



Volume II.

Published by  
The Sunflower Publishing Company.

LILY DALE, N. Y., FEBRUARY 6, 1904.

Issued Every Saturday at  
One Dollar a Year.

Number 149

## HAS VISITED THE PLANET MARS.

**Mrs. Sarah Weiss of St. Louis Says  
She Has Visited Our Nearest  
Planet.**

As strange as the fact may seem, Mrs. Sara Weiss, of 4326 Cook avenue, St. Louis, is absolutely certain that she has been to our nearest Planetary neighbor.

She speaks of its people and its scenery in a familiar way, recalling the names of many persons she has met, describing their characteristics, their houses and families, and the scenes of the planet itself.

"There is no doubt in my mind that I have visited the planet Mars," said Mrs. Weiss. "Of course, I don't mean my physical self, but my spirit body which is the knowing and intelligent part of me, has been to the planet."

### VIVID RECOLLECTIONS.

"My journeys to Mars are as real to me as any trip I ever took on earth. The remembrance of the people and the scenes are as vivid as the recollections of any earthly experience."

"It is no delusion or illusion, but a fact to me as real as any thing I did yesterday."

Mrs. Weiss is not a fanatic. She is an educated woman who talks modestly of her experience and does not urge the belief of her views upon you. There is nothing strange or peculiar about her. She talks about her journeys to Mars as confidently as one would talk about a trip to Europe, and she is not disturbed if you do not believe what she says.

"The Martians are far superior to the inhabitants of Earth, and they are of a sweeter disposition, she declares. They never envy, hate or quarrel; there are no liars, thieves, or murderers among them, consequently no jails or penitentiaries."

### IN PERFECT STATE.

"They have reached that state of perfection that they own their property in common. I remember once when looking thro one of their large museums I came upon an unguarded stock of costly jewels. I asked my guide if it was safe to leave them thus exposed. He smiled and said that an inhabitant of Mars would consider himself a fool to take the jewels, for being owned in common, stealing them would be stealing from oneself."

Mrs. Weiss dwelt upon the characteristics of the people as one of her fondest recollections. While listening to her one almost becomes convinced that she had seen these people and that they were in fact a reality. She became enthusiastic as she spoke of the serenity of their dispositions.

"The lofty character of the people is rivaled only by their physical beauty. If a careful artist had chiseled out their faces they could have been no more perfect. The features are delicate and refined. Their complexions are of the shade of bronze, with sparkling black eyes and long, flowing black hair."

"Both men and women part their hair in the middle, allowing it to fall over their shoulders. They wear gold or silver bands and fillets in their hair, and with their loose flowing garments they look like a royal race, or like the picture we see of the conquerors."

### DISGRACE TO BE IDLE.

"It is a disgrace to be idle on Mars. Everyone has an occupation, in which he glories. People love to work. There are no castes there,

and the people regard each other as brothers and sisters."

There was one thing, however, that Mrs. Weiss found to regret in the Martians, and that was their skepticism.

"They believe that death ends all. They have no hope of seeing their friends and relatives in a land beyond the grave, and this thought, which is ever present in the mind, makes them of a somber disposition. This is the only sorrow they have. For ages the spirit bands from all the planets have been trying to bring them information about the life after death, so as to give them hope."

"One of the objects of my visit to Mars was to convince the people thro their mediums of the continuity of life. My visit was thus wholly a charitable affair. My spirit guides urged me to undertake the trip to teach the Martians the truth of immortality. Once convinced of this fact, they would be the happiest people in the world."

Mrs. Weiss spoke earnestly of her mission to Mars, and seemed deeply concerned about its people, some of whom she called by name, saying that they were her personal friends. The people she talked about did not seem fictitious or imaginary, but real.

Mrs. Weiss contends that she was opposed to making the trip to Mars, and it was not until after she had received repeated assurance that she could make the journey safely that she finally consented to go. The book which she wrote concerning the habits and customs of the "Entoans," as she says the people of Mars call themselves, was written, she declares, entirely against her will.

The trips to Mars were made during the years 1892 and 1893. Mrs. Weiss has described the sensation of the spirit traversing space to Mars.

### SPIRIT MADE TRIPS.

"I could feel my spirit leaving my body, which became for the time being partially numb, and thus it remained from one and a half to six hours while my spirit was away. Often I wasn't aware of a person entering the room, which shows that my knowing powers were absent from my body. I knew the exact moment the separation occurred. It seemed as if I was gliding away, when all of a sudden I was out into space, and then I fairly flew. The speed of lightning wasn't anything to it."

"Occasionally I passed by one of the planets, but the passage was so rapid that the planet seemed like a streak of light. The time of transit was only a few seconds."

"You no doubt want to know how we steered to the planet Mars, instead of going to some other point in space. There are magnetic lines connecting every body in space. Our course was over the magnetic connections between the earth and Mars. Once started on this line there was no danger of deflection in another direction. Our arrival at the chosen destination was as certain as if there had been a railway between the two places."

"The whole journey was a strange sensation to me, but it was perfectly real, and there is not the slightest doubt in my mind but that I have been to the planet Mars."

Altho she contended that Mars was a superior place, Mrs. Weiss said for the time being she would rather live on earth. She hoped some day, however, to be able to live on Mars.

### STOPPED AT THE MOON.

On one of her trips to Mars Mrs. Weiss says she stopped at the moon. Her observations upset a

number of the pet theories of the astronomers.

"It isn't true, as the astronomers say, that the moon is frozen. Within a zone 50 miles on either side of the lunar equator there is any quantity of vegetation. This, however, is not green, but flesh colored."

"There are also creatures of the anthropoid category inhabiting the moon. They are the size of a small dog, and look like an ape, but their faces are more human."

"There is also an atmosphere on the moon, which fact is denied by astronomers. It was once very dense, but as vegetation disappeared it became rarified and is now about one-eighth of a mile in depth."

"I am the only person who has ever seen the back of the moon. Four-sevenths of the moon's surface is all that can be seen from earth. The face of the other three-sevenths looks very much like the portion we see from earth, except that the lines are darker."

Mrs. Weiss says that she is the first woman from earth who has ever visited Mars. In referring to her trip she said, humorously that it was reserved for American enterprise to span the distance between the two planets and to send a pilgrim across the space.

No spirit from Mars had ever visited earth, declares Mrs. Weiss, until she had been there to demonstrate that the voyage was safe and possible.

Mrs. Weiss modestly declined to take credit for any thing her trips had accomplished. "If I had known I was destined for Mars I would have been terrified and probably would never have undertaken the task."

Mrs. Weiss was born in a country town near Somerset, O. She is now about 45 years old. She says that the trip has worn her out, but she appears well and strong. She talks mildly in telling her story. She is liberal with those who have no faith in her statements.

"Contradiction and disbelief do not disturb my firm belief that I have been to Mars," she declared. "Some day, if I am strong enough my friends promise to take me to visit Jupiter."—St. Louis Sunday Star.

### Strange Coincidence In Brothers Dreams.

Leslie and Henry Marsh, brothers, work on farms about a mile apart in the town of Tyre. On Saturday night they each dreamed that their uncle, Henry Marsh, who had left his home in Tioga, Pa., in a mysterious manner eight years ago, and whose whereabouts has been unknown to them since, had died in Colorado, leaving them joint heirs to a large estate. After dreaming this both brothers, still asleep, got up and dressed and set out to inform each other of the news concerning their uncle.

Half way between the farms the brothers met and awakened in the road. They were greatly confused, but finally exchanged stories and each returned to his bed.

The brothers each received a letter yesterday from the Surrogate of Weld County, Col., informing them of the death of their uncle Henry and that they are the heirs to his estate.

The Marsh brothers came here a year ago. They are Spiritualists, and say that their uncle always believed in dreams. Neither of them had ever had any somnambulist experience before.—N. Y., World.

Pessimists are always in the rear, and never in the van in the march of progress. Your successful men and women are never chronic grumblers.—Bishop Samuel Fallows.

## THE NEEDS OF SPIRITUALISM.

First. Knowledge of the truths of Spiritual Philosophy.

Second. Unity of purpose and cohesiveness.

Third. Progressiveness, particularly along moral and spiritual lines.

The needs of Spiritualism are many. Some of those needs must be supplied in order to bring the Cause favorably before the people. Many who claim to be Spiritualists are really not so. They know nothing of the rise and progress of Modern Spiritualism. They seem to have no desire to know. It seems passing strange to me that a philosophy so grand, so sensible, so pure, should be so utterly neglected by those who call themselves Spiritualists.

There is no excuse whatever for ignorance on the subject. Spiritual literature may be had for the asking. The spiritual press is at their disposal for a trifling sum each year. It seems to me that there is no reasonable excuse whatever for anyone to be ignorant of the Spiritual Philosophy, so one of the crying needs of the hour is more knowledge of what Spiritualism teaches. That knowledge is readily obtainable; if the inquirer is anxious for such knowledge, attend our churches, listen to our speakers, read our Spiritual papers, and keep yourself informed of what is going on in the Spiritual field.

Another crying need is the unity of purpose, the lack of cohesiveness that is characteristic of many who are termed Spiritualists. There is entirely too much individuality and selfishness among Spiritualists for the Cause to make much headway among those whom we desire to reach. It would be well for us to copy a little from our orthodox brethren if we would succeed in placing our Cause where it properly belongs. Without unity there is no strength, without strength there is no recognition. Let each one remember that he or she is a part of a great Cause, and it is our duty to do what we can to further a Cause which we believe to be the grandest on earth. We can easily attain to that position if each individual does his utmost to promote harmony and sink his individuality for the common good.

Spiritualism is here to stay and will stay long after we shall have departed to the other shore. Spiritualism needs our hearty cooperation in everything that will promote its interest. Attend the meetings as often as possible. Let the world see that you heartily believe in the Philosophy of Spiritualism, and possibly your earnestness may encourage some investigators to continue their investigations until he or she have more light.

The Cause is in the hands of its adherents. It is for them to say if it shall be placed in its proper place in the world.

The time is coming when the subject of Modern Spiritualism will be better understood. When that day comes, a great change shall have taken place in many avenues of the Cause. No longer will the Cause be disgraced by so-called mediums; no longer will the public recognize the claims of those who pose before the public gaze as mediums at 25c or 50c per head. When one reads the list of "mediums" in our advertisement columns under the head of Spiritualism, it makes one blush to feel that he is in such company.

I believe that a better understanding of the Philosophy of Spiritual-

ism will correct that evil in time. Again, another need of spirituality that appears to be lacking in many who claim to be Spiritualists. If I use the word "spirituality," I do so in preference to the word "morality." First, morality, then spirituality would be the correct way of putting it. I know whereof I speak, and so do many public speakers with whom I have come in contact. We need a house cleaning; a higher degree of morality and spirituality, both among our mediums as well as among the laity.

