



Volume 12.

Published by The Sunflower Publishing Company.

LILY DALE, N. Y., APRIL 30, 1904.

Issued Every Saturday at One Dollar a Year.

Number 161

INSPIRATION, HEALING AND MEDIUMSHIP

The Effect of Interior Energy.

ARTHUR F. MILTON.

No abnegation, no inspiration—i. e., no virtue active, no intuitive wisdom.

Electricity (magnetism when modified by human evolution) connects matter to spirit; the body to the soul; mortals to spirits.

Now, a virtue may be any principle, desire or wish to be or do something antithetical to that which tempts for the material—the worldly, the sensual or the selfish. Thus it is always a form of abnegation, even if unknown as such to the possessor. But such abnegation or self-denial is soul activity, and any form of spiritual or interior energy generates electricity or human magnetism somewhat above the normal—each virtue adding to this supernormal, and the greater the effort needed to overcome a material, sensual, or selfish impulse; or the more energetically the virtue thereof is applied (put into motion) the greater the electrical or magnetic energy and the farther-reaching it becomes for good—inspiration being one of the results.

If all mankind were thus spiritually inclined (with no active vice in operation—no evil thoughts or selfish schemes operative) the whole world would constitute one mind-reading condition—one wireless telegraph system—be under constant inspiration for new and interesting thoughts. Discontent would vanish; for every one would feel bright and always know how to act. Now, whether our forefathers at some remote period were thus conditioned; misused their privilege and had a "fall," or whether Eden is a future possibility, is indifferent. We know now by experience that mental illumination is made possible—may be temporarily or permanently invited—by internal activity.

Any form of self-denial or any virtue exemplified does this. As a duality man has two sets of impulses or emotions, sensations or feelings—the first named being the internal or spiritual; while the physical appetites or sensual desires, anger, irritability and indolence are the external or material. But the brain is the operative center of all—good or bad, spiritual or material—and expresses itself according to the impulses or feelings governing.

Thru the operations of the brain the spirit-body is erected or created (the soul's future habitation.)

Now, that spirit-body may be teeming with material impulses or sensations or it may be made up of the reverse—i. e., spiritual impulses, etc. If the former, it naturally inclines to matter with compatible understanding; if the latter, it inclines to spirit or the spiritual in general. Understanding or inspiration will harmonize with that condition.

Matter offers no inspiration, nor does a materially inclined spirit invite any; for it vibrates in harmony with its own. But such a spirit-in-the-flesh, may have great material activity and serve mankind in a way that its opposite cannot. But as no material labor can be accomplished without aid of the soul or life-principle it engenders spiritual activity as it proceeds. If in the interim, no intemperance, no sensual or selfish crimes are committed, no uncharity indulged, inspiration will dawn by degrees. This, in harmony with its labors, makes the inventor, just as the student or mental worker, under like conditions, develops inspiration in connection with his avo-

caution. But when such inspirations are misused for material aggrandizement, deceiving mankind or making servants of others, it warps the spirit-body and leads to a "fall," so far as the individual operator is concerned, whether it manifests as disease, pain, imbecility or insanity.

Now, should a whole nation or people degenerate thus, there would follow a general "fall," and the tradition the world has of such a calamity may have been possible at some remote period among those who were enlightened enough to leave us some kind of history, if but as a tradition.

But as electricity is not a material principle—only productive thru energy, whether chemical or mechanical, and which constitutes the main principle of life, it must belong to spirit or soul. Spiritual or soul energy thus creates it, and as such it is in evidence, when man is internally active, while its presence, supernormally, must have or invite effects harmonizing with its own.

Inspiration is one very general effect; the power of healing another; furnishing the medium for spirits to manifest thru, is a third; and as electricity constitutes the medium between mortals and spirits, it may be the universal medium between matter and spirit—or whatever term may be applied to causation.

The individual who thus can generate the most electricity or magnetism by spiritual or soul activity—whether by necessity the material or indulging his virtues—therefore, must enjoy the most or highest inspirations or possess other powers compatible with its state of being.

Freeville Camp.

I was more than pleased to see the plea in your paper for Freeville Camp from Sister Cooper of Syracuse, for, as she says, we need all the aid we can get and will be very thankful for any that may be tendered us. Our camp is young and the workers few in number but each and all show a determination to make it a success as much as possible and each year shows a growing interest in the meetings.

Our camp location is very desirable, being easily accessible from such points as Auburn, Syracuse, Cortland, Binghamton, Oswego and Ithaca, besides many small towns situated on the Lehigh R. R. The grounds are situated on the outskirts of the pretty little village of Freeville, near the famous George Junior Republic which is becoming so well known for its reformatory measures. Hundreds of people visit this Republic every season, to learn of the workings, and many times the visitors stop at the camp grounds and listen to the new, to them, ideas, that are given forth by the different speakers and mediums and thus the heaven is spread and continually working for good.

The program for the coming meeting is not fully completed as yet, but with our very efficient president, Mr. W. W. Kelsey, of Cortland at the head we know that it will be made as interesting as possible.

Our secretary, Miss Victoria Moore, of Dryden, N. Y. has been critically ill the greater part of the winter, but we are glad to say she is gaining in health, and hope the opening of spring with its bud and bloom will restore her to perfect health. Just now we who are not located so we can attend regular meetings of Spiritualists, are anticipating the State Convention of Spiritualists to be held at Syracuse in June, and trust it may be a meeting of much good to the cause of Spiritualism and its workers.

Mrs. B. C. MYERS, Treas. Freeville Camp. Herford Mills, N. Y.

THE GOSPEL OF DRUGGERY.

J. P. COOKE.

"Sweet are the uses of adversity: which like the toad, ugly and venomous, wears yet a precious jewel in his head!"

To gain true wisdom, man must often leave the flowery vales and climb the rugged Alpine paths of conquest and self conquest, if he would grow in spirit.

The bright, little SUNFLOWER, as a liberal journal, keeps all questions open; it expects more light to break, not alone from "God's word," the scriptures of the Old and New Testament, but from the larger world the "oldest scriptures" proclaimed in the visible and invisible universe.

It seeks the truth not alone by human reasonings, but in the spirit of truth and of love, as distinguished from the spirit of dogmatic foreclosure.

It is the practical business of today to find the heavens reflected in the sods of earth, the divinity in the dust, the hidden life in all things, the meaning of creations.

Emerson said—"Hitch your wagon to a star."

He might have added, "Hitch your star to your wagon."—your earthly vehicle.

The divine mind lets nothing run to waste, but puts into atoms and grains of seed thoughts that fill to overflowing, such minds as Newton or Shakespeare.

How many truly and effectively grasp the meaning of the present moment, the present contingency, the present opportunity, the occasion, experience, gift of today?

Here and now lay the foundation of your heaven.

Let us not grow to the extreme of "other worldliness" but learn what this life can teach. Let us not imitate the children in the garden who will not stop to pluck the nearest flower because a larger or a gaudier one tempts them at the end of the pathway. Let us not think so much of the felicity that shall come when we are laid down with our toes pointing to the roots of the daisies, that we cannot make our "election" sure, by good deeds and useful ones here, today.

It might be well if people could lose for a season the idea of a super-sensual world or any sphere beyond this, of any creature above man, of any state superior to the state of human existence. I so remain within the circle of daily duties and human affections and noble usefulness.

Possibly, if we had less "worlds to come," we should make a better use of this. It can hardly be well to let the imaginings of heaven to dwarf and stultify the life here and now.

One may as easily have too much hereafter as too little. The hope of another state of being, a full life in the inner life of all is full of consolation and stimulus, but the stimulus and consolation are only healthy on one condition, that the other state of being shall grow naturally out of this. This life of accomplishment shall be the foundation of the next.

Our labor for humanity, here and now, be the antecedent condition of joy and satisfaction hereafter. A normal job in life lessons well learned and deeds well done. Let the larger life be like the oak from the acorn, or the flower from the seed, or the fruit from the bud; that the corruptible shall put on incorruption; that the mortal shall put on immortality; that the spiritual shall unfold itself from the natural.

is a quality not a circumstance. Rather than have it regarded as a circumstance, dependent on a physical change incident to a removal to some country in the "Summer Land" it would be better to let the idea rest entirely."

What if we could just reverse the common spiritual conception or the old order of ideas and say that so far from being spiritual in proportion as our lives outside of or above this world, and is really spiritual and developing the soul light in himself or herself, in proportion as they live in it, and labor for the good of humanity.

Spirituality consists not in laying off the flesh, but in worthily and handsomely putting it on. We should clothe ourselves in robes of righteousness, goodness and noble usefulness.

The noblest piety will encourage a consecration of hearts as well as hands, both close together, in their quest of the divine life that shows the life in this world to be an opportunity, and wisdom to be the improvement of it.

A parable is told, how the universal spirit created various classes of men and placed them on the earth. Among them were the teachers, scholars, poets, artists, musicians, laborers in the humbler ranks. He specially enjoined them, each one, to bring to him when their labor was done, the finest and choicest specimens of their work. But the scientific teachers became so deeply interested in their studies that they forgot all about their instructions.

The artists, likewise, became so fully en-rapport with their formations, their pictures and statues that they forgot all about taking their choicest works to their soul-father above.

The poets, in like vein, forgot from whom they had received their gifts of mind, their vivid imagination—their "vision" and so they were basking in the sunshine of their own praises, thinking what gifted sons they were, but forgetting the "great giver," he who gives us to live.

The musicians too neglected to find out who was the origin of all their harmony. Their musical inspirations led them to an inner source. The religious sentiment in every age has employed music to express and arouse emotion. This was for a reason. Music articulates the full voice of the human cry in its every mood; whether it be the cry of penitence, sadness or complaint. The cry of longing, aspiration, of thanksgiving, praise or joy. The cry for pardon, or the cry for rest. It voices them all perfectly, commanding all instruments, all keys, all styles of composition; for, be it remembered that music not being concerned with local relations, accidental or visible objects, not associated with forms, as it were, incorporeal, is perfectly adapted to express floating sentiments, bodiless, dreamy emotions, desires unlimited, hopes and aspirations that reach out into boundless spheres, the airy, nameless feelings that we call spiritual—feelings that waft us on to the spheres of eternal light, harmony and blessedness.

Strange, indeed; that composers and musicians should forget the origin of harmony—Divinity. But the poor drudges, the serfs and the toilers were so weary and dispirited with their labors, their very bones bent with their heavy burdens, that they continually murmured at the hardness of their lot, the cheerlessness of their lives. They forgot the strength they thus gained, but they never forgot the command of their Creator to return to him when their labors were done and well done. They yearned for the one life that could set them free.

