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HULL RETALIATES.

Pastor of Spiritualists' Church Re-
plies to Communication
of Rev. Pye.

Rev. Moses Hull, pastor of the First Spiritualist church of this city who aroused the indignation of Rev. Dr. Nathaniel Pye, of the Methodist church, by reason of a recent address in which he compared the lives of Thomas Paine and John Wesley, resulting in Mr. Pye delivering a scathing sermon on Spiritualism from his pulpit, returns the fire of Mr. Pye in a communication to the T.-R.

Mr. Hull talks plainly, and strikes straight from the shoulder. He gives his opinion of a man who is unwilling to debate an open question, and bases some of his statements on the text from Proverbs 24:9: "Debate thy cause with thy neighbor himself, and discover not a secret to another." Mr. Hull's communication is as follows:

"I am a great believer in debates when honorably conducted. Isaiah said, or an influence said thru his organism; 'Come and let us reason together.' Thomas Jefferson said: 'Error of opinion may be safely tolerated where truth is left free to combat with it.' Only cowards, and those who have theories to maintain, right or wrong, will oppose open and fair debate. The poet said:

"He who shoots and runs away
May live to shoot another day.
But he who on the field is slain
Can never, never, shoot again.

"My reply to the reverend gentleman's remarks will be based partially on the report made by the Times-Republican, and partly on his own letter, as published in last Friday's issue of the same paper. His leading text and the one that I need to answer now is the one that is found in Deut. 18:9-12. It reads as follows: When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of these nations. There shall not be found among you anyone that maketh his son or his daughter to pass thru the fire or that useth divination, or an enchanter, or a witch, or a charmer or a consulter with familiar spirits, or a wizard or a necromancer. For all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them out from before thee."

The same ideas are partially expressed in Lev. 19:31, 20:6-27, Isaiah 8:19-20.

"I fully and cheerfully acknowledge the weight of these scriptures against Spiritualism. Indeed they are more strong against it than many who use them know. They not only forbid seeking unto familiar spirits, but they oppose necromancy. That word necromancy is not an English word, it is a compound of two Greek words. One is 'nekros' dead, the other is 'manteia,' a word which signifies divination, familiarity, communication, etc. The word signifies that those forbidden by it should have no dealings with the dead—no communications from them—no familiarity with them.

"Now, I violate the text. I talk with the dead. What shall be done with me? Shall the Rev. Mr. Pye preach against me, and slander all Spiritualists for that sin? No, his duty is plain. If he does not do his duty, he should not use this text.

The same law that forbids my talking with the dead, tells him what to do with me if I am guilty. Will he do it? If he does not I shall quote Paul to him. Paul says, 'Therefore thou art inexcusable, Oh, man, who-soever thou art that judges another, for thou condemnest thyself; for thou that judgest another does the same things.' Brother Pye violates this law. The law which forbids my obtaining knowledge from the dead commands him to stone me if I violate it. Leviticus 20:27 commands him to stone me with stones, so do other passages in the Bible. Why is he not here with his pocket full of rocks to throw at Spiritualists instead of barricading himself in his pulpit and hurling anathemas at us?

"Now, if that law is binding, the penalty is binding; if it is not binding then he is guilty of arraigning Spiritualists and trying them by an old, dead and buried law. A lack of time is all that prevents me carrying this argument much further. I will only say Jesus and Moses and Elias talked on the mount of transfiguration. When Jesus talked with his dead friend, Moses, he violated that law or he did not; if he did not violate that law then it is no violation of the law to talk with the dead. If he did violate the law, he sinned, or he did not. If he violated the law without sinning, then it is no sin to violate the law. If he sinned in violation of that law, then the reverend gentleman's savior is not a savior at all, but a sinner instead. If he sinned and sinners go to hell for sins, then Jesus must go with the other sorcerers to hell; thus his logic sends Christ and the whole human family to hell, pugnus et calcibus.

"This Reverend Spiritualism-killer boasts that he 'doesn't go into a thing without knowing what he is talking about.' I am glad to hear it; I like to meet a man who knows something of what he talks about. What does he know?

"What does he know? First, he knows that 'Spiritualism is a Yankee production originating with the Fox girls.' That is a wonderful piece of knowledge. As the Fox girls never were Yankees, they would, if they were still here, and in the Methodist church, as he says one of them is, be surprised to learn this piece of history. The Fox girls have both gone to their reward, not as Methodists but as Spiritualists. They died in the religion they had always preferred.

"This Spiritualism, which originated with the Fox girls 'is not new, for Spiritualists existed in the Old World. The Canaanites had them; they were common among the Greeks and Romans, all professing to have the same intercourse with spirits.' How is that for the Fox girls? Were they the granddaughters of old father Noah? Spiritualism, be it remembered, 'originated with them,' yet Canaan had it, and so did the ancient Greeks and Romans before they were born. We are glad the Rev. Dr. Pye never goes into anything without knowing what he is talking about! Bro. Pye, prove that you know something about what you are talking about; that would sound better than empty boasting. A wise man said: 'Let another man praise thee, and not thine own mouth; a stranger and not thine own lips.'—Prov. xxvii: 2.

"The gentleman was partly right. Spiritualism was among these heathen nations, and so was Christianity, all of it. I will here and now pledge myself to find all of Christianity among the very tribes and nations to whom he refers; they had every ordinance, every service, and every fast and feast of Christianity.

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THE MYSTERIES OF
LIFE AND DEATH.

DR. C. TUCKETT.

In every age of the world's history, even to the pre-historic age, the question has been and is asked today, Where and how does life originate, and do we live again after the dissolution of the body? The most brilliant minds of every age are asking the same question, and each coming age is not satisfied with the conclusion that the age before it were satisfied with. Myths and superstitions have all had their views. Myths like everything else are slowly evolved and slowly disintegrate. The Rameses, Egyptians, Babylonians, Buddhists, Mahomedans, Jews, Greeks, Christians, the untutored Indians, are all different in their views, opinions and pictures of life and death, and their results, the myths of ancient times, now constitute the attic rubbish of modern literature.

Myths and superstitions are boon companions, they never separate. In any kingdom where ignorance exists, thousands of histories on the origin of life and death, all claiming divine inspiration and infallibility, have their day and pass into oblivion and from their ruins new views and ideas are built again and again, and still these questions are not settled to satisfy intelligent minds.

Nature disintegrates but never destroys. The atom will ever remain the atom. There is nothing in God's vast universe that can be destroyed. There is absolutely no such thing as death. Mankind today is looking toward science to solve the problems which in earlier days were relegated to ecclesiastical judges.

If from God we came, and to God return, then we go back to our original state. Then if man has a spiritual nature, and if we are part and parcel of that eternal principle, called life, or God, which causes man to think, reason and move the shell called clay, he is like electricity—it can be used and discharged over and over but still retaining all its or his power and potency like electricity—nothing lost, changed, destroyed or annihilated—like ice, water, steam, gas, after using it, it will go back to its original condition.

Without spirit matter is expressionless and void of force or energy. Among the mighty realities of life it shapes the destinies of everything responsive to it. Every blade of grass, every singing bird, every human being is but an expression of the same force all thru the laws of evolution creeping along the pathway of progress to the ultimate.

What is this world but the grand school for the development of the soul thru matter and to gain a personal identity and learn the laws, operations and forces in Nature and become as gods, knowing good and evil? So when the change comes it is simply the completion of a process that has been going on for a long time. Education builds the mind and enables it to comprehend the wonderful forces and laws that ever surround us and enables us to demonstrate the god-sciences that ever did and ever will exist when we look into the grand and eternal laws of divine creation and see that man is born into this world by eternal laws. All vegetable life is born in the womb of mother earth; all animal, insect and human. All worlds pass through the same course of conditions. If conditions are favorable for the development of life it will be completed—Man is

born into the next condition of life.

Think of the history of an atom; glistening in the flower, then in the fruit, then into the animal, then into the human, ever tireless and alive—ever active. It is as eternal and unchangeable as God himself. Each atom retains inherent life and will do so thru all eternity. Death is a term employed to express something that from the nature of things does not exist. What is so-called death but the cessation of bodily activities; a worn out machine that the spirit cannot operate thru? Give the body the finest conditions and environments and you have a grand animal structure. Give the soul the advantages and you will have a noble, self-poised trinity—soul, spirit and body. The man who makes this world better for living in it helps to lift humanity to a higher grade mentally, physically and spiritually.

It is a psychological fact that so-called death borders on our birth and that our cradle stands in our grave. The Indian sings his death-song for the "Happy Hunting Ground;" the Christian sings of the "Golden Gate;" the Chinaman has his coffin ready to be buried with his ancestors; Mahomed sung, "O, Allah, be it so, I go among the glorious hosts of Paradise." Rousseau in his last moments on earth, said: "Open the windows that I may see Nature's God;" Robert Burns said: "Don't let the awkward squad disturb my grave." Sampson said, "Let me die with the Philistines;" Jesus said, "Father, into thy hands I commend my spirit."

All nations, kindred and people have their wishes where to die, and hope to enjoy eternal life with their own loved ones. Love never dies. Love makes all Nature sing with joy. It beautifies all that was, is, and ever will be. It is God's grand developer. Eternal progression is engraved on all of God's works and Love crowns them all.

"What Cures One May Kill Another."

"If Nature endows a man largely in one way, she generally deprives him of something else in equal proportions," says a fiction writer.

Whether true or not, it suggests a synonymous thought.

If Nature constitutes equal proportions of spirit and matter, may not that signify like proportions of good and evil, so-called?—supposing evil, so far as it concerns man, to be a love for matter, of which the effect is material impetus (sensualism, selfishness or arrogance.)

The thought suggested in this case is, that if one man throws off a certain proportion of material impetus or evil, may not another inherit it?

We trust not; but, while there is more goodness in the world at present, than past history records (that is, a larger percentage of genius) we doubt whether the world ever had as many criminals as our present jail records show.

Perhaps there is something in this suggestion; but as those who are materially inclined, gather up all the wealth they can, regardless of those who lack the cunning or animal force to keep up with them—even to having no sympathy for the poor—then why should not those spiritually inclined, gather up all the good (purity and love) they can, regardless of the former, even if it does add to their materiality?

They have no consideration for the spiritual-minded, why should the latter consider them? "Every man for himself, and the Devil take the hindmost."

ARTHUR F. MILTON.

"To facilitate recognition make a blunder."

THRU THE
POWER OF SLEEPA Story With Hypnotism as Its
Basis.

BY LEWIS R. HILLIER.

The sun was sinking beyond the western hill, as we reached the cliff-dwellings on the mesa.

Our small party was composed of Dick Taylor, Ned Stafford, Sambo the cook, and myself. We were part of a detachment sent out from an Eastern institution, to examine and report on the cliff-dwelling and mounds.

Our knapsacks were unpacked, and Sambo was soon preparing supper.

"Do you think there is any danger to be apprehended from that prowling band of Mexicans which we encountered this morning?" It was Ned who spoke. Ned was always careful and cautious, and altho his precautions sometimes turned out to be useless, I must give him credit for being right in this instance.