We reap just exactly what we sow—that is a spiritual law that it will do for Spiritualists to remember. A bare knowledge of the Philosophy of Spiritualism without a good character amounts to little. It is as a sounding brass or a tinkling cymbal. It is deeds that tell in the long run. To be plain, if the knowledge of the Philosophy of Spiritualism and its phenomenon have no tendency to correct the Cain within you, to make you better socially and morally, it is time to withdraw from its ranks and try something else to satisfy your longings. The needs of Spiritualism are indeed many, but the few I have jotted down are to my mind essential to the progression of the Cause. However, Spiritualism will jog along just the same. It will continue to do its work unmindful of what people may say, do, or think. Let Spiritualists realize the awful responsibility of a knowledge of Spiritualism, and always remember that "he who hath much, much shall be required."

D. FEAST.

### TO CLEO.

Cleo, thou beautiful spirit of light,  
Lifting our thoughts to heavenly heights,  
Teaching us ever to do what is right,  
May we endeavor to do what we can,  
So that our influence may help others to find  
The way that will lead them to joys sublime.

We are still infants, learning the way,  
Help us, dear spirit, to watch and to pray  
That we ever may do what is just and right—  
That we may prove to others this way of light,  
Will lead them on to the beautiful shore  
Of truth and love for evermore.

Thou in thy heavenly home on high,  
Look down upon us as we draw nigh;  
Guide and direct us in our walks thro life,  
May we ever be found doing what is right  
Until we reach the heavenly shore,  
Where sorrow and parting shall be no more.

Cleo, we thank thee for messages given,  
Messages full of truth and light;  
Words of love so freely given,  
Teaching us how to at last reach heaven.  
Beautiful spirit come often we pray,  
Thou art welcome, dear one, every day.

There is only One Life in all the universe—the universe is Life; but there are endless expressions of that One Life, just as the life of man expresses itself in a variety of ways. Any hurt done to any form of life is done to ourself—the one life that comprises all.—W. E. W., in Advance Thought.

Live the life that means the most and you will be successful; a rich man who does not try to help his fellow beings is not really a successful man.—John D. Rockefeller, Jr., to his Bible Class.





PUBLISHED EVERY SATURDAY BY  
**THE SUNFLOWER PUBLISHING CO.,**  
 Lily Dale, N. Y.

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### AN OBJECT LESSON TO SPIRITUALISTS.

A lesson that Spiritualists of this country might profitably discuss is the recent action of those interested in Chautauqua, in raising \$30,000 to pay off the floating debt of the Chautauqua Assembly.

Chautauqua is only a few miles from Lily Dale, but Oh! what a difference! Lily Dale has been struggling for years with a debt of about \$13,000 and a lack of money to properly improve the grounds and make them presentable for the summer visitors. It has a very common auditorium, almost no facilities for public comfort, of a public nature, has been running a boiler that was much too small and old to do its work safely, on account of not having the money to buy and provide these necessities; but we have yet to hear of any generous Spiritualist, or number of them, who will suggest raising a fund to put The City of Light Assembly on its feet as this act puts Chautauqua.

Spiritualists are as well able to give for such purposes as any other class of people. We have as many wealthy people among us as the other classes. We could have more than any other, if we would just open our hearts until the opening reached to our pocket-books. The heart is all right, but it takes the pocket-book to make things go in this world.

If that debt of \$1,000 which is on the Morris Pratt Institute was on a Methodist college, just think how it would be lifted! It would make things hum. If that debt was on any Methodist Church in a town of 6,000 inhabitants, they would soon raise it. When there are seven of any orthodox denomination in a town, see how soon they have a church, hire a minister and pay him his salary, and pay for the church!

At the recent Mass Meeting in Buffalo one of the speakers said there were eleven million Spiritualists in the United States. If this is the case we would like to see them open their pocket-books to the extent of just ten cents each and form a fund of \$1,100,000 which we could put out at interest to aid some of the institutions that could be supported by it.

We don't want to harp on the question, but when we boast of our wonderful numbers and have not a charitable institution, a home, a public institution of any kind, except the Morris Pratt Institute, where the teachers are working for less wages than clerks get in grocery and dry-goods stores, and cannot even collect that, how much of a recommend is it for Spiritualism?

We boast of what Spiritualism has done for the world. Does this look as though it had made them generous, open-hearted, thoughtful for their neighbors, charitable toward the poor, interested in others' progress? Do we deserve as much credit in these lines as the Salvation Army that we so often condemn? Let us face the issue squarely and look at ourselves as the world sees us.

### ROCKEFELLER AND HIS DUTY.

The happiness of wealth is in the good the possessor does with it; it is the duty of some men to be successful and be the steward of great

wealth.—John D. Rockefeller, first billionaire in the world.

This is a terrible condition to put on to any man or woman. "It is the duty of some to be rich." What a calamity! Well, Mr. Rockefeller, if it is such a terrible strain on your nervous system, we can tell you how to relieve yourself of some of it without trouble to you.

Let's see: First, you might lower the price of kerosene and gasoline. Five years ago we bought our gasoline at 8c per gallon. Now we pay the same people 13 1/2c. THE SUNFLOWER office uses about twelve barrels of gasoline a year—about 600 gallons. At the advance of 5 1/2c. per gallon, we are helping Mr. Rockefeller "do his duty" at the rate of about \$33 a year more than there is any necessity for. If that "duty" lays heavy on his head, heart or hands, we will accept a check for \$165 for the excess we have paid him in the last five years and thus aid him to relieve his mind.

Not long ago he "gave away" about \$2,000,000 to one institution, and it is claimed another million for a private matter. Now, did he give it away? No, for it was not his to give. He merely made the recipients of his "gift" criminis participis. This is no chance statement. It is based on the facts. Is oil any less plenty today than it was five years ago? Is it not a fact that the area of oil producing country is greater than it was a year ago, two years and five years? But his company controls it and does it so thoroughly that no independent company can live unless it conforms to the requirements of the "giant octopus."

When Mr. Rockefeller experiences a spasm of "generosity," when his "duty" makes it incumbent on him to "make a donation," he simply raises the price of oil and gasoline and does it. Half a cent a gallon on them will overcome any "duty" he may have, and then it remains to work until he has another "duty" to perform. By that time the people—the dear people—have become so accustomed to the advanced price that his "duty" compels him to advance the price another notch. How he must suffer in doing that "duty."

We have no quarrel with Mr. Rockefeller. He is only doing what any of us would do under similar circumstances. We do think, however, that it is a pretty poor combination of circumstances that permit of such a system. It is not even giving anything in return. He does not even have the excuse that he is giving anything to benefit the world. It is simply a gigantic swindle under the sanction of "law." There will be many "Rockefellers" as long as people will permit the forming of such companies and allow them to use the powers they do. While laws are made permitting them, nothing else can be expected. But if Mr. Rockefeller's "duty" is too hard for him, we will gladly relieve him of a portion of it.

### THE BITER BIT.

Letters received from Dr. T. A. Bland, inform us that the American Medical Union, of which he is an active officer, are planning an aggressive campaign. They propose to try to teach the M.D.'s a lesson of the kind they have been giving to others for the past few years.

If they are successful in their endeavors, it will be a case of "the biter bit" when a regular has to come down to seeing those whom he has maligned, persecuted and sent to prison, placed on an equality with himself, and without the "professional etiquette" that will compel him to endorse all that is done by one in order to protect himself.

THE SUNFLOWER is in favor of educated medical men as it is in favor of education in everything. But it certainly is opposed to the mandatory way the majority of physicians "look after the public welfare." While they are right in a large majority of the cases, they are also wrong in such a proportion that it is "practicing" medicine, as every case is an experiment. Why cannot both schools—regulars and irregulars—work together instead of trying to cut each others' throats? We would all gain by it, they most of all.

### Mid-Winter Ice Bridge Excursion

To Niagara Falls, via D. A. V. & P. R. R. Feb. 14. Train leaves Lily Dale at 8:41 a. m., Central time. Rate, round trip, \$1.50. Returning, special train will leave Niagara on above date at 5:50 p. m., eastern time; Buffalo, 6:00 p. m., central time. Tickets good returning February 15.

### LIFE—RELIGION—EDUCATION—SELF-STUDY

Life is sensation, as the first indications of consciousness show—beginning with the sensitive plant.

Sensation is love, as the first indications of affection show—beginning with many of the lower forms of individual consciousness.

What are termed the senses in animal or human life are but modes of expressing this original principle of sensation or love.

Sight, hearing, smell and taste are all subject to extinction without harm to either body or soul, but not feeling or sensation per se— if but existing as a vague consciousness (which is always sensation or life.)

What we term the sense of feeling is not a sense, but the sense of life or life itself; and what we term love is the same feeling or sensation vibrating spiritually—taking a higher, sweeter or more exalted range as the soul or divine principle (the original impulsion or divine spark) outgrows its exterior covering or soil in which it implanted for individualization or perfection—perfection implying a more active vibration than that which may be termed animalism or whatever may be antithetical to spirituality; i. e., morality, purity, humanity, justice, etc.

Now, whether the soul attains this condition as volume or force, is perhaps of no consequence. But we surmise that as long as it can be "placed in the balance and found wanting" in a surplus of spirituality over materiality it has not yet reached perfection or freedom from the control of matter and its varied influences.

Temptation, so called, is thus a personal affair—a reaching of the unspiritual or lower influences of our own being against the spiritual. A sensation or feeling known as conscience, intuition, or instinct, governs or leads the soul forces against the animal forces—the savage already experiencing it; for his mode of worship or religion proves it. But this sensation or feeling (love) having been perverted by either carnality, selfishness or arrogance, something higher than religion was needed to readjust the discord between man and God or Nature. It is called EDUCATION!

Education has, or will finally displace religion. Moral teachings, as they are beneficial to the soul nature of man are naturally included, or will be in Education; while so called Religion will continue to be practiced among the lower order of mankind until a higher process is needed.

Education is thus the religion of the future—so far as civilization is concerned—and the preacher who delivers lectures in place of sermons will have the best attendances. But besides education, there is another study that leads all, viz.: Self-study. The Platonian doctrine of "Man, know thyself," may be old, but it was prophetic of what was to be; and he who knows himself will not be long in determining that life is sensation, sensation life, and life—what he makes of it.

ARTHUR F. MILTON.

### THOUGHT-WAVES.

The most independent feeling lies in the consciousness of being just. The highest self-respect we pay to ourselves is to do right.

