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## DOES DEATH END EXISTENCE?

### Rev. Dr. Rees a Methodist Declares His Belief in Immortality.

"God is not the God of the dead, but of the living."

Last Sabbath we studied the change we called death, and we come now in the natural order of things to ask the question, does death terminate existence? Does death end all? Or do we in any sense survive death? If death ends all, then the book of human destiny would be forever closed when that event comes. If death does not end all, then there is opened to us vast interests beyond the grave.

Our recognition of our friends in this life comes thru our sense largely of sight and hearing. When sickness terminates in death it really looks as if the whole scene was closed. We speak to the inanimate form of our loved one and there is no response. The eye is closed, and there is not the slightest recognition of our pleading in any way.

I am not surprised that some scientists have doubted the life beyond. They have been accustomed to studying life as it has manifested itself in the plant and reptile and animal. They have seen no evidence of continuation of life in the lower grades after death has taken place. So it comes to doubt whether there is continued life for the man when the body dies. Let us look at this question soberly, in the light of reason and revelation.

There is evidently something more than body about us. There is that within us that claims ownership of the body. To one who lives largely in the realm of the senses this does not seem to be true. To them the destruction of the body is everything.

We speak of "my eye," "my ear," "my body," but it is not the physical eye that sees; it is not the physical ear that hears, it is not the physical nervous structure that thinks. Back of all this there is a something we call mind or spirit.

Does death destroy this? It is a fact that one may lose vision, hearing, limbs and yet retain consciousness. One may sink down into the condition of physical weakness, where, it would seem that a mere puff of wind would blow out the trembling life, and yet all the powers of the mind be intensified and brightened many fold.

Bishop Butler in his analogy, argued that, "if a force was found to exist it will continue unless there is a force arises competent to its destruction." Death has not been proved as the competent destructive force as yet.

Again. The universal belief of the race in the immortality of the soul is a strong argument in its favor. This belief is evidently divine implanted in the human soul. All races in all ages, in all civilizations, under all religions, have believed in a future life. The lowest in mental culture, up to the highest have with more or less clearness in expression held to the faith in a hereafter. One has well said, "The Egyptians built the pyramids to defy the centuries; so that all things dread time, but time itself dreads the pyramids." They embalmed their dead to preserve them from decay, and placed them within these enduring structures. The Egyptian "Book of the Dead," is but a record of the soul's passage to its new abode.

In Persia it is the custom to leave the grave partly open, to facilitate the resurrection of the dead. Lo, the poor Indian buries his dead with his bow and arrow in his grave for use in the happy hunting ground beyond.

Zoroaster taught that there was a future life, and the Hindoo believes so thoroly in the transmigration of souls that it affects his diet, and he abstains from eating meat, for fear of masticating his ancestors.

The announcement of "there is no God, and death is an eternal sleep," converted France into a hell upon earth. Until the "streets of Paris ran red with blood," and a convention was called which delivered itself as follows: "The French nation believes in God and in a future state." Why should the belief in a future state be planted in a human soul if never to be realized upon?

These desires within us, given of God, are to be gratified. Isn't it Addison who puts in the mouth of Cato these words:

"It must be so; Plato, thou reasonest well!

This longing after immortality? Or whence this secret dread, this inward horror of falling into naught:

Why shrinks the soul back on itself and starts at its destruction?

'Tis the divinity that stirs within us;

'Tis heaven itself that points out an hereafter.

And intimates eternity to man."

If the universal desire for immortality is without foundation, then the Deity mocks man in planting in his nature the intense desire for that which is enduring, and yet permitting in every age the race to go down through the open grave to absolute despair.

Again. The same reason that led the creation of souls will demand continuance. It is commonly argued that God made man for companionship with Himself, and on this ground made his soul immortal. It won't do to say that "God is," a mere cabinet maker and is "making models," and that he has not yet found the ideal soul. Reason teaches us that the cause which led to our creation will perpetuate us after death.

I argue immortality from the standpoint of heart-life, a common sense of justice. We are in a great conflict here, life is a battle, not for bread merely, but for the triumph of holy principle. Every soldier who carries a gun and battles for liberty and freedom; every teacher who seeks to instruct in righteousness and truth; every minister who heralds Gods truth to erring, sinful men; every man, woman or child who in any way is aiding to usher in the second advent of the "Son of Mary"—all these demand and have a heart-hunger for a future life where adequate compensation shall be administered for toil rendered here. A future where the scales of infinite justice shall make awards for service rendered on the soul basis of merit.

I notice again: Immortality seems absolutely necessary to complete the purpose of God in man.

Man is endowed with capacity to enjoy God. He is too great for a little world like this alone. His endowments argue another sphere, after death. He is seeing now "thru a glass darkly." He must live beyond and "see face to face." He knows in a limited sense here, "in part," yonder he shall find the limit enlarged, pushed out or lifted. He shall then have a full and ade-

(Continued on Page 8).

## MYSTERIOUS PSYCHIC PHENOMENA

### Peculiar Experiences of Mrs. L. Evelyn Barr.

Since the appearance of an article in the Buffalo Courier of January 31st 1904, regarding some of the peculiar and puzzling phenomena that have taken place thru the mediumship of Mrs. L. Evelyn Barr, many letters of inquiry have been received as to its authenticity. The latest being from the editor of THE SUNFLOWER, asking for a plain statement of the case for publication, and to which I gladly respond for the benefit of the "FLOWER" readers and the cause at large.

The article referred to was written by a representative of the Courier after several interviews with Mrs. Barr requesting permission to publish the story. The story is a correct write up but deals only with a few experiences, and as many readers of this paper have not seen the article I will not dwell on any explanation, but proceed to state the facts, also giving instances of a more recent date.

On Tuesday January 5th 1904, thru some sort of a mental condition Mrs. Barr lost every desire for food like one having passed from the body. Day after day she was in hopes of being able to take food of some kind, but the fast continued for eighteen days as if a door had been closed and locked. During this time she retained her health and performed her daily tasks in the usual manner. At times she would feel a weakness come over her that she thought would cause her to faint, but each time this would occur, a certain one of her guides would take possession of her for a short time, after which she would feel refreshed for the next twelve, sometimes twenty four hours. Altho having perfect confidence in her invisible helpers, Mrs Barr asked a friend physician one day while calling what he thought was the cause of her fast. He said he could detect no symptoms of a physical ailment and could attribute it to nothing but a mental condition. He prescribed something in liquid form that will take the place of food, but this she did not even purchase as the influences about her said it would be of no benefit and might cause her distress. On Friday the 22nd of January she again partook of food and in about three days regained her appetite. Mrs Barr was sustained by psychic force and retained her normal condition thru-out the eighteen days, with the exception of being very sensitive, which condition still remains with her. There is nothing marvelous in this occurrence but it is indicative of a sustaining force outside of material substance, which if understood more thoroly would be of great benefit.

Twelve years ago when Mrs Barr was living in Kinzua, Pa. she underwent many a severe test of psychic power. She was one time placed in a trance condition by her guides for forty-eight hours, during which time three physicians made every possible effort to arouse her from her insensible conditions; the controlling intelligence allowing them to use any method of investigation except the knife. They first attempted to lift her from her position, but found the weight far beyond his strength, unable to even move one of the arms. They made

numerous unsuccessful attempts to cause a change in her condition by external applications of different kinds, the last being of a powerful electric current, but none of any avail, not even the quiver of a muscle could be produced. The controlling force held lengthy conversations with the physicians while the tests were being made, explaining the method by which they were able to hold certain elements in check, and assuring them that no harm would come to the medium. When released from this condition Mrs. Barr had no recollection of what had taken place, and felt no ill effects whatever from the experiments. The case was reported in the Buffalo Saturday Tidings at the time, also in the Philadelphia papers. Another phenomenon took place about the same time, a few days later, known as Statuvolism. Mrs. Barr was placed in a trance by her guides and for half an hour her person remained perfectly rigid. When she returned to consciousness she described a place where a seance was conducted, naming the place as New York. She stated that she conversed with the one who conducting the circle, was introduced to the audience and spoke to the people for a few minutes under the control of her guide. Inquiry was made by mail according to the name and address given by the guides of the mediums, and a reply was received stating that such a seance was held, and on the date mentioned at exactly the same hour. Also that a woman materialized giving the name of Mrs. Barr and spoke very strongly to the audience. Mrs. Barr's body was lying in Kinzua, Pa. at the time this took place in New York. There were many witnesses to this occurrence but I do not care to go into details as it is a matter of long standing. A full account of it was given in the Better Way under date of April 16th 1892, in which it is claimed that the gift of Statuvolism is very rare. A member of the Society for Psychical Research of Boston was present at the seance and reported same for the Society. Mrs. Barr has not practiced this gift to any great extent since, but has often appeared to friends so vividly that they have called to see if she has passed away.

For six years following this period nothing of great importance transpired, Mrs. Barr merely giving readings to those who sought her, never accepting any compensation whatever.

