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LIVING AND DEAD AT DEDICATION

Temple of First Spiritual Society the Scene of a
Strange Ritual.A Handsome Meeting Place—Elaborate Program—Address by Dr.
J. M. Peebles of Battle Creek, Mich.

Spirit hands—according to the belief of many persons present—received from the treasurer of the First Society, yesterday afternoon, the large symbolic floral key, and spirit voices, thru the vocal organs of Mrs. Lily M. Thiebaud, expressed their thanks to the mortals who had built in their honor so fine a temple. The incident was a feature of the dedication of the newly completed building on Seventh street, near B street school.

Decorations for the celebration were simple, consisting of a few palm branches and portraits of prominent Spiritualists, also the key above referred to, composed of white carnations. The auditorium needed no adorning, however, for everything in sight was fresh and spotless, from the easy opera chairs to the pipe of the heater.

When the dedicatory services began at 2 p. m. there was a large attendance. Mrs. Mattie A. Fay, president of the "Busy Bees," or woman's auxiliary, formally presented the First Spiritual society with the furniture of the room, funds to purchase which had been raised by the "Bees." C. A. Buss, president of the society, received the gift, thanking the ladies heartily.

Morton D. Thiebaud, treasurer of the society, then turned the "key of the temple" over to the spirits, making a ritualistic speech. Mrs. Thiebaud voiced the acceptance. Mrs. Morrill of Chula Vista offered prayer.

Dr. Peebles made the dedicatory address speaking as follows:

"How amicable are thy tabernacles, O Lord of Hosts!" exclaimed the inspired psalmist. And how beautiful is this new temple, conceived in the higher life, materialized by human hands and now being dedicated to the worship of God—dedicated to the mental, moral and religious unfoldment of the soul—dedicated to the dissemination of that spiritual truth which demonstrates a future existence, describes the encircling spheres of the after life, comforts and brushes away the mourner's tears, seeks to hasten the coming of the kingdom of heaven and breathes the spirit of peace on earth and good will towards men.

Spiritualism is the direct antithesis of materialism. The materialist strives to account for this magnificent universe thru the interaction of matter and force—nothing more. The Spiritualist accounts for this living, throbbing universe of life, love and order, with its throbbing intelligences thru spirit, essential, immutable, infinite—in a word, God, who is the embodiment of consciousness, life, love, purpose and will.

"Pneuma Ho Theos"—Spirit is God, said Jesus, and they that worship him must worship him in spirit and in truth. God being spirit, and man being made involved in the image of God (which image is consciousness, life and intelligence) he is necessarily a spiritual being.

And it is just as natural for spiritual beings in all worlds visible and invisible, to sympathize and consciously respond soul to soul as it is for music to respond to music, or love to the divine principle of love. This

is the basic foundation of Spiritualism, centering you see in God, and by reflex in the moral constitution of man. Its phenomena are the scaffolding useful in the building of the temple, useful to convince such materialists as Prof. Hare, Judge Edmonds, Robert Dale Owen and others to a knowledge of future existence, useful to bring messages from the loved ones whose white feet press the evergreen shores of immortality.

God has never left the world without bibles, angel ministries and spiritual marvels as witnesses to a future existence. Our Old and New Testaments abound in prophecies, visions, trances, and using Paul's words, "the discerning of spirits." If neither God nor his laws have changed, why should not these manifestations occur now? Did not Jesus say: "These signs shall follow them that believe," and "greater works than these shall ye do."

The chain of spirit ministries is complete from Isaiah to Socrates, from Socrates to Jesus, from Jesus to Joan of Arc to the Wesleys, from the Wesleys to the Fox family (a family of Methodists in Hydesville, N. Y. These ministries called "Modern Spiritualism" are not new. Dr. Adam Clarke, the great Methodist commentator in commenting upon Saul and Samuel, said: I believe there is a supernatural and a spiritual in which human spirits both good and bad live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence have intercourse with this world and become visible to mortals.

The most distinguished souls of the past and the brainiest men of the present believe in an intercommunion between the world's visible and invisible. Personally I have sat in the seance room with Judge Edmonds of New York, Sir William Crookes of London, Leon Favre, the consul general of France, Victor Hugo and others illustrious in science and literature.

There is a counterfeit—a vulgar atheistic spiritism akin to Old Testament necromancy that divines for guineas, hunts for coal mines and schemes for pelf and occult power to compass selfish ends. With this I have no sympathy. It is the open gate to obsessions and demonic influences.

True Spiritualism rightly and religiously interpreted—I speak for myself only—is in perfect consonance with the Christianity of Christ. It is in spirit Catholic rather than iconoclastic—constructive rather than destructive. It seeks to build up no new and narrow sect. It would padlock no conscientious lips. It would establish no iron-clad creed, Roman or Calvinistic. It would ruthlessly demolish no cathedral, nor would it do violence to any man's deep religious convictions. There are now, as in apostolic times, "diversities of gifts." Each should be fully persuaded in his own mind; feeling that we are brothers all, and that love, love to God and love to man, are greater according to Paul, than faith or hope.

This twentieth century is one of mighty opportunities. A research, evolution, growth is everywhere manifest. Franklin's kites string was seemingly a small matter, and Newton's falling apple was a smaller one. Joseph's dream of the coming Jesus did not create a ripple upon the Jewish mind, but in less than 300 years it shook imperial Rome to its foundations. Modern Spiritualism, a child of the skies, and pronounced over fifty years ago, a "nine days' wonder," steadily, rapidly merging into energetic and substantial manhood. It is in this and in foreign lands putting on a National, religious and regal maturity. It is acknowledged to have become a power. It is a long way on the road from the platform militant to the truth triumphant. No truth ever perished. No true Spiritualist ever recanted. Men outgrow their childhood creeds. Old theologies die; Calvinism is encoffined awaiting burial; and yet around these shattered vases mosses hang and the odors of some lillies cling.

Spiritualism enwraps and encourages all reforms. It teaches that man is a morally responsible being, and having power of choice, he is punishable, in the line, of cause and effect, for his vices, and cowardice for his virtues. Divine punishment is disciplinary. Men as moral agents are the architects of their own fortunes. We make our own heavens and our own hells. The good man ever carries the kingdom of heaven within him. Christ—the illuminating principle of Jesus—the spirit descending dove is still preaching to imprisoned spirits. God is infinitely and unchangeably good. The door of mercy is never shut. "To your tents then, O Israel." To your seance rooms, O Spiritualists! make them altars of religious devotion. Let the voice of prayer be there heard. Angels and archangels pray; demons in hades ridicule prayer. Prayer is inspiration—an uplifting of the soul to the good, the true and infinite oversoul whom the inspired John said is love.

We are living in exciting trying times. Wars are raging in the east. Great crises are approaching us. Are we ready? The tares must be burned. The times demand consecrated temples like this we are now dedicating—demand consecrated men and women—consecrated hearts, consecrated wealth, consecrated energies, more and better educated speakers, larger society libraries, more missionary enthusiasm, and beautiful temples like this, over whose doors I would see inscribed in letters of love "Come in." Come all ye tha labor and are heavy-laden—come ye who are sad and broken hearted—come mourners and hear messages from the loved ones that have left the home fireside—come all ye disheartened and disconsolate and here lay your burdens down—come O ye young while the red is upon the lip, and come O ye aged whose white hairs are already silvery with the celestial light of immortality—come all ye that seek sweet rest and the baptism of the new life. Come—for these temple doors swing outward and swing inward free to all.

Standing half entranced this moment upon the mount of Vision, I see adown the ages doubt giving place to faith and faith giving place to knowledge. I see tyranny dying upon the plains of freedom. I see error giving place to truth, vice to virtue, bigotry to tolerance, and grating discords to divinest harmonies. I see rising before me a new heaven and a new earth. I see waving harvests and the gathering in of golden sheaves. I see consecrated temples like this in all lands, crown-

(Continued on Page 8).

THE CHILDREN'S
WAY TO HEAVEN.

A Dream of the Path to the Summer Land.

J. P. COOKE.

A parable is told of the way that the natural, unpurged heart of man, sometimes turns to the Great Spirit. The All Father.

One night the Angel from his seat in Paradise perceived the voice of God responding to a simple human heart.

The Angel supposed that the soul on earth must be that of some eminent saint or teacher, whose spirit was blessed of God and who dwelt on high.

The Angel wanted to see the man and he hunted over earth and sky,—land and sea to find him, but failed.

At last he turned to the Universal Spirit saying; Dear Lord, show me the way to this object of Thy Fatherly Love, so tender so blessed.

The spirit answered him:—"Turn thy steps to yon village and there in the temple—the pagoda, thou shalt see him."

The angel sped on his way, and entering the pagoda found a solitary man, weary and worn, kneeling in quiet meditation before a wooden figure—An idol.

The angel amazed turned his mind inward to the Great Spirit, saying, Great Master of the world, who holdest Thy creations in the hollow of Thy hand.—Hast Thou looked with such love upon a child of earth who invokes an idol in a temple?

God replied to him, "When man is sincere I consider not the error of his ignorance. And this sincere and humble heart, amid all of its mental darkness, hath yet this high place." As God's creations love him so do they call forth the response from the Most High.—The Universal Spirit.

Where are the creations in nature, most blessed and most fair? It is there where love and gentleness abide. The place may be small, but it is more ample than the plains of the great west. It may seem but a desert to the unloving, but thru it, a river of light, and a shimmer from Paradise runs and there, to the loving hearts, are the enchanted walls of Heaven and harmony.

A little child that lightly draws its breath, and feels its life in every limb—what should such know of death?

And yet—
"Oh! I am so weary of earth," said the child,
As he looked with a tearful eye
On the snow-white dove that he held in his hands,
"For whatever I love will die."

Then the child came out of his little bower,
And he came and looked abroad,
And he said, "I'm going this very hour,
I am going to Heaven and God."

There was shining light where the sun had set,
And red and purple, too,
And it seemed as if Earth and Heaven met
All 'round in the distant blue.

As the child looked out on the far, far West,
He saw a golden door,
Where the burning sun had gone to his rest
But a little while before.

There was one bright spot on the cloud's dark face
As if it had been risen—
Said the child, "I will go to that very place,
For it must be the gate of Heaven!"

Then the child set out to follow the sun,
But the Heaven would not stay;
For ever the faster he tried to run
It seemed to go farther away.

And the evening shades fell heavily,

With night-dews cold and damp;
While each little star in the dark blue sky
Lit up its silvery lamp.

A light wind wafted the fleecy clouds,
And it seemed to the child that they
Were travelling on to the West,
While the stars were going the other way.

So the child called out as he saw them stray.

By the evening breezes driven,
"Little stars, you are wandering out of the way;
That is not the way to Heaven."

Then he wandered on thru the rough, waste lands
Where the tangled briars meet,
Till the prickles scratched his dimpled hands
And wounded his little feet.

He could not see before him well,
And the night grew dark and cold,
And at last he cried, for he could not tell
His way to the open world.

Then the child knelt down on the damp, green sod,
And he said his evening prayer;
And he fell asleep as he thought of God
Who was listening to him there.

