we say and do goes as bricks and mortar into the structure we are building while here on earth. It is well therefore, from time to time to reflect upon our life's work; upon our duties in the past as well as in the future, and upon the results of our labors as they actually are, in comparison with what they may be. As the plowman when he reaches the end of a furrow will stop and look backward to see how well he succeeded and then resume his toil, plowing a fresh furrow, thus the closing days of a year invite us to pause that we may ponder upon the year that is going as well as upon the year that is coming. Tho the hours and experiences of the past cannot possibly

come back to us, yet we render them real and quicken them with new life by making them our teacher and our guide for the days to come.

The world to us is only what we are absorbed in. The beauty and poetry of life are everywhere about us. What we need are eyes that can see, ears that can hear, and a heart that can appreciate the ideal things of life. The most common occupation has its ideal side. No one need grovel in the mire of materialism and lose kinship with the finer things of life. Thought as it expresses itself in aspiration, has the magic power to create broader and better environments and to break asunder the bonds that press down to the earth.

Not only new thoughts and new aspirations, also new loves and sympathies can make the coming year richer in many ways. Let a man become interested in some one or in something outside of his narrow sphere; let him seek active participation in some great movement that has for its object the betterment of mankind he will be surprised to find that life is no longer monotonous, that each day points to some unfinished tasks.

Whatever our outward circumstances may be, new thoughts, new aspirations, new needs of helpfulness will create for us a new world, peopled with the noblest thoughts and choicest aspirations of all ages.

The brevity of life urges man to be most careful as to the manner in which he uses his time. Were man to live a million years, he might then try to enjoy all and do everything. But our days are numbered by three score years and ten. In that short space of time we ought to aim at the highest and noblest and select the best possible material for the upbuilding of our character.

Let us pray with Israel's sweet singer: "Teach us to number our days; That we may apply our hearts to wisdom."

DILLWYN FEAST.

"Cleanse and empty the mind, and open it to Omniscience."

"REASON" Formerly "The Sermon," a live 48 page monthly, —EDITED BY—

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## Spiritualist Badge

### The Sunflower Jewelry.

#### READING OF THE EMBLEM.

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

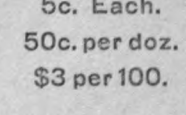
As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



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The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin.

#### FOR SALE BY

The Sunflower Publishing Co., Lily Dale, N. Y.

There would be but little fretting And but few sad faces here If we didn't keep forgetting When our little woes appear. All the sweetness, all the gladness, We have had and still may gain— If we set against the sadness All the joys our books contain.

There would be no joy to borrow And less woe to clear away, If the sorrows due tomorrow Were not entered up today; There would be a small account of Idle fretting and less care, If we kept a full account of All the joys we have to bear. —S. E. Kiser.

"Nothing is too sacred to investigate nor too insignificant to examine."



# An Old Favorite

## WE ARE SEVEN

By William Wordsworth



**A** SIMPLE child,  
That lightly draws its breath,  
And feels its life in every limb,  
What should it know of death?

I met a little cottage girl:  
She was eight years old, she said;  
Her hair was thick with many a curl  
That clustered round her head.

She had a rustic, woodland air,  
And she was wildly clad;  
Her eyes were fair, and very fair;  
Her beauty made me glad.

"Sisters and brothers, little maid,  
How many may you be?"  
"How many? Seven in all," she said,  
And wondering looked at me.

"And where are they? I pray you  
tell."  
She answered, "Seven are we;  
And two of us at Conway dwell,  
And two are gone to sea;

"Two of us in the churchyard lie,  
My sister and my brother;  
And in the churchyard cottage I  
Dwell near them with my mother."

"You say that two at Conway dwell,  
And two are gone to sea,  
Yet ye are seven! I pray you tell,  
Sweet maid, how this may be."

Then did the little maid reply,  
"Seven boys and girls are we;  
Two of us in the churchyard lie  
Beneath the churchyard tree."

"You run about, my little maid;  
Your limbs they are alive;  
If two are in the churchyard laid,  
Then ye are only five."