An honest toiler is a child of God! So it was that when all were called home, the poor, toil-worn serfs were found to be the only ones who had not failed or neglected the command laid upon them. Their very aches and pains had kept them mindful of their Creator and their hard, earthly lot led them the sooner to the rewards of the faithful ones, they quickly entered into the life of rejuvenation. Rest, and peace, and joy, and growth in the spirit was their happy lot. So, blessed be the lessons of Drudgery.

"Oh, Father; while our lips unlearn The creeds that wrong thy name, Still let our altar fires burn With Faith's undying flame. Not by the lightning gleams of wrath Thy visage would we see, The lamp of Love must light the path That leads to Heaven and Thee."

CHRISTOLOGY.

Science of Health and Happiness.

Review by Lida Briggs Browne.

This is the title of a book, now in its ninth edition, published and written by Oliver C. Sabin, editor of the News Letter, Washington, D. C. 1329 M. St. It contains 331 pages of useful knowledge, is neatly bound, contains portraits of the author and his estimable wife as frontispiece, and may be obtained for the small sum of \$1.00.

It shows the pathway to the spiritual life, how one can overcome limitations and assume dominion; how to banish faint fear, heal the sick; cure the drink, tobacco and morphine habits; secure success and prosperity and alleviate discords and distress.

There are seven formulas given for treatment, No. 1, for personal treatment; No. 2, against poverty; No. 3, A morning prayer; No. 4, an evening prayer; No. 5, against fear; No. 6, for confidence; No. 7, for resignation.

The author gives full directions how to treat yourself and others, and the knowledge contained therein is to the point and not hidden beneath a multiplicity of words and abstruse sentences.

The book testifies to a God of love, not one of hate and vengeance inflicting sickness. It says that God permeates all space, fills all nature and supplies our every want.

That we are made in his own image, (not in form but in attributes) and that being his children we are given dominion over all things; that we are entitled to all we need, and why we lack is on account of the limitations we place upon ourselves, caused by wrong teachings for thousands of years. We must be returned to our lost birthright, brought back to harmony and perfection. If we wish to be strong and powerful we must cultivate love for God (or Good) and for our fellowmen; such love as makes us honest makes us do right and watch over the interest of our neighbor as we do our own. Love supreme is the only force.

The great thought that heals is the realization of the allness of spirit and the nothingness of matter. Spirit is eternal, but matter is transitory and in and of itself, has not the ability to feel heat cold pain or anything else. It is the spirit, which quickens and perceives.

Mr. Sabin will send a booklet free about healing, to anyone on receipt of five cents in stamps for postage.

We know nothing of the ultimate of force. Science is already getting something like a firm hold of the idea that all kinds of motion are but forms of one persistent Force, arising in one fountain head of power.—Duke of Argyll.



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

Entered at Lily Dale, N. Y. as second-class matter.

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 1/4 inch, one insertion, 40c; three insertions, \$1.00.
 1 " " " 75c; " " " 1.50.
 3 " " " 1.50; " " " 4.50.
 Reading notices, 15c a line; 20 lines, 10c a line. Discounts for Time and Space.

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GREETING.

The undersigned herewith respectfully announces his return to the labors from which he was unexpectedly called five years ago.

But time has not disconnected him from the cause of Truth. A yearning to resume his labors has been an ever present sensation with him since the day he realized there was a severance.

The circumstances prevented a partaking in the field of external activities, it did not blunt his internal activities, as his nom de plume (Arthur F. Milton) evidenced—a pen-name assumed to ward off uncivil and opposing influences, which would have sought him with intentions not conducive to the weaving of thought that needs conditions founded on love or the desire for truth.

By this little "pious fraud" he stole a march on his enemies and kept up the fire accordingly, for which he trusts his friends will forgive him.

But being again in the sunlight, under protection of a "SUNFLOWER," that blooms all the year round, not only forgiveness, but also the patronage of those friends are respectfully and earnestly solicited.

A. F. MELCHERS,

OUR NEW DEPARTURE.

The many calls upon my time have made it impossible for me to properly attend to the editorial work of THE SUNFLOWER, and has made it necessary to secure assistance. There is an old German maxim that "God always makes a man to fit any place," and it was exemplified in this case.

About the time this became extremely apparent to me, a letter was received from an old worker in our ranks, one who had been an editor of a leading Spiritualist paper, and one whom it will be a pleasure to introduce to our patrons as Associate Editor of THE SUNFLOWER—Mr. A. F. MELCHERS.

Spiritualists will remember him as editor of the Better Way, and afterward associate editor of the Light of Truth. He became connected with the Better Way in 1888, and continued with the paper under its new title—Light of Truth—until 1898; the year THE SUNFLOWER was started, when, in pursuance of a duty to his aged father, who has since passed into the great beyond, he went to Charleston, S. C., where he has since made his home.

Mr. MELCHERS never disavowed himself from the cause of Truth. Thousands of our readers, and Spiritualists in general will recognize him as ARTHUR F. MILTON, author of "In Higher Realms," "Psychometric Dictionary," "Psychic Essays," "Psycho-Physics," and subsequently as publisher of "The Occasional," as

well as by his writings for the different Spiritualistic and New Thought publications.

Henceforth all of Mr. MELCHERS' energies will be devoted to THE SUNFLOWER exclusively, as he has become a member of our editorial staff, and if his inspirations obtain as they have done in the past, we may expect some very instructive and entertaining reading.

THE SUNFLOWER has never attempted to create any splurge. It has gone along its own peculiar way, attending to its own business, and has not had time to continually ring its own praises or to criticize its neighbors. The general policy of the paper will remain the same as it has been, altho we will be a little more aggressive along certain lines.

I shall still remain in control of the paper, with Mr. MELCHERS in the active editorial chair. Probably my own writings will be over my signature.

I certainly appreciate the kindly treatment accorded us by the Spiritualists during the five years and eight months THE SUNFLOWER has been published, and trust that it will be continued, and that Mr. MELCHERS will receive such a cordial welcome on his return to our ranks in his new position that he will feel it is really good to be here.

W. H. BACH.

NOTICE TO CORRESPONDENTS

Kindly note that under our new arrangement we want all business mail addressed to THE SUNFLOWER PUBLISHING CO., and not to individuals. Strictly personal matter should be addressed to the individuals, but anything pertaining to the business of THE SUNFLOWER should be addressed as above and money orders made out that way. This is important and you will oblige us and serve your own interests by observing it.

W. H. BACH.

SPIRITUALISTS AND SPIRITUALISTIC PAPERS.

In our last issue Hudson Tuttle said there were 3,000,000 Spiritualists in the United States and five Spiritualistic papers.

If Brother Tuttle is right in the estimate he has placed on the number of Spiritualists, they are very poor patrons of the Spiritualistic papers. The combined circulation of these papers does not aggregate to exceed 30,000 copies; or, only an average of one in one hundred is sufficiently interested to take a Spiritualistic paper. When we consider that many of those who are subscribers take from two to all five, we must put the average at a much smaller proportion; possibly one in two hundred.

We have made this estimate before and have been asked how it could be true when one paper claimed to have 40,000 subscribers. No paper published in the interests of Spiritualism ever claimed to have 40,000 subscribers. The claim was 40,000 readers. As it is estimated that every paper is read by five persons, that would give a circulation of 8,000 copies. To be candid, we doubt if the five papers referred to have an actual paid circulation to exceed 20,000 copies.

This proves that we greatly overestimate the number of Spiritualists or that as a class they have practically no interest in their literature. Which is it?

England and France, in proportion to their population, and territory, support much more in this line than we do. Yet we claim to be the more progressive nation.

There is much food for thought in this matter. Look up your last SUNFLOWER, and reread Brother Tuttle's article, and read this again and suggest a solution.

GOOD BYE!

"Good-bye is not farewell. But a momentary parting is certain—till when, is difficult to say. Fate is a strange guide—notably to those who are not familiar with her. Fate has led us into this work, and out again. In neither case was it sought. Circumstances ordained it, and may be a method by which she directs or rules. But friends made in the spirit of unselfishness are not forgotten, and there can be no absolute parting. The platitudinous sorry to go is therefore out of place. Change is progress and often designed for higher and better work. A hearty good-bye with renewed hope is better than sorrow under any circumstances. Even an enemy's rejoicing

at one's leaving is preferable to being buried in the gloom of sorrow. To the many friends made in the last decade, therefore, a cheery good-bye is sent, trusting to meet them in the future. A. F. MELCHERS."

The above is an editorial, which appeared in the Light of Truth some five years ago. Its prophetic nature induces us to reproduce it, as Mr. MELCHERS is with us again, and we trust all Spiritualists will accord him a hearty welcome. He will take editorial charge of the issue of THE SUNFLOWER of May 7th.

NOTICE TO SUBSCRIBERS.

If this paragraph is marked it indicates that your subscription is in arrears to such an extent that the postoffice officials do not consider it a legitimate subscription, and that you will not receive any more papers until we hear from you. Kindly give it your immediate attention.

Report of the National Superintendent of Lyceum Work.

As the National Superintendent of Lyceum Work, appointed by the National Spiritualists Association, I feel that my stewardship belongs to the public in a marked degree; and while no editor would presume to tell the detail of his subscription list and of the expense of his office, I feel differently in the publication of The Progressive Lyceum, which I publish weekly for the Lyceums of the United States and Canada, since I am not independent in the matter, but doing it for the N. S. A. and for the good of the cause of humanity thru Spiritualism.

With the first issue of December, 1903, Volume II was begun. During the months of December, January, February and March there have been seventeen issues sent out. Nine of these have been four-paged and eight of them eight-paged, and they have numbered in all 13,250 copies. Aside from a small file all of these have been mailed and have borne forth the glad messages of spiritual truth. Many words of praise have come for the lessons furnished by Alonzo Danforth and for the stories contributed by Mrs. E. K. Eager. Others have from time to time kindly assisted in the matter of the lesson sheets.

I feel very grateful to twenty-five Lyceums extending from Maine to Washington, from Wisconsin to Texas, for most loyal support of the Progressive Lyceum. Sincere and helpful friends have arisen in these various places and they have taken from ten to fifty copies each week, declaring them to be helpful in the work of the education of the youth and adult. We endeavor to have proper division of the lesson for adult, young people and little folks.

During the four months I have written about 350 letters to Lyceums already started and to many who are just starting the work. We need to work in unison with every possible concentration that these schools of liberal and harmonious education may be established all over the land. To this end I solicit the suggestions of the friends everywhere as to how it is best to proceed. How are you conducting your Lyceum? Let us have an exchange of methods that the best may be adopted and used by all, that uniformity may bring about concentration. I frequently hear of a Lyceum that does not patronize The Progressive Lyceum. I hope they will not tarry long but come to the fold of the Lyceum Family; I am doing this work as faithfully as I know and with cooperation I may be able to do better, so come along; let us establish Lyceums for the promulgation of the principles of proper living for life is eternal.