In 1898 another interesting period commenced, which has not yet come to an end. A plan of work was mapped out by the influences that surrounded her, assisted by still higher intelligences, and soon after her consent to be the instrument a work was commenced which when completed will be of vast importance to the scientific world. Much valuable information has been received from that source during this time, some thru writing, some thru physical phenomena and some thru verbal lectures, the same having been put into material operation by the undersigned. I will here relate some of the phenomena that has taken place, not going into detail as to their contents.

First of all we received partial messages over a telegraphic instrument, but as they were unsatisfactory we abandoned that avenue and depended wholly on the mental phase. One day as I returned home I was astonished to find that a message had been written on my typewriter in the telegraphic code, that no one in the house could interpret but myself. We were

assured that much information could be given thru that source and were asked to always keep paper in the machine, and to keep the door to the room closed as much as possible. This we did and many messages were produced, always when no one was in the room and many times when no one was in the house at all. The first message that came was merely of a test nature to assure confidence. We sometimes heard the machine writing at a terrific speed. After a time this source seemed to weaken and we were asked to use slates. The medium was requested to place a single slate in her room over night, and the next morning found that three faces had appeared upon it. They were rather dim but do not erase. This had no significance as far as the work was concerned, but perhaps was necessary for what followed. One day when the sun was shining very brightly we were asked to wash a slate perfectly clean, dry it thoroughly and place it on the window sill where the sun would rest upon it. This done we retired to another room and waited results. In a very few moments we were told to go and see what had been done, and to our astonishment the slate was filled with writing, the manner in which it was written being as remarkable as the phenomena itself. It seemed to be a hard substance crystallized thru some chemical process so that the writing could be distinctly felt by passing the fingers over the letters. After reading its contents we were requested to place it on the table, and when told to pick it up, found that it had all disappeared leaving the slate as clear as it was before the preparation.

Another time we were asked to retire to the seance room, but before so doing to place four slates on the center table in the sitting room, and to make sure that all the slates were perfectly clean. We had not been in the seance room more than three minutes when one of the guides requested that we stack our hands alternating on the table, and to not let go until the signal of three raps came upon the door. The next instant a slate was dropped upon our hands with such force that it left a mark upon the back of my hand which was the topmost. Upon examination we found that the slate contained a drawing pertaining to the apparatus which I was about to construct. The drawing is projected upon it with some sort of chemicals that do not erase. There was no person in the house but ourselves, and the four slates were on the table when we left the sitting room. When we returned to the sitting room there was no slates on the table, they had all disappeared which seemed entirely too much for us to believe. In a moment the guide came and said that one of the four slates had been used for the drawing that been produced, and that the other three would be returned the next day, which was done. Two of them were placed on the music rack of the piano right before our eyes while seated in the parlor, and the other one inside of the book case, leaning against the glass door. Two of the slates had messages on them and one was blank. This ended the slate manifestations for the time being. The slates are all in our possession with their contents undisturbed.

A short time after I was one day requested to purchase a piece of drafting paper about 16 by 14 inches. This I did, and was then told to tack it unto a board, place it on the mantel piece and cover it with a black cloth. After this had

(Continued on Page 8).



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#### TAKING CARE OF GOD.

There is a Society in the United States that has made it a job of its existence to take care of God. One of the things it is working for is to have God recognized in the National Constitution.

We don't know very much about God, or this society. On the God question we agree pretty well with Col. Ingersoll when he said, "Concerning God I know as much as any person who now lives or ever has lived: absolutely nothing." Of the society in question we only know that they are attempting

to see that God has the proper attention paid to Him according to their ideas of what it should be.

Now think for a moment how absurd such a proposition is! They say "God should be given proper recognition in the National Constitution." Why? Has God ever told anyone so? The Bible says: "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are trouble unto me; I am weary to bear them."

That does not sound much as though these people were doing God a favor in trying to get Him acknowledged and to call upon Him to answer to a prayer in the Halls of Congress every morning it is in session.

There is an amusing side to the frantic efforts made by that society. It is when they claim that due deference should be paid to God. That He requires it. What a little seven by nine God these people must have! Would a God that could bring this universe into being want to be worshipped by a class of common mortals, and condemn them if they did not? By no means! The more real worth or exaltation a person has the less they want. Imagine a God paying any attention to whether his name is acknowledged in the Constitution or not! Imagine a deity caring when a man or woman swears! It is too preposterous to be worth consideration!

God is infinitely able to take care of Himself. He does not need any assistance at the hands of fanciful humanity. We take the position of the Dutchman who had subscribed to a fund to build a church. After it was built they wanted him to subscribe to put a lightning rod on it. He said, "No, I don't do dot. Ve haf already builded God a fine house. Now if He wants to send some dunder und hit it, or some vint und blow it down, He can do it, und I won't gif some more money to help built it again."

Take care of humanity. God can take care of Himself. He has buildings that are not used over one-tenth of the time if they are that, people spend months and

years—yes lifetimes—in taking care of Him and at the end no appreciation of the effort is shown. Did Sankey's God appreciate his efforts of a lifetime when He made his declining years the darkness of blindness? Does God answer the prayers or care for the suffering ones? Did you read the article in a recent number of THE SUNFLOWER where W. L. Gage spoke of the things God had not done? He told the story as it was.

We have no time for anyone who is taking care of God. Get to work at something that will be of some benefit to the world and you will gain a much brighter crown than you will by spending your time taking care of someone who does not need it.

Our God does not need taking care of. That supreme power is able to take care of itself and us too. Everything may not be exactly as we want it, but we do not try to change it by prayers asking anything to change natural laws. The lightning strikes, the wind blows, the earthquake destroys in accordance with natural law. The God of nature knows no praise, friends or enemies. The worst enemy or best friend is burned by fire, wet by water, chilled by wind, overcome by lightning. So with the entire universe. Let us watch the operations of nature and we will not be troubled with the ideas of an arbitrary God or an opposing devil. We will watch the operation of Nature and will see the folly of trying to take care of God.

#### CALVIN AND LUTHER'S CLOTHES.

What would anyone think if asked to don a suit of clothes worn by John Calvin or Martin Luther and wear them as every-day article of apparel? Would not they think them so utterly absurd that they were not worthy of a moment's consideration? Yet that is exactly what a majority of people are doing on the religious question.

Martin Luther and John Calvin formed new lines of religious that they followed down to the present day and have taken possession of the peoples' mind to such an extent that they are wearing

Luther's and Calvin's minds that people cannot see, when they would not wear Luther and Calvin's clothes that the people could see.

Where is the difference between the two? Antiquated clothes and antiquated ideas are of the same sort. They hold people backward. Taking the newer ideas always tends to progressive movement and aids the development, when it is along practical lines.

Luther saw the Devil and threw his inkstand at him. That was not a strange thing in those days, but today we would consider the man or woman insane who made such a statement. If we walked along the street and saw a man dressed as Luther was accustomed to dress, we would wonder what lunatic asylum he had escaped from; but when we go into the world and hear a person say, "I am a Presbyterian or a Lutheran," we pay no attention to it altho we know that person is still wearing the mind clothes of several centuries ago.

Let us look well that we are not wearing brain clothes that are "out of style," just as much as wearing other clothes that are out of style.

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We call your attention to our list of premium books. A better list was never offered. "Romance of Two Worlds," "Natural Law in the Spiritual World," and "Heroes and Hero Worship," are nicely cloth bound books and have gold top. The others are too well known to require mention. You

can get these seven books and THE SUNFLOWER one year for \$2.90. Don't forget this when your subscription expires.

#### PITTSBURG NOTES.

PASSED TO SPIRIT LIFE.

Brother William Gillard, beloved husband of Emma B. Gillard, aged 64 years, passed out suddenly at 3 p. m., Monday March 14th, 1904. He was a firm believer in Spiritualism, having experienced much of its phenomena thru his dear wife who has been one of our willing and constant workers for many years. The funeral of Bro. Gillard took place the 17th inst., from his late residence, 129 Manton street, Pittsburgh, a large number of friends being present. The services were conducted according to the custom of our church, Miss Harlow being the speaker of the occasion. She made clear to the friends present our understanding of the so-called death and that the spirit of Bro. Gillard is more alive than ever to the true realizations of life.

Thursday evening, March 17th, our service was a service of answers to interrogatories germane to Spiritualism. The inspirers of Miss Harlow, our speaker, said that it is more difficult to control the speaker when answering questions than when giving a continuous discourse.

The first question was: "What are your thoughts on human sympathy?" Sympathy in its degrees is the result of our relations in life. Our personal experience has a great deal to do in qualifying our sympathies. Sympathy is kind of reciprocal, a melting and mingling together of our experiences, and resulting in a greater consideration and love for each other, and in the future will improve all human associations. We believe that sympathy is one of the great factors in redeeming humanity from the depths of depravity into which it has been put by ignorance and disobedience.

Question No. 2: "Accepting Spiritualism to be a special dispensation would you consider its character to be Theistic or Pantheistic—Religious or Secular?" "While there are special periods of phenomena, they are

neither theistic or secular. These titles are given to the phenomena by man, he being relatively dual in his life, that is, he has the power of reason on the one hand and the senses on the other, and when his consciousness is impressed, he reasons to a conclusion, and in this sense he is relatively dual. His views are classed by men as secular or theistic, religious or pantheistic."