A long, long sleep; for they found him there
When the sun went down next day;
And he looked like an angel, pale and fair,
But his cheek was cold as clay.

The sunbeams glanced on the drops of dew
That lay on his ringlets bright,
Glistening in every varied hue
Like a coronet of light.

* Poem from the German, translated by O. B. Frothingham.

WORDS.

"Every man's word shall be his burden."—Jeremiah xxiii: 63.

"The words I speak unto you, they are spirit, and they are life."—John vi: 63

"And my word shall not pass away; for as we live so shall we die, expecting not a farthing for what we do here, for if we do, woe be unto you for of such is not the kingdom of heaven but for him that doeth all things in the spirit of truth.

Are we not all working for the truth? Then fulfil the truth, live it and die it, and all things shall be added unto you. Things are not what they seem but are filled with spirit, and unto all shall be given the power to do good that seeketh it, and by a clear understanding of what is right should we all live, and then shall we be blessed; for are not those thrice blessed that do the work of the righteous, and his work shall be blessings instead of burdens?

Lay your burdens down and come forth clean and pure in heart and give the pure spirit within a chance to overflow the whole and see what spirit power can do. Work, work, while we may for tomorrow we die. Cast out all that is not pure within and let them bring forth all that is good in the soul. Let it transcend to the immortal and there pick up the crumbs and strew them on the face of the earth there to return from whence they came.

Are we not all mortals looking and ever seeking to progress? How can we do what we are seeking only by letting the very best come into our natures—by preparing our minds to receive the best? Pure, holy and virtuous lives are the only way, and sublime thoughts prepare the way for the best to come.

Be just and true in all you do and the best will come to you. Ask in an humble way and you will receive. Do not demand for we are always ready and willing to come in our own sweet way. Ask kindly, earnestly, and all will be given to those that seek righteously; for in whom do we live but spirit?

Received inspirationally by
JOSEPHINE MORRIS.

Thought is Power.—Victor Hugo.



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BORROWING.

Borrowing is the first step to failure. Admirers forsake the borrower, and creditors curse him.—George C. Lorimer, D. D., LL. D.

It has been the custom for quite a time for certain advocates to take up such sayings as the above and try to impress them on the minds of the people, regardless of their bearing on actual conditions in life.

Theory and practice are two entirely dissimilar things. A thing may present the finest kind of theoretical perfection but fail entirely when the test of practicability is applied. The late Ignatius Donnelly, in an article in one of the leading reviews prefaced his article with one of the best thoughts ever uttered: "Preconception dominates actuality."

What a world of thought in those words! They are the basis of many of the failures of life. It has been said that we are all more or less insane. That is, we all have a weak spot in our natures and that it is touched by anything upon which we devote our supreme energies, and the successful man is a maniac on the thing he succeeds in. Again there is more truth than poetry in this statement.

We think, however, that if the Rev. Dr. Lorimer was to leave his pulpit and take up the every-day affairs of life he would soon see that his statements are not in the line of fact—alho they present a very nice theory.

"Borrowing is the first step to failure." Let us see! Are we not all borrowers? Does not Rev. Lorimer borrow the aural faculties of his hearers and the eyes of his readers, as well as the brain power of both in order to make his thoughts of avail to the world? Is that the first step to his failure?

Where is there a man, woman or child who is not a borrower from the cradle to the grave? Yes, before birth and after death. He must borrow the place for prenatal development, borrow the clothes he puts on at birth, the home to live in, the knowledge of those who have gone before him, whether told in books or transmitted by word of mouth, until he reaches manhood, and then he must borrow to enter business.

What is credit but borrowing? and how many start into any kind of business without borrowing or credit? Very few.

"Admirers forsake the borrower and creditors curse him," is not true in any sense of the word. Borrowing is as much a part of life as buying goods for cash is. The difficulty in borrowing is to know when and where to stop. That not only applies to merchandise and money, but to all things. Every business man in the world is a heavy borrower. An old gentleman once told the writer when he was questioning whether he should run in debt about \$1,500 and take the chances of earning money to pay it, that he "had never made a cent in his life only when he run in debt." That is he borrowed. He borrowed, and then borrowed more, and today the people he borrowed from instead of cursing him are all anxious he should borrow some more from them.

Right here we will take a position that is contrary to the ideas of many. The writer believes interest is a perfectly legitimate business. As that he does not mean the 10% a

and 20% a month money sharks, but the legitimate business interest. It appeals to us in this manner: Here are two young men who go to work at the same bench. One of them attends to his business, the other does not. When Saturday night comes they receive their salaries and one saves his, the other has his gone by Monday morning. After a time the saving one has his business and he hires the other to go to work for him. Number one has saved his money, which represents his time and labor, and he is now making it work for him. Number two did not save his money and now he settles down and wants to go into business for himself. Number one loans money to him. Just as legitimate a business as it is to put it into machinery and give him a salary for his work and then have the machinery pay him an interest.

The writer saw an opportunity where by borrowing he could make the money, by the aid of his labor, bring in a good percentage of profit, say 20%. Was it good business policy to borrow that money at 6% and put it to use, let it give employment to perhaps fifty people—directly and indirectly? We can not estimate what one business venture will do. It is not only the people directly employed, it is the aggregate. Every business venture requires certain lines of machinery to handle it. Think of the vast army of people who are employed to produce a single machine. Miners to get out the iron ore and coal; mechanics to make railroads to transport it to where it is used; woodsmen to get out ties; machines to make machines to make the machines to do the work; then the great clerical force required to attend to the business details; employees in the postoffice, on delivery wagons, on trains and in local towns to attend to the correspondence made necessary; printers to supply the printing and paper mills; with their attendant corps of workes to get out timber, sort and pick up rags, envelope manufacturers, and the necessary machinery to do the work—but we get lost in thinking about it. Yet all are "borrowing" each others' time, labor and experience in order to make all a success.

The fact of the matter is, we do not think what it means when we make statements. We are all interdependent—all borrowing from each other every minute, and every time you make a move you are setting the wheels of industry in motion and borrowing from the nations of the entire world.

If you write a letter see what it means. Minerals must be secured, coal for the smelters, machines and chemicals to turn it from the crude ore to fine steel, engraving tools must be made, printers' ink, presses, timber must be cut, sheep, goats, cotton and flax must be had, in order to secure the necessary ink, pens, and machinery used to produce a simple sheet of paper, envelope, and postage stamp to send that letter, and extensive systems of labor employed to carry it to its destination. The trouble is we do not think of these things they are so common. Yet in each of them we borrow from others the necessities required by us and in turn the others borrow from us what they do not have themselves.

Dr. Lorimer is borrowing from these borrowers. He has borrowed from them, or others have for him, enough of their time to amount to sufficient money to buy lumber and other building material to build a church for him to preach in. Then he is borrowing money from them to pay him for preaching in it. He is borrowing the ideas expressed by men and women for the past thousands of years, and the development they have worked and suffered for, to give to the people who have not time to study the ancient literature. Do they curse him for it? He certainly has not given anything to Socrates, Plato, Aristotle, Franklin, Lincoln, Jesus, Gautama, Confucius, and so on to an endless number. He has not paid Webster, yet we doubt if there is a week that he does not borrow from Webster's dictionary.

Let us be practical. Theories are only available when they conform to practicability. Let not "Preconception dominate actuality."

"Certainty walks alone. It is doubt that has to be propped. Hope ever stalks on both sides of it."

"Great things has the Almighty done for me; and holy is His name."

The Greenbacker Speculates on "Astral Shells."



One of my correspondents wants me to tell her something about the "Astral Body," what it looks like, how it travels, etc.
Now please give me something easy to begin on as I am not good at guessing conundrums or solving riddles; but here goes. If my ideas do not agree with yours, please give us something from your side of the pond.

The first thing I did was to look up a dictionary. I got as badly mixed up as I could be and when I got thru I knew less about astral bodies than I did before. The first thing I learned was that the dictionary said the word was from the Latin Astrum, meaning a star; Greek Astra, also a star. Then I found that in Theosophy it referred to "an ether-like substance said to pervade all space." Then an astral body was "a wraith; a double; an etheral body." Then the "astral spirit" was "a sprite of spirit dwelling in the heavenly bodies, in the demonology of the Middle Ages, were conceived sometimes as fallen angels, sometimes as the souls of dead men, or as spirits originating in fire and hovering between heaven, earth and hell without belonging to either."

Now I will leave it to you if that was not enough to discourage any ordinary Greenbacker in any effort to give information. I had never come in contact with an astral body and so have not the pleasure of its acquaintance. So I talked with some of my friends and gleaned a little information on the subject.

If the word astral means a star, would the astral body be a star-like body? Would it have five points like a star, or does it merely glitter and scintillate like a star? (Scintillate is good isn't it?)

After my investigations I concluded to merely tell you what some of my friends have to say about the astral body and you can take their judgment until I see one. Then I will tell you all about it.

The astral body is supposed by those who profess to know something about it, to be a kind of internal body, or external attachment to the body—some call it one and some the other—and that body is capable of exercising itself independent of the real body. I met one man who claimed to have had quite a little experience with astral shells, and he said the astral was an undeveloped part of humanity and that it belonged to the class of "elementals." That on one occasion he asked his guide to show them to him. He claimed that one Sunday morning after he had prepared himself for the ordeal by proper methods, he was passing a pool of water when he was shown them. They were great ungainly things like gigantic frogs, and they went after him until his guide drove them back into the water. He failed to stay long enough in the vicinity to discover whether they drowned or came back to bother someone else who did not have a guide to drive them away. He said that he frequently saw them after that, and saw them attach themselves to mortals, gradually take on the form of a human being, almost a complete likeness of the person they attached themselves to and showed themselves to people away from the body of the individual, thus making people think there were two of any individual. His astrals traveled "in jumps, like an overgrown, ungainly frog." I don't think that was very complimentary to my family, do you?

Another claimed that the real life of the individual is the astral. Somewhere out in space there is a supply of astral shells. When a child is conceived one of these is selected and goes down to earth and attaches itself to the body. It is the "primal being and animates the body." (I will quote that for it is a little too big language for me.) He said that this astral shell floats around the body a good deal like the picture of Raphael's cherubs and the imaginary angels in picture books. Now I don't see how an astral can look like a cherub, an angel and an ungainly frog, do you? I am sure I do not look like either.

By this time I had gotten rather discouraged with trying to find out anything about the astral and had about given up, when I met another. He said, "Oh, I can tell you all about it." Well he was the man I was looking for so I waited for him. This is what he told me:

"The astral shell is a spark from the divine intelligence. Thru the unchanging and never ending edicts of infinite intelligence, emanating from protoplasmic environments, and eluding the spasmodic emoluments of predestined exotics, proceeds to incorporate into its ecstatic incorporation the evolutionary excitement, by means of which it evulgates the ascetic corporeousness of the etheric substance of which its corporosity is composed. By an action of primordial loquacity it angustates"—I gave one jump and all the astral shells in the universe could not have caught me. I went down to the bottom of the lake and stayed there until I recovered my equilibrium and came up determined not to attempt again to learn anything about the astral body. If there is such a thing I am going to let it be. If there is not, it will never hurt me. But I can't afford to take such chances again.