JOHN W. RING,
 Spiritualists Temple, Galveston, Tex.

Trifles are trifles only to triflers. To the thoughtful, they are symptoms of peril, signs of hope, opportunities of love. To ignore trifles is to be ignorant of the spot where decisions are made and destinies determined. Railroads figure not on dollars and cents, but on fractions of mills; and we have discovered of late that God ploughs and harrows His fields with earth-worms, and puts the burden of His creation on beasts that car swarm thru the eye of the needle. Awake to the significance of the insignificant; for you are in a world that belongs not alone to the God of the Infinite, but to the God of the Infinitesimal.—Maltbie D. Babcock.

BOOK REVIEWS.

BOKEN. By George Shelley Hughs; Author of "Ancient Civilizations." Chicago, Illinois, published by the Author, 1903.

George Shelley Hughs is an original Thinker, a versatile, interesting and practical writer. That is just the combination to make what he writes of interest to the public. His History of Ancient Civilizations is not only intensely interesting from first to last, but it is generally conceded by those who have read it, to be the truest and most philosophical history of the civilizations of the past which has as yet been written.

What shall we say of Boken? Well it is a book of 280 pages, written and painted with three designs foremost in the mind of its author.

The first is to give in well written story the life of those hardy pioneers who take their lives in their hands and move into the far west, where their neighbors are the wild beasts of the forest, and whose amusement consist in battling with snow, ice and wild beasts in the winter and poisonous reptiles in the summer and preparing the soil for its first crop. The lives of those who first cut away from friends and from luxuries are almost dramatically depicted; so is the wild country until the laying out of a village; then its vicissitudes and growth until it becomes a city possessed of all the blessings and curses of our modern civilization. Railroads are built, printing presses come in, theatres and opera houses are built; the land for miles in every direction is taken and improved; the adobe houses and shacks and cabins give place to stately mansions until everything goes on very much after the fashion of those who tread the beaten paths on the coast of the Atlantic.

Little incidents of country and village life are woven so completely into Mr. Hughs' history of Boken as to leave no doubt that the author had himself been a part of the history of some such place.

The second point is to dress this in the Hiawathian style of poetry; this part of the job has been so well done as to cause the average reader to imagine that he is enjoying the company of some of the old poets.

The third point is to introduce, as far as can be done with our alphabet of only twenty-six letters, a reform in spelling. This too is very well done; but whether the book will meet with the clientage it would have found if that point had been left out cannot yet be told. A single quotation from the chapter on "Pioneers—a Railroad" will give something of an idea of the book and of its phonetic spelling. On pages 39, 40, Mr. Hughs makes his muse say:

"Yet ar living thoz wer settlers,
 Thoz wer pioneers at Boken,
 Wel remembering hou tha labord,
 Hou tha sufferd huile tha labord;
 Hou tha lived in houses open,
 No foundation, celing, plaster;
 Cold in winter cold a long time,
 Zero weather, sno and blizard;
 Flor planks shrunken, fitting loosely;
 Nuthing safe from frost and frezing;
 Housold goods and clothing scanty;
 Not a hous or shed for fire wud.
 Fever, agu, chills, malaria,
 Fever from malarial poison—
 These suxeded cold of winter,
 Robd the soring ov hope plezure.
 Fu the roads wer, ruf and muddy;
 Muny scarce and markets distant;
 Only water transportation
 To and from the distant markets.
 From the river thru the country
 Horses dru the cuverd wagons,
 Dru the big and little coaches
 Dru the fruit and carryd traylers"

There is nothing in it indicating the price. MOSES HULL.

Force is not gravity, nor electricity, nor magnetism, nor chemical affinity. But will is the typical idea of force.—Dr Brown, Dean of Boston University.

"The better we love humanity the more we despise the oppressors of men."

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LILY DALE NOTES.

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

Since last issue the spring is coming very rapidly. The snow is all gone except in low places where it froze, and the hammer is heard in many places. Mrs. Nellie Warren is building an addition to her cottage on North street, the addition to H. H. Hunt's cottage on Library street is nearly finished, some improvements have been made on the cottage next to the Iroquois, the Lily Dale Park Store building is enclosed and the stock of goods being placed. Painters and paper hangers are at work beautifying and decorating the cottages in anticipation of the summer.

Our summer residents are returning rapidly. Since our last Mrs. H. M. Sage, Mrs. E. H. Thompson and Mrs. Carrie VanDuzee have returned from Lake Helen. F. Cordeu White and wife are here for the season, while letters from others tell us of their arrival in the near future.

A letter from Mrs. Hardenburg says she is on the road from California and will soon arrive. That Mrs. Pettengill will leave San Francisco the first week in May and will spend a few days in Cleveland arriving here between the 16th and 20th.

Mr. T. B. Wait left Monday forenoon for Rossburg, N. Y., to visit friends and relatives and especially to once more view the haunts and scenes of his early boyhood days. Mr. Wait intends to be absent three weeks.

Homer Todd, whom all visitors to Lily Dale will remember as our milk man for a number of years, will build a two-story addition to his house just across the middle lake from the Assembly Grounds.

Lee Morse is building an addition on the west side of his house, and raising the roof so as to secure more chamber room.

C. N. Wilcox, formerly landlord of the South Park House, was a visitor over Sunday. He reports his son, Ernest, as engaged at Fort Assiniboine, Mont.

C. V. Wildrick has rented the Bonesteel cottage on First street and is moving in. He is kept busy hanging paper these days.

Elias Richards has gone to Wells-ville where he has prospects of a good position.

Mr. and Mrs. J. H. Turner spent Saturday and Sunday in Dunkirk.

A consultation of physicians was held over the condition of the infant son of Mr. and Mrs. C. V. Wildrick, last week, Dr. Brooks of Jamestown, being called. As a result there is a decided improvement and it is hoped complete recovery will result.

Miss Fannie Davis of Jamestown is visiting Miss Edith Green.

Mr. T. J. Skidmore remains in practically the same condition as he has been since his stroke a week ago. He is entirely helpless on the left side and is able to use his right side only partially. He takes some nourishment and with his strong constitution hopes are entertained of a partial recovery, tho a complete recovery is not expected. He has been visited during the past week by his brother, S. M. Skidmore and wife, Mr. and Mrs. F. E. Cooke, Mr. and Mrs. B. F. Skinner, Stephen Veasey, and several others whose names we did not get. He is attended constantly by Mrs. Nettie Dederick with Dr. E. C. Hyde as medical attendant.

Truth the Search-Light for Science and Spiritualism.

With these combinations we may safely explore all the mysteries of everything around us. The gates of truth, Spiritualism and science, always stand ajar and allow mortals to catch a glance at the visible and invisible. The words of sense are not the limit of the quickened sight of the entranced mind. Mind fathoms the depths of the past, present and the future. It pierces thru the veils of sense and time and the supposed hidden region of departed souls. Reason is the

regal power in man, it is the grand attribute by which improvement is possible.

The spiritual senses are no more perfect today than they were a thousand years ago but the reasoning faculties by education are better enabling us to solve the great problems in the material and spiritual field of science. We must not forget that sense and reason go hand in hand. We cannot reason without sense and we must have sense to reason. The wants of the body are not those of the soul. The functions of one are entirely unlike those of the other. The soul aspires to the heavens and the body gravitates to the earth. The body shows that its sphere is temporary and mortal but the soul is unsatisfied with anything less than immortality.

Matter and spirit meet and come in contact with each other by which we become acquainted with all things and their relationship with the acting forces of nature. No human eye can see a spirit unless materialized, nor can a spirit produce sound without material means.

All mediums are the instruments thru and by which the music of heaven is breathed upon the earth. They help to make men and women of the highest type. They spread the true knowledge of here and hereafter. Mediums help to solve the grand problems of the spiritual realms. There can be no question but that many of the knotty questions which now perplex philosophers will receive their solution thru the trance state. Mediumship will point out, as with a finger of light the good and bad results or misuse and use of opportunities. It will show the good and institute the means to cause that make good to grow. It goes to the root of life and pours the potency of life essence around us all and there are reasons for thinking that both odyle-nerve force and electricity are combined in their production, the medium being the battery supplying the force used and spirits can use it for the purpose of intelligent communications.

We have here the mighty force of universal being, controlled by man and that by mental impressions the principle is discovered, and it only remains to work out the details. We have by no means reached the ultimatum of inventive progress. When we have learned to keep the body or machine in perfect order our communications will grow clearer, higher and more scientific. A medium, like a musical instrument, must be tuned to the exact key to produce the highest vibrations of thought—music.

It has taken many years of hard work to use electricity as we now use it. It will take years of progression to develop our spiritual and magnetic powers.

We find clairvoyance is the light of the spiritual eye and clairaudience the development of the spiritual ear. All the spiritual faculties have to be educated for us to understand their delicate operations, so that we can play and execute them to perfection. By these powers we enter the soul. Our minds are negative plates. If we take a perfect picture we can give out perfect communications. The realm and working of mind and matter is the most wonderful working of soul power. They bring forth the hidden things of darkness to the clear and shining spiritual light. When we get the material, spiritual and all the forces in nature to act in harmony what inconceivable grandeur and beauty we shall be able to produce to thrill the soul. We then can exclaim, "Man is fearfully and wonderfully made."

All these grand forces could be misused and abused and turned into a curse. Fire will warm us and burn us to death. Electricity will do wonderful things yet destroy the body in a moment.

How careful we are to learn how to use these forces. Let us act the same with all our spiritual forces.

There is danger with everything when ignorance uses them. Once let a man or woman become impressed with the idea that they have something to do for God that they can do him a great service and there will be no limit to their fanaticism, nor the horrible cruelty they will inflict on their fellow man. Now it is a fact that all spiritual communications have been antag-

onistic to the despotism of the priesthood in every age of the world's history. Force and fraud have been used to strangle and destroy all those who have spiritual communications. No one can blame the theologians for the fight they make. Spiritualism destroys devils, angry God, bottomless pits, infant damnation, forordination, talking asses and says we are all the elect, and takes all the infants out of the devil's clutches and the Presbyterian's hell. Spiritualism strikes at the foundation of all myths, miracles, crucified gods, devils in chains; it helps to make man a free, reasoning, progressive, thinking, noble, independent being. It never says thus far shalt thou go. It opens the way to make this planet a joyful, happy place. It dries the tears of the mother; it don't believe Peter stands at the gate and lets in bigger rascals than he was himself.