Sunday, March 20th, the subject for the morning discourse was, "The tangibility of the invisible." "As the years go by everything is changing and we are learning to see that this change is taking place from the invisible, yet it is just as tangible as the visible. Now, when you form your opinions about the tangible let your expectations for the manifestations of the invisible be consistent therewith and you will find that you have developed a sense for the tangibility of the invisible equal to that of the visible, and when you pray this will teach you how and what to pray for, and then your expectation, based on Nature's principles, may be fully realized in the physical, mental and spiritual planes of existence."

On Sunday evening the text was: "The objects and purposes of Life." "One of our missions here is to assist by our advice and example, in expressing grander thoughts and higher concepts of life. We cannot remain in the lower states and at the same time make the objective better. Individually we must surround ourselves with all that is elevating and ennobling and so assist our own development. Only since the mind has been in existence could it be said that 'The pen is mightier than the sword.' The mind of man did not appear at once but is the product of the ages. Now, in our growth, do not let us remain too long in the different states of our composition, but so equalize the mental, physical, moral and spiritual and produce a good and well-proportioned individuality. In this purpose another object for us is to unfold ourselves to a full, intelligent consciousness, and then we will not indulge in the extremes of our passions and appetites. Let us take on the best conditions and have the highest aspirations in our own life, and work in perfect harmony with our understanding of the principles of Nature and you will gain your

#### OHIO SPIRITUALISTS ATTENTION!

The Sixth Annual Convention of Ohio State Association of Spiritualists will be held in the city of Columbus, Ohio, May 27th, 28th and 29th, in the Board of Trade Auditorium. Three sessions will be held daily during the entire convention. All Societies belonging to the State Association are earnestly requested to send their full quota of delegates, and all individual members are urged to be present in person. Business of importance is to come before the Convention in which every Ohio Spiritualist is deeply interested. Local Societies and individual members desiring to offer amendments to the Constitution must file the same with the Secretary prior to April 25th, 1904. None can be legally acted upon by the Convention if received after that date. Full particulars with regard to program, etc., will be given in a future issue of THE SUNFLOWER. For special information apply to the undersigned.

By the President,  
CARRIE FITCH CURRAN,  
123 Indiana Ave., Toledo, O.  
By the Secretary,  
R. C. BAIRD, Elyria, O.

#### FEAR.

We are what we are taught to be. A child is born amid the ordinary surroundings, the physician looks it over, he hands it to the nurse, who sees that it is all right. It is cared for, everything goes on in a natural manner, and the first thing the child does is to breathe in the air, and great care should be taken that the room be properly ventilated so as he draws his first breath, it will not be filled with poisonous gases but with good air full of pure oxygen.

Then he cries, he realizes he is hungry, the nurse attempts to give him his natural food the parents are afraid that nature has not responded, and the child will not find enough sustenance, and if it does it is not the right quality, therefore he is surrounded by fear in the first advent. Then nurse and all relatives are afraid baby will have colic, and if he makes a loud squak he is taken and cuddled and fussed with, until he is quiet, little thinking he must develop his vocal organs. As he grows older the parents are afraid, he will die or will have colic, croup, mumps or measles, and he is living in an atmosphere of fear.

Is it any wonder we are full of it? Then when old enough he must eat meat in order to acquire strength. His parents little thinking that every living creature fears death and as the ax is drawn to strike the beast to fell it to the earth, a fear seizes it and impregnates the whole carcass. We human beings eat that meat that is loaded with fear. Is it any wonder we are full of fear? We are told that if we rise above fear, we will not suffer any disease but the very thing we fear most is sure to happen.

There is another thing when anyone that keeps a dog wishes it to become savage, they will feed it meat, almost entirely, and your correspondent has noticed that families that eat the most meat are usually apt to be contentious.

I once heard a missionary state that the Chinese, among the refined class refuse to shake hands with the Americans because they take the corpse of a hog and salted it and eat it a year after it is killed. I don't know as it is any worse than eating rats and mice.

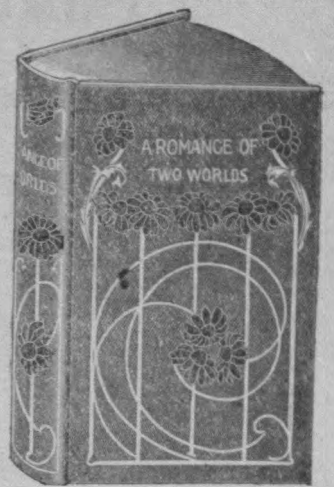
But the question is how can we overcome fear? By not surrounding our children with it continually. How many mothers I have heard tell the little ones the bogle man would get them if on the contrary they would teach them self control. A child's mind is very plastic. You can unfold and shape it in any way so let us be very careful and look to the great Universal law.

MRS. ADDIE COOPER.

It is the duty of men to earn a living and to amass great wealth, if they are willing to use it in enlarging and expanding business and helping along great educational and philanthropic works which will help men to help themselves.—John D. Rockefeller.

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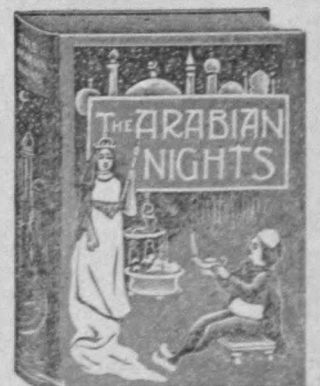
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## LILY DALE NOTES.

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

A few days of last week the thermometer registered 50 in the middle of the day. The snow has been leaving in a very nice manner. It has thawed a little nearly every day, and froze at night. This has made the paths hard so we have not broken thru, and formed a crust on the snow so we could walk over it anywhere.

It begun to snow the 17th of November, and the roads inside of the gates are still covered with snow and ice, so up to today, March 28th we have had 132 days of sleighing. This ought to be enough for one winter and we are in hopes to have a pleasant summer to make up for it.

The maple sugar season has begun; the sugar bushes are being tapped and the sap has begun to flow, and unless the snow is too deep in the woods a good supply will be had. Charley Pierson has put in a new evaporator and his maple syrup is very fine.

Mrs. Nellie Warren is home and occupying her cottage, 5 north Street. She is our real estate agent and if you want to rent or buy a cottage you will receive prompt attention by placing the matter in her hands.

The willows have been cut down between the railroad track and the lake and channel north of the depot, which adds much to the view from the train.

We are going to have a new grocery store. It is to be located just across the track on the south side of the road at the station. The excavation is being made and the lumber is on the ground. F. J. Lewis is to be manager.

Mrs. Clara Watson has been engaged as the speaker for the Anniversary meeting next Sunday. The meeting will be held in Library hall Sunday afternoon. Mr. and Mrs. Phillips of Cassadaga will furnish the singing. There will be a musical and literary entertainment Saturday evening.

W. H. Bach went to Buffalo last Sunday to speak at the Anniversary meeting of the First Spiritualist Society. The exercises were held in the Unitarian Church. April 3, Mr. Bach will assist Mrs. Atcheson at the Anniversary meeting of the Niagara Falls society.

It has been hinted that our Postmaster would be seeing snakes next, since those robin stories. We could not believe this of the Postmaster, but now we are sorry to report that he is behind the times for there were forty-five live snakes taken out of the ground where they are excavating for the new grocery. They were rudely taken from their snug winter quarters and killed—just because they were snakes.

Mrs. Nellie Warren's father, Mr. Woodcock of Burnhams, is stopping with her this spring. He has not been very well of late but is improving.

Mrs. Nutting and Miss Huntington went to Randolph to attend the funeral of an aunt last week.

Mr. and Mrs. Ross have gone to Corry, Pa., for a visit.

Mrs. Devereaux's daughter and husband are here.

We are informed that Dr. and Mrs. Hyde have left Jacksonville, Fla., and are expected home any day.

Mrs. Ada Davis has been quite a little better for the past two weeks. She is going to Hydetown to try their treatment.

The Southern Cassadaga Camp closed March 20th, and we look for the arrivals from there before long.

Mrs. Sage has had a severe time with a cold all winter and will not dare venture north until our snow is gone—altho she is anxious to get back as soon as possible on account of the illness of her daughter, Ada Davis. Mrs. Twing will leave there about the middle of April.

Mrs. Alice ReRoy has returned from a seven weeks' visit in Allegheny and Cattaraugus counties.

Mrs. Dr. Duke has been sick for the past week with the gripe. She is still confined to the bed.

Estella F. Baillet has secured a

position with the New York Life Insurance Co., and is now in Erie, Pa.

### Missionaries Monthly Report.

During the month of February we visited four local societies, served the Michigan State Association at its mid-winter meeting held at Jackson, Michigan did the preliminary work of the Indiana State Convention, and helped to complete its organization.

The Michigan mid-winter meeting was a very successful one in point of numbers in attendance and in the presentation of the philosophy and phenomena of Spiritualism. The work of the mediums and speakers present was of the highest order and of the most convincing character. Much good for our Cause and the cause of organization was accomplished.

