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RECEPTION AT THE EXECUTIVE MANSION

Mrs. Hyde Tells of Her Visit to the
Capitol--Other Interesting News.

We found the contrast between Lily Dale and Washington most marked in point of snow and temperature, leaving the former on December 29th, with nearly four feet of snow, and 10 degrees above zero, and finding the latter, after 15 hours of travel, with dusty streets, May skies, and Sunshine. But Washington has made up since January 1st on temperature and sleet what she lacked then in snow, for the mercury has clung close to zero ever since, till yesterday morning when it crept up the shining groove to 12 degrees. This is said to be very unusual here for so many consecutive days.

A heavy sleet on New Year's night spread a thick coat of ice over everything, and children with skates and sleds made merry all over the city, while pedestrians shunned the slanting, icy walks for street centers to avoid broken bones, many of which, however, have occurred of late, with various other accidents. In many of the higher precincts the young people skate to and from school, and Sunday afternoon, till late at night, hundreds of people were skating on the Plaza, east of the Capitol. A painful occurrence may have its funny side: On Monday, while going up Pennsylvania avenue, we noted a burly policeman whose center of gravity, from his build, seemed placed rather far front, suddenly, by an inadvertent step, he came down with more force than ease upon his cranial occiput, when a passing gamin yelled: "Say, Mister Cop, is yo tryin to break de ice in yer basin?"

The various social functions of New Year's day were in general evidence in this gay metropolis, not only in official circles, but at hundreds of private centers, and all day elegant carriages with richly dressed occupants were whirling in various directions, as public receptions, besides the general one at the Executive Mansion, were held at the homes of Attorney General Knox, Postmaster General Payne, Secretary of War Root, Secretaries Hitchcock, Wilson, Cortelyou, at Speaker Cannon's, Admiral Dewey's, and others.

As the day dawned bright and warm, thousands of people were out early to catch a glimpse of the official celebrities of the various nations as they passed into the White House through the north portico, to greet and be greeted by the President in accordance with a time-honored American custom, now over a century old. The official reception began at 11 a. m. For over half an hour before, there was a continuous arrival of carriages, containing members of the diplomatic corps, magnificently attired in court costumes, or elegant military and naval uniforms with flashing epaulettes, and glistening swords. I am told the combinations of fine material, colors and gold embroidery in the court and military costumes of foreign officials, are always more or less gorgeous and imposing, but on this occasion the Chinese Minister, Sir Liang Cheng has practically eclipsed former records. He wore a voluminous outer robe of sable, reaching nearly to the floor, with an inner dress of dark blue satin, literally covered with most exquisite gold embroidery. His secretaries were almost as finely arrayed as himself, in blue and gold.

The Russian Ambassador, Count Casini, pre-eminent in commanding

figure, and brilliant court dress, led, as dean, the diplomatic corps to the blue room, where the President and Mrs. Roosevelt with the large receiving party, were in waiting. This honor accorded the Count, is said to come to but few of the diplomatic service. He was accompanied by his daughter, Countess Casini, a handsome, stately young lady, but the handsomest lady of the foreign circle is Mme. Aspiroz, wife of the Mexican Ambassador. Doubtless your feminine readers will be glad to know of the ladies' costumes, so I will briefly mention a few of those most noticeable. Countess Casini transcended carriage custom, by appearing in a trained white net with exquisite lace, a big black hat, moleskin stole and muff. Mme. Az Piroz wore light broadcloth, with elaborate trimmings of open work insertion, dark bonnet and dark furs. Baroness Von Sternburg wore a rich green brocaded velvet and white hat; Mme. Hengelmuller, a French robe of rose-colored broadcloth and jaunty French toque; Mme. Jesserand, grey crepe and hat to match; Mme. Durand, a soft grey cloth with white lace bertha folded a la Martha Washington; her daughter was in white cloth, white furs and black hat. Baroness Giskea was resplendent in sapphire velvet, followed by Mme. Calso in quiet brown cloth. Of the Cabinet circle, Mrs. Hay wore smoke-tinted crepe; Mrs. Root, black lace and jet; Mrs. Knox, olive tulle with iridescent spangles; Mrs. Payne, black lace over white satin; Mrs. Hitchcock, grey brocade; Miss Wilson, a soft ecru wool with lace; Mrs. Cortelyou, white silk trimmed with valenciennes lace. Mrs. Roosevelt was dressed unassumingly, in a tucked white crepe, trimmed in soft white lace. She carried a bunch of narcissus blossoms, as did also each of the Cabinet ladies. Alice Roosevelt wore a delicate smoke-blue satin crepe, heavily trimmed in white applique.

Two ladies of the diplomatic circle now hold the title of Ambassador—Baroness Von Sternburg, wife of the German Ambassador and Mme. Jesserand, wife of the French Ambassador.

Very few flowers were in evidence in the spacious parlors of the White House; but a profusion of foliage plants and ferns, graced corridors, alcoves and walls. The red room is gorgeous in new furniture, recently presented to the White House.

The citizens were admitted at 1 p. m., many hundreds of whom had been anxiously waiting in line for several hours. It was amusing and interesting to watch the varying expressions of the eager faces as they passed, intent upon catching every detail possible in the hurried transit. One very long individual with a very high silk hat, was so intent upon catching every detail, that he forgot to remove the conspicuous headgear till admonished by a guard, when the offending "bearer" was nervously grabbed in great confusion. Another funny sight was that of two men in the line, dressed in tight fitting red suits, bearing a brand of new goods which they were evidently advertising. The guards winked and smiled as they passed.

At the Sunday a. m. service at St. John's church, attended by Mrs. Roosevelt, her sister and many others of Washington's elite, the worthy divine electrified us by saying: "There should be less opposition between people, pew and pulpit. There are people in laity whose lives put the ministers to shame. We need a little Christianity. People are starving on empty words; they need an example of Christian lives." Sunday afternoon we attended a session of the Evangelical Christian

Scientist, and heard Bishop Sabin deliver a most able and practical address on "How to Heal the Sick by Divine Methods." He has a thriving church, and an interesting congregation which seems to possess the missing qualities mentioned by the rector of St. John's. Of this we were fully convinced, when three days later, we had the good fortune to dine with the gracious bishop, at his lovely residence on M street and found one of the most harmonious and charming homes it has ever been our good fortune to enter, where sunshine, countless interesting books, and a variety of musical instruments, birds and flowers, help to chase away dull care, and make life beautiful with God's grace and benedictions. Over this household, containing married sons and a daughter, with their children, the bishop and his gentle, refined wife preside with patriarchal pride and joy.

Sunday evening we attended the service of the Educational Society of Spiritualists on 9th street, a thriving organization five years old, with two or three hundred members. Mr. Mason spoke upon Thomas Paine, but the leading speaker was Mrs. Price, who dealt largely with the advanced ideas of the day concerning thought and individual effort, and advised her hearers to develop individuality, personal and responsibility before sitting for spirit control. We were pleased and surprised at this unexpected innovation on a Spiritualist platform and felt with Galileo "The world still moves." Tests followed, in which your humble correspondent and the doctor were both remembered, and we thought of the old saying concerning those who are "never without honor save in their own country."

We have had the great pleasure of a lengthy interview with Prof. Elmer Gates, and a trip through his six laboratories, but of this I will speak of later. His marvellous experiments in brain building and researches along various lines of science, and mentation can not be summed up on a single page nor in a single volume. For lack of time and space, I will merely mention the exquisite decorations which meet the eye everywhere in the Library of Congress. This building covers three and one-half acres, and cost \$6,500,000. It is said by "globetrotters" to be one of the most beautiful buildings in the world.

Dr. Hyde had a pleasant visit today with our old Camp favorite, Pierre Keeler, at his charming home on H. street, and Miss Fielding, our Camp correspondent in 1902, spent the afternoon with your correspondent.

Sunday, January 10th, we leave for Jacksonville, Fla.

JULIA E. HYDE.

Avoid Bad Company.

"Tell me the company you keep and I will tell you what you are." "You can tell what a man is by the company he keeps." There is an unseen, evil atmosphere surrounding bad people which we will do well to avoid.

If you associate with evil-minded people, you will be dragged to their level if you have not an exceptionally strong will. In addition to hearing evil language, there is a mental influence, a soul exhalation which carries within it a great quantity of badness. This mental influence surrounds all evil people, and it is their companionship which you should avoid. You should understand that by being in bad company you are bathing your soul in filth. You would not bathe in a cesspool or a sewer? Well, avoid evil companions, that your soul may be kept unsullied.

LEWIS R. HILLIER.

AMERICA'S SMALL DEBT TO INDIA.

PROF. E. WHIPPLE.

It is now well understood that races and civilizations existed on earth long before the Aryan or Caucasian race came upon the scene. In Theosophic literature the Aryan is designated as the "Fifth Root Race," and the first of the series of nations which sprang from that race, appeared on the high plateau of Pamir and thence spread over the plains of Indus. Its career of productiveness was already ended, and India became petrified and stationary before the first page of modern history was written. Her two great religious founders, Rama and Krishna, were pre-historic characters, and the scriptures and poems they left behind, have now become much debased, degraded and fragmentary, while sub-surface India has undergone a gradual disintegration and become thoroughly pantheized.

Sanskrit was already a dead language five thousand years ago, and the Vedas, the Mahabharata and the Ramayana are the only fragments of value that have descended to modern times. So far as this world is concerned, India has been dead for thousands of years! Long before Buddha came, she was devising ways to sever her connection with the visible plane, to become emancipated from earth, to escape from organism and thralldom of matter; to sink to rest in the undifferentiated ocean of Nirvana!

Three nations only have descended from pre-historic times, whose types have not been broken up and dissipated—India, China and Japan—The last of which has become rebaptized with the modern spirit, and is undergoing a renaissance. But the three nations most vitally related to America, are Palestine, Greece and Rome. The great teacher of Palestine gave a distinct religious bias to the modern nations of the west and a new calendar. Greece came into close touch with nature and dowered the West with new and realistic conceptions of art, new dreams of liberty, and with new concepts of philosophy and models of literary excellence. Rome was a living embodiment of action, and of political ideals which she framed into laws. These qualities form the back-ground of the new nations springing up in the West. From the orient we have received nothing save what was filtered through the historic nations that formed round the Mediterranean Sea. But America is neither to become Rome or Greece or Palestine, and least of all—India. She will simply take the materials which the elder nations have made available, add fresh materials and a wealth of genius all her own, and she will build these into an original and new complex of national life. As yet she is in the formative stage of her career.

Twelve thousand years ago the orient was the dominant axis of human activity, when the sign was in Leo or the Lion. Since then the Vernal Equinox has traversed half the circle of the zodiac, and now Aquarius is the sign, the eagle the symbol, the occident the dominant axis of activity, and America is the nation coming to the foreground of the races on earth.

