



Volume 13.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., NOVEMBER 12, 1904.

Issued Every Saturday at
One Dollar a Year.

Number 189

CHILD EDUCATION.

The Higher Methods of Training
the Young.

PUBLIC SCHOOL OF INDUSTRIAL ART.

Lecture by Helen Campbell, at Lily Dale,
August 12, 1904.

The Nineteenth Century is behind us, at some points most fateful, most fruitful of all the centuries since time began, and the twentieth is here to even the least imaginative holding the promise of a life rich beyond any dream of these later years. Nowadays, every morning paper is a Book of Revelation, and fairy tales work themselves out before our very eyes.

This is on the practical side, of what we have chosen to call the practical side of life. We are hampered by the rapid reproduction of the very lowest classes of society, forced to wait for the great rear-guard of civilization,—the population. Society cannot outstrip its own inferior parts, however neglected and behindhand they may be. If the child has only the advantages the inferior father can provide for him, he grows up to be another inferior father and low-grade workman. To prevent this is the first necessity in any true education.

Education is a redeeming, a saving process, the regeneration of the organism. Good health in the body means the soundness of the brain tissue, and sense culture is practically the perfecting of the whole organism. To accomplish this end educational hand-work must be employed with untiring attention and comparison. Reports from all Reformatories all give one testimony: Manual training is not only a mental restorative for the defectives of society, but a moral tonic in the prison.

When a child is reared in an atmosphere of unreasoning devotion and constant surrender, his idea of the human relation is not so healthful and so just as when he finds himself lifted and led by a mother whose life has a purpose of its own. Let the mother study what all children need and she will understand what her own child needs, far more surely than when she thinks of him as the only one.

If we are so trained that all the senses respond rather than being able to see just one thing alone, there is brought into consciousness a wealth of sensation, abundant material for abundant thought. To bring the rich phenomenal world in full, sound measure into human consciousness, is the chief end of what we call the 'new education': nature study in every form is one great factor, the other the training of the human hand to answer the will of the human brain.

The educational system of to-day has developed along lines originating in the American passion for doing the utmost in the shortest space of time. This we have accomplished; and to this record we add another: that of steadily failing health in direct ratio to the advancing grade, till the High School turns out an appalling percentage of devitalized graduates.

"There are two things," says a brilliant writer, "that education should do for the individual; it should train his senses, and it should teach him to think. Education as we know it to-day, does not truly do either. The teacher is compelled to pour a mass of material into a child's mind, and this so continuously, that the mental food

can by no means be assimilated but becomes a mass of undigested information.

Against this training manual training has sought to make its way, but in a large measure the emphasis on its purely utilitarian character made it well nigh as destructive in its results as the thing it sought to abolish. Yet the soul of the movement, obscured as it has often been, has shown its real force to but few, and here and there has been found a man, whose eyes have been opened and whose life has been given to the real work of education.

In 1878, there began in Philadelphia what is probably the most genuine and fruitful movement of the Nineteenth Century in this direction. Dr. T. Kirkbride had seen the necessity—and thought out some of the methods of advanced educational manual training. He imparted his ideas to a young man, Mr. James L. Tadd, whose own impulse toward the work was inspired and quickened by the advice and instruction of Dr. Kirkbride.

The thought was 'in the air'. Charles Godfrey Leland, well known as author and poet, established in 1880 a "Public School of Industrial Art," and selected as its chief instructor, Mr. Tadd. For nearly twenty years Mr. Tadd has gone on developing his methods, and providing his theories by the marvellous results accomplished for thousands of children. Extraordinary patience has marked the work from the beginning. And after this study of over twenty years he has made for us one of the most significant books of the Nineteenth Century. It suggests, to use the authors own words "new methods of education, but only such as have stood the test of many years' searching investigation and practical experience."

Fifty years ago Emerson wrote "We must bend to the persuasion which is most flowing from us, from every object in nature, entreating us to be its tongue to the heart of man." This tongue must speak first to the heart of the child who assimilates the message, but who loses capacity for its expression with every month of educational error or neglect. Character changes as the child grows, and the strongest impressions are made on its mind before it is ten years old. The child's love of action is brought into line by the training of hand and eye, head, heart and will to cope with the problems of life. Mr. Tadd writes in his book that "The cause of education has been injured by a narrow commercialism that sought immediate gains at the cost of permanent advantage. The tendency has been to degrade labor and to exalt wealth, to restrict the best development of the human organism among the masses, until the world is filled with millions incapacitated for its duties, blind to its joy, lacking the hopefulness of self-confident ability, feeble in purpose, and unresponsive to spiritual influence."

Whoever has observed the work as it goes on under Mr. Tadd's charge in the primary and other schools, and here and there in a kindergarten, receives a never-to-be-forgotten impression. Children four or five years old, standing before the black-board, using simultaneously both hands, draw the most intricate designs, working them out from the simple forms memorized by a series of reproductions till the hand forms them automatically. The alienists who have pleaded for ambidexterity as one means of equalizing nerve currents, and so lessening the tendency to nervous diseases, find here the first positive demonstration how this may be accomplished. In all these children the discipline is found pro-

ducing the same effective result to with greater or less speed according to natural ability. In all cases rotation in work is the first principle, and the pupils producing given forms in four departments,—drawing, designing, clay-modeling and wood-carving,—thus acquiring all possible co-ordinations. From the primary grade on to the teachers classes the work of making forms in clay reinforces the drawing, and carving in wood re-enforces the modeling. Designing forms in clay and wood, as well as on paper, compels originality and invention, or the exercise of the creative faculty at every step of the work.

"The hand is the instrument of instruments and the mind the form of forms. This was Aristotle's reason for demanding that both should be trained together. The discovery of the best method for bringing this about is the true child study, infinitely removed from the long series of trivial experiments in vogue with no school of present-day psychologists, misleading teachers and wasting precious time, that with a better understanding, might lead to real results. The ambidextrous workers of the method under consideration has been objected to by artists here and there, who count it an absurdity. But this method is never applied to either sketching or painting. It is used only for its psychological and educational value, as a means of balancing forces, and is founded on the biological statement that the more the senses are co-ordinated to work in harmony in the individual the better it is for the individual's health and usefulness.

There are recent and minute studies of the cerebrum which show intelligence to be associated with the union of brain cells with one another and which demonstrates the fact that the more experience we gain through the various senses, the greater will be the structural unity and complexity of the brain cells. In this union there is strength to an almost infinite degree.

To teach men to see—this has been, since time began, the yearning endeavor of every real teacher. "To what heights might not their intelligence be trained," said Meisner, by simply teaching them to see. I would have drawing made the basis of all education in all schools. It is the only language that can express all things. An outline, even if ill-shaped, conveys a more exact idea of a thing than the most harmonious sentences in the world. Drawing is absolute truth, and the language of truth should be taught everywhere.