The universe is here. If it takes astral shells to carry it on, they will work out their own salvation just as I did when I was a polywog. I just swam on and minded my own business and one day woke up to find myself a full fledged greenback. If I have anything to do with astrals, I will wait until I am in a condition to deal with them. I could not imagine anything about the world of land as a polywog; now I can't imagine anything about astral conditions that I can not live in.

A. GREENBACK.

Notes From Baltimore.

Dr. N. F. Ravlin, pastor of First Spiritual church, took for his discourse Sunday, March 6th, "The Psychological Aspect of the Impending Universal War Among the Nations." He prefaced his lecture by reading a selection from Mark xiii. 19 Luke, xxi. 24-26th verse. In part the doctor said: "That Psychology has much to do with the question. People do not act of their own volition; they are to a certain extent psychologized. There is a latent force underlying each movement transpiring in the universe.

There is a force at present in the war indulged in by Russia and Japan. There is no way in which universal peace can come to the people until there is a universal war. It cannot come when monarchs are thirsting for blood. It shall be war to death, until there will be no war; until the nations grow weary of war. Until such conditions exist as at present, we may always look for war.

"One of the results of the war is this: That Palestine will again be inhabited by the Jews, who will rebuild the temple of Solomon with greater splendor than before. The handwriting is on the wall, and those who read between the lines may easily discern it. In the civil war Mr. Lincoln desired to save the Union; the freeing of the slaves was a secondary consideration. You must not forget that the heroes of old are psychologically doing their work thru those still in the flesh. There is a latent force underneath all this war, now engrossing the attention of the civilized world.

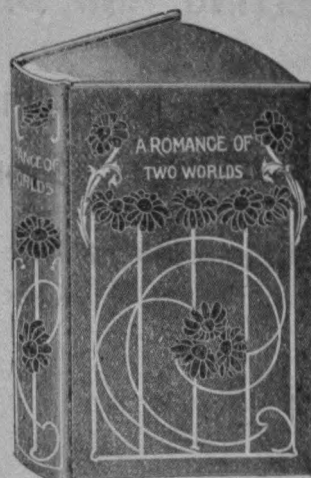
"Russia expects to crush Japan by superior numbers. England and the United States are in sympathy with Japan. The idea is that Russia will whip Japan or Japan will whip Russia. When and how it will end no man can tell, nor can the results be foretold. In this war the animal in man is in evidence—to kill seems to be the prevailing passion. The Spiritual is not thot of at all. Now it is the Czar's will and now it is the Mikado's will, to kill. If you do not read beneath the surface you do not read right. It is very important to know the import of this great war, particularly the psychological feature of it. It is a battle between truth and error, and in the end truth will come out victorious. It is a battle between right and wrong. Those are but the external manifestations of life. The lust of Imperialism. The lust of the flesh of Mammon, of selfishness, of power, of dominion are at the bottom of this great war. This war needs be. It is necessary that at last universal peace may take hold of the people and only thru such carnage can we expect the nations to forever cease war". D. FEAST.

P. S.—Owing to conditions over which I had no control I was not at church for the past four Sundays. The last two was on account of the passing away of my mother in another city. Dr. Ravlin made a brief address at the house and also one at the grave. Those events caused a temporary cessation of my notes. D. F.

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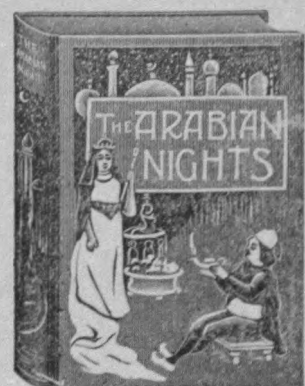
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LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

There was a fair turnout to the meeting called last Thursday evening, to make arrangements for our Anniversary meeting. A committee consisting of Mr. Morse, Mrs. Page and Mrs. Bach were chosen to arrange and take charge of the Sunday exercises. Another committee consisting of Maggie Wildrick, Florence Davis and Mrs. Dr. Duke were chosen to get up an entertainment the Saturday evening previous to the Sunday services. The children will be invited to take part in the entertainment.

Mr. and Mrs. Joe Turner went to Randolph, N. Y., last week to visit Mr. Turner's relatives.

Mrs. Carrie Shaw went to Forestville on business last week. She also visited at her son's near Forestville.

A letter received from Mrs. Mary Todd, who has been spending the winter at Linden, N. Y., states that she is well and anxious to return to her home in "the woods," but that she will not be back until after they make maple sugar.

Mrs. Frank Smith is visiting at Clairmont, Pa. She will be gone about a week.

L. C. Harris of Kennedy, spent a few days here last week.

The citizens of Lily Dale were surprised Tuesday morning by the report that two of our young people were married Monday afternoon. The report proved true, for Miss Grace Richardson and Mr. Harry Champlin had donned Cupid's wings and taken themselves to Cassadaga and were married by Judge Payne of that place. They returned to the home of Harry Champlin and nothing was known of it until a telephone inquiry was received from Cassadaga Tuesday morning. Miss Richardson has a large acquaintance and will be remembered as the pianist for the West Orchestra, of Cassadaga.

Mr. and Mrs. Fay Johnson are here for a visit.

Harry Champlin and Ray Richardson have gone to Jamestown where they have secured employment.

Mrs. R. Paine and daughter Edith of Brockport, N. Y. are visiting Mr. and Mrs. Edwin Ross.

Miss Ely, Mr. Fuller's Niece, is visiting Mr. and Mrs. Frank Fuller.

LAKE HELEN.

The days, and the week have been all too short to compass the work we wished to accomplish. The services on Thursday and Saturday were well attended and the work divided between Mr. Colville and Mrs. Coffman. Mr. Colville's wonderful power of inspiration is bringing out many to hear him from the surrounding country as well as the excursionists who make this one of their stopping places, and his gift of song is also a great addition to the meetings. Then, too, our own singers, Miss Whitney and Miss Salina, are also all around girls, whether they are needed in concert or meeting or to assist in plays, they are always ready and most willingly accede to all requests. We were very fortunate to secure their services in the absence of the one engaged.

Mrs. Coffman is making many friends and both in public and private work is giving health to those who need it. She is very versatile, being used by her guides for different manifestations, and has entertained and instructed many by her mediumship both on the platform and among the many who answered her. Mr. Colville received a letter from abroad not long since and handed it to her to psychometrize before he opened it, and she at once brought out the main ideas contained in the letter without hesitation. Upon opening the letter the statements were corroborated by its contents.

On Tuesday the service took the form of a funeral service at the same time that Burt Kellogg's funeral service was being held in Cleveland, Ohio. We gave notice last week of his passing out, and it comforted his father and mother to listen to con-

soling words here, when their heart's desire was to have been where they could have once more seen the "garment of flesh" that had become so dear to them, altho we felt sure his spirit was with us. They were very brave and all were thankful that they knew the "veil was very thin" between their boy and them.

Among the amusements of the week has been "The old folks gathering." They were the honored guests of the Ladies' Auxiliary. Mr. Wheeler of Massachusetts, and Mrs. Cole of Michigan, dressed in the style of "ye olden time," declaring themselves over a hundred years old, shaking hands with Washington's only remaining "body servant" and declaring he "was most a boy side of them." The very old people, like children of today, kept things lively. They wanted to dance "Monie musk" and "French four" and "Put some ginger in it," and aided by the other costumed friends, they put in plenty of steps just as folks used to when they were young. And what was surprise of the officers of the ladies organization after the "Woman in White" had discoursed upon "Ghost Land" from whence she came, to have the old people who were sitting beside the improvised fire-place, with a stand near them upon which burned a tallow candle, call out in no feeble voice to know if they were not going to have something to eat. The ladies were fortunate enough to have anticipated such a request, and at once served old-fashioned twisted fried cakes, cheese and coffee. It was no easy matter, for the crowd was large, but all entered into the spirit of the occasion with a zest that would put to shame the dainty appetites and desire for sweets and salads of the present day.

Our mediums, Mrs. Coffman, Mr. Colville, Mrs. Watters, Mrs. Stephens and Mrs. Bartholomew, gave readings and earned quite a nice sum for the Society. The president of the ladies organization made a plea for funds, and over \$40 was raised in money and enough subscribed for our new Dancing Pavilion to swell the sum to over one hundred dollars. It was the first public plea for money made at the Southern Cassadaga this year and whatever has come into our hands has been income from amusements furnished and for benefits announced for all of which a full equivalent has been rendered.

Another pleasant affair of recent date was the celebration of the birthdays of the three Mary's at Hotel Cassadaga—Mrs. Stephens of Washington, Mrs. Brown of Philadelphia, and Mrs. Baker of Kansas City. The writer was made chairwoman of the affair and calls for speakers were responded to in a most pleasing manner. Prof. Peck, Dr. Hillgoss, Mrs. Coffman, Mrs. McDonald, Mrs. Buchanan, Mrs. Wheeler, Mr. Wheeler, Mr. Birkhousen, Mr. Hopkins, and others responded in a very happy manner; and then the three Mary's made their speeches. Mary of Washington, spoke of her desire for increased usefulness and a willingness to use her gift for the betterment of humanity. Mary of Philadelphia, one whose life is devoted to the best there is in Spiritualism, wanted to do still more, and expressed thanks that in a place so far from home, that this day of days should be remembered; and we all thought she was longing for the sound of a child's voice from Philadelphia who would say, "Let me kiss you, grandma," and then the queenly Mary of Kansas City, with head snow-crowned, spoke but little, only words of thanks but we knew the author of "Ruby Dana" and other books and poems blessed the friends who thought and spoke so kindly of her, while her husband who came here looking for a healing power has found it in the resinous air and balmy breezes of our beautiful South Land. Ice cream, lemonade and cake was served, and willing hands assisted Mrs. Sage to make all delightful and joyous for the "Three Mary's."

On Wednesday evening, under the management of H. A. Budington, one of the most enjoyable occasions of the season occurred. It was an "Old Folk's Concert." The costumes did credit to the ingenuity of the performers and every part was a credit to the participants. It netted the Association a nice sum of money.

Mr. Colville spoke on Sunday morning, and the writer in the afternoon and was followed by Mrs. Coffman with texts.

CARRIE E. S. TWING.

Notes from G. H. Brooks.

It has been my intention to send notes of my experiences to the many friends and readers of THE SUNFLOWER, well-knowing I can reach many friends thru the medium of the press better than any other way.

The month of January was spent in Toledo, O., with the Independent Society, with Mr. Dowd as president. The Society has never yet been allied with the State Association, which seems to me is a great mistake. In a movement like ours, we need to band all our forces together to aid one another in the work, that as we unite we become strong, as we stand apart we weaken our powers and cannot accomplish what we could if we were as one.

The weather was very bad while I was there, making it almost impossible for people to get out, especially so for our older people. The Society met in what was known as Memorial Hall, an annex to the G. A. R. Hall. It was a very large hall and hard to heat, so much so that it was seldom if ever warm during the severe weather, interfering largely with the attendance. The Society afterwards found a better hall adapted to their use and one that will always be warm. They moved into the hall for the first Sunday in February. What success they have had since moving into their new quarters I have not heard, but I hope good.