It is a question whether the one who invents an untruth is not even a little better than the one who believes it while knowing it be an untruth. There is at least wisdom in invention, which recommends the former; but to accept an untruth with open eyes, can only be based on bigotry or prejudice, which has nothing to recommend it.

Inspiration is largely an effect of current thought, which creates psychic waves or mental vibrations that are caught up by sensitive minds or souls. What spirits furnish mostly concerns the beyond—each world for itself.

When men become too refined for agricultural labors, they seek cities for an easier livelihood, and when city folks become too conscientious to cope with modern business methods, they feel moved to seek the country and take up agriculture as a livelihood. It seems like passing from innocence through sin and experience, back again to first principles.

ARTHUR MILTON.

Character counts for Success; no efforts too great nor sacrifice too dear in carrying out duties and obligations.—Lewis Nixon.

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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."

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## LILY DALE NOTES.

Everything remains about the same with us. The same old weather with the thermometer going many degrees below zero some nights and some days getting up in the neighborhood of thawing. We have become quite used to the idea that it is winter we are to have, it being 11 weeks Tuesday since it began.

The fishing season began last Monday, February 1st and will continue Mondays and Thursdays of each week of this month. The fishermen are preparing their coops and if they are as lucky as last winter there will be some fine fish taken out of the lake.

Mrs. Nelson is still sick. She is confined to the bed, she is very weak and takes very little nourishment. She does not suffer pain, however, and is well cared for by her neighbors. Mrs. Horton remains with her nights most of the time, and Mrs. Nettie Bower and others take care of her in the day. Dr. Duke is her attending physician.

Mrs. Nellie Warren and Mrs. Frank Smith have returned to their homes after having been to Cassadaga for several weeks taking care of Mrs. Warren's aunt, whose transition was reported a short time ago.

Mrs. and Mr. Winchester have gone to Fredonia for a short time. Mr. Frank Smith is visiting his father near Waverly, N. Y. He has been gone some time.

Mrs. Jennie White has been visiting her relatives at South Dayton for a few days.

Mrs. Jennie Allen was here a couple of days last week looking after her cottage.

The card parties at Library Hall have been postponed until the weather is more settled.

Mrs. Dedrick's niece, Miss Laura Salisbury, of Jamestown, has been here visiting her recently.

The following clipping is from a Dunkirk paper:

Dunkirk, Jan. 20.—It has just become known, except to a few confidential friends, that Harry M. Gardner, a newspaper man of this city, and Miss Leola M. Fairchild, of the Robert Mantell Company, were married Septemr 8, 1903, in Wheeling, W. Va. At the time the marriage took place Miss Fairchild was playing in Wheeling in "The Light of Other Days." The acquaintance of Mr. Gardner and Miss Fairchild began last summer at Lily Dale, where the latter was spending her vacation.

A recent letter received from Mrs. Mary Todd reports her well and enjoying life at Linden, N. Y.

Miss Edith Green, niece of Mrs. Dedrick, has begun work in THE SUNFLOWER office. She is learning to set type.

The first robin of the season was seen by our postmaster Saturday, January 30. He said he thought it was the last robin of last season, and he may be right. When we meet Mr. Robin we shall ask him about it.

Mr. Frank Cooke, of Fredonia, is sick with pneumonia.

Miss May Huntington is here at Mrs. Nutting's. We are informed that she has come to stay and will make her home here in the future.

### Mrs. Clara L. Stewart.

It is with pleasure we give a brief report of the very pleasing and effective work of Mrs. Clara L. Stewart, Secretary of The Morris Pratt Institute at Whitewater, Wis., who closes her two months' engagement with us to the regret of all, but with the expressed hope of her return sometime in the future.

Of a pleasing, quiet bearing, she commands the respect of all with whom she comes in contact, proving by her untiring, ever-ready efforts her true worth and sincerity in the work.

There are workers and workers.

There are those who not only appeal to the intelligence but to the hearts of their listeners, by the clear, logical reasoning, given in a simplicity of manner which may be understood, not only by the thinker, and sound reasoner, but by the novice in investigation as well; creating a desire to know more of the truth which shall make them free, and how to attain it for themselves to the best advantage to humanity from a bet-

ter understanding of the life and teaching of our Elder brother.

Her discourses upon Biblical quotations and studies, comparative to daily experiences and incidents give much food for thought and awaken an interest to better know and understand the true origin and spiritual teachings of that book of books, The Bible; and during her "Heart to Heart Talks," as she calls them, there are not many dry eyes among her listeners, which proves her ability to reach the hearts of both the young and older grown children.

It is not generally known, but she has also the gift of Psychometry, which, at the earnest request because of the great need and demand of the people, was demonstrated at our Thursday evening meetings, with gratifying results. The characteristic descriptive readings and messages of the "loved and gone" from the "over there" by many who never before were interested.

As Miss Clara L. Slater, her early development in mediumship took place in Elmira, N. Y. As Mrs. Clara L. Stewart, she is widely and favorably known as a worker for Spiritualism in the Northwest, having worked many years as a speaker, also served as President of the Wisconsin State Association of Spiritualists, and we bespeak a wider field of labor for her in the future, as she has filled all positions with satisfaction to others and credit to herself and spirit teachers.

May they who have watched, guided and taught her in the past, ever remain with her in continuation of the noble work; reaching, teaching and giving comfort to humanity for many years to come, is the wish of those who know and love her.

LOUISE E. ZIMMERMAN.

## Buffalo Notes

N. H. EDDY, Correspondent.

You correspondent has been authorized by the B. P. R. Club to present to the readers of THE SUNFLOWER a report regarding some of the work and manifestations connected with the club. There are several very able mediums who are active members, but I desire to mention one in particular who is rapidly coming to the front in the development of medical powers, and aside from the trance mediumship, Mrs. Margaret J. Klipfel of 7 Cottage street, is developing to a marked degree the phases of materialization and personation. A short time since Mrs. Klipfel made a proposition to the members of the B. P. R. Club to give a seance Thursday evening, January 21st, in behalf of the club, and if satisfactory, then there was to follow a series of three seances, to be held at three different places in the city, and that two-thirds of the proceeds of these seances was to go to the Morris Pratt Institute fund, as solicited thro the columns of THE SUNFLOWER, the same to be tendered to the Morris Pratt Institute as a helpful greeting and token of remembrance from the Psychic Research Club of Buffalo, N. Y.

The proposition was accepted, and the complimentary seance was held Thursday evening, January 21st, at 398 Jersey street, 14 members being present. Most excellent results and demonstrations were obtained. Mrs. Klipfel was placed under test conditions by a committee of ladies, who vouched for her having no white garments on her person, thus she entered the cabinet, which was a plain, black cloth placed across one corner of the room, and in the cabinet was only one chair, a pitcher of water and the medium. Soon after entering the cabinet, Mrs. Klipfel was entranced by her guides, one of whom talked in the Spanish language, and another guide, a cabinet control, directed the seance. The regular guide who always opens and closes the seance, manifested first, when other guides of the medium manifested, showing their full form in white from floor to top of head, the cabinet control stating who the manifesting spirit was, also calling the individual in the seance that the spirit desired to reach, and each one of the 14 persons present was called to meet some one of their spirit friends or guides, same being recognized.

There was a good light during the whole seance, so that every person in the room could be plainly recognized by any one who was in the seance. Each spirit manifesting, parted the curtain to show themselves. Most of the forms came in plain view to all present; quite a

number of forms came entirely out of the cabinet, dressed in a beautiful white robe and drapery, yet the medium entered the cabinet dressed in an entire suit of black, so vouched for by the examining committee. The seance was a remarkable manifestation of spirit power.

Mrs. Klipfel does not practice mediumship for personal financial gain. She charges for seances only when some missionary work is to be done to help others, or for some worthy cause where financial support is needed. Much praise and credit is due Mrs. Klipfel and her guides for their very generous efforts for the good of the Cause, and for the truth of the spirit manifestations.

Friday evening, January 22d, Mrs. A. G. Atcheson of 274 North Division street, held a seance at the Spiritual Temple in the interest of the First Society, a goodly number being present. Her guides did some very excellent work in demonstrating the power of spirit intelligence and messages, giving same to 21 individuals present.

Sunday morning, January 24, Lyman C. Howe officiated at the Spiritual Temple. The trend of thought expressed was along the line of planetary forces; their relations to each other and to humanity. He spoke of the evolution of intelligence, mentioned the different languages, stating that every species of life, either of human or animal, has a language and intelligence of its own; said there was sometimes difficulty in regard to one nation understanding another one's language, but that there was no trouble in one understanding the angry or genial expression, that is when they were angry or the reverse, altho not understanding the words expressed. He stated that we are parts of the universal cosmos, said cosmos meant all substance, all of nature, all that is. The lecture was an able one.

At the evening service Mr. Howe made some remarks, after which the guides influenced him and gave an invocation, following with a discourse on "Prayer," stating why do we pray, what do we pray for, and what should the answer be? He spoke of devotion, and the expression of forces; said there must be some one or something, or object to pray to; said there was a demand for expression, and in order to gain greater energy, and to grow to advantage, must be given expression to. Each one progresses in accord with their own nature, and that no one would be content to be held or confined to one position or locality. At the close of lecture, readings were given by the guide of Mrs. Reynolds.

### Dr. Wallace Talks of Other Worlds.

A London dispatch says; The venerable Dr. Alfred Russell Wallace, now the only survivor of that great group which included Spencer, Darwin, Bain, Huxley and Tyndall, has admitted that he is at work on his autobiography. He is, as a rule averse to being interviewed, but some one persuaded him to break his rule, and the result is uncommonly interesting.

Dr. Wallace inclines to belief in spirits, and says it is possible that there may be, somewhere in infinite space, spiritual universes inhabited by spiritual beings.

"To suppose," he says, "that this one particular type of universe extends over all space is, I consider, to have a low idea of the Creator and His power. That would mean monotony, instead of infinite variety, which is the keynote of things as they are known to us. There may be a million universes, but they may all be different—certainly, I should say, not all matter. We are all agreed that ether is the fundamental, matter being its product; and it is possible that ether may have other products which are not perceptible by us.

Dr. Wallace adds that he believes in the persistence of the individual after the dissolution of the body. "The best spiritual teaching seems to me to be that we are all capable of infinite progression, that none are so bad as to be incapable of advancement. I believe that the reason for the existence of this world and the explanation of the problems that puzzle us are, that the earth and its struggles and pains are essential to the development of the highest spiritual natures."—Philadelphia Press.

The soul, heart and mind must be put into all we do, to make each undertaking a grand success.—Brother Ananda.

