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SELF-KNOWLEDGE.

TO SAVE THE SOUL FIRST FIND IT.

Man Should Know His Divine Birthright
to be Free.Synopsis of Lecture by Susie C. Clark at Lily
Dale, August 9th, 1904.

The ancient Athenians had an adage common among them that Apollo begat two sons, one to look after the souls of men, and the other Aesculapius, who looked after bodies. How few of us to-day have gained a realization of the fact that they have souls as well as bodies. How frequently and constantly are these terms intermingled by both teacher and disciple. How often are the words soul, spirit, mind, used interchangeably with often quite confusing results. It is the body alone which seems the one distinct entity on whose reality and importance all agree.

We are certainly possessed of a soul, spirit and mind, although our ideas regarding their original relation to each other may be somewhat vague.

Let us turn our attention to some of Plato's themes concerning the soul. The primal proposition to be considered in his Academy of the Soul was that immortal precept—Man, know thyself! It is still a problem to-day, unsolved, and even a source of trouble to the most advanced scientific students of the age.

It was my pleasure last June to attend the exercises of Radcliffe College commencement day. Many names were read by the president, and when the name of Helen Adams Kellar was reached that vast audience rose on its feet and broke forth in tumultuous cheers for the girl who, though deaf, dumb and blind, had been awarded the degree of Bachelor of Arts by the college after four years of work. The poor girl was totally unaware of the excitement of the audience, much less that she was the cause of it. And when her faithful attendant Miss Sullivan informed her of the fact, the only means of communication was the sense of touch, she came forward in her cap and gown, serene and calm, in a world all her own. So in the soul realm are not we blind, deaf and dumb. These robes of flesh veil from our vision the beauty of the light supernal. Has man ever begun to test his possibilities to really know himself? Yea, we might truly exclaim what a piece of work is man!

This is a somewhat different doctrine from that portrayal of human nature emphasized by the churches that we are all corrupt and weak. And in accordance with this preaching of the churches humanity has done its best to reveal this imperfection in which it has been held. The power of the divine is as potent a force as we know. But just what our conception of divinity may be must depend on individual growth and unfoldment. A changeful ideal it must become from year to year as we advance, even as the child's conception of his father's stature when his own growth nears the level of his father's face. The great First Cause is beyond the finite conception. But a symbol will suffice for our present analysis.

Let us take a globe or sphere to represent, all in all, perfect in itself. If then our symbol may represent a belief we suggest Infinite Light, and it is the warmth also that feeds the eternal fires of love, however expressed. It suggests the involving, all-pervading breath of Omniscience and Omnipotence. It would seem

that the Zoroastrians chose wisely in reverencing the glorious orb of day as their deity. For life awakens at the coming of the light of day, the Sun God; he is the source of Light and Life, and therefore fittingly symbolizes the source of light.

Over the globe is an imaginary equator. Let that perfect circle represent the soul, even in his unexpressed state, before embodiment begins. It is a perfect logical conclusion to make that whatever begins on earth must end here; that which finds mortal breath reaches mortal death. The circle is a part of the globe, as necessary a part as every finite soul is necessary to make up the infinite and complex whole of the universe. The equator was not created by the globe, but is co-existent with it. The circle is like the globe in shape and outline, and is made in the image and likeness of its prototype. But the finite cannot become the infinite, and the finite soul cannot become the infinite. The soul has desire to test all forms of life, know all experiences, to realize its power and find its fulfillment in the diverse expressions which we find in humanity. That soul which seeks human experience sends forth a suggestion of its possibility, even as you can light many candles with the flame of one candle and the light increaseth without decreasing the original flame. Likewise the soul sends forth a note spark of its flame, and, as the word meaning "I breathe" in Latin is "Spiro," we give by derivation the name spirit to this light and soul.

To continue the figure—Only one little section of this circle representing the soul and its power ever comes forth into embodiment at any one time; one breath or spirit of life alone is needed to vitalize this human expression. In hours of great emergency we realize, both in ourselves and others a certain excess of power, a new originality, although this may be a surprise to the one thus inspired, but he has simply made a closer expression of his soul. Wendel Philips would always have been an able lawyer; but, had not the dreadful emergency of the slavery struggle filled his soul with the passion for the abolition of slavery so that by his own soul's fire he was enabled to kindle the fire of justice in other souls, his name would probably not have been handed down to the coming generations.

Oh, that we all might live a soulful life. If half the efforts of Christianity devoted toward saving souls had been devoted to finding souls, what a redemption and uplifting for the race might have been accomplished. Never forget that you are primarily a soul, and let not your body be your master. Use it freely and intelligently, but be not enslaved by it.

We have yet to consider the mind. Our friends in Christian Science inform us that all is mind and there is no matter. Does not this statement alone reveal the narrowness of faith which has no explanation of the wondrous phenomena occurring within our midst, which does not recognize any psychic power in the human being. Such a faith could only appeal to those who can be easily psychologized by new conceptions, never to those strongly self-possessed. But they are doing good work in their fields, so let us bid the Christian Scientists God-speed.

What of the mind which the Christian Scientists pronounce the all? When the spirit comes forth from the soul toward its expression in human form it is attracted to that parentage for which it feels kinship or affinity. When the spirit of the new-born babe comes into existence

(Continued on Page 8.)

ASTROLOGICAL.

SOMETHING OF INTEREST FROM
A POPULAR TOPIC.

Planetary Influence.

THEORY OF LIFE.

BY LEO PERSEUS.

How do you calculate the horoscopes of twins and account for the contra make-up between the two when such is the case?

We have been asked this question many times. Twins seem to be a difficult problem for astrological students to understand.

It involves much study to delineate a horoscope for twins correctly from the fact that conception of both do not occur at the same time, and in many cases the interval between the conceptions extends perhaps three or four days.

Twins whose conception occur closely together are very much alike but as time prolongs the intervening interval, the continual motion of the planets changes the whole complexion and nature of the magnetic vibrations surrounding our Earth, thereby changing the make-up of the twins.

Raphael, who bases his calculations upon the geocentric system says:

"Before a child is born there is only a faint circulation of the blood, which is vitalized through the mother; but as soon as it is born it commences to breathe, and vitalizes its own blood, and lives a separate existence. The in-breathing of the air is the doorway through which the planetary influences then existing in the air impress themselves on the infant; it is, as it were, the planetary baptism of the child."

We do not agree with Raphael for the reason that the impulse which causes conception have for its impellant force the pre-planetary conditions. The life of the mother, previous to the birth of the child, has a certain influence upon its life and conditions.

The astrological theory of life works itself out in a sort of an evolutionary form. The irresistible influence of love between the sexes is nothing more or less than a physical magnetic relation or a mental magnetic relation. The cause of attraction between two people can be located by the examination of each individual horoscope.

The moon bears a very important part in the physical condition of a woman. It is the regulator of her life-giving functions. The moon circulates around the Earth, passing through each of the Zodiacal Signs regularly every 28 days, its influence can readily be understood.

The natural reinvigorating point for the sexual functions of a woman occurs at the time when the moon passes over that Zodiacal Sign which was the apparent position of the Sun at her birth. For an example we will say that the subject was born July 10th, (he year is indifferent, excepting perhaps in some yr's when a bad planetary aspect might be centred upon this date, thereby causing a weakness), the Earth would be in Capricornus and therefore the apparent position of the Sun would be Cancer, the symbol of the Crab.

This is the point of the Zodiac which should be observed. It will be noticed that during the transit of the Moon over this particular point that there is a change in the physical condition of the subject.—The Occasional One, Dunkirk. A. Walton Damon, publisher.

THE SUNFLOWER, \$1.00 a year

LIFE'S EVOLUTION.

A Spiritual Vision That Leaves Room
for Inference and Suggestion.

One winter's night after everybody had retired, I sat peering into the grate-fire, wondering whether material evolution would ever become cognizant to our spiritual vision.

This thought seems to have been potent enough to bring about the desired results; for the next moment lay before me a vast expanse of water. In it I beheld innumerable insects. While watching the play of the latter one died, and out of it ascended a little soul—a counterpart of its former self, but more perfected in shape. Shortly after another died, and ere long the two had drifted together and became amalgamated as one.

Then others died in rapid succession, and all were drawn into the first pair, until they formed one large ovum—large compared to their material counterparts, yet not larger than a pea. Finally this pea floated towards the shore, imbedded itself in the mud and rested.

I watched it closely, when by-and-by it began to assume a new form within. Suddenly it bursted, and crawled out two little eels. These eels coursed around, keeping together for a time being, when presently a whole family of young eels attended them. Some of the younger eels grew to maturity, others died in infancy. The latter at death formed into an ovum as in the first named instance. This ovum was decidedly larger than its predecessor, and also after reaching a certain stage of development, floated ashoreward, and in time gave birth to a pair of frogs.

Shortly afterwards I saw tadpoles where the frogs held forth, and later innumerable frogs of all sizes. As in the former case new ova were formed out of the tadpoles which died. These ova also imbedded themselves in the sand along the shore, and in time brought forth a small species of turtle. The turtles, thru the same spiritual process evolved little alligators. But I also noticed that the little souls of turtles and eels amalgamated, and forming ova, generated a species of water fowl. These in spirit again amalgamated with various other souls and brought forth new forms of material life. This continued as before, the souls of water-fowl and alligators amalgamating, resulting in the creation of other forms, such as pachiderm, followed by small species of pig. The latter attracting in spirit, other souls the ova of which buried themselves underground, developed moles. These in turn, amalgamating with other souls, evolved hairy animals.