The Society is purchasing a lot in the central part of the city and have it partially paid for. When the lot is paid for they intend to erect a Temple suitable to our line of work. I hope the day is not far distant when the Temple will be theirs.

I organized a Ladies' Aid which went right to work in earnest to help the Society, and I know they have been of great aid to them.

I went to Port Huron, Mich., while in Toledo, to visit my old-time friends, Mr. and Mrs. J. H. White. Mr. White was at one time the honored president of Haslet Park Camp, later of Island Lake. He has been liberal with his time and means to help further the cause, and his work will endure. I stopped on my way back in Detroit to see friends, and called on Mrs. Kate Cleveland, and found her the same as of yore. She is still doing a glorious work. I was called to Milwaukee on a matter of business, was gone ten days only, but in my going breaking into my time somewhat.

Toledo is the home of Mrs. Curran who is serving as State president, and doing all she can to unite our people and build them up. If the Spiritualists thruout the State will aid her our cause will take a lead that it has not had in years.

The first Sunday in February I began my work for the Buffalo Society. I met there many of the friends who come to Lily Dale from summer to summer, so I was not among strangers. I was most royally entertained at the home of Mr. and Mrs. Ey and Mrs. Dark at 204 York street, who did everything they could to make my stay pleasant. The weather was simply on its worst behavior, the streets were almost impassable and the weather intensely cold. Yet there was a much larger attendance than I could expect, and a feeling of harmony prevailed.

I organized a Ladies' Aid Society that is to do a vast amount of good in the work of the Temple, and will unite the people and be of great help.

Mr. Leo Manger is president of the Temple Society, and a genial, hospitable, sympathetic man he is. His whole heart and soul is in the work, and he is constantly laying plans for the success of the Society. Mr. Manger has had to work against great obstacles and yet he has surmounted them, and the Society has met all its obligations, and Mr. Manger should feel well repaid for the time and devotion he gives to the Society. Too much cannot be said in his praise. I am hoping that all of his plans for the future will be fulfilled.

The Temple has been sold and they are obliged to pay rent for what they hoped at one time should be theirs. Mrs. Matteson carried the Temple as long as she could and no one blames her for the sale, only a feeling of sadness in the thought of what they once desired to have as their own, but now gone.

I lectured twice for the East Aurora, N. Y. Society and found a most congenial society, full of the spirit of spiritual thought, and it is doing a glorious good work.

I left Buffalo on the 11th instant, and started for Philadelphia where I am to speak the last two Sundays of March. I stopped off at Williamsport, Pa., where I am now writing, and spoke for the Society on Sunday. I will speak more fully in my next of this Society and its work.

I send one and all my kindest and best thoughts, and hope and trust all are seeking the light and will be led by its beauty and warmed in its glow. The friend and well-wisher of one and all.

G. H. BROOKS.

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

MRS. DR. DOBSON-BARKER, SAN JOSE, CAL.

DEAR MADAM:—I feel that I need another month's treatment of your wonderful remedy. Your medicine has done me more good than all the doctors for the past five years. Awaiting your favor, I am, Yours Truly,
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SUNSHINE.

I never like to see a man a-rastlin' with the dums,
'Cause in the game of life he doesn't always catch the trumps;
But I can always cotton to a free and easy cuss
As takes his dose, and thanks the Lord it isn't any wuss.
There ain't nouse o' kickin' and swearin' at your luck,
Yer can't correct the trouble more'n you you can drown a duck.
Remember, when beneath the load your sufferin' head is bowed,
That God 'll sprinkle sunshine in the trail of every cloud.

If you should see a fellow-man with trouble's flag unfurled,
And lookin' like he didn't have a friend in all the world,
Go up and slap him on the back, and holler "how'd you do?"
And grasp his hand so warm he'll know he has a friend in you.
Then ax him what's a hurtin' 'im, and laugh his cares away.
And tell him that the darkest night is just afore the day.
Don't talk in graveyard palaver, but say it right out loud,
That God 'll sprinkle sunshine in the trail of every cloud.

This world at best is but a hash of pleasure and of pain,
Some days are bright and sunny, and some all sloshed with rain.
And that's just how it ought to be, for when the clouds roll by
We'll know just how to 'preciate the bright and smilin' sky.
So learn to take it as it comes, and don't sweat at the pores
Because the Lord's opinion doesn't coincide with yours;
But always keep rememberin' when cares your path enshroud,
That God has lots of sunshine to spill behind the cloud.

CAPT. JACK CRAWFORD.

TO BE RESPECTABLE AND BE-LOVED.

"I want the respect and love of all with whom I come in contact." F. E.

These are shy birds, one never catches by a little salt on their tails. No amount of hunting ever brings them down. But hunt diligently for something else, and the first thing you know you've got them.

To gain the love of others one must not try to. He must be content to love others. All the world loves a good lover, but it only pities the man who goes around wanting to be loved—pities or despises him.

Such a man is a moral beggar, always so intent on asking love that he forgets to give love.

And the world does not love the sort of lover who only loves in return for love. It loves the shining lover who sheds his love like sunshine, upon just and unjust, without thought of recompense. If you want to be loved forget it; and go concentrate daily for a month upon that chapter of first Corinthians. Then between times, and for the rest of your life, go and be loved.

And if you would be respected, forget all about it; but see that you respect yourself and others.

Cultivate your bump of self-esteem. Praise yourself to yourself because you are not as great. You are as great, and no other man on earth can fill your place or do your work.

And potentially you are greater than any man who has ever lived.

Put that in your pipe every time you smoke. Cogitate it well and daily; and get interested in doing your own work in your own way.

Rejoice in yourself, and you will not be over-powered by the personality of others.

But that is not all. The other half you must do when you meet people you have been looking down upon. You are as great and indispensable to the world as the greatest man living; and the fool, the ignoramus, the cripple, the criminal and the street beggar, are as good and indispensable as you; and potentially every one of them is greater than any man who ever lived.

Put that too in your pipe and cogitate it well. Of course the fool the ignoramus et al don't appear to be as great; neither does the fifth wheel in the carriage appear to be as great as the other four.

The man who judges by appearances is unrighteous—and disrespectful. And likewise disrespectful.

It is very easy to respect great

men—the snobbier and more contemptible a man is in his own estimation, the greater his respect for a so-called great man.

But the real rub comes in respecting those beneath you in appearance. That is not so easy to do because of the traditions of the fathers have taught us to respect the appearance of greatness. Contempt for the appearance of smallness naturally follows.

Blessed, and respected, is he who looketh upon the heart, the potentiality of all men, and respects all alike; for verily he shall be respected of all alike.

The man most worthy of respect is he who looks neither up to, nor down upon, any man. He respects all, himself not excepted; and is respected by all capable of respect.

And the others—well, he respects their disrespect; and goes his calm way enveloped in his own self-respect.—The Nautilus.

TO BE LOVED.—AUTO-SUGGESTION.

"I desire to attract love from the Infinite or somewhere, that I may not be starved for it, as I have been married. My husband sneers at the New Thought, and in fact at nearly all that is best in me." Caroline.

And yet this woman has children to love her. She thinks she is in need of being loved; but what she really needs is to love. Being loved is the effect of loving. A loving man or woman can never want for love. Others turn to them in love as naturally as flowers turn to the sun.

In order to be loved you must radiate love. Instead of trying to attract the love of others, seek to give your love to others, expecting nothing in return. After a time you will find the unexpected coming to you spontaneously.

Learn to love by loving all people and things, and especially all things you find to do.

This same Caroline wants to "rise above the drudgery." What is drudgery? It is simply unloved work—nothing more nor less. Any work which is looked down upon, and which is done with the hands whilst the heart and mind are criticizing it, and running out after other things,—any work thus done is drudgery. Work done with the hands and a small and unwilling part of the mind is drudgery. To her who respects, and loves, and does with a will what she finds to do, there is no drudgery.

Let the woman who longs to be loved begin to love, by practicing on her work. To quit calling it "drudgery," to put all her mind and will and soul into each piece of work as it comes; is the first and longest step toward loving it. It is an easily demonstrated fact that we learn to love anything we persist in doing with a whole-souled will.

To love our work enlarges our capacity for loving people, and the more we love people, and the more we love, the more radiant we become.

It is the radiant lover whom all the world loves.

Do you know that love and the lack of love are governed by "auto-suggestion"? It is natural to love, as every child does. But as we grow up we keep saying to ourselves (this is auto suggestion, you know) that we "don't like this," and we "don't like that," until really we shut up our love and live in a continual state of "don't like,"—a state which in due time develops into hate—hate for self as well as others. "Don't like" does it all.

Now cultivate love by auto-suggestion. Keep saying, "I like this," and "I like that." Hunt for things you like, and even tell yourself you like things when you don't feel that you like them at all.

Feeling is a result of suggestion. Nothing easier to prove than that. A hypnotist can by suggestion, make you feel almost anything, whether it is true or not. He will say, "You feel sad," and straightway you will feel so. Then he will say, "You feel happy," and you do. Your feelings are like a harp, and

your statements, or auto-suggestions, are as the fingers which pick the strings. Take good care to play the tunes you want—to say you like things, or love them. Then you will quickly respond and feel that you like or love them. Keep practicing until you love all the time. Then you will be loved to your hearts content.—The Nautilus.

DESIDERATUM.

To dream of Heaven, as we journey along the pathway of life, lifts one out of the common trivialities and makes soul-development assured, and, friends this should be the ultimate of all endeavor.

Learn to know that which will unfold and enlarge your powers of comprehension and scatter that knowledge freely wherever you can gain audience, that all may gain whatever of good may be given thru you. Thus will you be unfolding your own powers and at the same time be sowing good seed that in time may bring a generous harvest. No good thing is lost, while in its warmth the ills of life melt away.

Superstition and ignorance is swept away by the oncoming avalanche of reason's sway, and in its wake spring flowers of beauty, tilled by the willing hands of those who are grateful for the peace and comfort now fills the void, wherein raged the fearful battle with the banished foes.

Woe is with me, that I, single-handed could not drive from this beautiful earth all the unreal shadows that sore oppress so many hearts, and sadder yet it is, that even the many, working together right loyally, cannot proclaim that all are free.

We long to loose the bonds that bind you and lead you into the pure light of untrammelled reasoning, where all may gain knowledge sufficient unto their uttermost needs, and learn to know that by and thru their own endeavor may they come in touch with the true measure of life and feel themselves doubly blest.

This liberation of the mental man means much to the race. No longer will the clarion cry of "To arms," be heard, nor will man rob his fellow-man of his birthright. Neither will brother slay brother wantonly. Oh, that the glad time might be with you now, wiping from the annals of history all these black pages that lie so close around you.

The shifting panorama reveals many shadows and the funeral pyres yawn wide and deep, and the cry of the fatherless is heard above the din. These things should not be. Homes there should be for all, without this clamorous cry for rights.