"No. I don't think they will trouble us," Dick replied.

"Well, one of us should go on guard," said Ned, "we'll have a toss up on it."

The first watch fell to me, so after everything was snug for the night, and my companions had gone to their blankets in a cliff-dwelling; I slowly sauntered about, rifle in hand.

I was passing around the corner of a low building some distance from my companions' resting place when my attention was attracted upward by a slight swishing sound. Before I could raise my rifle or make an outcry, my arms were pinioned by a lariat, while at the same time a blanket was thrown over my head. In a very short time I was secured and led away by my captors.

After going some distance we entered a cliff-dwelling. The blanket had been removed and a gag inserted into my mouth. As I was led thru the doorway, the moon emerged from behind a cloud and shone thru the window. The Mexican who led the way, stooped and ran his fingers along in a corner of the apartment. Soon a grating was heard, and a large slab of stone turned inward revealing a passage into which I was conducted. After all were thru the stone was swung into place, and one of the Mexicans drew a small miner's lamp from beneath his jacket. We made several turns, and then mounting a flight of steps we emerged into a dwelling which was built on a jutting portion of the cliff, and was unapproachable except thru the way we came. This I ascertained when the Mexicans wished to consult and ordered me to remain outside.

After a time they called me in, and one of the most villainous looking, evidently the leader, informed me that on the morrow they would dispose of me and then shoot my friends as they came from their dwelling. They then tied me securely so that I could not move. As I laid in the corner, I knew that Ned had correctly estimated the character of the Mexicans. They were evidently bent on possessing the rifles and outfits of my friends. They had already taken my rifle, watch, knife, in fact everything but my clothes.

After a few whisperings, all of the gang but one disappeared thru the entrance which was closed by

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WAS KELLAR AT LILY DALE?

In our column will be found a letter from Hudson Tuttle referring to an article in a recent number of "Seen and Heard." We have not seen the article in question but as it is freely quoted from in the letter referred to, it is allowable to speak from that.

Was Kellar at Lily Dale? Not in his true capacity. If he was ever here, it was in disguise—and a disguise that would permit to prominent a character in the amusement world to pass undiscovered in the attendance at Lily Dale would be very complete, even if the mediums did not discover him, which is almost certain to be the case when a clergyman or some other person comes here to deceive.

Only last summer a man made an appointment with Mrs. F. Cordey White. When he came to fill it Mr. White started to go up to his seance room and, the man made some remark that nettled him somewhat, he turned and said, "I don't think I care to sit with you, Mr. ———, and the next time you want to have a reading you had better give your true name and not come with a lie in your mouth." Is it likely that Kellar would fare any better?

We will say without equivocation that we do not believe Harry Kellar ever wrote the article in question. It is not necessary for him to resort to lying to advertise himself. He is too expert a prestidigitator to make that necessary. Then unless he is an all-around liar, he has repeatedly told intimate friends that he "did not know how the mediums did their work and wished he did."

Kellar did not give a seance on the Lily Dale platform or grounds in 1895. He will not say that he did. There was no glass cabinet ever used on the grounds as explained in the letter, to the best of the information that can be gained from those who have attended every camp held here. Then the statement of A. Gaston, president of the Association in 1895 and for about five years before and until he sold out his interests here in the fall of 1902, should be conclusive evidence that the article in question is a "fake."

The writer has two friends who are personally acquainted with Kellar. One of them detailed a long conversation held with him on the subject, in which he frankly admitted that he had seen some things in the work of mediums that were beyond his ability to fathom.

Regarding the Seybert Commission, so much has been said that it is useless to say more, but it is thoroughly understood by all Spiritualists who have looked into the matter that there was no intention of giving a legitimate investigation, it being done solely to hold the bequest of Henry Seybert, and the project of entering suit to cause the forfeiture of the money for not carrying out the conditions of the bequest has been seriously considered by the N.S.A.

We are going to follow this matter up and see what there is to it as soon as we can get a copy of the magazine in question. It is too easy for a certain class of papers to throw stones at Spiritualism. The alleged happenings shall have a little investigation by this paper. We will

know before we get thru whether Kellar wrote that article or not. If he did, we will ask him to prove that the facts are as stated. If not, probably he will have a word to say to the paper that says he did.

Spiritualists should have vim enough to sustain their own ends. We show altogether too much lethargy. The majority simply keep still under any charge and say "We can't do anything." Of course you can't if you do not try. You would starve to death in the midst of plenty if you did not have energy enough to put it into your mouth. Let us take these matters up and follow to their legitimate authorship. If Kellar has wilfully falsified in this case, let us know it. If the magazine in question has done so, the Spiritualists should see to it that the world knows it.

One thing is certain—NO SUCH THING EVER TOOK PLACE AT LILY DALE.

The Magician Kellar and His 'Expose of Mediums at Cassadaga.'

"Seen and Heard" is a magazinelet aping the notorious "Philistine" in making up and attempts at the crude witticism. The difference is that between fresh pop and pop a week after the cork is blown out. The Philistine is smart but very thin; its little caricature mistakes slugging for a strait hit from the shoulder.

Among the choice tid-bits it serves in a later number, is a laudation of Kellar, or rather, that notorious performer of tricks, fills the editorial ear with what he considers good advertising matter. Kellar says he was before the Seybert Commission and "surprised the members more than had any person who had claimed to have operated by spirit power."

As that commission held its sessions to show "how not to do it," it is not surprising that Kellar pleased, tho it is difficult to understand the relation a professional bank has to Spiritualism. Slade, Maud Lord, Margaretta Fox, and other mediums were there and the Committee did not even claim that they detected their deception.

But Kellar's triumph was at the camp-meeting at Cassadaga in 1895. There he "denounced the whole business as a fraud and was publicly challenged to explain the manifestations."

In his own words:—"Spiritualists were thicker than bees in a hive at the lake, and the Cassadaga Propaganda was the talk of all tongues. It was nothing more nor less than a cabinet sitting, with all the familiar tests, except the conditions surrounding the cabinet were such as to preclude the possibility of any human being entering it or being concealed in it. A huge piece of plate glass was first placed on a number of trestles to form a platform. Then an ordinary cabinet was built up, piece by piece on the glass floor, the curtains were drawn and Cagliostro did the rest."

Cagliostro is his "familiar spirit." But this was nothing to the doll-house of a cabinet Kellar followed with. He continues:—"Within a week he was ready to show Mr. Medium a trick worth two of his. He made two little trestles about two feet wide and across these placed a piece of window glass two feet and a half long. Then he proceeded to construct a cabinet on the glass. He put it together piece by piece, and when it was completed, it was about as large as a little girls doll-house. They were stumped from the very first by the smallness of the tiny cabinet."

Thus prepared, he proceeded to give all the manifestations, to the wonderment and confusion of the Spiritualists who were completely "stumped."

We have no doubt that Kellar is giving fresh news and that the magazinelet is printing matter never before circulated. It is presumable that of the tens of thousands of visitors at the camp-grounds, not one remembers the coming of the great Kellar, or the "stumping" of the mediums! A public challenge and its acceptance; the building of such a cabinet on a huge sheet of glass, or making a display from a doll-house, surely would have attracted attention and some hint would have been given in the newspapers at the time. Yet there has never been a mention of this greatest of fakirs having visited that camp.

The charge is so libelous, and damaging on account of its source, that it should be met with the strongest evidence procurable. Hence I wrote to Hon. A. Gaston,

for many years President of the Cassadaga Association, a man whose word is as good as his bond. The duties of his office required his constant presence and attention. If any one knows the history of the camp he surely does. His reply has no uncertain sound.

Meadeville, Pa., Feb. 21, 1904.

My Dear Mr. Tuttle:—

"So far as I know, Kellar the magician, was never on the grounds at Cassadaga. Had he been there openly and in his own name he would have created a sensation and I would certainly have heard of it and sought him out. As to any such public demonstrations it never took place, nor anything upon which to base such a statement. I cannot understand why Kellar need to lie, for he draws good audiences on his own merits. The secretary A. E. Gaston, who was on the grounds every day that season, joins me in this statement, and if more evidence is required, the testimony of the trustees and every visitor on the grounds thru the season might be taken.

I am Respectfully Yours,
A. GASTON.

It is expecting too much of "poor human nature" that the editors of magazines publishing such false statements will make honorable amend by admitting their refutation. The attack by falsehood has been made continuously for more than fifty years on Spiritualism and if in a single instance the cowards who have dealt the blows have acknowledged their errors the miracle has not come to my attention.

If Kellar was not at Cassadaga as he claims to have been, if he was not "challenged to explain the manifestations," of what value is the other portion of his story? Kellar in the roll of a medium is a fake, and his tricks have no more relation to the genuine phenomena than a bogus coin has to the United States mint.

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

Answer to a Question

Is the demonstration of immortality, and the fact of spirit communion all there is of Spiritualism?

Certainly not, for, sweet and comforting as are these facts, they are but a small part of the teachings of the new dispensation. Man is a spirit now, and knowledge of the principles underlying external forms is as essential today as it will ever be.

"Knowledge is," and for over fifty years Spiritualism has been imparting it to the world, its demonstration of immortality has done more for humanity than all the holy books the world has ever had; and yet, that is but the first step in the great work it came to accomplish. There are two other divisions or lines of study in modern Spiritualism; the first leads into the Arcana of nature and reveals man as an individualized spiritual entity; it explains the relation of the spirit to the various gradations of matter; teaches of the many states of consciousness, and elucidates the mysteries of memory. It also explains the difference between a permanent individuality, and a fleeting personality. It has traced the laws of spiritual evolution in their diversified action in this and other states of being. In fact Spiritualism gives a rational hypothesis of the relation of man to all that is not man in the universe. This knowledge prepares the student for the better understanding of the just and proper relation of man to man and requires an understanding of the political economic religious and social conditions of society. Here thought drops its plummet so deep, spreads its sails upon so many untraveled seas and arrives at so many unexpected results that the student becomes absorbed in the great problems presented for his consideration and has no wish to loiter in the vestibule of this great world-lifting movement, Spiritualism.

NETTIE P. FOX.
San Jose, Cal.

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Yours Truly,
MRS. JAS. G. WHEELER, Standish, Mich.

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LILY DALE NOTES.

We have been trying for some time to ascertain the particulars in regard to the robin that our postmaster claims to have seen some time ago. He tells of having seen the same robin in the same place a second time, and that he has witnesses to the fact. He failed, however, to ascertain the all-important fact as to whether it was the last robin of last season, or the first one of this season. He promised to find out the next meeting. One of our correspondents is afraid that if it is the latter, the poor thing has passed to the life beyond ere this with pneumonia.

We think that a gentleman who lives near Buffalo has solved the problem of our postmaster, and several other deluded people who have been reporting these things in the local papers. This gentleman claims that they are a species of Grosbeak from Canada that look very much like our robins, that migrated as far south as this during the cold weather, when our weather is unusually severe. This subject is in his line of study and he killed one of them for the purpose of examination to ascertain the facts.