In the meantime I noticed that the first-created beings had grown, by material evolution, into formidable creatures, such as crocodiles, hippopotami, rhinoceri, cranes, wolves, bears, and apes, and these again, by gradual process, brought forth new creatures—among them the lion, tiger, cow, horse, cat, and dog, gorilla, and chimpanzee.

Then came an interesting scene. Those apes which had reached maturity of a thoroly individualized condition in the physical body, propagated like species, while the immature souls mingled with the young souls of gorillas and chimpanzees, and became lost in physical environments of the most perfect type of their own kind, and evolved beings akin to the human—probably the missing link.

Those with the strongest individuality or the largest percentage of the ape, brought forth types akin to the Chinese, Malays, and Arabians.

Those in which the gorilla souls predominated, waited towards the African Continent and peopled that region. And those soul-amalgamations controlled by the chimpanzee comingled with a primitive race that had been evolved on the now British Isles, tho then connected to the European Continent, and brought forth a characteristic race which still exists.

Whether the same process is continued in the human sphere, I did not learn, for at this moment the material scales replaced themselves over my spiritual sight and the vision ended.—Old Contributor.

TO ESSAY WRITERS.

In issue of Sept. 24th the following three questions were asked—to be answered in three hundred words or less:

If forgotten events of childhood can be recalled in old age, where have these impressions been stored? And where have those thoughts, nor the effect of a past experience and called intuitions, been stored?

Is the soul a mirror for the reflection of truth unknown to exterior consciousness?

The undersigned submits the following in answer to the first questions:

I believe that all impressions received by the individual, from infancy to old age, are stored in the memory.

A child's education begins at birth, but I believe that the impressions received by a child under two years of age are but rarely recalled. However such impressions as pain, hunger, etc., must be stored from birth. But I do not think the soul begins to assert itself until the senses begin to operate properly, and therefore the individual is not able to remember anything which happened in his presence, until able to see, hear, feel, smell or taste with intelligence.

The first manifestations of infantile sensation seems to be confined to such impressions as would incite sensations in a sensitive plant.

Some may assert that memory depends on the brain cells and that if the cells, are injured the processes of memory are destroyed or impaired. I will admit that the brain must be in proper working order if memory is to give forth its brightest gems. I do not believe, however, that impressions are stored in brain cells. We may be dependent upon these cells for aid in transmitting thoughts from the soul, but, where a person's memory becomes faulty thru lack of nutrition to the brain, caused by sickness, or a piece of the skull pressing upon it; we find the memory reviving when the cause has been removed. This goes to strengthen my belief, that while we need the brain as a physical instrument of interpretation, somewhat after the manner of a wireless telegraph receiver; our impressions are not stored in the brain, but are a part of the soul or spirit.

Thus I believe that from the time the child begins to distinguish sights, sounds, odors, pain, displeasure etc. intelligently, the tablets of the mind begin to receive the inscriptions which last as long as the individual exists. I will further add that anything which is clearly perceived by the mind, will last longer than something imperfectly understood.

LEWIS R. HILLIER.

The scarcity of game is making the rapid-firing hunting-gun needless. Were the scarcity of soldiers to make its human synonym needless?



LILY DALE NOTES.

CAMP JOTTINGS.

SUNDAY EVENING CONFERENCE.

On Sunday evening Sept. 25, at the parlors of Mrs. Sage, there was organized a series of fall and winter Sunday evening parlor meetings, to be called "The Spiritual Conference."

There was a brief discussion of the subject of "Mediumship." Interesting ideas and experiences being advanced by those present.

A subject "Spiritualism as individually understood" was chosen for the next meeting which was decided by invitation, to be held at the parlors of Miss Huntington.

After some preliminary business in regard to organization, the Conference adjourned. Mrs. Greenamyer acted as chairman pro tem.

On Sunday evening Oct. 2nd the Conference assembled at the parlors of Miss Huntington, Mrs. Greenamyer the presiding officer.

Very interesting, entertaining, and instructive ideas, were spoken by nearly all present, on what Spiritualism was, and what it meant to them.

It was decided to elect a permanent president and also a secretary. Mrs. Greenamyer was unanimously chosen as president and Lee Morse was elected secretary.

The subject chosen for next Conference, Oct. 9th was, "What Constitutes a Spiritualist," which was decided to be held again at Miss Huntington's.

All are invited to spend the Sunday evening, with us, assembling at 7 and take part in an exchange of ideas, to our mutual profit.

LEE MORSE, Sec.

NOT LONELY.

Are we lonely since the campers have left is frequently asked in letters. Not yet. We still have a little sunshine, the beautiful Autumn tinged forests, the pretty lakes, the remembrance of the summer glory, the reverberation of the happy moments spent in the company of noble souls that temporarily lifted us out of our own sphere into a higher one and the spiritual aura left behind that contains a multitude of pleasing vibrations and thoughts from which we cull for reflection and study, and which ultimately shape into editorials or essays. Is it possible for anyone to become lonely in such a world? Nor in any other if we are observant of what is going on around us in the mental atmosphere. "Seek and thou shalt find," if not in the mortal in the spirit; and there seems hardly a better centre for inspiration to be found than Lily Dale with its beautiful natural environments. No, we are not lonely and don't intend to be.

A LITTLE SCARE.

Fire! Fire! Fire! Such was the cry all over Lily Dale on Wednesday morning. The roof on Mrs. Pierce's cottage had caught fire thru sparks flying from the chimney, which caused the alarm. A rush was made for the new fire engine and in a few minutes was dragged to the scene of disturbance. The entire population of the town was there to hail the new savior. Tho somewhat excited on account of the first trial, our brave fireman brought a stream to bear on the burning roof, and in a few minutes had it extinguished. Besides injuring the roof the fire had burned thru and destroyed some bedding in the upper chamber. Fortunately however, the occurrence took place in the day, or there might have been a serious fire. But now that the little fire-department has had an experience, they will be better prepared to fight the next, which it is hoped, will not be. Besides the credit which our brave fire fighters have earned on this occasion, the bucket brigade, which was there and did their share towards saving the cottage from destruction took the prize.

PICK-UPS.

Mrs. Eliza Page returned from Jamestown on Tuesday.

Mr. and Mrs. Pierre L. O. A. Keeler left Lily Dale for their home in Washington last Monday.

The auditorium has been weather boarded to protect its interior from the winter storms and snow drifts.

The two big trees fronting the Post Office have been removed preparatory to making some assembly changes in that immediate vicinity.

Mr. Chas. Campbell arrived Wednesday evening, and was received at the train by his brother A. Campbell and a number of friends.

Mr. and Mrs. Wildrick and daughter Flossie have gone to Buffalo for the winter.

Those who feel disposed to aid our fire department to meet the expenses still necessary to perfect it, are requested to report at THE SUNFLOWER office.

Mrs. Carrie Van Duzee has sold her cottage to Mr. Reed, and is going South for the winter.

Mr. and Mrs. Norman return to Minneapolis this week.

Thursday morning the thermometer at Lily Dale was down to 30, with white frost all around, but which cleared the atmosphere of its moisture and permitted the sun to shine in his glory.

L. Sprague McCreary of Cleveland looked in upon his relatives Mrs. Jacob Wright and Mrs. Stella Bridgen, on his way East this past week. It was his first visit here, and he pronounced Lily Dale an ideal spot as a summer resort.

Mrs. Liddicoat has returned to her home, Sturgis, Penn.

The latest from the gas plant drilling reports a depth of 500 feet reached.

All of the difficulties in the production of the Uncle Sam Stamp Box have been overcome and orders are now being filled on receipt. It is a useful little novelty and should meet with an extensive sale.

Mr. and Mrs. A. C. White of the Leolyn returned home Saturday evening and received a joyful welcome at the hotel.

Mr. and Mrs. Harry Champlin will open a dancing school at Macabee hall, Laona, Oct. 21st, and continue the same during the season every Friday night after this date.

The Shady-Side hotel has been closed, and Mrs. Dinsmore and family have retired to their Pennsylvania home for the winter.

Mrs. E. C. Humphrey, of New York city who has been spending a few days in Washington Pa., attending the wedding of her niece, Miss Esther Mc Keever (now Mrs. Harnden), writes that the sad news has reached her that Mr. Walter Manning passed away on the 28th of September at his home in Boston, Mass. The departed was a noble character, a true friend and strong advocate to our cause. Mr. Manning has been a regular visitor to Lily Dale for a number of years past, stopping with the Caldwells as a friend of the family.

OBITUARY.

Obituaries of 150 words published free. Positively no poetry accepted.

The transition of Miss Adell C. Burroughs took place on Sept. 3d, 1904. Miss Burroughs' home was at New Albion, a few miles from Cattaraugus. She was the daughter of Ira and James A. Burroughs. Besides the parents, two brothers and three sisters are living. Miss Adelle was a graduate of Fredonia Normal school; a member of the class of '92. She had taught in this state since she was 17 years old, and in N. Y. City schools the past 12 years. The family are staunch Spiritualists, and it was in compliance with the expressed wish of the deceased that the writer officiated at the funeral held at her home Sept. 7th.

Be Consistent.

In unity there is strength. Mediums who aspire to be followers of their ancient predecessors should not forget the injunction of one who said: "Let him who is without sin cast the first stone." A little charity is very becoming to any worker in a cause, and forgiveness is what proves the teachings of Spiritualism to be true. Preaching spirituality and practicing worldlyism, as largely done by orthodox, should not be allowed a foothold in Spiritualism. Let us keep our ranks free from all obstacle that throw a shadow on our cause.

SPIRITUALISM.

A Philosophy for the Public as well as the Individual.