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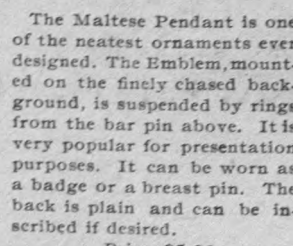
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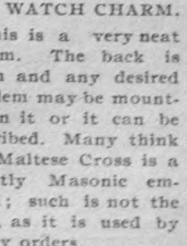


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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## HOMELESS

"She stood in the tender twilight  
While the soft wind whispered by,  
Homeless, friendless and weary,  
Under the evening sky  
The scent of violets was wafted  
From the grassy turf at her feet,  
And the promise of coming summer  
Made all things wondrous sweet.  
"But alone she stood in the twilight,  
With the dew on her roughened hair,  
And her soft eyes dimmed by unshed tears,  
With never a friend to care.  
And never a roof to shelter her  
Or a kindly word is said,  
As from door to door she moves along,  
Begging her daily bread.  
"Oh, think of her in your cheerful homes,  
When the twilight shadows come,  
And you gather around your bounteous board  
In the safe and happy home.  
Give her a kind and gentle word—  
You can surely spare her that;  
She may come to your door at any time—  
The homeless deserted cat."  
Ye suffer from yourself. None else compels.  
None other holds you that ye live and die,  
And whirl upon the wheel, and hug and kiss  
Its spokes of agony,  
Its tire of tears, its wave of nothingness,  
Behold, I show you truth! Lower than hell,  
Higher than heaven, outside the utmost stars,  
Farther than Brahm doth dwell,  
Before beginning, and without an end,  
As space eternal and surety sure  
Is fixed a power divine which moves to good,  
Only its laws endure.  
—The Light of Asia.

## LIVE YOUR OWN LIFE

The moment one says to another, "Live your own life," he is met with the suggestion of "selfishness." And yet, whose life but his own can one live? It is impossible to do else. In their endeavor to absorb, or be absorbed into, the lives of others most people fail to live their own lives intelligently or beneficially. No one lives his own life, to the greatest advantage until he directs it from a viewpoint larger than the mere conception of physical and material demands. One cannot live his own life from such point of view, for the reason that he is enslaved physical and material environments. Until one realizes the truth of Being, and knows that the Self is more than his physical body and its need more than material needs, his conscious living is that of an animal, and his life is manifested in terms of selfishness. It is only as one identifies the Self with the Soul that he rises to a consciousness of unity with his fellow-beings. The realization of the truth that Soul is inseparable from Soul—and therefore that the interests and concerns of each equally are the interests and concerns of all—is what frees the awakened Individual. And each Soul is free from direct physical and material demands to the degree that he has unfolded to this consciousness. The realization of this truth enables one to grant freedom to another, and thus to free the Self. Each person is bound fast to that which he himself binds. One who endeavors to enslave another enslaves the Self; but the Truth liberates, for it permits no assumption either of essential superiority or inferiority. Equality lies at the very heart of Truth, for Truth is impersonal, universal and eternal. One lives his own life to the extent that he lives a Life of Principle; that is, a life the conscious point of view of which is that of the Soul, or the viewpoint which is fundamental and eternal. But each individual must progress from the position of unfoldment now occu-

pied by him, and he can see life's problems only in the light of his present vision. To the one who is dissatisfied with his spiritual outlook and desires to enlarge it the broader conceptions of truth must be offered in terms related to his present condition of development. They must be formulated to fit into the measure of his understanding. In order to meet his requirements the suggested methods must be feasible and practicable.

The fundamental truth is that what is best for one is best for all, and that one does most for all who does most for the Self, the Soul. Such a one is at the very centre of beneficent activity and is receptive to the widest range of responses. To the one who gives from the standpoint of the Universe does the Universe respond, and upon him does it bestow its stores of wisdom and harmony.

Would one live his own life he must see with clear and direct vision, he must realize the fundamental Unity that underlies diversity of appearance, he must identify the Self with each and every other Self, he must pierce the veil of appearance and unfold to a consciousness of his inherent strength and grandeur. When these are done, and when one expands to a deep consciousness of his inherent greatness, he becomes incapable of thought or act that is not in consonance with his exalted estimate of the Self.

If one would live his own life—the life of the Soul—he must think and act from the one point of view of all who may be concerned. In the largest sense all are interested vitally in each thought and act of every individual. The Universe, in all its parts—spiritual, mental and physical—is a Perfect Whole, and the tremor of each atom is felt throughout the confines of the Universe.

In a narrow sense there are particular individuals who at least seem to be affected most directly by one's thoughts and acts. To live one's own life, in reference to such individuals, one must think and act from a point of view common to all. The viewpoint referred to necessarily is that of Principle.

Fundamentally there is but one point of view. But this one point of view has two very contrasting aspects. One is that of appearance or expediency, and it regards the physical or the material as basic and fundamental, while the other, that of Principle or eternal truth, considers the spiritual as basic and fundamental.

The more nearly one lives toward the circumference of things the wider the divergence between these two aspects. And the farther he penetrates toward the centre the more nearly do the two aspects converge. While at the centre their complete identity is discerned.

The viewpoint of appearance or expediency has direct relation to immediate, momentary and temporary relief or pleasure, while that of Principle or eternal truth is related directly to permanent and abiding happiness or harmony. Until one has penetrated to the heart of Being he is obliged constantly to choose either appearance or Principle for his guide.

There is no inherent contradiction or inconsistency between appearance and Principle. But, while the former is the manifestation of the latter and is seen in complexity and diversity, the latter is the unmanifest Unit or Principle—one and indivisible.

All points on the circumference converge to a common centre, and all roads from the circumference lead to the centre. But each road differs from all others in its degree of directness or indirectness, and while all must reach the centre eventually, each takes his own time and also determines what he shall make of each minute of his journey.

The problems that confront one in his daily life are the opportunities presented to him for development, for Soul unfoldment or for living his own life. And if he would live his own life consciously, and therefore live a life of conscious harmony, he must meet and solve these prob-

lems. He can do this satisfactorily only as he discerns the principles each problem represents, for these principles represent Eternal Truth.

To solve one's life problems to the best advantage he must think and act that which is best for others as well as for the Self, in the light of what is permanent and abiding. He must think and act for all time and not for the moment, and for the benefit of humanity as a whole, as well as for the individual as a part. He must have that intense love for others which would permit him to pain them temporarily, were that necessary to their more enduring happiness and harmony.

Doing unto another that which one would have done unto himself is not necessarily doing what is right or just. Until one realizes the truth of Being and thinks and acts from that standpoint alone, all his thoughts and acts are permeated with an injustice that affects the Self and others equally.

Before one can hold another in a just estimation, or think or act for the best interests of all, it is essential that he estimate the Self rightly. The Golden Rule should constitute the cardinal rule of life, but each must seek the wisdom that will enable him to apply it to the best advantage, if he would incorporate its essence into his life.

With the consciousness of identity of Self and Soul, and the realization that fundamentally the interests of one and all are the same, doing unto others that which one would have done unto himself is doing that which is best for one and all. For this involves a true estimate of the Self and of all other Selves, and it relates itself to the permanent happiness of others rather than to their temporary pleasure. And to those who have unfolded sufficiently to an understanding of Truth it inures both to their temporary pleasure and permanent happiness.

Live your own life! Do not try to live the lives of others or permit them to try to live yours. All such attempts are doomed to complete and utter failure, for the reason that they involve an impossibility. To the extent that one lives his own life does he enable others to live their lives to the best advantage.

One must live his own life consciously if he would assist to elevate and free others. To do this he must live his own life from the point of view of all lives. This alone enables him to unfold the realization both of his inherent dignity and of the equal dignity of each and every other Soul or Self.—Magazine of Mysteries.

## MASONRY.

All hail to Masonry divine,  
Long may it live in the bright sunshine  
The ties of love to intertwine  
Around its sacred mystic shrine.

Hail to the Master in the east,  
Instructor in the mental feast  
Without the vestments of a priest,  
External garments are the least.

Look to the west the senior stands  
To satisfy the just demands  
Of brother men of many lands  
Fulfilling all the law commands.

Look to the south at noon recess,  
There stands the junior to suppress  
The inclination to excess  
That none will suffer sore distress.

Hail to the men from bondage free  
Who find the light in Masonry,  
Who aim to lift humanity  
Above distress and poverty.

True brotherhood is their ideal  
To aid and help the common weal  
For human woes they always feel,  
To one grand master only kneel.

We lend greeting to Masons free  
On mother earth where'er they be  
The true ideal fraternity  
Enduring as eternity.

—HENRY M. EDMISTON.

"It is in the balancing of the internal and the external, the real and the ideal, the practical and the theoretical—the material and the spiritual—that the true issue of life is to be attained. There must be both internal and external. Theory needs practice to perfect it. Spirit finds scope for its activity in matter. To find our true relation with the ever-changing and inharmonious and conflicting movements in the web of life is our individualization."

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## "A REMARKABLE EXPLOSION OF THE PERPLEXUS"

Or An Answer to Some  
Wausau Christians.

TREASURE NUMBER TWO.

Comment: "Not at all is this a death-blow to art. You are not sincere, sir. You only quote a part of the second commandment. Quote the whole, and you will see at a glance that your argument is a miserable failure, and that the Scripture harmonizes finely."

Is this not a perfect jewel? Indeed, it shines! But everything that shines is not gold. Let us put it on the scales. Oh bosh! it does not move the scales one bit. We will examine it carefully, but how to handle such hot stuff without crushing it to gas is more than I can perceive. The second commandment reads:

"Thou shalt not make unto thee \* \* \* (Thou shalt not) bow down thyself unto them, nor serve them." What? "any graven image, or any likeness that is in heaven above or that is in the earth beneath or that is in the water under the earth."

Here I have analyzed the second commandment and I find it contains three commands:

Thou shalt not make,  
Thou shalt not bow down, nor  
Thou shalt not serve any graven image or likeness.

Shouldn't do either of these. What excellent grammarians these Christians are! Yes, sir, we are here yet to say, "What a death-blow to art." And besides I will ask to give us the names of the painters and sculptors from the time Moses was on Mt. Sinai to the time of the destruction of Jerusalem.

If you will please send us these with the histories or records where we can find them, we will cheerfully retreat and give you the crown of honor for the most worthy discovery that has ever been heard of in all the world's history. Send them to Mr. Bach of The Sunflower Publishing Co., Lily Dale, N. Y., and he will publish them in this paper and attach the immortal name to them. One name will be enough but if you have more please give them all to us.

"Is not the Protestant Church the preserver of art to this day?"