Speaking about birds: Several of our families have made a practice of feeding them every winter. The Skidmores have a regular family, also Mrs. Binney and Mrs. Foote. The latter says she has about 25 in her little family and she feeds them just as faithfully as she does the other members of the family. We often say "I wonder if those tiny birds were frozen last night" but almost before daylight they assure us that they were not by their presence on the inverted T that she has suspended on the back porch. Besides the crumbs and things usually given to the birds a piece of fat meat or rind of pork tied up to a nail on the side of the house or to branches of a tree is a good way to feed them.

Charley Wildrick has been here the past week. He will begin work early in the season as there is going to be a great deal of paperhanging and inside work this year. More than usual on account of the heavy snow on the roofs.

Jake Scheu and wife were here several days last week to see their sister who has been very ill for several weeks. She has been slowly improving for several days, and is on the upward track.

F. Corden White visited the Dale last week, he is looking well, and has had a successful winter's work at Pittsburg, Pa.

Miss Donehue was the guest of Mr. and Mrs. Joe Turner over Sunday of February 14. She will be remembered as our former school teacher.

Miss Akin spent several days as the guest of Miss Grace Richardson last week.

Mrs. Ada Davis is improving in many ways. While she is in considerable pain, yet it is thought she is getting along as rapidly as possible.

THE SUNFLOWER office is in receipt of a box containing a large bunch of violets and other flowers and foliage, for which they wish to return thanks to Mrs. Emma Huff, who is spending the winter in California. Quite a contrast between their climate and ours. The thermometer went below zero the night of their arrival and the next night did not stop until it reached 10 below; It is thawing today, (Monday) has been for 36 hours.

OBITUARY.

GEORGE L. CALDWELL.

George L. Caldwell, a well-known and life-long resident of Washington, Pa., died Monday, Feb. 22d, at 8:45 a. m., at his home at 78 South Wade avenue. The immediate cause of his death was a stroke of paralysis. Just four months ago to a day his infant son, Geo. Caldwell, Jr., aged eighteen months, was killed by falling from a window at the home. Mr. Caldwell's illness dates from that time, and he had not been in his usual health since that fatality occurred. One week after it he had a stroke of paralysis which was followed by a second in the course of a

month, and this was the third stroke from which he did not rally. His mind was clear to the last, and while he was unable to speak clearly he understood what was said to him and could indicate his wishes to the family.

He was in his 44th year, being born Dec. 13th 1860, and was married Feb. 9th, 1880, to Miss Anna Walker, a daughter of Thos. Walker, and to this union two children, Nellie and Thomas were born. His wife having died he married Oct. 25, 1899, Miss Addie M. Tyler of Philadelphia, who survives. The only child by this marriage, George, Jr., died four months ago.

There are surviving, in addition to the members of his own family mentioned, his mother, Mrs. A. B. Caldwell, one brother, Chas. A. Caldwell and three sisters, Mrs. Minnie McKeever and Mrs. B. F. McVay of Washington, Pa. and Mrs. G. L. Humphrey of New York.—Washington, Pa., Press.

PITTSBURG NOTES.

We are still enjoying the work of Mr. and Mrs. Geo. Kates. Despite the bad weather, our attendance has been very good and great interest taken in their lectures. In speaking of Spiritualism as an educator in this plane of life, the control, speaking thru her, said, "I would rather be a Thomas Paine in the spirit world, than a J. D. Rockefeller in this world; or a Robert Ingersoll, with his matchless mind, than a Jay Gould with all his wealth. Paine and Ingersoll lived and spoke the truth fearlessly without regard to remuneration in dollars and cents, but for the good of humanity and the consistency of their own senses of honor for truth."

The lectures on Sunday morning and evening, and Thursday evenings, Mrs. Kates follows with spirit messages and readings, which have been very satisfactory, and thru these readings and messages the belief in spirit return approximates the knowledge of it as a fact in nature.

Last Sunday evening, Feb. 21, Brother Kates did justice to his subject, "Ecclesiophobia." He said, "I am satisfied that life hereafter is a fact, and Spiritualism teaches and demonstrates it. 'Ecclesiophobia' is a word lately coined, and in plain language means, the church run to madness. Are we building our church on a true and sound basis, or are we in danger of making it a 'phobia'?"

"We are in Spiritualism for the purpose of helping others to understand it; that it is the best thoughts that lift the soul to the highest concepts of the order of nature, and thru these will come the best conditions for the unfoldment of the human soul, and free it from the ignorance, superstition and bigotry. We ought not fear for Spiritualism, for as a religion it is guaranteed protection by law to all rights enjoyed by other religions. Many churches have their rituals, rites and ceremonies, and these are taking the place of sermons, and voluntary spiritual expressions of the members and patrons. Hence the services become cold, and without spiritual inspiration; and soon the rituals are read and ceremonies performed without any good coming to pastor or people. I want to say that there is no church too sacred to applaud the truth."

"Soon the Ecclesiophobias will have their services conducted with as little labor as possible. They can dispense with the preacher, choir, etc., and have the services all rendered from a phonograph with sermons, music, responsive readings, etc., to order. In this connection let me say that I hate hypocrisy. This thing of going to church, reading rituals and performing ceremonies just because it is fashionable or that somebody else does, is hypocritical to say the least."

"This puts me in mind of a story I heard: A man found himself at one time in a community of bow-legged people. He said to them, 'Why you are all bow-legged,' (his own being straight.) They said, 'No, it is you who is bow-legged,' and finally to be popular and enjoy their society, he had his own legs broken and became bow-legged and married a bow-legged wife and had bow-legged children, and so got in the swim."

"In speaking of spirit controls, we must make good conditions, and give the controls a free course to express themselves, and the best results will follow. Now, friends, I

do not want Spiritualism to become an Ecclesiophobia. I want to have it a church built from truth, as nature from time to time gives its data, and indelible records on every conscience the facts of Spiritualism, and then we will not degenerate into mere form and fashion service, and so become hypocritical in our life."

M. C. MATTHEWS.

Habit of Bathing.

An energetic protest against too much bathing was made by Dr. J. D. Robertson before a Chicago medical society the other day. The hot bath and the dry rub, in Dr. Robertson's opinion, are highly injurious and conduce to disease rather than to health. They remove the natural protection of the skin or "false" skin, bring the blood to the surface thus depriving the internal organs of nourishment, and by establishing conditions of heat and moisture, encourage the growth of bacteria.

Another physician present while disputing Dr. Robertson's assertion that human beings would have better health if they did not bathe at all, admitted that bathing, like all other good things, might be overdone. He did not think it necessary, for example, for the average person to bathe every day especially in cold weather. He thought a good bath about once a month would be enough for the average man.

There is no doubt that the bath may be abused. It requires no medical knowledge to reach that conclusion. The man who takes, for example, a very hot bath and goes out into the cold is in danger of pneumonia. He is likely to get a bad cold if he does anything except to go to bed at once and stay there until morning or for several hours.

Again, a cold plunge every morning is too strong a tonic for many systems. Once more, persons who perspire very freely, if they provide themselves with plenty of clean clothing, do not need to bathe so often as those whose perspiration is scant. Nature has washed their skins, and what they need is to remove the stale water.

In fact the judgment of common sense and practical experience is that no universal rule for bathing any more than for other points of purely personal conduct, can be laid down. Every one should determine for himself what is best for his own health, by reasonable experiment and careful observation, with due respect to the feeling of those with whom he lives.

In calling attention to the fact that no universal rule exists Dr. Robertson may perform a useful service. Even the extravagance of his assertions may be needful to call the attention of some to the fact that they are in a sense, "washing their lives away," and that they would feel better, have less use for doctors and live longer if they did not bathe so much.

The number of people who bathe too much, however, is very much smaller than the number of those who do not bathe enough. Therefore Dr. Robertson's mission to the excessive bathers, while not without some merit, must be regarded as rather limited in scope and importance.—Chicago Inter Ocean.

Likens Bible to Scrap Book.

The Bible was likened to a scrap-book by Prof. Richard G. Moulton of the University of Chicago in the course of a lecture on "The Bible as Literature" today. Prof. Moulton said: "The old version of the Bible presents the book in one monotonous arrangement of numbers, chapters and verses, not distinguishing literary forms, and often running counter to them. It effaces all forms of literary structure, and it presents the appearance not so much of a sacred book of revelations as a divine scrap book. The Bible is the worst printed book in the world. It is well printed as regards type, paper, binding, but in it all literary forms have been destroyed. The revised version is but a step in the direction of a true literary form. The version of the future will have to do with producing the true literary form."—Exchange.

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METAPHYSICAL.

Conducted by EYIE P. BACH.

RICHES.

What to a man who loves the air
Are trinkets, gauds, and jewels rare?
And what is wealth or fame to one
Who is a brother to the sun;
Who drinks the wine that morning
spills
Upon the heaven-kissing hills,
And sees a ray of hope afar
In every glimmer of a star?

What to a man whose god is truth
Are spoils and stratagems, forsooth?
Who looks beyond the doors of death
For a loftier life, sublimer breath;
Who can forswear the state of kings
In knowledge of diviner things,
The dreams immortal that unroll
And burst to blossom in his soul?
—Selected.

THINGS WORTH REMEMBER- ING.

BY FRANCIS EDGAR MASON.

There are things which we hold
in thought which are utterly use-
less to us, and there are things which
we fail to cherish which are of the
most vital nature. The things we
hold in memory in a very large
degree fix the destiny of our lives
for weal or woe. They become
mentally-initiative in directing our
future course. Life is just what
you make it, and your environment
is ever in accord with the character
of your thoughts.

There are those who possess the
faculty of eschewing the obnoxious
things from memory. To such life
is always possessing something new
and fresh. Again, there are those
who unfortunately retain all the
sorrowful things of life. Such as
these soon degenerate into fatalists
and poison the very atmosphere
with their pessimistic views. The
former rapidly press forward toward
the mark of the high calling, while
the latter are virtually worms of the
dust, groveling in the discords of
ignorance. It is a crime to dwell
upon the inharmonies of life. It is
a virtue to hold fast that which is
good.

To keep fresh in memory the cat-
astrophes, sorrows, woe and failures
of life, captivates the mind to this
state of existence, and the individual
lives in a veritable hell. He is not
aware of the fact that he himself
creates these objectionable pheno-
mena, hence he will attribute it to
"hard luck," "destiny," the "Fates."
There are no such things as these.
They are but the subterfuge of our
ignorance. Dodge it as you may,
the individual alone is responsible
for the condition in which he is
envisioned.

There are things worth remembering;
which add to our health, harmo-
ny and happiness; things that
presage peace and that prophesy
perfection. They make heaven an
actual existence instead of a prob-
lematical goal in the unknown
nowhere. Heaven is simply the ex-
pansion of the good and the har-
monious while hell is the contraction
of evil. We gain heaven by making
the mind of a heavenly nature. We
precipitate hell upon us by retain-
ing in thought all of the ugly and
discordant things of life. If the
mind holds into the good and the
perfect things of life, heaven will
surely be gained. Heaven and hell
are both states of the mind of the
individual. They are the register
of our thoughts; the sum total of
our thoughts in opposite lines of
pursuit. Heaven is the sum total
of harmonious pursuit and hell is
the sum total of discordant lines of
thought.