Spiritualism says what you sow you reap; every human soul gets just what he has earned. When the old Methodist deacon went to the heavenly gates he told the gatekeeper he had prayed, exhorted, sung, preached more than any man in his town but he was known in his town to be the biggest cheat, fraud, money-lender at enormous interest. He was told every man gets his just deserts and dues up here. "On Sunday you was good, so on Sunday you can come up here but you was an old tough six days in the weeks, so week-days you must reside in hell."

We are sending rascals to the other side by millions. These same rascals want to come back. Dying has not turned them into angels. Death does not make angels of them.

In twenty four hours man can progress as well if he wishes as here. Ten thousand dollars won't give him a top seat as it did on earth, nor will a thousand ten dollars help to repose his soul. He can come back and try to retrieve what he finds he has lost on earth. Others come back full of spite, revenge and malice to those who have wronged them. So look out, you who have made the orphan and widow to weep and suffer and got their little all, perhaps revenge will be sweet and they may try to have it and use every means to get it.

A big book says we are surrounded by the invisibles. If they could come back in Christ's time the same law must be in existence now. There are no bolts, bars nor chains on the other side. Spirits got into hogs, asses and human beings, then as now.

I am now near 80, and after nearly forty years in Spiritualism and having raised a large family of sons and daughters in this philosophy, I am proud when I look at the business reports. They are good for any contract they make but the churches say we are not worth a D—for this world or the heavenly route. We all go on our own hook and don't want their prayers, holy water nor masses and we won't pay twenty-five dollars to have the bells rung as we go to be cremated. I have made ten thousand laugh to every one that cried and I am trying to leave this world a little better than I found it.

DR. CHARLES TUCKETT.
4563 F Market St., St. Louis, Mo.

The Two Sacks.

There is an ancient legend which tells of an old man, who was in the habit of traveling from place to place with a sack hanging behind his back and another in front of him. What do you think these sacks were for? Well, I will tell you. In the one behind him he tossed all the kind deeds of his friends, where they were, quite hidden from view, and he soon forgot all about them. In the one hanging around his neck, under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along, day by day.

One day, to his surprise, he met a man wearing, just like himself a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got there, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that!" cried the other; "you'll spoil my good things."

"What things?" asked Number One.

"Why, my good deeds," answered Number Two. "I keep them all in front of me, where I can always see them, and take them out and air them. See, here is the half-

crow I put in the plate last Sunday, and the shawl I gave to the beggar girl, and the mittens I gave to the crippled boy, and the penny I gave to the organ-grinder, and here is even the benevolent smile I bestowed on the crossing-sweeper at my door, and"—

"And what's in the sack behind you?" asked the first traveller, who thought his companion's good deeds would never come to an end.

"Tut, tut," said Number Two; "there is nothing I care to look at in there. That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said Number One.

Number Two frowned. He had never thought that, tho he had put what he called his 'mistakes' out of sight, everyone else could see them still. An angry reply was on his lips, when happily a third traveller—also carrying two sacks, as they were—overtook them.

The first two men pounced on the stranger.

"What cargo do you carry in your sacks?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"It must be a heavy weight to carry," observed Number One.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship or wings are to an eagle. It helps me onward."

"Well, your sack behind can be of little good to you," said Number Two, "for it appears to be empty, and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls thru and is lost. So you see, I have no weight to drag me down backward."—The messenger, Australia.

"Even the Hairs of Our Head are Numbered."

Blondes will average about 140,000; red haired 88,000; brown haired, 109,000; and the black haired about 102,000. Few women consider that they carry around forty to fifty miles of hair on their heads, while the fair haired may have to comb and brush from seventy to eighty miles of hair every morning.

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P. O. Box 405, Denver Colorado.

METAPHYSICAL.

Conducted by EVIE P. BACH.

"LUCK" MAY BE THE POSSESSION OF EVERYONE.

Yes, luck is a mental state, or rather, a spiritual state, for spirit is greater than mind or body, and governs both. All about us we may see people who are dwelling in the physical only, and who lead gross, immoral lives ignoring both the mental and spiritual, and yet who seem to be what is generally termed "lucky." They have money, luxury and all the pleasures of the senses.

But this is only temporary. According to the philosophy which seems a sensible one to me—the philosophy of reincarnation—these people in past lives laid the foundation for the physical comforts they now enjoy. By the lives they now lead they are laying foundations of poverty and misery for themselves later in this incarnation or in another.

But I absolutely believe any man or woman may achieve success and obtain "luck" who keeps the thoughts of the Divine Self and its rightful inheritance of all the good things of this and other lives constantly in mind.

I have said this a hundred times, and I intend to say it whenever opportunity comes.

In a little paper called *Revolution*, published by Robert J. Brown at Little Rock, Ark., I read the following inspiring words:

"In the will of God there is no evil. All good will is God will. Recognize that your purpose, conceived in truth cannot fail. Realize the resources that are subject to your will. Draw upon them. Will to do and be Good, you are God."

Robert Brown himself was a wretched man, sick and unsuccessful. Thru agonies of suffering he came at last to suddenly realize the spirit of God which dwelt in his soul, as it dwells in each one of us. He began to assert the Divine Self, and life began to change. He began to have luck.

There are people who know nothing at all about these Higher Laws, and yet who naturally live in accordance to their rules. Such people are "lucky," but they do not know why.

I have had scores of women who have graduated from all sorts of schools and colleges and institutions appeal to me to get them pupils or patients, as they were on the verge of starvation—luck was always against them. But I know a dear little Swedish girl who came to America with small knowledge of our language, and no letters of introduction, nothing but her diploma as a graduate from the institution where Swedish massage is taught—and tho she found thousands of competitors in the field, she always has "luck." She is a born optimist. It never occurs to her that she can fail. She has a great respect for her work, and regards it as an art. She is full of good will toward the whole world, and always looks for good to come to her. She never heard of "Divine Science," and the "God within" means nothing to her, yet she is living Divine Science every day, and the God within her actuates every thought. So, of course, she is "lucky."—ELLA WHEELER WILCOX, in *Magazine of Mysteries*.

KEEP HARPING AWAY.

We repeat things in MEDICAL TALK. We do it intentionally. We have several themes we propose to keep harping about just as long as MEDICAL TALK has existence.

We are never going to let up on the tyranny of medical legislation, until it ceases.

Neither are we going to cease our attack on vaccination, compulsory or otherwise, until it is practically no more.

We believe in cremation, rather than inhumation of dead bodies. We shall refer to this belief and the arguments upon which it is based, again and again and again.

We do not believe in cruelty to animals, either by shooting birds or catching fish. The whole scheme of hunting and fishing, whether with horse, dog, gun or rod, meets our absolute disapproval. We are

going to tell it a great many times, too. We propose to keep harping it over and over.

We do not believe in taking poisonous drugs for the cure of disease. We are not going to let up on this subject.

We believe there is a great deal of needless surgery performed. We shall keep harping away just as long as the needless surgery remains, unless our existence is cut short sooner.

And so we might go on and enumerate the several themes that we have started out to criticize. Line upon line, here a little and there a little, in season and out of season,—this is our course of action. Repeat and repeat, this is the way we shall do it.

But the negative side of our work is only a small fraction of what we intend. There are a whole lot of good things we believe in.

We believe in fresh air, sunlight, frugal diet, liberty of speech and action.

We believe in the laws of nature, and we do not believe that these laws can be transgressed without the transgressor suffering the penalty.

We believe in the remedial efficacy of cold water, hot water, electricity, exercise, diet, and massage.

We believe in the power of the mind over the body, and would not dare set any limits to this power.

We believe in suggestive therapeutics of all sorts.

We believe that happiness, good cheer and vitality are contagious.

We believe that one virile, good-natured man in any community is a greater help to health and peace than many drug stores and doctors. A clean, wholesome woman bubbling over with enthusiasm and vitality is a well-spring of life and longevity to others.

We believe that health is vastly more contagious than disease. We believe that the isolation of moral lepers is far more practical and necessary than the quarantine of physical disease.

Thus we have themes negative and themes affirmative. We have given these things life-long study, and have been brought up against them for many years by actual experience.

Repeat ourselves, of course we do. We have not said a millionth part that we intend to say on any one of these themes. We shall repeat and repeat, but in every repetition we hope that a new phase or glimpse of an old subject will be reached, a new light will be thrown upon a familiar theme.—*Medical Talks*.

New Thought Convention at St. Louis.

The New Thought Federation has been perfected by the Executive Committee elected by the Convention held in Chicago last November and arrangements have been made for holding the Fourth New Thought Convention in St. Louis Mo., October 25th to 28th inclusive. It will be international in scope and character, merging the work inaugurated by the International Metaphysical League and that of the Chicago New Thought Federation.

The purposes of the New Thought Federation are: To aid in human development thru unfoldment of its consciousness of unity, and in the manifestations of his consciousness by way of co-operation; to stimulate faith in and study of the higher nature of man in his relation to health, happiness and character; to teach the universal Fatherhood and Motherhood of God, and the all-inclusive Brotherhood of Man; to secure rightful liberty in the pursuit of the purposes of this Federation; to foster the New Thought in general; to publish such literature as may be found essential; and to take an active part in all matters appertaining to education along the lines proposed.

In accomplishing these purposes, the Federation in no wise interfere with, infringe upon, or be responsible for the interpretations, method of work either of New Thought individuals or organizations.

The significance to the New Thought may be summed up as follows: That One Life is immortal in the universe, and is both center and circumference of all

things, visible and invisible; that every soul is divine, and that in the realization of this truth each individual may express and manifest his highest ideals thru right thinking and right living. These statements are tentative and imply no limitations or boundaries.

The Convention will be on a representative basis, only duly appointed delegates and individuals members of the Federation being entitled to vote at the business sessions. The convention proper will be open to all, and from reports now received it looks as tho Music Hall will not be large enough to accommodate all, altho it is the largest hall in the city seating 3,000. There will be an admission charge for the four days and nights of \$1.00 for reserved seats or 25 cents a session. All desiring seats should apply to Rev. J. D. Perrin, 1606 Morgan St., St. Louis, as reservations are now being made.

This will be the largest convention held during the World's Fair. Advices are that about 5,000 adherents of the New Thought will attend the Convention; as regularly elected delegates 2,000, representing the various organizations holding membership in the Federation. Rev. R. Heber Newton, D. D., has been elected President of the Federation, and will preside at the convention.

Prof. LeRoy Moore, musical director of the New Thought Convention, extends an invitation to all singers who will assist in the chorus work, or as soloists, to send their names, also a statement as to what they can do—quality of voice, etc. The stage is very large and is a splendid place to hear the lectures. Prof. Moore desires to have a chorus of at least 300 voices. Address Prof. LeRoy Moore, 814 North 7th Street Kansas City, Kansas.