Spiritualism involves all that is vital in the universe. It embraces every need and necessity that the soul requires for its growth. It is in harmony with the organic principles of human nature, and is a primal law of the Cosmos, eternal and absolute.

Its demands are imperative and accept no compromise.

There is nothing in nature more natural than to yield to the demands of truth, it indicates the highest wisdom on the part of the recipient.

Consistency is a priceless jewel. No progress can be made otherwise. To embody in our life, character and history the demands of truth, is the voice of reason. Every human consciousness responds to this divine obligation. No power can annul what duty demands. It is obedience to principle that enriches the individual, all else is abortive and fatal to spiritual unfoldment. The possibilities wrapped up in human nature are infinite, and will require an eternity for their unfoldment, rising higher and still higher as the ages roll on, yet never reaching the ultimate. These inherent potencies are spiritual and deathless; and will somewhere and somehow get expression.

The race today is in its infancy—we are in the kindergarten class, but the outlook for tomorrow is bright with anticipation.

All the divine forces in our being that are involved, must be evolved, there is no retrograde movement in nature. All things now hidden from man's knowledge, or misunderstood will be revealed as he develops the spiritual in his being.

Nature is ever ready to reveal her secrets to the pure in heart; she conceals nothing from the aspiring soul. Her exhaustless treasures she freely bestows upon those ready to receive them.

The spiritual realm is an open secret to a loyal soul, her portals are ever open to those qualified to enter. Her constant call to earth's children is, come up higher, and enjoy the rich fruitage of a progressive life in harmony with natural tendencies. In duty doing darkness disappears, and a clear and certain light illumines our pathway.

There is a life force inherent in the constitution of man impelling him ever onward and upward toward the true goal of his existence, as natural as the majestic oak is developed from the acorn.

All life, however manifested inheres in the germ; and this germ eternally existed in the infinite realm of spirit; and matter. These germs are primordial, and were never created, hence can never cease to be. If you claim that a god created these germs or life forces, he must have created them from himself; and if he is self-existent, then these germinal forces always were; and are eternal and deathless.

We are born into this world for a purpose, and everyone has a mission to perform, a duty to do; and that mission is to acquire and maintain a sound and substantial character, in so doing we enter into true relations with the divine forces in nature, and become at one with truth, justice and order, and in no other way is a successful life attainable. Progress in every department where human welfare is concerned depends upon the prompt recognition and adjustment of ones self to natural tendencies. This demand is obligatory and peremptory, obey and live, refuse, and lose vital energy; there is no alternative.

The great need of humanity to-day is to know and realize that there is a spiritual world, and that this spiritual world is subjective; that the objective or seen world is but the clothing of the unseen.

All ideals lie in the realm of the invisible before they get expression. The actual is always the counterpart of the ideal; the thinker reveals the thought that is in him, as a superb oil painting represents the ideal of the artist. So may we not affirm that the boundless universe is either self-existent or the expression of infinite intelligence?

DAVID WILLIAMS.

Utica, N. Y.

Money making is not the only art. Many outgrow its efficiency by a higher culture.

He who risks to win and sorrows at losing exposes himself as a foolish prophet.

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|----------------|----------------|-------------------------|----------------|-----------------|
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| 96. 5.55 p. m. | 97. 5.55 p. m. | 98. 5.55 p. m. | 99. 5.55 p. m. | 100. 5.55 p. m. |

*Daily.
*Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 8:14, Lily Dale, 8:52; arrive Dunkirk, 10:20.

For return see number 2 above.

SPECIAL SUNDAY TRAINS.

July 16 to September 11, Leave Dunkirk, 9 a. m., Lily Dale, 9:27, arriving at Jamestown 11 a. m. Returning, Leave Jamestown 1:58 p. m., Lily Dale 2:25, arriving at Dunkirk 3:53 p. m.

July 17 to September 4, Leave Jamestown 10:30 a. m., Lily Dale 11:28, arriving at Dunkirk 11:55 a. m. Returning, Leave Dunkirk 1 p. m., Lily Dale 1:34, arriving at Jamestown 2:45 p. m.

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

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STRANGE LANDS.

BY CHARLOTTE PERKINS GILMAN.

Of all strange lands whose luring
charms we own
Full of new knowledge and wide
wonder sweet,
None is more darkly, utterly unknown
Than the long-trodden fields beneath
our feet.

Of all strange powers wherewith the
soul holds sway,
Is none more starkly marvelous than
this;

Itself can push its dearest faiths away
For one strong moment—and behold
what is!

—From The Cosmopolitan.

REGRET.

J. C. W.

I builded a boat, a staunch little craft,
And set it afloat on the boundless
sea,
And placed in its hold my foolish de-
sire

And much that had once been dear
to me.

Ambitious desires, for position and
power,
My visions and dreams of riches and
fame,
All these the little craft bore in its
hold.

And many things more, too tedious to
name.

And with tear dimmed eyes, I saw it
depart
And sail far out on the watery
waste.

To buffet the waves of angry seas
And at last on a lonely coast be
cast.

And for months and years my thots
still turned
To that little barque out on the rag-
ing main,

For the freight it bore, had been dear
to me
And sometimes I longed for it back
again.

But ne'er again did my ship return
And what was its fate I no not
know,

Perhaps 'twas wrecked on a distant
shore
And I try to think it is better so.

—The Occasional One.

you are engaged, you will always
find that

It is an art worth cultivating
Growing beautiful with age.
—W. K. Burr, Ph. D. and D. Sc.,
in Pyschic World.

WHAT THOUGHT DOES.

Thinking is to man what instinct,
in a large measure, is to the animal
—only that instinct is less liable to
error.

But thought is instinct expressed
in human language, perverted in ac-
cordance with erroneous teachings,
or false education.

Now, the animal seldom reasons
outside of instinctive promptings—
thus acts on its impulses, as man
would were he guided exclusively
by intuition. But as the latter is
barred out in comparison to that
force of habit, known as conven-
tional reasoning, many of the en-
lightened classes have very little in-
tuition. They are entirely depend-
ent on their power of logic for the
effects, which in many instances,
leads astray, even on strictly mat-
terialistic lines.

Thought therefore guides, whe-
ther intuitive or conventional. But
in order to enact itself it must put
the nervous machinery in motion.
In doing so it thrills the entire hu-
man structure. Every thought cre-
ated by the brain, or formulated in
conjunction with intuition (human
instinct), is felt by flesh and blood
or whatever the nerves vibrate.

The nerves are to the brain what

roots are to the tree—they feed it.

The blood is to the human sys-
tem what moisture is to the earth.
From the latter the nerves draw
substance for the brain—the root-
lets of the nerves finding their way
into the blood vessels as those of a
tree seek the moist spots in their
immediate vicinity, thus making a
direct connection between blood
and brain.

Thought is magnetic in action—

that is, it is clothed in magnetism,
and magnetism has quality. Thots
therefore, have quality which affect
the blood accordingly. Impure or
vicious thoughts infuse the blood
with bad magnetism with compati-
ble results on the organs and flesh
generally. The reverse is self-evi-
dent.

Disease, is therefore, an effect of
bad thoughts, bad intentions or bad
actions—only that the latter add
regret to the physical suffering
which bad thoughts are sure to in-
flict sooner or later.

Intentions not carried out are
mostly due to spirit interference.
Not by our own, but the attractions
of those aimed at. Evil thoughts
produce evil attractions who agree
with us. But not all persons are
evil whom we dislike. We may be
envious of the best, and thus dis-
like them. But our evil intentions
mostly fail, because they are pro-
tected. We can more readily reach
an evil designer like ourselves than
one of pure thoughts and intentions
—only that in such instances it will
depend on the superior power of
will existing between the two. Evil
spirits will protect their charge, tho'
an evil designer, against an enemy,
but are not always successful, be-
cause of their weakness.

A good man has good attractions,
Thus can not be harmed in the ab-
solute sense. He may be tempor-
arily maimed, but intuition—public
opinion—will always know more
than shown on the surface, and he
will be righted in the end, and the
wrong man condemned.

Evil can not conquer good. It is
against nature. It must fail even-
tually, however propitious its out-
look in the first onslaught. So the
individual, who is honest, consistant
and true to himself will eventually
win in the battle of life, whether
against fate, bad habits, or inher-
ited passions (manifested by chronic
or inherited diseases).

Good thoughts, therefore, are the
best medicines for a weak or dis-
eased physical organism; for as
well as one vitiates, the other rejuvi-
nates and purifies—leads to health
—thru the same agency, the nerves.

Who hides his light under a
bushel is like a man on the desert
with a bag full of gold—a burden
without useful application.

PETTY THIEVERY.

W. H. BACH.

How few people think of the small
peculations they indulge in nearly
every day of their lives, even those
who quote in their religious exer-
cises, "Thou shalt not steal."

Ordinary commercial life is made
up of a series of little deceptions,
and it has become a custom—so
much so that no notice is taken of it.

We go to the grocery store to buy
a box of spice. We know what
whole spices are worth, yet we ex-
pect the grocer to sell us "pure
ground spices," put up in tin boxes
with a beautifully lithographed la-
bel on them, for less than he could
sell us the whole spices and let us
grind them ourselves. Does anyone
think they are pure?

We go to the wood dealer and ask
him if he has any nice, sound wood.
Naturally he answers, "Yes." When
we get it we find it is full of dead
streaks; it is "punky" and will not
give us the fire we wanted, but we
do not say anything more about it
than we do to the grocer. We go
to the printer and tell him to get us
out 1000 sheets of paper. Business
custom makes it so that if he gives
you anywhere from 950 to 1000, he
and you consider the contract has
been fulfilled. The newspaper pub-
lisher generally pads his circulation
statement in order to get a larger
patronage, and advertisers expect it
and act accordingly, so that the per-
son who does give the exact cir-
culation of his paper will be at a won-
derful disadvantage in his business,
and these are but a few of the things
that everyone can think of in their
every day life.