"Their graves are green, they may be  
seen,"  
The little maid replied,  
"Twelve steps or more from my moth-  
er's door,  
And they are side by side."

"My stockings there I often knit,  
My kerchief there I hem;  
And there upon the ground I sit,  
And sing a song to them."

"And often after sunset, sir,  
When it is light and fair,  
I take my little porringer,  
And eat my supper there."

"The first that died was Sister Jane;  
In bed she moaning lay,  
Till God released her of her pain;  
And then she went away."

"So in the churchyard she was laid;  
And, when the grass was dry,  
Together round her grave we played,  
My brother John and I."

"And when the ground was white with  
snow,  
And I could run and slide,  
My brother John was forced to go,  
And he lies by her side."

"How many are you then," said I,  
"If they two are in heaven?"  
Quick was the little maid's reply:  
"O Master! we are seven."

"But they are dead; those two are  
dead!"  
Their spirits are in heaven!"  
"Twas throwing words away; for still  
The little maid would have her will,  
And said, "Nay, we are seven!"

## WOMEN'S SPEECHES.

### Ladies Have Proved That They Can Orate With the Best.

The pleasing murmur of the women's clubs is silenced officially for the summer. While the members are meditating new coups one may glance over the net result of their past work in one particular—their progress in the art of oratory and eloquence. When first women's clubs were instituted it was feared the fair girls, old and young, could never learn or observe parliamentary usage. When a lady in the beginning of feminine clubdom arose to address Madam President it was with a flutter, a twitter and a gasp and a gulp in her throat, and she once in awhile choked up at half a dozen words, sat down, covered her face with her hands and burst into tears at essaying her maiden speech. I have seen a lady do that.

Would women ever learn to talk in public?

Time and clubs went on. Women did learn parliamentary usage so thoroughly and practice it so strenuously that today the leading teachers and trainers of that branch of education the country over are of the feminine sex.

Learn to talk in public? Well, club women began practicing that, too, and became such mahatma adepts at it that at length it seems they never do anything else than talk. Undoubtedly the ladies have found their tongues in public.

A cynical rabbinical legend records that when Eve was packing her trunks to leave the garden of Eden just the last thing before she passed through the gate she ran to the great tree of Gabbie and under it gathered up twelve basketfuls of talk and brought them away with her. She saved some of the seed and planted it, and that spread the trees all over. Thus one of her blessings at least Eve brought from her lost Edenic state, and that was the right of talkee-talkie. Her daughters, the club women, let not this blessing wane for want of use.

It is on record that one ladies' organization set out to improve the condition of poor girls by establishing an institution where they might learn trades. Their efforts extended over a number of years. In 1900 the president gave an account of progress before the society, and her address began:

"Unfortunately, our school for girls still remains an unaccomplished fact."

Three years have passed since then and the school for girls "still remains an unaccomplished fact." But the conventions, the love feasts and, above all, the elections the dear ladies have enjoyed since then! The motions they have moved, the speeches they have spoken! At one meeting the solemn subject of "Does woman lose her womanliness by entering a business career?"

Miss Cloverton regrets painfully to say it does. Miss Botherton declares flatly it is no such thing that woman loses her womanliness by entering on a business career. So what are you going to do about it? Then Miss Motherton, a shrewd looking spinster, propounds this conundrum:

"Madam President and ladies, what is womanliness?"

And there you are.

Mrs. Bingle offers a resolution that the human race is to be saved only through plentiful mothering it, and she says:

"There is one day in my life I shall never forget, and that is the day my son was married."

Then Mrs. Tringle offers an amend-

ment to Mrs. Bingle's resolution to the effect that "we seek for a work on which all may unite, and that we refuse to act until we find a standard upon which all may agree." And they are not done making speeches about their standard of harmony yet. From time to time they adjourn the subject of a basis of harmony over till next meeting. Madam President herself has defined the scope of the grand organization and desired the ladies to bear this in mind in their pursuit of a common basis of harmony.

