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# OUR DUTY TO SPIRITUALISM

## Courage of Conviction the Life-Principle of a Cause.

### THE GOD OF LOVE, THE UNIVERSAL GOD.

Lecture Delivered by Mrs. W. Ripley of Toronto at First Spiritual Society, Buffalo, June 19, 1904.\*

Mr. Chairman, and dear brothers and sisters: It is with great pleasure that I control the organism of my medium once again. It is also with some little feeling of disappointment, because I have not a larger audience here to-night. I feel almost discouraged as I gather the influence and conditions of my medium, but when I soar above the sordid conditions of this material earth and leave behind me the puny feelings that exist upon this, your planet, I feel uplifted and I realize that so far as we continue to do our duty, so long as we strive to do that duty to the utmost amount of our power, we cannot fail to win the appreciation of all those who are earnest investigators and searchers after truth.

I realize that as the summer comes forth in all its beauty, radiant with the blooming of the flowers, the singing of the birds, that there are those who are tempted to partake of the fragrance and enjoy the beauty of the outer world. I do not blame them. We have been so long fettered and bound in everyday where we must submit to the four walled enclosure, where we must submit to be enclosed in those four walls every seven days, because this is what our God would have us do. We have so long been told that it was necessary for our future life that we should enter into the quietude of our very dreams to worship a God who demanded this worship,—not by the demand of love, but by force of fear. We have outgrown to a great extent the so-called theories and so-called conditions that have been handed down from generation to generation, inasmuch as we have learned that God's mighty temple has no covering, save the great canopy of the heavens. God's entrancing music is not the pipe organ that peals forth in the cathedral or the church, but it is the great organ of nature, which peals forth in the very piping tones of the rippling brook, the sweet toned sunset and the gentle breezes of the summer time. This is the temple of God, and as we realize this, we no longer feel compelled to enter into any four walled enclosure, in order to appease the wrath of an angry God, but we realize that if we, as his children, will but enter into his Holy Temple; that we will enter into that Holy Temple of all space with a feeling that this ground upon which we now tread is holy ground.

If we will allow our bodies to be cleansed of all impurities and partake of the knowledge of God's holy love,—no matter where that love might be found, we shall be feeling more at one with God, and we shall be blessing that power we call God; we shall not only be blessing, but shall be satisfying a part of the divine love more fully than by entering into the four walled enclosure. Now, I have been speaking from a standpoint of Theology, from a standpoint of narrow-minded Orthodoxy,—not from the broadened mind

which has been extended here, there and everywhere throughout all the civilized world, but I am speaking of that narrow-minded Theology that would have men believe that God is an angry God; that he has said vengeance is mine. But when we come down on a Spiritualistic standpoint and we realize that we are Spiritualists; not in name, but in reality, it seems to me a wonder sometimes that Spiritualists fail in their duty towards the cause they profess to love so much.

Now, what is the first duty of a Spiritualist? Their duty firstly should be to lay hold of truth in its fullest extent, and to make that truth as fully manifest as they possibly can. If this was done, we would have crowded temples, so crowded, in fact, that we would have to pull down the four walls and enter into the larger or greater temple of God's own making.

When so-called Spiritualists go into the outer world to partake of the glories of nature, somehow or other, too often, they fail in their duty towards Spiritualism. They neglect to carry with them the torchlight of truth, and instead of proclaiming by words, deeds and actions the fact that I am a Spiritualist and proud of being a Spiritualist, they somehow or other manage to cover when in society, moving amongst their friends and acquaintances,—somehow or other they manage to cover up the fact of their being identified with Spiritualists. Now, we all know that Spiritualism is growing, and it is a great fact which no man can gainsay. It is growing, but it is growing in the ranks of so-called outsiders more than in the ranks of so-called Spiritualists. It is growing—pervading every sect, denomination and society. It is growing in the ranks of the learned men and women of our present day and generation. It is pervading the ranks of the exclusive sect, the sect so-called Scientists. It is pervading their ranks to a great extent. Why is the poor so-called Spiritualist too often away in some obscure corner afraid of coming out into the broad light of day? The torchlight of Spiritualism is being carried into the camp of the so-called enemy. So let us show the outer world that Spiritualism is not something dishonorable. Let us show them that we are proud of the honor of being called a Spiritualist. But there are those present in my audience, sensitive men and women, sensitive to the very quick of the sensitive part of their whole souls, and that very sensitiveness makes them afraid of being very closely identified with so-called Spiritualists. For why? Because they tell us we have so many fakes, frauds and imposters in our ranks. My dear brothers and sisters, when we look around and about us for fakes and frauds, we find them lurking in every corner, pervading the atmosphere of all sects and denominations; we find them climbing over the wall instead of entering the

straight gate, of every denomination and calling upon the face of the globe. We find so-called Wesleyans who are not Wesleyans in their hearts. So-called Baptists who are not Baptists at heart. We find so-called Spiritualists who are not Spiritualists at heart. But the remedy lies in the hand of all true men and women. The remedy lies right in your own hands. I feel that I must now draw my discourse within the realm of Spiritualistic Philosophy, therefore, I will say this: I am speaking to you as Spiritualists or as investigators in the Spiritualistic Philosophy, and I tell you again, the remedy lies right within your own grasp. You would ask me how to remedy, and when. My dear friends, do not be deceived by any of those quack medicines that are served up to you at so much per dose. Do not be satisfied with the idea or impression that any person, so-called medium, or otherwise, has the power within themselves to give you some mediumistic power. Do not believe that mediumship is to be bought or sold. Do not believe that any course of instruction can be meted out to you in fifty cent or dollar doses, and produce mediumship, but remember this, that mediumship is a power or gift that is born with the possessor. Remember that I do not wish in any way to disavocate education. I advocate education in the highest and fullest sense of the word, but what I wish to convey is that unless you have got the gift of seeing, no one can give you that gift of clairvoyance. You must have the gift somewhere deep down in your own individuality before that gift can be awakened, and you become the possessor. Therefore, you have got the remedy right in your own grasp. Development of your own selves firstly, as self-preservation is the first law of nature, and by preserving ourselves in the fullest sense of the word,—firstly, by attaining the right manhood and right womanhood,—by attaining to all that is noble and best in the earth life. Secondly, by lifting our thoughts above and beyond the mere sordid satisfaction of the material plane, and look into the Spiritual world for guidance and for comfort. We shall by that means, and by that means only, cleanse our ranks of impurity. We shall have grafted into ourselves, as a body, the pure atmosphere, the pure condition that is necessary for attaining the end we seek. We will have no seekers after that which shall satisfy the materialistic mind, but we shall have the searchers after the higher phenomena, whereby we shall not pull our angel friends down, but we shall lift ourselves up, in order that we might reach them.

When I look around and about the earth plane, see the church spires that are dotted here and there, mark the mighty structures reared Godward, and then I look into the highways and the by-ways of the city, and I see the heedless everyday, come-day, go-day, I am inclined to shake my head and to say, "Oh, the farce, that is being played day after day, from generation to generation. You ask me for an explanation. I ask you to read your daily papers,—the mouthpiece that expresses the very sentiments of the public life to-day. There you will find the crimes that are spoken of in the Ten Commandments, are growing more and more. You will find on every hand and side that the very first commandment is being disobeyed and strange gods are being instituted on every hand. Some people have alleged that Spiritualism is one of those sects that has brought into existence a strange god. Others have said Spiritualism has no god at all. I can only say

this, I do not believe in your God or my God, but I aspire to the God of the universe who is nameless, whose power permeates all life. That is the God I aspire to worship,—the boundless God of a boundless universe. Now, we want a little less preaching. We have gotten sick of it. This temple to-night, in its emptiness, is merely an illustration of the many churches and temples throughout the country and the land. This is not the exception, but it is the rule:—empty pews and empty seats are the factor. We are intelligent and progressive, and our souls have cried out for something more. What is it that attracts the great crowd? Is it Spiritualism? Is it religion? Has the mighty crowd assembled to worship God? No, it is something sensual that the pulpit offers, or the platform affords. It is not spirituality or religion that is abroad to-day. We are sick of preaching. What do we want? Is sensuality going to take the place of spirituality? Is sensualism going to take the place of religion? Are we going to be satisfied with every little sideshow that comes our way? Are we, after our forefathers have shed their life's blood for our freedom, going to allow our freedom to slip from our grasp? Are we going to be willing to give up our freedom and become as a primitive man, who was in days gone by,—little better than the beast of the field? Are we, with the mighty intelligence that we possess, going to boast over the savage? Are we going to break loose from the conventionalities and from the ceremonies? Are we going to stand free men and free women? We are sick of preaching. We want something else. And what is that something that shall at length break man from the thralldom of sect and dogma, and bring him out from the shadow of all that is pagan, into the light of a never-ending liberty? What is it? It is this: Practical religion. We have had lots of preaching, but very little practice. What we want, and what we must have, must be a practical religion. Now, I tell you, fearlessly, Spiritualism is the only so-called religion,—the only one, without exception,—I do not say this with any unwarranted self-pride, but I say it fearlessly,—that it is the only religion that can supply that long felt want, for which our forefathers died and for which the world has prayed and sighed for these thousands of years. I say to-day, Spiritualism is the only so-called religion, without exception,—take either the Protestant or the Catholic, every kind of sect that you please to name,—and every sect is based upon a belief to some extent of an immortal existence,—be it a conditional immortality, or unconditional. There is a vague belief in a hereafter ingrafted into the minds of all those who believe in any sect or calling on the face of God's earth to-day. But, alas, there is no distinct proof of immortality! Any minister, even the Pope of Rome, himself, cannot or will not tell you that beyond all doubt he knows of the continuity of life. Or, if he tells you so, he will withhold the knowledge from you. Why is it that one man can enter the Holy of Holies, and enjoy the communion of the saints, while other men, equally as good, morally, physically and spiritually as himself, are shut out from that communion? Why is it that we, the thinking men, intelligent men and women of to-day, who boast so much of our civilization and speak of our progression, why is it that we are shut out from the communion of spirits and communion of the saints; and those of the past, the darkened ages of the historic past, were able to communicate and

hold communion with their loved ones gone before? Why is it?