What shall be done with them?

A very ardent Church of England
man, when the writer was a boy,
was among our neighbors. He was
always talking honesty; but he was
in the coffee and spice business and
admitted that his "pure ground
spices" consisted of "peas, beans,
poor spices, some dirt, and some
good spices." Asked how he made
that conform to his convictions of
honesty, he stated that "it was busi-
ness."

It is strange how many little dis-
honest things are done. For in-
stance, we get letters every few days
ordering something that costs 25

cents, and the letter only contains
12 two-cent stamps. It is too small
to be worth mentioning and the 25-
cent article is sent for the 24 cents.
But is it honest?

The employe comes to work from
five to fifteen minutes late day af-
ter day, and "kills" from fifteen
minutes to an hour of time every
day; but does he ever stop to think
that it is as dishonest as it would be
to go to his employer's till and take
money from it? He would scorn to
do that, yet there is not the slight-
est difference between the two cases.
He thinks his employer is "mean"
when he "docks" him for that 15
minutes, but does he stop to think
that 15 minutes a day is about 10
days every year? If a factory em-
ploys 30 men and each one takes 15
minutes from his work each day
that it means one man's time for a
whole year?

We do these little things without
thinking of them. We would not
do it if we thought. For instance:
A grocer buys a barrel of apples for
\$2.00 and supposes he gets a three-
bushel barrel, or twelve pecks. He
sells them at 20 cents a peck and
should have 40 cents profit on his
deal. But suppose each of his cus-
tomers take an apple without paying
for it, his profit is gone. Yet we do
not think anything of going into the
grocery store and picking up an or-
ange, an apple or a banana and eat-
ing it. The writer knew a case where
a lady went to a store where
she did not trade, bought a spool of
thread for five cents and picking up
an orange at 60 cents a dozen, ate
it while she talked with the gro-
cer. She was terribly insulted when
he asked her to pay for it. The
profit on his thread was 5-12 of a
cent. Could he afford to let his
customer steal a 5-cent orange on
the strength of it? In most cases
the grocer does not say anything,
but he does lots of thinking.

A feed dealer once placed a bale
of straw out in front of his store.
People passing by pulled out a few
straws and threw them on the side-
walk before they had gone more
than a few feet. In a week's time
the bale was half gone and fell to
pieces so he had to take it in.

These are "straws which show the
way the wind blows." When you
are about to do any of them, stop
and think.

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Doings in the Far West—From Lily Dale to the Queen City on the Sound—Absolute Test of Mediumship.

It is two weeks now since I returned from the East and possibly a word from the far West might interest your readers. Our meetings commenced the first Sunday in September. The hall was well filled, some 350 people occupying the seats, and it was a compliment because the night was extremely warm for this section of the country. Since that time, the meetings have steadily increased and we feel justly hopeful for the prospects of this years work being successful, if not more so than the past.

The members of our Ladies Aid Society have taken up their work most earnestly again and are now as busy as the proverbial bee planning and sewing for their coming bazaar which is to be held, in November. The first of October, we commenced our dancing club which is one of the social features of our society and the money derived therefrom is held in trust for the purpose of building a temple. We miss from our ranks just now the leader in this movement, Mrs. G. W. Stetson who is spending some weeks in Canada and the far East.

My mind often turns backward to Lily Dale and the many friends whom I met there this summer, but altho there are many whom I love, especially those where I have worked in the past and I would that I could go back again to the eastern states, still it seems that I am needed here. However, thru your paper, a message of greeting and good cheer is sent to all who remember my guides and me.

We, in the Queen City of the Sound may not be as old in the cause of Spiritualism, owing to the state not being very old as are these eastern societies, still I may say that we are earnest, for searching and deep thinking. This is demonstrated in the work which the First Spiritualist Society is doing. Our afternoon meetings are in very truth a school of education where questions pertaining to the live issues of the day are discussed by men and women that are thinkers and who give forth their thoughts clothed in scholarly language. The evenings work is devoted exclusively to a lecture by my guides followed by spirit messages.

At the present there are two other societies in this city, one has recently been organized and has as speaker, Rev. Harrington, who was at one time a Universalist minister in the City of Minneapolis. The other is a new movement, but as most of its enrolled members are Spiritualists, I feel that we can justly claim relationship to it. I refer to the Lang University, where the truths of mental science, Spiritualism and all pertaining to the new thought movement are taught. I am also informed that in Tacoma, forty miles from here, the Spiritualists are doing good work. I would refer, in this connection to one of our workers from this city who is lecturing in Tacoma, Judge L. Williams. He recently did some psychic work which should stand prominently out separate and apart from all other work.

Some few months ago, three I believe, a young attorney of Seattle was stricken by nervous prostration. To benefit him, his brother decided to place him in the sanatorium in Portland, Oregon. One night, while the nurse was out of the room and this young man mentally deranged, was left alone, he escaped from the sanatorium having on at the time only a pair of trousers and his night robe. As soon as he was missed a searching party sent in pursuit, but all trace of him lost. Hours, days, and even weeks went by, but no trace could be found. A brother and sister of the missing man called upon me. I could not trace him, but they were advised to call upon Judge Williams. He informed them that he would like to go to Portland and that from that point he felt that he could find the missing man. The brother and sister were willing that he should go.

He left Seattle at night, arrived in Portland in the morning, went at once to the Sanatorium where he came in rapport with the physical vibrations and very much like a blood-hound on the scent he followed in almost a direct course these psychic vibrations led the party to within a few yards of the place where the man's body was

found, he having hanged himself to a tree.

I report this, because I think it is one of the most pronounced tests of genuine mediumship that has been given to us for some time.

LOIE F. PRIOR.

Seattle, Wash.

Why Spirits Can Not Always Locate Their Mortal Friends.

The question is frequently asked why spirits can not always indicate through mediums the whereabouts of their friends in the mortal, when it is generally believed that spirits should be in the condition or position to know this, even if not otherwise all knowing.

The answer is plain when understood; for spirits do not occupy localities, but spheres (conditions) and note events accordingly. Mortals are likewise constituted in spirit, though not in the flesh, and it is the former only which spirits see—matter only being visible to them thru a medium, or when controlling a mortal as a medium.

But mortals do not always occupy the same sphere in spirit as the disembodied do, being subject to fluctuation. They may decline or rise above the normal condition—the former through environment or association, the latter through pressure of inspiration from a higher source for reform purposes.

During either of these periods spirit friends—those who are attracted by affinity or being in the same sphere—lose sight of their mortal friends, and must naturally plead ignorance as to their exact whereabouts—for spirits know or don't know; they do not speculate. And furthermore the one in question may have moved to another place during the interval, giving spirits still more reasons for asserting their ignorance.

Spirit guides may know, but such seldom communicate through other mediums because it would disserve the connections with their charges during that time, and, in many cases, prove detrimental. Nor are these guides always visible to a mortal's normal attractions because seldom in their sphere. Spirit guides are of a higher order, and control their charges from afar, endeavoring to lead them through experiences necessary to prepare them for a better future, while the naturally attracting spirits are former friends, relatives and others with whom they harmonize mentally and morally.

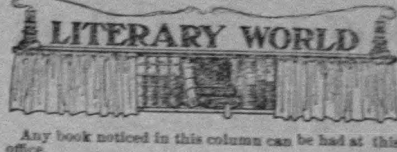
But while the guide is endeavoring to lead his charge upward he can not always overcome a mortal's free will to do wrong or go into bad company, although he can always touch up his conscience to return to his sphere or inspire him to some noble deed as a neutralizer of the evil done.

Spirits are not subject to these fluctuations, unless by absolute seeking of evil through an evil-disposed mortal. But we continue to grow steadily onward, as thought and experience constitute the shap that feeds the soul; and as this grows we progress out of old conditions—tastes, needs, and desires—and take on new ones. However, we may persist in evil, we go on, only that we are punished in comparison as we hold back, for nature only rests lightly on those life-states which are in harmony with or true to themselves—the moral in accord with the mental and vice versa. Man can not know and then close his eyes to its moral—the responsibility resting on knowledge. Nor can man develop a higher state of morality without suffering for the want of education. The two must keep pace. Nature is co-equal in point of goodness and wisdom, and man must live in accord with nature, or suffer. Harmony is the law of being, and he who falls below his natural estate or rises too far above it is out of gear—proven by the effects of intemperance on a genius, and transcendentalism on ignorance or moral turpitude.

In like manner we may be lost sight of by our mortal friends. They may continue to see our bodies, but if we fall below them spiritually or morally they look away in sympathy for our feelings; and if we rise above them, they look away in shame that they have not kept pace with us.

THE SUNFLOWER always turns to the light, reflecting its brightest side to public view.

The individual repeats in himself the history of the race.—Emerson.



Any book noticed in this column can be had at this office.

SCIENCE OF SPIRIT, SOUL AND BODY. A page from the Occult Side of Life, is \$1.50. Address, H. P. Oliver, Lennig Farm, Wissinoming, Philadelphia, Pa. (See review in SUNFLOWER of October 1st.)

THE ARENA for October is a red-letter number. Among its authors writing for this issue are: W. O. Partridge, Joaquin Miller, M. W. Graines, Profs. F. Parsons and R. T. Kerlin, C. Very Holmes, Hon. W. V. Allen, G. P. Washburn, Rev. G. E. Littlefield, J. G. Woolley, Prof. E. Maxey, R. Tyson, Dr. M. F. Doty, F. C. Carlton, W. A. Dromgole, B. O. Flower and D. Beard. Address, "Arena," 5 Park Sq., Boston.