We visited Sturgis where we held four meetings. We succeeded in chartering this society with the Michigan State Association. The society owns the oldest Spiritualist church in the world. Hitherto it has held aloof from the State and National organization, but now that they come to see the great good that is being done by these organizations they have gladly swung into line and taken a charter with the Michigan State Association. One by one societies as well as individuals who have not favored organization are coming to see the mighty importance of organized cooperative work for Spiritualism.

At Flint, Ind. we found the little society that we organized three years ago, still active; it has only a dozen members, yet it has held regular meetings once in two weeks ever since it was organized, besides holding an occasional meeting in a public hall whenever they have been able to secure a public worker.

This little society has paid its dues and taken up a collection once each year for the benefit of the N. S. A. It has never deemed it a hardship but a privilege to thus help the good cause along. It has lost one or two of its most active members by their passing to the higher life. Its workers have never become discouraged in the good work. The members will see to it that no one of their society is buried by an orthodox minister, but when one shall pass to the higher life a Spiritualist funeral with a competent Spiritualist minister will be in attendance to comfort the friends and carry out the wishes of the arisen one. Some other societies might profit by emulating its methods.

The Lafayette, (Ind.) society, that we organized recently, is doing nicely. It has leased the Universalist Church of that place for one year and when we were there were having it repapered and refitted. The members are working hard to place 'Spiritualism on its proper plans and to lift it out of the disrepute into which the "fortune teller" fakirs have dragged it. The Cause is safe in the hands of this society and will be vindicated and defended while its teachings will be properly presented to the public thru the efforts of its members.

We stopped at Elwood, Ind. and held a seance on our way to Anderson, meeting with some of the good friends there, and then went on to the State Convention.

THE INDIANA STATE CONVENTION. The Indiana State Convention which was held at Anderson Ind. February 26 to 28 inclusive, and was a grand gathering of the representatives Spiritualists of the state. It was a very harmonious convention and most excellent work was done. Among other things the following by-laws was adopted.

Art. II. of the by-laws of the Indiana State Spiritualists Association.

Sec. 1. The president shall appoint one superintendent for each congressional district in the state. Said appointment to be approved by the Board of Trustees.

DUTIES OF SUPERINTENDANTS.

Each superintendent shall have the supervision of his own district under the authority and direction of the said Board of Trustees and shall cooperate with the president in missionary work, and together shall devise ways and means by which missionaries may be employed in his territory.

Sec. 3. The superintendents are authorized to visit and encourage societies, assist in organizing new ones and arrange dates for missionaries.

Sec. 4. Superintendent shall make

quarterly reports to the secretary of the State Board of Trustees of the financial and spiritual condition of the societies under their respective charges.

Sec. 5. The superintendents shall report to the president the presence of any person or persons in their respective districts known to them to be unworthy of confidence or imposters doing or attempting to do business as physical or mental mediums or both, or teaching or attempting to teach the religion of Spiritualism.

Sec. 6. It shall be the duty of the president upon the receipt of such information to forward to all of the superintendents a copy of the same, together with instructions to the superintendents to make copies of the same and to forward them to the secretaries of the societies under their charge to the end that the public, as well as the Spiritualists and our genuine mediums may be protected.

With this provision of the by-laws properly carried out, societies may be kept alive and made stronger, new ones will spring into existence.

Quarterly meetings in which the societies of a district may participate will be inaugurated; mass meetings and conventions held; circuits arranged with good speakers and mediums placed upon them, and many other good things may be done to carry the work into every part of the state.

The appointing of superintendents as this by-law provides, will be a great help in driving out unscrupulous persons who disgrace our beloved cause, as provisions are made by which they may be published to every society in the state. This may be carried to every part of the United States and our cause freed from them, and the innocent people protected.

We are receiving letters from different parts of the country telling the awful havoc these "fakirs" are creating in our ranks, some of them have the "gall" to announce themselves as N. S. A. missionaries which according to law, makes them candidates for the penitentiary.

Here is an extract from one of these letters: "This city has been over run with frauds and self styled mediums. Last fall Dr. (giving his name came; sent, so he said, to organize. He had a fine hall three nights. He was "full" each night and then had "jim jams," called it "obsession," then left the city. There is a Dr.—now on trial, brought on requisition from (another state) for swindling, who was here posing as a clairvoyant and trance medium. He got sums ranging from \$100.00 to \$500.00 from several parties here who he made believe he could tell them where large sums of money were buried. And so of some of the phenomenal mediums who have been here; they have been detected as fraud, or drunk. This has given Spiritualism a bad odor, and made the more intelligent people very skeptical."

The above is a fair sample of these letters, tho some of them tell story in detail, causing tears to fill ones eyes while reading them. Societies are ruined, people robbed, cheated and deceived by these land pirates and in the name of our beautiful Spiritualism.

Let the Spiritualists of every state association appoint superintendents to look after their interests in their allotted districts, and thus help to free them selves from this condition which threatens the ruin of the good work of Spiritualism in many localities.

E. W. SPRAGUE AND WIFE.  
N. S. A. Missionaries.

### Reflections of A Bachelor.

More men are made good citizens from the kitchen than from the pulpit.

The thread-like lines between happiness and unhappiness is the shadowy tracing of imagination.

It's curious the way a woman dresses in winter to catch cold and in the summer to get bitten by mosquitoes.

Most women's idea of an "earnest purpose" in life is to be able to make other women hate her for having more than they have.

A man would rather expect a stone and get the bread, but a woman considers if beneath her dignity to expect anything less than cake, no matter what she knows she is going to get.—New York Press.

The laws of thought are the laws of the Universe.—Buchner.

### Excursion to Niagara Falls.

Via D. A. V. & P. R. R. April 2. Train leaves Lily Dale at 8:52 a. m. Central time. Rate, round trip \$1.50. Tickets good returning April 2nd, and 3rd. See hand bills.

"The wise man prizes these three things: Gentleness; economy; industry. By being gentle, your energies are conserved. By being economical, you can be liberal. By being industrious, you secure rest."—Elbert Hubbard.

### Clairvoyant and Business Medium.

Readings by mail one dollar. Send date of birth and lock of hair. MRS. H. NORTHRUP, 251 Dewitt St., Buffalo, N. Y.

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Mrs. Dr. Dobson-Barker, 230 N. 6 St. San Jose, Cal.

TESTIMONIALS.

MRS. DR. DOBSON-BARKER, SAN JOSE, CAL.  
DEAR MADAM:—Your medicine is doing me more good than all the doctors' medicine I have taken the last six years. My right arm has been so bad I had no rest for five years. The doctors here said it was rheumatism; but two years ago a doctor in Bay City said it was the nerves. My right leg took to swelling until it was very large. The doctors said they could not do anything for it; but thanks to your treatment, the swelling has all gone from the leg and my arm is better.

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,  
MARY L. PAYNE, McComb, Miss.

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## BIG BIBLE STORIES.

BY W. H. BACH

This is a plain, practical consideration of the "Big Stories" of the Bible, on a mathematical basis. It is not ridiculous, but is one of the most convincing arguments possible that the Bible was never intended to be taken literally but is symbolical and must be so considered.

This book tells you how many million car-loads of quails fell during the "underlying" rain of quails; how many hundred thousand animals Adam had to name each second, etc. Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

## THE 10 COMMANDMENTS ANALYZED.

This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but such is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DISMILAR FORMS, and it CONTRADICTS EVERY ONE as positively as it gives it. This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood."

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

## Mediumship

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This book is, regardless of price, the most complete work on the subject ever published. It considers the matter in a plain, practical manner and explains the different phases and the conditions necessary for their development. Teaches how to secure the best possible development and how to avoid the errors so many fall into when they do not understand how to proceed. It contains a plain, practical chapter on obsession, and a treatise on the law of influence as demonstrated in mesmerism and hypnotism. Every question you can ask about mediumship is answered so that anyone can understand it. EIGHTH THOUSAND now on sale. Paper, 25 cents, 5 for \$1.00; Cloth, 50 cents.

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## ALL LIFE IS BEAUTIFUL.

All life is beautiful; the humblest flower  
That cheers the dusty highway with  
its smiles

Has something in it of a heavenly power  
That oft my heart of weariness beguiles,

The blue-eyed violet of the glen and grove,  
Spring's sweetest offering is a thought  
of God—

A tiny poem whispering of His love,  
And making eloquent the soulless clod.

A shining pebble in the river's bed,  
That scarcely makes a ripple where it  
lays,

May teach a lesson worthy to be read  
By all who murmur at the world's dull  
ways.

The soft, green moss we tread beneath  
our feet.

The waving grass that carpets hill and  
plain,

Take to their generous hearts the dew  
or sleet,

And, uncomplaining, greet the autumn  
rain.

They do not question of its use or power,  
But meekly they receive what'er is  
given,

Thankful alike for sunshine or for shade,  
And we should be for all the gifts  
of heaven.

—BELLE BUSH.

## NEW THOUGHT HELPS.

I asked a woman who had always  
been well, but who was a great student  
of the New Thought, what benefit  
it had been to her.