Take for example, that wonderful visit of those three angels to Lot, angels which he entertained, angels which sat down at the same table with him, angels that even partook of the food he offered for them, angels that even permitted their feet to be washed,—there is no Christianity, no Theology under the sun but what would admit the possibility and acknowledge a belief of such a visit. If I told you about a glorious visitor that came to our medium yesterday, three-parts of the great whole would condemn her as a lunatic, or worse,—and why is it? We believe that these things were possible in the days gone by, but impossible to-day, and yet we go on with the same old story, in the same old strain. In the beginning was the same, is the same and will be the same now and forevermore. I have already said it. I repeat it again. We need more than preaching. We need a practical religion. After 2000 years of Christianity, the mother stands at the brink of the tomb and sees the empty remains of her loved one consigned to mother-earth, and she calls loud and long for the sound of a voice that is still, and no answering echo comes back to her cry. She appeals to her clergyman, the man who is the so-called leader of the people, and she says to him, "Tell me where my loved one has gone!" He points back to the dead men's evidence of the past, without daring to give her one shadow of proof, that he himself could substantiate by his own experience.

This reminds me of a little story that I read the other day from the sermon of that great man, Ingersoll, whom all Theology wages war against. A story vouched to be true, which said that a certain woman had lost her dear child, and was without consolation or comfort. Ministers failed to comfort her, because they could give her no proof, and she feared that this child of her's, this son of her's, who had been unprepared to meet his God,—She feared that his soul might be writhing in the torments of a never ending hell. At length, someone told Col. Ingersoll about it, and this great man, who was called an infidel, who was spoken of as a bad man,—what did he do? He wrote a letter that at length comforted the poor woman. What did this letter say? I cannot give it word for word, but I can give you the main points of the letter. He pointed out to the woman the fact that her motherly love could not be compared by one-hundredth part to the Almighty Love of a great God. And could that God condemn one of his children to a never ending torment, when the human heart of the mother was crying out in such a passion? She saw her God in a different light. He was no longer an angry God.

We no longer mourn and sigh,  
For the loved and loving gone;  
They thronged around the path we go  
They bless us in our home;  
They are with us in the midst of conflicts,  
And all our triumphs know.

Lo, the dim, blue mist is sweeping,  
Slowly from our longing eyes;  
And our hearts are upward leaping,  
With a deep and glad surprise;  
We behold them close beside us,  
Dwellers of the better sphere.

Mist and shade alone divide us,  
From that happy spirit life;  
But we know they hover around us,  
In the morning's rosy light;  
And their unseen forms surround us,  
All the deep and silent night.

Could we pierce the shadow o'er us,  
And behold that wondrous band;  
Long lost friends would appear before us,  
And in radiant beauty stand.

(Continued on Page 8.)





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#### HEAD OR HEART RULE?

The combat between mind and heart ruling the world has been the combat of history.

We cannot retrace our steps much farther back than the Jewish patriarchal government for practical illustration.

Then love ruled and contentment prevailed. But wily politicians, educated in the arts of government, made mind the test and gained the ascendancy. The result was corruption, followed by anarchy—termed revolution when it becomes general.

The spirit world found a nucleus to work upon and Christianity was born—a religion of love, finally becoming the ruling factor. But it too has had its combats between cold intellect and warm patriotism, imperialism and republicanism, tyranny and anarchy; and sifted to the core, every struggle might be traced to the egotism of the mind for power amongst the elect or few, against the unelect or masses (the outs).

This combat has presently narrowed itself down to a social combat. It is now orthodoxy against freethought and Spiritualism. Again it is cold intellectuality against the desire for mental freedom and heart comfort—sympathy or love beyond the grave—the substitution of spiritual truth for worldlyism; and again the spirit world has found a place, and Spiritualism was born—a religion of love, which is rapidly touching the hearts of those who are starving under a soulless religion and the uncertainty of science finding a world of intelligent causes.

But mind still rules—the shrewdest in any of life's affairs standing at the apex. Moral worth is no absolute recommendation. It hardly secures a hearing, still less lucrative employment. But the reaction will come. History need not repeat itself exactly, but a new Reformation or a political tidal wave may be expected within the next generation, as this reaction.

Love must rule—it being heart-intelligence. It rules the universe, why not humanity?

#### BREVITY

A dearth of ideas and an avalanche of words do not accord with this age of centralization and concentrated force. Literature must follow in the wake of invention and centralize its words into thoughts as near as logic and grammar will permit. Even preachers and speakers who are allowed word-license to enable hearers to take in the thoughts presented, are being called upon for curtailment, or they will be met by slim audiences after a sermon or two. — Thought-expounders must come down to the reporters' basis to assure themselves a hearing now-a-days. Longwinded articles, sermons or speeches find few readers outside of their authors—scientific articles excepted, in which facts and figures make up the summum bonum of the subject treated. Brevity is the soul of—progress.

Natural law must be measured by its own yard-stick—the consciousness of the same within.

#### SPIRITUAL ASTROLOGY.

Spiritual birth is perhaps as significant as material birth; and if a mortal's future is governed by planetary relations, the spirit's future is probably also effected by them. The culmination period of either, therefore produces effects compatible with the cause (birth).

The unconscious mind or life-principle recalls events unknown or mostly inexplicable to the exterior being. Whether the latter is innate, or caused by the culmination, is still a debateable question here, though perhaps generally known to highly sensitized spirits—too high to vibrate in unison with even the highest mortal sensitivities.

Nature's laws, seemingly, can only be understood as man understands himself through the observation of surrounding influences on his own being, and spirits may need a like experience—thus subject to the same influences. It may, therefore, be believed that spirits are better able to manifest at their culmination periods than at the desire of invokers, these periods being influenced by both material and spiritual birth—conditions being then favorable for them as well as for their friends in the mortal.

It would be well, therefore, for communicants to note the day and hour when they have received their best tests, or when in best harmony with their spirit friends—some claiming one or the other of the birth-days to be the propitious time.

If the stars have a material effect why not a spiritual? If there is a spiritual world, there must be spiritual planets to stand on, and spiritual suns to illuminate them; for, like the human entity, worlds and suns, too, must have their spiritual counterparts, with compatible influence on its living soul-beings.

#### THE DEAD LINE.

What the Press-Post of Columbus, Ohio, calls the Dead Line is born of the facts, that the Carnegie Steel Co. will not employ men over 35 in certain department; that the railroads have a tacit rule, that no man over 45 shall be employed at clerical work; that the churches are calling for young teachers and the schools for young teachers.

It then asks what about the man over 50, who has lost the restlessness and uncertainty of youth, and whose services ought to be more valuable, and who still has a generation to live?

It then answers itself at the close as follows:

"The rule is only another sample of the crushing, grinding greed that obtains in the industrial world. Only another step in the oppression of one man by another."

If this obtains another generation or two, asylums will have to be erected to harbor the aged, unless new industries spring up, suitable for men and women over 50. But certain it is, that the aged cannot be relegated to the plane old car horses or superannuated cattle.

Anarchy in government is worse than anarchy among its citizens; for the latter can be put down without injury to the majority—unless the anarchy has taken the form of a revolution on account of anarchy in government, which begins in legislation and ends in money rule. Roman history may not repeat itself in this enlightened age, but political conjuring, too, is as much in advance of Caesar's time as general education is, and may do something unexpected and worse.

We can frequently judge the nature of the individual by the nature of that which he praises—be it a newspaper, a human being or a god. Those who carry prejudice in their hearts feel most congenial in the aura which exemplifies prejudice. Those who are jealous follow in the same wake. Those who love peace or are spiritual minded will be attracted to their kind and praise accordingly—modern substitutes for orthodox worship.

When Hindoo fakirs exhibit phenomena which are beyond the understanding of reporters—those who are minus the discerning sense—they are willing to admit the most extravagant potencies to hypnotism to find a cause for the phenomena. But let a hypnotist exhibit himself and it's collusion—fraud. Consistency, thou art a whole jewelry establishment!

#### ACTION AND REACTION.

It may seem strange that giving up a bad habit should often generate pain or illness in the incipency, instead of the reverse as a reward—and most especially so with sensitives. But as all fleshly pleasures have a reaction for pain, even those which have not yet paid the penalty come in for their share later, because the effort to overcome an evil puts the will in motion for the effect intended, which is to drive out the impurities that incite to repeated indulgence. And this is the tempter, or life-principle which constitutes the habit—harbored in the spiritual aura; and by being pressed (by wish or abnegation) to leave, they naturally must pass out through the same channel that invited or injected them—minus the pleasures of their passing in.

But this does not apply to pleasures or enjoyments taken in moderation or as recreation. Everyone can judge for himself what that means.

#### X-RAYS.

Introspection opens the soul-windows to peering into causation.

The power within the individual may be found by self-study; unfolded by exemplification, and the power of the cause thereby strengthened.

Mind-culture leads to the understanding of self; heart-culture to comprehending natural law—one to the control over self, the other over ones environments—whether mortal or spirit.

When "all is mind" draws you over to the New Thought movement and "all is heart" draws you over to Spiritualism, how do think you feel? Truth may gratify the spirit or mind, but the soul wants love—sympathy from its loved ones gone on before.

If a man tells you he is obsessed by an evil spirit, ask him what he has been doing in the past to invite it; or what is in his mind or heart not in accord with spirituality that attracts it; or what secret vice he possesses that makes such companionship possible?

#### POETRY.

Poetry is the soul's divinity expressed in harmonic language.

It is a manifestation of the heart's quickening towards God or Spiritual Nature.

It is an awakening of the Love-Element in man

Who dares then to mar it by imperfect rhythms or unfitting rhymes is recording an offense against both God and humanity.

To say "I will" generates a law within for the effect intended. To keep ones mind on it, feeds it until ready for action. The latter may be known by feeling a power going out from us, eager to undertake the task. Determining to wake up as a certain hour in the morning exemplifies this kind of law making.

Prof. or Dr. before a name does not give coup de grace to a spiritual truth—whether in criticism or assumption. The unpretentious or modest and kindly disposed mediums usually have the highest inspirations on subjects afloat.