Whatever we retain in thought
becomes things in our environment,
for the whole visible world is a
panorama of thoughts which have
crystallized into expression. The
more noble the thought, the better
the surroundings. The grosser the
thought the more discordant the
environment. "The visible declares
the invisible." It pays to cherish
the good, for the good is the founda-
tion of the heavenly. The good
works only toward the promotion of
the good. It has no other direction,
no other end. Then it is profitable
to seek the good only and to hold
fast to it.

One of the first things to establish
in mind is the fact of man's divine

nature. He is the manifested God,
fully equipped with all the divine
elements and attributes. There is
not an infinitesimal fraction of a
second when this is not true. It
makes no difference under what
circumstances you find yourself, this
is the fact of your being; it is the
only fact of it. All else is mere be-
lief, and you are the believer of it.
Irrespective of the burdens under
which you bend, the frailties which
assert the mastery over you, you
are still a spiritually perfect being.
The eternal fact of man's ego is that
it is divine. You see at once that
under the realization of this fact no
discord could possibly enter the con-
sciousness. Then all discord is due
to the lack of comprehension of this
fact. Discord is the result of dis-
avowal of this premise.

Because you do not recognize at
this moment the fact of your divini-
ty in no sense impeaches our as-
sumption that you are divine. You
simply do not see it, that is all. If
you can rise into the recognition of
this fact of being, you would dispel
every discord that assails you, and
in proportion as you discern it will
you succeed in dissipating the illu-
sions of evil.

There must of necessity be a
stable fact of being, and this is the
fact: Man is perfect when he con-
cedes to his perfection. Until then,
of a necessity, an opposite state of
consciousness must possess him.

Again, the human or mortal sense
of life is not legitimate. It is an
opposite state of consciousness to
the spiritual, hence discord, disease
and death enter into such a state of
mind. This is the carnal mind,
which is enmity against God, because
it is an opposite premise from the
divine. It is not real only as we
give reality to it, by concession to it.
It is seemingly real so long as we
are under its regime. It can be
terminated but thru intelligence
only, not by death, for death is one
of its own phases, and we learn
nothing by yielding to its demands,
but by overcoming them.

The secret of a heavenly or har-
monious mind is a question of the
renewing of the mind with heavenly
or harmonious things. It is not
the body of man, nor the so-called
materialistic things that must be
destroyed, but the carnal conception
of things. The divine realization
must obtain. We must see things
from a spiritual rather than from an
opposite standpoint. We need take
no thought for the body, but just
get the mind right; then the body
will take care of itself. It will con-
form to the renewed mentality.
You can never change outward con-
ditions by dealing with outward
things. We must deal wholly with
the mind. "Within are the issues of
life." Also, "The kingdom of
Heaven is within." The outward
comes as the result of the inward
change, for "As is the inward, so is
the outward." So long as the car-
nal or the negative mind governs
our members, we shall impose dis-
cord upon ourselves. When the
spiritual mind is in control, all
things will be made new, former
things will pass away.

Our minds are spiritually adjusted
to the divine standard. They are
out of gear when fixed upon any-
thing of a lower order, hence discord
becomes the law of the lower
thought. It is imperative that we
set our minds right—that is, upon
the spiritual fact of our being. The
body will take care of itself. It is
the dual nature of our present
thought that inflicts us with
present discord: "A double-minded
man is unstable in all his ways."
The mind must conform to Spirit
if we would escape the lash of pain,
poverty and persecution. The eye
must be single to truth, then the
body will be full of light. There are
but two things to do, to prove that
which is good, perfect and accept-
able: First, establish the mind
where it belongs in the spiritual
sense of itself, by knowing that at
all times and under all circumstances,
you are spiritual and divine, a per-
fect being. Second, eliminate every
thought that conspires against this
standard of your being. Cast out
the evil thoughts. Eliminate the
negative notions. Eschew the per-
verted ideas. Then the body, and

the whole of creation will respond
to the renewed mental standard,
and will present itself before God a
living sacrifice. The body will glori-
fy its creator in his own image and
likeness, and you will have passed
from death unto life, the reclaimed
heir of the heavenly inheritance and
the one altogether lovely.—Dominion.

A MEDLEY.

To a soul of sincerity, came this gener-
ous thought,
That a home for poor mediums should
be bought,
Should be found and cared for—what a
noble desire,
'Tis sanctioned by souls in the spheres
that are higher.
A mediums' home should have love in
the air,
Not a home would it be if discords were
there:
It should breathe of such souls as founded
the home,
And sent out the call for those who
roam,
To come and find rest for body and
mind.—
Let not selfishness reign in a home of
this kind;—
Fill it with love, have each room in it
fraught
With impulses as kind as the generous
thought
That prompted the donors of this restful
retreat,
To send thoughts to others, to make it
complete.

We came to this earth to be taught all
things well,—
The teaching of men different theories
spell.
Each one grasps a meaning—all wish to
know
The best way to live this earth life
below.
Mistakes are so common in college and
school,
As none are all-wise who in them do
rule.—
Judge none, time tells to the world a
tale
Of those who succeed and those who
fail.

Courage, brave workers, when the mo-
tive is good,
The plan's a success when 'tis once un-
derstood.
No envy nor malice should creep into
the heart,
But each learn his lesson and each do
his part.
"Knowledge is power," said some wise
old sage,
This saying holds good in this day and
age.
Crowd ignorance out, thrust it from
the world,
That a banner of knowledge may be
ever unfurled;—
May the Morris Pratt Institute its mis-
sion fulfil,
And into millions of minds much wis-
dom instill.

Bellamy's teachings now knock at the
door,
All coming events cast their shadows
before;—
Last but not least is the Altruist's plan,
As noble a work as was e'er planned
by man,
Or by angels that dwell in a heavenly
sphere,
That are striving to help poor mortals
down here.

This appeals to all classes—all sisters
and brothers,
The daughters and sons, the fathers and
mothers,—
Each one and all should these views
understand,
They apply to laws that are higher and
grand.
An address in Washington, D. C., was
given,
Responses float down from celestials in
Heaven.
Every Spiritualist on earth should read
the address;
It should be reprinted by every press.
Every one can take an active part,—
Its meaning imbibe, hold it in the heart,
That it may thrive, bring forth seeds to
sow;—
Scatter them 'round they will live and
grow.

Away with slavery, the soul must be free,
This will bring to the spirit light and
liberty.
King Greed must retire to the source
whence he came,
As spiritualized nationalism is born to
reign.
United we stand, divided we fall,
The Home, the School, the Altruists'
call,
Will flourish and live, they are Truth
and Love,
If mandates are obeyed from angels
above.

These sayings refer to true riches—not
pelf;—
Love thy neighbor as thine own self,—
Treat others as you would have others
treat you,—
An inner voice answers, they are wise
and true:
On earth as in Heaven, let thy will be
done,
Days of Altruism, let thy kingdom come.
Mightier than the sword art thou, Oh
pen,
Peace be on earth and good will to all
men;—
These guiding controls in their efforts
ne'er cease
To bring love, truth and knowledge,
and homes filled with peace.

—EVA LONG.

Memory's Photo of The Old Homestead.

BY MRS. J. E. BECKERS.

Another year, my Sister, dear,
St. Valentine again is here,
And we are still alive, you see,
Therefore I send a "Type" of me—
Reminder of a "Used-to-be."
Old age has robbed me of my "Vim,"

I am no longer "in the swim,"
My sight is dim, my voice is cracked,
So I'm content to be "side-tracked."
Tho' I've the "out-look" to the fore,
"Looking Backward" opens the door
Of Memory: I'm young once more.
With "old-time" memories I roam
Back to the place we once called home.
How many mile-stones mark the way
To child- and girlhood's care-free day,
When fires burned bright and song and
mirth
Added more glow-light to the hearth.
In memory I re-live those hours—
Roam thru the woodland gathering
flowers,
Or swaying in the grapevine swing:
Again I hear the blackbirds sing;
Or 'neath the flowering locust trees
List to the drone of honey bees.
Or watch the fallows' upward flight;
Their wings aglow with silvery light;
See the old well, so cool and deep,
The dripping bucket, weighted sweep,—
Nothing is there of which I dream,
But still to me they real seem.
Thus blest are we, when memory brings
Back to "old age" its happy Springs.

WHAT SOME BELIEVE.

That God awoke in darkness,
Six thousand years ago;
And looked around on nothing,
To see what he could do.
He'd never had beginning,—
Not born like you and me;
But always had existed
From all eternity.
But what he had been doing,
Thruout those countless years,
No priest has ever told us,—
It in no book appears.
Perhaps he had been sleeping,
With nothing for a bed,
With nothing for a pillow,
And nothing in his head;
With nothing for companion
Thru all that dreary night,
And only boundless nothing,
On which to feast his sight.
But now He rose to action,
Like one aroused from sleep,—
And of his six days' labor,—
The tale is rather "steep."

He took a pinch of nothing
And made this glorious earth.
Another pinch of nothing
And planets had their birth.
A little lump of nothing
Produced the powerful sun,
And so He worked on nothing,
Till stars and all were done.
And when all else was finished,
Of dust he made a man,
By mixing it with nothing,
On some mysterious plan.
He took a rib from Adam,—
With nothing for a knife,
And mixing it with nothing
He made a full-grown wife.
He now damns us to Tophet,
Unless we all believe,
This story of creation,—
The Snake, the fruit and Eve.

He knew the kind of people,
He was about to make,
Yet had to die some later,
Because of his mistake.
—Anonymous.

MATRIMONIAL SNAGS.

He comes in fear as the light in her eyes
Has a glare that will haunt him wher-
ever he hies,
And the tone of her voice cuts his heart
like a knife,
And his love dream is shattered in
nonsensical strife.
In the choicest of words she declares
him a beast,
And vows between sobs she will soon
be released;
And the cause of the glare in her
dynamo eyes,
Was her hubby's remarks finding hair
in her pies.
In the depths of her eyes a dark future
appears,
And her beautiful nose is distorted by
sneers,
And her ripe red lips like a rose in
full bloom,
Makes him long for a rest in the dark
silent tomb.
When asleep in his dreams, fierce spectres
he sees,
And her mouth makes a noise like the
droning of bees;—
All his nerves are unstrung by the
clamor she makes,
When he says they are sinkers she
gives him for cakes.
The fierce glare in her eyes has stricken
him down,
And he shakes like a leaf when her face
wears a frown,
And he falls at her feet in fear and
despair,
When she strikes with the poker and
bids him beware.
His life is a failure and his idol proves
clay;—
She searches his pockets and squanders
his pay;—
The noise of her tongue has softened
her brain,
And the stuff she call bread keeps his
stomach in pain.
Oh the flash and the glare in her dynamo
eyes,
Outdazzle the lightnings that blaze in
the skies,
And her tongue's noisy clatter in the
stillness of night,
Has unsettled his mind and his eyes
roll in fright.
He drifts as a hulk in the ocean of life,
And was wrecked on the shoals of
bickering and strife.
This great truth I'll mention to hus-
bands and wives,
'Tis the useless fault-finding which
embitter our lives.
—HENRY M. EDMISTON.