"We are," she said, "a deliberative body whose women may compare and advise together, where all are invited and all may speak and advise. Therefore there can exist no rivalry. Therefore our organization overlaps or interferes with no other body of women. Our society simply holds a place ready for the concentration of the voice and energy of all organized womanhood toward furthering questions of general public welfare and concern."

Was not that fine?  
And the ladies are still talking—  
talkee-talkie. KATE SHARP.

### An Egyptian Story.

Here is a strange story from Egypt: Taha Ali and Ahmed Hamad carried on the business of butchers in partnership. Taha Ali informed Ahmed Hamad that a sum of money belonging to the partnership which had been left with him had been stolen. Ahmed Hamad did not believe the story and accused Taha Ali of theft. They decided to refer the matter to a fakir who had settled in the neighborhood, to be tried by a system of ordeal. The two men accordingly went to the fakir. He copied some passages from certain religious books in his possession upon a native writing board with European copying ink, washed off the writing with water into a bowl, dipped some bread and water into the water and divided the bread and water between the two disputants, telling them that the one who was in the wrong would become very ill. After eating the bread and drinking the water the two disputants went away. Taha Ali was shortly afterward seized with violent pains and, returning to the fakir, confessed that he had stolen the money. His condition became rapidly worse, and he died a few hours later. The medical examination disclosed no sign of poisoning.

### Proving a Statement.

A certain minister, who is an emphatic preacher, is at times at a loss to give his utterances proper weight. For instance, he'll say:

"This statement is as true as is the night which will follow day," or "as true as that the trees will bud in spring."

Sometimes it happens that the doctor has more statements than he has illustrations to give them weight. On one such occasion he remarked, "This is as true as the"—Here the doctor halted. He paused a few moments, and then his face illumined. "As true as is the statement that some member is yet on his or her way to church."

A few moments later a lady entered the edifice and swept grandly up the aisle. The doctor's face assumed an "I told you so" appearance. The congregation began to smile, then to laugh.

Sympathy for the embarrassed lady, however, soon subdued the apparently uncontrollable mirth.

"The greatest man does not lose his child heart."

## FLORIDA VIOLETS.

EMMA ROOD TUTTLE.

Christmas morning brought me a letter containing five blue violets, from Seabreeze, Florida.

Five dear little blossoms have come from the South,  
From their white paper car I remove them.  
Because 't was for me that they died in their youth,  
I take them and kiss them and love them.

I am glad the sweet things did not travel awake,  
But came in a little white "sleeper,"  
Locked in from the sight of a single snow-flake,  
By one who was once their fond keeper.

She watched them push up from the soil to the sun,  
With their pretty green mantles about them;  
Ah! they were enwrapped in her life every one,  
And what were her garden without them?

How heavenly they grew, and how spirituelle,  
In the shades where the love-dreamers sought them,  
When e'er they had something exquisite to tell,  
After Cupid had meshed them, and caught them!

'Tis a sad thing to think of, frail Florida flowers,  
That for me your slim stems were love-broken,  
And you exiled far from your own leafy bowers,  
To be to me friendship's pure token!

You lie on the top of your little white car,  
As still as dead beauties e'er could be,  
I've twined you so gently my touch cannot mar, ~~my touch~~  
And placed you in rhymes where you should be.

December 25, 1903.

### ARDETHA THE TEACHER.

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

### THE INFLUENCE OF THE ZODIAC ON HUMAN LIFE.

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

**ADVANCEMENT OF SCIENCE.**  
Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Paper, 25 cents; cloth, 50 cents.

**WHY DON'T GOD KILL THE DEVIL?**  
Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

**Beautiful Songs**  
A Choice Collection of 76 Songs, Words and Music, by  
**C. PAYSON LONGLEY**  
Duets, Quartettes, and Congregational Singing. These songs are truly Spiritualistic and should be in the hands of every Spiritualist who wishes to hear appropriate music in our meetings. Price, Board Covers, 40c. Cloth, 60c.

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