Time has shown that the children who draw every natural form presented to them, who not only draw it but model and carve it, weaving it as they go into designs where every exquisite line memorized, whether of leaf or shell, of bird or butterfly, finds its own place in schemes of which no two are ever the same. These children have interests so absorbing that no place remains for vice, or for the inane, vague hold on life that characterizes the larger part of mankind. "How passing fair is wisdom!" has come to be their unconscious expression of existence, and as this is the secret of joy, it is plain that the child who has shared such training is free, in great part, from the disabilities that hamper his elders. Here begins the real emancipation, the deliberate setting of the feet in a path which makes its unerring way toward perfecting, in its noblest sense, every power of man. For the child whose eyes are fixed on beauty and higher beauty can never be far distant. Evil falls away unrecognized and

(Continued on Page 5.)

THOUGHT CABLEGRAM.

Prof. Hyslop Sends a Message Across the
Ocean Through One Medium
to Another.

More Wonderful Than Telepathy.

The New York Sun special to the Buffalo Express says: A system of wireless telegraphy which works without any apparatus at all has been installed between the United States and England, according to the Society for Psychical Research. A message has been transmitted, practically instantaneously, between Mrs. Piper, the medium whose doings were the subject of a long and sensational report two or three years ago, and an English medium with whom the Society for Psychical Research has made many experiments. It was part of a prearranged plan, an experiment, according to Prof. James Hyslop, who stands sponsor for Mrs. Piper and conducts the society's experiments with her.

The message was sent in English. It consisted of four English words, but it was written off by the British medium in Latin. This, says Professor Hyslop, is owing to the peculiar manner in which communications are carried on between controls on the other side of death and living mediums. It is a process, he says, not readily comprehended by the unscientific mind.

It was not telepathy, the straight communication of one mind with another. Professor Hyslop is certain on that point. It was done through the agency of a spirit.

"I am not at liberty to tell the wording of the message or the exact condition of the experiments," said Professor Hyslop to a reporter tonight. "That will come out in the next report of the society, with a great many advanced experiments which we have been making since our last report. The full publication of the facts will explain why the message was transmitted in Latin.

"Conditions were such that it came through the medium's subliminal consciousness in that language. Understand, she does not know any Latin herself. For that matter, Mrs. Piper does not know the German or Italian, yet she gives communications in both these languages.

"The public does not understand the probable relations between a medium and his control—by control I mean the spirit, or whatever it is, which is sending the message. The medium, as everyone knows, is in an abnormal mental condition when the message is received. What everyone does not know is that the control himself probably enters an abnormal mental condition before he can send a message.

"I may say that Mrs. Piper is not the only medium we have used in our experiments. We have several others. But she is the only one, in this country at least, with whom we have conducted elaborate experiments, surrounded by all the precautions of the scientific method, and carried on through many years. The precautions we took in the very beginning were unusual.

We found her as a professional medium. We tested her for nearly a year by sending to her persons whom she had never seen before, whose names, in all human probability, she had never heard before.

Then she was watched by detectives. After that she was sent to England. Her baggage was carefully searched for any of the lists, etc., which form part of the equipment of the ordinary faking, professional medium.

"In England she was kept in a state of voluntary imprisonment. All her mail was read by agents of the society. She saw no one but our agents, and persons sent to her by us. And there, as here, her communications had that consistent inconsistency, that frequent confusion, as of crossed wires, which we have noted in all our experiments. People whom she saw every day, whose family photographs were in the house, got no message. People brought all the way from Scotland received startling messages which were comprehensible to them alone, and absolutely established the identity of her control. She stood every test. We could never detect the slightest trace of fraud."

A. R. WALLACE.

The Test He Got From a Spirit
Friend.

In an interview Dr. Alfred Russell Wallace, when speaking of his relation to Spiritualism, narrated an extraordinary incident which has not hitherto been published.

When in Washington in 1877, he made the acquaintance of General Lippitt, a highly educated and very able man, and a most enthusiastic Spiritualist, who took him to a public medium, an ordinary, poorly-educated American, who used to sit in good light in a corner of a room, previously examined, in front of a black curtain; above the curtain a hand appeared. The medium put paper and pencil into it, the hand was withdrawn, the process of writing was heard, paper was torn off and thrown over the curtain. In the course of an evening a dozen or twenty slips would be thrown over, each for a different person.

"On the second evening of my visit with General Lippitt," said Dr. Wallace, "a paper was handed to me (I still have it) on which was written words that utterly astonished me. The writing began: 'I am William,' and I fully expected to read William Wallace, the name of my elder brother who died when I was about twenty-two. But the writing was 'I am William Martin. I come from my old friend William Wallace to tell you that he is unable to communicate with you this evening but hopes to do so another time.' The marvel centers in the name, William Martin. He was son of the builder of King's College, London, and whilst it was being built my brother went there to get practical experience, and, years after, when I and my brother were working together at architecture, he would say, 'Martin always said it should be done this way.' I never saw Martin, and to no human being, so far as I am aware, had I ever mentioned his name for forty years until it was brought to my mind in this extraordinary way."

Dr. Wallace wished it to be understood that he studies Spiritualism and its phenomena in exactly the same spirit as that in which he pursues other branches of science. He is confident that belief in Spiritualism is spreading, both among religionists and scientists.—Christian Commonwealth, London, England.

Money alone cannot buy Spiritualism. The investigator must open his heart as well as his purse to be convinced of a future life. The first named is but the wherewith to keep the medium alive, for it needs all the life's vitality a medium can spare for the production of spiritual phenomena, and the love is to attract the spirits wanted. Prejudice or fraud-seeking attracts only lower spirits who bring to the investigator what he seeks. Devils attract devils. Angels their kind.



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

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

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 1/2 inch, one insertion, 40c; three insertions, \$1.00.
 1 inch, one insertion, 80c; three insertions, 2.00.
 Reading notices, 15c a line; 20 lines, 10c a line. Discounts for Time and Space.

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THE N. S. A. CONVENTION.

From all accounts the gathering of the National Spiritualists' Association in its Annual Convention, was a grand success. St. Louis undoubtedly harbored more Spiritualists during the days of these meetings than at any other period of its history.

October 17th to 21st were days that will ever be remembered by the friends of the Cause in that section; for, it is said, it was a spiritual feast from beginning to end.

The annual reception of the delegates and visitors took place at the Spiritual Temple on the evening of the 17th, which proved a very enjoyable affair and brought many old acquaintances face to face in advance of the business gathering on the three days to follow.