Be ye content even tho thy chattels exceed not that of thy neighbor. The love of greed leads many astray and is a grievous error. Do not confound this with prodigal wastefulness. To give heed to the morrow's needs is right. Even this need is demonstrated in the animal kingdom, and I charge you, gain wisdom from whatever source you may find.

If ye steadfastly search for understanding, the gates of Heaven shall be opened and the radiance therefrom shall illumine your faith and make clear to you the way unto peace. Duty's call will be a pleasure and life will be a pleasure, and all thy days shall be calmly beautiful.

Unto such, the entrance into the spiritual realities of life, will be fraught with pleasure and life will be a dream of beauty.

Friends and kindred dear, give joyous welcome, and peace and rest pervades and dulls the senses to the memory of past turmoils. The love-ties bind, thus making it a pleasure to return and quell the fears of loved ones and bring assurance of continuous life and love for those who are still on the nethermost side of the river of life.

Hail! all ye victorious ones. Give greetings across the narrow divide, and rend the thin veil which intervenes between you and the dear ones of life that are longing to know of your continued existence, and what your experiences may be.

Gather your forces and let a mighty wave of spirit force pervade all minds and drive from earth all these dire contentions and teach all men to be brothers in very truth.

This should your mission be; to make all strong in the love of truth, justice and right.

Received inspirationally by

MRS. F. A. PROSSER.

Olean, N. Y.

Ye Must be Born Again.

St. John, 3d chapter beginning with the first verse:

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night and said unto him, 'Rabbi, we know thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.'

"Jesus answered and said unto him, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.'

"Nicodemus saith unto him, 'How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?'

"Jesus answered, 'Verily, verily, I say unto thee, except a man be born of water, and of spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Marvel not that I say unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit.'

Now Jesus was in Jerusalem when the foregoing conversation took place and no doubt the man Nicodemus, had witnessed the phenomena he had performed at the marriage feast, and as he was a thinking man he had considerable curiosity to know whence came the power. Therefore he could not sleep and the spirit power was so great he could not rest until he had seen Jesus, and he went by night to talk to him and find out whence came his power; and Jesus spoke of being born again.

Every time we go, there is a change in our development—we are born again. When we accept the truth of spirit return is the first spiritual birth; then as we evolve from one condition to another, it is a birth; and if we are willing to lay all on the altar and consecrate it to the Infinite Power then we will realize such an uplifting as we have never experienced.

We all know that like produces like; therefore, if we are born of the flesh we are flesh, and if we continue in the flesh we will after a time, when the flesh wears out pass thru another change, like a caterpillar breaking thru the chrysalis becoming a butterfly, and until we can be born of the spirit we will not enjoy that great uplifting power.

Then Jesus likened the spirit unto the wind—"it bloweth where it listeth, you cannot tell whence it cometh or whither it goeth." Jesus was speaking of materialization. You attend a seance; you see forms come out of the cabinet; you see them go away; you think you have them by the hand and the first thing you know they are gone—whence? no man can tell.

The orthodox have faith; they believe their friends live after this body goes to dust, but the Spiritualists know there is a life hereafter, and whatever our condition is in life, if we accept it without a murmur, and live up to the highest conception of our conscience, we will receive a place that will be far in advance of those that are complaining.

"Seek ye first the kingdom of Heaven," (which lies within each one of us,) and all things shall be added unto us. Consecrate one-tenth of our worldly goods to do good with and we will prosper much more rapidly. Take the Nazarene of old as an example and we will surely be conscientious and treat each other fairly. "Pray without ceasing"—then try and answer these prayers.

My dear friends, you that have accepted these truths, live to your highest standard; let your light shine that others may see the good work. You that are waiting, accept the truth that you may not lose any more time but enjoy the feast while it is spread.

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George Washington the father of the United States republic, and Franklin obeyed the call of destiny shaped for them by the higher powers. The Divinity of fate in all ages has caused much speculation in the minds of the Geomancers of their time and true Egyptians of old were wont to seek in the cards and sun some clue to aid their people in the fore-knowledge of what was to be met in the fates to be. We can gain truth, knowledge, and spiritual comfort in drawing from celestial centers the love of right philosophy to aid us in living just and high in wisdom and virtue by the beautiful thoughts to be gained by the true and noble sciences in the domains of Divine elements.

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A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
7:55	5:00	Lv. Dunkirk	8:30	5:00
8:05	5:10	Lv. Fredonia	9:15	5:30
8:05	5:14	Lv. Leona	9:05	5:45
8:20	5:38	Lv. Lily Dale	9:20	5:55
8:30	5:42	Lv. Canastota	9:40	6:05
8:41	5:49	Lv. Mooms	9:41	6:21
8:48	5:57	Lv. Sinclairville	9:54	6:14
8:57	6:06	Lv. Gerry	10:20	6:05
9:05	6:16	Lv. Falconer	10:14	6:34
9:45	6:40	Lv. Jamestown	10:40	6:50
9:14	6:21	Lv. Falconer Junction	10:47	6:47
10:05	7:07	Lv. Warren	11:17	7:37
11:30	8:55	Lv. Ticonderoga	11:00	8:40
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.

*Daily.
†Daily except Sunday.

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A SATURDAY SERMON.

On the Pain of Life's Many Partings.

Why has my whole life consisted of farewells? Why must I constantly give my up old associations, old friendship, old pleasures, old places and move forever on?

These things have become dear to me through the habit of many years. It hurts me to leave them. Why then must I? I would rather sit down here, in sight and sound of the old things, than to forsake them for faces and voices I know not, and scenes which are strange.

Why? Why? Why?

That is the cry of the heart that has been bidden to move on—bidden, either by some calamity which has robbed the old places of their joy, or by some inward restlessness which has turned that joy to bitterness.

Why must one pass telegraph poles and fences and houses and persons in the swift flight of the train? Perhaps one is attracted by some quickly outrun object and would pause for closer view. But no—on, on, faster and faster flies the car and all things on the way are left behind. If it were not so, one could never arrive, and since one has taken passage to make progress somewhere, obviously the thing to do is to progress.

So it is with these landmarks of life, be they people, places, practices or beliefs. We no sooner find ourselves in love with them than the cry comes to move on.

It is hard to give up the old places but we may be sure that cry means work elsewhere; and to stay longer then were to rust and decay.

Infinitely harder is it to give up the old friends, and oh, the pain that comes with that but half-acknowledged consciousness that we have outgrown them! The things which made us so congenial have become secondary with us now. Larger wider interests have taken their place, and in these our friend is no longer with us. The sympathy is gone; the mutual agreement, the comprehension. But sadly as we feel the bond weaken, it is not in our power to strengthen it lest we find ourselves in chains.

The old practices—how wrenching to leave them off! We have always said and done these things, and not to do them now is to bring down in our heads the accusation of inconsistency. To the wind with inconsistency, then! That foolish consistency which has been said to be the hobgoblin of little minds! Is the butterfly to stay forever a worm because it has been a worm so long? When we have wings it is our business to begin to fly, no matter how long we have crawled.

There is nothing in this world sadder to part with than old beliefs. "Let me give up all else, but let me cling to my creeds!" cries the heart. Yes and find them turned to dead shells in your hands! Not because they were not true and good in their time, but because when that voice bids you move on it means that these old forms of belief have done their service for you. There is a bigger, a grander, a truer belief ahead, as much better as the whole truth is better than a small part of it. And that better belief you can never arrive at while you scatter your forces by conforming to dead usages, and sit weeping over the empty shells of your outgrown creeds.

Move on!

This is progress. This is the soul. He who stands still stagnates, accomplishes nothing, gets nowhere. He who moves on, tho with tears and groans, is fulfilling the purpose of his life and attaining his destiny.

Tears and groans forsooth! Let him rather laugh, sing and shout for gladness. For let him know this—that he loses not one thing by his progress. All that was good in the past has become his, part of him. The shells are empty, because he has gotten what was for him and takes it on with him.

And not only so but more: "That which is so beautiful and attractive as these relations," says Emerson, "must be succeeded and supplanted only by what is more beautiful, and so on forever"

'Health is assential to success,' says Charles R. Flint; the very first work in The Mystic Success Club is to teach the member the ancient simple Mystic Rule of perfect and permanent health, strength and vigor.—The Mystics.

BOOK NOTICE.

We have just issued a second edition of a pamphlet entitled "The Needs of the Hour," by D. W. Hull. It was a lecture delivered by him from a subject given him at the Kans. Free Thought Association, August 25, 1896. Socialist and believers in a cooperative form of government, will find this one of the best works they can find to put in the hands of honest investigators. In showing some of the benefits likely to arise from a cooperative government the book says:

"When we form ourselves into a great cooperative government we will first look to the interest of the prospective mothers. There will be a splendid infirmity, with beautiful decorated rooms, with music and everything to exalt and lift the mind; the walls will be decorated with noble heroes who have given their lives for the upbuilding of humanity; the gardens will be decorated with beautiful flowers. Great hearted men and women and strong, magnetic, hopeful people, capable of inspiring their associates with hopes and great purposes will be there. And there will be lectures upon various subjects, calculated to uplift the minds; the tables and shelves will be crowded with purposeful, but interesting books, embellished beautifully on the outside, and soul uplifting on the inside. Just think of the hopeful blood of the mother being carried to her offspring as it will under such conditions as these and what must be the result! Not a want shall trouble the mother, and be sent to fill the coming one with selfish greed. Not a fear or dread of the future shall contribute to the gestation of a weak coward; but instead, every influence shall contribute to the bringing upon earth of a grand and brave progeny of philanthropic men and woman who will contribute to the establishment of a paradise upon the earth, and what is better, each generation will be an improvement on the last. * * * Then those children coming into the world will find welcome homes where they will be cared for by matrons with special fiifts for that very purpose. Every mother is not especially adapted to raising children, no matter what she may give to the organisms of the children. But they will be her children; their innocent prattle will beguile her to mother's heart's content."

"Not only would we do this, for the mother's, but we should lift every unfortunate creature up as often as he falls down. Sin is a disease, always to be pitted, and never should be punished. We will then take these poor victims of disease and place them in hospitals for psychologic treatment. We will not wait for them to commit some overt act, but will take them upon the appearance of the disease. Nor will we make the hospital a prison; instead we will give them full liberty to go and come, and such will be their desire for a thoro cure, and their love for the strong, magnetic thereabouts in charge that they will willingly, and, gladly, submit themselves to those having the care of the hospital. And, oh, those poor inebriates who are so loathed by their nearest relatives, who are sinners, because made so by their environments, or paternal conditions, will find here a haven of rest where under the magnetic treatment of strong men who can hold them so under psychologic control that they will have no disposition to taste of the cup that intoxicates, and keep them that way until their acquired habits coördinate their lives. What hope then is for them. All this is possible in this new earth state, which socialism will inaugurate." Price postpaid 15 cents.

Awoke Suddenly From Her Trance.

Anna Wampler a patient at the Adams County Hospital, who for two months has not moved a muscle, this morning astonished the attendants by suddenly leaping from her bed and starting to walk around her room. She went to her trunk in a corner of the room, opened it and arranged her clothes in an orderly manner. She paid no attention to the nurses and apparently was not surprised at awakening in a strange room.