Does not the Protestant Church oppose art? Not so very long ago the Protestant Church had not one bit of art or music in it that was worth saving; and even now they contain little art, and only solemn music—nothing to enlighten or clear the minds of those in darkness. Some of it is nearly enough to make one sick—such discord and such ravings of the old fellow in the pulpit day after day.

Yes, and the only reason for prohibiting this was, "For I the Lord am a jealous God," etc. Now read Solomon's song, (Chap. viii, verse 6): "For love is as strong as death and jealousy as cruel as the grave!"

What a handsome flaw! Don't you think you'll have to follow Mohammed's method and rewrite "God's Word?" I don't think you can be much worse than those barbarians who wrote them in the shape they are now in.

Even our intelligent Christians tell us the Bible contradicts itself. Rev. Lyman Abbott, D. D., in the "Bible Literature" says: "The contradictions of the Bible are very apparent." He then quotes a couple of them. In the same work Prof. Richard G. Moulton, Ph. D., calls the Bible in the hands of English readers a "Literature smothered by Romance." Such are the views of the most learned and the bravest scholars of America and abroad. They signed their names to their statements, too.

GEM NUMBER THREE.

"Third Commandment. Yes, Peter swore; Job swore. Now Mr. Bach, did God approve of Job's swearing? Read Job, xxx, 2, and it will be profitable reading for you to read the whole chapter; also chapters 39, 40, 41 and 42. Yes, Peter swore, too; but did you read what he did right after? Please read Luke, xxii, 62. May be it would be good for you, Mr. Bach, to go and do likewise."

Tis Gem Number three. What a beauty! Has Mr. Bach read

those chapters in Job?" Why, yes! Mr. Bach has read every part of the Bible that is fit to be read. (I just can't tell you whether he overlooked all the obscenities or not. That is what I do.) Noah Webster said: "Many passages are expressed in language which decency forbids to be repeated in the family and in the pulpit. 'God never approved of Job's swearing,' but he was able to see the great wrong Satan and Himself had done to the man Job, and to make some amends he gave him ten more children. How he furnished them, however, or where they came from not being stated. Besides blessing the latter end of his life more than his beginning, he gave him fourteen thousand sheep, six thousand camels, one thousand yoke of oxen and one thousand she asses."—(Bennett; God and Religion, Vol. 1, p. 768.)

John F. Genung, Ph. D., says in the "Bible as Literature": "An unduly narrow view, that is, which regards it (Book of Job) as a religious debate on the question, Why God allows the righteous to suffer?" Col. R. G. Ingersoll in his criticism of the acts of God towards his faithful servant Job says: "The amends made never filled the loss he had put Job to. He did not give Job the same children which he had taken away." Job should have been given the same children again; those whom he loved and lost—no others. This might have served as sufficient amends but all the wealth in the world could never serve as a reward for sustaining such injuries even from the Lord God of Israel! Such men are scarce, but they are!

Here is a fellow who thinks that as long as Peter wept after he had done a wrong, it would vindicate it!

Does this fellow think that as long as the Pope grants a license for a crime, a man is entitled to murder his next door neighbor, providing he attends mass or absolution for the following two weeks? The crime was done and "as you sow, so will you reap." Can you bring me any evidence as to whether he returned to those whom he had lied and told them the truth? This would show at least his desire (afterwards) to tell the truth, and as we have no record of it, we are obliged to believe he never did it.

Christ called Peter Satan once, (Mark, viii, 33.) I wonder if he isn't in hell now? I see that Peter was still an old crank when he wrote his epistles. Here are a few of his teachings:

"Servants, be subject to our masters with all fear; not only to the good and gentle but also to the froward."—(I Peter, ii, 18).

"Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear."—(I Peter, iii, 1 and 2.)

"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme," etc.—(I Peter, ii, 13.)

Slavery, injustice to women and tyranny! Such liberty!

"Among others who have failed to keep the third commandment is Jehovah himself. Poor Jehovah!"

(Heb. vi, 13)—"For when God made promise to Abraham, because he could swear by no greater, he swore by himself."

Compare the above with the following:

(Matt., v, 36 and 37)—"Neither shalt thou swear by the head, because thou canst not make one hair white or black. But let your communications be yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

"And seeing a fig tree afar off having leaves, he came; if happily he might find anything thereon; and when he came to it, he found nothing but leaves, for the time of the figs was not yet." "And Peter calling to remembrance saith unto him, Master, behold the fig tree, which thou cursedst is withered away."—(Mark, xi, 13 and 20).

It seems to me that Jesus (rather one-third of God) is very much like that even there. He curses His children (or rather His father's children) just because they do not bring forth fruit when circumstances are such that they are unable to bring forth any, as it was with the fig tree, being out of season.

(To be Continued.)

Live the Sermon on the Mount and you will have grand success.—The Blissful Prophet.

## THE CHURCH BELLS

How sweetly is awakened the memory of days that are gone, by the sound of the old church bell, as its music touches the ear, in the early morn, when the air is fragrant with the perfume of dew-laden flowers. Methinks I hear the voices, as of old, of our beloved as they move so gently around, in preparation for the duties of the day. Sacred indeed are these remembrances of childhood, and its harmonies in all their associations.

It is that harmonies may continue and grow, and sweeten the labors of our earthly careers, that Spiritualism has unfurled its glorious scroll of ethics in our midst, and "he who runs may read" the proclamation of truth.

The setting sun that goes down but to return again in glory, is emblematic of the never dying of the life that is within us—the spiritual life; the motive power.

Material things may, and do, change and fall away, but the spirit continues on and on, to greater heights, and grows in knowledge and power.

And now, we know that the sound of the old church bell not only awakens the memory of the past, but brings to us as quick as thought the loved ones, whom once we mourned.

All thought is positive force, and as like seeks like, so are they in the spiritual realms attracted to us, whom they love, to comfort, strengthen and guide in the journey of life, giving to us that stimulus of the soul, which thro no other source can be so surely secured.

In the church we observe a great change. Slowly, but surely, are being undermined the dreadful fictions of the past. The daily press teems with earnest discussion as to whether Heaven is a place or "condition," while Hell seems almost forgotten, and a thing of the past.

The mind of man, feeling its greater freedom, is pressing forward, and emerging from the fetid atmosphere of unreason, is seeking and finding that which is truth, and free; and appropriating the same for his mental and spiritual comfort and growth.

Beautiful is life when unbound from that which makes "good" thro fear. Glorious is it when developed out of, and away from the dross that chilled the heart.

How we realize the true God whose "loving hand" is ever toward us, and with unselfish motive may we enjoy the "Royal Gifts," and be eager to impart to our brothers everywhere this great knowledge and boon.

How vast is the field. Looking out over the nations of the earth, and their peoples, we discover the ignorance, the tyranny, which has blasted the hopes of the multitude, wrecked their homes and destroyed their bodies. These things have been in every land, in every guise, even that of religion, be it Christian, Mahomedan or other.

The duty and purpose of Spiritualism is to teach truth and justice, and thro these simple lines draw the attention of our fellows to the blessings of those natural laws, in which alone rests the success of humanity, and in which are the principles of that progress which leads up and into the blessed sunshine of spiritual light, thro whose power can every life be read in beauty of purpose, every home purified.

Every day should be a Sun-day, and joyous bells ring out the call to duty. So should we grow from the earthly to the heavenly conditions, for all this is the true Spiritualism of the Church universal whose God is Nature, pure and perfect.

J. A. ROBINSON.

New York City.

A passing word of encouragement has so often helped others to their feet; nothing is so uplifting to another as to make him see how great are his own possibilities.—Frederic W. Barry.

Neglect and carelessness and half-heartedness make for failure; in this busy and progressive age neglect is at once apparent and makes itself manifest in glaring failure.—A Mystic Adept.

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## ON THE WABASH.

On a typical autumn day, last November we drove 14 miles up the east bank of the beautiful, romantic and historic Wabash river from Lafayette, Ind., to the little town of Americus.

"It was a time when meadows, grove and stream,  
And every common sigh  
To me did seem  
Appared in celestial light."

On the opposite side of the river we could see where lay the battle field of Tippicanoe, one of the 15 decisive battles of the world, which opened the great Northwest Territory to civilization. Our mission was to attend the funeral of Geo. W. Wright, a youth of 13, son of Mrs. Marquand, a medium of some note and good family. The services were held at the private residence of the family, who had the sympathy of all the surrounding neighbors, as there were a housefull and yard full. Spiritualists came from Lafayette, Delphi, and surrounding country places. Never was there a better opportunity for the defense and dissemination of the higher Spiritualism. They were strangers to me, and as I stood by the bier and viewed the lifeless body for the first time, I thought of those lines of N. P. Willis:

"Alas, my noble boy, that thou shouldst die,  
That death should settle on thy glorious brow,  
And leave his stillness in this clustering hair!"

They told me he was a bright boy, a gifted psychic. The contour of his forehead bore evidence to that fact.

I said: Our duty now is to console and assure the living that if a man die he will live again. Our little brother is not dead, but still lives, and perhaps moves among us. He is accompanied here today by angelic messengers from the empyrean realms of the upper air. We shall meet him again in the land of souls. Paul assures us, "There is a natural body and there is a spiritual body;" "As we have borne the image of the earthly we shall also bear the image of the heavenly."

If there is not another life, what is the use of this? Jesus tells us: "In my Father's house are many mansions. Where I am ye may be also." I am talking to Spiritualists now and therefore may speak confidentially. All the great poets were Spiritualists. When I wish to find the highest truths, clothed in the most perfect, chaste and correct language, I always go to the poets, thus.

"The departed; the departed!  
They visit us in dreams;  
And they glide above our memories  
Like shadows over streams."

"I sometimes dream their pleasant smiles  
Still on me sweetly fall,  
Their tones of love I faintly hear  
My name in sadness call."

This is Spiritualism of the highest order, by telepathy, clairaudience and clairvoyance.

I vividly recall to memory a particular stanza of a hymn the choir at Antioch college used to sing so often:

"Hast thou ne'er midst life's empty noises  
Heard the solemn steps of Time?  
And the low, mysterious noises  
Of another clime?"

In our heart of hearts we have heard those voices, and in moments of trance-like meditation we hear them now; still, small voices, inaudible to external ears, yet we hear them as plainly as the music of the stars:

"Forever singing as they shine—  
The hand that made us is divine."

Again, in those "Lines Addressed to a Departed Mother," we have the quintessence of Spiritualism, only one stanza of which I will quote:

"In the hush of the night, on the waste of the sea  
Or alone with the breeze on the hill,  
I have ever a presence that whispers of thee  
And my spirit lies down and is still."

Byron, was a Spiritualist, as it is evident from his incomparably beautiful poem on "Death and Immortality." It is also evident that he did not believe in the resurrection of the body. There are so many scientific objections to the literal

resurrection of the body that it is absolutely untenable.