"Ah," she replied, "since I have  
studied the New Thought I have  
learned how to be good company for  
myself. Formerly I was so miserable  
and discontented when I was  
obliged to stay alone that I would  
walk the floor and cry. My own  
company for a whole day was a perfect  
nightmare to me. I did not  
know how to think wholesome, com-  
panionable thoughts. I grew mor-  
bid, sometimes feeling that I had  
not a friend in the world; or again,  
feeling that I was leading a wholly  
useless and unprofitable life; or still  
again, dwelling upon the faults and  
frailties of my acquaintances, until  
it seemed to me there was scarcely  
anyone to be found  
know that they are attempting  
But it is so different now. I never  
have a lonesome minute. I have  
found so many beautiful ideas to  
think about that I am sometimes  
sorry when the hours slip so quickly  
away. I find no time nor inclina-  
tion for brooding over real or fancied  
wrongs.

"I have read that sometimes the  
works of the old masters were hastily  
daubed over with paint in a  
wretched way in order to preserve  
the picture from destruction. Long  
years after, when the paint is re-  
moved, there is the masterpiece in  
all its original beauty. I felt as tho  
I had come from the hands of God  
a beautiful creature, but the work  
had become so coated over with  
wrong thoughts that little of the  
original beauty was left, but the  
New Thought has taught me how to  
clear away all the discolored stains."

I asked another what the New  
Thought had done for her. "I never  
knew the meaning of true content  
before. My life had seemed hard  
and cramped. I was a homekeeper,  
and altho I loved my husband and  
children, I felt that I was created  
for something better than simply to  
minister to my family. I allied my-  
self with the glorious army of the  
Divine Discontents and felt I was  
doing myself good service. I kept  
my husband unhappy by besieging  
him to take me to some larger place,  
some place where I could find a  
larger outlet for my talents(?). The  
New Thought has proved my salva-  
tion. I realize what I was pleased  
to call 'divine discontent' really sav-  
ored much more of that discontent  
which proceeds from a plan directly  
opposite the divine one. I now find  
my talents are none too great for  
my family, or the small community  
in which I live."

A third said she had learned thru  
the New Thought to take a real,  
sincere interest in people. Formerly  
she had only pretended to feel an  
interest in any one outside of her  
own set of friends, and she had  
often said that the greatest pleasure  
to her in heaven would be that she  
would not have to meet people who  
did not belong to her own set. She  
has learned that the lines between  
the different "sets" are not perpen-  
dicular, but horizontal, they denote  
equality rather than separation.  
Then while the New Thought has

added to her knowledge it has also  
largely added to her happiness, for  
exclusive people are too thoroly self-  
ish to be really happy.

—J. S., in Practical Ideals.

## HEART TALKS.

BY HELEN VAN-ANDERSON.

A Little woman came to me not  
long ago to ask how she could more  
quickly change her environments  
and position in the world. "I feel,"  
she said, "as tho I am not in my  
right place. The work that I am  
doing I do because of necessity, yet  
all the time I am thinking of the  
place to which I really belong. The  
work and the environments are un-  
pleasant, and I have no opportunity  
to exercise the higher traits and  
qualities within me. Can you sug-  
gest any way by which I can find  
my own?" I looked at her thought-  
fully. She was a bright little wo-  
man, with many evidences of culture  
and talent, yet I could not help  
feeling sorry that she did not better  
understand the law. To be sure, I  
could tell her my conception of it,  
but the question arose in my mind  
as to her willingness to accept my  
suggestions—not that she would be  
unwilling, necessarily, but would it  
not be difficult to make her see the  
relation between her attitude of  
mind and the results she desired to  
accomplish? However, she had  
come for help, and, putting as much  
faith as possible into my words, I  
said to her: "Are you willing to  
heed the instructions I will give you?"

"Yes," she said, "I will do my  
best."

"First," I replied, "you must bring  
your mind to a different attitude  
concerning your present work. How  
can you expect to do the work un-  
less your mind and heart are in it?  
The very fact that you have it to  
do is sufficient proof that it is to be  
done as well as you can possibly do  
it. Your mind is now separated  
an extent that they are separated  
not only from your work, but from  
your body as well while doing it.  
While your body is in this environ-  
ment and your fingers are engaged  
in doing what is set before them to  
do, your mind must give attention  
also, and not only move your fingers,  
but animate them with new warmth  
and vigor born of the interest your  
mind, as director, should have. You  
cannot be truly interested in any-  
thing without putting something of  
your better self into it. Just as  
soon as the connection between your  
mind and body is made, your work  
shows the evidence, not only in be-  
ing better done, but being more  
interesting. Solomon spoke truly  
when he said, 'As a man thinketh  
in his heart so is he.' You can see  
the analogy. Thinking in your  
heart that you were superior to your  
position and the work unworthy of  
your attention, your heart was  
divorced from the work, made a  
broken, inharmonious result. The  
plain truth about is this. You  
think you are too good for the work,  
but in reality the work is too good  
for you, for this reason: you are  
not yet able to give the respect  
which is due to any work, but to  
this work in particular.

"Why this work?" you ask. Be-  
cause this is what you have been  
put to do. If you are not willing  
to do it you hold yourself above,  
and therefore are unable to relate  
yourself in the right way. Your  
scornful attitude belittles you, not  
the work; that is why I feel obliged  
to say the work is too good for you.  
Listen! It is your own conscious-  
ness that puts a stamp upon all  
things and conditions with which  
you have to do. Whatever your  
consciousness stamps as bad becomes  
bad to you. Do you not see that  
the way in which to remedy this  
matter is to find out what it is in  
you that causes you to put the  
stamp of inferiority on anything?  
Remember this. It is what is in  
your heart that makes you good or  
bad, and also the things and con-  
ditions with which you have to do.  
Just as soon as you are willing to  
see that this position is given you in  
order to give you an opportunity  
for making it a reflection of yourself,  
you will see the necessity of taking  
the right attitude of heart toward  
it. This will bring you to the child-

like state of obedience, and instead  
of thus belittling your work, you  
will say, 'this is my opportunity,  
and here I will stamp my better self  
upon the work, and upon the en-  
vironments; since I am greater than  
these things, I will cause that great-  
ness to be manifest in the power to  
change even their aspect.'"

She remained silent for a few mo-  
ments and then asked me: "And  
will this be a beginning of the  
change that I so greatly desire?"

"If you are sincere and faithful in  
doing as I have told you, that is,  
putting your better self, and your  
whole self, into your work, with the  
thought of your privileges rather  
than your misfortunes, it certainly  
will be the beginning."

"I will try it," she said.  
We had a few moments of silence,  
and she went away promising to  
come again in a few days. The  
next time her face was beaming.

"I do not know how much I have  
accomplished," she said, "but I  
have certainly found out one thing,  
and that is that I can stamp my  
work with my greatness, as you said,  
I have found that by keeping my  
attention fixed upon the work while  
I am doing it, putting my whole  
heart into the manner of doing it,  
that it becomes not only interesting  
but attractive. I have begun to  
feel as tho 'I was there,' not unwill-  
ingly, but willingly, and the result  
is that everybody connected with  
the work seems more interested in  
me. My employer asked me yester-  
day if I would consider a proposition  
to take charge of a special branch  
of the business, and, to my utter  
surprise, I said, 'Yes, I would con-  
sider it.' Before that talk with  
you I should have spurned it; I  
should have said, 'No,' with the  
mental reservation 'I don't expect  
to remain in this business very long.  
I am trying to work up and get  
something more suitable to my  
taste.'"

"You have done well," I said.  
"You have made a beginning to the  
finding of your own place. It is  
only when you are altogether a unit  
in your own being—soul, heart mind  
and body—that your own recognizes  
you, or that you will attract your  
own. You can see the impossibility  
of having the power to attract that  
which is highest and best when you  
habitually withhold your highest and  
best, and give to the world of your  
work, your worst. The secret of  
finding your own outwardly is to  
find your own inwardly. Your own  
is that which your highest self  
attracts; having found it, let it re-  
deem and possess your lower self, or  
mind and body. You will then go  
about in the world as a light, the  
embodiment of divine power, being  
united and harmonious. In your  
own consciousness you will dominate  
in the true sense, what is without.  
The reason your employer asked  
to consider this position was un-  
doubtedly because he recognized a  
power of concentration, good judg-  
ment and ability to do the work he  
wants done. If your heart and will  
and mental forces had not been so  
successfully combined he would not  
have been satisfied with the results  
of your services; but the fact that  
he has changed since you have  
changed, proves the relation between  
your within and your without."

"But I cannot yet say," she con-  
tinued, "that this work will be as  
high as my ideal."

"Never mind," I said, "that will  
come. You have nothing to do  
with the future. You are to do the  
very best that you can in the pres-  
ent; put your best into the present;  
live in the present, and when you  
are ready, having passed an appren-  
ticeship worthily, you will be given  
that which your faithfulness has  
fitted you for."

A letter from the little woman, a  
few days ago, assures me that she is  
not only proving the value of the  
advice, but the truth of the law, and  
the advantage of following it. She  
radiantly informs me that a wonder-  
ful contentment possesses her, and  
that she finds her mind rich in new  
inspirations and able to scatter many  
seeds of truth among those who are  
eager to learn something of the  
better way.