Now, while America is trying to Christianize India, the admirers of India—organized in the Theosophical Society—are leading forth a propaganda in the West, and it may be conceded that the Theosophists are making a far profounder impression in America than Christian Missionaries are making in India. Still,

it is contended that America will become only superficially penetrated through Theosophical teachings, and this for the reason that the intellect and stratum of thought and speculative opinion are chiefly appealed to, having no sensible effect on the deeper religious nature; and for the still more cogent reason, that the genius of the West is wholly unsuited to become the soil in which present-day ideas of the Hindus can permanently flourish. Moreover, the goal which India has before her, is distinct from that of the West. This goal is escape from organism. India does not propose to build up any commonwealth of man on earth! She long since ceased all effort toward the uplift of the race into any condition of material comfort. All she proposes is to draw individuals out of the mass, and train them in a manner that they may finally quit the miserable scene of earth! Everything that looks earthward is to her suggestive of despair! America's goal—which she is not yet fully conscious of—is the achievement of organism, the adjustment and reconciliation of the animal and spiritual in human character, the socialization and physical comfort of the nation and the race, and lastly, the lifting up and glorification of the earth, making of it a material paradise which shall be the perfect transcript and objective realization of the spiritual paradise which is extant on the celestial plane. Then the material arc in the complete circuit of movement will be the correlate of the spiritual half of that circuit. This will be something quite different from anything which has hitherto been manifest on earth, and for this reason America will become the first nation of the Normal Order on the material plane.

Greece, in her esthetic art and culture, entered a chamber of the mysteries and caught a glimpse of nature's divine architecture, wherein she fashions all her forms in freedom from inward concepts of Truth and Beauty. Yet this free genius was outwardly enthralled in the bondage of eastern Asia. So Greece could not trust wholly to the spontaneity of her individuality. In India there cannot be found any such sculptured forms of a god and goddess as those fashioned by Phidias and Polycletus in Greece. Greece was a partial revival of the Silver Age of Homeric tradition, and her genius will come to birth again in the new nation on the Pacific Slope.

There is a vivid picture of India by a writer who was spiritually opened to the occult realm fifty years ago—Thomas Lake Harris:

"The causes of the paralysis of nerve which made the multitudes of the Indian army to be but as wavering specters before the Mohammedan and more recent European invaders, may be traced centrally to the caste-spirit, the caste-system and the caste-religion, and to their occult tampering with nature. Here we find many millions of the species; how sweet, how gentle, how compassionate, how exquisite often, in form, feature and demeanor, the cleaner vision joyfully discerns; yet how incapable of wise! Better for them by far, could they begin once more as a new and simple race, with that cumbersome heritage of antiquity resolved to nothingness—and this will occur. What does India really possess, as the outcome of these ancient and gigantic civilizations? What has she to contribute to the treasure-house of our humanity? She offers many examples of historical and personal excellence; beyond them what? the remains of old philosophies, woven into a dream of pantheism; the remains of old

(Continued on Page 8.)



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CARDS AND THE CHURCH.

It is interesting to note that no efforts will be made at the next Methodist general conference to amend the discipline so as to remove the present ban on card playing and dancing, and it is interesting further to note that the leaders in the movement are western Methodists, which may or may not indicate that the church west is more liberal than the church east. Yet the Boston Advertiser intimates that there are many Methodists in the east and in New England who favor allowing members to play cards, dance, and go to the theatre, and that a prominent Methodist clergyman of Boston is one of the clerical directors of the Actors' alliance.

The movements to lift the ban undoubtedly will encounter strenuous if not bitter opposition, which may be ineffectual. Although card playing and dancing are still contrary to the discipline, they are not condemned as they were once. Once the church declared them to be "immoral." It does so no longer. They are now only pronounced "imprudent." Possibly the next step will be to call them idle, or frivolous, or unprofitable, but nothing worse than that, and it may be left optional with members to do as they please. Undoubtedly there are many members, especially among the young, who play cards and dance, or even go to the playhouse. It is exceedingly difficult to live up to the strict form of the discipline in this age, when many of the old bars are being taken down and more freedom is allowed. One does not have to go far back indeed in New England and other sections of the country to reach the time when none of the denominations favored these classes of amusements, and not far back of that time to reach a period when, in New England and New Amsterdam and several other new places, it was looked upon as wicked to have much, if any amusement, or even to indulge in an excess of levity. But as the years go by and time grows more liberal rigid laws and stern church discipline have relaxed, and is now quite generally conceded that the amusements already referred to are not bad in themselves and that the evil is only "to him who evil thinks." It is possible perhaps for a person to be a good Christian at an innocent card game where nothing is at stake, or at a social dancing party, just as it is possible for a person to be a sinner in a church pew or in a Sunday school. So it's not impossible that this movement among western Methodists may be approved by eastern Methodists under certain precautionary conditions, and that the amusements mentioned may no longer be frowned on by the church.

MRS. CLARA L. STEWART GAVE SPIRIT TESTS.
She is the Secretary of the Only Spiritualist College in the World.

Mrs. Clara L. Stewart, secretary of the Morris Pratt Institute of Whitewater, Wis., the only Spiritualist college in the world, conducted the services at the First Spiritualist church last evening.

Last night's service, as is customary with the midweek service, was more in the nature of a message meeting, but Mrs. Stewart in a short address expounded many truths

which were not applicable to Spiritualistic doctrine and creed only, but which appealed with great force to any healthy, reasoning mind.

Mrs. Stewart has a pleasing personality and is an engaging speaker, holding the undivided attention of her audience. In the course of her address she exhorted Spiritualists not to become negligent in religious sentiment, and especially in the Sunday meetings. Tests and messages were self-satisfying, said the speaker, but once demonstrated to the physical senses they were accepted as truths. Mrs. Stewart expressed herself as opposed to following the Sunday work with messages, saying that one should devote his entire efforts to raising himself above the selfishness and sordid cares of life to a higher plane and that nothing else should be allowed to interfere with the endeavor to come into closer communion with the Almighty.

Mrs. Stewart then went to the rear of the church and members of the congregation were invited to place articles upon a table near the rostrum. When all who desired to place articles upon the table had done so Mrs. Stewart was called back. She said that a person exerted an influence over any article he possessed, and even if he went into a house he exerted influence over the objects in the room. Without knowing the owners of the articles upon the table, she described persons from whom they had descended to their present holders and gave information about the character of the present owner in a manner apparently satisfactory to her auditors.

Mrs. Stewart does not claim to be a clairvoyant medium, nor does she go into a trance, but says that she accomplishes her work with faculties which, she possessed by all, are undeveloped in most persons, although any one may develop them who will.—Elmira, N. Y., Advertiser.

IS SALVATION TRUE?

Salvation true? We have a doubt. If pious men who sing and shout. Quite understand the spirit route, Or know just what they preach about.

To save helpless humanity They form a God in trinity, Each part of which is Deity, A very puzzling mystery. They form indeed a mighty host, Including Father, Son and Ghost. This man-made God of whom they boast,

Of foolish rot this is the most To save your soul you must believe The plan those pious men conceive As the most likely to relieve Your foolish fears—they cash receive.

The legend old, we know it well, The one the parsons love to tell, How Grandma Eve and Adam fell, And we poor souls are bound for hell. How wily Satan was the snake Impelling Eve the fruit to take, How Adam also did partake, And then in fear began to quake. He laid the blame on helpless Eve His worthless manhood to retrieve, Claiming in truth she did deceive; A coward's act you will perceive. The Devil now comes into view The phantom fiend old Adam knew, Who dominates a hellish crew, Impelling men base deeds to do. To doubt this lie you must not dare To shelter in the churches care You will elude the devil's snare. The priests and parsons all declare. Those tales are taught in Christian schools;

Our God is great but Satan rules. This absurd rot religion cools— The men who think are simple fools

Henry M. Edmiston.

"Love Thy Neighbor as Thyself."

You hear of a fire in your vicinity, were any of your family hurt? No. Well it's all right. Were others, not of your immediate friends or relations hurt? Yes. Too bad, let's to work:

Now a person that cares only for himself or his relations, and thinks little of his neighbors or of strangers, is very selfish. It is true that "blood is thicker than water," but when we reduce life to its last analysis we find that we are all children of the one father, God; and thus we are all brothers and sisters.

Commercial competition which causes us to fight for existence, is but one of the many things which set us against each other and cause each man to fight for himself. With a little kindness and patience we can greatly brighten the lives of others.

LEWIS R. HILLIER,

LIGHT WITHIN.

Having officiated for the First Spiritualist Church of this city for the past two months as speaker and platform test medium I have been engaged for the month of January to help continue the work so auspiciously began here. Last Sunday evening, altho there was a heavy storm of snow and wind, and much difficulty was experienced by the travelers who lived at a distance and depended upon transit by the street cars, notwithstanding all this we had a good attendance at the meeting. Many strangers were present, and evidence of interest was manifested by the regular members of the church proving that their love for the cause they had espoused to them, was worth braving the elements; for real progress is found in overcoming the negation in mind consequently the body which can only gather as the ego asserts itself thro opportunities affording a true test of the metal of the expressing individual which may take added force or find depleted energy by failing to make right application for greater supplies. Concentration does not mean in every instance to retire to a room dedicated to silent meditation this is of the soul, but active concentration is as essential as the former, these two extremes should and do balance each other into manifestation.

What do all these concentrations mean to all the peoples of earth as found in congregating together, under various denominations as religious bodies, fraternities, orders, etc., esoterically considered it has a fathomless meaning to the occult student which in close analysis has learned beyond the peradventure of a doubt that life is governed by immutable law found in cause which produces effect.

If I had the power to cast upon the mental world the real meaning the deep lesson of life that alone is found in collective relations with others for the good of humanity when we can put aside all selfishness malice and hatred toward any person coming in the Christ spirit of devotion, knowing that in desiring the welfare of others, that we think from the unfailing fountain of life. Honesty with ourselves is to live and do as we would have others do by us, even tho hated because of the truth that shines forth from lives that will have no part in false-hoods and with scandal mongers. Like unto a wise man of the past altho as he said, "If all the world be false I must be true." Can we not take sentiment into our own lives and work for our own redemption while unitedly, as a people working for humanity? In unity of right thinking there comes forth right action, but if a company of people come together and at first seem happy and apparently good fellows and this fails and then inharmony enters and the temple in which happiness held only partial control is driven out, it is self evident that the work of evil thinking first began its silent efforts which sooner or later brings revolution. Beware of speaking and previously thinking any word or thought that will culminate in any way against another, some times, like "old dog Tray" the best of persons get into most trying places, in "bad company" there is naught to be won in meeting an attack of enmity upon the low plane of discordant action. It only places the combatants upon the plane of surface forces. The exalted soul who has attained to the sphere of knowledge in the manifestation of earth life would rather take the pleasant paths that lead toward the light than to descend to the lowly level of undeveloped minds who must, under the order of the law, learn only thro suffering how to be just to themselves. And consequently to humanity.

Hoping and sincerely believing in the final triumph over every soul into a life of wisdom and love upon the outward plane of manifesting life. "May thy kingdom come and thy will be done on earth as it is in heaven," heaven is within the (the law). So let us look within for light and guidance, outward things are transient, that which is eternal is within. Life, wisdom and love, there is one the Father. (The Law).

MARY C. VON KANZLER.

"Everything has a time for its fullest development on a certain plane, and then it seems to retrograde—but it is only in seeming; it is only starting on another spiral of eternal progression."