Dangers of Materialization.

The intuitive protest against public materialization is based on the same law that the phenomenon is, it being a sensing of the danger connected with it—not only for the medium but for every sitter, as the entire circle becomes a part of the medium during the manifestations. Any disruption, therefore, affects all more or less, the medium, however, bearing the brunt of the shock. The reason is that spirit and medium are so closely connected that they are almost as one life entity. A medium has been known to spit out a mouthful of water at almost the same moment that the materialized spirit was sipping it, though the two were about fifteen feet apart. Analyne dye was thrown on a spirit, to see the effect on the medium—knowing the latter was in the cabinet. It was subsequently found on the medium.

These two facts show that a spirit is not only related physically but materially to its medium, and a pain or wound inflicted on the former would recoil on the latter comparatively. A grabbing of the spirit invariably brings the medium out of the cabinet to the spirit, as otherwise the spirit returns to the medium for absorption. The two must blend for dematerialization of the materialized particles. A holding of the two would probably result in nervous prostration or paralysis of the medium—perhaps death.

Of all the phenomena, materialization is the most dangerous to trifle with, and should only be practised in well-regulated or harmonious circles, with but one or two skeptics admitted in a circle of ten or twelve regular sitters. Public materialization, however well guarded the medium may be, will act detrimentally on the latter, often disturbing the attunement sufficiently to lower the vibration several degrees, and attracting unwelcome or unreliable controls, which discord continues as the practice is repeated.

An Up-To-Date Fable.

A physically blind and decrepit old king once ruled over a mentally blind set of subjects in one of those little monarchies extant before the unification of Germany into one empire.

The king in question knew nobody unless told by his attendant. Then he would bow and smile in a sort of automatic way. And the people, too, were very deferential, taking off their hats, and many even carrying this to a ridiculous extent.

One day an American tourist passed through the king's residential city, and noticed these antics, somewhat to his disgust. So he remarked to his guide: "If we had such a ruler, we would impeach him. Why don't you?"

"Sh—sh," replied the guide, don't let anyone hear that; it is treason. Besides that, the king does not rule. It is his soldiers."

"Ha, ha," laughed the American, "think of our people being ruled by a figurehead via his minions of the law. It is absurd. We are too intelligent for that. Education opens the eyes of subjects, and they rebel."

"But," replied the German guide, "suppose the figurehead and his minions of the law are as intelligent as the people, and know how to circumvent them, what do you do in that case? According to your newspaper accounts, your RING rule is worse than our KING rule."

The American scratched his head, and is still pondering whether he has not been comparatively, as blind as the innocent Germans.

Electricity.

Whether electricity be an effect or a cause, it seems to be a live one at all events—sensuous if not a conscious one, in that it lends sensation or feeling to all it enters. But as it does not manifest intelligence it may be a compromise between spirit and matter, and thus the medium needed to sensitize matter preparatory to the admission of universal mind or consciousness to it. It may also be the life-principle of matter as spirit is the life principle of soul, or it may be sensation per se, as spirit is intelligence—one producing sensation and the other consciousness in man, and both apparently thru the medium of the nerves. What if man is also a counterpart of nature in that the

latter represents a grand nervous system, with the suns as the nuclei of intelligent operation! What a pleasing speculation of the theorist.

Concentrated wealth has been the cause of national collapses since the advent of history. Hard times is the avant courier of such calamities. For every million dollars owned by individuals thousands suffer for the want of life's necessities. An equitable distribution of wealth is what makes prosperity—not volume. Unwise legislation is the cause. Wisdom is sadly lacking in our law-making bodies. Inspiration is their only hope.

Indifference to public opinion is the mental freedom.

W. H. BACH'S BOOKS.

BIG BIBLE STORIES.

This is a plain, practical consideration of the "Big Stories" of the Bible, on a mathematical basis. It is not a treatise, but is one of the most convincing arguments possible that the Bible was never intended to be taken literally but is symbolical and must be so considered. This book tells you how many million car-loads of quails fell during the wonderful rain of quails; how many hundred thousand animals Noah had with him in the Ark; how many animals Adam had to name each second, etc. Robert Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

THE 10 COMMANDMENTS ANALYZED.

This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but such is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DIFFERENT PLACES, and it contradicts every one as positively as it gives it. This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood." The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it. Paper, 25 cents.

Mediumship And its Development; and How to Mesmerize to Assist Development.

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

Grandpa and The Boys

is a beautiful little souvenir poem. It portrays a grandfather talking to his grandchildren of the changes that have taken place since his childhood. Presentation Edition, beautifully printed in Bright Colors, on Enamelled Paper, with Hand-Made, Deckle-Edge Cover, Tied with Silk Cord, and Illustrated. Price, 25 cents, 5 for \$1.00.

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MANKIND MUST BE FREE

J. P. COOKE.

The main general purpose of the aggressive spiritualism of today, is to assail sectarianism, superstition, Ecclesiasticism and dogmatism; to weaken and to break down if possible, the barriers that divide parties, sects, cliques, "rings" in religion. To destroy the power of spiritual monopolies, to uncrown Roman as well as Protestant popes. To disprove the pretensions to infallibility, to establish the essential identity of all religions. "Creeds are but chains that bind humanity to darkness and to death." "Let the oppressed go free." We desire to show that religion, everywhere and always is made of one stuff. The natural attraction of the part for the whole; of the finite for the infinite life. We would promote fellowship and brotherhood in the spirit by exhibiting a deeper ground of union.

In a word we would help emancipate the soul of man from its bondage to the priestly, churchly, clerical, formal, ceremonial and whatever other spirit it may be that produces narrowness, bigotry, odium and religious caste.

Practically this is its prevailing purpose, with the radical wing. The upbuilding of the spiritualities on the bed rock of the spirit and the light of truth—is a work also very dear to many of us. But we are interested in one single reform: The Spiritual Anti-Slavery Reform. We must be free.

Nobody can read, calmly and with judicial candor and intelligent honesty, the best representative literature of Spiritualism, and rise from such reading with a sneer on his face or a shrug of easy indifference in his shoulders.

To find so many noble men and love-laden women of fine intelligence, broad culture, poetic genius, and pure character, laying elaborate studies of one kind or another on religion, upon the altar of freedom and of truth, is a phenomenon of the rarest interest, and the gravest and noblest significance.

I well know that some cynics complain that men of genius and of taste have become indifferent to what might be called vital piety. (I am sorry for them.) That faith and awe, and aspiration are departed. Here is a plain refutation of the slander. So much severe, earnest, honest, manly thought about religion and philosophy—so much vital interest and concern for its living themes, so much evidence of profound sincerity are not to be easily found in any equal space in any religious literature of any time.

But if the kindly disposed critics of Spiritualism fail at times to understand its drift, it is really too much to expect that the unkindly disposed will understand it any better.

MEDIUMSHIP AND MEDIATION.

Are mediumship and "mediation" opposed? Do they convey mutually exclusive doctrines? or opposite schemes of philosophy? One of the cardinal thoughts with Spiritualists is that the barrier that divides the visible as opposed to the invisible—i. e. the material and the spiritual worlds, is removed, and that some times, genuine and free communication is established between the dwellers in the basement and the "quality" in the parlors and upper chambers.

The spiritual medium is the agent. Not exactly a "dumb waiter," but a sort of vital speaking tube, through which the "quality" above may communicate with the "belles of the kitchen," below. They represent the class to which belongs the messenger, the interpreter, the genial go-between, the friendly middle man, fitted to receive and transmit intelligent influence from one sphere to another.

In contrasting Christian thought with this I do not intend to confuse "Christian thought" with the personal religion, philosophy or spiritual knowledge of Jesus of Nazareth, which is a very different thing.

The cardinal thought with historic, dogmatic, theologic Christianity, is, that the barrier which divides the upper and lower strata of human society is quite insurmountable except by the Supreme being. A gulf separates the two, and fences off a world of sinners from a world of saints. There is only one Divine Ambassador, the Mediator and Intercessor; who is commissioned to bear terms of forgiveness from the

offended but loving goodness, our father life, to the alienated subjects—the victims of the "old serpent," etc.

The spiritual medium has no sacrificial function, he is not an intercessor or reconciler. What should he reconcile? The two spheres are not hostile—the "kitchen" and the "parlor" are not enemies. Rather they are in cordial sympathy. The love above blessing the little children that need and seek it. The medium is only the interpreter. He merely hopes to report friendliness and effectuate a primordial amity.

THE MEDIATOR.

On the other hand, the mediator is a redeemer, a saviour, who by special authority and peculiar means and powers, procures admission for those who truly seek his aid—into the regions of progress and perhaps relative felicity, and who holds the tyrants of darkness at bay by his own power, while he passes those who put their faith in Him and in His teachings—to better schools of life beyond, and there progressively fits them for the mansions on high, and remember what he suffered to establish the truth on earth and to make good his title to this power and privilege.

"Oh Thou great friend to all the sons of men, who once appeared in humblest guise below, sin to rebuke," etc.

Compare the offices and power of Jesus as set forth in the hymns, with the humble but very useful services of the ordinary mediums of any rank. The only office shared, is that of bearing a message. What ordinary messenger expects to pay his life and the torture of crucifixion for carrying an urgent and much needed message? And here the essential difference in the character of the message, as regards its import purpose, disposition of the parties and the final result of the intercourse deprives the acts of all intimate resemblance: No rational, theological Christian would admit for an instant any analogy between the mediation which commands hell to deliver up a soul held in hypnotic bondage and the exchanges of service by which the common interests of the community are held together, such as the post office, the middle man, the handlers, letter carriers, telegraph operators, scribes, reporters, etc.