A booth will be placed in the rotunda at Music Hall where New Thought literature and periodicals may be placed on sale or distributed free, and will be in charge of duly appointed persons for that specific work. Public advertising of one's business or publications will not be permitted yet there will be ample opportunity to introduce the periodicals, books, etc., but it must be done in a fitting manner.

CHARLES EDGAR PRATHER,
Chairman Publicity Committee.

FLYING THOUGHTS.

Overcoming temptation is the best teacher.

Money cannot bribe a guilty conscience into silence.

Our shortcomings never leave us. We must leave them.

To feel always young, put a harness on your tongue.

An empty head with a full purse is a dull companion for Reason.

Disease and suffering are the tolls paid to pass thru the gateway of happiness.

Big head, little stomach. The more active the brain, the less active the appetite.

All men are born with the love principle, but all do not let it come to the surface.

Hate in some form always accompanies selfishness—if it but hates to be generous.

Some peoples' idea of charity is only that which is consistent with their demands of it.

Mental horrors: An affliction produced on the spiritually-minded when in society by its dull conventionalities.

ARTHUR F. MILTON.

INDIVIDUAL CHECKS.

After May 1st, we will charge 15 cts. collection on all checks drawn on your local banks. Our bank charges this for collecting them and we cannot afford to pay 15 cents for collecting a one or two dollar check. Sometimes it is more than the margin of profit on the transaction. Patrons kindly remember this and remit in postoffice or express money orders payable to THE SUNFLOWER Publishing Co.

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Pre-eminently a religious and spiritual volume. To some extent a continuation of the author's autobiography, but chiefly a record of deeply interesting experiences, involving alternations of faith and skepticism, lights and shades, heaven and hades, joys and sorrows. Also containing a new collection of Living Gospels from Ancient and Modern Saints. Reduced from \$1.50 to \$1.00. Postage 10c.

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A TALK ABOUT SPIRITUALISM.

AUNT MARY'S STORY.

One evening when all had gathered in the sitting room waiting for an idea for passing away the evening, Charlie said, Aunt Mary, you said you would tell us something about the religions of the world some time. I heard one of the boys making fun of some Spiritualists today. What is Spiritualism? "Well," said Aunt Mary, "to tell you about Spiritualism, I will have to begin my talk about religions so you will have a complete idea of what religion is. "The word is derived from the Latin word religens, meaning pious. The roots are re, meaning again, and lego which means to lay, to arrange, or to gather. So you will see that the word religion means 'to gather together again,' which naturally brings about the feeling of piety, or the feeling of love and harmony that comes when people gather in their congregations or even in your little evening parties. "All of these religions have a central idea that there is some great overruling principle that they are to be gathered to when their life on earth is done, and they have reached that place we call heaven. "This overruling principle is called by a number of different names, among them being God, Allah, Brahm, while some people simply call it Nature. It makes little difference though, what it is called, as it all means the same thing. It means that there is some great power that produced this world, the stars, all of the planets, the sun, moon and the whole universe. There are a great many religious sects, and they all have a slightly different belief, but when we take their religions and examine them, we find that almost all have the same belief, altho they call them by different names and they vary in little details. "The Spiritualists are one of these sects. They believe that there is some great overruling power, but they do not try to give it a name, to give it shape or to personify it. That means to make a person of it. They look upon it as a power, not a person. "They believe that we live here for a purpose. That this life is a school where we spend a few years and then move onward into a different sphere of life, and there we continue to go on, learning more and more all the time until we get wisdom almost equal to the infinite itself. "They believe that when people die they go to a place they call the 'spirit world,' which they think is a different condition and is all around us; not far away like the heaven we are told about and they think that when everything is just right, those who have gone to the spirit world can return and communicate with us." "If they can come and communicate with us at one time, why can't they at any time?" asked John. "Don't you know that sometimes when you are down by the creek, we can call to you and you will hear clearly, and another time you can hardly hear us at all? Well, that is because there is a difference in the air, or the wind is blowing, or something makes it so the sound can not travel to you. We say 'the conditions are not right for carrying the sound' and sometimes we can not make you hear at all, when, at other times, without calling half so loud, you will hear and answer the first call? "It is the same with the spirits. Sometimes the conditions are right to carry the sound of their voices to the people, and sometimes it is not. When it is not it is like the attempt we make to call you from the creek." "But," said Charlie, "we have always supposed that when you were dead and went to heaven you could do anything." "That is what we supposed. But our supposition may be wrong. The Spiritualists claim, thru specially developed people whom they call 'mediums,' to come into closer contact with the people who live in the spirit world than any other class of people. They think that they get direct communication from them. If this is so, they ought to know about it, and the spirits

tell them that they cannot do everything they want to any more than we can." "What do the spirits tell the folks?" asked little May. "I can't tell you all they say. When your Uncle Charlie comes, you will have to ask him, for he is a Spiritualist. He will tell you," said Aunt Mary. "Well," said John, "if Uncle Charlie is a Spiritualist, they must be pretty good people, and I want to know more about what and how they do." "They believe that we are placed on this earth to develop and unfold our natures. To make the most we can of this life. They say that the better we are here, the better it will be for us when we die and go to the world of Spirits. "They get their communications thru sensitive people whom they call mediums, and that is a great point that they make as they claim their revelations come direct." "What do you mean by 'sensitive people?'" asked John. "You know that now we accept the wave theory of everything. That light, heat, sound, electricity, in fact, everything is carried in waves or by vibrations. Certain substances are peculiarly fitted to receive and record or transmit these vibrations. It is this principle that makes the telephone and phonograph possible." "I don't understand that," said Charlie. Aunt Mary got up and went out into the dining room and soon returned with a bowl and a saucer on which a cup of jelly had been turned. She set them both on the table and then shook the table a little. The bowl stood perfectly still but the jelly began to shake and tremble all over. "This jelly and bowl," said Aunt Mary "represent a sensitive and a substance that is not sensitive. When I shake the table I start vibrations. The bowl is a solid substance and is not sensitive to these vibrations so far as we can see. The jelly is sensitive to them and the movement of the jelly reflects the vibrations that I give to the table. Now, John you turn your back and Charlie will shake the table. Then you turn around and see if you can tell how he shook it." John turned his back and Charlie took hold of the top of the table and gave it several quite hard circular motions then stopped it, John turned, looked at the jelly, and said: "He gave it a circular motion." "How do you know?" asked Charlie. "I saw that the jelly vibrated in a circular way," said John. "That is what I wanted you to see," said Aunt Mary. Now you can understand what is meant by a sensitive as the Spiritualists use the word. The spirits start a vibration. Some people are sensitive enough to feel and reflect these vibrations to the people just like the jelly did to John; while some are like the bowl and while the vibrations are there, they cannot feel them or if they feel them they are unable to transmit them as the bowl was. They are so constituted that they cannot be affected in that way." "But are these people who cannot sense the vibrations lacking in other ways or is it just this one faculty?" asked John. "It is just this one. Now I will show you that the bowl has faculties of receiving and recording vibrations of another sort that the jelly has not." So Aunt Mary took the bowl, set it on the table and struck the edge of it with a thimble. It gave out a clear sound almost like a bell. "You see, John," she added, "everything has its faculty. The bowl could not tell you, as the jelly did, how the table was shaken, but the jelly could not give out the sound the bowl did. So one religion cannot satisfy all of the people, but all are required to make them satisfied. Now it is bed time and I will tell you more about religion some other time. But just remember one thing: Don't ever make fun of anyone's religion. It is just the religion for them and perhaps some day it may be just the thing for you."

THE PARSON'S AUTOMOBILE.

The "One-Hoss Shay" Up-to-date.

Have you heard of the parson's automobile, That was built for the parson, Doctor Steele, For a hundred minutes it held full sway, And then of a sudden it—ah, but stay, I'll tell you what happened without delay, Running o'er ditches left and right, Scaring the people to death with fright, Have you ever heard of that I say? Eighteen hundred and ninety-eight, William McKinley sat in state; A brave, true man with a martyr's fate, That was the year the Spaniard's found The Monroe Doctrine was still as sound As when the British attempted to drown Perry's seamen in Lake Erie's sound. It was on brave Dewey's memorial date The auto was bro't to the parson's gate. Now, he had boasted, as parsons do, At aid societies and socials, too: "His one hoss shay it was too slow, "He'd build an auto made to go;— "He'd build a machine to beat the town, "It should be so built that it wouldn't break down: "He'd make one that was swift and sound "And if he met a sister on the street "He'd take her to church on his auto's seat." It was an idea that couldn't be beat. Now I tell you, in building an automobile There must be strict attention paid to the wheel. "For," says the parson, "'tis mighty plain That this is the part that bears the strain, For on this part you must depend For the jar when you come across a friend; This is the part that must give and bend; It must have the power to push and send; This is the reason that all give way, For the wheels have't the power to stay; So I will build mine to last, I say." He got the best iron to be had in town, He saw that the joints were welded sound; The axles were made of the bluest steel; It took them a month to make a wheel That would stand the strain of this automobile.— The power the strongest that could be made, Could send the machine up the steepest grade. He painted the auto a scarlet red; The seat was of leather with top o'erhead. "I guess she'll do," the parson said, As he run the auto under the shed. Sunday morning dawn'd clear and bright, The parson rose early to fix things right, He fitted the lamps and oiled the wheel, For the ride to church in his automobile. Then he put on his frock and patent shoe His stand-up collar and plug hat, too. And brought the auto around to view. The people had gathered from miles around To watch the parson ride to town On his auto-machine that couldn't break down. The parson, advancing and smiling sweet, Took his place on the auto's seat. He pulled the lever to start it slow, But the automobile refused to go, He yanked and twisted;—it wouldn't budge. He pulled the lever and said "Oh, fudge," While he saw the people each other nudge. He sent for his neighbor—an engineer— Who, opening the tank, said, "I declare! Why don't you get some oil in there? An automobile can't run on air!" The parson, omitting it, in his zeal, Hadn't filled the tank of his automobile. The parson proceeded to fill the vat, He soiled his clothes and dented his hat; But filled at last, without delay He mounted the seat and rode away Over the hills, where the meeting-house lay. The auto was running, smooth and fine, Till the parson came to the last decline That led to the meeting-house down the line: On the downward grade it made a sheer, There was something wrong with the steering gear. The parson, himself, was seized with fear, As he saw the stone wall, painfully near. He knew what was coming and gave a jump; Some thirty feet farther, all in a hump, He found himself sitting against a stump. But what of his coat, and where was his hat? And the automobile—pray, where was that? A few twisted pieces of iron scrap! He found his hat and brushing his blouse, Painfully walked to the meeting-house. 'Twas a sorrowful sermon he preached that day, It wasn't at all what he meant to say Before the auto had run away; And on the next Sunday, strange to say, He went to church in his one-hoss shay. Thus as in novelties we invest The latest style is not always the best, 'Tis better to ride a hundred years, 'Tho your progress is slow and you have no fears, Than to have a hundred minute run And go to rack ere your journey's done. The auto of life is running too fast, The "one-hoss shay" is better to last, All things grow older, says the sage, He meant all but a woman's age. Thus we must learn as we older grow, 'Tis better to run the life race slow, Sorrowful end of the automobile Built by the parson Doctor Steele. —Robert M. Northrup.