Dogmatizing.

The Roman Catholic Church is based on dogmatism. It holds to dogmatism as the standard of authority. By this they judge science and morality. The word of the Pope is law to a true Catholic, against reason and moral sense, and against science, and government when they conflict with dogma.

Dogma damned Galileo, burned Bruno, banished the Moors and Jews from Spain, and inflicted the most horrible tortures upon those suspected of heresy. Heresy was the doubt of dogmatic authority. To doubt was to be damned, and the church did not wait for God to do the damning or for death to prepare the way to judgment. It did its own damning, and pronounced its own judgment, regardless of justice, truth or mercy. It does it yet, only a little more decently, because it has to. But the same spirit presides in all its councils. It has never expressed regret for its horrible persecutions of suspected heretics. It has never censured the burning of Bruno. It has never expressed judgment against Cyril for the murder of Hypatia. It has never abandoned its claim to the divine right to rule all nations.

It has never admitted that the Pope is a fallible man. It has never ceased to hate the secular schools. It has never admitted the right of private judgment in religion. It has never relinquished its claim to the right to rule the individual conscience. It has never admitted that the church was wrong in condemning science and murdering its representatives. It has never conceded that it has not the right to repeat the horrors of the inquisition. It only yields such points as it is compelled to for its own safety and success. It tolerates our schools because it is obliged to, but incessantly plots and works against them, and resorts to every cunning device to get the state taxed to support parochial schools. Dogma is the cornerstone of the church. It is authority to kill and torture ad libitum. Well what of it? What can we do about it? Not much but talk, write and scold. We are in the hands of politicians, and they are largely in the hands of the church, and the people support them in their schemes, by their votes. Votes are made out of ignorance, and prejudice, and party pride, and stereotyped habits of thought. A few voters think. The majority imitate and echo. A few see the danger of dogmatic ruling in religion and politics, and try to enlighten the people. But the majority follow their leaders worship their party and vote straight like automatons. Slowly intelligence evolves and reason gains. In a million years we may have a model republic, and a national religion. Science is the hope of the world.

LYMAN C. HOWE.

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LILY DALE NOTES.

W. H. Bach is in Buffalo to attend the mass meeting of the N. Y. S. S. A. and on business connected with the Uncle Sam Novelty Co. The machinery that is being made is two weeks short of completion, although it was to be ready January 15th.

There is nothing new here excepting snow, we have that new every day. But as we promised ourselves to give the snow a rest for a week in the Lily Dale items, we will just say this week has been the worst of the season.

The freight trains are abandoned, and last Friday we had no trains either way of any kind until late in the day.

Jake Scheu came home from Bullalo for a couple of days he is looking quite well, altho he has just recovered from illness caused by a severe carbuncle.

Mrs. Nellie Ramsdell, of Dunkirk, formerly of Lily Dale, is the happy mother of a child born to her about one week ago.

Mrs. Julius Payne, Mrs. Nelson and the children of Mr. and Mrs. Wildrick, are reported as indisposed.

Mrs. Laura Pettit, of Cassadaga, N. Y. passed to the life beyond January 14. Mrs. Pettit is an aunt of Mrs. Nellie Warren and will be remembered by our residents and visitors for having supplied us with many of the good things to eat, making regular trips in company with Mrs. Pettit once a week before and after the regular summer session for several years. Mrs. Pettit was sick at Nellie Warren's home during the last season, and has been a great sufferer ever since. The funeral services were held Saturday P. M. from the residence, Mrs. Clara Watson officiating.

The snow is again being shoveled off of the auditorium, as well as most of the houses in town that are occupied and some that are not. If it should rain, it is feared some of the roofs in town would break down, and property owners should correspond with someone to look after their houses.

The card party last week was poorly attended. There will be another next Tuesday evening, January 19, 7:30 p.m.

OBITUARY.

Mrs. Phoebe C. Chaffee, sister of Helen M. Reilly passed away Jan. 1, at the age of 59 years 11 months 14 days. She was a medium and healer for many years, and did much to alleviate human suffering. She was sister of John S. Starr who married bishop Beal's sister, and now lives in Warren, Pa.

Mrs. Chaffee was an attendant at Lily Dale nearly every season, and took much interest in the meetings. She died at her home 1491 Elk St. Buffalo Jan. 1. at 12:15 noon. Sad and sweet are the voices we hear.

Out of the silence and far away As the shadows we loved no longer appear.

And we wander and wait for the coming of day.

LYMAN C. HOWE.

Mrs. Watson Explains.

The report came to me from the Dale as having been circulated there, and with your permission I would like an opportunity thro THE SUNFLOWER to straighten matters. The first is in connection with the much talked of Spiritualist camp to be started on Chautauqua Lake. The report states that; "Mr. Watson was to be president, and myself vice president, and that 'pop-corn' Lewis was to furnish the money, all of which is a myth of the first water. It is a fact that my name occurred once or twice in connection with published reports of the matter, but was entirely without my knowledge. My husband nor myself have had nothing to do with the project, and know nothing about it only from the few reports read from the papers. Mr. Lewis has passed to the beyond and probably will not furnish cash for any camp.

Another report is that last summer during Assembly when I was called to preach at the funeral of Mrs. Lathrop whose transition occurred at the Leolyn, that I charged twenty

dollars for my service, that report is an absolute lie, as Mrs. Pettengill can testify. My services were freely given, but Mrs. Pettengill with her accustomed kindness and generosity gave me a few dollars from her own pocket, which I accepted as a token of her kindness and appreciation.

And now let me say that I wish those "ordained reverends" who have nothing to do only to talk falsely against their neighbors, could get "preaching" to do, then maybe they would not have so much time to gossip. Shame on "Rev." storytellers any way.

CLARA WATSON.

PITTSBURG NOTES.

Dr. W. M. Lockwood arrived here January 1st, and the next day he located at 237 Atwood Street, City, where he will be at home to all his friends and others who may call on him for business, or a friendly chat.

The subject of his morning discourse on January 3rd, was "The Horizon of a New Intellectual Era." The congregation listened very attentively to the lecture as the Doctor described the Horizon as he views it. He made plain to us that in consideration of the education the people have received, and the discoveries being made that the demands in the New Era will be the submission of statements made and evidences given to a more thorough investigation than has taken place in the past. We have been too credulous, we must be more intellectual.

He read a few excerpts from the sayings of Zoroaster, showing that the ethics of his day (500 years before Plato) was equal with the quotations as claimed to come from Christ or his followers. A collection of maxims like these, given by Dr. Lockwood, and coming to us in as good faith and equally authenticated demands an equal intelligent consideration. The Doctor said, I am charged with being radical. Now radical means truthful, which is a grand qualification in the environments of this age. The intelligence of our times is opposed to war, it seeks arbitration in reconciling differences. He further said, "there are about two thousand millions of fibres in the human brain, these are very subtle in their receptivity of nature's processes. It has been discovered that we have about two million nerve centers lying dormant in the human brain, (plenty of gray matter to be developed).

The subject of the evening discourse January 3rd was "Is our Civilization ready for a Common Sense Religion?" Common sense obtains when facts and evidence logically sustains the premises. The Messianic principle of Christianity is true when rightly understood. A common sense religion is an intellectual one. Religion is the spirituality of ethics in right living.

On Thursday evening January 7th, the subject of the lecture given by Dr. Lockwood was "The Right of Woman in the Coming Civilization of Social and Political Economy." In this discourse the Doctor spoke of the harsh and barbarous treatment that so many of our women especially our mothers are subjected to and the results which follow such bad conditions previous to conception, and during gestation. He admonished us to make proper selections in choosing our mates in marriage and the importance of making and keeping the best pre-natal conditions for our offspring.

Sunday morning January 10th, Dr. Lockwood had under consideration the lives of John C. Tyndal, Thos. Huxley, and Herbert Spencer. He spoke of them as among the best thinkers and scientists in the world, men who spent their lives searching for truth and when they found it they had the courage of their convictions, and gave the facts to the world, regardless of the stigma of public opinion. The Doctor continued by saying, "the supernatural is gone forever when we understand the natural". It is said that when Herbert Spencer passed away his friends endeavored to have his body buried at Westminster Abbey, among other departed scientists. The authorities refused the application. The speaker continuing said, "We will get tired using the word Materialistic when we understand Spiritualism.

On the evening of January 10th, Brother Lockwood chose for his subject, "Is Mediumship a Crime or can we Attach Crime to Psychical Principles of nature?" In this lecture the barometer and thermometer also the magnet and balanced bar were used to illustrate the subtle but natural Psychic conditions

of the elements showing that all nature is reciprocal.

The subject for next Thursday January 14th, will be "The Value of Spiritualism to Women."

M. C. MATTHEWS.

Health Rules.

One of Queen Victoria's health rules is said to have been, "Do whatever you like, but do it in moderation," or words to that effect, and a similar rule might be adopted with still greater profit by the men and women of the present day. The people of Queen Victoria's generation had not made a fad of health, and every newspaper they picked up did not worry them with conflicting hygienic rules. The no breakfast fiend, if he existed, was less prominent than at present, and those who thought that the first ought to be the best meal of the day did not publish their views from every roof top, figuratively speaking. Vegetarians and meat eaters wrangled only in inconspicuous corners, and the devotees of the cold bath were content with fewer victims. Today, when all these and a million other so called health rules are being dinned into the ears of a long suffering public on all sides, it is more than ever important to bear in mind that inclinations and disinclinations were not arbitrarily implanted by nature in animal organisms; that they exist for our guidance and not solely to mislead us.—New York Tribune.

A Man and a Hatpin.

In a theater recently a man down in one of the front rows spied on the floor a large hatpin with an amber top. Looking about him, he saw that two women and their escorts had just sat down. To one of the former he presented the pin. A shake of the head indicated that he had made a mistake. Then he tried across the aisle. The women seemed to be interested. The pin was a curiosity and its amber of a unique carving. They hesitated, but the pin was handed back. Desperately he began the search now. Two ladies unattended seemed likely owners. To them he showed the pin. They took it and enjoyed its pattern. Just then the man felt a tug on his sleeve. It was his wife, and she remarked, "Why are you showing my hatpin to strangers?" He blushed, went over to the feminine pair and explained. "It's my wife's hatpin," he said, but in such consciously guilty accents that the women flatted it back with doubting smiles.

The Coup de Monserrat.

The fatal issue of a recent French duel causes discussion of what the Parisian fencers call the "coup de Monserrat." The history of this stroke is romantic. The hero of the story was a young Parisian musician engaged to be married to a young lady of Bordeaux. Quarrelling with a cousin of his fiancée, he got his ears boxed at the Bordeaux club. Ignorant of fencing, he dared not resent the insult and renounced his engagement. But he also took fencing lessons from one Monserrat, a maitre d'armes of Toulouse. Monserrat taught him one trick only, and he practiced it for a year. At the end of that time he returned to the Bordeaux club, slapped his man's face and, being called out, instantly ran his opponent through the body with his cunning lunge.

The Pill and the Coating.