It is claimed that a king can do no wrong. As the State is king in America, it often exemplifies the same claim by laws that are a crime against the people.

#### An Alphabetless Language.

"The Japanese, like the Chinese, have no alphabet in the ordinary sense, every word in their written language being represented by a separate character," says Casier's Magazine. "In telegraphing in these languages, therefore about 10,000 words are selected, and figures ranging from 1 up to 9,999 are allotted to each word. Each word of a message to be transmitted by telegraph in these languages is then first given its proper number by the telegraph clerk, by means of a dictionary which has been prepared under the authority of the government. These numbers are then transmitted by the Morse alphabet, and, when received, the message is translated back into the Chinese or Japanese characters by reference to a corresponding dictionary."

Marrying for financial gain only is a respectable form of robbery.

#### Personals.

Dr. C. H. Figuers has removed to 391 Wilson ave, Cleveland, O.

Oscar A. Edgerly may be addressed at 249 Kalamazoo st, Battle Creek, Mich.

Mrs. Elise Stumpf may be addressed for week day engagements for German services at 127 Putnam ave, Brooklyn, N. Y.

We have a number of private letters remaining unanswered, which our friends must excuse until we can find the opportunity for giving them proper attention.

#### Law of Music.

In song and hymn the soul reaches out for a breath of heaven's harmonic vibration—the soothing influence which adds sweetness to life and inspire it with gratitude and praise for its being. Music is the symbol of universal harmony and peace, and constitutes the power that soothes the discordant elements in the human soul. It is the language in which spirit speaks to man.

One humanitarian act is worth an age of faith as a saving grace.

#### Lip-Poison.

"The lips are used to hold money, pins, pencils and almost every conceivable article," says Dr. C. V. Chapin in Good Housekeeping. "The telltale colon bacillus, which live only in the intestines, has been found on the hands of ten per cent of the Bostonians examined for this germ. I remember the disgust which overspread the faces in a railroad car when a woman was seen to give her poodle a drink from a public drinking glass. No one else touched it during that trip, but it is more dangerous and not less disgusting, to drink after human beings than a dog. Fortunately most disease germs die easily, and it is chiefly by the quiet, direct means of contact just suggested that the contagious diseases pass from one to another. If we put nothing into the mouth except what belongs there, we might ride in a car with a diphtheria patient and run no chance of catching the disease. Disease germs do not fly about seeking whom they may devour. The matter of protection is largely in our own hands."

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## LILY DALE NOTES.

### CAMP JOTTINGS.

How do you like Lily Dale?—such is the next question asked. Very well, considering that we are a stranger here. Exceedingly well, considering that we have expressed the intention to remain for an indefinite time. In other small communities strangers have but a limited welcome, and that must be enforced by some family influence or financial standing which clubs people into deference. But, without this, as a rule they are regarded with suspicion and can only find comfort from those unfortunate ones who themselves need pity or sympathy. And when they express their intention of remaining, many set up a sort of defensive influence against him—the young sneering and the old manifesting jealousy—as though he hadn't the rights of an American citizen to locate where he pleased. But Lily Dale is an exception to this rule. Most of the young people are deferential, probably due to the conscientiousness taught in the Lyceum; and the elderly people kind-hearted—also the good effect of spiritual teaching. But what is most pleasing is the destruction of the barrier of caste. There is but one set here; one law, which is that everyone minds his own business outside of the social equality; and no government except when one string of the harp gets out of order, the rest consolidate to replace it. And as such a harmonic consolidation no one could do wrong, even were he so disposed, without it being sensed or known to the rest. A discord in such a community is felt like a jar on the entire soul machinery of the rest. Thus we have no need of law; this being a sort of patriarchal government in which every aged citizen contributes his or her influence for obedience to all law—whether State, National or Natural.

#### LILY DALE PUBLIC SCHOOL.

The following is a list of the names of pupils who have been present every day during the month just closed.

Flossie Griswold,  
Ella Richardson,  
Essie Turner,  
Bessie Greenamyre,  
Lida Greenamyre,  
Edna Hudson,  
Ray Payne,  
Melvin Payne,  
Earl Bailey,  
Floyd Bailey,  
George Smith.

Following are the names of those whose average standing for the month was 95 per cent or over:

Flossie Griswold,  
Bessie Greenamyre,  
Ella Richardson,  
Essie Turner,  
Lida Greenamyre,  
Edith Hudson,  
IDA M. PRATT, Teacher.

#### MISCELLANEOUS.

A number of our summer citizens left again last week. Among them were F. Corden White and wife, and Mrs. White's mother; Mrs. Emma J. Huff and Mrs. Mary Hardenburg, (for Lake Helen); Mrs. M. A. Enches. Mrs. Carrie C. Van Duzee.

Mrs. Elise Stumpf wishes to be remembered to her Lily Dale friends. Mrs. M. A. Enches has returned to her home, Columbus, Pa.

The Bambam brothers have been spending the better part of a week at Lily Dale, having been to a number of Pennsylvania towns since leaving here and holding seances to the delight of many.

The Columbus, (O.) Press says of Mrs. Kate Alexander, who lectured at Lily Dale last summer. A Columbus woman, Mrs. Kate Alexander, has been honored by being elected as a delegate to the national convention of Woman Suffragists, which will be held in Portland, Ore., next June.

The son of Mrs. M. J. Crilly writes to a friend that he wishes to thank all who have been kind to his mother during her illness at Lily Dale.

Mrs. E. H. Thompson has been to Jamestown for a few days and

says it was a pleasant trip and a great enjoyment to her.

Mr. Frank Fuller, who has been ailing for some time, recently had reasons for calling in a physician. But by timely advice and aid he soon rallied from what was believed at the time to be a serious case. Mr. Fuller is one of our best citizens here, runs a general merchandise store, and has the confidence of the community. He is good-natured, always ready to oblige and never harbors ill-feeling against anyone. In fact, he tries to love everybody and thus everybody should give him their sympathy to keep him in health, for he is the right man in the right place with no substitute in sight.

Mr. M. R. Crilly writes: that Mrs. M. J. Crilly is in the Presbyterian Hospital, Allegheny, Pa., suffering from a malignant growth which presents to her friends and physicians the terrible alternative of an operation which promises but slight chances of being successful, or about two months of constantly increasing agony ending in certain physical death. A great wave of sympathy should go out to this old worker in the cause, who stood for her conviction when it meant something to do so.

According to last report from Mrs. Crilly an operation has been decided upon.

Mrs. Edgar Taylor and Mrs. Carrie C. Van Duzee go to Pine Bluff, N. C. this week.

On Sunday evening October 16th, the Spiritual Conference met at Mrs. Nutting's, and a discussion of the subject chosen,—"Love," followed, and as each presented it from their point of view, it made the subject very interesting. Several songs were rendered during the evening by our sweet singer, Mrs. Parkes, who has so very kindly entertained each previous meeting.

The conversation, before the meeting opened; drifting into "Woman Suffrage," that theme was chosen for Sunday evening, October 23d, to meet at Mrs. Maggie Turner's.

LEE MORSE, Secretary.

The first lively snow fall of 1904 at Lily Dale may be recorded for Saturday, October 22nd.

As we go to press we learn that Capt. J. L. D. Borthwick, a retired U. S. Naval officer and for many years a visitor to Lily Dale, has passed over at Florence, Italy, and his remains buried at Sorento, Italy. No further particulars.

### The True Progressor.

New political issues very often have the appearance of being fads by the more conservative of the realm. This is because their mentalities have not yet reached the vibration which has set the new issue in motion. What they do not understand always has a terror for them. It is the same devil in politics that looms up behind every new innovation in religion or science. Majorities are never inventors or progressionists; they are satisfied with what they have, and are comparatively fossilized. Minorities are the innovators and progressionists. Every new truth is born of a minority, as inventions are born of individuals, and the most active mentalities take them up as they are touched by the vibration which brought them into life—like attracting like. Conceit, pride and egotism are the last to fall into line—psychologized by pressure or forced in by circumstances, but are also that much behind the next new birth that lies awaiting the sensitive or progressive mind. The enthusiast—the mind free from self-love and rich with nature's inspiration—is the child of progress and the vanguard of new light, himself reaping the heavenly fruits of his labor of love for mankind.

A more subtle form of selfishness is developed as the world rises out of the old forms. Many in the advanced spheres think they see the past as a closing era because the follies and weaknesses of the past also appear more palpable to their senses. But they forget or overlook the fact that they are possessed of a worse form because keener in discernment with a higher love for self, thus demanding more than their predecessors. The advanced in moral qualification on the whole considered. But selflove is selflove, whatever its label or excuse for being.

Man is a part of God. How much depends on the use he makes of his intelligence for good.

## Buffalo Notes

N. H. EDDY, Correspondent.

Friday Eve., Oct. 14th, at the Spiritual Temple, Prospect Ave. and Jersey St., John W. Ring, National Superintendent of Lyceum Work, gave a very able and interesting lecture in behalf of Spiritualism and the Lyceum work. The main subject was "My Spiritualism and what it is to me." Mr. Ring is a most excellent and earnest speaker, his highest ambition is to lay before the people the great value and teachings of Spiritualism—its philosophy and phenomena. He also strongly advocates the instructing of the young minds in the proper lines and channels, whereby they may in the future of things, fill the places of those now in the spiritual fields of labor. A very good audience was present and listened with marked attention.

Sunday morning, Oct. 16th, Mrs. W. Ripley, medium and speaker for the First Society of Spiritualists, Prospect Ave. and Jersey St., opened the services with invocation and introductory remarks, after which her guides discoursed upon the subject, "Who is and what is God?" The lecture was an able, interesting and instructive one. Spirit messages and descriptions were given at close of discourse.

Sunday evening, Oct. 16. After the reading of a poem by Mrs. Ripley, a very fine cornet solo was rendered by Mr. Shonge, accompanied on the piano by Miss Shonge. A large audience gathered to hear the guides of Mrs. Ripley discourse upon, "Man went and whither." It was handled ably, and listened to with marked attention. At close of lecture spirit messages were given. Mrs. Ripley is engaged for the Sundays and Wednesdays of November and the remaining ones of October.