October 18th, 10 a. m., the Convention was called to order by President Harrison D. Barrett, whereupon congregational singing followed, customary at the opening of all spiritual gatherings, and the medium for introducing mental harmony among its participants; and as usual, followed by an invocation—the latter by Mrs. M. T. Longley.

At the close of this the Chairman said:

It is the privilege of the president of the National Spiritualist Association of the United States of America and the Dominion of Canada to present to this audience, to deliver the address of welcome, the pastor of the First Spiritual Church of Saint Louis, one of the trustees of the N. S. A., a gentleman to whom the success of the preliminary work incident to this Convention will be largely due. I refer to my esteemed friend, the Rev. Thomas Grimshaw.

Mr. Grimshaw then delivered his address of welcome, which for oratorical effect and inspiring thoughts was highly commended and frequently applauded.

Vice-President Dr. George B. Warne then spoke a few cheering words and invited a response from "our standard bearer", President Barrett.

Mr. Barrett's address was of its usual practical nature, setting forth the needs of the future in spiritualistic work, the duty of those entrusted with this work, and how, through harmony, it could be accomplished with good result to the Cause.

The afternoons and mornings following were mostly devoted to routine business—amendments considered and passed upon, new resolutions adopted, opinions harmoniously exchanged upon various matters—while the evenings found crowds gathered to attend the entertainment features of the program, and in which the general public took an active part.

Among the notes sent us concerning the Convention are that

E. W. Sprague and wife have been engaged for another year to work for the N. S. A. in the missionary field. They have been assigned the territory west of the Mississippi River. Parties, Societies and State associations wishing their services, may address them at 1102 North 18th st., St. Joseph, Mo., until further notice.

President Barrett explained his views in reference to the half-fare rates, in the late Convention. He

said that many of the ministers who had been ordained by State associations and approved by the National had been turned down by railroads, because after investigation the road officials found that the ministers were getting their income from private sources and not from public platform readings. Thus, he said, the actions of the railroads were in accord with the explanation of the secretary, as stated some time ago.

Eight cities extended invitations for the next annual conventions. They were: Philadelphia, Minneapolis, Los Angeles, Washington, Portland, Ore., Denver, Indianapolis and Topeka, Kan. Philadelphia offered free hall-rent and entertainment for a number of delegates, automobile rides, etc., but Minneapolis was chosen for 1905.

On motion of Dr. Warne, a resolution was passed empowering the trustees to devise ways and means to protect the mediums of the National and its auxiliaries.

At the election of officers the following were chosen and sworn in before a State official:

Harrison D. Barrett, President.
 Dr. Geo. B. Warne, Vice-President.
 Mrs. M. T. Longley, Secretary.
 Theo. J. Mayer, Treasurer.

TRUSTEES:

Mrs. Carrie E. S. Twing, Thomas Grimshaw, C. L. Stevens and Steven Dye.

MASKED TRUTH.

We are sometimes requested to meet the theories offered by the secular press concerning materialization and other phenomena. Objections are useless, and often injurious; for enlightenment may close their columns against further treatment of the subject. If the public is willing to investigate spiritual phenomena under the guise of "occultism," "astral accumulation taking human shape," or "higher material science," we see no objections. The first test of the truth will settle their conviction, which would not have been attained under other circumstances. It is said that truth wears no mask. But civilization does, and prefers the truth masked to having it presented in nature's costume. It will soon unmask itself upon investigation. Let the theorizing proceed. It makes converts to Spiritualism.

PSYCHOLETES.

Advice is cheap—therefore people are so generous with it instead of applying it to themselves.

In temperance there is health and vigor; in sympathy or justice happiness and joy; and in humility contentment or peace.

Too much thought for the body, or dwelling on any specific taste, need or desire, reduces the soul's consciousness to a materialistic basis and mars inspiration or interferes with spiritual progress.

The aid often received by those who have genuine heart-felt faith in a higher power is not the effect of a reward, but that of a natural vibratory harmony between man and nature, which such faith engenders. Faith is light or power sensed in response to a need or desire.

Temperance, humanity and justice is man's trinity of good.

A reader wishes to know if the prosecution of a religion by the raiding of a seance or otherwise, does not make the prosecutor liable to prosecution himself, after the court decides in favor of the defendant or that it is against the Federal Constitution to interfere with religious bodies.

It will perhaps depend on the discerning powers of the attorney engaged. With a little perspicuity behind it a case might be made out. The Church would soon find a way to assure peace from opponents.

No honest man will give up his principles of belief because another man has professed to the same belief. Spiritualism is no more responsible for the acts of individuals than is Christianity for its army of professed believers who do wrong—many of whom emphasize their belief by carrying it to the gallows with them, while the fake in Spiritualism generally denies that he is a Spiritualist, which is the only genuine manifestation coming through his "mediumship."

W. L. Douglas, the shoe man, is the democratic candidate for governor of Massachusetts. He will need no advertising.

WHO ARE THE CRIMINALS?

According to man-made laws crime may be any offense so adjudicated by legislation, among them acts that are in themselves crimes—far more criminal than that on which it places a penalty—while overlooking grave crimes that are a menace to civilization and man's spiritual future.

Of course, the State cannot fix a basis on which to build a heavenly mansion nor dictate a religious code. It cannot even prohibit a free exercise of what may be considered a religion, though it has interfered with some in the narrower circles of the Law, causing unnecessary trouble and expense—an official crime, which should be as subject to penalty as any overt act in office.

But while it cannot dictate a religion, or by any enactment foster a religious doctrine, it can enforce morality in more ways than one. It is doing so multifariously—even to the extent of taking life under circumstances. But it is also making criminals by laws that are in themselves crimes against the people.

Its war on magnetic healing and enforcement of vaccination are not only crimes against humanity but against Nature—and then to talk about Sunday laws! Prohibiting innocent amusement and recreation!

To denigrate it a day of rest is, in the absolute, but a subterfuge to evade the law which prohibits an acknowledgement of religion. Every legislative enactment that makes Sunday distinct from any other day is a Church enactment. Church and State are not dis severed. They are as closely allied today as they were under the old-time monarchies—as proven by the power which the Church has over nearly every State government—with but the one exception that it does not call it so, and which makes it all the worse, because it makes the State believe itself; makes its government a hypocritical one, and its law-makers criminals, in that they are breaking the First Article in the Amendments to the Federal Constitution.

In a sense, therefore, we are being governed by a political body, tho' individually innocent of any intended crime, that is a criminal body; and instead of the great majority, who disregard the Sunday laws, every one who upholds these laws or takes part in their execution, is the real criminal.

When politicians devote their entire artfulness to invectives against their opponents, it leaves inference that they have no principles of their own worth presenting. Truth need not hide itself under a bushel.

False pride is the arrogating of self-superiority by virtue of material power—true pride the realization of moral superiority by virtue of spiritual power.