"Reaction is mine, saith Nature."

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(Central Standard Time.)
One hour slower than Eastern Time.

No. 1	No. 2	IN EFFECT NOV. 15, 1903.	No. 2	No. 4
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
7:15	3:00	Lv.	Dunkirk	Ar.
8:05	3:10	Lv.	Franklin	Ar.
8:09	3:14	Lv.	Laona	Ar.
8:29	3:38	Lv.	Lily Dale	Ar.
8:31	3:42	Lv.	Cassadaga	Ar.
8:41	3:49	Lv.	Moons	Ar.
8:48	3:57	Lv.	Stclairville	Ar.
8:57	4:06	Lv.	Gerry	Ar.
8:59	4:14	Lv.	Falconer	Ar.
9:45	4:40	Lv.	Jamestown	Ar.
9:14	4:21	Lv.	Falconer Junction	Ar.
10:05	7:07	Lv.	Warren	Ar.
11:20	8:25	Ar.	Titusville	Lv.
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.

*Daily.
†Daily except Sunday.

SUNDAY TRAINS.
Leave Titusville 7 a. m. Falconer, 9:14; Lily Dale,
9:32; arrive Dunkirk, 10:20.
For return see number 3 above.

Central Standard Time is one hour
slower than Eastern Standard which is
used by the towns along this line.

Visitors to Lily Dale from the east
and west can make connections with
D. A. V. & P. R. trains at Dunkirk, Fal-
coner Jc., Warren and Irvineton. 92-lyr

Let Nature Cure Your Cold Instead of Drugs.

LIDA BRIGGS BROWNE.

It is much better to prevent hav-
ing colds by eliminating the broken
down tissues of the body by exer-
cise, diet and proper bathing than
to have to sneeze and blow it out in
what is termed a cold. It has been
proven by soldiers, hunters and
those exposed to the rigors of a win-
ter climate, that when they do not
overload the stomach and do take
considerable exercise in the open air,
they are free from colds; while if
they are housed in for any length of
time, eat heartily and exercise but
little, they are stricken down with
influenza or cold. Nature wishes
to cast off the effete matter of the
system, and takes this course to
do it.

When one gets a cold what is the
usual method of procedure? A
dose of quinine, sitting down quiet-
ly by a stove, or going to bed.
Then they must eat heartily "to
keep up their strength," as they say,
and if they have no appetite, which
is usually the case, same fancy dish
to tempt the palate must be con-
cocted by the cook. It would never
do to fast. Oh, no. They would
die sure if they missed one meal,
and to skip two or three, never!

Now let me tell you how to let
Nature cure your cold. First of all
stop eating. If after you skip two
or three meals you have a ravenous
appetite, eat sparingly of nutritious
food—fruits and whole wheat (or
graham) bread preferable. Take ex-
ercise in the open air, breathing in
deeply as you walk the first few
steps, then exhale the next few. It
is best to count three or four as you
inhale and the same as you exhale.
This draws in plenty of oxygen
which burns up the broken down
tissues. Take a warm bath at night,
vigorously rubbing and slapping the
flesh with the hands after drying
with a rough towel. This will cause
increased circulation and wash off
the material which millions of little
pores have been casting off.

Try it, my friends, and after you
have rid your system of the inflamed
condition strive hard not to get it
clogged up so again. Reform your
diet, increase your exercise, breathe
plenty of pure air day and night,
and bathe frequently. You will
then laugh at colds, and go out into
God's pure air and fear no evil
effects.

THRU THE POWER OF SLEEP

(Continued From Page 1.)

he who remained. Evidently he was my jailer.

Why were they keeping me alive if they intended to kill me on the morrow? Did they say what they did to frighten me? Was it part of a cowardly plot? Thus did I cudgel my brain, at the same time trying my bonds when my guide went outside. I soon found I was fastened far too securely to get away unaided.

My guard returned and unrolling a blanket, laid down upon the floor, and soon I heard his regular breathing which told me he was asleep.

"Humph! He must be pretty sure I won't get away," thought I. Time was passing. What were the others rascals doing? I lay perhaps an hour thinking, until my brain seemed bursting. What must I do?

Ah, I have it! Like a beam of light shooting thru the chaos of space, came a thought into my troubled mind. I had studied psychology: why not apply hypnotic suggestion to my present difficulty? My only hope!

By one mighty effort I calmed myself, and in the softest Spanish which I could command, I murmured: "Sleep. Sleeping soundly, sleeping deeply. Sound asleep, sound asleep. My voice won't awaken you, until I command you to awaken. Sleeping soundly, sleeping soundly, sleeping soundly." I paused. Everything was quiet. The measured breathing told me that my experiment was succeeding.

I continued: "Sleeping soundly. You won't wake up until I command you to. Sleeping soundly. You cannot move. You must obey me. You are sleeping soundly, and you are in my power. Your eyes are locked in sleep and you can't awaken until I command you to." The regular breathing told me I had nothing to fear.

I was gaining more confidence in my efforts, and I thought I would yet outwit the murderous gang.

Sleeping soundly. You can move at my command without waking up. Raise your arm I command you! Slowly the hypnotized Mexican raised his arm and held it suspended until I commanded him to lower it. I must hasten. I would be caught in my hypnotic work if one of the Mexicans should return.

"You are now in my power and must do what I command; do you understand?"

"Si, Senor," softly came from the Mexican's lips.

"Open your eyes and remain asleep." Open came his eyes, and I could see him staring fixedly at the moon's rays which fell thru the doorway.

"Arise." Like one in a dream he arose.

"Unfasten my bonds." He hesitated. I could see from his convulsed features that a mental struggle was going on. I concentrated all my mental powers, and repeated: "Unfasten my bonds!" The shadow passed from his face. He drew a long knife from its sheath. Had he awakened, and was he about to kill me? No. His features were calm as he slowly walked towards me.

Soon he was at my side, and I could not repress a shudder as I felt him cutting the rope. My limbs free, I arose and said: "Go over there in the moon-light and place your revolver and knife on the floor." Slowly and mechanically he obeyed.

"Now advance two steps toward the door and lay down and place your hands at your sides." I gathered up the severed rope, tied the pieces together and bound my somnambulist. When I had him secure, I heaved a sigh of relief.

On second thought I placed a gag in his mouth. Then standing over him I said in a loud tone: "Wake up!" The expressionless eyes lit up with a sudden light. A surprised look crept over his ugly visage; and then I saw that he was fully awake, and that he comprehended that I had released myself in some mysterious way, and had reversed the situation.

I laughed quietly to myself and then took possession of the revolver and knife, and the rifle which I just discovered leaning in a dark corner. I examined the door which marked the secret exit. This I saw

could be easily fastened from the inside. I carefully fastened it and then crawled out upon the ledge and gazed towards my deserted post in the distance. As I looked, I saw the Mexicans to the number of seven, file out of a dwelling below me and skulk forward in the shadows towards the dwelling occupied by my friends.

Without a moment's hesitation, I opened fire with the rifle which was a repeater. At the first shots the Mexicans, that is six of them, ran pell mell back into the doorway from which they came.

I looked anxiously to see if my friends were on their guard. Yes, I caught a brief glimpse of someone peering over the edge of the rock house. I hallooed loudly. "Ned, Dick, Sambo!"

"That you Will?" came the reply. "Yes, be on your guard, the Mexicans are in the tenth doorway to the right."

"There dey go!" The shout came from Sambo, and looking in the direction he was pointing, I saw six villains plunging down the trail.

I opened the stone door and joined my companions. We went up leaving Sambo on guard, to fetch the prisoner. He walked surlily down while I finished my story which I had begun as soon as my companions arrived.

We were conferring on what was best to be done, and not paying much attention to the prisoner when a shout from Sambo caused us to look up just in time to see the Mexican, with bound arms, leap to death from the edge of the mesa. Later we found the body of the one I had shot. He was the leader and that explained the flight of the rest of the gang.

Morning is now at hand, and with the coming of day came the rest of the expedition. They told us that a band of Mexicans had dashed by their encampment just as they were about to break camp.

With the large addition to our party, we now had nothing to fear.

The expedition met with no further mishap, and on returning East I wrote out this and presented it to my former instructor in psychology; who had often told me that the principles I was learning, would be of value in after years.

STOCK TAKING.

Do you ever pause, kind reader, and take any accounting of your value, physically, mentally and morally? Do you ever ask yourself if you are living your highest and best? Do you thoroly overhaul yourself as regards your motives and conduct in life?

It is a good thing to inquire into your life and see if there isn't something which you can do to create an improvement. Many people grow old because they lose touch with the country's affairs. They get cranky thru too much retrospection and thru fearing old age and death. Some there are who retain their youthful look, that is, altho their hair may be silvered and their skin become wrinkled, they still have a joyous smile, a joke and a frolic as in their childhood days. This is their second childhood, you say? Not at all. They were sunny in their disposition all thru their lives, doing good where possible, taking things as easy as possible consistent with their means, and letting useless worry pass their doors.

A person is always susceptible of self-improvement. A man is never perfect. Each day should see some improvement, and should we so far forget our duty toward ourselves as to dally away the time in idle amusement which we should be utilizing in self-culture, we may well blame ourselves for becoming stagnant and moss-grown.

"The world do move," and we must move with it or be left in the rear. We might choose as our motto: "Get up and git," anything grammatical or otherwise, as long as it gives us energy to forge ahead on the billows of advancement. We must swim with a vigorous stroke or get sucked under into the whirlpool of humdrum existence.

Self-improvement should be every person's aim in life. By working for the metal discs with which to procure sufficient chemical substance to keep body and soul together, and by working for the good of humanity, we are on the road to self-improvement, providing our motives are pure.

—LEWIS R. HILLIER.

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J. W. DENNIS.

Spiritualism without phenomena is a "dream—a baseless vision."

Demonstrated truths are the foundation of our philosophy.

"Peace be unto this house," were the words of our elder brother, Jesus, the medium, and peace, sweet peace be unto every soul on earth, ought to be the heartfelt words of every true Spiritualist.

As hope buoys the soul in earth life, so shall a true knowledge lift us higher in spirit life.

Shall we meet the little ones over there! Aye, yes; we will meet thousands there that we thought not of—buds of promise that have grown in beauty and strength in that "land that is fairer than day."

None can know of the true inwardness of spirit-communion until he has entered within that charmed mystic circle of medial glory, that gives to him the certain knowledge of an existence beyond the confines of earth life.

"Truth crushed to earth will rise again." But the living truths taught us from the spirit side of life have never been crushed.

"Dead men tell no tales." But their living spirits will rise up on the shores of the life eternal, and in the name of natural law demand retribution of those who hastened their exit.