October 3d Mr. and Mrs. Chas. Berhus of 117 Central Ave., were made happy in the birth of a daughter. Mrs. B. is a sister of Mrs. A. G. Atcheson of 274 N. Division St., spiritual medium and speaker.

### OBITUARY.

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

Joseph C. Blair passed to the life beyond, Sept. 27, 1904, was born in Ashtabula O. Oct. 25th, 1863. He embraced the truths of Spiritualism a number of years ago which was a great comfort during his late illness. He was a member of the Spiritual Church of Ashtabula, O.

His father's family were all of the Episcopal faith and Rev. W. H. G. Lewis read the Episcopal service, after which Mrs. Carrie Firth Curran of Toledo, O., spoke in behalf of Spiritualism and its blessings, also of the two bodies the natural body and the spiritual body.

The deceased leaves a widow to mourn the loss of the physical form, but being blest with the knowledge she can converse with, his spirit. He is also survived by his parents, two brothers, two sisters and a host of friends.

MRS. CARRIE FIRTH CURRAN.  
TOLEDO, O.

F. M. Smith, a freshman in the College of Law of this city with his chum Charles Muckle of Buffalo, were drowned Oct. 8 in Big Sandy Pond, an inlet of Lake Ontario. They were enjoying a little outing and intended to hunt and fish. They started out to shoot ducks, and as they espied a few ducks, one of the men stood up in the boat and fired, the boat capsized and both spirits were set free. Mr. Smith was interested in our loved cause. He was secretary of the Lyceum last spring. A very earnest worker, and a young man of promise. Besides his parents, he leaves one sister. The mother and sister know that altho they are not able to sense the physical, yet the spirit is with them. They have the sympathy of the entire community.

MRS. A. COOPER.  
SYRACUSE, N. Y.

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BELLE BUSH.

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## D. A. V. & P. R. R.

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

No. 1	No. 2	No. 3	No. 4	No. 5	No. 6
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10.55	10.55	10.55	10.55	10.55	10.55
11.00	11.00	11.00	11.00	11.00	11.00

\*Daily.  
\*Daily except Sunday.

#### SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:20.  
For return see number 3 above.

#### SPECIAL SUNDAY TRAINS.

July 10 to September 11, Leave Dunkirk, 9 a. m., Lily Dale, 9:52, arriving at Jamestown 11 a. m. Returning, Leave Jamestown 5:30 p. m., Lily Dale 6:15, arriving at Dunkirk 6:40 p. m.  
July 17 to September 4, Leave Jamestown 10:30 a. m., Lily Dale 11:20, arriving at Dunkirk 11:55 a. m. Returning, Leave Dunkirk 1 p. m., Lily Dale 1:54, 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.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer Jc., Warren and Irvineton. 92-1yr

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"As my month is nearly up I send for another month's treatment. The day I took your medicine I measured 56 inches around my abdomen and today I measure 43 inches. So I have lost three inches in three weeks. I don't think that is bad. I am very short so you see that is a big weight for me. I feel sure you can cure me and I will be glad to get my washing done when I began your treatment but now I do it myself. I had such a craving appetite I could not get enough to eat but now it has all left me. I will close asking you to send the medicine soon to Mrs. ELLA NORA PRICE.  
2538 Eighth Ave., Beaver Falls, Pa."

Ventura, Cal., July 2, 1904.  
"I write to express my gratitude to you and your medicine for the good you have done my daughter. She doctored with two doctors here with no results. They could not even get her so she could move in bed and we had to cut off her hair as we could not comb it. After she had been in bed three months a friend told me of your medicine and after God, she owes her health to you. If she gets sick again I will send to you and I thank you so much for what you have done."  
MRS. MARY OLIVER."

Fresno, Cal., May 10, 1904.  
"Oh, I am so happy that you have helped me so much. Through me others will send to you for treatment and I will do all I can to help your good works. Good night, and may the Angel World hold you securely for aiding suffering humanity. Your work is one of the greatest and grandest I know of."  
MRS. L. E. HUGHES."

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## MY SOMETIME VISITOR.

Last night my little boy came back  
From out the Somewhere land to me;  
I hugged him closely to my heart  
As he sat laughing on my knee.  
His pockets bulged with treasures rare  
Just as they did long days ago—  
Ah, who can count the odds and ends  
Of simple things that make them so!

His eyes were just as skyey blue,  
And saucy as they used to be—  
I asked him where he'd been so long,  
And why he stayed away from me?  
He laughed his old time merry laugh—  
I watched the dimples come and go—  
"Just ask," he whispered tenderly,  
"Our guardian angels, they will know!"

Oh, angels do not seek to win  
My little boy away from me,  
But yield him to my arms again  
Not changed but as he used to be!  
So I but feel his presence near—  
His smiling face, his glorious eyes  
And hold sometimes his hand in mine,  
Then earth were still a paradise!

ANSON EVANS.

## NIGHT AND DAY.

The night has fallen o'er all the plain  
The wind breathes soft and low.  
The star gemmed the sky; and every-  
one  
Speaks peace to us below.

The night must fall alike on all,  
Day alternates with night.  
Turn, life, thy wheel; let darkness heal  
The fever of life's day.

Oh, day of life! how have you made  
Most trivial things seem great,  
And blotted out the glory  
Would make us great indeed.

Blotted out the shining splendor  
Of the whirling orbs on high,  
And buried deep the soul of man,  
Truth, justice, sympathy.

Death is the greater night; death struck  
we see  
Bright cones circling into brighter cones  
roll,  
Day blinded sight gropes low, nor can  
conceive  
In night and death what wonders lie  
concealed.

FLORENCE M'GRAUGH.  
Note—The reader is referred to the beautiful sonnet by Joseph B. White beginning "Mysterious Night! when our first parent knew."

## EVILS OR VIRTUES, WHICH?

Vanity, conceit, envy, jealousy, prejudice, etc., have generally been regarded as vices, tho by a few reasoners as virtues or natural human proclivities necessary for individual progress.

Both sides are right in the light of truth. Vanity in a child, for example, is a self help, but it should not be permitted to remain a childish impulse in maturity. As play is but the primitive impulse of the will, vanity is an infantile emotion or tendency to something superior.

Cleanliness is one of the virtues evolving out of it. Taste, refinement, and all that which points to the artistic are its higher accomplishments. The man or woman, who expresses either of these as maturity advances, lends a cue to vanity's mission. The same polish that it gives to matter it gives to mind when rightly applied. But with ignorance or self-love controlling it, vanity remains in its swaddling clothes, and thus out of place, when exercised by an adult. With selfishness as its master, it becomes the evil so much censured in philosophy and history.

Conceit may also be made an evil or a virtue. The ambition or desire to know something is laudable. Conceit is the junior impulse to this reaching out. But when perverted by self-love or assumption it remains conceit pure and simple as it was born—a baby emotion—and inherits ridicule where manifested as such in the adult.

Envy, jealousy, prejudice, have similar convolutions. The envy of a child makes it self assertive—jealousy chivalrous at times. In adults it becomes contemptible, and we speak of the narrow soul—narrow, because still in its infancy. Envy has not yet been converted into a virtue compatible with the age of the possessor. In its highest garb we find it as self-reliance with good will towards all.

Jealousy is subject to like perfectibility, and we recognize it as patriotism, felicity and zeal as it unfolds in spirituality.

Prejudice feels its way in like manner as a virtue or an evil.

Against wrong it is harmless, but against an individual injurious, in that it carries an unhealthy vibration in its wake, and does not remove the evil aimed at. Prejudice against custom may prove a boon, but against its progenitors a boom-crang.

Thus a child may exhibit a natural prejudice against persons or things; and if rightly interpreted, a truth will be found underlying it, because a child is not subject to ill-feeling created by a morbid sensitiveness or self-righteousness based on conceit or false pride. Its prejudices are therefore natural. But when carried into adult life as born we find the bigot, the miser, the oppressor and poltroon generally; for under its influence, the soul remains dwarfed and "sees thru a glass darkly," instead of unfolding the discerners of truth, the genius or the leader among men. Together with selfishness we have the rogue and criminal. But as a principle despising absolute wrong or willful ignorance, injustice and deceit, it is a lawful agent, and constitutes the spirit of government. Without prejudice in this form there would be no consistency, order, or potency; and when out of its infant element or neutralized for a positive effect, we recognize it as a law or authority.

Out of evil may come good, but in carrying our babyhood into manhood, it may be said that out of good evolves evil—just as play carried into maturity generates frivolity instead of stability.

Thus it is a matter of circumstance, whether vanity, conceit, envy or prejudice are evils or virtues. In their proper sphere they are undoubtedly rightly placed. In man or womanhood it depends on their use as life-principles, what we denominate them.

Like all other qualifications, they are subject to growth or development for something superior but as we find them, we judge the possessor. Their growth or development represents the man.

## THE CIRCLE OF LIGHT.

J. P. COOKE.

What is the idea of this rapidly growing work? What are its implications?

One prime aspect is the diffusion of the knowledge of Real-life. In order to worship the life, we must first know the life. The teachings of The Circle of Light regards the unfolding into outer expression the inner sphere of the cosmic Living Light, the power of being. As the innumerable suns in the Heavens get their life and power from the Inner Spiritual Sun light-of god, so man's mental illumination is reflected and vivified from the soul; the inner spiritual life.

In the days of Pythagoras the sweep of the circle had a deep, mystic significance, among the sages of many lands. As the symbol of beginningless eternity. Many regarded it as not alone being symbolically suggestive, but as possessing a mystic power belonging to no other geometrical figure.

We of today know very perfectly the possibilities or mortal and spiritual teaching which in those far off times, the wiser and highly developed souls may have derived from this almost universal symbol. It certainly has had great uses. Thru-out the long ages of evolution mankind have passed thru stage after stage of growth and progress and even amid much of superstition and childish simplicity and immature mentality there has been mingled even with this childishness an influence that has lifted some human children at least, into a realm of spiritual vision, whence a new departure has been practicable, and deeper, truer, and higher paths of life have been entered upon.