To make a bad law should be adjudged as much of a crime as to break a good one.

It is not quantity, but quality that THE SUNFLOWER gives.

Selfishness is love reduced to a trust.

The poetical sleighbell still jingles.

A New Religion Coming In.

A general survey of the changes through which popular thought has passed within the space of twenty-five years forces upon us the conviction that old forms of religion are rapidly going out, and that a distinctly new religion of a few high priests of science and of their tyros, is now the possession of every pupil in the High School. The college is coming down to the people and the people are going up to the college. Anthropology, with its conclusions concerning the origin of crime and the origin of religion, is now no longer a vague mystery to the masses, and the anthropologist is now no longer regarded as a wizard full of wicked and impious thoughts. When we find that Darwin, who taught that man was not created "by hand" (but is the descendant of that wonderful "monkey" which, since 1858, has made such a marvelous stir in the world) is honored by having his ashes placed beside those of Edward the Confessor in Westminster Abbey, we must conclude that the rapprochement between religion and science is very close indeed.—M. A. Lane in National Magazine.

PUBLIC SPIRITUALISM.

At the Convention of the N. S. A. there were many references to the "decline of Public Spiritualism," and all joined in deploring the fact.

In this line nothing is more marked than the decline in Spiritualistic papers. From about thirty papers devoted to Spiritualism ten or fifteen years ago, the field has been growing more contracted until less than one-third of that number are now in existence, and of these not one-half are self-sustaining. The same is the case in the Free-thought press. They have passed into the great unknown until but two or three are left to tell the tale of past greatness.

If Spiritualists wish to sustain public Spiritualism, to place it before the public, and to present it as it should be presented, they can not do so in a manner that will redound more to the credit of Spiritualism than to give such a support to their papers as will place them in a position to present the best there is in our ranks before the public.

THE SUNFLOWER has always stood for the highest and best in Spiritualism and mediumship. We now have several hundred subscriptions in arrears which should be immediately renewed. One dollar is a small amount, but in the aggregate it counts up into hundreds and enables us to meet our necessary expenses.

Will you, kind reader, when you look over this issue of THE SUNFLOWER, look at the green address slip and if it bears a date prior to Nov. 5-04, send us one dollar to renew your subscription for another year and thus enable us to continue to give the tidings of great joy to the world? Do not wait till tomorrow—do it at once. You can not afford to lose the good things contained in every issue. If you could include a new subscription with yours it would be fully appreciated by us and the one you induced to subscribe.

Missionaries Notice.

E. W. Sprague and wife the N. S. A., missionaries have engaged to serve that association another year. They are working in the territory west of the Mississippi River. They desire to hear from societies and individuals who need their services, and especially from localities where new societies may be organized.

Mail for them should be addressed as follows:

No. 1102 North 18th St., St. Joseph, Missouri.

NOTICE.

If this paragraph is marked it indicates that your subscription has expired and this is the last number of the paper you will receive until you renew. We do not think you can afford to let THE SUNFLOWER drop from your list of reading matter. It stands for pure Spiritualism, and genuine mediumship as its highest exponent, both in mental and phenomenal lines. Send in your subscription by return mail so as not to lose a single number of the good things it contains.

How to Obtain Truth.

Simply attending spiritual services or listening to inspired lectures does not make the happy Spiritualist so much quoted. The investigator must sacrifice something to become recipient of the true meaning of Spiritualism. He must pay for the truth, as it were. If wealthy, he must do some effectual good—something that will benefit others; for only in that way can he feel the impress of Nature's reciprocal power. This means both light and joy entering the soul—like attracting like, or as we give only can we receive. Next to paying for the truth, living it—exemplifying it through; 1) Moderation in all things; sacrifice of physical delights; 2) Modesty, or the sacrificing of worldly honors and credit for every little act; and 3) Morality, or the sacrifice of sympathy—resisting the temptations of resentment—giving love for hatred, or forgiving wrongs; doing right without regard to popular opinion or the wishes of prejudiced minds; in a word, by cultivating spirituality. Now, this is difficult for the rich to do. Their surroundings prevent it; and thus they must resort to another form of sacrifice. It is not necessary to strip themselves of everything; but their deeds must be effectual for good somewhere. It must manifest growth, and in comparison to the absolute good done, does Nature enter the soul of the giver, illuminating it compatibly with the results or happiness enjoyed by others; and furthermore, the light received thus is often of sufficient practical value to double his income, and make good his losses twofold.

* The inner life unfolds to view as we reach out in true aspiration for the spiritual. It is the soul world made manifest in the flesh.



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LILY DALE NOTES.

Nothing of special interest has transpired during the past week, except that some poetry has blown this way, which we print for those who may enjoy reading it. The weather clerk has been giving us a little Hail Columbia, rain, snow and frost—mixed with a little sunshine for the benefit of wash-day. But as long as there remains enough sunshine in spirit for us to enjoy, we shall not murmur. The wind has blown all the leaves from the trees, and they are now without headgear, and have to await the coming of spring ere they can get a new Easter bonnet. Meanwhile they will have to wear their night-caps, fashioned out of snow. But they have on good bark suits to keep their hearts warm; and where the heart is warm nature is kindly disposed—just as she is to warm-hearted people. And as most people around here are of this quality, the City of Light will not suffer out of the ordinary.

MORE HISTORY.

I have been reading my paper and saw the statement of Auntie Purple, that there were five of the old ones left that helped start our beautiful camp. Now, there is one that I think has a right to be called one of them—George W. Whitaker. I think he was there to all the Loggin Bees, and in the spring he helped his father build the office, and after that was completed they commenced our house. I had a room that I staid in, although there was neither window nor door in it. He had charge of building the auditorium, commenced it after their June Picnic, and had it ready for their meeting, which did not begin until August.

MRS. E. A. WHITAKER.
Dunkirk, N. Y.

LILY DALE.

We have been to Lily Dale, we found it all so grand, We doubt if there's another place in all this happy land Where nature, in the loveliness and beauty that is there, Has ever been exceeded; Or equalled anywhere.

Through the day it is so pleasant, surrounded by delight, You gain a happy consciousness that lasts through all the night: We know there's not another place, upon this big round earth, So endowed with recollections of inestimable worth

You meet so many people there who greet you with a smile, With funds of information that are pleasing all the while; The hotels abound with good things, the eating is the least. The flow of conversation is to everyone a feast.

When we are out upon the grounds, with Harmony and Thought, You know the Holy Spirit never was by money bought; In the presence of the dear ones, that you thought once were dead, You stop and thank the infinite, who you to them has led.