These simply facilitate communication between persons living remote from one another, and this is about all the medium does. He claims no powers. He affects no super natural sanctity. He does not claim an ambassadorship from Heaven. What he does others might do—if educated or "developed," in the avenues of their spiritual faculties. The function of the medium is altogether incidental and occasional.

Spiritualism and dogmatic, theologic Christianity have little sympathy or community of ideas between them. Spiritualism studies facts in nature, material or spiritual, whereas theology exploits man-made schemes of redemption.

Prophecy.

Prophetic vision or presentiment are common occurrences, yet the inexperienced will doubt it. But it is as natural that they should as that the experienced should believe. The reasons are obvious. One knows and the other does not. To be the recipients of prophetic visions or presentiments we must be either gifted with clairvoyance or sensitiveness—one seeing and the other feeling what is coming—one having a higher visual, the other a higher sense vibration or a keener sense of feeling than the normal. Both are natural endowments or growths—the former an inborn talent, as music is, the latter an effect of development by practice in conjunction with a temperate or moral life. Spiritualism is the only science as yet which teaches the modus operandi, and those who feel they would like to possess the gift of prophecy should seek companionship with Spiritualists and mediums.

Go to New York.

On Excursion via D. A. V. & P. R. R. and Lake Shore Ry., October 20. Tickets at very low rates. 185-2t.

Silence may be considered a loud method of expressing jealousy, but it is better than invectiveness through uncharity or spite-work, which is louder.

Buffalo Notes

N. H. EDDY, Correspondent.

Friday evening of this week J. W. Ring, superintendent of National Lyceum Work, will lecture at the Temple, Prospect Ave. and Jersey St. Subject: "My Spiritualism and What it Gives to Me." A reception will follow lecture. Everybody is invited.

Sunday Morning, Oct. 2, Mrs. Cooley read one of Ella Wheeler Wilcox's poems, "Rejoice and the World will Rejoice with You, Weep and You Weep Alone." The discourse was upon the subject matter expressed in the poem, coupled with thoughts relative to the help and encouragement gained through spirit messages, the aid through those still in the body, as well as that gained by inspiration. She also spoke of what good was done through those on the earth plane that had the knowledge of spirit return. Also referred to the Lyceum work and how much could be done through that channel; spoke of the poor children and how much they sometimes suffered through those a little older, taking advantages of them. Mrs. R. S. Lillie was present and upon invitation took seat upon rostrum. Mrs. Lillie also made some appropriate remarks pertaining to the workers; the cause of Spiritualism and its mission to humanity. Mrs. Lillie is a sincere and earnest worker in the interests of Spiritualism, its truths and philosophy.

Sunday evening, Oct. 2. After reading a poem Mrs. Cooley gave a very interesting discourse relative to children; their education, training and development, and of how much they gained in knowledge, etc., through their close observations in mingling with older people, and how much the kind or unkind management of children had to do towards their development of character and abilities. Hence the needs of harmony and power of love. Said a child had a right to proper care after being born as much as to be rightly born. Said that the impress upon a young child had much to do in the future welfare of same. The first lessons of Spiritual truths are learned in the Lyceum, and where there was no Lyceum this should be taught in the home. Spirit messages were given at the close of lecture. Mrs. R. S. Lillie was called for and responded by a beautiful inspiration upon the subject given by the audience, "The Mountains and Valleys."

Mrs. Cooley closes her engagement with First Society Sunday, Oct. 9th, thence enroute to the National Convention at St. Louis, making a short stop at Lima, Ohio and Chicago, Ill. Mrs. Cooley has given good satisfaction while serving the Buffalo society at Prospect Ave. and Jersey St.

A goodly number were present at the seance Wednesday evening, Oct. 5 at the Temple, Prospect Ave. and Jersey street, Mrs. Cooley being the medium. A few lines were read relative to thought and its force or power, then Mrs. Cooley made a few remarks, after which her spirit guide Mayflower took control and gave a number of spirit messages which were satisfactory. Your correspondent was the recipient of a very kindly message from his mother; father, brother and daughter, giving words of cheer and encouragement.

Mrs. W. Ripley, the gifted medium from England, who served the society last spring, will again be with us Oct. 16 to Dec. 1.

Faith or Foresight.

In the Dark Ages, or that period which followed hate and wars of aggrandizement among mortals, faith became a necessity to allay the discontentment consequent upon a darkened intuition. Foresight is an effect of love, but lost when hatred enters the heart. As long as man can see the future, if but as a hope, he is contented, but misery follows when this dies out. A substitute was needed, and faith took its place. Now, that love is becoming a factor once more in the human entity, his intuition, which is foresight, returns, and faith is relegated to the rear, only fitted to those who are yet in spiritual darkness for want of the divine quality in sufficient quantity to enjoy the light of a future hope—immortality. Individual purification will lead to the universal.

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X-RAYS.

Marcus Aurelius in the second century already knew more about the soul than the Churches of this enlightened age do. He said: "You consist of three parts—your body, your breath and your mind. The first two are yours to take care of, but the latter is properly your person."

To understand the greater truths of life man must study the small ones in detail.

To keep well be pure-minded; to feel happy be generous or charitable; to have contentment be just and honorable.

True and False Pride.

True pride ignores externals; it is spiritual. The man who will sooner starve than steal has true pride. It lends him that dignity of soul that inherits an intuitively-felt respect from his fellow mortal; for it is the force that enables him to rise above the little bickerings of life, the conventionalities of society, and the temptations of popular approbation. False pride ignores worth and worships externals—loves approbation, display, titles, power, and wealth—the latter as a means to authority rather than to comfort. It is true pride perverted by some form of self-love—will power exercised selfishly.

To Test Inspiration.

True inspiration may be cognized by the gratification the reading of a message or an article affords. An auto-suggestive message (which is nothing more nor less than the psychometrization of a spirit) generates weariness if the message lacks interesting facts; and induces abstraction or dreaminess as it borders on the imaginary. Facts or experiences, of course, are always interesting, if not mystified by verbiage or sophistry. In the latter case they also induce weariness, and generate doubt in accordance with their lack of truth.

Excursion to New York City.

Via D. A. V. & P. R. R. and Lake Shore Ry., October 20th. Practically one fare for round trip. Tickets good going on forenoon and afternoon trains connecting at Dunkirk with through trains for New York, and good to return until October 29. Pullman Sleeping car will leave Titusville at 2:40 P. M., running through on Lake Shore's "New York Special," No. 44. See agents at once to secure sleeping car reservation and for full particulars.

If intelligent people were to cultivate their gifts of the spirit—especially sensitiveness—or sensitive people were to cultivate them intelligently, imposters could be detected by the influence emanating from them or imparted to objects touched by them. Health Boards and police departments should be provided with a male and female cultured sensitive for more reasons than one. Perhaps when they advance into the knowledge of this fact provisions will be made accordingly.

To see wrong where there is none makes us wrong. It is better to be mistaken in ones favor than disfavor.

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Frank T. Ripley is engaged at Seymour, Ind. for this week.

J. C. Barnes has been holding trumpet seances in Galesburg, Mich.

J. W. Ring delivered a lecture in Chicago on the 10th for the R. S. S. Mission.

Miss Elizabeth Harlow has been speaking to the Spiritualists of Minneapolis.

Chicago has twenty-four Spiritualist societies which hold weekly meetings.

The State S. S. Association of Nebraska held its tenth annual convention at Lincoln, on the 11th.

Dr. E. B. Warne has been at Whitewater, Wis., in the interest of the Morris Pratt Institute.

The progressive Thought society of Wellington, O., has decided to hold meetings every Sunday afternoon during the winter.

The friends at Watertown, N. Y. are active, having rededicated their church, organized a choir and a Lyceum, and had Mrs. N. S. Baade as speaker. The moving local spirit is its president, Mr. Mattison.

The S. S. Association of Oregon held its annual convention on the 3rd at the parlors of Mrs. Mallory. The following were the officers elected: President Rev. G. C. Love; vice-president, E. DeYongh; Secretary, L. Lareen; treasurer, Capt. J. H. McMillen. Trustees—Mrs. Louisa Bentikofer, Mrs. Jennie Werner, C. A. Walter, H. W. Behnke and Geo. Lazelle.

M. C. Mathews of Pittsburg, Pa. writes that the First Church of Spiritualists has secured the services of Rev. B. F. Austin for several months to follow. In connection therewith is an interesting communication which was too lengthy for this issue but will appear next time.

Mrs. Addie Cooper of Syracuse, N. Y., writes: The First Society of Spiritualists met at its usual place Sun. evening Oct. 2nd, with Mrs. Clark and D. A. Herrick on the rostrum. Mrs. Clark read a chapter in the Bible and offered an invocation. Mrs. Lydie Mawl presided at the organ and the congregation sang, "I need thee every hour." Mr. Herrick who is a trance speaker delivered a lecture on Spiritualism. The friends of this city have seldom enjoyed so rare a treat as attending Mr. Herrick's trumpet seances.

During the sitting the guitar is lifted and floats thru the air; is played upon by spirit hands and the messages are plainly audible thru the trumpet. Independent voices are also heard. Your correspondent met Mr. Herrick at Freeville Camp and can heartily join others in saying that Bro. Herrick as a citizen is a gentleman; as a speaker excellent, and as a medium honest. Sister M. E. Clark who is an enthusiastic worker, has thrown her doors open for the seances.