Yes, even today, the power of one consecrated soul, in a most obscure position, may yet reveal to hungry souls, an eternal circle of light and of truth. A Sphere of inner life whence all souls proceed.

When Jesus took a little child upon his knee, making it an object lesson and a living text, he spoke of it as a type of those in the kingdom

of Heaven. "Their Angels do always behold the face of my father!"

What is this "Face"—but the sphere of the eternal, unchanging, living light, whose breath is the power of being! The soul of all—which by its own matchless vibrations is ever giving souls to all creations, everywhere.

The great teacher wanted mankind to understand the value and beauty of a gentle, simple, innocent life and in all such lives we have examples of the wonderful and sacred circles from which flows forth the graces, the virtues, the simple human love that keeps the world pure and sweet and wholesome. Every man, woman and child is a child of God—an heir to immortal life; and may become a living vibrant, centre of light, love and peace—extending an ever widening influence for truth and righteousness.

Think of the growth in moral and spiritual sanity which is here begun, to be continued in an ever widening circle of light divine! of love Celestial!

"He who has made one stern sacrifice of self, has acquired more than he will ever glean from the odds and ends of any popular philosophy. "True! for the goal of life is not a mere thought, but an act—a deed intended to educate our own heart into the spirit of love, the spirit of helpfulness, the tender illumination which strives to bless and to save. The spirit that would be an instrument for extending blessings to our brother men.

How thrice blessed is he who has overcome selfishness; who has entered the path of peace; who has found the truth and lives henceforth, to spread it. In this field let us not forget what an instrument for noble uses, is this humble, little SUNFLOWER ever turning to the spirit of truth as "The Sunflower turns to its God as he sets the same look that she turned when he rose." In this same spirit of gentle, human helpfulness, the "Circle of Light" seeks to bless, to aid and enlighten our fellow mortals in the path of life.

Its practical lessons include lessons regarding the soul of man.

The soul and its relation to the body. Its mission here.

Its relations to souls.

Its relation to the infinite.

Life after death—the growing life!

Sowing and reaping.

The human and divine man.

The natural and the spiritual.

The mystical key—the new birth.

The birth of the divine in man.

How to develop spiritual powers.

The Kingdom! The Christ spirit!

Divine healing. Living the life!

The Gospel of the "Circle of Light," is older than Christianity in one sense and newer than the new thought, for this is its great hope that

"Life is ever Lord of death

And love can never lose its own."

It is a flower born of human love and watered by the tears that have been shed over the still, white faces of the dead. It breathes in sympathy with the aspiration of that "choir invisible,"—praying that its influence may live again.

"In minds made better by their presence; Live  
In pulses stirred to generosity  
In deeds of daring rectitude in scorn  
For miserable aims that end with self,  
In thoughts sublime that pierce the  
night like stars,  
And with their mild persistence urge  
man's search  
To vaster issues.

"So to live in Heaven:

To make undying music in the world  
Breathing as beauteous order that controls

With growing sway the growing life  
of man.

"Oh may I reach  
That purest heaven, be to other souls.  
The cup of strength in some great  
agony,  
Enkindle generous ardor feed pure love,  
Beget the smiles that have no cruelty,  
Be the sweet presence of a good dif-  
fused

And in diffusion ever more intense.  
Lo, shall I join the choir invisible  
Whose music is the gladness of the  
world."

(For particulars address J. P.

Cooke, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin

Chicago, Ill.)

Spain in common with all the

rest of Europe, has its fairies. In

Ireland they are called lauricans, in

Scotland brownies, in England pixies,

but in Spain they were known

as auchoes. They are said to haunt

the Shepherd's hut and share with

him his frugal fare of clotted milk

and cheese, meanwhile holding converse.

They are much feared and

is said can only be driven away by

the sound of church bells.

By looking within we look into

the spirit world.

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## ESOTERICAL.

## PARADOXICAL HUMAN NATURE.

Jealousy Love's Demon—Self-Study—  
Change Means Progress.

To reject a gift from pride, and then envy the one who accepts it, is one of the paradoxical traits of character in humanity. To be good natured and yet miserly amidst affluence, is another; and for a highly cultured individual to be governed by some animal passion, or generous one to be governed by an unconquerable prejudice, seems out of place, but is not out of date.

Intellectuality is the very antithesis of animalism, as generosity (an impulse of love) is the antithesis of hate, yet both often run parallel with their opposing agents.

To account for this we must believe that man's spirit or aura constitutes a bundle of forces, each of which represents a characteristic, asserting itself according to size, volume or potency—some discordant, some in harmony with Nature—the first-named being those which we denominate evil, the others good qualities.

Another seeming paradox is that love should make a man selfish. We often find that lovers prefer their own company, though wanted elsewhere. To be unmindful of this is a phase of selfishness. As such it does not atone with Nature. And furthermore, when love becomes so exclusive as to become selfish, jealousy is not far off.

Jealousy is love's demon, and shuts out the reciprocal influence—love's sweetest sensibility—and generates groundless suspicions. If we cannot feel another's love, it is not their fault but ours. But jealousy accepts no apology, having engulfed its reasoning powers in that green monster, whose eyes reflect devils when angels are near.

To say there is no love without jealousy is the opinion of those only who are troubled with the disease; but where there is jealousy there is generally love, only that it is perverted by selfishness. It may be true but not pure—unadulterated. It either proves a low mentality or some unspiritual or discordant force underlying or opposing that of love—a self-generated or inherited trait, neither human nor animal.

The animal may exhibit marks of it, but it is not exactly what man terms jealousy—unless it be an inheritance humanized. Mortal jealousy is a very conscious characteristic, perverting its consciousness by mixing love and hate in one retort, the effect of which mirrors itself on the discerning mind as that green-eyed dragon.

Another anomaly of love is that it is often secretive—more or less ashamed of its *raison d'être*, as tho' it were something wrong, with fear of exposure—synonymous with having a guilty conscience—and withal, inciting to humor or ridicule where this fear exists.

Probably it is wrong where that condition of mind accompanies it. Now, if love is divine, it should be unruffled by any kind of a disturbance, and be calm or peaceful instead. But outside of the latter it probably is not love at all, and its disturbed condition simply proves it to be out of harmony with the genuine. Whether due to some unspiritual emotion being awakened by it, must be answered by those who feel uncomfortable for being in love, so-called. But to be ashamed of it, is as paradoxical as the first-named—primarily, because if right, exalted, so touched should feel exalted, as experienced when coming in rapport with something holy or sacred; and secondly, do not all principles teach love as the highest principle of human expression?

Or is this uncomfortable feeling only manifest where there is an obstruction like jealousy, vanity or sensualism? If so, it is a pointer to self-study. It is generally known among students of self that animating the positive end of a force or characteristic often awakens the negative as well; and if the latter happens to be stronger it will rule.

To awaken love, thus, may also stir some unspiritual force, unless it is strong enough to quiet the other. But to love and be jealous or selfish is not spiritual, and thus the feeling of guilt accompanying it.

But such is the paradoxicalness of human character—good qualities overshadowed by bad ones. It however, exemplifies the reason of man's

manifold nature—no two alike because the least variation in the force or volume of either creates a difference in the individuality; and a new thought sometimes effectuates a remarkable change.

The real student of self is not to-day what he was yesterday; for he is always chiselling at himself, tho' strong characteristics may always expose the same being. But who never changes does not progress. To accept a new truth is a change, for it adds to the intellectuality or mind-force, changing its motive-power comparatively. Every act, indulgence or experience does likewise—affinitizing with the characteristic or life-force which takes part in its execution, and increasing its motive power, whether for good or bad.

But as mortal life is the opportunity, now is the time to make effort towards the needed perfectibility so that when "placed in the balance, we shall not be found wanting" in spiritual power to counterbalance the animal or material in our being. In other words, to rise from a paradoxical condition into one of clear-seeing and right-doing by virtue of a perfectly developed or rounded out spiritual body.

## HARMONY WITH NATURAL LAW.

## Sir William Crookes' Provisional Explanation of Telepathy.

Mr. Crookes, when elected President of the British Association for the Advancement of Science, said in his remarkable address that all of the phenomena of the universe are presumably continuous waves and vibrations we trace in everything, and we have good evidence that they extend from one vibration to two thousand trillions per second, thus varying in their frequency and also in their velocity. "As a starting point," he said, "I will take a pendulum beating seconds in air. If I keep on doubling I get a series of steps as follows:

Step 1 to 4—2 to 16 vibrations.  
Step 5 to 15—32 to 32,000, constitute sound waves.  
Step 20 to 35—1,000,000 to 34 billion, electric rays.  
Step 40 to 45—1 to 35 trillion, unknown.  
Step 50 to 54—1 quadrillion, light and heat rays.  
Step 55 to 58—200 quadrillion, unknown.  
Step 59 to 61—500 quadrillion to 2 quintillions, X-rays.  
Step 62 to 63—4 to 9 quintillions, radium rays.

"It will be seen by the above that at the fifth step from unity, at 32 vibrations per second, we reach the region where atmospheric vibrations reveals itself to us as sound. At 32,768 per second, to the average human ear the region of sound ends, but certain more highly endowed animals probably hear sounds too acute for our organs, that is, sounds which vibrate at a higher rate."

After the 32d step, vibrations increase rapidly, giving us electric waves, light waves at an unthinkable number of vibrations per second, until we reach the x-ray and finally to use the radium-ray. The rays of radium are the results of quintillions of vibrations per second, and are so subtle that they pass through all solids.

It may be that the x-waves and the radium-waves are only at the threshold of the wonders of the unseen universe. May it not be that thought waves, waves by which spirits communicate, be continuous with the waves that begin with sound, and light, and radium and that the spirit body, which like Christ's resurrected body, passed through solid matter, be but continuous with the physical bodies which we have in this world, raised to an indescribable number of vibrations? If communications of spirits are through vibrations in ether or in some still more subtle substance, we should have in this a possible explanation of telepathy.