When we used to think of heaven, or, when we thought of hell, Our thoughts were all so solemn that our hearts within us fell, Our friends who have preceded us were gone beyond recall, Our lives were as unhappy as any funeral pall,

Death had an awful meaning, for it seemed to us the end, We could not then our earth-life with life in spirit blend, We had to reconcile ourselves to this "Thy will be done," And never recognized the truth "This life and that is one."

Since we have been to Lily Dale our eyes are opened wide, We have seen the happy faces shine from the other side, We have heard their voices telling of the pleasures that abound, It made our joy unspeakable, to hear the pleasing sound.

We will thank the God of Nature that no one can assail The memories of this Garden Spot that we call Lily Dale; May the thought that we imbibed there cling to us all through life, Teaching us that true religion has no room for any strife.

A. G. NOSTIC.

CONFERENCE.

The Spiritual Conference met with Mr. and Mrs. Morse, on Sunday evening October 30th, to express their views on the subject of "Wo-

mans part in the progress of the world."

After a song, an animated discussion followed, but the smouldering fires of the previous meeting were rekindled into a genial blaze, and much repartee and brilliant wit followed.

Mr. Fred and Byron Lyth, of Buffalo were present, and nobly defended their sex against the fire and rillery of the women.

Next Sunday meeting will be held at Mrs. Mina Seymour's, to discuss "The advantages and disadvantages of mediumship."

LEE MORSE, Sec.

Mrs. E. H. Thompson, Mrs. Mary Hardenburg and Mrs. Addie Baker left Lily Dale last Tuesday evening for Lake Helen Camp, Florida.

Mrs. J. A. Waterhouse of Fredonia was here on a short visit last Tuesday.

F. Corden White and wife left Lily Dale last week for Buffalo, from whence they go to Pittston, Pa., and Washington, D. C., where they remain a few days. Thence to Charleston, S. C., and Lake Helen Camp, Fla.

F. Corden White will hold over at Buffalo for a short while and give sittings at Mrs. Kuhn's 220 Delaware ave.

Hallowe'en passed over Lily Dale without a displacement of any kind. Our boys, like those of the respectable classes in the cities, considered it beneath their dignity to engage in such ancient and mischievous practices.

The little daughter of Mr. and Mrs. E. W. Phillips while playing with a celluloid toy near a Rochester lamp, accidentally caught it afire and quite severely burned her right hand. It was dressed by Dr. Duke and it is hoped no serious injury will result. When asked why she did not drop it before it burned her so badly she said she was afraid it would burn up the house. That was clear grit.

Mr. and Mrs. Winchester have returned from their farm.

Jimmy DeMilt is spending a few days here.

We expect some new developments with the Gas Company before next week.

MOTHER SMILES-AT-WOE.

An Indian Centenarian Who Sets Us All an Example of Cheerfulness.

Rarely is the relation between cheerfulness and longevity better emphasized than in the life of Old Mother Smiles-at-woe who, at the age of one hundred and seven years, is the most conspicuous member of the Nebraska Indian reservation. While yet a child this woman received her optimistic name from the philosophic manner in which she met misfortune, and throughout her long life she has maintained the same cheerful spirit. Now, day after day, she sits knitting, waiting calmly for the Great Father's summons, writes Robert Webster Jones in the October Housekeeper. The friends of her youth have long departed, alien pale-faces have usurped the lands of her fathers, and Finis will soon be written to the story of her long life, but she has resolved that the story shall have a happy ending, and the change that is soon to come to her holds nothing of terror. As she sits knitting, a smile every now and then, lights up her copper-brown countenance. Reminiscences of the stirring times of half a century or more ago flit through her mind and her look seems to say: "Mine has been a busy, a trying, an exciting life, full of hardships and sorrows, but I do not regret it. I am glad to have lived. A century of life has taught me the futility of worrying, and I know that everything comes out right in the end."

Few spoken or written sermons preach a more valuable lesson than is afforded by the life of old Mother Smiles-at-woe. Throughout all the tribes her fame has extended, and her cheerfulness under adverse conditions is held up for the emulation of the younger members. Old Mother Smiles-at-woe only a savage, you say? Then may her tribe increase.

There are pleasures in life which exalt as well as those which degrade—enjoyments which are beneficial to health and those which are injurious.

Soul sunshine disintegrates life's shadows.

I AM MONARCH OF ALL I SURVEY.

As a sample to those aspiring for the laurel crown, we reproduce this beautiful poem—rich in thought, inspiring in effect, and perfect in sense and versification—of William Cowper, the author of what was supposed to have been written by Alexander Selkirk, during his solitary abode in the Island of Juan Fernandez.

I am monarch of all I survey—
My right there is none to dispute;
From the center all round to the sea,
I am lord of the fowl and the brute.
O Solitude! where art thy charms,
That sages have seen in thy face?
Better dwell in the midst of alarms
Than reign in this horrible place.

I am out of humanity's reach,
I must finish my journey alone,
Never hear the sweet music of speech—
I start at the sound of my own.
The beasts that run over the plain
My form with indifference see;
They are so unacquainted with man,
Their tameness is shocking to me.

Society, friendship and love,
Divinely bestowed upon man!
O, had I the wings of a dove,
How soon would I taste you again!
My sorrows I then might assuage
In the ways of religion and truth—
Might be calmed by the wisdom of age,
And be cheered by the sallies of youth.

Religion! What treasure untold
Besides in that heavenly word!
More precious than silver and gold,
Or all that this earth can afford;
But the sound of the church-going bell
These valleys and rocks never heard,
Never sighed at the sound of a knell
Or smiled when a Sabbath appeared.

Ye winds that have made me your sport,
Convey to this desolate shore
Some cordial, endearing report
Of a land I shall visit no more!
My friends—do they now and then send
A wish or a thought after me?
O tell me I yet have a friend,
Though a friend I am never to see.

How fleet is a glance of the wind!
Compared with the speed of its flight,
The tempest itself lags behind,
And the swift-winged arrows of light,
When I think of my own native land;
In a moment I seem to be there;
But alas! recollection at hand
Soon hurries me back to despair.

But the sea-fowl is gone to her nest,
The beast is laid down in his lair;
And here is a season of rest,
And I to my cabin repair.
There's mercy in every place,
And mercy-encouraging thought—
Gives even afflictions a grace
And reconciles man to his lot.

PERSONALS.

H. J. Moore may be addressed at 625 W. 4th St., Ottumwa, Iowa.

Prof. Wm. Lockwood may be addressed 415 Delaware Ave., Buffalo, N. Y.

Jennie Hagan Brown may be addressed for engagements at El Campo, Texas.

Mrs. Dr. S. E. Pierce of Chesterfield, Ind., is located for the winter at 118 N. Main St., Kokomo, Ind.

Mrs. Amanda Coffman will answer calls for funerals within reasonable distance of Grand Rapids, Mich. Address, 419 Cressent Ave., or phone, Citizens, 6916.