The girl had been in a cataleptic state, lying in her bed with her eyes open but apparently oblivious to her surroundings.

While walking around today the girl spoke no word, and it is evident

that her mind remains a blank.

Dr. Dickson, the attending physician, on being asked concerning the outcome of the case, said: "I was much surprised at the suddenness with which Miss Wampler regained the use of her limbs, and there is now hope that she will completely recover."—Philadelphia Press.

Sensation or Feeling Spiritualized Generates Love.

Man enters existence with one primal conscious principle; sensation or feeling—this being consistent with those first forms of life, which never rise beyond a purely sensuous state—that which is conscious of the material only. But as we ascend in the evolutionary scale we find emotion manifesting—self preservation, anger, and resentment, or internal consciousness outwardly expressed.

Man begins as a purely sensuous being (as does every form of life born of matter) but manifests animal emotions as he matures, proving that sensation is the beginning of consciousness, and emotion the sequence. Emotion is interior vibration—the soul acting—but is dependent on the fabric it has to manifest thru. As this becomes purified, emotion takes the form of sympathy, kindly feelings and conscientiousness. They do thru many, but in the large majority the animal predominates—taking the form of sensualism, jealousy, avarice, conceit and arrogance.

The tendency should be upward, towards spiritualization, and emotion spiritualized takes the form of sympathy, etc. when permitted to grow naturally and not impeded by self-love or living on the exterior exclusively.

As animal life begins with sensation only, e. g., reptiles; passes thru those of emotion as in blooded beasts; and ending in affection, such as shown by domestic animals, so man begins life and ends it, sensation or feeling being spiritualized into love—sympathy or affection, exalted above sense or self.

ARTHUR F. MILTON.

PINE BURRS.

Sinners often have precedence over saints.

Money talks, but never on moral subjects.

False pride sometimes puts truth to shame.

It is often better to born lucky than wise.

The real drama of life generally follows coquetry.

A fool needs no testimonials of his accomplishments.

Rising genius exerts a very silencing effect on the envious.

Untruths are readily believed by some when it is fashionable to do so.

As the bank account permits of change in habits, opinions also change.

Marrying for beauty only, is like plucking a pretty flower to be thrown away after it fades.

The first to express a new truth seldom sees it in print. Like a nail, it needs hammering to make it stick.

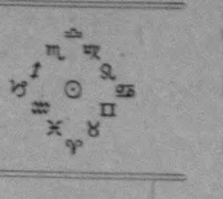
Between the grindstones of ignorance and conceit much truth is converted into grist, while jealousy acts as the dust-pan.

Two nations at war with each other, appealing to the same God for protection, seem generally to end in both being punished for breaking the law that admonishes to "Love one another."

ARTHUR F. MILTON.

"Let us all mind our own business. How curious it is that men should quit their work and make a business of looking after the business of others! No man is ridiculous excepting when he neglects his own affairs to look after the business of some other men—no man but is splendid when he is minding his own business. Is there anything finer than to mind ones own business? Oh, cursed spite, that men are born to set each other right."—Elbert Hubbard.

"When we live in perfect love we live in perfect day."



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PHENOMENA.

A few days ago I attended a Spiritualistic meeting for the purpose of adding a little more to the small store of Spiritualistic knowledge that I have gathered in a long life on earth.

I had a slight acquaintance with the lecturer and had taken him for rather a bright, well-informed person. With a well stored mind, but he rather startled me with the first sentence that he uttered when he started his discourse, for he exclaimed "I am not a Phenomenalist," now in contradiction to that exclamation I wish to say that "I am a Phenomenalist" for I stand appalled before all nature's work. In wonder and in awe, I stand before the fact that I am here a perfectly formed man in accord with those laws. Simply an atom of life amid all the wonderful things around me. The very fact of my existence is to me a phenomenon.

The fact of the production of human life or any other life, is to me a very great phenomenon, and the fact that finite living organisms below the reach of human vision swam in countless numbers around me, is to me a phenomenon. There is not a blade of grass that grows but to my inner soul is a phenomenon, and the beauties of the flowers, and grandeur of the towering oak, and stately pine, are to me a form of materialization that fills me with wonder and awe toward the source of all things in the infinite unknown resources of nature's laws, that brings all things into a state of perfection.

Great little minds oftentimes attempt the task of proving to the world of mankind that there is no truth in what is known as Spiritualistic phenomena, or spirit manifestations, yet each phenomenon and each manifestation proves to me and to the inhabitants of earth that the human mind does not at all times confirm facts when these facts are thrust before them. Assumption and egotism often take the place where knowledge ought to dwell, and is often mistaken for the truth until the fact is proven over and over again.

When I hear the exclamation, "I am not a phenomenalist," my inner thought is, "How great must such a mind be that all the great works of nature around him does not disturb the cool equilibrium of his wonderful soul."

The phenomena of our earth—surging in space with the thousands of worlds in perfect repose around it does not disturb the equipoise of his little comprehension.

The glorious phenomena of the stellar space about us are to me beyond my comprehension, and yet the phenomena of a perfect globe of water, a drop of glistening dew on the rose leaf at morn, is a great wonder for the same law that formed a world, formed the dew drop in all its perfection.

"Yes, 'I am a phenomenalist,'" and when I see the phenomena designated "independent slate writing," I accept it as a proof of a land of soul life, just out beyond this one of earth that is full of life and endowed with the highest intelligence.

When I meet the form of a wife materialized before me at my side, that left earth life in the long ago, I accept it as a reality and from that form I receive a truth and an intelligence that can not be contradicted.

I accept the fact of clairvoyance and clairaudience, as a truth for I am clairaudient, and clairvoyant myself.

I accept all phenomena that proves to me a spirit life beyond, and I have no ax to grind in denying the truth that is so plentiful around us.

Therefore, "Proclaim me to be a phenomenalist" now and forever.
J. W. DENNIS.

GOD.

O. L. HARVEY.

I have been thinking so intensely for several nights in evolving a certain idea that sleep was almost totally banished. I wish to give those thoughts for what they are worth for the benefit of your readers.

I have been thinking of that wonderfully expressive phrase used by the ancient East Indian sages; namely, A-um, or rather Ah-um.

I have been thinking, too, of that sublime declaration in the Old Testament, "I AM," which was evolved,

no doubt, from its original antecedent, "A-um". They may be pronounced correctly so as to run imperceptibly together and sound almost exactly similar; thus,—"A-um, I am, I am, A-um, I am, A-um, I am, Ah-um. I think they both mean exactly the same thing; that is, the highest and divinest conception of that infinite and eternal presence, imminent in all things, permeating all life and all matter in which to use a very common expressive phrase, "We live, move, and have our being."

This Infinite Intelligence, Infinite Power, Infinite Love, is so imminent that it is self evident. We still and will call it "God," the most condensed and expressive word that can be used to express the exact meaning in modern life and thought.

There are a great many grand and beautiful truths, both in the Old and New Testaments that came originally from the Orient; still, men of genius and inspiration (these words are synonymous,) in all ages, languages, and among all people, arrive at or discover the same divine truths, thru and by the same process and from the same source—the infinite source of all truth. These men of genius and inspiration are endowed with internal eyes to see and ears to hear, by which they perceive and receive, intuitively, thru their subconscious, sub-liminal inner-consciousness—the highest and divinest truths—truths that are revealed to babes and innocent little children, perhaps unlettered—truths that science cannot teach or education ever evolve, therefore, it is not strange that men of genius and inspiration like Confucius, Buddha, Zoroaster and the ancient sages of Greece, Rome and Egypt, should express the same divine truths that Jesus Christ and the prophets and apostles taught in the Bible, in the same identical words and language, because they all received those divine and sublime truths, intuitively, from the same source, thru their subliminal inner-consciousness. Mere intellectual endowments or scientific attainments can have nothing to do, fundamentally, with these wonderful revelations. The objective mind can have no cognizance of their sublimity.

Men of genius and inspiration always recognize each other intuitively. They also understand detect and appreciate by the same powers of intuition, the divine and sublime truths that each one teaches, because the Holy Spirit,—the I am or A um beareth witness with their spirits that these things are absolutely true.

If men of genius and inspiration are true to themselves, this unity and harmony of the spirit is never destroyed, but remains an infallible monitor and guide that will lead them into all truth. Thus, the imminence of God or the Holy Spirit—the I am or the A-um is manifested, demonstrated, known. For this reason we say: "The spirit of the worm beneath the sod in love and worship blends itself with God." Each one of us can say, "I am a part of God." In our heart of hearts we know him. For the reasons looking up thru nature to nature's God, we say.

"These are thy glorious works Parent of good, Almighty! Thine this universal frame, Thus wondrous fair; thyself how wondrous then."

For similar reasons we believe, intuitively that the time is coming in the future when we shall exist in the realms of pure thought, When: "Beyond all hope, hate or fear, We live, all passionless and pure."

PITTSBURG NOTES.

Thursday, March 9th, our meeting was opened and questions discussed. The first question, "Will the future interests of humanity rest upon science or religion?"

The extreme views of science or the unlimited belief and faith in religion are not conducive to the real progress of the human race. Today science is bringing back to our minds the beliefs and faiths of the past and in connection with the creeds of the present, they are being subjected to the test of the present intelligent analysis thru which we hope to get the very best data for the facts in nature, or belief in religion.

The destiny of the future welfare of humanity depends upon the intelligence of the people, and in the wise application of this knowledge, history will not repeat itself in recording our mistakes.

The second question was a consideration of "The Birth of the Ego,

Reincarnation and Destiny." These three were combined under one head—"Reincarnation." Thru the medium, Miss Harlow, the control said: "I do not want you to think that what we say is infallible, but we will speak on this subject as we can best understand on our plane of thought. We cannot apprehend the thought of one great cause or one great spirit perfect in itself; for a soul coming from this center would be perfect and have no need for reincarnation in nature's evolutionary process. If a soul should come back a million times, nature could not do more than she has done in giving us or it an intelligent individuality."

Sunday morning the subject was, "Man as a social being or his responsibility as a factor." "Man has had to have preparations made for him from his inception in protoplasmic life to his birth to this physical existence. Other forms of life such as rocks, flowers and trees, do not have such preparation made for their induction into this sphere of life, and when once here nature gives them a little sustenance and they soon grow to full maturity without further care. Not so with the human race. Man has to be cared for and provisions made for him thru the different stages of development in his life.—the physical, mental, moral and spiritual. When he begins to realize his existence and relations in life on the mental plane, he soon begins to inquire about the things surrounding his life. After he gets a knowledge of what is subjected to the five senses, he is not satisfied, but finds himself reaching out for the causes producing them, and asks the questions of 'Why, how, when and where are these so-called material things?'—and all thru his life he will find that some one has prepared the way for his development."