Joseph Savador, the French historian, and Jules Sandeau, a novelist, made their meeting at a public reception the occasion for a dispute as to the respective places which they occupied in the world of letters. "The reading of history is like a pill—it needs the sugar coating to make it palatable," argued the novelist. "Ah, but it is the ingredient which cures, not the coating," remarked the historian. "Then let us divide honors," said Sandeau, "for if it were not for my sugar coating your historical facts would dry on the shelves."

Man's Essay on Pope.

From Armstrong's "Teaching of Scientific Method" we extract the following: "If the proper study of man (sic) be man—as the highest dignity of our church some time ago asserted," etc. This is not simply due to a natural confusion between A. Pope and the pope. It comes of a poet's having two Christian names, including one for his surname, so that the student of the "Dictionary of Familiar Quotations" is apt to be betrayed by the description of him as Pope, Alexander.—Punch.

Wise Pa.

Johnny—Pa, what is tact? Wise Pa—Tact, Johnny, is knowing how to do things without appearing to be doing them. For instance, I asked Mr. Aridman to dinner this evening, and incidentally I remarked that your mother would entertain us on the piano. Mr. Aridman said he was so sorry he couldn't come.—Boston Transcript.

Management.

"I don't see, Ella, how you manage with your housekeeping money. If I give you a lot, you spend a lot, but if I don't give you so much you seem to get along with it."

"Why, that's perfectly simple, Rudolph. When you give me a lot I use it to pay the debts I get into when you don't give me so much."

Iowa State Convention.

The third annual convention of the State Spiritualists' Association of Iowa will be held in Halvorson's opera house, Clear Lake, Iowa, Jan. 21, 22, 23, and 24, 1904. The speakers engaged are: Moses Hull, Mattie E. Hull, Will J. Erwood and Mrs. Eva McCoy.

Admission, day sessions, free; week day evenings, 10 cents, Sunday evenings, 15 cents. Headquarters will be at Hotel Elks, corner Main and Third Sts. The following rates have been made: Hotel Elks, single person in room, \$2; two in room, \$1.25 each. The Sylsby, \$1.25 for one in room. Two in room \$1 each.

Railroad rates have been secured on the certificate plan, and you can come for fare and one-third, round trip from any point in Iowa, if you buy your ticket not prior to three days before the convention, and take a certificate, to be signed by the secretary of our association, provided there is one hundred certificates properly signed.

"Let all you do be in a degree of Love, and you will surely come out at the right place."

"Let nothing worry you, and you will have what is rightfully yours—peace and prosperity."

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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.		A. M. P. M.	A. M. P. M.
7:55	5:00	Lv. Dunkirk	9:20	6:00
8:05	5:10	Fredonia	9:32	5:58
8:09	5:14	Laona	9:38	5:48
8:29	5:38	Lily Dale	9:52	5:32
8:33	5:42	Cassadaga	9:58	5:29
8:41	5:49	Moons	8:41	5:21
8:48	5:57	Sinclairville	8:54	5:14
8:57	6:06	Gerry	8:55	5:05
9:00	6:10	Falconer	8:54	4:54
9:45	6:45	Ar. Jamestown	9:45	4:30
9:14	6:21	Lv. Falconer	9:07	4:47
10:05	7:07	Warren	7:17	3:57
11:20	8:25	Ar. Titusville	6:00	2:40
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.

*Daily. †Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:20.

For return see number 3 above.

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UNSPOKEN WORDS.

BY JOHN BOYLE O'REILLY.

The kindly words that rise within the heart,
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.

The kindly word unspoken is a sin,
A sin that wraps itself in purest guise,
And tells the heart that, doubting, looks within
That not in speech, but in thought, the virtue lies.

It is not so another heart may thirst
For that kind word, as Hagar in the wild—
Poor banished Hagar!—prayed a well might burst
From out the sand to save her parching child.

And loving eyes that cannot see the mind
Will watch the unexpected movement of the lip;
Ah! can ye let its cutting silence wind

Around the heart, and seethe it like a whip?
Then hide it not, the music of the soul,
Dear sympathy, expressed with kindly voice;

But let it, like a shining river, roll
To deserts dry—to hearts that would rejoice.
Oh, let the sympathy of kindly words
Sound for the poor, the friendless and the weak!

And He will bless you, He who struck these chords
Will strike another when in turn you seek.
—Magazine of Mysteries.

OUR POWER TO OVERCOME ADVERSE CONDITIONS.

All selfish men and women are more or less slaves to either Disease, Poverty or Drudgery, or all.

No one can be freed from worry, anxiety, apprehensiveness, nervousness or trouble who does not live in love, universal love for the All—God, man, all beings, this beautiful world and this grand universe.

Man must enter the Kingdom, which is always within his own soul, by coming into perfect love and oneness with the All, before he can expect to be free from strenuous strife, struggle, disease, poverty and drudgery.

"There being no selfishness in the Kingdom, there is therefore no suffering, no restraint; there is perfect harmony, equipoise, peace. Those who have entered it do not follow any animal inclinations (they have none to follow) but live in accordance with the highest Wisdom. Their nature is Love, and they live in love toward all. They are never troubled about 'making a living,' as they are Life itself, living in the very Heart of Life; and should any material or other need arise, that need is immediately supplied without any anxiety or struggle on their part. Should they be called to undertake any work, the money and friends needed to carry out the work are immediately forthcoming. Having ceased to violate their principles (the Law) all their needs are supplied through legitimate channels. Any money or help required always comes thro the instrumentality of good people who are either living in the Kingdom themselves or are working for its accomplishment."

"Those who live in the Kingdom of Love have all their needs supplied by the Law of Love, with all freedom from unrest, just as those who live in the kingdom of self only meet their needs by much striving and suffering. Having altered the root cause in their heart they have altered all the effects in their inner and outer life. As self is the root cause of all strife and suffering, so Love is the root cause of all peace and bliss."

A man who is at-one with God need never think of money, clothing, food, etc., as he is in perfect health, splendid vigor, a good and wise

worker, and always has the most profitable employment constantly seeking him; men compete for the services of the really Godly; all the blessings of life flow in a constant and increasing stream to the universal lover.

"Standing upon the imperishable Principles of Purity, Compassion, Wisdom and Love, they are immortal, and know they are immortal; they are one with God (the Supreme Good), and know they are one with God."

More than that!—they are in perfect bliss, because they know that all men are one with God, tho men themselves may not be conscious of that blessed truth; they know that sooner or later, some time, somewhere, each and all will come into consciousness of their oneness and be eternally free and blissful—free from all suffering for ever and ever.

"Seeing the realities of things they (awakened men) can find no room anywhere for condemnation. All the operations that obtain upon the earth they see as instruments of the Good Law, even those called evil. All men are essentially divine, tho unaware of their divine nature, and all their acts are efforts, even tho many of them are dark and impotent, to realize some higher good. All so-called evil is seen to be rooted in ignorance, even those deeds that are called deliberately wicked, so that condemnation ceases, and Love Compassion (the Christly Way) becomes all in all."

In oneness with God man is at once and forever endowed with a tremendous power to work; all work becomes a great joy and delight to the freed man, the non-attached man.

"Let, it not be supposed that the children of the Kingdom live in ease and indolence (these two sins are the first that have to be eradicated when the search of the Kingdom is entered upon); they live in peaceful and blissful activity (without any fatigue); in fact, they only truly live, for the life of self with its train of worries, griefs and fears is not real life. They perform all their duties with the most scrupulous diligence, apart from thoughts of self, and employ all their means, as well as powers and faculties which are greatly intensified, in building up the Kingdom of Righteousness in the hearts of others and in the world around them. This is their work first by example, then by precept. Having sold all that they have (renounced all self-interest in their possessions), they now give to the poor (give of their rich store of wisdom, love and peace to the needy in spirit, the weary and brokenhearted), and follow the Christ whose name is Love. And they sorrow no more, but live in perpetual gladness, for tho they see suffering in the world, they also see the final Bliss and the Eternal Refuge of Love, to which whosoever is ready may come now, and to which all will come at last."

So, beloved, thou art here to love and help build up the Kingdom of Righteousness, and not for greed and mere selfish pleasures.

You are here to manifest the blessed fruits of the Spirit—"love, joy, peace, kindness, goodness, faithfulness, cheerfulness, meekness, temperance, and self-control."

You are here to free yourself from hate, anger, fear, jealousy, envy, greed, caprice, perverseness, anxiety, and grief, and by living the life to help others to freedom and joy and bliss.

—Magazine of Mysteries.

THINK

God gave us minds to think, to work out our own salvation in a full and complete way. Let us stop thinking the dead thoughts of bygone generations. Let us stop thinking on the authority of another's thought. Let us know, once and for all, that through the use of our minds will come the truest and best solution of all questions presenting themselves to us in life. Think clearly. We must of necessity think clearly if our minds are illumined and made new from within. We must of necessity be positive in our thoughts if our minds are en-

lightened by the knowledge of an omnipotent, omniscient God, working within us to will and to do.

With our thoughts we shape and direct the force of life, giving it form in the outer world. Let us think, then, the God thoughts, creative and upbuilding thoughts, making for health of mind and strength of body. Through centreing our thought on the things we want to be or do, the energy we use is not diverted into wrong channels, but finds perfect expression, and we accomplish what we will to accomplish.—Charles Brodie Patterson.

Should We Retain Our Individuality?

ELIZABETH CRAIG.

The following article was written in Buffalo, N. Y., Christmas day; since then, Mrs. Craig and her children have returned to their home state and are located at Dallas, Texas:

I shall be glad to get back to the dear old Lone Star State and the loved ones left there. Since my return from Lily Dale my four children and myself have held our regular weekly home circles for the loved spirit friends to give us their help, and we to co-operate with them in the good.

I am led to feel from all I see on this side and hear from on the other, that our blessed cause of Spiritualism is at its most critical period. We must get out of the rut of the old time ways and methods of spirit control or influence, for it has a greater scope in spirit life than on earth, and mediums should make their choice wisely, that of being a help that the spirit out of the body may bring a message, rather than simply an instrument through which messages may be sent to the loved ones on earth in the best way. Mediums may retain their individuality, have all the moral courage required to meet the demands of the material and yet minister to the needs of hungry souls here, who cry out to know of the continuity of life.

I have been a student of Spiritualism for nearly thirty years, and I have been aided greatly by my mother's study and knowledge of the better way of developing one's mediumship. She assures me positively it is not best to submit to the trance state; that in the majority of cases it is the easiest, but not the best way. She said to me it was spiritual self-abuse, and when once a medium submitted, it was hard to break the spell. In the first place the medium did not care to grow out of it for it was like the habit of opiates, the effect was very much the same.

This was given years ago when it would have been easy for me to have developed as a trance speaker. I am so glad I have passed the time of temptation, for my study of the facts connected with the trance state, convinces me it is not best for the individual, and from this arises much that is disastrous to our Cause.

We were told in the early years of Modern Spiritualism to put ourselves in a negative condition, and not to question what comes but give out. This is identical with the church, when it says be submissive to the will of the Lord; it makes of us weaklings when we should be strong.