Dr. M. E. Conger has removed to 463 E. 47th St., Chicago.

D. B. Jimerson is located at 217 Virginia St., Buffalo.

Rice and Health

Surgeon-Major Seaman of the United States Army, says: "The freedom of the constitution of the Japanese soldier from inflammatory conditions or urea is largely the result of his diet, that of rice, fish, and a simple vegetable. . . . In the case of fever patients or very sick men only rice water or a little vegetable soup is given. It is undoubtedly the diet of the Japanese soldier that is the great secret of the success achieved by the army surgeons. The soldiers are in superb physical condition, and they can far better stand the shock of a bullet wound or an operation than a man who is fed on an unsuitable diet. The non-supervision of the bullet wounds speaks volumes for the fine physical condition and freedom of the system of the Japanese troops from inflammatory conditions such as those resulting from a rich meat diet."

Rice is one of the food products that contain no uric acid, and can be prepared in half-a-dozen different ways.

We cannot afford to be uncharitable toward one who has a weakness, considering that we have a similar one in the uncharity expressed.

A hindoo proverb says: When a good man comes to live with your people, welcome him, retain him and be proud of him, or he might go elsewhere to your final sorrow.

VOICES OF THE MORNING.

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

No. 1	No. 3	IN EFFECT JUNE 19, 1904.	No. 1	No. 4
a. m. p. m.			a. m. p. m.	
7.55	6.00	Lv. Dunkirk	9.20	6.00
8.05	6.10	Ar. Fredonia	9.12	6.06
8.09	6.14	Lv. Laona	9.08	6.02
8.29	5.38	Lv. Lily Dale	8.52	5.38
8.33	5.42	Lv. Cassadaga	8.49	5.29
8.41	5.49	Lv. Moons	8.41	5.21
8.46	5.57	Lv. Sheldahlville	8.34	5.14
8.57	6.06	Lv. Gerry	8.25	5.05
9.09	6.16	Lv. Falconer	8.14	4.54
9.45	6.48	Lv. Jamestown	7.45	4.30
9.14	6.21	Lv. Falconer Junct	8.07	4.47
10.15	7.07	Lv. Warren	7.17	3.57
11.20	8.25	Ar. Titusville	6.00	2.40
a. m. p. m.			a. m. p. m.	

*Daily.
†Daily except Sunday.

SUNDAY TRAINS.

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

SPECIAL SUNDAY TRAINS.

July 10 to September 11, Leave Dunkirk, 9 a. m., Lily Dale, 9:37, arriving at Jamestown 11 a. m. Returning, Leave Jamestown 5:00 p. m., Lily Dale 6:15, arriving at Dunkirk 8:40 p. m.
July 17 to September 4, Leave Jamestown 10:30 a. m., Lily Dale 11:30, arriving at Dunkirk 11:55 a. m. Returning, Leave Dunkirk 1 p. m., Lily Dale 1:34, arriving at Jamestown 2:45 p. m.

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

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Beaver Falls, Penn., Nov. 10, 1903.
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MRS. ELLA NORA PRICE,
2338 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 OLIVAR."

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. HUGHSON."

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METAPHYSICAL.

Conducted by EVIE P. BACH.

THE LOVE UNSPOKEN.

The silent Tuscan to his lady dear
Gave all the wordless worship of his heart;
His love for her did his sure guide-pear
And all the loss the lore of heaven
and hell impart.

Thus one pure love may for another feel,
And no word speak, its presence to the soul;
Or ought its depth and tenderness reveal,
Yet shall it guide unto the heavenly goal.

MARY J. SCOTT.

PSYCHOMETRY AND THE N-RAY.

(From a Scientific Standpoint.)

When Dr. Buchanan in 1842 coined the word "Psychometry" to designate the new science, he formed it from two Greek words *PSYCHE* (soul) and *METRON* (measure) because he thought he had a new element to measure. He limited it first to the power of the individual, but he tells us that successive investigations widened its scope:

"Until it became apparent that this psychic capacity was really the measure of all things in the Universe. Hence, Psychometry signifies not merely the measuring of souls and soul capacities, but the measurement and judgement of all things conceivable by the human mind; and Psychometry practically means measuring BY THE SOUL. It is a comprehensive agency like mathematics for the evolution of many departments of science."

By the word "measure" the Doctor anticipated by 62 years Prof. Blondelot, Carpentier and Becquerel. Sixty years lost to the scientific world. Had scientists listened to Dr. Buchanan in 1840 they would have found the x-ray, radio-activity and the various new elements long ago. Eagles fly, snails crawl.

Boasted science is the snail. The psychic student has long known all that science is now recognizing.—Every New Thought cult is now like Dr. Buchanan 1840, years ahead of scientific discoveries; but future scientists will sometime recognize us just as present scientists are recognizing rays the psychic has recognized for centuries.

Dr. Buchanan demonstrated what priest, seer, hierophant, and mystic have long felt and obeyed. I wish to thus place on record the debt we owe to him who named this last and greatest of sciences, and also to record the fact, that these discoveries of new rays are but supplementing Man's Greatest Discovery and verifying everything the clairvoyant, telepathist, and psychometer have been affirming during the last sixty years.

Early in the year the public were astonished by the announcement that a French scientist had discovered emanating from the human body a new ray, which he named the N-ray. Later Prof. Carpentier verified this and gave this experiment:

"Take a piece of black paper part of which has been covered with phosphorescent sulphur and place it against a muscle in a dark room and the phosphorescence will be seen to increase, and the tenser the muscle the greater the effect of the N-ray."

He further says:
"The human body emits the rays in quantities proportionate to the activity of the part of the body whence they come. They are emitted from the speech-centre of the brain whenever a person speaks, and vary according to the pitch of the note."

Later investigators have found these rays to emanate from each thing. This discovery with that of Radium, and radio-activity in so many directions, and the new rays that scientists call "new elements", are destined to produce such a revolution in science as has been but rarely produced by previous discoveries.

These advancements of science bring closer the Truth as taught in Mental Science, that All is One, and that One manifest to our consciousness as Motion.

The Electrical World and Engineer says:

The N-rays appear to form a connecting link between the ordinary phenomena of light and the singular effect of radio-activity. No explanation of the latter can now be regarded as complete unless it takes full account of the former and their relation to ordinary radiation. A linkage of this sort is valuable in preparing for generalization the great mass of experimental data which has been accumulated.

The Scientific American calls the discovery "a startling announcement," and says:
"Wherever gaps occurred (in the sequence of these undulatory waves) it was reasonable to infer that they would be filled by elements still to be discovered—an inference that was more than once justified. . . . The N-ray may be shown to fill a gap in the series of undulatory rays."