I have given you this little story  
from life, dear hearts, because it is a  
picture of the conditions of many  
who are in a similar state, and who  
need similar help. The habit of be-  
ing only "half present" is very com-  
mon. There are comparatively few  
people who realize the importance  
of being their best and doing their  
best under every circumstance of  
life; if they would more readily see  
the cause of their so-called failure.

"As we sow so shall we reap," should  
be remembered constantly, because  
we are sowing every moment. If  
we sow discontent, indifference, self-  
superiority and disinterestedness,  
we shall have a very disagreeable  
crop to harvest. It is our blessed  
privilege to sow and reap the fruits  
of the Spirit, which means as far as  
our outer life is concerned, health,  
happiness and prosperity. Mag-  
azine of Mysteries.

## FROM THE N. S. A. HEADQUARTERS.

I am ready to make my first re-  
port of progress, on the matter of  
collecting from the Spiritualists at  
large, the sum of one thousand dol-  
lars, by the first of June, that we  
may secure the other thousand  
that has been generously promised  
to the N. S. A. Mediums Relief  
fund. As we have before stated,  
this National Association is paying  
seven mediums the sum of twelve  
dollars a month each, towards their  
support; we would be glad to ex-  
tend the list, to take in many  
more who are in need of aid, but  
not till the fund increases can this  
be done. During the present week  
we added another aged medium—a  
resident of this city, to the list; this  
beneficiary is eighty-two years old,  
and has no one to look to for aid  
but the N. S. A. This would have  
made the eighth on our list—in ad-  
dition to the full support of Dr.  
Slade, but we have just learned of  
the transition of one of our pension-  
ers in Massachusetts, Mrs. Kendall,  
and have forwarded the sum needed  
for the burial of her remains. Thus  
the good work is going on, our  
beneficiaries are grateful and appre-  
ciative, and we feel that we are not  
only blessing them in this good  
way, but that every contributor to  
the fund is also blessed by it.

Some of the letters we receive  
with the contributions, are beauti-  
ful. One elderly lady, who is her-  
self an inmate of an "Old Ladies  
Home," wrote that in sending ten  
dollars to the fund, she would have  
done more, but all she has left is a  
sum for the payment of cost of cre-  
mation of her body after the spirit  
has taken flight. Another aged  
friend who is ninety four years of  
age, insisted on sending the only  
three dollars she had—gifts from  
friends she is herself cared for by  
relatives; she said she could put her  
few dollars to no better use than to  
have some poor medium benefitted  
by it. A gentleman in a "home" in  
Pennsylvania sent his dollar, with a  
good word for the work. Several  
veteran soldiers from the Soldier's  
homes have sent their donations.  
Sweet little Alice, sent fifty cents  
for herself and "Precious." She  
wrote, "I sold my chicken for 23  
cents, and put that in with the  
money." Surely these souls must  
be blessed with good thoughts and  
happy dreams, who have unselfish-  
ly done what they could. We send  
heartly thanks to all our contri-  
bution list stands as follows.

Thomas C. Smith, \$15.00; Friend,  
in Old Ladies Home, \$10.00; Chas.  
Balton, \$10.00; Helen A. Haddox,  
\$10.00;

T. B. Wait \$5.00; Harmony Circle  
Society, Buffalo, \$5.00; Wm. Schroeder,  
\$5.00; A. Friend Hamburg, Ia.  
\$5.00; E. W. Brooks, \$5.00; Geo. Seifert,  
\$5.00; Mrs. H. E. M. Don, \$5.00;  
Mrs. S. A. George, \$5.00; Samuel  
Day or Way, \$5.00; Mrs. A. J. Min-  
tun, \$5.00; Mrs. M. Sprague, \$3.00;  
Mrs. W. Woodard, \$2.00; S. A. Tall-  
madge, \$2.00; John H. Kramer,  
\$2.00; Lucy W. Houghton, \$1.50;  
Mrs. Nettie Johnson, \$1.00; A  
Friend, \$1.00; Julia A. Bunker,  
\$1.00; August Kleine, \$1.00; Chas.  
Hol Kirk, \$1.00; Mrs. A. C. Headley,  
\$1.00; Arthur Peiffer \$1.00; T. C.  
Millard, \$1.00; Mrs. S. S. Rockhill,  
\$1.00; E. Hughes, \$1.00; A. J.  
Brooks, \$1.00; Mrs. T. I. Schweitzer,  
\$1.00; Mrs. C. H. J. Bowin, \$1.00;  
Geo. L. Ralston, \$1.00; David Fro-  
lick, \$1.00; C. H. Phelps, \$1.00;  
A Friend, Providence, R. I., \$1.00;  
Sissin, \$1.00; John Lynch, \$1.00;  
Alice Precious 50 cts.; A Friend,  
50 cts.; Mrs. Speck 15 cts.; E. Bso-  
cious, 25 cts.; Two Friends, 15 cts.

Mrs. Zoller, Mrs. Williams—two  
of our good mediums in Washing-  
ton with other talent gave a public  
benefit at Wonn's hall, March 10th  
for the benefit of the Mediums fund,  
from this we realized, \$12.13; This  
sum added to the amount of fore-  
going contributions makes a total,  
of \$138.78.

We are greatly encouraged, and  
we feel, that if all who can, will  
send according to their means, and  
if other mediums in different cities  
and towns, will also hold benefit

seances or meetings, for this fund  
the required sum of one-thousand  
dollars will be in our treasury by  
the last of May. Please friends do  
not delay, but send your contribu-  
tions on as soon as possible. Mr.  
Ralston, whose donation appears in  
our list, sends a dollar each month  
for the Mediums fund, the one  
noted is the first from him since  
the thousand dollar collection  
started.

Now concerning the recent state-  
ment of a Law to drive mediums  
from Washington D. C. our legiti-  
mate mediums are not molested,  
nor do they fear. They are pursuing  
their work as formerly, nor do we  
think they will be troubled. The  
new law is to reach sharpers whose  
doings are nefarious, and who are  
no part of Spiritualism and its  
work; one or two have run out of  
town, and all decent people are  
glad that they have gone.

MARY T. LONGLEY,  
N. S. A. Secretary.

"Give us to-day our bread for the  
day before us."

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No. 1	No. 3	IN EFFECT NOV. 15, 1903.		No. 2	No. 4
a. m. p. m.	a. m. p. m.			a. m. p. m.	a. m. p. m.
7.55	5.50 Lv.	Dunkirk	Ar.	9.30	6.50
8.05	6.10	Fredonia		9.15	6.50
8.09	6.14	Laona		9.05	6.45
8.29	6.38	Lily Dale		8.55	6.32
8.33	6.42	Cassadaga		8.49	6.29
8.41	6.49	Moore		8.41	6.21
8.48	6.57	Stineclairville		8.34	6.14
8.57	6.06	Gerry		8.25	6.05
9.09	6.16 Lv.	Falconer	Lv.	8.16	5.54
9.45	6.40 Ar.	Jameson	Lv.	7.45	4.30
9.14	6.21 Lv.	Falconer Junction	Lv.	8.07	4.47
10.05	7.07	Warren		7.17	3.57
11.20	8.25 Ar.	Titusville	Lv.	6.00	2.40
a. m. p. m.	a. m. p. m.			a. m. p. m.	a. m. p. m.

\*Daily.  
†Daily except Sunday.

SUNDAY TRAINS.  
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9:52; arrive Dunkirk, 10:20.  
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# PHARISAISM

## And the Universal Light of Spirit.

J. P. COOKE.

I would, for a minute, place the accent on Pharisaism as an occasional fact of human nature, in order to draw a lesson from it. Its power is odious when contrasted with the spirit of loving life, such for instance as the life of John G. Whittier which fairly manifested the spirit of light and life universal—the "Love Light of the All."

This latter is a subject or object rather of spiritual observation. It is only seen by the inner life, and is demonstrated by A. J. Davis, and many others in India and elsewhere including the present writer, who speaks from spiritual experience, not from mere opinion or persuasion.

But what is Pharisaism? Let us look at it. Pharisaism as a fact was not confined to the Jews of any period. Of course not. It is a universal fact; Christian as well as Jewish; modern as well as antique; a fact of history, a fact of human nature.

Wherever there is such a separation, there is exclusiveness; wherever there is exclusiveness there is assumption; wherever there is assumption there is arrogance; wherever there is arrogance there is bitterness and contempt, formalism and hypocrisy—the spirit that says, "I am holier than thou."

All separatists are in a degree Phariases. There is the Philosophical pharisee, puffed up with the conceit of his intellectual supremacy. He fancies himself as living in the region of serene ideas—far above the stupidity of the vulgar, gaping crowd. He has special insight into the meanings of the Cosmos. He wraps the cloak of infallibility about him, walks with stately step and looks down with lofty scorn on the simple, human souls that grope in darkness, rarely condescending to cast the pearls of his wisdom before the swine of average intelligence.