Sunday evening the subject for consideration was, "Where is the dungeon of the human soul?" "It is in ourselves. It is one of the elements of our composition. We call it 'Fear'. As the race develops we find that the elements of fear has grown and is expressed in the emotional and conservative nature. When man says that the opinions of his predecessors are good enough for him, and refuses to think for himself, he is in the dungeon of fear. Fear keeps us in an unreasonable condition of the conservative. Fear makes us the persecutors of ourselves and keeps us from unfolding and developing our higher and better natures. We want to wake up and get out of this dungeon of fear, and take on the proper conditions of self-confidence. When this fear is eliminated and under your control, you can develop all the possibilities of the mental, physical, moral and spiritual natures of your composition."

At the finish of each lecture Miss Harlow improvised some very beautiful poetry pertaining to the subject of the discourse given.

The First Church of Spiritualists of Pittsburg is located on Boquet street, about one block from Forbes street. We are having a good attendance at all our meetings and many new faces are making their appearance, indicating that there is a growing interest in the cause as the people come to understand our philosophy.

Our services are held Sundays at 10:45 a. m. and 7:45 p. m. On Thursday afternoons the Ladies Aid hold services at 3 o'clock, at which there are present mediums to speak and give tests to our inquiring friends. This meeting is attended largely by the ladies but gentlemen are invited too. At the conclusion of the Ladies Aid meetings a lunch is served for those who wish to remain for the evening services. This lunch is served at the cost of 15 cts. and the money finally goes into the treasury of our Church.

Miss Harlow will serve us for two months—March and April. She is located at 310 Oakland avenue.
M. C. MATTHEWS.

WANTED

500 girls and boys and others who will undertake to sell Missionary Flower Seeds to help the poor children in India. Send your address to Philip Bacon, Springfield, Mass., who will send you a paper giving information in regard to selling seeds, also very interesting accounts of the children who have been rescued. Send at once.

Thoughts and feelings are the fundamental facts from which there is no escaping.—John Fiske.

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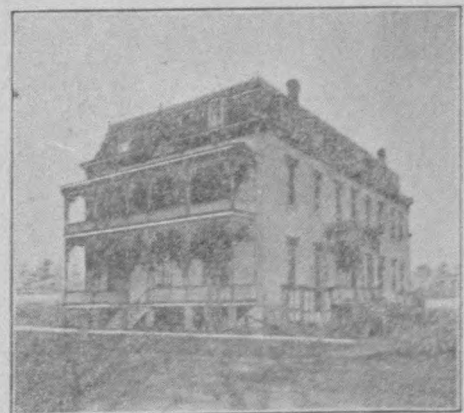
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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

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

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

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

Suggestions for the improvement of the paper are invited.

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

Dr. Austin has been seriously ill for six weeks and is still under medical care. He is at Geneva, N. Y.

Dr. N. F. Ravlin is open for engagements with camp-meetings or societies for the coming season. His labors as pastor of the First Spiritual Church of Baltimore, close the last Sunday in May. Address 308 North Green St., Baltimore, Md.

Jennie C. Payne writes from Canton, N. Y.: "The Spiritualists of West Potsdam were very fortunate in securing the services of the State Missionary, Mrs. Tillie U. Reynolds, again, who came to us Feb. 13th and remained ten days, giving us five lectures in the Methodist Church, which were well attended considering the condition of the country roads. She went from there to Potsdam, where she remained one week lecturing and working for the cause she so ably represents, and she leaves a feeling behind that her labors have not been in vain. We always rejoice at her coming and sorry when the time comes to say farewell. We hope to see her here again 'When the gentle breezes blow'."

Elizabeth Schauss writes from Toledo, O.: "Under the able leadership of its worthy president, Mrs. C. F. Curran, the Ohio State Association is doing missionary work such as had not before ever attempted, and the results are truly gratifying. The missionary force consisting of Mrs. Curran of Toledo, Mrs. Baird of Elgin, Mr. Fischer of Pittsley, and Mrs. Schauss of Toledo, are working in circuits, thus reducing to a minimum the cost of traveling and enabling societies to employ speakers, pay expenses and have something left to put into their treasury. The month of March will be the banner month of the year for Ohio, the missionary force having been strengthened by our loved and honored National President, Prof. H. D. Barrett, who is holding mass meetings at various points in Ohio, and will, we well know, infuse new life and greater energy into all of us. Mass meetings will be held March 13th in Toledo, March 20th in Elyria, the 27th in Cleveland and the 29th and 30th in Ashtabula, and during week-day nights in other smaller places. Wellington has just chartered with the State Association and bids fair to do its share towards spreading the truth."

A correspondent writes from Dayton, O.: "W. V. Nicum spoke for the Dayton Spiritual Society Sunday afternoon, March 13th, his subject being 'The man that is to be.' A large, enthusiastic and responsive audience was in attendance. The society is in a prosperous condition. The president, Mr. Brown, announced that they had secured the Gorman Hall, a larger and better place for meeting. Mrs. R. S. Parkess rendered beautifully two solos which were greatly appreciated by all. Mr. Nicum will again address the Society next Sunday, March 20th."

Oscar A. Edgarly's engagements so far as made for the next six months are as follows: During April at various places in New England; during May with the First Spiritual Society of Hamilton, Ont.; during June with the First Spiritual Society of Conneaut, O.; from July 24th to 28th inclusive, with the Freeville, N. Y., Camp Association; July 31st to August 28th inclusive, will act as chairman at the Grand Ledge Camp, Mich.; Sept. 3d and 4th, with the Wentworth, O., Association at their Grove Meeting. He still has the first three Sundays of July at his disposal,

and will be pleased to hear from Societies desiring to engage a trance speaker and test medium for the season of 1904-1905. Home address 29 Public Square, Lima, O.

Dr. Peebles writes from San Diego, Cal.: "I send you today a copy of my address delivered at the dedication of the new Spiritualist Temple in San Diego. The Temple is an honor to our cause. Yesterday it was literally packed, many standing during the entire services. Mr. Will C. Hodge, Col. Dryden, Mrs. Theibald and others gave short addresses. The music was very fine. Success to you and your excellent weekly SUNFLOWER."

Mrs. Addie Cooper writes from Syracuse, N. Y.: "The First Society of Spiritualists convened in Dr. Butterfield's Hall, Sunday evening, March 13th, with Mrs. Nellie Binning as speaker. The house was full. Mrs. M. E. Clark held services in her rooms at 253 South Warren street, Sunday evening, March 13th. Her guides gave a very scientific lecture on 'The life that is lived after transition.' Her rooms were well filled and all seemed to enjoy the spirituality of the lecture. We expect Bro. H. D. Barrett to be with us as speaker thru the months of April and May. 'Big Bible Stories' are simply grand and any one that fails to read it is missing a good thing. When facts are stated and there is no loop-hole to crawl out of what can be done? It is just the book to bring before our orthodox friends. I hope every person will own one."

Theodore Franck, Sec'y, writes from Louisville, Ky.: "Mrs. Annie Thronsdon the talented speaker of the Church of Spirit Communion, of this city, for the past few months, delivered such eloquent discourses that even the most skeptical were convinced. One of her most laudable addresses was 'Spiritualism, the Pervading Light'."

If the people in Ingersoll, Ont., and in Passaic, N. J., who sent letters to this office containing some money but not a scrap of writing will let us know what is wanted we will be pleased to comply.

Buffalo Notes

N. H. EDDY, Correspondent.

Saturday, March 12th, at 2 p. m., Dr. F. O. Matthews officiated at the funeral services of H. N. Grant, at his late residence, 669 Main street. Very appropriate words were expressed relative to the occasion. Mr. and Mrs. Prentice sang several selections very fitting to the occasion. A large attendance of friends and acquaintances were present.

Sunday morning, March 13th, quite a large number gathered at the Spiritual Temple to hear Mrs. J. A. Murtha, the test Medium, who is serving the Society during March. Mrs. Murtha made some remarks relative to the cause of Spiritualism following the same with a goodly number of descriptive and test readings most of which were acknowledged as correct. Some of the readings were very minute in detail as to descriptions.

Your correspondent heard a party speak in very glowing terms of Dr. Matthews' meetings and the large number of test readings which he gave and their accuracy being acknowledged by the recipients. A full house greets him each Sunday evening, and often seats cannot be secured.

Sunday evening, March 13th, Rev. Geo. R. Lesch occupied the rostrum at the Temple, on Prospect avenue corner of Jersey street. The trend of thought expressed in his discourse was along the line of "The Principles of Nature," advocating the evolving or reaching out to attain the higher developments and possibilities of Nature's forces and to make the best use of the gifts that Nature has given us to use and to try to properly adjust things in accord with the higher teachings and principles of Nature. The lecture was a very able one. A large audience was present and quite a number of strange faces were noticeable. After the lecture Mrs. J. A. Murtha gave a goodly number of accurate messages and spirit descriptions most of which were recognized.

A progressive pedro party will be held Friday evening, March 25th, at Mrs. Whittaker's, 368 Front avenue, under the auspices of the P. R. C. Club. A good time is expected.

In the last issue of THE SUNFLOWER the types said that anniversary services would be held in the

church on Delaware avenue near Hudson street. It should have read Delaware avenue near Huron street.

Wednesday evening March 16th, the meeting at the Temple was devoted entirely to descriptive and test readings by Mrs. Murtha who is serving the First Society during the current month. She is an earnest and sincere worker, ever seeking to demonstrate the truths of Spiritualism by kind words to those she meets and mingles with, also by giving messages to those who are searching for a word from the friend or loved one in spirit.

Thursday evening, March 17th, the P. R. C. Club gave an open meeting in behalf of its members and their friends. A large number were present to witness the program of the evening which consisted in the installation of officers followed by recitations, instrumental and vocal music, dancing and social converse. Mr. Train's little daughter about 7 years of age did finely in dancing for the entertainment of those present. Mr. H. L. Hansen gave two excellent recitations. Mr. Marontate with mandolin, and Mr. Silverthorn, pianist, were highly appreciated in their musical selections, which were rendered with much ability, receiving several encores. Miss Bessie Starr gave several musical selections on the piano, which were much appreciated as evidenced by the applause. Mrs. Addie Gage was called upon and she gave way to her musical guide and passing under the influence rendered some exquisite music, both vocal and instrumental and to the satisfaction of those present. Refreshments consisting of sandwiches, cake, coffee and ice cream were served to which ample justice was done. The evening was one of much enjoyment to all.

OBITUARY.

ELLIOT VINTON WHITE.

Elliot Vinton White was born in Christock, N. Y., but lived the past two years in Findlay, O. He was a reader of THE SUNFLOWER and the Progressive Thinker. He was a firm Spiritualist since the rappings at Hydesville, N. Y. Bro Frank T. Ripley was chosen to give the oration on the occasion and it was a dignified, soulful one. Altho Bro. Ripley came from a sickbed his guides were eloquent in their tribute to our arisen brother. Services took place March 15th at Findlay, O. Com.

Mr. and Mrs. G. W. Kates.

After a strenuous month during February, in Pittsburg, Pa., and at near-by places, we have entered with equally as active effort in Massachusetts. We are as earnestly engaged, as when officially serving the N.S.A. as missionaries, and we are possibly reaching more people with the good news of Spiritualism than when visiting the smaller places as organizers. There seems to be much need to develop societies now at work, and not only is it important to create new societies.