A PARODY.

Some cawing Crows, a hooting Owl, A Hawk, Canary, an old marsh fowl, One day all met together. They sat upon a verandah high, Thinking not a soul was nigh, And held a caucus to settle the fate Of a certain bird (without a mate)— A bird of another feather. "My friends," said the Owl, with a look most wise,

"That Eagle is soaring too near the skies In a way that is most improper. Yet the world is praising her, I am told, But I think her actions have grown so bold Some one had ought to stop her." "I have heard it said," quoth the Hawk, with a sigh, "That young girls died at a glance of her eye; And I wholly scorn and despise her. This, and more, I am told 'they say,' And I think the only proper way Is never to recognize her." "I am quite convinced," said the Crow, with a caw, "That tiths Eagle mjnds no moral law; She's a most unruly creature." "She's an ugly thing," piped Canary bird, "Somecall her handsome; it's so absurd! She hasn't a decent feature." Then the old Marsh Hen went hopping about, She said she was sure, without a doubt, Of the truth of each bird's story. And she thought it a duty to stop her flight. To pull her down from her lofty height, And take the gilt from her glory. But lo! from a peak on the mountain grand, That looks out over the smiling land And over the mighty ocean. Our Eagle is spreading her splendid wings, She rises and rises and upward swings, With a slow, majestic motion. Up in the blue and azure skies, With a cry of rapture, away she flies. Up towards the Great Eternal. She sweeps the world with her piercing sight, Her soul is filled with the Infinite, And the joys of things supernal. Thus rise forever, our chosen ones, Their wings are gilded with rising suns, Over the dust-world sailing; And back like splinters blown by the winds, Must fall the missles of silly minds, Useless and unavailing. J. W. DENNIS.

STRAY THOUGHTS.

Harness your anger; bridle your tongue—cheerfulness added—you'll always feel young. Some people cannot forget or forgive one misdeed of a brother mortal, however many good ones may have—followed; yet—claim nature's immunity for themselves which neutralizes forgives each bad deed by one good one of equal force or volume. Who is without weakness himself will not be discomfited by his environments. What we dislike in others is usually a discordant vibration in ourselves which needs study. Ask the average church goer what Christianity stands for, and he will answer: charity, forgive-

ness and benevolence. But ask him to define these principles as he exemplifies them and he will give you to understand that he is not a metaphysician. Inspiration, education and high principles must be parts of the reformer. The reform speaker needs in addition to these, enunciation and voice. ARTHUR F. MILTON.

Good women don't understand sinners, and bad ones don't help 'em.—The Allen.

Soul Magnetism.

This is a type written manual which gives the three great underlying laws of Soul Magnetism, viz: The law that governs the amount of Soul Magnetism; the law underlying the inducing and attracting power of Soul Magnetism; the underlying law that governs all the relations the soul makes through Soul Magnetism. Price 25 cents; postage 4c. LEROY BERGIER, 159-162, 2201 Farnam St., Davenport, Iowa.

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Missionaries Report For March.

March was a busy month with us. We visited Oxford, Ind. Farmer City, Bloomington, Leroy, Decatur and Mt. Vernon, Ill. closing the month at St. Louis, Mo. We held 27 meetings and organized two societies during the month.

The three meetings that we held in the Opera House at Oxford, I believe were the first public Spiritualist meetings ever held in that town. The attendance was good considering the fact that the weather was bad. Much interest was created which we hope will result in a good society being formed in that place in the near future.

At Farmer City, Ill. we found the society, that we chartered last year, doing nicely its members are full of zeal and perfect harmony prevails among them. They have a nice little church that seats about 250 people. It is new, neat and lovely; and best of all, it is paid for. The society owes not a dollar.

A fine choir, composed of true Spiritualists, furnished the music at our meetings, singing "Longleys Beautiful Songs" and selections from other Spiritualist song books. The conditions here were better than are common with these missionary pilgrims, who about half the time are obliged to hold services without music of any kind.

How glad we would be if every society had a lovely little church like the one at Farmer City. If this was the case there would be better conditions for our workers and more harmony among our members, while the people outside our ranks would have more respect for our cause.

At Bloomington, Ill. we held five meetings and organized a fine society with 41 charter members. It is composed of excellent people. Its officers are competent, energetic and true Spiritualists, which gives assurance of the success of this new society. They have taken our advice and established a reading class for the study of the philosophy, science and religion of Spiritualism.

At Decatur, Ill. We found the Spiritualists divided. There were two factions, each holding meetings or circles. We tried to bring them together, but failed to do so. There was no organized society in Decatur, but we organized one with 24 charter members. Its president Mr. Thomas S. Kizer is one of the oldest Spiritualists in that city, and one who, together with his good wife, has always stood for the good and true in Spiritualism. He will be supported in the good work of this society by the other able, conscientious and willing officers and members of this little band, and it will grow and flourish.

These societies, like all others, will need the care and assistance of the State Association to make it a grand success.

At Mt. Vernon, Ill we did not find things as we expected. A big revival in the churches had just closed. The boast was made that "300 souls had been converted to God." We were told that whole Sunday schools were received into the church at once, forty or fifty of the little tots taking the front seat and receiving the charge, etc.

This shows the great extremity to which the church is driven, and also shows the unprincipled methods that are resorted to bolster up the tottering and fast decaying inconsistencies of the Christian Church.

This religious(?) excitement and a continuous downpour of rain did not work to our advantage, and our meetings were not well attended though we feel we did some good for our Cause and helped to plant the seeds that will bear fruit in the future.

We met with a royal reception at St. Louis, Mo. The officers and members of brother Grimshaw's church labored hard to make the meetings a success.

A three days Anniversary meetings was held followed by a sort of revival meeting. There were fine programs consisting of music, recitations, readings, lectures, etc. all of which was of a high order and were well appreciated.

One session was devoted to the Lyceum and it was the most enjoyable of all. The Lyceum conductors, teachers and children have every reason to be proud of their efforts. Their efforts show what may be done for the children thru the efforts of the Lyceum teachers and workers. When will the great body of Spiritualists awaken to the need of united effort and earnest work for the dear children?

This church is an ideal Spiritualist church. It is perfection all its appointments. It is a fine stone edifice and has a seating capacity of about four hundred. I believe, it has a large lecture room which is used for the Lyceum, dining room and kitchen, etc. The building is lighted with both gas and electricity, and in short it is a fine, up to date, modern church. It is located at 1015 Pine St. in a very desirable neighborhood.

The well known and popular trance speaker Thomas Grimshaw is the pastor of this church. The musical director whose name I cannot now recall has charge of the choir and presides at the fine pipe organ, filling her place with dignity and ability.

Spiritualists visiting the World's Fair should not fail to attend this church and get acquainted with these good people.

It may be well to state that some of the members of this church have arranged to keep roomers during the fair. Spiritualists may be able to arrange for rooms by corresponding with them.

Mr. R. H. Baker 1436 Temple Place St. Louis, Mo. the treasurer of the society told me he had a few rooms to rent and there are others whose addresses I do not recall.

For particulars regarding the meetings at the Temple address Mr. L. Weiler, Sec'y 1338 Sheridan Ave. St. Louis, Mo.

Our cause is growing. Organization is a success. Nothing succeeds like success. "All's well" "all's well."

E. W. SPRAGUE AND WIFE, N. S. A. Missionaries, Address 725 West Jackson Street, Bloomington, Ill, until May 15th.

MISS HARLOW AT PITTSBURG.

April 14th, 1904.

Miss Harlow gave an address on "Man Power." She said "man power consisted in, and thru the many compositions of his life. Man is the great capstone of evolutionary processes of life. Each age, or realm has for itself, the ability to express its power, and give to the future the possibilities of greater development in man power.

As his soul unfolds his composition is changing and this continuing change affects the man power gradually surely, and at this time is eradicating ignorance, and establishing knowledge with the people. Thru the higher man power of this age we are enabled to arbitrate our difficulties, both national and international instead of going to war. While man has power to retard the unfoldment of the soul, he cannot successfully prevent the advancement of the race, because the spirit world holds within its great labyrinth, a brotherhood, a humanity for the higher plans of future life. Man must pass away, but these great principles live on forever and develop the race in its progressive states.

Sunday April 17, the topic for the morning discourse was "The Dignity of Unpopularity." Many of the great undertakings and movements in the history of the world have been born in the cradle of unpopularity. We can see that many of the advancing thoughts and things of today have had hard struggle to gain recognition over this unpopularity. It seems that God has screened from the view of man some of the things that are to be given to him, just because of this tendency toward unpopularity.

Man has thru his efforts tried to demonstrate truth to mankind, sometimes resulting in success, and often in failure of acceptance because of unpopularity, but when success follows his demonstrations he is met with the objection. Yes it is all true but you are ahead of your times. The people do not care to change the order of things by accepting and assimilating this advancing truth. It takes a long time to build and prepare man for the understanding and accepting these eternal things. Truth can wait until man advances to the plane when he can grasp and successfully comprehend it, and so from time to time as a man is ready to receive these great truths, they are imparted to him, and thru this source of individual knowledge it spreads until finally the ascending over the flood of unpopularity is reached and is soon accepted and becomes an established truth to the people.

Thus the human race moves onward and upward toward a plane of more perfect and harmonious existence. If we would climb to

the zenith of our life, hold fast to the truths revealed, tho they be assailed by the great foe of unpopularity.

Sunday evening Mrs. Harlow spoke from the subject, "Does Spiritualism Spiritualize?" There are many different opinions as to what is Spirituality. For an illustration of it let's look to the green hills and mountains, and there we will find a better understanding within nature's own expression. Every child born is possessed of a degree of Spirituality. We find it in the states of mental equipoise. It came not to build great organizations to advance the material interests of man. We have been trying to slay the physical but without success. Spiritualism is spiritualizing us by teaching a thorough understanding of the composition of the physical, and the possible harmonious relations it may possess.

Thru the great liberties the analysis of life give us, we are enabled to stand with greater poise in the trials and difficulties to which we are subjected.