Then there is the Scientific pharisee, proud of his method and its results—feeling that he and he alone is on the right path to knowledge and that all others are widely astray; regarding philosophers as idle seekers after mind. He strikes a regal attitude in the intellectual world, and pronounces final judgment upon systems and opinions and condemns to the limbo of discarded errors such venerable beliefs as happen to lie beyond the province of his investigations.

Every race is apt to play the Pharisee towards some other race; every religion towards other religions. The Englishman plays the Pharisee towards the East Indian, or the Chinaman, the African, even the Frenchman. The average Christian plays Pharisee towards the Israelite, the Mussulman the Buddhist. To this day in the lower wards of the large cities the Jew is called "Christ-killer" by roughs and rowdies, and "Jew-baiters," who because the bear the name without a single decent attribute of the Christian, feel entitled to spit their venom on people who, in every human quality, are their superiors.

The Sectarian is a PhariSee towards other sects; the Secularists towards the Spiritualists; the Idealists towards the Materialists. He has no doubt whatever, that his particular slice of religion contains the gold ring and that the rest is only sweetened bread, spoiled for eating by being too sweet.

The early Christians called all deities but their own "evil demons" or "devils," painted them black or red, gave them horns and tail and cloven hoof, pictured them as breathing flames and darting lightning from their eyes. The Christians of today content themselves with verbal descriptions, less vivid in color, but otherwise not so far removed from the ways of the olden time. The air of self-satisfaction which the Sectarian assumes and the tone of lofty superiority he takes on when speaking of his neighbor's differing shade of opinion, calls up with sufficient distinctness the olden Pharisee of the New Testament. The race of Phariases is far from extinct.

We turn from this class of ego-tists to the truly spiritually-minded man, and find in Whittier our type. Whittier was a Quaker, a Friend. The Friends speak of the Word of God, meaning thereby the inner voice that speaks in each man's soul—not the book called Bible. Whittier the spiritually-minded, once said, "I believe just so far in the Bible as

the Bible believes in me." The authentic inspiration comes to the man not to the book. Its grand fountain head is in God not in a book. All books that are books are Bibles. If they inspire their readers they must carry inspiration, however named. The light of inspiration was beautifully sung by Whittier in the lines: "Whosoof at our birthright? The words of the seers, And the songs of the bards in the twilight of years, All the foregleams of wisdom in santon and sage, In prophet and priest, are our true heritage. The Word which the reason of Plato discerned; The Truth, as whose symbol the Mithra-fire burned; The soul of the world which the stoic but guessed, In the light universal the Quaker confessed."

Once more in these lines from his "Quaker Alumni" our poet declares that the Bible of the Hebrew and the Christian is but one of many utterances of the inner voice that has ever been speaking to all men everywhere since creations were:

"Truth is one; And in all lands beneath the sun, Whoso hath eyes to see may see The tokens of its unity. No scroll of creed its fulness wraps, We trace it not by school-boy maps. Free as the sun and air it is Of latitudes and boundaries. In Vedic verse, in dull Koran, Are messages of good to man. The angels to our Aryan sires Talked by the earliest household fires: The prophets of the elder day The slant-eyed sages of Cathay Read not the riddle all amiss Of higher life evolved from this."

In these frank utterances of the good Quaker poet, we see the spirit of loving appreciation; of a gentle joy taken in the true spirit of religious love, the love of goodness for its own sweet sake, whether manifested in Cathay or Calcutta, in Arabia or America. The soul of this spiritually-minded "son of man," the gentle Quaker soul that could apprehend and appreciate the Love-Light:

As the sun to the earth,  
As the dew to the flowers,  
Thou art to me;  
A sun that ever lighteth up  
My memory.  
As land to the sailor  
Tossed high on the billow  
Far out at sea;  
As happy dreams to weary hearts,  
Thou art to me.  
As soft gentle showers  
To lands parched and dreary  
Oft seem to be;  
As songs of home to wanderers,  
Thou art to me.  
As the light to the eye.  
As the song to the ear;  
As liberty  
Is to the captive in chains,  
Thou art to me.  
As the stars to the sky  
In the bright summer eve;  
As minstrelsy  
Which wakens childhood's memories,  
Thou art to me.  
As the calm breath of spring.  
To the feverish brow  
Of misery;  
As life is to the dying one,  
Thou art to me!  
—Mother Virtuzia in Circle of Light.

### Wake Up.

"Many people never get fully awakened. Go into a large store or factory and watch the people work. Many of them look as if they were not fully masters of themselves; they are but partially aroused, mere dwarfs of the possible man or woman. They have never discovered their powers. Having found that they can get along with a moderate degree of activity, they are content to do so, using the least possible physical and mental effort. The same thing is true with most of the other people we meet in life,—they seem to need a few sharp words from some friend to put them in full motion. They do not know their own capabilities. They have never made a tour of investigation and discovery to see what continents of power they really have, but are content to cultivate their little islands of energy here and there, just enough to provide for their daily wants. They dwell in the valleys, and never climb to the mountain-tops to take a wide view of themselves and the possibilities around them. No youth ever amounts to much until he is thoroughly in earnest, until all his powers are brought into play, until he feels that his work counts in the grand total of human effort, and is indispensable to the highest, fullest results."—Success.

We can make our lives sublime.—Longfellow.

Thou art poor indeed if thou art not stronger than thy poverty.—James Allen.

## Spiritualism in Buffalo.

I wish to speak in behalf of some of our inspired mediums that are doing grand and noble work in spreading the beautiful truths of the spirit-world in different phases of mediumship. We have many mediums in Buffalo that are not generally known, and it is some of them I wish especially to speak of.

We have at No. 998 Broadway, Mrs. H. DeWolf who is doing much thru phenomena and tests as well as private readings to convince all those who come to her of the truths of Spiritualism. Also the good and grand Mrs. Hulbert of 54 Morgan St. who for many years has been giving the blessed truths of Spiritualism and she has ever been ready and willing to give a helping hand to all who came to her in their hour of need. I am very sorry to say for the past two weeks she has been very ill.

You will find at No. 215 Virginia St., Mrs. M. E. Lane, who under the directions of her spirit guides Dr. Wallace S. Springsteen and others, using her organism for magnetic healing and his own private medicines for suffering humanity. I was cured of what other physicians pronounced an incurable tumor also cancer of stomach thru the use of her magnetic treatments and medicines. I also wish to speak of my niece Miss Grace Bayer, of Toronto, Canada, who was rapidly going into consumption, after three months treatment with Mrs. Lane she has returned home cured.

May this beautiful work go on until all are convinced of the truths of Spiritualism.

Mrs. J. FORHEAD.

### LIFE'S CHANGES.

We catch the brightness of the fragrant morn,  
Then smile and loiter, as we pass along;  
We hear the music of the brooklet's flow,  
And cull the flowers as we onward go.  
The day is bright, the sky blue o'erhead,  
No clouds arise, to bring the storms we dread:  
We bask and revel in life's golden day,  
And wish that Time on slower wings might stay.  
We pass the crowd in fashion's gay attire,  
Amidst the pomp and grand display the world adores;  
We hear the laughter, songs, and bubbling mirth:  
How bright with joy it is—the dear old Earth!  
No thought of sadness comes to mar the day,  
The cry of sorrow passed the other way;  
We see the sunny side of life's long day,  
The shades of night—they seemeth far away.  
We wander by the ocean side alone;—  
We hear the music of the sea's deep undertone,  
Chanting a requiem to humanity's wild moan!  
The mighty thunders crash against the sky!  
The lightning lancesquiver, dart and fly!  
The raging winds no human hand can stay:  
Destruction, ruin, desolation, 'round us lay!  
"Oh Thou, who changest not—abide with us," we pray.  
MARY B. SHERMAN.

Lily Dale, N. Y.

### TRUE GREATNESS.

I hold that man of greatest worth,  
Who spends his life while here on earth  
In doing all the good he can  
To benefit his fellow man.

He may not recognize your creeds,  
But swiftly feels your spirit's needs;  
Ready to comfort, help, or bless,  
Or give you aught that he possess.

And when his feet shall cross the strand,  
That leadeth to that better land,  
Welcomed with rapture will he be,  
For all his love to you and me.

PHOEBE A. NAYLOR.

Buffalo, N. Y.

### THE SWEETEST THING ON EARTH.

The sweetest, dearest thing on earth,  
Sweeter to me than song or mirth,  
Is human love, sweet, pure, sublime,  
That makes us kin to the Divine.  
The love of mother and of wife,  
The love that ends all hate and strife,  
The love that seeks the common good,  
And makes mankind one brotherhood.  
'Tis love that gives to life its worth,  
The dearest, sweetest thing on earth.  
W. A. McCRAE.

Spring Creek, Pa.

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Tho He slay me will I trust in Him.—Psalmist.

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## DOCTOR ADVANCES NOVEL THEORIES.

### A Veteran New York Physician Says That People Do Not Think With Their Brains.

When the "Anatomical Seat of Intelligence," a work now being written by Dr. Joseph Simms of New York, is published, which will be soon, it will interest the laity as well as the medical profession.