"Hope deferred maketh the heart sick." But when our spirit friends bid us hope, each urgent request trims the lamp and bids hope grow brighter as we near the shores of the "promised land."

Mediumship is a glorious knowledge, but it will be no passport to the higher life beyond, except that medium be a truthful, honest soul, and a true seeker after spiritual things. Mediumship does not always imply an exalted spirituality.

"Pray," and your prayers shall be answered. Yes; brother and sister, pray; for he that prays in spirit and in truth shall surely be rewarded.

"Ask and ye shall receive." Yes; ask for light from the realms of eternal light in the infinite world, and you will receive that light.

The hand of the loving Father has lead us here, He will surely lead us there. Yes; the same hand that has led us here and guided us in and thru earth life will guide and direct us in the next sphere of spirit existence.

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A primitive English calendar or almanac was called the "prime-staff," "rein-stock" or "clog almanac." It was made of wood, bone or horn, about eight inches long, like a square ruler. On this the days were marked by a series of notches, every seventh being of larger size. The festivals were indicated by symbols, as were the golden number and the cycle of the moon.

Specimens of this "clog almanac" may be seen at the British museum and in museums or libraries at Oxford, Cambridge and Manchester. Some of larger size were hung "at one end of the mantle-tree of their chimneys" for general use, and smaller ones were carried in the pocket or on the walking stick.—Pearson's Weekly.

"Regret is of no value. Evil is that which comes between us and the good things of life. Man creates a false conception of the bower within him. Evil is creature or man; good is the creation of God. Reward is in accordance with man's compliance with law. Science is accumulated knowledge—facts acquired thru actual experience; facts proven by investigation."

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REMARKABLE DEMONSTRATION OF SPIRIT POWER.

The deputies employed in the office of Clerk of Courts Rogers were given an exhibition of clairvoyance yesterday which they are still talking about but are unable to explain.

A Minneapolis clairvoyant, secured for the purpose, went into the file room of the clerk's office and located certain papers which had been misplaced and which it would have been almost impossible to find by any ordinary method.

The missing paper had to do with the estate of William R. Edgerly, and one of the attorneys interested in the case is W. S. Cilley of Minneapolis. Ten days ago Mr. Cilley came to St. Paul to look over the papers, but they could not be found. After a thoro search the task was abandoned, and Mr. Cilley returned to Minneapolis.

Yesterday the attorney came back to St. Paul, accompanied by a clairvoyant, a man past fifty years of age. The clairvoyant was taken into the vault where the files are kept, and was given the file number of the missing document, together with an outline of the matter it contained. The file number was 86,575, but in giving the number to the clairvoyant the attorney made a mistake and gave the number 85,575.

With this number in his mind the clairvoyant began his work. He appeared to go into a trance and became very nervous. After walking rapidly from one part of the file room to another, he approached Attorney Cilley and told him he had made a mistake, but did not say what the mistake had been.

The attorney declared that he made no mistake, but the clairvoyant was sure that he had, and then it was discovered that the wrong number had been given the man. When the correction had been made the clairvoyant went to work again.

His eyes took on a gloomy appearance and he rushed up and down the file room, where there are more than 90,000 envelopes similar to the one he was in search of.

"It's not here; it's not here; it's up higher," mumbled the mysterious man, as he ran his hand over the file cases in his mad rush up and down the room.

Suddenly he stopped; he reached his hand high above his head and withdrew an envelope.

"Here is your paper," he said confidently.

Chief Clerk Robinson and several of the deputies who witnessed the strange performance, stepped forward and looked at the envelope. Then their faith in the clairvoyant's ability faded. The number on the envelope was 46,133.

"You have made a mistake," said Deputy Gronewald.

"You'll have to try again," suggested Deputy Bazille, and a look of incredulity passed over the faces of all except the clairvoyant.

He opened the envelope, and in the midst of a number of divorce papers he withdrew the lost file, which had nothing whatever to do with the papers in the envelope in which it was found. The clairvoyant modestly handed the paper to Attorney Cilley and offered no explanation of the apparent superhuman power.

"Mental telepathy," he suggested, but it was argued that it could not be mental telepathy, because no other person knew where the paper was located.

"It was one of the strangest things I ever witnessed," said Maj. Robinson, chief clerk of the office.

"I cannot see how there could be any fake about it," said Deputy Bazille. All agreed that the clairvoyant had performed what they considered a remarkable task, and none attempted to explain how it was done.

In the file room, where the missing paper was found, are almost 100,000 files, each in an envelope, and the envelope in which the missing paper had been placed was one which had no more bearing on the case than had 90,000 other envelopes.

The greatest care is taken in the office to prevent the misplacing of files and the only explanation that can be offered is that the file was placed in the envelope by some attorney who last referred to it.

Had it not been for the success of the clairvoyant it is probable that the missing file would have been

given up for lost, as the envelope in which it was found contained papers in a case already settled, and it might have remained untouched for years.

When asked why he secured the clairvoyant, Attorney Cilley explained that the man had once before, some months ago, told him that his child would live, after the doctors had given up all hope for its recovery. He had also demonstrated his power in other ways, which led the attorney to have some faith in his ability to perform such strange feats. —St. Paul, (Minn.) Globe.

LAKE HELEN.

There has been quite a large addition to the Camp the past week, some who have come to stay and some for a week, others have already gone. Those come and go who expect to understand the mystery of spirit communion in a day or two if they only have money to pay for it. Others come with a feeling that if they can only get a glimpse of the real truth they will be satisfied; and do not demand the marvelous. We all learn sooner or later that the real spiritual truth is a plant of slow growth, that the seeker must give up to the truth and not it to accommodate itself to their plans or desires, but in quiet kindly ways people are seeking and finding gleams of heavenly light.

Mrs. Minnie Brown, at Hotel Cassadaga, never withholds a word when it will give comfort. Mrs. Stephens is also kind, and Mrs. Wheeler of Massachusetts, and her Indian guide, Blue Flower, scatter rays of sunshine. We also hear that Mrs. Steele at Hotel Webster has done good work there. Mrs. Bartholomew, the trumpet medium has in her charge a well loved niece. Mrs. Bartholomew's devotion to her is very touching. It's "Josie" first and her work afterward.

The weather for the week until about Saturday has been most beautiful and even this warm rain is very pleasant. Strawberries are very nice this year but a little later than usual.

Mr. Colville's classes have been held every week day morning, for the two weeks of meeting, and have been well attended, and not only that but he donates the proceeds to the Association and it is a nice sum. The writer has met him frequently for several years but never seemed such a marvel as now. Those who are not accustomed to real inspirational speaking and improvising of poetry say "Is it true that he had no previous knowledge of the subject"? And when assured in the affirmative and requested to give subjects themselves they say "It doesn't seem possible."

On Monday evening we had the largest card party of the season. The prizes were presented by Mrs. Dr. Hilligoss; Mrs. Stephens gave them another time; a friend who did not wish her name mentioned, upon another occasion. We have some others in store from kind friends.

Tuesday, Mr. Colville's subject was "The Problem of Life." On Wednesday, Mrs. Smith Baker read a most interesting original paper upon "How we grow." Mrs. Baker is well known as an author and poet and is one of the leaders in humanitarian work at her home in Kansas City. She was followed by Mrs. Brown of Philadelphia, and Mrs. Bartholomew with spirit descriptions which were very satisfactory.

Prof. Peck spoke Thursday upon "The Evolution of Man," and on Saturday afternoon upon "The Evolution of Mind." His lectures have been very interesting, showing thoughtful study, and even illumined at times by an inspiration that made the hearers wonder how they could ever have believed in the old idea of creation.

Sunday, altho the day was rainy, there was a large audience at both sessions. In the morning the writer spoke upon the subject, "Are not all Ministering Spirits?" and Mr. Colville closed with a poetical benediction.

In the afternoon Mr. Colville spoke upon subjects given by the audience. It was a very excellent discourse. Both Mr. Colville and Prof. Peck sang solos. Prof. Peck was assisted in the chorus of "The Beautiful Island of Sometime," by the lady singers. Altho the evening was very unpleasant over 70 people turned out in the rain to attend Prof. Peck's stereopticon exhibition of the Solar System. He gives another exhibition next Sunday evening, descrip-

tive of his course of lectures upon Evolution.

We would like to mention more of our people but we fear it would be trespassing upon your space; still there is one whom we will mention:

Mrs. P. C. Bacon of Lake Brady, Ohio, who gives out some pleasing truths. She is well on her journey to the Sunshine Land, but she talks sense in conferences. At one time she said "I used to have a pretty bad temper and speak out quickly, but now I've made up my mind not to get mad 'till tomorrow." On Friday the subject at the conference was "The Golden Rule." Her speech opened with the following remark: "Well, it's a subject that has been talked about for hundreds of years, but the 'Golden Rule' has never been worn out by its being practiced."

Mrs. Rose Johnson of Dunkirk, N. Y., has the entire charge of Brigham Hall. She still has rooms and the frequent changes in the hotel by people staying awhile and then going further south, makes it possible for Mrs. Sage to accommodate a few more.

Thanks for the articles for the Bazaar from Maine and Missouri.
CARRIE E. S. TWING.

Frank T. Ripley at Findlay, O.

The following report is taken from the Evening Jeffersonian, Findlay, O.:

A large and appreciative audience assembled last evening in U. V. U. hall to listen to an address by the Rev. Frank T. Ripley. The large hall was filled to its utmost seating capacity. Rev. Ripley discoursed for three-quarters of an hour on the subject: "What does Spiritualism Teach?" He handled his subject in a scientific and philosophical manner and held his audience in rapt attention thruout the time of his able efforts. Mr. Ripley is one of the ablest exponents of Spiritualism in his part of the country. He will occupy the rostrum each Sunday at 2 p. m. and 7 p. m. until the first of April.

"The speaker said, in part: Spiritualism proves man's immortality and the existence of a spiritual universe. It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

"It sweeps away the idea of a personal devil and locates the sources of evil in man's own imperfections.

"It denies the immoral and soul-corrupting doctrines of any vicarious atonements for sin, and, on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own Saviour.

"It ignores the degrading conception of a martial and vindictive God, and substitutes the worship of an Infinite, Eternal and all-perfect Spirit, as Alpha and Omega, all love, wisdom and law. It abolishes the absurd and materialistic conception of the theological heaven and hell-making each a state of happiness or misery, dependent on the good or evil within the soul itself.

"It is the death blow to superstition, sectarianism and religious persecution, but the friends and promoters of all reforms that tend to elevate and benefit humanity.

While Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions and teachings, but never forces it beliefs on any one.

"Concerning all spiritual life, state and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

"Its phenomena being based on immutable principles of law, open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalizes science with all that is true and practical in religion."

Much interest was manifested and all went away with food for reflection.

When we realize that everything that is good is upon the highway, we will reach out and gather to ourselves just what we desire, but many go all thru life complaining of the lack of opportunity or the lack of education, never thinking about the power of attracting these in thought. Everything is in the thoughts we think. Reach out and take what you think you need most.—Listen.