The term talisman and amulet are usually thought to be synonymous, but the former derives its significance by its astrological character. Each are made from every kind of material. The talisman bearing, however, astrological signs, while the amulet has some sacred magical text engraved upon it. The scapula worn by devout Roman Catholics is a survival of this oriental superstition.

Indolence of body or mind is a dead weight to the soul.

## INDIAN ORATION.

## A Message to the People.

[Words spoken by Spirit Red Fox through the Mediumship of Mrs. Georgia Gladys Cooley at the grave of Red Jacket, Forest Lawn Cemetery, Buffalo, N. Y., and reported by Dr. N. H. Eddy.]

All honor to the red man whose statue graces this spot. His form has crumbled into dust but his spirit has arisen to the higher realms. Ever active, still keeping his people awake that they may learn the eternal truths of Nature. We have met this brave spirit many times, and we say that many white men would be proud to possess the force of character that is portrayed upon his countenance. His soul is aglow with the sentiment of love. His thought is still with his compatriots. He has seen that his prophecy has been fulfilled, for the avarice and craft of the white man has done it.

The eternal powers intended the red man should have expression on the earth plane, else he would not have been here.

'Twas intended they should have shared the spirit of brotherly love with his white brethren. Nature has bountifully provided enough for all, and the white man with his greater opportunities for intellectual development and lawmaking should have given to the red man such lessons that would have enabled them to educate themselves, instead of teaching them evil, such as indulging in rum and other vices. Better had they given tools and implements, with which to improve the land, allowing them to remain and cultivate the soil they first magnetized.

It was the red man's footprint, which enabled the white man to find the trail to discover lands and values that made him prosperous. But he was not satisfied with a portion; he wanted all. His greed and selfishness said to the red man: Ye are our inferiors, begone!

The spirit of self-protection was aroused in the Indian's breast. War and trouble followed. Then stories of atrocious murders and cruelties were told. But where is the parent who wouldn't fight for his own?

Watch the glistering eye of the wild beast as it follows the movement of an approaching enemy. 'Tis not their own safety they seek, but that of their young. Thus the red man fought in the spirit of protection for their tribes, and the cruelties of the Whites towards them have not been half told.

At last the red man became the government's charge, but were they treated right—deprived of many of their natural rights without substitution?

The brain of the red man is capable of intellectual unfoldment as the white man's. Red Jacket possessed abilities to stand as a brave leader for his people; he also fully realized their needs and pleaded for his people. He felt through his sympathetic nature the very heart-throb of his tribe, and his reason and keen perceptive powers gave him insight to the suffering that was near. Intuitively he knew the white man's spirit, and though they praised and promised, his knew the words were as cold as steel and from the lips only.

The Indian always senses the vibrations that portend peace; hence they knew what was false. Silvery tongued orators may thrill their listeners, but to the discerning words are as naught, unless stamped with truth. As such they were united.

On the spirit side of life, where they have equal opportunities, they stand side by side intellectually and spiritually. The spirit of love and kindness reigns in their midst. Those who were leaders on Earth stand in a measure as leaders over there; that is, leaders of their groups which are great in numbers at times.

As the statue on this monument represents the brave chief Red Jacket standing with tomahawk in his left hand, and the right outstretched, signifying protection to his loved ones. Thus he stands in the higher life, protecting and teaching those he loved so well, and will continue so through the scale of spiritual progress. He is as greatly beloved by all who come in contact with him.

The red man lives today as in the past. His soul is eternal and the work done by returning spirits show that they have been taught to return good for evil. Through their aid hundreds of mediums have been

furnished with magnetic force to replenish their lost vitality.

Red Jacket or Sa-co-ye-wat-ha, which means "He keeps them awake" will ever strive to awaken all, who come in contact with him, to the higher thoughts of life.

## The M-Ray—A New Emanation.

Besides the N-rays, which have been the cause of so much controversy, Blondlot, the French physicist, has discovered that certain bodies give off a relatively heavy emanation which has sensible weight and falls downward by gravity. Particulars recently announced and noted in The Scientific American are as follows:

"It acts almost like a stream of water proceeding from the substance. A silver coin is generally used, but if it is rubbed clean the emanation ceases entirely. It is then sufficient to heat it to 100 C. [212 F.] in the air for a few minutes. When cold it now gives off the rays as before. The same holds good for pure silver, copper, mercury, iron, zinc, and bronze coins. Lead is an exception, and when freshly cleaned it gives off the emanation. On the contrary after tarnishing, like lead pipe it no longer acts. All the liquids he tried were active—water, salt water, pure sulfuric acid, glycerin, turpentine, alcohol, and in general all odoriferous liquids. The inactive bodies are platinum, iridium, palladium, gold, dry glass fused sulphur, etc. M. Berthelot thinks that the emanation is not due to the metal itself (or other body) but to a very slight chemical action which is produced at the surface. The action of liquids whose vapor tension is never absolutely zero, and of odoriferous bodies might be due to the formation of volatile compounds. It will thus be of interest to take up the question from a chemical point of view."

## Bird-Power.

Soaring on graceful wing the bird exemplifies a power not known to man. Nature's secrets cannot be unearthed by imitations, except in the cause. All we see in the flying bird is the effect. With the cobwebs of selfishness removed we may see the cause and inherit results accordingly.



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

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

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Suggestions for the improvement of the paper are invited.

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

San Francisco has six spiritual meetings advertised.

Watertown, N. Y. has organized a spiritual Sunday school.

Will J. Erwood is engaged at Rockford, Ill. for November.

Mrs. Lindsey is organizing a Spiritual Society at Walnut, Ill.

Dr. Schlesinger is in Portland Oregon, giving tests and messages.

Dr. Henry Frank, of New York has been lecturing in San Francisco.

Mrs. Virginia Bryan of Chicago has delivered three lectures at Edgewood, Ia.

Geo. F. Perkins has resumed his meetings at Odd Fellows Building, San Francisco.

The Ladies Aid Society of San Francisco hold a rummage sale first week in November.

Council Bluffs, Ia., has put a tax of \$25 on practicing mediums. How much on preachers?

A rising young medium who is fast coming to the front in San Francisco is Miss Mae Hunt.

Dr. G. B. Bryan lectured before the Indiana State Spiritualist Association week before last at Indianapolis.

Mrs. Celia Huges of Chicago has been seriously ill, but has recovered and will resume seances at 69 31st, Chicago.

Mrs. Alice Gehring was united in marriage to Jas A. Patterson at Denver on Sept. 21. Address 1618 Tremont st.

Mrs. R. S. Cowell, assisted by Mrs. Phelps have resumed their winter season meetings at Woodman hall, 521 12th st., Oakland, Cal.

Speakers wishing to correspond with the Rochester, Indiana, Society, should address Miss Katherine Daniels, secretary. The Church is desirous of hiring a young man for the winter months.

The Ladies Aid Society of San Francisco has elected the following officers: Mrs. W. M. Farrow, President; Mrs. M. Price, Vice president. Mrs. F. A. Wood, Secretary, and Mrs. Duell, treasurer.

Ladies Aid Society of San Francisco has elected the following officers: Mrs. D. N. Place, president; Mrs. Mayo, Vice president, Mrs. Wadsworth, secy; Mrs. R. Parker, treasurer; Directors Mrs. E. W. Briggs, Mrs. M. E. G. Howe, Mrs. Nettie Riley, Mrs. M. A. Wells, Mrs. Addie E. Wood was elected Custodian.

Miss Georgia Miller of Elmira, N. Y., writes, that the many friends and former members of the First Spiritualist Church have had the pleasure of listening to their former Pastor Mrs. Mary C. Von Kanzler again. She gave six discourses at the Odd Fellows Temple and a number of parlor tests seances, where the spiritually hungry were fed with comforting messages.

Cor'spondents or contributors sending duplicates to other papers will please notify us to that effect. They gain nothing by not doing so, and will only cause delay of their future communications to see whether they are published elsewhere, when they would naturally be omitted altogether.

A correspondent from Chicago writes: "The Church and Society students of Nature, chartered under the I. S. S. A., will have a ceremonial and public installation of officers

Sunday evening, October, 30, at Nathan Hall, 1565 Milwaukee avenue, corner Western avenue; pastor, Mrs. M. Schumacher."

Thru the efficiency of Rev. Nellie S. Baade, a society known as the First Progressive Spiritual Sunday school was organized at Watertown, N. Y., electing for its present officers Eugenia Roubie, Superintendent and organist; Curtis A. Gould, secretary; Mrs. Ida Baldwin, treasurer; Mrs. Fannie Butts, librarian, and enrolling some 20 members.

Allegheny! For the convenience of our readers in Allegheny and vicinity, we are pleased to state that THE SUNFLOWER may be had at the Pittsburg and Allegheny News Co.

Address of mediums and speakers: Georgia Gladys Cooley, 4344 Evans ave, St. Louis; Geo. H. Brooks, 636 N. Carrollton ave, Baltimore, O; W. J. Erwood, 729 Mulberry st, Rockford, Ill; Mrs. J. Lindsay, 326 9th st, Grand Rapids, Mich; Dr. L. Freedman, 661 W. Monroe st, Chicago, Ill.

Mrs. Elise Stumpf of Brooklyn, N. Y. writes that she has taken up her work again, beginning with the Wednesday evening meetings at her home, 127 Putnam avenue—this being the nucleus of the First German Society of Greater New York, of which Mrs Stumpf is the president; A nice large hall has been rented in the Merritt Building, cor. of 8th ave, and 19th st. New York City, where services will be held every Sunday. The first meeting was held Oct. 16th at 3 and 8 p. m.—the first in German the latter in English. The future must lead the way and indicate the needs and wishes of the majority.

The Bund der Wahrheit of Chicago celebrates its 7th anniversary with entertainment and bazaar at Heirns Hall, 519 Larrabee st, on November 5, 6, and 7, beginning on Saturday, 5th, at 2 P. M. Recitations, tests and music will constitute a main feature in the program. Admission 10 cents. Saturday evening dance and refreshments.