We need not be afraid of driving away our spirit friends by this attitude of mind, for if they find a mediumistic person whom they know will make a good worker, they will allow any expression from same without being dictatorial, but will co-operate for the good of all concerned. I have not had an opportunity to read the "Psychological Crime." No doubt there is much in it that is true, and would be a benefit to Spiritualists to consider, and some chaff, as is the case with all books that attract the attention of the people, it rests with the individual to discern the good parts.

With all good wishes for prosperity, health and happiness of all the good people of THE SUNFLOWER and at Lily Dale, I am yours for the best out of life.

Teacher—Amos Jones, what gender is weather?

A. J.—Feminine sir!

T.—How do you make that out?

A. J.—My father says so—says weather must be feminine because she is so changeable.

Arthur Milton,

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January 23, 1904.

EVOLUTION HAS PRODUCED
MAN AS NATURE'S MASTER.Rev. W. F. Peck Traces the Steps in the
Upbuilding of the Human Race.

The Reverend W. F. Peck of the Church of Spiritual Unity yesterday morning spoke upon "The Evolution of Man," the third in the series of lectures on "The Religion of Evolution." He said in part:

"The impression seems to prevail quite extensively among churchmen that science tends to irreligion and that the theory of evolution is atheistic and materialistic in its teachings.

"While in attendance at some of the meetings of the magnificent body of scientists who have honored our city with their presence the past week, I was profoundly impressed with the thought that, in revealing God's truths to mankind, they were serving him as truly as are the clergy and that, in their industrious and painstaking researches into the arcana of nature they were getting nearer to the great heart of Deity than is the minister who clings so tenaciously to tradition and the ancient interpretations of religion and science.

"Truth cannot contradict itself. A scientific truth is just as sacred as a religious truth. Whatever is true in religion will be in harmony with whatever is true in science, and vice versa.

"The aim should be to bring religious dogma into harmony with the facts of science, to give to man a religious science and a scientific religion. This we believe to be possible through a careful and reverent study of the evolutionary theory. Though this theory overturns the Mosaic cosmogony it does not deny the agency of an intelligent Power nor the manifestation of a definite aim and purpose in these cosmic processes. On the contrary, it furnishes most convincing proofs of a perfection of method, and operation which could only be inspired by infinite intelligences divine wisdom.

"The evolutionary processes are marked by the most perfect order. Man's ascent from the primitive forms of life as taught by evolution inspires the profoundest respect for the power therein manifest and the most hopeful prospects for the future of the race.

"When the universal life expressed itself in the primordial protoplasmic cell infinite possibilities of future development were involved therein and every step in the progress of life's forces from the moner to man has been a prophecy of the divine purpose fulfilled in the advent of humanity.

"Such is the unity of life's forces: the at-one-ment of mind and matter, of God and nature, and such is the orderly method of progression that no dividing line can be drawn between the so-called vegetable and animal kingdoms, nor between the different forms of animal life. The germ of man and the germ of the plant and of the oyster exhibit no differences that the keenest observer can detect.

"The one eternal life force and vitalizing energy finds visible expression through them all. All forms of life are composed of one common material or 'life stuff'—protoplasm. One common life apparatus is the inheritance of all animate creatures—the apparatus of sensation, the nerve system. The superiority of man over the moner lies in the elaboration of that material and of that apparatus.

"The germ is a weak and defenseless creature—a tiny bit of protoplasm, the sport of the waves, broken to pieces by a blow. But he is not forsaken. Nature has provided for his future and surveyed the road which he is to travel thro the ages upward to the heights. "His very needs provide for themselves. His efforts to move develop special members for locomotion. He needs a house for protection; the lime in the water furnishes him material for a shell covering.

"In order to fulfill his destiny he needs a backbone; the lime furnishes material for that also, and he forsakes his defensive armor for speed and persistency which only a backbone can give.

"To still further fulfill the purpose of life he must leave the water and take up his abode upon land—a difficult and tedious process, requiring millions of years to accomplish, but nature is never pressed for

time, never in a hurry, and the transition thro the amphibia to a strictly terrestrial life was a natural process. Fossil remains testifying to the transitional stages from reptile to birds are found in the Jurassic rocks.

"From the egg-layer to the milk-giver was another long and tedious journey, but of its successful accomplishment we have the most convincing evidence in the animals now on the way, the marsupials and others.

"Still onward and upward the majestic march goes on in the class of mammalia until man, the finished product of nature's skillful hand, assumes dominion over all the earth.

"Why do we adopt the theory of evolution in preference to the Mosaic cosmogony? Because every known fact in nature favors it, and none antagonizes it. Biology, embryology, geology, give untold and unqualified testimony to its truth, while the seventy or more vestigial remains of outgrown organs, members, muscles, bones and valves necessary to the lower animals, but worse than useless to man, scattered around in the human body, point unerringly to the path up which life has climbed thro the ages.

"John Fiske says, 'On earth there will never be a higher creature than man.'

"A bold prophecy, truly, but a rational one. Why? Because, in man nature has at length produced her own master. Hitherto God had worked thro the laws of natural selection to bring about organic evolution until now the purpose of the struggle of the ages is attained in the production of a being who is himself able to take charge of evolution—who is an intelligent, conscious, inspired agent of the divine mind, and the repository of infinite possibilities.

"Henceforth man is to decide the destiny of the lower orders, as well as of himself. He shall decide what animals shall live, what shall be improved and what destroyed; what plants shall be cultivated, and what exterminated. He shall be a creator of new species, in both the plant and animal kingdoms. While in his own case the evolutionary process is to be one of mind only until he shall be at-one-ment with the infinite mind, and the monarch of all animate nature, the ruler of worlds, suns and universes."

CREMATION NOT A NECESSITY.

Death of Disease Germs Soon Follows That of
Their Victim.

Dr. Klein, the great German bacteriologist, after a long course of experiments in ascertaining the fate of disease germs after the death of their victim, presents an interesting summary of the results in a recent article in a leading German medical magazine. These experiments have a decidedly practical value as the conditions which they prove to exist dispose effectually of one of the arguments which has been often used by advocates of cremation. These latter have held that disease germs could retain their vitality for an indefinitely long period in the buried body, and that, therefore, cemeteries, in addition to being harmful because of contamination, were positively dangerous because they acted as immense storage reservoirs for the bacteria of the different diseases.

Dr. Klein's results correct this mistaken idea. In order to carry out his experiments satisfactory he buried animals which had died from certain known diseases, disinterred the bodies at the end of varying periods and examined the organs for bacteria. The bacillus of Asiatic cholera was still living at the end of 19 days, but after being buried for 28 no living specimen could be found. The typhoid fever bacillus was able to exist for about the same length of time, while the germ which causes the bubonic plague was able to survive an interment of 17 days, but was never found living at the end of three weeks. The bacillus of consumption lives but a short time after the death of its victim. Dr. Klein always found it without difficulty in the organs, but was never able to obtain a successful culture. What is perhaps of even greater importance, he was never able to cause tuberculosis by injecting the bacteria thus found into the system of a healthy animal.

"Glad for the day and glad for the hour.

When hearts can be made glad: Pray give to me the magic power To cheer the lone and sad."

BALTIMORE NOTES.

Dr. N. F. Ravlin, pastor of the First Spiritual church, Baltimore, Md., took for his subject Sunday, January 3: "The Vicarious Atonement vs. Philosophy of Spiritualism." In part the Doctor said, that according to the vicarious atonement, Jesus was punished for the sins of the whole world. The vicarious doctrine is the central figure of Orthodox theology, take that away and down falls the whole Christian religion as proclaimed from their pulpits. The whole scheme was compared to a Dr. and Cr. account. On one side of the ledger man was debted with all of the sins he ever committed, on the other he is credited in full for the same by the shedding of innocent blood. If the vicarious atonement doctrine be true, we must have a low estimate of God's justice and wisdom. Such justice would not be accepted in any court in the land. No one may be a substitute for another when death is the penalty. The innocent suffering for the guilty, when the Bible says, "As we sow so shall we reap." Think of it! God punishing his own son for the sins of another! Would an earthly father do that? Was it necessary that Christ should be put to death for sins which he did not do? Is that justice? Certainly not, and yet we are asked to believe that to satisfy the vengeance of God, it was necessary for his own son to die that we might live. What an infamous doctrine. "Jesus paid it all," says the Christian. "I have nothing to do now. The debt is cancelled, I am free."

Look at the matter from a reasonable, as well as from a logical standpoint and see how absurd it is. It is revolting to our sense of right and justice. But that is theology you know, and that accounts for it. That doctrine has been a stumbling block to many, and no wonder. It is the forerunner of death and repentance, which of itself puts a premium on immortality. The Orthodox church gets its theology from a distorted view of the New Testament.

We must remember that nothing was written about Christ until three hundred years after his death, and then a few prelates and priests got together and formulated a doctrine for the whole Christian world to follow, and in the face of common sense and justice, they would place that doctrine before the world as literally true and reasonable, but the spiritual philosophy says differently. It does not make the man of Nazareth the scape-goat for the sins of the whole world or any part of it, but teaches that each individual must face his or her own record and suffer for the deeds done in the body. There is no escape from that law. It is a natural law. If we violate a physical law, pain is the penalty, so if we violate a spiritual law, punishment is the result. Many rich men expect to escape just punishment for their sins as they believe "Jesus paid it all." By robbing and oppressing the poor they are enriching their own coffers; they are enabled to give a few millions of their ill-gotten gains to some university or college, and thus appease the anger of their God. All the result of the theology taught by the Orthodox church. But when those rich men die they will indeed find that they will have to be punished for their deeds, vicarious atonement to the contrary notwithstanding.

The spiritual philosophy teaches that each man's future happiness rests solely with himself, both here and hereafter. By and by, when men grow wiser, they will see the utter absurdity of the doctrine, and thus the Orthodoxy of one age will become the heterodoxy of the next.

D. FEAST.

Shun Intoxicants.

The quantity of absinthe consumed annually in Paris, is shocking to a thinking person. Then the quantity of liquors, wines, champagne, opium, morphine, cocaine and other drugs used in this and other civilized countries is enough to make one cry: "The world is mad!"

Yet governments sanction this traffic in life and death, corrupt politicians wink their other eye and the deadly dance goes on. Down with intoxicants! Cast them into hell, or any other place where the fire is hot, and as the flames ascend, make the atmosphere vibrate with shouts of victory.

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What Would Freethinkers Substitute For The Bible?

Some time ago the Boston Investigator, a paper circulated among Freethinkers, sent a letter to a number of its subscribers containing the following question: "What would you substitute for the Bible as a moral guide?" The following replies are among the most interesting and representative of those received.

Judge C. B. Waite: "The sense of justice should be our moral guide." Hugh O. Pentecost: "If anyone believes a substitute for the Bible is necessary, let it be 'Leaves of Grass,' by Walt Whitman." H. L. Green: "Substitute the teachings of science." Dr. R. W. Shufeldt: "Education." I. Rayne Adams: "Common sense." Rufus K. Noyes, M. D.: "Precepts of the Seven Sophists are an ample substitute for the Bible." George E. Macdonald: "Select from ancient and modern custom what reflection approves." George Allen White: "Let us have the best of Zoroaster, Buddha, Homer, Zeno and Jesus." John P. Guild: "Brains." Franklin Steiner: "Reason and experience." Dean Dudley: "A scientific encyclopedia, compiled by men like Spencer and Huxley." Alexander E. Wright: "Spencer's 'Data of Ethics.'"