Among the Spiritualist who recently passed over are Mrs. N. J. Marshall, aged 74, at Chicago; Harry W. Hoeck, Chicago; S. M. Sweeting, 74 San Diego, Cal.; Mrs. J. C. Tubbs, 60, Pasadena, Cal.; W. M. Randall, 80, Americus, Ind.; Dr. Foster, Baraboo, Wis., Walter Manning, Boston; Mrs. Mary Rust, San Francisco, Sara E. Humes, Providence, R. I. and J. W. Gill, Flushing L. I.

The Cross and Crown Aid Society, connected with the Church of Sacred Communion, Brooklyn, N. Y., elected the following officers for the coming term: Mrs. L. Roach president; Mr. G. E. Smith, vice-president; Mrs. P. J. Loeb, secretary; Mrs. Semsoth assistant secretary, and Mr. J. Glover, treasurer.

Oscar A. Edgerly's engagements so far as made for the lecture season of 1904-1905, are as follows, October, Battle Creek, Mich., November, Findlay, Ohio, January and February 1905 with the Spiritual Temple Society, Newport, Kentucky, April with the First Spiritualist Society, Lynn, Mass. December 1904 and March 1905, are still open for engagement. Mr. Edgerly has been reengaged to act as chairman at Grand Lodge Campmeeting 1905. Address during October, 249 Kalamazoo St., Battle Creek, Mich.

Carrie Montgomery, of Buffalo writes: Sunday, October 2nd, the service held at Harmony Circle hall was well attended. The lecture given by our pastor through the inspiration of his guide was deep and full of impressive thought. The subject was "For the People." The control said "This truth, (Spiritualism) is for the people." It may not be the ruling power in our time, but it will surely be sooner or later. Social ties will be brought together and will make the great system of the powers of government of our land universal. Then friends you will find you are standing on ground that will firmly exist through time and eternity. Then Mr. Foster gave tests that were all recognized. Similar lectures and tests will be given every Sunday evening, and a cordial welcome is extended to all.

Tillie U. Reynolds, writes: The cause of Spiritualism is growing; and it is a source of great pleasure, at the meetings held at East Aurora, to see the number of young people attending, both the week-night and Sunday services. The East Aurora society is a progressive one, and has also good talent to carry on the meetings when it is not found practical to have speakers from away. Mr. H. W. Richardson has been elected president of the society at its last annual meeting, and Mrs. Little, Vice-president; Miss Ella Wheeler, secretary last year is leaving for California, and Mrs. Wright was elected in her place. Mr. C. Brown, Treasurer, Last Tuesday and Wednesday evenings the writer held meetings at Holland, at the home of Mr. Savage. So the work goes on and many are seeking to know the truth of Spiritualism.

We hear that Rev. Ford Fisher has a lecture engagement with the Spiritual Temple Society of Columbus, O.; that Miss Lizzie Harlow is to follow him in a like engagement; that Albert P. Blinn is engaged to lecture at Norwich, Conn.; that Dr. Geo. A. Fuller will lecture for the Portland, Mass., Spiritualists on the 23d and 30th inst.; that the First Association of Spiritualists of New York City have resumed Sunday meetings at the Tuxedo, Madison avenue; that Fred Evans has returned to San Francisco, and may be addressed at 1112 Eddy St.

Mrs. Julia S. Williams of Syracuse, N. Y., writes: The First Society of Spiritualists held a meeting on Sunday evening, Oct. 2, at Butterfield Hall, 352 S. Warner St. The services were opened by the pastor, Rev. Mary E. Clark. After the invocation the Rev. A. D. Herrick of Grand Rapids, Mich., was introduced and delivered a lecture. The subject "Spiritualism" was very ably discussed, and listened to by a large audience. After the dis-

course readings and tests were given by the pastor, Mrs. Clark. Mr. Herrick is a phenomenal medium and materialized voices are heard in his seance. On Wednesday evening, Oct. 5th the Society held a meeting with a large attendance. It was expected that Mr. Herrick would be present, but on Tuesday morning he was taken very ill and was obliged to return to his home in the west. Our best thoughts go out to him for a speedy recovery.

Dr. Beverly of Chicago, writes: The Spiritual Science Society at Arlington Hall, 31st St. and Indiana Ave. is filled every month, the first Saturday evening with a jolly crowd of workers and friends who enjoy an evening entertainment. Our next, Nov. 5th will be a dance and box-social. Every lady who brings a lunch will be admitted free, and the boxes will be drawn by the gentlemen present. A presidential contest will also be amusing and interesting. December 3d, will be our grand annual masquerade ball. Some of our workers will play Uncle Tom's Cabin before the dance, so come early and enter the contest for prizes. Our Sunday meetings will be addressed this month by Dr. Peebles, Dr. Randall and other noted speakers. Every one will receive a test. Come and bring your friends.

Mrs. E. M. Travis of Hornellsville, N. Y., writes: We have been enjoying a spiritual treat. Mr. Cleon B. Nichols has given us two seances, one at the home of Stephen Coston, 55 Canisteo St., who had his own cabinet. The manifestations were grand, one spirit calling for Mr. and Mrs. Homer Elliott of Wellsville who came in late and were in the kitchen at the time. The next seance was Monday evening, Oct. 3, at the home of Dr. L. A. Penney, 71 Broad St., the medium using the cabinet of your correspondent. The manifestations were again grand. Two spirits came to a gentleman and wife who were German. The spirits spoke in German to them and were recognized. Another spirit came to a couple who were there and spoke German to them also. All were very well satisfied with the work, and spoke highly of it. Mr. Nichols is assured of a very warm welcome should he return to our city.

D. B. Jimerson is now in Buffalo, N. Y., 217 Virginia St. Friends can see him there for private sittings and seances.

E. C. Simpson, of Rochester, N. Y., writes: Once more we would like to come in touch with your bright and cheering paper, and say that we still live. We opened our services September 25th, at St. George Hall with a garden dance. We had with us, the Rev. B. F. Austin, and had a feast of forceful and kindly-given truths, as he so well can give. We also had him with us at a mid-week meeting; and we are happy to say he has become a resident of our beautiful city, and we hope to often have him with us. October 2nd, we had with us Dr. W. Van Kanzler, of Los Angeles, who delivered an able lecture to us, and remained with us to our mid-week meeting and spoke again on October 9th.

"D. Feast of Baltimore Md. writes under date of October 1st: Geo. Brooks the speaker for the first spiritual church spoke Sunday Sept. 25th, 8 p. m. on "Psychometry" to a large congregation. I am aware that I am in a field of thought hard to define. The student will recognize one fact in the analysis of life and that the study of life is largely on a material basis. In the judgement of men they have no especial attention to the soul and its forces—the real life. If I ask what the soul is I get for a reply, that it is the inner consciousness, but when it comes to the spiritual and soul life they are at sea. Everything has its own atmosphere. All is life; all is the law of vibration. The planet on which you live is vitalized by the soul principle. As your body is nourished by the physical, so the soul is nourished by the spiritual. No system of philosophy deals so direct with the soul forces as does the philosophy of Spiritualism, towards true progress. The history of Spiritualism is filled with instances of soul-culture. Wm. Denton revealed the science of Geology; won a scientific name in the world; was a geologist of no mean repute. The soul notices many things that you do not recognize. The element of fear is a hindrance.

Listen to the silent impress of your own soul; teach your sons and daughters the laws of intuition. Dumb brutes can teach us many things. The dog can trace his master many miles by intuition. Impress on your mind that you are a spirit. If spirits come to us they come for a purpose and then you will understand mediumship. Psychology opens up a subject that is of vast importance to the world. You are coloring your sphere by your life. You may pretend to be what you are not, but the real character will someday come to the surface. Don't deceive yourself, nor believe yourself a saint when the reverse is the case. Psychology is the science of the soul. Live spiritual lives—that which is the purest and best. After the discourse the speaker gave psychometric readings. The Ladies Auxiliary held a social Tuesday, September 27th, in the Sunday-school room.

In order to accommodate our numerous correspondents we could but take extracts from their letters for this issue. Perhaps it would be well for our reporters to do this curtail themselves, as they know view.

best what the important points of their correspondence are, necessary to be printed.

The Nerves Never Grow Old.

Commenting on the common cause of nervous disorders, Prof. W. H. Thompson says: "The message of modern science about the nervous system is that it has a greater store of reserve vitality than all the other bodily systems put together. It is the only texture that is found not to have lost weight after death by starvation as well as after death by any cause. It is the last to grow old; and as to the mind, it need not grow old at all, provided it be steadily applied with that mighty spiritual element in us which we call interest. Even the muscular system can be wonderfully sustained by interest; for should a man attempt the same muscular work on a treadmill, which he lightly endures along a mountain brook after a trout, he would faint dead away. But the mind will by interest grow steadily, even while bone and sinew are wasting through age."—Practical Re-

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SELF-KNOWLEDGE.

(Continued From Page 1.)

it takes its share of the vital breath. But where is the mind? It is as yet a germ in embryonic form. Gradually the spirit breathes up on this germ, quickens the material particles of the brain that is to be, and one by one the brain cells are made, and thus the mind is born, a creature of the flesh. I recognize one mind expressing through a myriad ways. The mind has a dual brain, since it has both the cerebrum and cerebellum. It is endowed with power to tap the divine springs of wisdom and give them forth to the world. As the spirit comes forth from the soul, so the mind is the agent and thought expression of the spirit. The body is the servant and reflection of the mind. Hence, as a man thinketh so is he in physical reflection. If we think pure, healthy and beautiful thoughts a healthy body will result. Violent emotions disintegrate the atoms of the body.

Watch your thoughts carefully and thus you will train and encourage them, and preserve their strength, purity and potency.