Mental Housecleaning.

"Throw out cracked ideas and old rags of superstition, that match nothing in the new thought. Cast behind old memories that never will fit you again. Scrub up new conceptions. Polish your latest recognition. Root out silliness and

deceit. Cart out indecision, which is junk. Sweep the cobwebs out of your brain. Take down the unnatural pictures hanging over the walls of your mind. Have for frescoes no hieroglyphics of the past. Open the windows of your soul and let the sweet, fresh air of understanding sweep thru your being."

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DEATH Its Meaning and Result.

DO YOU, as a Spiritualist, Free Thinker, or seeker after light and truth, desire to know why there is not a reliable and proficient telegraphic line of communication existing between earth and the spirit world? Do you wish to know who are blocking the way of this possibility and for what purpose? Do you wish to know under whose censorship all mediums are, which servitude so limits their possibilities? Who it is that blocks the way of the grandest discovery of any age, becoming common knowledge, to gratify a jealous propensity and serve a selfish desire? If so, then read the greatest book of modern times.

"Death; The Meaning and Result," by JOHN K. WILSON, a member of the Pennsylvania Bar. 560 Pages, Illustrated. Cloth, \$1.25, Postpaid.



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Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or The Despair of Science." "The proof Positive of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 23 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically unimpaired, but are directly presented in the irrefragable form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown. Cloth, 12mo, pp. 386, reduced from \$1.50 to 75c. Postage 10c.

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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.

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

Suggestions for the improvement of the paper are invited.

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

Mrs. Clara L. Stewart has been engaged to work for the Iowa State Association for one month. She is to go wherever they send her. Parties or societies desiring her services are requested to write Mr. Vail, Marshalltown, Iowa to make arrangements. She is to have the privilege of soliciting funds for the Morris Pratt Institute once a week; also to hold one meeting a week in its behalf. Mrs. Stewart is an able and brilliant speaker and should be kept busy every moment. Every person who is interested in the up-building of the Cause should be liberal in their donations for the benefit of the Morris Pratt Institute.

Oscar A. Edgerly is doing good work at Elmira, N. Y. The local papers give good accounts of his meetings which are creating a great deal of interest. "John McCarty" Mr. Edgerly's well known control, manifested his presence at their mid-week meeting last week, and entertained those present with his Irish wit.

Mrs. Addie Cooper writes from Syracuse, N. Y.: "The cold winds of winter are still howling, and we have to draw near the fire in order to obtain from that element the comfortable feeling that will inspire peace, harmony and repose. But the old adage, 'It is an ill wind that blows no one any good' has proved true in our City. For with the wind blowing at a pretty good rate, there arrived the much esteemed coworker and Brother Spiritualist Harrison D. Barrett, former editor of the Banner of Light. Thru the efforts of our esteemed president of the First Spiritualist Society, Mr. E. G. Reiley, we have had a feast that has not been enjoyed in Syracuse in a long time. We have had the good fortune to secure his services as pastor for our Society for two months, beginning March first, as he is on his way to Anderson, Indiana to assist in organizing a State Association. He lectured in Dr. Butterfield's hall Tuesday and Wednesday evening of this week and altho the clouds were weeping the first evening, and the snow was falling the next, there was a goodly turn-out; many who are in sympathy who do not attend regularly. We hope that health, happiness and wealth may attend him, and that he will speedily return as we have heard enough to make us hungry for more."

Mrs. Mary Ince, writes from Lafayette, Ind.: "Rev. E. W. Sprague and wife, N. S. A. missionaries have just closed their second series of lectures in our society which has proven very beneficial and greatly enjoyed by all. There was a large attendance thruout the entire service, and great interest manifested by many of the leading business people of our city. Brother Sprague and wife arrived here on the 1st day of January and on the 8th of January they organized the Psychic Spiritualist society of Lafayette, Ind., with 40 members, and left here on the 11st of January. Since that time the society have leased the old Universalist church on 9th street, for one year and have had it papered and fitted for their exclusive use. Brother Sprague was called back last Sunday to dedicate our new church. He highly approves the step taken by the society to place it on a higher plain, where its light may shine thruout the land, and show to the world that we are not ashamed to proclaim the truths of Spiritualism. May its banner con-

tinue to wave, and may the angels of love guide, guard and direct our dear brother and sister in their noble work."

The benefit entertainment to be given in Buffalo for Mrs. Eliza G. S. Kemble has been postponed until March third.

F. Corden White is in Bradford where he will remain for some time. His address is 19 Mechanic Street.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning at the Temple Mr. Brooks gave a discourse upon the topic "The Development of Nature's Forces." He spoke of the various manifestations in Nature as means to an end and necessary to bring about a new era or unfoldment—such being advantageous to all expressions of life—stating that each era was but the forerunner of some greater advancement. He spoke of different planes and developments and for every great plane or era there was born or raised up great souls to aid in the work and labor of that period and that they come to fill an important part in shaping the events of the time in which they lived. The lecture was an able one and delivered with an inspiring zeal that impressed the listener with the truths spoken.

The Lyceum convened at the close of the morning service and much interest was manifested by old and young. A report of the secretary was read followed by maxims by different members, also recitations. After the literary exercises all joined in the march and the closing words of the Lyceum were repeated after which Mr. Brooks spoke very kindly to the Lyceum children.

The topic of the evening lecture Feb. 21st was: "Is life on earth worth living without certain knowledge of spiritual truths." The speaker stated that the mission of life or of your life is not complete without some knowledge is gained regarding the possibilities of a future state of existence or the spiritual truth as demonstrated thru the laws of Nature, and this knowledge one gained thru personal experiences. He spoke of the individuality of the soul and that there was a power and dignity to it when rounded out in the knowledge of spiritual truths. Comparisons were made between the old theological teachings and those of Spiritualism and its philosophy. The speaker mentioned the uncertainty regarding the future state of existence as noted from the old creedal beliefs, and that those who proclaim its teachings could give but little comfort to the sorrowing, whereas Spiritualism and those who know of its teachings and demonstrated facts could give comfort to those who mourn for the loved ones who had passed beyond this sphere of life, because of the knowledge of the continuity of life as demonstrated by the phenomena and philosophy of Spiritualism which is the light of the world and an incentive to humanity to reach out and gain or attain the benefits of these great truths. After the lecture the speaker gave several most excellent readings.

Mr. Brooks is a very earnest worker in behalf of Spiritualism and an advocate of both phenomena and philosophy. Long may he live to proclaim the truths of Spiritualism.

Friday evening February 19th, under the management of Geo. H. Brooks, a grand musical and literary entertainment was held in the Temple in behalf of the First Society of Spiritualists. Mr. Brooks is speaker and medium for the month of February, for this society, and as chairman of arrangements for the entertainment much credit is due him for his most efficient efforts in making the exercises and program of the evening the great success that it was. The program was a lengthy one and well carried out, also enjoyed by the audience present as denoted by the applause and encores. Mrs. White, Mrs. Dr. Matteson's daughter gave three most excellent readings during the evening, each one received and merited the applause that was given, for they were well rendered, and each one who took part in the entertainment done well. Mrs. Patterson rendered a fine solo, Master and Miss Train interested the audience very much in their very pleasing dance. Mr. Fitch, the blind man, gave several very excellent pieces of music and entertained with his graphophone. There were several interest-

ing solos, both vocal and instrumental that were well rendered, a good audience was present and enjoyed the exercises of the evening.

Tuesday evening February 23rd, a progressive pedro party was held at the residence of Mr. Washington Gilbert, 39 Gull St. in the interest of Harmony Circle society of which Chas. Hulbert is president, a number of prizes were awarded to the winners, there was manifested a good deal of interest in the games, and all were imbued with a spirit of sociability, each vying with the other to see who should have the most enjoyable time. A very pleasant evening was the result to all and aside from the pleasure and sociability of the games there was substantial refreshments, with coffee served to supply the needs of the inner man. Harmony Circle society proposes having a social and card party every two weeks, the next will be held at the home of Mrs. Lane, 215 Virginia St., March 8th.

Wednesday evening February 24th, Mr. Geo. H. Brooks conducted the meeting at the Temple and made same very interesting by his talk and social manners, also thru the most excellent readings that he gave, each one being acknowledged as correct.

Thursday evening February 25th, was made very pleasant and entertaining thru the hospitality and kind invitation of Mr. Washington L. Albee who extended to the members of the Buffalo, P. R. C. club, and their friends a request to meet him at the club room, and celebrate his birthday anniversary, on February 22nd. A large number responded to the invitation and a most enjoyable time was the result. The entertainment consisted of progressive pedro, with prizes to the winner of the most games were, Dr. Hagen taking gentleman's first prize and Mrs. Schneider taking lady's first prize, after which time was spent in special converse, music and singing. Mrs. Gage, while under the influence of her guide rendered several very entertaining pieces of music on the piano. A very appropriate birth date song composed for the occasion by Miss Bessie Stair, was sung by the entire party to the tune of America, which was well rendered. Mr. Albee was touched with considerable of feeling, and responded in a few well chosen words. This incident was followed by another surprise, when in behalf of friends, Mrs. Barr presented Mr. Albee with two very handsomely bound books. Mrs. Barr was also influenced by her guides and gave Mr. Albee words of congratulation in honor of his birthday, other mediums present, among whom were Mrs. Klipfel and Mrs. Grant, were influenced by their spirit guide who gave much of interest, advice and entertainment to those present. A bountiful supply of sandwiches, cake and excellent coffee was served, ample justice was done to same. Mr. Albee did well his part in honor of the occasion and the evening was a most enjoyable one. Birthday congratulations were extended to Mr. Albee, by the friends as they separated to go to their respective homes.

HE WANTS TO STOP "KNOCKING"

Strong Words by an Earnest Advocate.

In reading your edition of January 23d, I was attracted to two items written by different persons, so far separated, that while they may be personally acquainted, the existing circumstances are such that it does not seem possible that the articles are a result of "a comparison of notes," or "mutual exchange of troubles." The articles referred to are to be found on pages 3 and 6, and are under the head-lines: "Mrs. Watson Explains," and "Again a Pastor."

Moses Hull says, "To stop the mouths of those who have no other foundation for their talk than their own imagination," while Mrs. Watson is obliged to use language so plain that "he who runs may read" (or at least understand). Omitting that paragraph in which she is forced to say "They lie," I will quote only the following: "And now let me say that I wish those 'ordained reverends' who have nothing to do only to talk falsely against their neighbors, could get 'preaching' to do, then' may be they would not have so much time to gossip."