Nellie Lettington, Buffalo, writes: We had with us on Oct. 16th at our home the young brother Cleon B. Nichols, Materializing Medium of Andover, Ohio. The seance was select and manifestations fine. Between twenty-five and thirty friends from the spirit realms came with greetings of love and hope. All were recognized. Many dematerialized and made up in the centre of the room, entirely free from the cabinet. One beautiful form bearing a spirit babe in her arms walked several feet from the cabinet and dematerialized in view of all. As we listened to the tender words of greeting and felt the clasp of a dear ones hand just passed from earth life, our hearts went out in gratitude and love to the brother. May he be spared many years to do the good work. Hoping that some sweet day in the near future we may clasp hands once more with the young brother, I am yours for the truth.—N. S.

Dr. B. F. Austin's very interesting lecture on "What Must I Do to be Saved?" was listened to by a large audience of intelligent investigators at Odd Fellows hall last evening. Says the Wheeling (W. Va.) Telegraph of the 15th.

Dr. Burdick of Olean, N. Y., sending in subscriptions, refers to the "Circle" there as an interesting assembly of Spiritualists.

The Pittsburg leader of the 17th says: "The Art of Happiness" was the theme of an interesting discourse that was delivered in the First Spiritualist church on Boquet street, by the Rev. B. F. Austin, pastor. He said in part: "We have long been preaching the happiness of duty. It is now time to preach the duty of happiness. He defined happiness as the result of the harmonious action of all our awakened powers. It was dependent on growth, education, right views of life, realization of one's own nature and the ability to see and appreciate the good, true and beautiful. One essential condition was the power of appreciation—an ability to recognize and enjoy the so-called common blessings of life. The highest happiness, however, was reserved for the man who had outgrown selfishness and had come into sympathy with all forms and expressions of life in nature and in to a real sense of brotherhood with all men. The man who lived for others experienced a joy and happiness divine.

Mrs. S. C. Ellis, of Auburn, N. Y., writes: We have had Mrs. J. S. Steele, of Pittsburg, Pa., with us for the last three weeks, and had grand meetings—holding three each week when Mrs. Steele would give from 25 to 30 messages at each meeting. Every message was recognized, and we are sorry we can not hold her longer, but other engagements take her away. We have her promise that she will return in the spring.

C. H. M., of Buffalo, N. Y., writes: The services held in Harmony Circle Hall on the 16th was well attended. The lecture given through our pastor, Chas. S. Hulbert was one of unusual depth of thought, showing that man must be convinced in his own mind of the need of a higher power before he will reach out for it, and that the beautiful light of Spiritualism is the rain-bow of promise. At the close of the lecture Mr. Foster devoted an hour to tests, which were readily recognized.

Mrs. Ester Wright of East Aurora, N. Y. writes: Mrs. Tillie U. Reynolds just closed her month's engagement with the First Spiritualist society of this place, and much praise is due her and her beautiful guides for the good work accomplished. Much interest was aroused among many strangers to our good cause and both Sunday and mid week services were unusually well attended; five new members being added to the society. Much interest is being manifested in the small surrounding towns and fine prospects are in view for several new societies. A parlor meeting was held in the village of Holland. About fifty people were present, many of whom had never heard a spirit message before. The guides gave a thrilling lecture which was followed by very convincing readings which sent the truth of spirit return, straight home to each heart. All present were loud in their praise and expressed a wish for future meetings.

A Correspondent writes from Fulton, N. Y. Mary C. Von Kanzler, has received an earnest appeal from the Bible Spiritualist Church of Elmira to become their permanent pastor at an early date in the future. Recently she visited Elmira, and gave a series of six lectures under the auspices of this society Sept. Sunday, 18th and 25th and Tuesday and Friday evenings intermediate between these dates. It was very evident to all present that Mrs. Von Kanzler has retained her former favoritism with the progressive minds of this fair city for each session. There was an increase in attendance and extra seats had to be liberally brought in to accommodate the multitudes. The services were held in Odd Fellows Temple in a beautiful hall nicely and newly decorated, which seemed in keeping with the occasion in receiving our angel throng of bright guest and mortals whom as earnestly and harmoniously worked in spirituality for truth in all that its principles implies. Mrs Von Kanzler is conducting a Life science mail course of lessons which are receiving the brightest testimonials from many students in this and different countries. Her address is Fulton, N. Y.

E. R. Fielding of Washington, D. C., writes: All the spiritual meetings have begun services in Washington, D. C. The First Spiritual Society holds services every Sunday at Masonic Temple, J. Clegg Wright is the speaker for the month of October, and conducts his classes at F. A. Woods, 402 A St., S. E. The ladies aid held their meeting at Mrs. A. M. Zoller Lees parlors. These meetings are always well attended. The Sunflower club holds meetings at Mrs. Congdon's, 14th street. The Educational society met in their same hall on 9th St. N. W. Mr. and Mrs. Nobbe hold their meetings at Woon's hall. Mr. Alfred Teny holds his meetings at the Spanish Veterans hall, 5th St. Mrs. Price holds her meetings at 61 D St., N. E. Mrs. A. M. Zoller, Friday evenings. Mrs. T. Hinkle, No. 11, 4th St., S. E. Mrs. M. T. Longley, Mr. Longley, Mr. Mayer, Mrs. M. J. Stevens are attending the N. S. A. convention in St. Louis. Miss Susie Clarke of Cambridge, Mass., was a caller on her way to St. Louis.

Arthur B. Shedd, of South Braintree Mass., writes: The Lynn Spiritualist Association held some grand meetings on the 16th, at Cadet Hall, 28 Market St. The Lyceum was well attended, and under the leadership of Miss M. A. Estes it is doing a good work. Recitations were given by Marguerite Vaughn, Ha-

zel Vaughn, and Hazel Brooks, and encouraging words were spoken by J. F. Litchman of Boston, Dr. Nichols, and Warren Chase of Lynn, and Arthur B. Shedd. The afternoon meeting was well attended, Samuel Merchant presiding, Mrs. Zaida Brown Kates gave a very fine discourse on the Ethical Principles of Spiritualism, which was followed by a song by Minnie E. Parker of Boston. Then Mrs. Kates gave some remarkably clear tests which were recognized. At the close of this meeting Free circles were formed by Mrs. A. J. Pettengill of Malden, Mrs. Dr. Chase, Mrs. Lewis, Mrs. Burns and Mr. Metzger of Lynn, and Mrs. Wilds of Cambridge. Many communications were received from the loved ones over there. At five o'clock supper was served in the lower hall at 15 cents a plate. John O. Allen vice president, presided over the song service, in addition to the regular songs, selections were rendered by Sarah W. Wescott, Prof. Geo. Cleveland and Minnie E. Parker all of Boston, Warren Chase and Viola Norton and a recitation by Marguerite and Hazel Vaughn, with remark by ex-president Dr. Caird. The evening service was also presided over by president Samuel Merchant. Mrs. Kates gave an impressive discourse on the simplex of Spiritualism, which was attentively listened to by fully 500 people. After a song by Mrs. A. J. Pettengill of Malden, Mrs. Kates gave many fine tests.

Latest transitions: Mrs. Helen M. Schoonover, aged 73, Santa Barbara, Cal.—Margaret Sickel, 62, Chicago, Ill.—Mrs. L. Barron, Brooklyn, N. Y.—J. C. Blair, 41, Ashtabula, O.

## Phycholettes.

Penuriousness is economy sifted of its grain.

Woeful want and criminal waste are the thistles of humanity's gardening.

Health or happiness, like money, is often squandered by having too much of either.

All the force that man can generate is but a modicum compared to that needed to make a plant grow.

War symbolizes a perverted will—reason and love conflicting with nature. When man concludes peace with the elements he will have peace with his fellow men.

Sympathy and antipathy are due to the vibrations as they pass from one person to another for a harmonious or a discordant effect.

## AN ANTHEM OF PRAISE.

I see Thee in the sunset glow.  
In lights and shadows stealing.  
By gentle streams which quiet flow  
A sense of calm revealing;  
In golden morn and sunset skies  
Thou'rt ever present to mine eyes.

Grand tones of organ pealing  
Entrance my raptured ear,  
Sweet sound of voices stealing  
In chorus soft and clear.  
I feel Thy presence ever near  
In all these blissful sounds I hear.

Sweet roses with perfume so rare  
Delight to the senses are bringing.  
The odour of lilies is wafted on air  
Rich incense around they are flinging  
The blue-bells and violets that lie at  
our feet  
In silence and wonder Thy praises repeat.

Rich bloom on peach and glow of pear,  
With luscious clusters of the vine,  
Choise fragrance and rich flavors rare  
Bright tints of warm sunshine.  
These wondrous gifts of field and wood  
Chant. Taste and see that God is  
Good.

I feel the gentle touch of love  
Within my throbbing breast,  
The "Golden glow" sent from above  
Is soothing me to rest.  
It is a token of Thy Life,  
To earth-worn pilgrims given,  
Forever ending grief and strife.  
With the sweet "Peace of Heaven."  
[KATE L. G.]

## Komi Kalities.

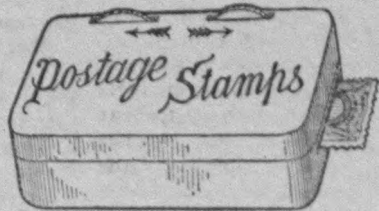
A New Jersey man mistook lye-water for good old Rye. He said it was nothing against Jersey lightning.

The Yellow Peril is upon us. Yellow is to be ruling color in women's hat trimmings this season.

## QUEER DOINGS.

An Irish woman undertook to write a letter with a pig-pen. A horse-doctor tried to dock the tail of a comet. A plumber tried to smoke a gas-pipe. A printer wanted to walk with a composing stick. A hunter tried to catch rabbits with a fire dog. A belle tried to attach a railroad train to her dress. A wood chopper is hunting for the tree-of-life to hew. A painter is looking for a contract to paint the dome of the sky. A preacher read one of his sermons to his wife as a cure for insomnia and was successful in his efforts.

Food products which contain uric acid is largely responsible for goutiness, says Sidney W. Beard, editor Golden Age Herald, and for which he suggests "psychic treatment as a cure.