Since all we know of God, Spirit or Energy it through Vibration, and since each thing is known only by its radiations, it follows that new radiations will be found as fast as man unfolds in knowledge of himself. The more spiritual he becomes the more will he recognize Vibrations of higher pitch.

The position of Psychometry is that which will be ultimately the position of all intelligent persons. It is this of Prof. O. Reynolds (in The Structure of the Universe):
"We are all waves; that is to say, every kind and form of matter is a phenomenon of the all-embracing ether. Life itself is a result of wave motion in the Universal Medium."

M. de Marsey (trans. in Literary Digest) has but anticipated the scientific position of the future, when he says:
"Spiritualists often talk of bodies surrounded with luminous Aureole. This really exists, but we do not see it. Since above absolute zero, everything in nature radiates, it is evident that to a sufficiently sensitive eye—and perhaps there are nocturnal animals with such eyes—an individual plunged into what to a normal eye seems to be absolute darkness, may appear surrounded by a brilliant light."

Psychometry recognizes and interprets these finer vibrations. There is but one possible study for man, and that is himself. He is the Vibrator and responds to the multitudinous vibrations of that which is identical with himself. He can know the Universe only as he knows himself. As he unfolds in self-knowledge he understands the external Universe which by impinging upon him awakens him to consciousness of himself.

Psychometry anticipates all science and in this anticipation the deep significance of its definition is realized. It is the recognition and interpretation of sensations not recognized by the five senses.—Now.
[*The principal of these interior senses are sensitiveness or clair-sentience, clairvoyance and clairaudience—feeling, seeing and hearing beyond the material, though tasting and smelling are also verified, but not named. The first-named is the most common, and may be studied by observation and practiced for general use. Those who are sensitive to occult influences or the vibration underlying the effect operative, may judge them by the following: If the vibration engenders doubt the one speaking is either in error or deceiving; if it irritates or provokes there is selfishness behind the effect presented; and if it perturbs or causes restlessness or fear, there is danger or criminal intentions in the motive. On other hand, if it animates there is truth or honesty in the cause; if joy or reverence is sensed it betokens dignity or humanity (love); and if a peaceful calmness is perceived, as though pervading the surroundings, it tells of humility or justice as a characteristic of the one acting. These same influences in large degree may be sensed in letters and the individual or his motive delineated accordingly. By understanding these the student can master others as he improves.—Extr. from a psychometric manual.]

The despair of ignorance craving a God for his sense-consciousness is the deification of wealth.

FAIR PLAY.

Thomas Cook to the Rescue.

Your strictures on Jesus, Love-land and Cook in your issue of the 22d ult., calls for an explanation and reply, which I trust you are so much in favor of justice and fair play that you will give space to this brief response.

First, I wish to thank you for taking notice of me at all, and secondly, to say that I am no more imposed upon than the rest of my fellow beings, for life is imposed upon all alike, and I can only get my due proportion.

You are excused for disbelieving on Jesus of Nazareth, as you have a right to do. But how you can do so as a leader or teacher of Spiritualism, consistently, I confess I can not comprehend.

You say, "That Jesus of Nazareth was a myth is no longer doubted by the intelligent world."

This statement, made unqualifiedly in the face of Spiritual testimony is enough not only to make "Rome howl," but all true Spiritualists as well; and especially in the face of the following testimony of spirits, with which you, as an editor of a professed Spiritual paper are supposed to be familiar.

I refer you to "Flashes of Light From the Spirit world," which, if you have not on your shelves for sale, you should have. If there is anything in Spiritualism at all, it is a Bible, text book or compendium of Spiritual facts and truths, with which educated or learned Spiritualists can not dispense.

On page 262, seance Dec. 28, 1858. Spirit, Theodore Parker, Fannie Conant medium, at the Banner of Light free circles, it was asked:

"Are there any spirits of the present day that have seen Christ?"

Answer, "Yes, I have seen him myself."

Q. "Does he profess to be one with God?"

A. "Yes, but as I profess to be one with God in no different sense."

Again on page 221, spirit, Wm. E. Channing presiding at seance, Sept. 28th, 1868, it was asked, "Would Jesus come to one of these seances if invited?"

A. "It is possible, and perhaps probable. You are not to understand that Jesus the Christ in person, as a distinct spirit, can not return and manifest to mortals, for He certainly can. * * * Jesus the Christ lives today as He lived 1800 years ago. He has the same gifts, the same love, the same wisdom; but should He come in propria persona as a spirit, announcing himself as the veritable Jesus, the Christ of other days, would He make you understand Him? Immediately the cry of blasphemy would be raised; hands would be lifted in holy horror everywhere, and yet this meek and lowly Nazarene walks in your midst every day. Rest assured of that."

Then again on page 201, seance June 2d, 1868, by Joshua Beir, a Jew Rabbi:

Q. "Have you ever communicated personally with the spirit of Jesus?"

A. "I certainly have. Not with the idol of the Christian Church, but with the meek and lowly Nazarene, who came out from the darkness of the church and sought to give a new light to the people then dwelling on the earth. * * * He was not at all what the Christian world supposed Him to be, and he returns to earth today just as much a stranger unto those who profess to know Him best, as He was in the days in which He lived in the body."

Q. "Is not this the second coming of Christ in a spiritual significance?"

A. "It certainly is."
Are not these three witnesses sufficient, Bro. Bach? If not, I can furnish you a score more. And if there is anything at all in Spiritual testimony, this clearly proves that Jesus was and still is.

With this testimony before me for forty years, how can you find it in your heart to exorcise me as a fool or dupe, when all of this and a thousand fold more, has been coming to me day after day for nearly half a century?

Brother Bach, there may be "a rogue" in the case imposing, but may it not be on you instead of me? At least, how can you blame me for believing such awful and overpowering testimony? It looks to me as if today Jesus, as a man, or spirit, is today the whole of all Spiritualism for the past fifty-five years.

THOMAS COOK,
Editor of the Spirit of Truth.

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Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the hand of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

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ESOTERICAL.

PASSION, PREJUDICE, PRIDE.

Man's Trinity of Evil and its Opponent,
the Trinity of Good.

Intemperance of Body, Mind and Soul—Fallen
Lucifers not yet Extinct.

The controlling evils of humanity
are lust, hatred and pride.

While they are the children of
lesser evils and under control of
reason, they often CONTROL reason
when they become passions.

Lust is the acme of sensuality, or
any form of physical intemperance
that degrades or robs the system of
vitality.

Hatred or morbid prejudice is in-
temperance of the heart—love inebri-
ated, thus acting blindly under
circumstances. It is born of selfish-
ness or too much love for self. To
love, the heart's consciousness must
extend outward. It must give in
sympathy or deeds, as Nature does,
or suffer melancholy, depression, and
not infrequently blood-diseases arising
out of the sluggish blood which
hate engenders. But as hate leads
to ill-health, love or cheer for every-
body leads to health and happiness.