Could there be a better argument for the need of such an institution as the Morris Pratt Institute, than that such earnest workers as Moses and Mrs. Watson are compelled to use such strong language in the vain

hope that they might silence the wolves and vultures who have not developed from their respective animal conditions? Such people are a disgrace to any community or association. They will never put their shoulders to the wheel (witness the niggardly response to THE SUNFLOWER's call for financial help for the Morris Pratt Institute) and help over the rough roads, but will never miss an opportunity to "knock" (to resort to slang) every worthy enterprise that comes to their attention. They will, if men, (so called) usually be found spitting tobacco juice on the stove in the corner grocery, criticising every action of the President of the United States, imagining in their small, narrow brain, that they could fill the President's chair more satisfactorily than the incumbent. If women (so called) be found in attendance at all gatherings of women "they tell me-ing" their neighbor in a frantic endeavor to cover up their own deeds of commission.

These same wolves and vultures will be the loudest in their claim that "we did it," when the Morris Pratt Institute shall have become what it must, a grand success and a credit to the cause.

If a public exposition of their acts will not cure these people of their bad habits, what will?

Is it probable that the persons for whom this is intended will have intelligence enough to recognize it?

R. ALSTON.

"There is nothing out of the range of possibilities to the man who determines upon it. Everything man ever went into expecting failure, has failed. There is nothing mysterious about anything that is natural. If we wish to be masters, we must have full confidence in ourselves. The soul first believed, went on a trip in quest of truth, and then he knew."

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HULL RETALIATES.

(Continued from Page 1.)

Your Christmas and Easter festivals and all of your forms and ceremonies are of heathen origin. Why, bless you, your Sunday, Sabbath, was the old heathen dies-soles, day of the sun, of the heathen world.

"All these people, as he says, had, or professed to have communications from spirits; so did all the Bible people. Spirits came to Abraham, Isaac and Jacob; they came to Moses, Joshua, Samuel, Isaiah and all the prophets. Jesus could pray and immediately receive more than twelve legions of angels. John talked with spirits on the Isle of Patmos.

"Mr. Pye speaks of sorcerers. Sorcerers are those who communicate with evil spirits and those who communicate with spirits for selfish and evil purposes. If all communication with denizens of the other world was sorcery then Jesus was a sorcerer when he communicated with Moses and Elias. Joseph of old was a diviner. See Gen. xlv: 5-15. God was an accessory to sorcery when he sent an evil spirit between Abimelech and the men of Shechem.—Jud. ix: 25. God sent an evil spirit to Saul.—I Sam. xvi: 14-16-23. God sent 400 lying spirits to deceive Ahab.—I Kings xx: 17-28.

"The remainder of my remarks will be based on language taken from his own pen, as reported in the T.-R. In that letter he says: 'I wonder how Christian men felt when a few weeks ago it was announced in the T.-R. that Moses Hull would attack the character of the sainted Wesley?' I will say that I must be permitted to doubt whether any Christian man ever saw that in the T.-R., or elsewhere. Moses Hull never attacked the character of the sainted Wesley, nor of any other man. He never advertised to do it. Some so-called Christians had attacked the character of 'the sainted' Thomas Paine. Moses Hull advertised that he would compare the lives of John Wesley and Thomas Paine, with no disparagement to the latter. This he did. The audience who heard me may testify as to whether I said one word against the character of Wesley. I simply took their public records. I showed that Paine came to this country to give the world what had not been known for ages, a state without a king and a church without a pope. Wesley came in the interest of King George to overthrow republicanism and failed.

"I leave it for Methodist ministers who have little else to do to attack characters. That kind of diet is too thin for Spiritualists to live on.

"I wish I now had time to take up and pass under review all of his supposed arguments, but I have not. He quotes Professor Chaney's prayer to the devil, and hands that out as the voice of Spiritualism. The fact is Professor Chaney never was a Spiritualist.

"Spiritualists have held fifteen campmeetings here in your city. If they have been guilty of all of which the reverend gentleman has accused them, some of you who went to the camps from time to time, would have heard some of the speakers advocate these heresies. Did any of you ever hear it? Allow me to say that in all his speech he has not made one genuine quotation from a genuine Spiritualist. Spiritualists are a nationally organized body. Spiritualism has its annual conventions, it has an authorized platform of principles, every year it publishes in its report of its annual meetings a series of resolutions as to what Spiritualism is, and what it is trying to do. Honest men, men who want to go into an honest investigation of Spiritualism, can obtain these reports. All honest investigators will do so. Others who wish to create ad captandem vulgus will retail old, worn out second-hand slanders instead. The humming bird gathers the sweets from the flowers; the carrion bird gathers and distributes filth. Those who enjoy filth are welcome to deal in it; as for me and my house, we will serve God."—Evening Times Republican, Marshalltown, Iowa.

"Salvation is to be made whole in the body. The soul is not converted. The man changes his views of things. He who believes truth does not need to give up error. Truth displaces it."

FOR THE LITTLE FOLKS.

Selections from The Progressive Lyceum, published weekly for The National Spiritualist Association by Mr. John W. Ring, Spiritualist Temple, Galveston, Texas.

TODAY'S TOPIC—

WHAT IS A HOLY DAY?

Gem of Thought:

All days are holy days,
If man but consecrates,
With true and loving ways
His life to lift the weights
That press some burden'd soul.

The observance of certain days as holy days causes us to inquire what it takes to constitute a holy day. What is a holy day? Nature is the Great Teacher; they who live by Nature's Law live happy useful lives, and remain long in the form of mortality. We are unable to observe any partiality to one day by Nature.

Old Nature moves, restores and grows,
Alike by night and day;
And Man, with all he learns and knows (?)
Departs from Nature's way.

Come let us learn of Nature's plan,
And think and act each day
To help our struggling fellow man,
To move ahead alway.

As the Gem of Thought suggests degrees of holiness according to man's capability of measurement, we can but observe that man, being an epitome of Nature, has by giving of his very best on some particular day consecrated that day and made it, for himself, holy. Nations have achieved some marked victory by legislation or valorous deed and made a day particularly holy unto itself and its posterity; to the extent that other nations sympathize with it, the day is to them holy, but unyielding Nature moves on regardless of man's joy or sorrow.

Church usage has established the observance of the Sabbath and declared it a holy day. Every day in the week is observed by some sect of people as their Sabbath; as Saturday is observed by Jews and Adventists and Sunday by many of the followers of Jesus Christ. To be thoroughly tolerant we should allow each sect of people the privilege to observe his Sabbath when and as he pleases. Nature points to no day as holier to her than every other day.

The babbling brook goes merrily on,
The playful birds do sing;
Earth's pulsing heart and Heaven's sun
Make all days gleeful'y ring.

Jesus did not observe the Sabbath, but declared that the Sabbath is made for man. No doubt Sunday—the first day of the week—is named in honor of the sun, and since the religion borrowed its son from the Sun Worshipers they have, some of them, showed even greater honor to the sun and have adopted Sunday as the Sabbath. The idea to consecrate or set apart every seventh day grew from ancient science of numbers, which antedates the law of Moses; and as liberals we can but let each one observe as he chooses, criticize none, and endeavor to so live that each day will be hallowed, blessed, consecrated—Holy.

INTERMEDIATE.

Leader—Our topic today is What is a Holy Day?

Children—And the Gem of Thought says that all days are Holy, wherein we do our best.

L.—Do you think that right?
C.—We have heard that Sunday and certain other days are holy in the different churches; is it because they have always done their best?

L.—Not long since we had a lesson in which we promised not to criticize, and what I shall say is not criticism, but a statement of facts. Some churches declare Sunday the Sabbath and holy, while others observe some other day as the Sabbath and declare it to be holy. The idea is borrowed from mythology, much as nearly all of their ceremonies.

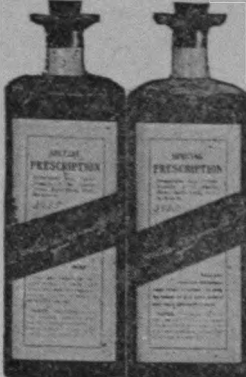
History reveals to us the fact that church laws have many times stood at variance with Nature, and has almost always opposed scientific development, as it did in the case of electricity, steam and the rotundity of the earth. I simply tell you these things that you may know them; I hope that none of you will be rude in opposing any of the issues.

C.—Sunday should be a day of rest.
L.—Yes, in this day and age, when those who are rich in money seek to compel those who have

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little to work unreasonable hours no doubt the observance of a certain day for rest is very well, but it is fortunate that no one is empowered to dictate what rest shall be.

C.—We read that in the days of the Puritans they were very strict and compelled people to go to church and not travel or move about on Sunday.

L.—Quite true, they did; and some churchmen would do the same now if they had the power. Rest is different to different people, those who are in the house all day need to get out in the open air and have exercise, and so those who are out wish to get in and read, and the age affords much more interesting and instructive matter than sacred history.

C.—We are certainly glad that we live in a time when we can do as we please as to observing the Sabbath.

L.—I am glad that you appreciate the privilege and liberty, and while you claim this right and guard it sacredly, may you always allow each other person to do as he feels concerning the matter.

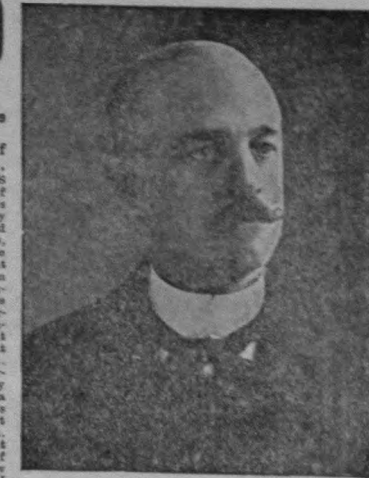
C.—Just as long as they do not try to impose their Holy Day on us.

L.—I can't but admire your spirit, and while I hope that you will never need to defend your rights with violent measures I am glad to know that you are determined to keep them. Try to make every day so holy with tolerance, kindness and helpfulness that every one will be willing to accord you such privileges as you desire.

LITTLE FOLKS.

As you unfold in thought and learn of the history of the world you will find many things which I am not able to tell you today about Holy Days, but you can get the idea now, and it will be very valuable to you, that a certain day is called holy because some one has done something on that day that made it so. Easter Sunday is called a Holy Day because it is the return of Spring, and some religions have called it a Holy Day because their Messiah, which means Teacher, was raised from the dead; and as Spring is the bursting forth of Life after the apparent Death of Winter, so the presence of the spirit after the body returns to dust is like the bursting of certain bonds. You that when a worm wraps itself in chrysalis and bursts forth a beautiful butterfly; so you will some time burst from this body in which you live a bright, beautiful spirit, if you have lived properly, for if the worm should not wrap itself at the proper time it would not be a perfect butterfly, so you must live this life in the proper manner to be a bright happy spirit. The Fourth of July is a Holy Day to us as American citizens, because on that day, 1776, the Revolutionary Fathers declared this country free and independent from the rule of monarchy. So days are made holy by something which we do; and don't you think it would be a very beautiful world and every one would be very happy if we each and every one should do something kind and noble every day?

Jump in quick if you hope to ride with us.
Speak some cheering word or smile,
'Twill make some heart glad the while.
Let joy-bells ring today
In every heart,
If it shall be that way.
Please do your part.
Live tender, loving lives and try
To rise each passing day.
Until by trust and toil, for you
The angels point the way.



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