Thru vital thinking we keep and increase our vital power. When we misuse ourselves in any way, we are apt to get discouraged, and everything looks dark to us. The power to remedy this condition, lies within ourselves. Let us keep the dial finger pointing to the events of life, the little things as well as the greater ones, and with our hand on the throttle bar, we will be always ready to guide our bark safely thru this life into the great spirit world, where Spiritualism will be better understood.

If we would heed these changes (of Spiritualism) in good grace and equipoise, we must not combat them, or prevent the fear action of the spirit powers.

We are looking forward to a grand time on Thursday evening April 28, when we will have the pleasure of hearing Lyman C. Howe, at our church, Boquet St. Efforts are being made to make this occasion a grand rally for the Spiritualists of this city and its surroundings. Mrs. Harlow's engagement with us will end after Sunday April 24, but she may remain over for the services of Thursday evening. Her next engagement will be in Philadelphia.

Mrs. Gladys Cooley will serve our society for May. For June I believe arrangements are being made to have Mrs. Margaret Gaule Ridenger. We hope she will come, and we will make her welcome.

M. C. MATTHEWS.

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TO THE SPIRITUALISTS AT LARGE. A Generous Offer has been made by a prominent Spiritualist to give One Thousand Dollars to the Mediums Relief Fund of the N.S.A. for the Benefit of Aged and Needy Mediums, provided the Spiritualists at large will contribute another thousand dollars to the same relief fund, by the first of June. The N.S.A. is now paying out a large sum monthly in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul, who has not already done all it could for this object, kindly send contributions, large or small to the following address; each will be acknowledged with thanks. MARY T. LONGLEY, N.S.A. Secretary, 609 Penn Ave. S. E., Washington D. C.

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April 30, 1904.

LIGHT FROM EVERYWHERE Buffalo Notes



N. H. EDDY, Correspondent.

Sunday morning at the Prospect avenue and Jersey street Temple, Mrs. Ripley, under the influence of her guides, gave a very able discourse which was listened to with marked attention and interest. After the lecture another guide gave spirit messages. About the usual number were present.

The lecture of the evening was delivered by Prof. Derby of Cleveland, on the subject of "Spiritual Growth." Some interesting ideas were expressed relative to the topic discoursed upon, showing that he had given time, thought and study to occult subjects. The lecture was followed with descriptive readings and messages, given thru the mediumship of Mrs. Ripley.

At the Allen-street Church, Dr. F. O. Matthews, speaker and medium, good audiences continue to gather at that place of worship to hear the inspiration and test readings given thru the mediumship of Dr. Matthews.

The entertainment, card party and grand prize drawing, heretofore mentioned in the Buffalo Notes as to take place April 15th at Stirling Hall, 374 Connecticut street, under the auspices of Harmony Circle Society of which Chas. Hulbert is president, speaker and medium, was duly carried out on the aforesaid date and evening, and while it was a very stormy time outside, inside was congregated a large number of people and all bent on having a pleasant and enjoyable time even if the wind and snow did rage hard outside. There were thirty tables set for the progressive pedro games and at each table were four earnest players seeking to win a prize. There were six nice prizes, each one being distributed according to the rules of the evening. Then came the drawing of the five grand prizes, which had been for some time on exhibition in the window of Mr. Stirling's store. I understand there were over one thousand tickets sold which gave the bearer admission to the hall. Each ticket bore a coupon upon which was the number also the name and address of the purchaser. These were detached and all placed in a large box and at the drawing were well shuffled and then a little girl stood on the table and drew out the coupons, one at a time—the rule being that the 13th coupon drawn should take the first prize, then the twelve remaining coupons drawn were returned to the box, and 13 more drawn which one designated who was the winner of the second prize. Thus were each of the prizes fairly distributed. The names upon the coupons of the fortunate persons were called respectively to take the prize awarded them. A Mrs. J. Storck captured the first prize which was a set of three pieces—vases and rose bowl. Your correspondent was the lucky one to secure the second prize, which was a beautiful statuette of Hiawatha. There were many in the audience who were hoping to be the fortunate winner of this prize.

The surprise to your correspondent not less than the audience came when the name of N. H. Eddy was again called to accept the third prize which was an unique jardineer and pedestal upon which to surmount the former. These were much admired by all and duly appreciated by me. There was music, dancing, social converse and a general good time following the distribution of the prizes, after which refreshments consisting of sandwiches, cake, cream and coffee were served to which ample justice was done.

Mrs. Matthews, wife of Dr. F. O. Matthews, has lately been quite ill with the grip, but is improving. Leo Manger, president of the First Spiritualist Society, has sold his restaurant at 13 W. Eagle street. This will be quite a disappointment to Spiritualists who have made it a kind of headquarters when visiting Buffalo. We do not know what Mr. Manger intends to do in the future.

Dr. F. O. Matthews has lately moved his business office and can now be consulted at his new office in the Hotel Detroit, 570 Main street.

Mrs. C. W. Grant, 135 Prospect avenue is kept very busy giving private reading for business and spirit messages. She is patronized by some very noted persons who seek advice on business matters, and because of the correctness of advice that has heretofore been given thru her guides, they come a

long way to consult them. A little over two years ago while she was in Los Angeles, she met Mr. and Mrs. E. L. Stimpson, her guides giving advice which proved of great import to them—Mr. Stimpson having large controlling interest in the steamship lines on both Pacific and Atlantic oceans and also having large financial interests in other business enterprises. Mr. Geo. O'Harra, a large contractor in railroad interest in Central America is another patron. These two gentlemen being friends and in mutual business interests, finding the advice given by her guides had proven so advantageous to them that they journeyed to Buffalo within the last ten days especially for consultation regarding their future interests. Mr. Stimpson and wife are soon to go abroad and also visit Carlsbad Springs in the interest of Mrs. Stimpson's health.

Sunday evening, the 17th inst., at the Harmony Circle Society, Stirling Hall, 374 Connecticut street, Chas. Hulbert, president and speaker, a large audience gathered to listen to the services. Extra chairs had to be brought in to seat those present. Mr. Hulbert gave the lecture under influence of his guide, and was followed by Mrs. Lane with spirit messages and tests thru her guides, all being acknowledged as correct. Mrs. Lane holds circles at her home, 215 Virginia street, Monday evenings. She also goes to Akron, N. Y., occasionally to hold seances there.

Mrs. A. G. Atcheson of 272 North Division street, holds circles every Monday evening. She also visits Akron to hold meetings and seances. Much interest is being created among the people of Akron regarding the truths of Spiritualism, and also at Niagara Falls where Mrs. Atcheson lectures and gives spirit messages every Sunday evening.

Joy Philosophy.

REVIEWED BY LIDA BRIGGS BROWNE.

Joy Philosophy is the title of a book written by Elizabeth Towne, editor of "Nautilus," Holyoke, Mass. It comprises a series of original and powerful articles which appeared in "New Thought," 17 in number, which tell one how to be joyful, happy and contented. Those who have read them in that publication will rejoice that they are compiled in one book, neatly bound in purple silk cloth, stamped in gold, price \$1.00. It makes a valuable present to a friend who needs cheering up or is seeking health and success. They are inspiring and optimistic. Elizabeth tells us how to breathe, think act, and even eat that we may be joyful. She explains how the solar plexus, the large nerve center situated back of the stomach, radiates energy in all direction thru-out our body just the same as the sun does in our solar system. Just as the earth raises its own clouds and shuts off the sun's rays, so the brain raises dark thoughts and shuts off the soul's radiance from the brain and body. Thoughts of love joy and confidence turn on the solar power, so does deep full breathing.

She says that the way to think in order to be joyful is to become as a little child, full of enthusiasm over our ideals, and not to get crystalized and into ruts, that we should forget the past and become open to the glorious possibilities that await us; that we should displace old pictures in the mind of sin, sickness and disease with new optimistic ones just as a painter covers the old canvas with fresh colors and the faded one disappears. She says that as long as we pile up our doings and misdoings in the great burden of memories, we will be borne down by them to earth and be miserable, but if we keep memory's walls newly decorated with beautiful pictures we will be joyful.

Great stress is put upon high thinking but this cannot be done when the system is clogged by eating rich viands. High living checks high thinking, and few but are slaves to spoiled appetites. Not since childhood do many know the real joy of satisfying hunger. Most of us stuff and thereby clogg the nervous system and become disappointed and out of sorts. If we would become bright, cheerful and full of joy, we must eat moderately and nutritiously.

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

Suggestions for the improvement of the paper are invited.

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

Theo. Franck writes from Louisville, Ky.; "Regular meeting was held at the Church of Spirit Communion of this city, April 17th, Mr. Wm. N. Sharp of Mew Albany, Ind., led the service with an inspiring prayer. As an inspirational speaker one can conceive with what absorbing intensity his spiritual appeals are given utterance to. The subject of discourse, "Intellectual Development" delivered by Mrs. Annie Thronson, was in accordance to the occasion as each one present seemed to be thus concerned. Her tests were plain and accurate, assuring all of an ever watchful guidance."

Stella Nicum writes from Dayton, O.; "Sunday afternoon as usual the Dayton society held their meeting with a larger and more enthusiastic audience than at any time during the past winter. Indeed we feel that Dayton is going to have a good strong society equal to any in the country. W. V. Nicum delivered the address, subject, "The Conquests Yet to Come," and he followed his address with tests that were all recognized. Mrs. E. R. Parkess, who is a singer by profession rendered a beautiful solo which was greatly appreciated and enjoyed by all. We feel that the success of our society is largely due to our Chairman, Mr. Frank M. Brown, who is ever on the alert looking out for and guarding the interests of the society."

D. Feast writes from Baltimore; "Dr. N. F. Ravlin, pastor of First Spiritual church, preached Sunday, April, 10th from 4th verse, 1st Chap. Jno. In part the doctor said that it is difficult for the finite mind in the faintest degree to fathom the infinite. The philosopher has not lived who can tell what life is. We can feel its influence and enjoy its testaments, and at the same time it is a mystery. There are many theories of man's origin. Nothing was 6000 years ago so say theologians. Theology says that God created this vast universe in just six days. The Spiritual philosophy does not recognize the Mosaic account of the origin of man. It is contrary to science and reason. Our philosophy goes far back of that period. Life is God and man will always live. It sparkles in the dew-drop, it is felt in the forces of nature. Life is everywhere in the image of God. Death, so called is not understood. There is no death only slipping off the gross material. All is life, life, life. Death is only a problem of life eternal. Read our Spiritual paper they do not speak of death. Death is no part of the Spiritualists' vocabulary. We say so and so has passed away not dead passed to the higher life. Spiritualists rise above the storm clouds. If they are true Spiritualists they never seek their loved ones in the cemeteries they know that they are not there; that they are with us. Put a chair for the absent one. When they go weep not. We as Spiritualists recognize eternal progression. We recognize that we live forever, we take with us in the other life all that belongs to us spiritually and temperamentally our likes and our dislikes, and all our belief or non belief has no effect whatever on the result. We want no solution of the problem of life that would confine us to 6000 years. It is impossible to base an argument on it. Cut loose from the old moorings.