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## WHERE IS MEMORY?

## Forgotten Events—In the Brain or Spirit

"If forgotten events of childhood can be recalled in old age, where have these impressions been stored?" I conclude that if a thing has been really forgotten it can never be recalled, but it may pass out of notice and unthought of for many years, and then appear again, and this argues that there has been an impression made that has staid, or in the language of the heading, it has been stored somewhere.

A materialist would probably say it has been stored in the brain. They would say a thought is a mode of motion; but it is very absurd to say a mode of motion can be stored anywhere. Then science tells us that the brain is always in a disintegrating condition, and in a few years every particle of the brain and of the entire body is slewed off, and a new brain and new body somehow takes the place of the old. It is a self-evident truth that an impression cannot remain on a thing after it ceases to exist, therefore, it cannot have remained on the brain, or on any part of the material organism. That the personality remains, tho it has been supplied several times with a new body, and memory still remains of things which took place at the time of the first body, is proof positive that the real ego is something besides matter.

Materialists have done nothing to unravel the riddle of life, because they deny the logical results of their scientific findings. Spiritualism has given us what knowledge we have of our existence, and I have no doubt it will continue to lead until all shall accept it, from the least to the greatest. We can say the old thoughts which recur after long years have been laid away in memory, but what is the memory? Where is memory? It is certainly not material, as the term is generally understood; for the fact that the material in our bodies keeps vanishing, while the memory does not, settles this point. One of our spiritual constituent parts is memory, and as it survives a complete change after change of our bodies here while the changes are going on gradual, it is not unreasonable to suppose it will continue after the time we drop off all the material at once.

Our memories retain mental pictures of circumstances, objects, language, conditions and all phases of thought. If any one of these pictures is not brought before us for a long time it gradually grows dim, but when we refer to it often it remains as vivid as at first. A thing, event or thought, generally remembered according to the vividness of the picture as it comes to us, and according to how often it is repeated. Yet if we try to remember the trying greatly assists. We can increase the vividness of any impression by making an effort. And again, one class of phenomena appeals more strongly to one person, and another class to another. One is good in remembering colors, singly or in combination; another is good to remember forms. One is good to remember events; another is good to remember the language that he has heard used in speaking of them. I have noticed pupils in going to school that some learn rapidly and forget rapidly, while another may be slower in learning, but more tenacious in holding what he has learned. We all remember what took place in childhood better than what takes place late in life. One sees better than another, one hears better, one feels more keenly. These things are mysteries, but they do not help us much in telling where memory is located.

Phrenologists pretend to tell us the part of the brain where the tool of memory is located, or rather the tools, for with them memory has several heads, each head using its own special department to do its own specific work with, but it is certain that no part of the brain is memory. The eye does not see, nor the ear hear, for if they did they would hear after the person is what we call dead. They are only mediums thru which seeing and hearing is done. Our bodies do not suffer, but if they are abused the spirit senses the abuse and feels uncomfortable. It is its method of giving warning. We can improve any part of ourselves by judicious exercise, provided no particular attention has been given to that part, and provided we have not become too feeble.

The ability to recall a thought appears to be distinct from memory. One who cannot recall names readily will remember all right when he hears the name spoken, and if one is in a store and cannot think of an article he wants, will remember if he hears the name spoken, that he was after that article. One of the most wonderful things about memory is in connection with music. Some find a good deal of work in learning a single plain tune; some catch on to a great number, simply by hearing them rendered two or three times, and they may be quite complicated too. Memory is one of the most important faculties we possess. Human beings would never have passed beyond the crude savage stage without it in a large degree, and they could not exist at all without some of it. It is always active when we learn anything, or when we invent. A person with a good memory is possessed of a great power.

SAMUEL BLODGETT.

## DUTY TO SPIRITUALISM.

(Continued from page 1.)

They are not millions of miles away, but they are around us, oh, how near; their spirits throb close to our own. There is a little bridge, a narrow thread over which we might cross, and by which we might reach them; and that band or thread or bridge or ladder, or whatever name you please to call it by, is that bridge spoken of as Love. Love which is stronger than death, love that bridges the tomb. Love is spoken of in terms that are sometimes pretty well nigh disgusting, but who is it that knows the depth and the area of love? The command which has been handed down for more than two thousand years, and for more than two thousand years previous to that time. Love ye one another. Do we realize the meaning of it? God is Love, and love is God, and love is as boundless as the universe, as lasting as eternity, as never ending as all time; and everyone who partakes of love is at peace with all the world. He is neither fettered nor bound by time nor space. Space is done away with, and his soul expands and he is at home and at peace with the whole world. Let us love one another, for love is true charity, and charity is true love.

[Reported by Mrs. C. E. Clark, 5 Prospect Ave., Buffalo, N. Y.]

## Seance Reports Wanted.

The phenomena which form the basis upon which Spiritualism rests attest to the validity of our claims. As they are pure or unadulterated they command reverence; as they are logically presented to the world in literature they command attention and belief. We solicit reports of seances but the depiction must contain something that will appeal to reason instead of engendering doubt. If but one absolute test is cited, whether phenomenal or personal, approves of the rest of the manifestations: but where this is lacking, the report is a dead item—a mere panoramic description of an apparent deception. In the first named form we shall be pleased to hear from our contributors.

## Are Our Women Inferior?

Restriction of suffrage implies inferiority on the part of the class denied the right. All professed reasons against woman suffrage are merely allegations of inferiority, whatever the pretense may be. I do not believe all women hopelessly inferior to all men. I believe in woman suffrage. The right of an intelligent and self respecting woman to vote should not depend upon the lack of intelligence and self respect of the woman who is contented with the legal status which is a constant insult and which brings in its train a long series of handicaps. Taken mentally, morally or industrially, a disfranchised woman is not a fit mother of a voter, for she cannot wisely teach that of which she knows nothing.—Edward H. Winston.

## Merit Proved by Opposition.

All genuine reforms have found opponents, even among those who most needed the benefits to be conferred by success. In the present aspect of the woman suffrage movement in the state of New York history simply repeats itself. The opposition as thus far developed on the part of some women with whom to rule or ruin is a necessity of their nature is necessary to complete the parallel between them and their prototypes as portrayed on the pages of history and should be accepted as the sign manual of merit in the movement honored by such opposition.

## EVOLUTION AND GOD.

BY LEWIS D. BURDICK.

"The fool hath said in his heart there is no God," says a well known hymn of the ancient Hebrews, which probably dates from 150 to 700 years before the Christian Era, tho the author is unknown. This familiar saying of the wise man of the Jews involuntarily recalled by a recent important discussion of English scientists, which is not without interest to all who care to keep in touch with the trend of thought of the period whatever may be his individual point of view.

In an address to the Christian Association at University College, London, a few months ago, Lord Kelvin (Sir William Thompson), one of the most distinguished scientists in the world in the department of physics declared that the formation of a crystal might be not inappropriately described as a "fortuitous concurrence of atoms," but that while the expression was properly applied to inorganic phenomena, it was not true of a sprig of moss, a microbe, or a living animal, since the coming into existence, or the growth of living things compelled the conclusion, that there is a scientific reason for believing in the existence of a "creative or directive power," and that modern biologists are coming once more to the acceptance of belief in a "Vital Principle."

To these statements of Lord Kelvin vigorous protests followed in the London times. Sir Oliver Lodge, Principal of the University of Birmingham, said Lord Kelvin could only have meant by creative power, that an animal or plant, in its formation, was controlled by some guiding principle life-germ, the nature of which nobody understands; and that he would not use the term "creative power" as he was unable to define it. Professor E. Ray Lancaester, one of the great living biologists, asserted that he knew of no leaders among biologists who are coming to a belief, in the existence of a vital principle; that it was not true that the concourse of atoms forming a crystal, or even a "lump of mud," are any more fortuitous than those which give rise to a sprig of moss, or an animal. Professor J. Burden-Sanderson, while coming to the support of Lord Kelvin, yet denied that the processes of animal and plant life were dominated by laws special to themselves, and he affirmed that it was demonstrated by Helmholtz, the founder of modern physiology, that living processes were governed no less absolutely by natural laws established in the inorganic world.

W. T. Thiselton Dyer, famed as botanist and director of gardens of Kew, who led in the attack upon Lord Kelvin, said, if growth is to be accounted for by a vital principle, then that is capable of quantitative measurement like any other force; and that there was no more evidence of design in the making of a diamond than in a caterpillar, and no less: that the atoms to form a crystal must be selected, and of the same kind, and then their concourse is not fortuitous: if they were, an amorphous mass of matter would result: and lastly he quoted Lord Kelvin against himself, who in a former address had declared, that science was bound by the everlasting law of honor not to invoke an abnormal act of creative power if a probable solution consistent with the ordinary course of nature might be found.

Oxford, N. Y.

Law to be understood must be learned. Self knowledge is the only science leading thereto. Man and nature are one, and the best comprehension of a fact is to study that fact itself. To ignore this is like trying to read before knowing the Alphabet.

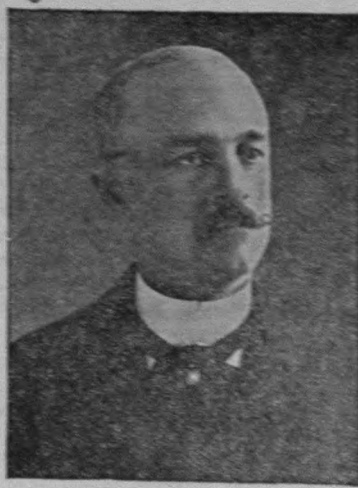
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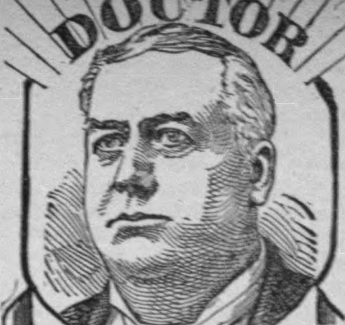
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## THE NEEDS OF THE HOUR.

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

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Philadelphia, Pa., March 8, 1898.

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