The Universalist Leader, commenting on this miscellaneous assortment of views, finds in them the expression of a definite tendency in modern thought, but declares it to be a tendency that can only result in a "chaos of moral philosophy and an observation of simple, definite, straightforward moral discrimination." It continues:

"One plain truth is that the morality of the world, even its conventional morality, is the product of the long ages of toil and suffering. Marriage and marriage laws may be imperfect and often a failure, but there is a bottomless pit just beyond the repudiation of these. It is well to see just where we are going. In all this tumult about the authority of the Bible let us keep clearly in mind the drift of things. Whatever the critics may say, the mass of mankind need and must have some simple, direct specific moral precepts. Without superstition, or the suspicion that because a thing is written in the Bible it is different from the same thing out of the Bible, we may affirm that in all literature and all life there is nothing to compare in simplicity, directness and universality with the Decalog and Beatitudes. Thou shalt not kill, steal, or bear false witness, commit adultery, or covet, are things concerning which the intelligence of the average man will not go astray if let alone. The Golden Rule can be understood by a child, and sages do not get beyond it. One can easily understand the protest against that interpretation of the Bible which counts covenants, sacrifices, doctrines, or Church government above plain morality, while at the same time he may prize these old codes of conduct which are the landmarks of the Book as the finest things in the moral history of man."

"We need a revival. Social radicals need a revival. There is chaos and disorder among those who jauntily tilt at moral opinions or conventionalities, which are the products of ages of experience. We need a revival of 'brains' and 'common sense.' We need to get down to the fundamental proposition that while we regard Spencer, Huxley and Walt Whitman as friends of truth, we are not ready to substitute them for Moses and Jesus as the moral lawgivers of the race. We need only to compare these replies of the critics of the Bible with the Decalog and Beatitudes to see how infinitely superior to their critics are the makers of the Bible in moral profundity, universality, simplicity, directness and grandeur."

There are great and powerful truths in the Bible which are not hidden to the Spiritual-minded. The world could not get along very well without the Bible. It is more in demand than any other book in the world because it is God's Book, which clearly shows in a thousand places how man can become at one with God and be entirely freed from sin, ignorance, darkness and all bondage. "The statutes of the Lord are right, rejoicing the heart."

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb."

When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;

When thou wakest, it shall talk with thee.

—Prov. vi, 22.
Magazine of Mysteries.

New Years Watch Meeting at Pittsburgh, Pa.

It is with much pleasure we inform you that on New Year's eve we held our first watch meeting. Such a grand time as we had cannot easily be told. The exercises began with a meeting of the Ladies Aid Society at 3 o'clock p. m. with Mrs. A. W. president.

When the afternoon services were finished the people were served with a good oyster supper, for which I have no doubt they were prepared. They had received their mental food, and needed something just as substantial to appease the appetite of the physical, and bring the functions of the mind in harmony with the body, in which condition, we (as a rule) are better prepared to assume the social duties and relations of the occasion. I will say here our social relations all thro were fine, and augers nothing but success along this line.

At the evening services Mr. F. Corden White and wife were present, Mr. White giving messages of love from the friends passed over; also Mrs. Gillard, Mrs. Heiney, Mr. Morrow and others among our own local workers who gave good readings. You should have been here for the evening exercises. We surely had a feast of reason and flow of soul, and it was grandly expressed in the sweet strains of music both vocal and instrumental, as well as thro the inspirational speakers of the occasion. Mrs. Stevens gave us another discourse; it was an instructive soul-inspiring discourse, admonishing us of the things that would retard our progress here, she directed our minds to the principles which can aid in rounding out our lives to the higher ideal of soul life.

Prof. Evans, our organist, followed by singing, "Throw out the life line," the congregation joining in the chorus with a hearty good will. Mr. White gave a good talk in harmony with the occasion, speaking of the past, present and future of our individual lives, and dwelt a little on the kind, character and consistency of the resolutions we should make for the future.

Prof. E. W. Bonnell with his autoharp was next introduced rendering sweet music both vocal and instrumental. His song "I's gwan to live 'till I die," evoked an encore, then he played the "Arkansas Traveler" on his autoharp with a whisk broom. Great applause.

Mr. J. K. Garson followed with a few remarks in a humorous vein that was highly pleasing. Congregational music followed by remarks from our president, expressing thanks for all that had been done for the success of our church, which called forth a generous response to the collection baskets. A duet was next enjoyed as rendered by Mr. Herron and Mr. Evans, Mr. Herron has a round, rich, trained voice expressive of power and musical culture. Mr. R. F. Tischer was next introduced, and spoke with much zeal and earnestness of manner, which no doubt impressed the audience with the necessity of taking advantage of all soul-building opportunities afforded them, and to keep in subjection the influences derogatory to Spiritual progression.

Next was a song by Mr. Herron. It evoked the highest appreciation. At this point spirit messages, already alluded to, were given with excellent results by our local medium. Here we rested for refreshments at tables in the Lyceum room, after which, Prof. Bonnell sang with his autoharp accompaniment "My Bonnie Nell." Our program was continued until after midnight, Brother White closing with many most soulful messages from our spirit friends. Before we conclude we must tell of the message we received from our beloved and lately departed Mrs. Belle Gordon. The following came to us thro Mrs. Hughes, well known as "Aunt Fannie." Mrs. Gordon during her conversation at one time said to several ladies that she would come back, and thro the mediumship of Mrs. Hughes give them a message. We received the message last evening.

It was recognized, and the promise she made to friends was readily recalled. She gave us to understand that every part of the funeral services are fully known to her, for in

her communication she thanked Mrs. Stevens for the courageous words spoken for the continuity of life in contrast to the orthodox sentiments of death and resurrection as given out by other ministers present at the services.

Finally let me say that Spiritualism stands for Life, Light and Liberty. Life devoted to its principles will bring results that will harmonize the people, and cause them to shout for joy in approximating a heaven on earth. Our closing hymn was "Auld Lang Syne," then we shook hands heartily, wishing each other a Happy New Year.

M. C. Matthews

"Synesthesia."

Such is the nomenclature science has been pleased to term a phase of mediumship which it defines as "color-hearing—receiving impressions of colors in connection with sounds—the stimulating of one sense by another."

The British Medicine Journal cites the case of a boy who heard nothing without a definite impression of color; that all sounds were colored, including the cries of animals as well as of the human voice; and in addition to some sounds, tastes as well as sensation were experienced. Of course, and as usual in such cases, it is regarded as something abnormal and catalogued or qualified neuropathic.

We see nothing more in this boy than a very natural phase of mediumship or a combination medium, who has clairvoyance as the most active gift with sensitiveness next in order, and a spiritualized sense of coming in for a third place.

That all the senses are subject to spiritual perfection is natural, and the best psychometrist is the person who has them unfolded to this degree.

Whether we term this "the stimulating of one sense by the other," or regard the whole as one sense—inspiration—is indifferent. The physical body is but the medium of the life-principle—love—which manifests itself through these various channels, and returns to its oneness as it becomes individualized.

Man may be considered a trinity as a mortal, a quality as a spirit, but the ultimate will be a unity as a soul—universal life individualized—one with God, i. e., one like that from which it originated, as the mortal is like its parent—also a mortal being.

But the world is still inclined to regard matter as the all of existence, and those of that faith undoubtedly consider themselves the only normal extant. Nothing neuropathic about them! Oh, no! No syphilis, no cancer, no nothing of that sort! They simply have gone the other way. Instead of sensitiveness (which they term neuropathic), or intuition (which term woman's art), they have indulged their animal senses until they have engendered disease galore and exercised their animal emotions or impulses until they have poisoned humanity with selfishness, hatred and false prides. And in that condition of darkness they do not cognize in sensitiveness (mediumship) the transition from mortal to spirit. Sense and self still rules and fashions thought and morals accordingly.

Feeling is life, growing into a higher consciousness as it advances by experience—suffering, trials, heartaches etc., until spiritualized—sensation producing mental activity and emotional and physical activity. Tho one man attains inspiration or automatic reasoning (thinking or knowing without effort). Thro the other automatic will-power (inert potency or magnetic influence). But in connection with the exercise of sense and self-consciousness man must be temperate and just in all things and towards all mankind. Education and sympathy are the agents through which he reaches the end sought—soul individualization—perfect consciousness of its own nature and perfect control over self; for one is needed for the understanding of his surroundings, and the other for freedom of action; i. e. possessing a motive power which is positive to foreign influences.

What he is without these qualifications at death is a question that has as many replies as there are opinions among mediums. But one is certain—he is not what he ought to be.

ARTHUR F. MILTON.

"A man filled with universal love is a man of fine manners, and a man of fine manners is loved and served by the world as no other man is."

Again a Pastor.

I have been compelled by the exigencies of the case to become the "settled speaker" over the First Spiritualist Church of Marshalltown, Iowa. This arrangement is only for three months, beginning January 31.

I am more than sorry to be absent from my school so much as this requires, but it seems best for the school and for the Cause elsewhere. To stop the mouths of those who have no other foundation for their talk than their own imagination, I will say that I work for the interest of the school every day, but I have made no charge for anything I have done for it since last May, and shall make no charge for anything I may do before the opening of the next school year. We have secured an assistant teacher, one who has been a student with us for four years. I write out all the lessons for the class in Homiletics and she delivers them, so the school goes on the same when I am absent as when I am with it. Besides this, my assistant teacher will be partially paid for her services out of my small salary as a minister. Those not too far from Marshall-

town, who wish my services on week-days, can procure them on easy terms. Address me either at Whitewater, Wis., or at Marshalltown, Iowa.

MOSES HULL

The Devil's Door.

The old wooden door of Mullum church in Cornwall, England, has a small opening, known as the devil's door, which is believed to be the last of its kind left in England. The devil's door is only about 12 inches high. There is an ancient superstition, still held by some of the old people, that when a child is sprinkled with holy water the devil is driven out and has to fly from the church. The baptismal font stands just inside the devil's door to this day.

Selected

"Who wrote: 'Tis said the pitying angels smile at that which makes us weep?' A thought just the reverse of this comes to me the while my wearied eyes rest upon the shams of life. Surely the pitying angels weep at that which makes us smile."

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This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood."

The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible, the new are worthless. Don't miss reading it. Paper, 25 cents.

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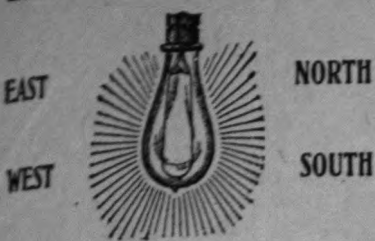
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Suggestions for the improvement of the paper are invited.

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

G. W. Kates and wife are having successful meetings in Philadelphia, Pa., during January. They will serve in Pittsburgh during February, and desire week night appointments at nearby places. Address them Thornton, Delaware Co., Pa.