Byron says:

"When coldness wraps this suffering clay,  
Ah, whither strays the immortal mind?

It cannot die; it cannot stay;  
But leaves its darkened dust behind."

"Then disembodied doth it trace  
By steps each planet's circling way,  
And all in heaven and earth doth it retrace,  
Doth it behold, doth it survey."

Then in his beautiful language he concludes:

"Beyond all love, hope, hate or fear,  
It lives, all passionless and pure."

When we think of Byron, we think of what Tennyson said:

"We can but trust that good may fall  
At last—far off, at last—on all."

You do not grieve today over this terrible loss of son and brother as those who have no hope. You have another link connecting you with the spirit world. You will be conscious of his presence. All life is eternal. He still lives and will live forever. This sorrow and loss may teach us a good lesson.

The greatest misfortunes may be turned into the greatest blessings, and serve as a stepping stone to a higher, diviner life. That we may learn to look beyond the evening sky; beyond the changing splendors of the day; beyond and above the fleeting, transient, illusive pleasures of this transitory world, and fix our hearts, our hopes, our affections on another, on a spiritual life. "The most calamitous times produce the greatest minds; the purest metal comes from the most ardent furnace; the most brilliant lightning from the darkest clouds."

In conclusion, I read that beautiful prayer, poem and hymn:

"Abide with me; fast falls the evening tide;  
The darkness deepens; Lord with me abide.  
\* \* \* \* \*

Change and decay in all around I see;  
O thou, who changest not, abide with me!"

The music was furnished for the occasion by a local church choir, which was very good and appropriate.

All the circumstances go to show that Spiritualism is growing respectable and is treated with respect, and that ideas concerning the Fatherhood of God and the Brotherhood of man are permeating society everywhere. All this I have said, written and done in the name of and for the good of humanity. O. L. HARVEY.

## A State Convention Called.

To the Spiritualists of the State of Indiana:

The State Convention of Spiritualists of Indiana, has been called to meet in the Madison Avenue Spiritualists' Temple, at Anderson, Ind., February 26, 27 and 28, 1904.

The purpose of this Convention is to organize a State Spiritualist Association.

Every local society in the State is earnestly requested to send delegates to this Convention. Where it is impossible to send delegates, societies should send instructions to the Credential Committee, or to the undersigned, to have proxies appointed to represent them in this most important Convention.

Each society will be entitled to one delegate to represent its charter and one for every ten of its members.

A society of ten members will be entitled to two delegates; one of twenty members three delegates; one of thirty members four delegates, etc.

There will be three sessions daily, as follows:

Friday, February 26th, 10 a. m., 2 and 7:30 p. m.

Saturday, February 27th, 10 a. m., 2 and 7:30 p. m.

Sunday, February 28th, 10 a. m., 2 and 7:30 p. m.

The morning and afternoon sessions of Friday and Saturday will be devoted to the business of the Convention. The evening sessions of Friday and Saturday, and the three Sunday meetings will be devoted to Lectures, Music, Recitations, Spirit Messages, Tests, etc.

The best of talent has been engaged, as the following list of speakers and platform test mediums will show: Prof. H. D. Barrett, of Boston, Mass., President of the National Spiritualists Association; Rev. E. W. Sprague, of Jamestown, N. Y.; Mrs. C. A. Sprague, of Jamestown, N. Y.; Missionaries of the N. S. A.; Thos. W. Smith, Anderson, Ind.; Rev. Gardner Haines, Anderson, Ind.; Dr. Ida A. Griffin, Terre Haute, Ind. Others are expected.

Mrs. Flora Russell, of Alliance, Ohio, whose sweet voice has gladdened the hearts of thousands of people at the N. S. A. Conventions, and at the Spiritualist Camp Meetings, will be present during the entire time of the Convention.

Prof. J. A. Wirtz will have charge of the music, and a rare treat is in store for the lovers of good music.

The Anderson friends will entertain the delegates in their homes, so far as they are able to do so. There are plenty of good hotels and restaurants in Anderson where board may be obtained at reasonable rates.

This will be one of the most important meetings ever held in this State, and with the talent secured must be one of the best ones. Let every Spiritualist of the State, who can do so, whether a delegate or not, arrange to be present, thus helping to make the meetings a grand success.

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## DISHONEST MEDIUM.

On December 10th, 1903, we held a materialization seance at my residence, 1110 Bedford Ave. Mr. S. Thompson of 76 Clinton Ave. Kingston, N. Y. was the medium. Our suspicions were aroused that Mr. Thompson was not an honest medium. I therefor arranged for another seance which was held on December 21st, on which occasion Mr. Thompson was caught using fraudulent means for producing his manifestations of spiritual forms. I was in attendance at the cabinet assisted by Mr. Robinson who is a personal friend of the medium and who recommended him to me. The first part of the seance consisted of physical manifestations. Viz, "The medium entered the cabinet and all lights were extinguished. The medium's hands were firmly tied together by means of a rope which he brought with him. The tying supposed to have been done by his spirit control. The gas was relighted and the medium's hands which were tied were examined by all the seance, no one being able to untie the rope. The lights were again extinguished. In the course of a few seconds he called for the lights to be relit, he was found seated in a chair, with his hands firmly tied to his knees and in this position was supposed to remain throughout the seance. He then requested one member of the seance and myself to enter the cabinet. We placed our right hands on the medium's head and caught our left hands holding them extended and even with his head, one of us placing one knee on the medium's hands, we were touched all over the body by some unknown means supposed to be our departed friends. Bright luminous lights on the order of small electric sparks appeared in rapid successions for a period of a few seconds directly back of the

medium's chair, written messages also being given to some of those who entered the cabinet which were recognized. Each member of the seance thus entering the cabinet in turn, the same manifestations being produced. Materialization was then begun with a very dim light in the room. All the forms that issued from the cabinet were exactly alike. The medium being recognized on several occasions which left absolutely no doubt that the medium was a fraud and imposter. As the form of what was supposed to be a child appeared at the curtain I grabbed it, which proved to be Mr. Thompson on his knees with a silk handkerchief over his head and another with each corner tucked in his vest pocket. The handkerchief on his head I managed to keep hold of and as the cabinet curtains were raised the lights was turned up and he was seen getting off his knees. The rope by which he was tied was lying on the floor beside his chair. I don't doubt but that his physical as well as his materialization manifestations were a fraud. As it stands to reason that an honest upright medium would not use any dishonest methods to produce his manifestations. I therefore conclude that he being dishonest in one instance was in both as we all know that the cabinet manifestations such as the tying of hands etc., can be and are done by trickery. I wrote Mr. Thompson, offering him the alternative of giving another seance at my residence to prove that he could produce genuine manifestations, or I would expose him to the public. I received a reply in which he refused my conditions but would give another seance under conditions favorable for him to carry on his fraud. I submit this to you as an unbiased statement, hoping you will give the main facts publication. As I think it is due to Spiritualists at large to be acquainted with the above facts, that they may be guided against my further imposture from Mr. S. Thompson.

Fraternally Yours,  
JACOB RASMUSSEN  
President of Society Spiritual Truth.  
Brooklyn, N. Y.

## Epitaphs in the Cemetery of Failure.

He had no reserve.  
He lacked stamina.  
He couldn't decide.  
He was almost a success.  
He clung to his prejudices.  
He was was strangled by selfishness.  
He failed to digest his education.  
He did everything "just for now."  
He died of an overdose of advice.  
He did not keep up with the times.  
He lacked the fire that kindles power.  
He was a clerk who hated the yardstick.  
He never learned to let go of the rubbish.  
He was crushed by an avalanche of details.  
He became sidetracked by salary and comfort.  
He was not a man before he became a lawyer.  
He ruined his own judgment by not trusting it.  
He could not put grit in the place of education.  
He couldn't see the man at the other end of the bargain.  
He was too much wrapped up in himself to appreciate. —Success.

## THE LAWS OF NATURE

Governing the Acquisitions of Health  
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## THE VINE ON THE SPOUT.

Deep in the heart of the city,  
She washed and ironed all day;  
Her tired old hands are shaky and thin,  
And her hair once yellow, is gray.  
She stands near a window in labor,  
And every few moments looks out  
And murmurs, "O my dear child, to the small, sticky vine  
That's climbing the old water spout.  
She waters it well in the twilight,  
And tenderly teaches the leaves  
And they nod in the ephraim that sometimes get lost  
So far from the grass and the trees.  
She knows, every tender leaf carries  
Each bud in a cup, without doubt,  
For she loves—with a love that is sweet from above—  
That vine on the old water spout.

She is wrinkled and ragged and tired,  
Her children have left her, I know,  
To fight the battle of life once again—  
She fought it for them long ago.  
Friendless alone, uncherished,  
Her mother-love will not die out,  
So she crouches with a love that is sweet from above—  
To the vine on the old water spout.

It may be the world doesn't need her,  
It may be the world doesn't care  
For the old lonely soul whose eyes are so dim,  
Whose voice is as thin as her hair,  
It may be the world has forgotten  
And yet I haven't a doubt  
God planted that seed—for He saw there was need  
For the vine on the old water spout.  
—(The Cincinnati Commercial-Tribune)

## Extermination of Criminals.

Dr. A. F. Kilbourn, superintendent of the Rochester hospital for the insane, is quoted at tending a conference in St. Paul yesterday that all criminals ought to be killed off. He went so far as to say that we have been going backward since the time when capital punishment was imposed for 150 different offenses.

Possibly the doctor has been loosely reported, and possibly he did not wish to have his remarks taken literally. As another speaker pointed out, the severity of the punishment does not restrain the criminal. There was more crime in England when men were hanged for shooting a rabbit than now. But it is not punishment, but extermination of the criminal class that Dr. Kilbourn is thinking of. Here we must proceed with caution. There are criminals and criminals, the professional and the amateur; the man who is a criminal at heart and the one who is so only in deed. There is hope for the latter kind, but none for the former.

Doubtless, if all the hopeless criminals in the country could be exterminated, there would be much less crime in the future. The criminals of today are either the posterity or the ancestry of criminals, or both. By destroying them we would cast out bad blood that has come by inheritance and we would spare the future the criminal spawn the criminals of the present will leave behind them under present conditions.

It is probably Dr. Kilbourn's idea to punish not a single criminal act with death, but criminality itself. He would have the courts determine whether an offender, no matter what the particular offense, as of a criminal nature, and if so decree his extermination.

But the world is too sentimental to take up any such plan of wholesale extermination.

Human love makes one psychically magnetic; and Psychic Magnetism attracts all success.—A. Z.