But you say that there are many pure and noble-minded people who have been bed-ridden for years. Why is it, you ask? Such people are only harboring and thinking thoughts of disease, for thoughts are forces resulting in things. One who has gained a realization of his spiritual supremacy over all material conditions does not suffer with disease. The truth is that the spirit is lord over flesh, and we being spirits today are henceforth free from painful physical bondage. This thought is well expressed in this couplet:

"The surest road to health, say what you will,
Is never to suppose that you can be ill."

Seek in your own consciousness the realm of causation, and decide what degree of physical health shall be yours. This causative plan I would place far above the power of thought. So let us know the patent potencies of our soul, for this is the true interpretation of our text "Man, know thyself!"

The true discovery of self is to know our capacity as soul, not as mortals, to know what we are capable of doing, being, overcoming, expressing, and then to be ourselves to the very last possibility. We cannot truly know ourselves until we have tested the nobility of our psychic natures. We should unearth every innate possibility, not be satisfied with 5 physical senses. Know all we are capable of becoming and achieving, and what tests of power we can meet in these sometimes thorny paths of earth. Self-examination is one way to know yourself. How much does man know of his soul's record. What note are we striking in the melody of our lives, and what a discord are we creating in our failure to find the pitch of our soul's vibration, what our soul's aim and purpose is to be,—true to its type and then it should bless other lives seeking for the truth. Are we content with bubbles on the restless sea of external existence? Do we quench our thirst from the well-spring of enlightenment? Our watchword must be "forward and onward!" The victorious heights which man is capable of winning have never yet dawned on his near-sighted vision; the freedom of all entanglements of the flesh, from petty weaknesses and pains. These possibilities are as yet unknown acquaintances to the aspiring consciousness of our being.

Let human nature know its divine birthright; let human nature remain no longer in ignorance of its own powers and possibilities. Then "Lift up your heads, O ye gates, and be ye lifted up, ye Everlasting Doors, and the King of Glory shall enter. With all thy getting, get understanding, and strive earnestly, in spirit and in truth, to know thyself." "Then to thine own self be true, and it shall follow, as the night the day, thus canst not be false to any man!"

Jesus declared that the Pharisees were hypocrites and whited sepulchres, clean on the outside, but full of corruption within. This proved true, for their power soon waned, and their advocates became scattered all over strange lands. All religions that are Pharisaical will follow in their wake.

Knowing is feeling intelligently expressed.

Human Influence—Their Effects.

The predominating influence of a household governs it—whether that influence is centered in one individual or is harmoniously inter-blended in all; which also means that all are of one mind in general make up, even if at variance in non-essentials or minor details. Discord only intervenes where these variances of belief or opinion become individualized enough to clash or strike fire—especially when of a lower order—unspiritual or animalistic, selfish or arrogant. Otherwise they generate reserve or silent discord—disagreement governed by reason.

But there are governing influences that are somewhat arbitrary and discomfiting to a family circle, yet healthful and beneficial. This is especially the case where the good qualities in a family circle lie dormant or are held under control by some overshadowing inherited weakness. But on the other hand such a predominating influence may be debilitating in the extreme—made so by magnetic depletion or exhaustion from overwork or excess. In that case it becomes a menace to the happiness and health of those subjected to it—often resulting in the complete disintegration of a family circle, if not disaster. Ignorance of the law of human influences is of course, the cause, and innocence suffers the consequences. A change in masters will thus be a commendable practice when life is lagging in a family circle—making a turn about among its members as we do in the heads of our government with a family constitution which obliges the others to abide by the ruling mind during his or her term of office.

This process may be effectually carried out in every department of industry or labor—the there are exceptions where such changes would be detrimental. But reason or intuition will indicate where the exceptions exist. The point, however, is to avoid too much of one person's influence, if not conducive to harmony or enthusiasm in a circle of friends, a society, or a corporation—imitative of the principle of a government by the people as laid down by the United States Constitution. Personality fossilizes, even when not physically objectionable. Priestcraft and personal dedication are the best proofs of it. Individual rule dwarfs the ruled. Individual influence for good is limited, because it degenerates in power. When it ceases to feed its constituents with enthusiasm, or tires it by mere discipline devoid of sympathy, its usefulness is at an end. It must be regenerated either by new issues, new light, new disciplines, or rest. The latter is the most commendable when the constituency becomes wearied or inert. This proves that the life-principle is lagging, and which needs nature's aid to have it restored. Personal effort is ephemeral. It may fly up like a little new fuel on a fire but sinks all the lower at the ebb. Changes are always healthful. Monotony rusts the fibre of life, and generates disease, if not moral turpitude. A dogmatic ignoramus at the head of a household or an institute where discipline is needed, robs his dependents of every noble qualification; stunts mental growth and demoralizes them generally. No man should rule unless he has learned to serve. Only such are conscientious rulers and can have the proper consideration for the wants and needs of their charges. Tyranny is slow murder, whether national or paternal. Thus the retaliation by murder in the first instance, and the imbecility in old age of parents who were tyrannous in younger days. It is their own unspirituality reacting on them. Let changes be the rule everywhere. It is the medium of progress in every department of life. It is nature's law.

"Nearer, My God, to Thee."

This hymn has a singular history, and is a proof of the fact that God chooses strange means and instruments at times to accomplish His purpose. The writer, Mrs. Adams, was the daughter of a couple who first met in Newgate jail, England, the father being a political offender. It is said that Mrs. Adams was a Unitarian; but the Trinitarian spirit of the hymn is so evident in every line that it has been accepted and sung by the Christians throughout the world. It was written as a personal experience and a memorial of answered prayer.

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NATIONAL SPIRITUALISTS' ASSOCIATION

Twelfth Annual Convention will be held in the Spiritual Temple, 3015 Pine St., St. Louis, Mo., Oct. 18th, 19th, 20th and 21st, 1904.

Day sessions at 10 a. m. and 2 p. m., to which the public is cordially invited, will be devoted to business only. Evening exercises will consist of grand programs of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of Spirit identity, by some of the most able spiritual workers in the land.

Among those invited and expected to participate are Will J. Erwood, E. W. Sprague, J. W. Ring, Mrs. R. S. Lillie, Laura J. Fixen, Mrs. Maud Lord Drake, Mrs. G. G. Cooley, E. A. Skuer, with a galaxy of others.

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Information concerning hotels and rooming houses can be secured by addressing Rev. Thomas Grimshaw, 5835 Theodosia avenue, St. Louis. The Spiritual Temple in that city, of which Mr. Grimshaw is pastor, will be opened daily during the season. A list of desirable rooming houses, also the spiritual papers, will be kept on file there.

The annual reception of the N. S. A. to delegates and visitors will be held in the Spiritual Temple in St. Louis, October 17th, at 8 p. m.

All are cordially invited to attend.
HARRISON D. BARRETT, Pres.
MARY T. LONGLEY, Sec'y.

Important Notice of the N. S. A.

Owing to the accommodations of The St. Louis Spiritual Temple not being adequate for the throng that would gather at the evening meetings of the N. S. A. Conventions if no admission fee was charged, it has been thought best to reconsider the decision to open the doors free to the public, and to charge the usual fee of 25 cents to each of the evening entertainments.

MARY T. LONGLEY,
Secretary.

Vice and Virtue.

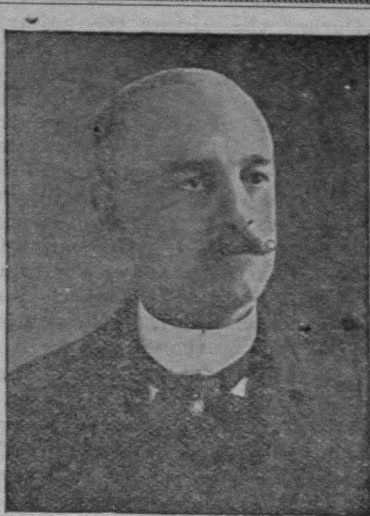
The path of vice is strewn with flowers and it seems to lead to never ending delights. But, dear reader, if it is followed steadily, without twist or turn, the traveler will find that the path of vice leads to a desert where thorns grow in abundance and death-dealing vipers crawl in search of victims. All the horrors of loathsome disease and dreadful death follow in the train of vice.

The path of virtue is strewn with stones on which we often bruise our weary feet; but with the light of faith in our hearts we struggle onward to find the way growing broader and the traveling easier, until we finally arrive at a fountain of crystal beauty, in the midst of a grove that is scented by the odors of delicious fruits and beautiful flowers, and the air is freighted with health,

LEWIS R. HILLIER.

There are many who try to be radical, but only succeed in ranting. There is but one step from amenity to antagonism. Truth, like pills, should be sugar coated to help it down. Nobody enjoys being clubbed into it.

As a man's body is made up of all the material elements, so his spirit is a composite of the whole animal kingdom. Unless we conquer them, the strongest animals in us direct our course.—W. R. Hearst.



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Dr. Jacob Swanson, 1728 Clinton, Minneapolis, Minn.

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Philadelphia, Pa., March 8, 1898.

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A few weeks ago I had a sitting for spirit photos, and upon my picture appeared my wife and son, both readily recognized. Upon another came President McKinley and Bishop Newman and my father. Dr. Keeler is a wonderful medium for this phase of mediumship.

RUFUS SUMERLIN,

Washington, D. C.

John A. Hoover, Morristown, N. J., writes: I received the spirit photographs and there are two faces which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Beals E. Litchfield, a noble and worthy Spiritist of some years ago. Mr. John Belton, my neighbor who sent my photo to be operated upon, recognizes several faces, among them, that of his granddaughter.

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THE NEEDS OF THE HOUR.

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

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