Mrs. H. V. Ross, the materializing medium, writes from Philadelphia that every thing is going on fine there, and all the meetings are well attended.

Bro Bach: I have just read your article in the last SUNFLOWER. Entitled "Spiritualism," have read it with great satisfaction, as it is a very fair and clear exposition of our philosophy, and I take this method to tell you of it. If the dense fog of superstition and ignorance were only burned away by the light of truth. I think the world would be better and far more happy than now. Regardless of doubt and superstition, I think I discern in the distance the dawn of a better day; what facts and truth will supercede a popular error. HENRY H. HUNT, Conneant, O.

Dr. Beverly, of Chicago writes: "At Lakeside Hall Corner 31 St and Indiana Avenue, the Spiritual Science Society is flourishing as never before. We have such test mediums as Mrs. Murtha of Baltimore, Dr. Temple of Washington City, Mrs. Upson the musical medium lately of Boston, so we feel like inviting all to attend and enjoy these rare treats in the Psychic and Spiritual lines. We shall hold a Leap Year Party Friday eve, Jan. 29, for the benefit of our society. A barrel of fun is promised for 25 cents, and all to conclude with a dance and lunch. Mrs. Dr. Dixon the medium in charge who with her Daughter the "Child Wonder," gives readings at the hall from 2 to 10 p. m. every Sunday, is attaining a great reputation for honesty and real Spiritual work. THE SUNFLOWER has many friends here and the package you kindly sent us is devoured eagerly and digested with relish."

O. L. Harvey writes: "The Spiritualists of Lafayette, Ind., are proud today, January 9th. They are going to redeem themselves and turn things down side up. We have had E. W. Sprague and wife with us for a week; they are splendid workers. The meetings were thinly attended at first, but gradually increased until the church was packed. Last night, Jan. 9th, we met at the home of Mr. Whiteman and organized with 34 charter members and more promised. We adopted a constitution and by-laws and elected the following officers: Mrs. Mary Ince, president; Leroy Gliner, vice president; Mr. G. Wuester, treasurer. Mrs. C. M. Fuls, Mrs. Lida Marquand, Mr. C. J. Dayton were elected trustees."

Estelle F. Baillet writes from Erie: H. M. French of Canton, O., lectured for the local society of the Psychical Research society Sunday evening at Metcalf Hall, 724 state street, subject, "The Indian, and why the Controlling Powers to Mediumship." Sealed messages were answered, each one being verified. Much harmony and good will was manifested. The meetings are to be continued during the month. A dime social will be held Wednesday evening.

J. Thompson writes from Peoria, Ill.: "We have with us for the second time this season, that well known lecturer and platform medium, Bro. Frank T. Ripley, who

is giving the best of satisfaction. His logical lectures and spirit messages bring out large audiences every Sunday and Thursday evenings. We shall be sorry to part with Bro. Ripley, who goes to Findley, Ohio for February. A plan is on foot to settle Bro. Ripley here as a regular pastor next fall and winter, his work is of the best. If Spiritualists would treat their mediums more kindly, there would be no need of such silly stuff as is set forth in 'The Great Psychological Crime.' That book cannot hurt true mediumship. The fundamental principal in mediumship is constructive and not destructive, and the author of that book was obsessed by an evil spirit. Mark what I write here: The author of 'The Great Psychological Crime' will back down."

Lyman C. Howe writes from Buffalo, N. Y.: I am the guest of Mrs. Dr. Matteson whose remarkable life has accomplished so much for human weal, and for the cause of Spiritualism. Her grandson, Herrington, 7 years old, died very suddenly just after Christmas, and his absence is deeply felt by the family. Mrs. Atcheson goes to Niagara Falls every Sunday for evening meetings, and reports a growing society there. We anticipate a feast this week, the 15th, 16th, and 17, when the state meeting puts on the platform, Tillie U. Reynolds, Dr. B. F. Austin, F. Corden White, H. W. Richardson, W. H. Bach, and others.

Buffalo Notes

N. H. EDDY, Correspondent.

January 10th, at the Temple, services opened with singing, followed by an invocation by Mrs. Reynolds, after which the guides of Mr. Howe influenced him, speaking relative to "Time, its Observances, and its Different measurements." He spoke of sidereal and solar time, also of the time it took for light to travel from the large bodies like the sun. Mentioned the sensitive conditions whereby one could hear the various sounds of vibrating pulsation; spoke of the great problems of life and the working out of same through our own experiences and consciousness. The guide referred to time, space and eternity and our relation to them, also of past and future conditions, and while the expressions of mortal life passed away, yet the individuality and soul lived on and on; said let us live to love, to labor, to expand, also to reach out to higher aspirations, inspirations and attainments.

Sunday evening, January 11th, after invocation by Mrs. Tillie Reynolds, the guides of Mr. Howe spoke relative to the demonstrated facts of spirit return and the investigations of same. Advocated avoiding the idle curiosity in seeking the knowledge of these great truths; neither should there be selfish purposes regarding same, simply for one's own gain or advantage, but advised searching for this knowledge and then to establish the facts, also to reach out with an incentive to help and bless others; said there were many, even right here in your own city, who are in conditions of poverty regarding those things, for while they might be in good material circumstances, yet spiritually poor. Said there were Spiritualists who were not living up to the highest teachings of Spiritualism. The guides advocated a rational living, a rational education. The religious teachings of the Christians of today were responsible to a great degree for the crimes that are committed, and that there were many who followed in the line of that worship, would, because a person done wrong, was imprisoned, and when they came out, would be, by these people, branded as a prison bird; and would caution others not to have anything to do with them, and, instead of trying to raise them up, would shun and scorn them, causing the criminal to either commit crime again to get protection of prison walls or starve. The guide said that those who sought and gained the knowledge of these facts and truths should seek to make good use of them to help make others better, and to encourage mortal kind to right thoughts and right living, thereby gaining a blessing to themselves, also blessing others.

Many points of an interesting and educational nature were touched upon in the lecture, after which, Mrs. Reynold's guide gave messages from the loved ones in spirit to those in

the audience. Most of the descriptions and messages were recognized and understood.

The hand of the reaper has again put forth the sickle and cut the mortal life line from the earth's pilgrimage, of one who has been a sojourner in this sphere of life. The spirit of Mrs. C. Mieth of 552 Elk street, has risen to the soul life of eternal existence. This lady left home, as was her custom, to attend her lodge, and upon returning home, was stricken suddenly while in the car. The summons came quickly with little or no warning. She closed her eyes to the earth line of life and awoke in the realms of spirit to meet the loved ones who had gone before. Her knowledge of the realities of spirit life, and the possibilities of returning in spirit to those who were left behind, gave to her a beacon light, guiding her soul to its haven of rest. Appropriate services were held at the Spiritual Temple, Friday, January 8th, 1 to 2 p. m., Mrs. Tillie Reynolds officiating, assisted in singing by a select quartet. The words that fell from the lips of the speaker were full of soul force and comfort to the surviving ones, friends and members of the lodge of which she was an active worker. A large number of relatives and friends were present. There were beautiful and cheering sentiments expressed by the speaker who portrayed thro inspiration and knowledge regarding the realities of the new life which the spirit had entered. Very touching remarks were made relative to the continued interest that the loved one who had passed on would still have for those who remained in the earth sphere, stating that she who had so suddenly departed from the midst of home ties, would be with them cognizant, thro love and the magnetic ties, of the thoughts, feelings and desires that they had. The floral tributes that surrounded the casket were beautiful, speaking in their own way of memories dear.

In a December number of THE SUNFLOWER mention was made that Mrs. Chase of 241 East Eagle St., would open her regular weekly seances the first Tuesday in January, and today, January 8, Mr. Chase informed your correspondent that last Tuesday Evening at about 8 p. m., the first seance was opened, and that there was 50 people present, also that Mrs. Chase occupied part of the evening in giving tests, and afterwards he gave readings from articles that were laid on the table.

Thro the invitation of Mrs. F. O. Matthews quite a number of guests made their presence manifest at her home, 341 Hudson street, about 10 p. m. to celebrate the birthday anniversary of her husband, Dr. F. O. Matthews. Two hours of pleasant social converse, interspersed with music were enjoyed, and in due time a kindly invitation was given out by the hostess for the guests to assemble in the dining parlor, where they were seated to the refreshment table, which was laden with a bountiful supply of substantial food, and fruit; most delicious coffee was served. Beautiful flowers decorated the table, and exquisite taste was manifest in the arrangement of refreshments served, and much cred it is due to the hostess of the occasion for the very able manner in which she carried out the program of the evening. Kind wishes were extended, with the compliments of the birthday anniversary to Dr. Matthews, and a very pleasant time to all was the result.

Wednesday evening, Jan. 13th, services were held as usual at the temple. Mrs. Tillie Reynolds, under the influence of her guide, gave spirit messages of cheer, comfort and advice to those present. Mrs. Reynolds will be with the society during January, exercising her gift of mediumship. Each Wednesday evening is devoted to the giving of messages.

A lady who was present at the Christian Spiritualist society on Allen street Wednesday evening, Jan. 13th, reports that there were 60 people present. It was stated that a large number of readings and tests were given, and much interest manifested by those present, because of the accuracy of what was given thro the mediumship of Dr. Matthews.

The card party and calendar social of Harmony Circle on Tuesday evening, January 5th, at our home, 54 Morgan St., was a grand success. The house was filled and all our guests were delighted with the harmony and good cheer that prevailed.

Each one received a calendar, no two alike, with an appropriate motto written on it from the spirit guide who signs himself "The Hart." Last evening, Sunday the 11th, "Uncle Ned," our colored philosopher held sway on our rostrum to a large audience, and his quaint talk held his audience spell bound. His tests were remarkable, especially one to a stranger, who said he was Dr. Leslie R. Lee, from London, England, author of "Psychical Research, Philosophy and Magnetism" and "The Masked Prophet." He said it was the grandest test he had received publicly since he had been investigating Spiritualism of this character.

Mrs. M. E. Lane, our vice president is developing rapidly into a wonderful test medium. Her Monday night circles at her home, 215 Virginia street, are largely attended, and all receive fine readings. On Thursday, Jan. 7, she visited Akron, N. Y., and held a large circle composed of skeptics and good Methodists, who were delighted with what they received from their spirit friends, and urged her to come again as soon as possible.

Harmony Circle will participate in the mass meeting and join in to make it a grand success, and where we hope to meet the genial editor of our SUNFLOWER in person.

CHAS. S. HULBERT.

You put all the habitual thoughts that you cultivate into all your daily labors, and these thoughts constitute the strength or weakness of all you do. Your love or your hate permeates the world through everything that emanates from your being. The contemplation of all that you have done in thought, feeling, action and motive constitutes all there is of you.—Lucy A. Mallory.