The theories that the writer advances are novel even to the point of being startling, and he frankly states that many of them are not accepted by the majority of scientific men, although the facts upon which he bases his theories are actual occurrences, and events of record.

Nevertheless, some of the leading pathologists and anatomists of Europe are in full accord with Dr. Simms' theories regarding mind, or soul, and its earthly domicile. Dr. Simms states that it is an erroneous belief that people think with their brains, for it is the soul in conjunction with every bodily part that enables individuals and also animals to think.

In fact Dr. Simms also states that brains are unimportant as an adjunct to thinking; as was proven by a remarkable experiment made early in the last century in Paris.

According to Dr. Charles P. Robin, formerly professor of anatomy at Paris, and author of several able works on physiology, anatomy and pathology, five criminals were sentenced to be guillotined, so writes Dr. Simms, and in the interest of science the following proposition was made to one of the felons, Schavenburg by name. He was promised that if, after he was decapitated, he walked across the platform and touched his four fellow prisoners one after another, in a certain order, they would be pardoned.

The man must have been more humane than most of his kind, for he could not benefit himself in the least. However, the offer was accepted. Schavenburg placed his head upon the block, the guillotine fell, and as his head rolled into the basket, the decapitated trunk rose from its knees, walked over to its four comrades and touched them one after another lightly on the shoulder, in the order stipulated. Through loss of blood, the entirely brainless but evidently still thinking body, finally staggered and fell, not however, until after having accomplished its purpose.

Dr. Simms states that this somewhat uncanny episode is well authenticated, and that Dr. John W. Draper, the famous chemist and physiologist, refers to the fact in his work on Human Physiology.

"This case seems to prove beyond a doubt that a brainless body can remember, sympathize, judge distance, weight, number, location, time, and also hope, heed, believe and exhibit every phase of the human mind," says Dr. Simms.

Drs. Abernethy, Cooper, Brodie, Bell and many others record similar historic instances where a portion of all the brain has been destroyed without any impairment of mental ability. Cases of soldiers shot thru the brain, with no loss of mental power, and followed by complete recovery, are numerous in the medical literature of warfare. One of the most recent and startling of these appeared in the following special South African correspondence of the St. Louis Globe Democrat (July 1, 1900) during the recent Boer war.

"A curious incident is related of the fighting of January 24. One of the Lancasters, while firing from a prone position, had his head taken off by a shell. To the amazement of his comrades, the headless trunk quietly rose, stood upright a few minutes and then fell."

The doctor cites another remarkable case to prove that brains are not necessary to thinking.

"Some years ago, September 13, 1847, to be exact, a number of men were engaged in blasting rock on the Rutland & Burlington Railroad in Vermont, when a premature explosion occurred. The force was terrific and an ordinary iron crowbar, weighing over 13 pounds, three feet, seven inches long, and an inch and a quarter thick, was driven through the head of Phineas P. Gage, one of the workmen. It passed upward through the frontal lobes

and carried away with it large portions of the man's brains, which it is needless to say, were never recovered. Mr. Gage, however, did recover, and died several years later from the result of an illness unconnected with this accident.

"Neither his physical nor mental health appeared to be impaired by the loss of his brains. In fact he must have shown more judgment and careful thought after he lost part of his brains, for he did not again become mixed up in a premature blast."

Dr. Simms states that the man's skull and also the crowbar are kept and exhibited at the Harvard Medical Museum, Boston, Mass.

"A popular fallacy," said the doctor, "is that men having large brains are more intellectual, and possess stronger minds than those whose brains are small."

"The average human male brain weighs about 50 ounces. There are recorded several cases of idiots and imbeciles, whose brains were perfectly healthy, and which weighed as much as 70 to 100 ounces."

"There are also countless cases of men who were undoubtedly great mentally, whose brains were much below the average in size. Of these may be mentioned those of Liebig, the great German chemist; Walt Whitman, the American poet; Prof. F. Tiedemann and Dr. I. Von Dollinger, the German anatomists; Dr. Laborde, the French physician; Prof. T. F. L. Hausmann, the geologist, and Leon Gambetta, the great French statesman."

"When the brain of Gambetta was weighed it was found to be less than 41 ounces, yet he died in the prime of manhood at 44 years of age, from an accidental pistol wound."

"Here was a full grown man, one of the most brilliant statesmen France has ever produced, a popular idol, great in every sense of the word, but with a brain scarcely larger than that of the average school-boy. It is somewhat difficult to believe in the mind-brain theory, in the face of such evidence as this."

"Gambetta's case is not by any means an isolated instance; there are many others cited in the forthcoming book, and the number is being rapidly increased, as great men are beginning to appreciate the immense scientific value to the world, of having their brains weighed and examined after death."

"It is my belief that every man who has achieved intellectual eminence owes it to science to leave directions for a careful quantitative and qualitative examination of his brain, and I further believe that if this was put into practice for a few years, the result would absolutely and entirely disprove the old mind-brain theory."

Dr. Simms states as his opinion that animals have souls as well as brains, and that they, like human beings, think with their souls. He also believes there is a future life for animals as there is for all mankind. He is anxious to have this theory become as well-known as possible, because he thinks the moral effects will be beneficial to humanity in general.

"If everyone realized the truthfulness of this theory," said he, "it would result in better and more moral living. If all men knew that their souls will think in a future life, it would be a great impetus to good action on this earth."

Dr. Simms does not write for financial gain. He is philanthropic and has given many valuable books, and geological and anatomical specimens to museums and libraries throughout the country. As soon as "The Anatomical Seat of Intelligence" is published, he will present a large portion of the edition to libraries.

He is an advanced thinker and unusually free from the intellectual superstitions of the past. As early as 1869, when lecturing in San Francisco, he publicly advocated the election of United States Senators by direct vote of the people, instead of by the state assemblies, as it is still the custom.

He is also a strong supporter of the view that the President should be directly voted for by the people, without the intervention of electoral representatives, as he holds that a direct vote for all officers of the government is the surest foundation of republican stability.

He was born in Plainfield Center Otsego county, New York September 3, 1833, and was educated at the academy at West Winfield, Herkimer county, New York. He

is a graduate of the New York College of Physicians and Surgeons and in former years was well known in America, Europe and Australia, as a public lecturer. He has withdrawn from medical practice and for 20 years has devoted most of his time to writing and visiting foreign countries. He is an indefatigable traveler and there are few regions of the globe which he has not traversed.

Dr. Simms enjoys excellent health, altho he has passed his seventieth birthday. He lives with his wife at one of the uptown hotels in New York.—Pittsburg Chronicle Telegraph.

### HEAD CULTURE vs. HEART CULTURE.

Educating a subordinate or semi-barbarous race simply to place it in line with the reading public, and taking for granted that morality is a natural attribute of education, is a mistaken idea. Head culture without heart culture makes the cold intellectualist when unaccompanied by any other virtue; the Pharisee when narrow or selfish in principle; and the refined rogue or libertine when dominated by animalism.

The latter is unfortunately the natural condition of all lower races of humanity. To educate such a race for mental improvement exclusively, under the conviction that that is the summum bonum of civilization or individual progress is beginning at the wrong end. Knowledge is power; and placing such power in possession of a people still governed by barbarous customs or animalism is a dangerous experiment.

Not that it does not civilize; but as individuals among the highest, still under the dominion of an inherited sensual or selfish passion, become the most dangerous enemies to their race, so an entire lower race instilled with only the cold facts of civilization, become the most dangerous opponents of the latter.

Human progress by evolution begins with religion—heart culture or moral training—and seems to be Nature's method of doing business. But because we (who, however, have attained a moral foundation—the work of generations) have been benefited by education, we imagine it must do the same for all races, regardless of their lower instincts.

An active mind makes an active body (if not ill or aged); but it also lends greater energy to the passions, unless offset by moral energy (spirituality), ordinary education or mental quickening; therefore, without moral quickening, sensitizes the flesh to keener longings than those compatible to its natural inheritance—the results of which are readily found everywhere.

On the other hand those peoples whose religious or moral training preceded the intellectual, are the best representatives of the human race—individually and collectively. But as the speller and the rattan have been substituted for the Bible and sword in the civilization of humanity, it would be well to inculcate in the educational curriculum a practical morality that quickens the heart or soul as well as the mind—especially when applied to a lower race.

Head culture without heart culture is beginning to be a menace to society and civilization rather than an aid.

ARTHUR F. MILTON.

### A Patient Who Had Her Appendix Cut Out Twice.

Among the patients of a very prominent Philadelphia physician was a woman upon whom he had once operated for appendicitis. Subsequently she went West, and she became ill again. A physician diagnosed her case as appendicitis of a most acute brand and said that an operation was necessary. "But," said the patient, "that is not possible, for Dr. Clank, of Philadelphia removed my appendix several months ago."

However, the physician insisted that she had an appendix and that she should go on the operating table. She did so and the operation proved successful. The physician put the appendix in alcohol and later on he visited that city and called on Dr. Blank, with whom he was well acquainted, and showed him the contents of the bottle. After examining it, the local doctor exclaimed, "I wonder what it was that I removed!"—Beauty and Health.

And what they dare to dream of, dare to do.—Lowell.

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