The strength of the N.S.A. consists in developing and not in having an ever increasing number of new societies, but every locality should make a start and do the best they can to support. Hence missionary work upon a liberal plan of happiness should be carried on. Massachusetts is a fertile state for work, with societies in great number. There is a need here of society cooperation thru the state association, and we hope to see such a combination at an early date. This state is also blessed by a large number of mediums and speakers within its borders, who fill local places in rapid rotation. Ladies societies for week-night meetings preceded by a supper is also a prominent feature. More thorough organization and cooperation will make Massachusetts a great power in our cause.

We are serving the Lynn society meeting in Cadet Hall, each Sunday and Wednesday for five weeks, and find its activity is quite an object-lesson to societies who want to accomplish great results. We have also had meetings the past week in Haverhill, Stoneham and Cambridge.

Our friends in the west are calling for us but they must wait awhile. But, we are always glad to hear from any society in need of an effort.

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LIVING AND DEAD AT DEDICATION.

(Continued From Page 1.)

ed with the luminous words—Universal Brotherhood and Eternal Progression—and what is a thousand times more glorious, I see walking in this renewed Eden of peace and purity the living Christ—the Christ of the ages—and I hear the words: "Seeing the travail of my soul, I am satisfied."

"The golden age lies onward, not behind,
The pathway thru the past has led us up,
The pathway thru the future will lead us on
And higher, We are rising from the beast
Unto the Christ and human brotherhood."

Will C. Hodge, Mrs. Muller of National City, and Col. J. L. Dryden also made remarks, and there was duet, quartet and other music interspersed. President Buss made reference to the kindness of the late Capt. Fleming who donated the first amount for the site of the Temple. Capt. Fleming responded from the spirit world thru the medium of Mrs. Thiebaud, creating a profound impression.

In the evening Mrs. Thiebaud lectured to another large audience, declaring that the First Spiritual Society endorsed the work of the Purity League. Incidentally she spoke of the sanctity of marriage and said that the woman who marries for gold, or a home, or even protection, is as guilty as the woman of the brothel, for a marriage without love is no marriage at all.

MORRIS PRATT INSTITUTE.

There has been a variety of opinions given to the public respecting the Morris Pratt Institute. As nearly all of these opinions have emanated from those who have never visited the school and are unacquainted with its inner workings and methods, I feel that the Spiritualists at large should be apprised of the status of the school from the standpoint of its students.

As one of the students I simply voice the feelings of all when I say that too much praise cannot be given the efforts being put forth by the instructors toward the advancement of its students in the various branches of study, to fit them for higher development and usefulness as successful workers in the great field of life. Prof. Weaver, the principal, is one of Nature's born teachers. His power of imparting knowledge so as to leave a lasting impression is indeed a marvel.

It may be well here to correct the erroneous idea that seems so prevalent among Spiritualists, that the sole purpose of this school is to grind out speakers and mediums. Nothing could be more misleading. I have personally asked the question of every student, "What was your object in coming to this school?" The reply, with two or three exceptions, was, "For self improvement, and to make up, in some measure, what I was deprived of in my earlier years."

Then again it has been said that there is no need of this school, when so many institutions of learning stand open for all to enter. But few of the students here could enter the majority of the schools of the country, because of age and other requirements. Several of them, as they have mingled with the world, have felt the necessity of a more complete education; and upon learning that this school was open to all, over fifteen years of age without examination, and that all its studies were elective, they availed themselves of the opportunity. Their progress along all lines of study has been of the utmost satisfaction to them. Some of them were qualified in some branches to enter a higher grade school, while their deficiency in other branches would prohibit them, thus rendering it necessary for them to enter a lower grade, which in their pride they could not do. Let us take this fact home and see how many of us, had we not had the advantage of a good education, would, at mature age, willingly take our places in school with children.

We appreciate Brother Bach's efforts thru THE SUNFLOWER, but would suggest that every local society in the country devote the proceeds of one evening's entertainment to the Morris Pratt Institute. Who will be the first to start the ball rolling?

CHRISTINE COOPER.

The Human Will—Passion and Abnegation.

Without passion there would be no need of abnegation. But the latter is the curative for the former, this readjustment of lost spiritual force, due to over-indulgence.

The human body is a highly sensitized and delicately constructed piece of machinery, but well guarded and strengthened by a law of gravity, which also gives motion to all its parts.

Material science generally regards the heart as the main spring of physical life because death presumably, follows cessation of the heart-beat—though it is not altogether certain that intelligence, too, is dead. To the student of spiritual science, the brain is as much of a main-spring as the heart, for it is this organ that lends consciousness to the body.

As a strictly physical organ the heart only lends impulsion to the body. Without brain-consciousness, animal and human life would be but automatic. The argument that insects are brainless does not obtain, for they have comparatively more brain matter than the vertebrates, in that their milks are chiefly constructed of this protoplasmic substance, and, therefore, need no nervous system to sensitize them. They may be more acutely conscious than we are of things material, and what they lack in heart structure is probably yet invisible, for they manifest its effect, motive power.

Now, the latter in conjunction with consciousness constitutes the creative-force—love—heart emotion and brain emotion in perfect accord. In larger proportions they assume specific demonstrations known as sympathy, charity, benevolence, etc. But they are to the heart, what the intellect is to the brain when that is in superior activity.

The law of gravity acts in conjunction with both, constituting the will, which, while it gives life or motion to the human machinery, partakes of the nature of the greater impulsion infused into it—whether for good or evil—evil being that which takes advantage of a weaker body for a sensual or a selfish effect.

Having once been exercised thus, it calls for repetition. If granted and continued it becomes a passion, so-called, tho' an unspiritual one. But denied by abnegation the equilibrium is restored; and if exercised for good it becomes a virtue. The latter continued, evolves a talent or gift.

Moral teachings and education are the world's factors to free man from such passions, when acquired or inherited, or to perfect the virtue he has thus acquired or inherited. Who succeeds in both does more than a conqueror of nations; for the injury the latter does comparative to the good he may have achieved is not neutralized by peace, so-called. What is termed suffering the responsibility is the addition of inharmonious forces to his spiritual machinery—his will. This unfortunate condition also calls for repetition as Napoleon did after his first abrogation. But he met his Waterloo, and which may serve as a moral for all who seek to conquer other worlds before their own.

Man is a little world unto himself, and if the individual knew what was best for him, he would be very heedful about the harm he inflicts upon others by a mistaken belief or a selfish ambition.

But as man's will is his law, and that law punishes or blesses him according to its usage, he becomes his own chooser in life's ranks as a spirit. But if "heaven and hell are within," none will be long in finding his right place "over there," while those who are inclined to undertake a little human geology or to study the influences of their own thoughts or feelings, desires or impulses on their physical body, they will learn to appreciate it as a piece of mechanism that should be tenderly handled or used, and at the same time discover that heart and brain have distinct effects on it, as also that in combination they constitute the will—the individualized law that guides with irresistible influence to its own condition of fact, and not to one of faith.

ARTHUR F. MILTON.

Minnesota State Mass Meeting.

The three day mass meeting of the Minnesota State Spiritual Association held in St. Paul, Minn. February 26th, 27th and 28th, 1904 is now a thing of the past, but the grand, beautiful, and uplifting thoughts that were expressed by the different speakers will live thru all

eternity, and I heard expressed that they have been the means of starting a large number to realize the great truth that the cause of Spiritualism is to bring to the people.

The mass meeting opened with conference conducted by Mrs. C. D. Pruden, and in her remarks said, "I believe in Theosophy to a certain extent, Christian Science is trying to steal our thunder, the churches are disturbed over our work and influence but I also believe there are as many inspired men in the pulpits today as in Spiritualism."

Mr. Joseph P. Whitwell expressed the thought that Spiritualism teaches fearlessness; teaches its adherents to grasp the value of true manhood, it taught its children the natural consequence of wrong doing, the value of right doing and that a good life really brings happiness.

Mrs. Lowell gave the lecture in the afternoon and her remarks were strong and to the point.

Mr. Will J. Erwood of LaCrosse, Wis. was with us and delivered the lectures at the three evening services, and this good true co-worker should certainly be loved and appreciated by all Spiritualists for he is doing a grand work. His subject for Friday evening was "Spiritualism—World Wide and World Old." He dwelt at length on the moral and ethical side of Spiritualism. Saturday evening he lectured on "The influence of environment on the evolution of character." And his Sunday evening lecture was on "Gleams of Immortality."

The other speakers were Mrs. Jos. P. Whitwell, Mrs. Asa Talcott, Mrs. C. D. Pruden, and Mrs. Carrie Tyrone. Mrs. Eva McCoy of Marshalltown, Ia. was with us and gave messages and readings every evening, and her work is so well known that it needs no comment. The other mediums that gave greetings were Mrs. E. Sawyer, Prof. Zeno, Mrs. Jacobs and Brother Erwood.

To me the most impressive service was the Children's Lyceum, but as Brother Erwood said he would write an article upon this point, will only say that it certainly was an educator.

C. P. FOLLETT, Secy.

Minnesota, State Spiritual Ass'n.

A PRAYER.

Prayer, the great controller of our destinies. It gives us immunity from the troubles that come to us in this life, and our spirit friends ever stand ready to answer our earnest calls for help in all troubles that may beset us. Let us retire from the multitude and ask the great giver of all good things to send us the required strength to bear up under all the trials sent upon us; to rise up from the depths of despair, to hold our heads above the waters that threaten to engulf us; to land on a fair shore free from the evils surrounding us; to give the strength to throw off this giant, despair and take up the weapon of Love instead of hate that has yielded its power too long over the world. Rise above the slough of despair into which our feet have stumbled, and almost pitched us headlong.

Try this new weapon of defence until, as our strength returns, a new life will be poured into our aching limbs, a new strength into our aching hearts, loving words will be stretched across the silent river to help and lead us to that higher life. A more healthy tone will be given to both physical and mental body, and our life will cease to flow in this unending chain of disaster. Our star will rise a perfect diadem in the heavens, and angels will look down with pleasure on the good done by their angel voice sent where most needed to aid, encourage and cheer us until we shall be enabled to say:

Our life flows peaceful here below,
Our home is filled with happiness,
And in the home to which we go,
All will be peace and loveliness.

Work, my friends, with all your might
To teach a higher, better scene.
And linger not to fret and fight,
Till angels have to come between.

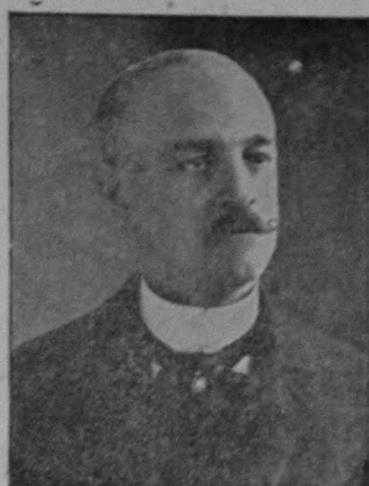
Fill your hearts with light and love,
And rest not till the time shall come,
You'll be so helped by those above,
Your earthly tasks will all seem done.

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