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

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

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

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

Suggestions for the improvement of the paper are invited.

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

Mrs. A. H. Talcott, writes from East Ashtabula, O.: "George H. Brooks served our society the two last weeks in December. His lectures were very fine. We have tri-monthly meetings and everyone seems interested in the cause and advance of Spiritualism. January 24th Mrs. Carrie Curran, of Toledo will serve the society."

Mrs. Nellie Lettington writes from Binghamton, N. Y.: "We have had with us the last week Cleon B. Nichols materializing medium of Andover, Ohio. We can truly say that he is a perfect gentleman and that his work is above reproach; the readers should extend to him the sympathy and love he is deserving of. He was in my home for a week and left us all striving to be better."

A correspondent writes from Philadelphia, Pa.: "Everything in the spiritual line, seems to be doing well here, there are six or seven societies, each doing its share of good work. Mr. and Mrs. Geo. Kates have been drawing good houses at the Philadelphia Spiritualists society. C. Fannie Allyn is the lecturer and medium for the First Association during January. A comparatively new society, the Progressive Spiritualists whose hall is located at 14 Arch street, have been conducting very successful services during the winter, every Sunday evening. Usually by half past seven o'clock there is hardly standing room in the hall and they number already, nearly three hundred names on their books. Mr. S. C. Fenner, who holds his usual meetings at Columbia Hall, continues to enjoy popularity as one of Philadelphia's best known psychics. There has been an excellent show of good will and interest manifested in the Parkland Heights Camp meeting Association, by all of the societies and mediums, in general here. Entertainments and benefit seances have been the order of the day, and it promises to be quite a successful undertaking."

D. Feast writes from Baltimore, Md.: "Mrs. C. Fannie Allyn, occupied the rostrum of the First Spiritual church, Thursday evening, January 21. The weather was decidedly bad, yet in spite of that a large audience was present to greet Mrs. Allyn. The services opened with singing by the choir, followed by an introduction by the pastor Dr. Raxlip. The speaker opened her address by reciting a poem entitled "Fisherman Jim," after which to base her remarks. "The Needs of Spiritualism." "How do we know that the departed are with us if they make no sign?" And several other subjects. The subjects were handled in her usual interesting and instructive way. Only a brief discourse was given as the audience came for mental readings. Another poem was in order which of itself was a masterpiece. The audience was in sympathy with the speaker throughout the whole service. The mental readings were generally recognized. Mrs. Allyn does not claim to be a test medium, still she did the best she could, and all seemed satisfied with the service throughout. Mrs. Allyn will give psychometric readings Thursday, January 28th, in the lecture room of the church. We anticipate a large crowd to come and hear her."

Wm. Rahmlow, secretary, writes from Hornellsville, N. Y.: "The Hornellsville society is still alive, and prospering. Had election of officers in our January business meeting with good results. We

elected Mr. Chas. Youngs, our good friend, as president; Mr. N. Brownell as Vice president. Your correspondent as secretary. Mrs. F. E. Rahmlow as treasure; and Mr. Ayers, Mr. G. E. Rhamlow, Mrs. Paul, and Mrs. Chas. Youngs, as our trustees. We are trying and are going to have a larger and stronger society this year than in the past. Our sister and co-worker, Mrs. E. H. Messersmith, of Rochester, has been with us for the past month and is doing a good work. The people are now commencing to realize what Spiritualism is and are coming from far and wide to our meetings. Spiritualism is like a disease when one takes the disease others are sure to follow. Where truth reigns success is sure to follow. Let the good work of Spiritualism go on and on for where we are honest, with ourselves we are honest with the world."

Mrs. A. Cooper writes from Syracuse, N. Y.: "The friends interested in lyceum work convened at 3 o'clock p. m. and proceeded to appoint officers, with Bro. C. E. Wheelock in the chair. A. Underhill was appointed conductor and other officers were supplied with very little opposition. There have about 30 signed their names as being willing to encourage or assist the good work, we feel sure that it will prove a blessing to the society and we believe success will attend this good work. Three cheers for Mr. and Mrs. Bach as being instrumental in providing such a beautiful paper as THE SUNFLOWER."

G. W. Kates and wife have held highly successful meetings in Philadelphia, Pa., during January. Their audiences have been good and their lectures of a meritorious order. Mrs. Kates, as a message medium, has been very successful. During the month, quite a revival has been experienced by the addition of about fifteen new members. Mr. and Mrs. Kates have been secured for the months of February and March, 1905. These months being the first open dates they had, which goes to show that earnest workers are in demand and need not fear that our societies are decaying. To the contrary, the associated work is progressing. Mr. and Mrs. Locke, of the Philadelphia society, are doing a good work in aiding the organized Cause in their city, and our local workers everywhere are alert and active.

Estella Fish Baillet writes: January 20th, over forty earnest ones, wended their way to the pleasant home of Mr. and Mrs. Laurensen, 2d and Peach streets, and a more jolly crowd of happy friends and investigators are seldom found than was there and at Bro. Allen's the week before. Cards, dominoes, flinch, authors, checkers, and all games were indulged in till 11 p. m., when hot coffee, ham sandwiches, real frosted home-made cake in large pieces were served, after which the many mediums who were present were controlled. Among them was Mrs. Carter, a bright, intellectual, little woman who has not been long in the cause and who bids fair by her various gifts to be one of our brightest lights. Later on the lights were turned down and the portiers drawn to shut out the light in the sitting-room, when forms began to materialize in the center of the room and upon the curtains seen by many clairvoyants present. It was 1 a. m. when we again bade our hostess good morning, to meet again Sunday evening at Metcalf Hall, 724 State street, where H. M. French of Canton, Ohio, was to deliver a lecture at 8 p. m., on "Obsession." About 150 were present, and it was remarked by one who always attends such meetings, that about four new faces out of five greeted the speaker. Many tests were given all of which were verified and the subject for the next Sunday, January 24th, was to be "Mediumship" followed by tests."

Norman H. Wood, of 50 S. Franklin street, Titusville, Pa., writes: "Can you or some of your readers tell me thro THE SUNFLOWER the cheapest way to get to Lake Helen, Florida, taking a starting point from Oil City, Warren, or Corry, either by rail all the way, or by rail and boat. Several people would be thankful for this information. Let us know, if possible, in the next SUNFLOWER, and oblige us."—Probably the cheapest way from this locality, would be by way of Cincinnati and Queen and Crescent route. Write to Mrs. D. Palmer, Cor. Sec'y, Lake Helen, Fla., for particulars concerning this route.—[Ed.]

Harrison D. Barrett, President of

the N. S. A., is prepared to do missionary work, and would like to correspond with societies and individuals on the matter. Mr. Barrett can be addressed at N. S. A. office, 600 Pennsylvania avenue, S. E. Washington, D. C.

## Further Words From the N. S. A. Office.

DEAR MR. EDITOR:

We thank you very much for all your good words for the work of this Association and especially so, concerning the Mediums' Relief branch of our work and its beneficiaries. We appreciate your cooperation and your good-will. Referring to my last letter in your valued paper on the matter of donations for the mediums' fund. I stated that one generous soul in Arizona sends a monthly dollar to forward the good work. I should also have said that Mrs. Mayer of Connecticut sends us a dollar every month when the receipts of her business will allow, and so far it has come to us each month, with but one exception. Since the last letter published, we have receive ten dollars for the mediums fund, which must have been called out by your assistance in this work. The good that we are doing with the mediums fund is beyond the power of words to express, the beneficiaries are grateful, each month we receive their heartfelt acknowledgements and expressions of gratitude. As stated in my last, I expected that Mrs. Geo. F. Perkins-Emmeline, the sick, and veteran medium would be placed on the beneficiary list; she has been, and in receipting for the first monthly payment, Brother Geo. P. F. Perkins writes of the great relief this will be, says that he is beginning to believe that the Spiritualists are the most generous people in the world. Some of us ought to blush at such praise—and concludes his letter, by asking what he can do for the N. S. A. to earn the money that we are to pay for the benefit of his helpless companion.

The N. S. A. also sometimes gives temporary aid to worthy mediums who are not wholly unable to take care for themselves but need aid to free them over some sickness or financial difficulty. One such, a well known veteran in the ranks, who has herself, often befriended the needy, has been ill from an accident this winter; the Executive Board knowing it to be a worthy case, appropriated twenty dollars to her needs. Here is her response to our letter and money.

"Jan. 16, 1904. Received from the National Spiritualists Association, \$20.00, for which receive my heartfelt thanks; from my spiritual guides ditto. May God bless you. I am encouraged to live and use my mediumship for good. I am so surprised at the large sum I cannot herein express my feelings to you. I pray that I may be an instrument in God's hands to do much good in the future. I shall use this money for rent this winter. I did not know how I could live, as I have suffered so much, now I see angels will help you."

If any one who is at, all spiritual and who can spare a few dimes or dollars for the Mediums' fund, who has not already done all possible in that direction, can read such a letter of gratitude as the foregoing, without at once sending an offering of money to this work, we believe such a one is lacking in the true humanitarian instincts of human brotherhood.

By the way; a word as to Lyceum work: Brother John W. Ring of Galveston, Texas, is the general superintendent of lyceums under the auspices of the N. S. A. His little lyceum paper should be in every spiritual school, and he himself, should be encouraged in his unselfish work by every true Spiritualist. I have noticed of late in the papers, some attempt to criticise the N. S. A. that it has done so little for Lyceums; let me recall to these friends that a National Lyceum Union existed a few years that was officered by competent Lyceum workers; that they did their best to enthuse the Spiritualistic public; that their encouragement from the public was so little they became disheartened; that the N. S. A. did its best from this office to help on the work, all to no avail. If we cannot get Spiritualists to take interest enough to send their children to the Lyceum, or to aid in organizing a school in their locality, the fault is with the public at large, and not with any institution.

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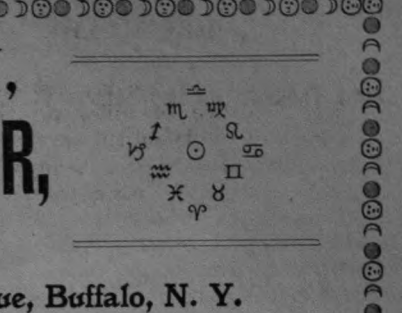
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## "ISMS."