Reactionary ideas are very seldom put into practice by those who advocate them.—Casting of Nets.

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The Speaking Dial is a valuable instrument for home circles, as with it you can investigate Spiritualism and converse with your spirit friends in your own home under your own magnetism.

It gives names, dates and circumstances past, present and future, develops all phases of mediumship, operates in various languages and answers mental questions, proving beyond a doubt that the presence of your spirit friends and relations are giving this information. This is not a Planchette, Ouiji Board or Toy but is entirely different from any invention ever yet introduced; is not operated by mind reading, sleight of hand or any secret device but is honest and convincing.

The Speaking Dial was the means of bringing the late Hon. I. Donnelly (former Governor of Minnesota) into the fold of Spiritualism and up to the time Mr. Donnelly passed away, in 1901, he was a great advocate of the Speaking Dial, and had several of them at his homestead at Nininger, Minn.

Below are a few of the many convincing testimonials to the Speaking Dial.

Mr. P. J. Dempsey:
Saxton, Iowa.
"Enclosed find check you will please apply on a Speaking Dial. I have seen two of your dials in Wesley, and am very much pleased with the results.
Respectfully yours,
E. A. LAAGE.

P. J. Dempsey:
Hot Springs, Ark., Jan. 22, 1904.
"I am more than pleased with your Speaking Dial, and the results obtained are in some instances astonishing. I have a Planchette and Ouiji board but the Dial is a great improvement on them all.
J. A. GIBSON.
Sept. 16, 1903.

Mr. Dempsey:
"It affords me pleasure to be able to testify to the unlimited merits of your Speaking Dial.
Through its efficiency I was convinced of the truth of spirit return and proved to me, beyond a doubt, that there is no death only a change of condition. I consider the Dial one of the most positive means of spirit communication, and have converted many sorrowing hearts (total strangers to me) through the wonderful messages given over the Dial.
Very truly,
FREDERICK G. BELL.
23 Merriam Place, Merriam Park, Minn.
Shakopee, Minn., Sept. 17, 1903.

Mr. P. J. Dempsey:
"Dear Sir—We have had your Speaking Dial for several months and have given it a thorough trial and find it all you recommend, a great help in developing mediums, as well as receiving communications from our friends who have passed away. I would not take ten times the price I paid for my Dial if I could not procure another.
Yours respectfully,
MRS. ANDREW KOPP.

Order a Speaking Dial, with full directions, to-day. Dials now \$1.50 each. Address:
P. J. DEMPSEY,
2817 Columbus Ave., MINNEAPOLIS, MINN.

SPIRIT MESSAGE.

Written in The Cabinet at Meeting of the P. R. C. Thursday, April 14th, 1904.

Co-Workers and Friends:—

I am glad to be with you tonight as a worker in the field of human progress. You will, I feel sure, acknowledge that the question of the destiny of the human soul is the most important theme that can occupy the human mind at this dawn of the most progressive century the world has ever known. Scientists, dramatists, poets and psychologists give evidence day by day that the great wave of inspiration from the spheres of Spiritual existence has reached them, permeating the products of modern genius with the spirit of a fuller knowledge.

Let us all join in this crusade against darkness and uncertainty. What is Spiritualism? a superstition? No, a thousands times no! Spiritualism is a practical system of enlightenment that appeals to every department of the human mind. In its scientific aspect it presents a boundless field of research revealing the existence of latent faculties of the human mind hidden for centuries by a thick cloud of scepticism. It proves man to be a natural seer, a discernor of spiritual realities, bringing the human mind into direct converse with the inhabitants of the spiritual universe.

It is not logical for one who refuses to investigate to deny these things. "He who denies without knowledge is not wise." In its philosophy Spiritualism presents a solution of the problem of human life not claimed by any other religion or system of thought. It makes progress and salvation depend upon human efforts and not upon belief or credulity. By opening the doors of the Spiritual Spheres it proves these things upon evidence incontrovertible, the only evidence worth having, the evidence of human souls who once lived in the physical form, but who are now in a position to prove that the life after death, so-called, is an existence of eternal progress. Could you imagine a system of revelation affording so great an incentive to human goodness?

Your Angel friends are with you at this moment inspiring you with wise and uplifting thoughts. The voice of an Angel mother may speak to you thru the avenue of mediumship. Thus are the Angels serving the purpose of Infinite love. We claim for Spiritualism that it is preparing the way for the religion of the future. It is an iconoclast breaking the altars of Baal. A reformer in the realm of social, intellectual, and religious life, proving that prince and slave, priest and laymen stand upon a level in sight of the angel world and that at the transition called death

human creature enters into that sphere of consciousness for which they are fitted by moral and intellectual development.

Does not this appeal to you as harmonizing with divine justice? Some of you possess divine gifts only needing patient cultivation to enable you to know these things. "These signs shall follow them that believe." Others among you are gifted with powers of mind fitting you to analyse the evidence presented thru human mediumship. We invite you to join hands in this the most important inquiry that can occupy the attention of the human mind.

Consolation of Spiritualism appeals to every human heart, imparting hope to the despairing, joy to bereaved, and a solace in the hour of temporal disappointment. It brings the breath of flowers from the garden of Heaven, music from the temples of praise in the spheres of Spiritual evolution, courage for the timorous, strength to the weak, light to the soul.

In conclusion, friends, I would appeal to you for your cooperation in this, the most glorious occupation for the human mind. Think wisely, investigate carefully and you shall gain the most precious treasure the universe holds for you. A knowledge of eternal love and justice, immortality proved by the demonstrated presence of your arisen friends. Thus by careful study, honest investigation, meditation, and prayerful yet intelligent receptivity, I predict for this gathering blessings untold. So may it be, God be with, Angels bless and guard you, all and always.

Amen! Amen!! Amen!!!

(REUBEN)

More Anon.
Your correspondent was one of the members present at the seance in which the above message was written, by unseen intelligence, in the cabinet, at the club room, as aforesaid, and can vouch for the truth of the above, Spirit phenomena written plain, and in nice clear form on, six pieces of paper; size about 6x4 inches, each being numbered, beginning with 1, and so on, and on one slip were counted 20 lines; (near close of seance one of the mediums was controlled, and the spirit requested that the message be type written, by one of the members of the circle, stating that it should be type written word for word as given by the spirit messenger, that wrote, same in the cabinet.

N. H. EDDY.

"Too often men write up public events with their pen dipped in the cream that floats on their prejudice."

The world admires those who succeed, in spite of the fact that they "done people to death in succeeding."

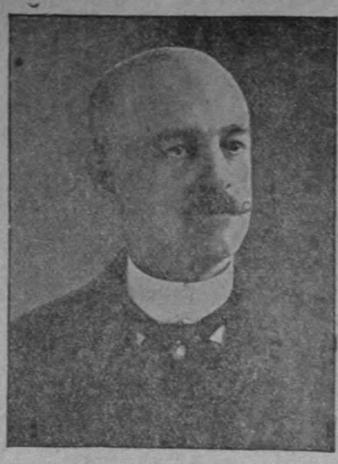
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In the Physical, Psychical and Spiritual Worlds.

BY E. L. DOHONAY.

This book is well worth reading. The one dollar asked for it will be well invested by the average Spiritualist who will make himself thoroughly acquainted with the 326 pages of its analytical reasoning and sound philosophy.

We say sound philosophy; there may be a few points in the book which are not sound; in our opinion there are, but there are more solid facts, good reasoning and sound philosophy, and fewer of the mistakes and errors of misguided and misdirected reasonings than can be found in most of the books which have undertaken to reason on the same lines. We think the author is not mistaken when he says, in his short preface, "I flatter myself that I am now presenting to the students of the philosophy of man as complete and practical an analysis of the constitution of man as has ever been published."

In his introductory chapter the author argues that the universe has always existed; that it contains three primal substances—spirit, ether and matter. That spirit operates upon ether impregnating it with magnetism, electricity, etc.; and thru these laws spirit regulates the material world. He believes that God is both an impersonal principle and a personal father; that the universe is governed, at least in part, by spiritual agencies.

He argues that the earth was thrown off from the sun, and that it developed first the mineral, then the vegetable, and then the animal kingdom, ending with man. He argues that man is a threefold being, composed of spirit, soul and body; that the body dies and never rises; that the spirit is immortal, that it passes to the spiritual world in its soul or psychic body; that at the event called death the spirit enters a kind of purgatory—a probationary state where it works out its salvation, or is lost, as the case may be.

This author finds three distinct worlds—the physical, the psychical and the spiritual; that man as a triune being, composed of body, soul and spirit, can live in all of these three worlds at the same time. As the physical world is fed and impregnated by the psychic world, so the psychic world is impregnated by the spiritual.

One intensely interesting chapter is devoted to the body and its temperaments; another to the mind and its faculties; another to the soul and its nature and powers and another to spirit and Spiritualism. Other interesting chapters follow, all of which makes the book interesting and instructive to those who read in order to gain knowledge.

MOSES HULL.

Postponement of the New York Mass Meeting.

Owing to the serious illness of the resident trustee who had charge of the arrangements, the proposed State Association Mass Meeting that was to have been held in New York City the first week in May, has been postponed indefinitely.

H. W. RICHARDSON,
Pres't. State Ass'n.

THE NEEDS OF THE HOUR.

A lecture by Daniel W. Hull, delivered before the Kansas Free Thought Association in 1896.

This pamphlet shows the impossibility of affecting complete government through the operations of political parties, and makes a splendid argument in behalf of a co-operative form of government, showing what a complete state of happiness would be brought to the people of the country, thru it. Everybody should read it. Price 15 cents.

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I recognized them immediately—one is a son and the other a daughter, both have been dead several years. They are not only recognized by me and mine, but by many friends, who knew them in earth life. This is simply wonderful and I am going to ask you to explain how it is accomplished.
Yours truly,
Geo. H. Matley,
Walker, Mo.

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Philadelphia, Pa., March 5, 1898.
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"Dear Sir—I brought my copy of your Speaking Dial with me here and it has made a great sensation. I would like to get a few copies for presentation to my friends. Please send four Dials to the names below. Very respectfully yours,
IGNATIUS DONNELLY,
Dials now \$1.50. Beware of imitations. Send for circular and testimonials."
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