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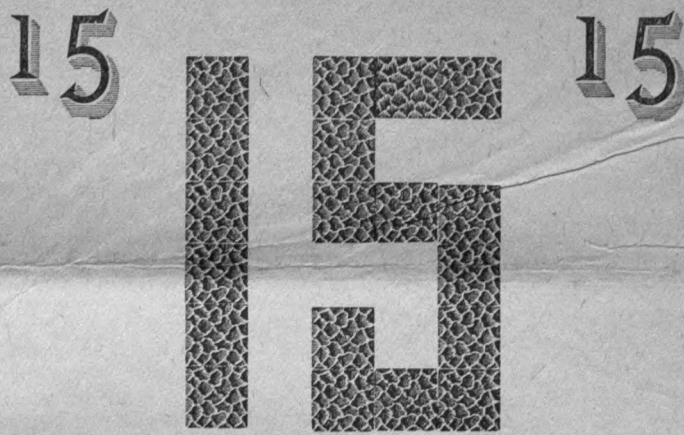
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AMERICA'S SMALL DEBT TO INDIA.

(Continued From Page 1.)

religions, that move as multitudes of haunting ghosts and yet that have power to stupefy into torpor the common, social instinct and intellect; the remains of an esoteric science, which is involved in the creed and ritual of the priestly classes, that ministered to their prestige and that serves the purposes of their dominion. * * * If there is held here an occult scepter, it is clasped in withered fingers and by its tremulous motion it works for a spell that is not life and vigor, but torpor and fear, paralysis and cold and shadowy decline."—The Wisdom of the Adepts, p. 371.

Much stress has been laid on the ability of certain eastern adepts to prolong their life much beyond the century. This may be conceded; but what is gained by this when one must seclude one's self from his fellows, and hibernate like a coon or bear in the fastness of the mountains, where he is neither social with God or with human kind? What is gained when the volatile elements of the common life are exploited and drained that a school of adepts may withdraw themselves from the general misery and traverse the rounds of an exceptional experience? No, this ragged remnant of a decayed civilization is not the cove round which the young genius of the West will build its national structure.

America will become fully emancipated from the traditions of the past, adopting therefrom only those language-symbols, those art-forms and immortal sayings that are worthy of becoming modernized by being given a new dress. Hidden within her is a free genius and an intense individuality which will lead her into that great highway where man will finally stand erect. Nature will be drawn up to her and the song of the universe will become audible to her ears. Her's is not the story of a career that is ended and a cycle folded away, but the career which the poets of future ages will sing, and whose cycle begins with Saturn's new Golden Age on earth.

Grand old Walt Whitman writes: "Fecund America—today, Thou art all over set in births and joys!

Thou groan'st with riches, thy wealth clothes thee as a swathing garment.

Thou laughest long with ache of great possessions.

A myriad turning life like interlacing vines, binds all thy vast demesne. As some huge ship, freighted to water's edge thou ridest into port.

As rain falls from the heavens and vapors rise from the earth, so have the precious values fallen upon thee and rise out of thee;

Thou envy of the globe! thou miracle!

Thou, bathed, choked, swimming in plenty,

Thou lucky Mistress of the tranquil barns.

Thou Prairie Dame that sittest in the middle and lookest out upon thy world, and lookest East and lookest West."

WHY I LOVE THE LYCEUM.

(BY ROY A. TRACY.)

I love the Lyceum because
It points to me the way
To hold the hands of the angels
Each hour the live long day.

Kind, loving hearts are mingled
there,
And helpful hands clasp mine;
A mutual thrill of rapture
About our efforts twine.

I dearly love the Little Folks,
Their voices make me glad—
So like an echo from that land,
Where hearts are never sad.

The helpful thoughts from stories
read,
The mingled ag'd and youth,
Will lead in Mercy's path each one
To fields of sacred Truth.

And since I love the Lyceum
I wish to see it grow,
Until Spiritualism into
Each heart and home may go.

"Don't criticize Christmas Day as a symbol of bygone days or defunct religions; anything which makes people glad, even if but for a day, encourage it."

"Prayer to the God within will always help man when all else fails."

MAGIC IN MECHANISM

THE MARVELOUS AUTOMATONS OF JAQUET-DROZ.

This Eighteenth Century Mechanical Wizard Produced Clockwork That Performed Wonders and Figures That Seemed Akin to Life.

Few persons in the mechanical world have not heard of the automatons of the famous Neuchatel mechanician of the eighteenth century. Most people would not know where to find automatons of Jaquet-Droz. They are said to be in Russia, in England and scattered here and there throughout the world. But the most remarkable of these masterpieces are in the possession of Henri Martin of Dresden, where they are the admiration of all those who happen to visit Dresden and are able to examine them. According to the information kindly furnished to us by Mr. Martin, the automatons are in good condition and work as well as at the time when Jaquet-Droz exhibited them to the sovereigns of France, Spain and England, though now they must be put in operation by hand.

One of this wonderful man's clocks went for a very long time without being rewound. This kind of perpetual movement was produced by different metals expanding and contracting at the same temperature. Another clock, without being touched, answered the question, "What time is it?" It must be presumed that the breath of the questioner was sufficient by a delicate combination to put the mechanism in movement. Still another exhibited the hours, the minutes and the seconds, the center of the dial indicating the course of the sun through the zodiac and the four seasons and the different phases of the moon in perfect accord with its evolution.

The dial was lighted at the time of the full moon, and the stars appeared and disappeared at the required intervals. This artificial firmament was covered with clouds if the weather was unpleasant or lighted if it was clear. As soon as the hour was struck a chime was heard. It played nine different melodies, to which an echo responded. A lady seated in a balcony, holding a book in her hand, accompanied the music with gesture and look, from time to time took a pinch of snuff and bowed to those who opened the glass door of the clock. When the chiming was ended a canary, standing on the hand of a child, whose gestures expressed admiration, sang eight different airs. A shepherd came, in his turn and played on the flute, and two children danced around. Suddenly one of the children threw himself on the floor in order to make the other lose his balance and then turned toward the spectators, pointing at his companion with his finger. Near the shepherd a lamb bleated from time to time, and a dog approached his master to caress him and to watch over a basket of apples. If any one touched the fruit he would bark until it was put back in its place.

He presented one of his clocks to King Ferdinand VI., who was so delighted that he refunded the expenses of the journey and paid in addition 500 louis d'or. The king assembled his courtiers in order to show them his acquisition. Among the automatons was a clock with a shepherd playing on his flute and a dog guarding a basket of fruit.

"The dog," said Jaquet-Droz, "is as faithful as he is well behaved. Let your majesty put him to the proof by touching one of the fruits in the basket." The king endeavored to take an apple, but the dog immediately threw himself on his hand, barking so naturally that a hound present in the room responded with all his strength. The courtiers thought that sorcery was at work and fled precipitately, making the sign of the cross. The king and the minister of marine were the only ones to remain.

The latter asked the shepherd what time it was. As he did not answer Jaquet-Droz remarked smilingly that he probably did not understand Spanish and begged his excellency to address him in French. The question was repeated in that language, and the shepherd replied immediately. The minister was frightened, and he, too, hurried away. In consequence of this scene the Neuchatel artist, fearing that he might be arrested by the inquisition and burned as a sorcerer, begged the king to invite the grand inquisitor to be present. Jaquet-Droz took the clock apart in his presence piece by piece, showing him all the springs and explaining to him the action of the train. Probably the inquisitor understood little or nothing of the matter. Nevertheless he announced the fact publicly that he discovered no magic and that the mechanism was moved entirely by natural means.

Three of these automatons, whose perfection exceeded anything which had ever been known in this class of work, are the young musician, the draftsman and the writer. A young woman, seated at the harpsichord, executed several pieces of music with dexterity without any person touching the instrument. The draftsman, seated on a stool, made drawings with a pencil, sketched them correctly and

then shaded them. From time to time he raised his hand to examine his work the better, corrected some defect and blew the dust from the paper. Henri Louis, having gone to Versailles, exhibited his automatons to the king. The draftsman, to the amazement of the whole court, sketched the portrait of the French king with a laurel wreath on his head.

Jaquet-Droz went over to England. He placed the draftsman before the king, and soon the hands of the automaton were actively at work, but the surprise of those present was boundless when they beheld not the image of the king of France, which they had expected, but that of the English monarch. Of course the portraits were not finished productions, but presented a general resemblance.

The draftsman of Jaquet-Droz was not, however, the most remarkable of the works created by the inexhaustible genius of this artist. Let one judge from the writer, seated before an isolated desk, without contact with any person. He would dip his pen in the inkstand and write, without dictation, slowly, it is true, but distinctly and correctly.

Each word occupied a suitable place at the desired distance from the preceding. When a line was finished he commenced a new one, leaving between them the necessary space. The movements of the eyes and of the arms and hands were admirably imitated. The writer might even be interrupted. He stopped in the middle of a word if asked and wrote another.

The means used by Jaquet-Droz for securing this result have remained unknown. The courtiers, scientists and the most skillful mechanicians have vainly sought to penetrate the mystery. It is needless to say that the writer performed only in the presence of Jaquet-Droz, which involves the idea of some action exercised by this artist. It has been supposed that he made use of a magnet concealed in his shoes or clothing. This idea was suggested by his habit of walking back and forth and turning sometimes to one side and sometimes to the other while the automaton was writing, thus perhaps being able to attract the hook toward the wheel with the aid of a magnet and cause it to return by the same force. The lords of the court endeavored by means of other magnets of great power concealed in their clothing to disturb the working of the apparatus by their attitudes and movements, but in vain. The automaton wrote with the same accuracy. The writer is still in existence. It continues to write provided the hook and the wheel are kept in action by the hand. The motive force used by the artist is a secret which unfortunately has been buried with him.—Scientific American.

THE SILVER STATUE.

A Strange Story of Odd Happenings in a Bohemian Village.

M. de Blowitz in his memoirs mentioned this little story of his birthplace, the quaint little country village of Grunberg, an out of the world nook in Bohemia. The church, a poor modest affair, possesses a life size statue of St. John in massive silver. Curiously enough, the statue has only one arm; hence this strange incident. The statue had been stolen and recovered as if by a miracle by the falling of a priest's cross during a procession of lamentation into a deep pool, where in recovering the cross they found the statue. The thieves had hidden the latter, but had taken away one of the arms.

As the sacred burden was taken back into the church the archway over the door gave way and fell straight on the shoulder of a peasant, the last person in the procession, and cut off his left arm. The crowd immediately surrounded the wretched man, yelling: "He's the thief! He's the thief! St. John has punished him by cutting off his arm!" There was a terrible mob from all sides. The people attacked the peasant, and in a minute his clothes were all in shreds. They were about to drag him along and hurl him into the pool without having asked him a question and without even hesitating as to whether or not he was the real author of the theft when the old priest interfered.

"I alone have the right to command here," he said. "Do not touch that man."

The crowd fell back a little, and the priest went on speaking.

"You are in my church," he said, addressing himself to the peasant, "and this is an inviolable and sacred place. No one has a right to touch you here. Stay inside the church, and do not leave it, for once outside you belong to human justice."

And the mutilated peasant remained there. "He was in the church all day and all night," continues M. de Blowitz, "and he was still there the following day when I left Grunberg."

"Five years later, when my voyage through Europe was accomplished, as I passed through Grunberg on my way to my native village, I saw at the door of St. John's church an old man who had lost his left arm. He was on his knees at the threshold of the sanctuary, which he had never dared to leave lest he should be torn to pieces by the people."

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