## Some Thoughts on the Subject by Dr. Oliver.

All "isms" are the result of man's conceptions drawing his deductions and conclusions from a theoretical basis of argument—every "ism" presented to humanity from the mother church and Luther down, has a smattering of some good—all truth that is indiscernable to you become an "ism" with you because you do not "know." The truth of spirit was misnamed when the "ism" was tacked on to it, for it befogged the minds of all souls and left them in doubt, and still remains a doubt in the minds of all souls who fail to come into the knowledge of the "Truth of Spirit." This earth plane is the stage of all action, so far as we are concerned as individuals, and it behooves each and every one of us to investigate and learn the "Truth of all Things." I will grant you that there is a very small percentage of my fellow beings who will come into this "Knowledge" individually, but there is an opportunity for your belief and conviction to become so strong that they will equal almost the "Knowledge." This is a condition or effect with our brothers and sisters today in the fact that "Ancestry" has handed to us through the law of Heredity, the effects of the "Transgression of the laws of the Deity" through their ignorance, a well defined condition that means long cycles of time for he or she to pass thro in order that the wrong may be righted under the law. There are no short, quick processes whereby the law can be circumvented by mortal or spirit. Today eighty per cent of humanity carry the adverse physical expression of life in the fact that "Man," from the love side of him, is the Positive formation from the eternal standpoint.

If you carry the negative expression of life in the physical body you certainly should know that it follows as the night follows the day, that it carries with it an effect so far reaching that few have ever thought it possible that an error from the incipient stages of man should mark and have all souls under this ban to circumscribed conditions of mind and an utter failure to comprehend the result of such conditions.

You can have demonstration after demonstration, and that condition of doubt will hold you so fast that you will never be able to come into a full realization, and because you are so affected under the law of the "Deity," you are ready to condemn that which is an enigma to you, and hold up others to ridicule because you do not understand. Let me say to my brothers and sisters, until you have grown to that point of unfoldment whereby you can see the spirit reflect itself to you outside of your own consciousness, you are disqualified as a critic to pass judgment upon the invisible side of life. There are those stages of growth in "clairvoyance" or the sight of the "Soul" and you should familiarize yourself with what they are before you would attempt to set up an argument with those who as seekers after the "Truth," are yet in their infancy of growth, in-so-far as spiritual truths are concerned.

Impressions and thought take form upon the individual minds of mortals. Clairaudient transmissions of the spirit incarnate to mortals take form upon the mentality of mortals.

Excarate souls reflecting themselves from spirit life take form upon the mentalities of mortals. So you see it is easy to be misled under these trying conditions which you may be subjected to. If you do not know the difference between them, therefore, if you carry the adverse physical expression of life in the body you will never in this incarnation be a "Seer" in its fullest sense, and will only reach the limits of your state of being, in the fact that you will be unable to see the spirit incarnate reflect themselves to you so that you can describe them accurately to those you wish to make such presentation to. This and other interesting matters are all explained in my book which is about to go into the printer's hands, in which the question in its entirety of human and spiritual existence is dealt with in a fashion that will carry conviction to all souls who have the power to reason. It is explanatory and comprehensive, and to the advanced thinkers will be a sweet morsel for the soul to feast upon, and to those who are in the incipient stages of growth, it will aid them very much in coming to a logical conclusion as to "why"

a thing is down, and "how" a thing is down and "when" a thing is down, presenting an array of logical presentations, that will admit of "no refutation."

Dr. OLIVER.  
Philadelphia, Pa. Jan. 12, 1904.

## Sculptured by Nature.

Nature through the active agency of the rains, winds and even the dust sometimes performs wonderful things in the strange fashioning of the obdurate stone into forms resembling the human face. On the very summit of Mount Tamalpais, a lofty peak that stands about twelve miles from the city of San Francisco, is a most remarkable profile wrought in the solid stone.

Just a few minutes' walk from the end of the railroad that leads up to the mountain's summit, on the trail that circles the crest of the peak, brings one to the Old Lady herself. This huge natural sphinx seems to guard the path where it narrows on a rocky ledge.

The profile is perfect. The seams and creases made by the centuries of weather are like lines of care and age worn in the human face. No one, however aged in our worldly years, can remember when the Old Lady was young. However, when one passes farther along the path and looks backward the outline of the wrinkled visage is lost, and instead the eye can dimly trace the features of a woman young and as beautiful as an Egyptian princess.

## He Had Money Before.

Colonel Carr was traveling in New Mexico once, when he ran into a party consisting of Senator Tabor and his friends. It was only a few months after Tabor had "struck it rich." Prior to that event he had possessed scarcely enough to buy a postage stamp, but he was making up for lost time.

Carr had lost his watch key and began inquiring for one. Mr. Tabor thought this a great joke. "The idea of a man wanting a watch key in the nineteenth century!" he said. After chuckling over it for some time he turned to Carr and asked an explanation. "I want to understand it—a watch key! And a man as up to date as you?"

"Well, the fact is," responded the colonel, "I had enough money to buy a watch before stem winders came into fashion."

It was a center shot and was greeted by a roar from the entire car. Tabor got off by buying champagne for the crowd.

## An Intelligent Bird.

A species of woodpecker inhabits the driest parts of Mexico, where during the droughts it must die of starvation unless it made a store. To prevent this it selects the hollow stem of a species of aloe, the bore of which is just large enough to hold a nut. The woodpecker drills holes at intervals in the stem and fills it from bottom to top with the nuts, the separate holes being apparently made for convenience of access to the column of nuts within.

The intelligence which not only constructs a special storehouse, but teaches the woodpecker to lay by only the nuts, which will keep, and not the insects, which would decay, is perhaps the highest form of bird reasoning which has yet been observed.

## Buying a Wife.

In Uganda a man can buy a handsome wife for four bulls, a box of cartridges and six needles, and if he has the luck to go a-wooing when woman happens to be a drug on the market he can buy a suitable damsel for a pair of shoes. A Kaffir girl is worth, according to the rank of her family, from four to ten cows, and in Tartary no father will surrender his daughter unless he gets a good quantity of butter in return, and in certain parts of India no girl can marry unless her father has been pacified by a present of rice and a few rupees.

## Water on Battleships.

As nearly as possible 8,000 gallons of fresh water are used in a large battleship daily. About two-thirds of this is taken up by the boilers, and the remainder is used for drinking, washing, cooking, etc. When the store which she has taken out with her from port has been used up a vessel has to depend upon her evaporators for further supplies. Every modern warship is fitted with evaporating machinery to distill the salt sea water.

## No Harm Done.

Foreman (explaining the accident to the owner of the building)—Barney was working on the roof, sir, and he slipped and fell the whole four stories, bringing the cornice down with him, sir, and breaking both his legs and half his ribs.

Owner—Oh, well, never mind! I intended that cornice to come down in any case.

Wealth obtained in stock gambling is ill-gotten gain; it is immoral, because the aim is to get something for nothing; it is not success; it is stock speculation, the parasite of business, feeding upon values, creating none.—Andrew Carnegie.

## Gratitude of a Dog.

Olive Thorne Miller tells of a dog which belonged to a colonial family and was particularly noted for his antipathy to Indians, whom he delighted to track. On one campaign against the French this dog insisted on accompanying his master, although his feet were in a terrible condition from having been frozen during the previous winter. During the fight which ended in the famous Braddock's defeat he became separated from his master, and the latter, supposing him killed, went home without him. Some weeks later, however, the dog appeared in his old home, which was many miles from the battlefield. He was tired and worn, but over his sore feet soft moccasins were fastened, showing that he had been among Indians and that they had taken especial pains to be kind to him. Thereafter, though he showed great joy at being again among his own people, neither threats nor bribes could ever induce him to track an Indian.

## The "Second Samson."

Richard Joy, who died May 18, 1742, at the age of sixty-seven and is buried in the St. Peter's churchyard, Isle of Thanet, Kent, England, was known throughout Europe as the "Kentish Hercules," or the "Second Samson." When but a youth of seventeen years he was invited to London by the king to give an exhibition in remarkable feats of strength. Among the feats of his more mature years were those of breaking with his hands and feet a rope with a tensile strength of thirty-five hundredweight and the lifting of 2,200 pounds. The following is a copy of his epitaph:

Herculean hero, famed for strength,  
At last lies here, his breadth and length.  
See how the mighty man is fallen!  
To death the strong and weak are all one.  
The same judgment doth befall  
Goliath great and David small.

## Antiquity of Masks.

Masks are of very ancient origin. In a tomb 3,000 years old at Mycenae Dr. Schliemann found two bodies with faces covered by masks of gold. One of the masks represented the head of a lion. Among ancient Greeks the lion mask was a sign of distinction. With the Peruvians of old it was a mark of royal lineage. In a grave of considerable antiquity in Peru a silver mask was found on the head of a mummy. The mummy of a prince, who lived in the reign of Rameses II., discovered in a small vault at Memphis, in Egypt, had a mask of gold leaf over the face.

## A Witty Scot.

At an auction sale in a Scotland village the auctioneer was trying to sell a number of domestic utensils, including a porridge pot. As usual he was making a great fuss. Finishing, his keen eye caught a well known worthy, the beadle, standing at the back of the crowd, and he shouted out:

"Maister McTavish, make an offer for this pot! Why, it would make a splendid kirk bell!"

"Aye," replied the beadle, "if your tongue was in it!"

## John Bunyan.

The bill of indictment preferred against John Bunyan ran thus: "John Bunyan hath devilishly and perniciously abstained from coming to church to hear divine service and is a common upholder of several unlawful meetings and conventicles, to the disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king." He was convicted and imprisoned twelve years and six months.

## Cruel Fate.

"Did you see that pale young man calling out 'Cash!' at the ribbon counter?"

"Yes."  
"Fate is awfully funny sometimes. Ten years ago, when we were boys together, his one ambition was to be a mighty hunter and catch mountain lions with a lasso."

## His Slippers.

A preacher admonished the men in his congregation not to let their desire for "slipperease" keep them from church on Sunday morning. A young man went home and inquired for his "slippereases." His slippers have been known by that name ever since.—Boston Christian Register.

## Not What She Meant.

Physician (to patient's wife)—Why did you delay sending for me until your husband was unconscious?

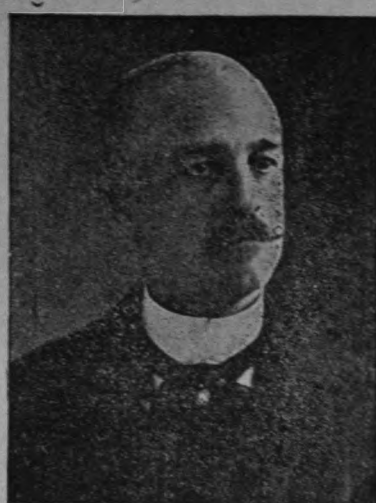
Wife—Well, doctor, as long as he retained his senses he wouldn't let us send for you.

You have a good many faults of your own. Why are you so hard on the faults of others?

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