Pride is soul intemperance—will-
power on a rampage—being an ar-
rogating of self-superiority until it
becomes a faith, which makes it a
passion—that unfortunate soul-con-
dition in humanity which is respon-
sible for most of the police-records,
wars and misfortunes generally.

We may argue that man should have
some pride. Yes, the pride of tal-
ent or virtue, but not that of ego-
tism, vainglory or selfishly attained
power—sometimes denominated im-
perialism. Once upon a time pride
and manhood were synonymous; but
it fell with Lucifer, and has re-
enacted that fall variously since. It
was originally degraded by the mis-
use of power or confidence—and
blessed is he who can return good
for evil or sorrow for the offender
instead of resorting to violence for
justification; for in sweet humility or
forgiveness rests peace of soul.

This false sense of pride is also
the evil which brings sorrow to the
individual, because of its controlling
faith, reasoning through the specta-
cles of self-righteousness, self-suffi-
ciency and self-glorification (vanity and
conceit). And furthermore, it ab-
hors labor, because its selfish ap-
plication has destroyed its energy
for humble avocations—honest la-
bor. It prefers to subsist on that
of other mortals. Is there true pride
in such a condition of soul?

How it got into human nature is
to be sought in the study of human
character, beginning with self. All
religions warn against it, and many
of their devotees pray for strength
to overcome it as though it were a
natural attribute of humanity. But
analysis of human character through
clairvoyant sensitiveness proves it
to be an acquired habit converted
into a passion that is inheritable, as
all passions, whether good or bad—
the good ones being the talents or
spiritual gifts.

Hate is not quite so dangerous or
widespread in effect. It mostly in-
jures the possessor, though through
jealousy—one of its roots—it may
do some harm to others before it
can be arrested. But the effects
are generally limited to personal-
ities and, in the end, reacts on the
progenitor.

Lust is a strictly personal vice.
It punishes its possessor only; and
the world cares little about it as long
as it does not offend society, though
it has led to degeneracy in families
and the downfall of nations through
its devitalizing effects.

But these are the three governing
evils of humanity, where they have
taken root—though it seems that
nearly everybody has a touch of one
or the other. If not exactly under
its dominion, at least in combat with
one of their roots, or backing out
by an intuitive cognition of its ex-
istence—whether inherited or devel-
oped in the ignorance of youth or
prosperity.

But, however attained, such a
passion will always assert itself on
occasions. A lowering of the spiri-
tual thermometer in one direction of-
ten affects such a passion also, and
thus it needs watchful care to hold
down.

It may be noticed that people who
once had strong prejudice or hatred,
will, after the latter has been sub-
sided, still manifest a little jealousy,
showing the retrograde movement of
the evil, though the jealousy, too,

will pass out as spirituality is added
to help it on its journey.

Thus the effects of an old pride
or its complement, vanity, often be-
trays itself; not to forget physical
intemperance, which, too, will not
be forgotten by little signs and to-
kens that cannot be mistaken.

But how much of either of these
evils one may have, if any, that
needs attention, should be best
known to the possessor. Self is the
record to consult; and if that does
not unfold it, the suffering, trials
and adversities of the past may tell
the story; for it seems as though
Nature were keenly conscious of our
discords with her, and treats us ac-
cordingly—giving us pain and dis-
ease for lust; trials and tribulations
for hate; and humiliations and ad-
versities for arrogance or a perverted
pride—and God help him who is
troubled with the whole trinity!

Thus much may be inferred by
our fortunes or misfortunes; and
who is discerning enough to penetrate
causation cannot fail to be enlight-
ened on Nature's mysterious ways,
but no more mysterious to him who
has learned her ways through self-
study.

Of course, dishonesty, selfishness
and injustice empowered by wealth
or ill-gotten gains hardly comes un-
der this head, but Nature settles
those conditions with their authors
when they reach her disenthroned,
and deprived of their worldly power
by death.

Meanwhile, we who are undergo-
ing probation, will have to guard
against these passions assuming con-
trol, and interfering with our spiri-
tual development.

The opposing trinity to the afore-
named trinity of evil is Temperance
or purity, Love or humanity, and
Justice or humility; and he who
invites these cannot fail to reach the
aim for which mortal life was in-
tended. And as there are tempters,
there are angels of mercy watching
to be attracted by the good inten-
tions or virtues practiced by the
individual.

SPIRITUAL LESSONS—2.

SPIRIT-COMMUNION.

In spirit communion the least
expectant often obtains the most.
Anxiety disturbs as much as light
does, it being an irregular motion,
and therefore a discord—the very
opposite of the harmony which mu-
sic produces at a spiritual seance.

It is the same with those who ex-
pect too much. Instead of digest-
ing what has been given (if but the
phenomena without a personal test)
and following it up, they condemn
and abandon the search. And it is
even worse for those who demand a
test to be convinced. Think of the
audacity to DEMAND conviction as
though it were not a blessed privi-
lege to receive the Truth!

But Nature provides accordingly.
For such blossoms of humanity this
blessed knowledge is not intended,
and thus they are inspired to close
the doors to themselves. Such are
better off than in; for egotism has
a rocky road to travel in Spiritual-
ism, and their possessors would soon
become a disturbance instead of an
aid to the cause. Jehovahs would
rise in plenty—and already a num-
ber have slipped in by chance—some
through courtesy of friends, others
through zeal of propagandists; and
among these invited guests were
some who only came to scoff, but
were unfortunately convinced by the
harmonious conditions enforced by
their friends, and so remained with-
in the holy precincts only to injure
it by fraud-hunting and finding it
by attracting mocking spirits like
themselves, or by arrogating superi-
ority by being humbugged through
big names as their controls. But
since they are in they will remain,
for they have one truth in common
with the rest—that of their immor-
tality. But the truths behind this,
and the only abiding truths find ad-
mittance to the humble in spirit—
not to the proud or vainglorious.

SPIRITUAL LESSON—3.

WHO ARE MATERIALISTS?

Did it ever occur to you that you
knew more than you could tell, but
couldn't prove; or felt more than
you could express?

That is your interior conscious-
ness or spirit, which senses beyond
effects or the vibration underlying
the effect.

When a man talks to you he is
addressing your exterior personality
and, as a rule, believes he is address-
ing the whole man. But you, as

the recipient, on whom the vibration
is centered, sense the cause as well as
well as the effect.

If what he says is true, your in-
terior self is not disturbed and you
remain a passive listener. But if he
is prevaricating or in error, your in-
terior life senses a discord in the vi-
bration, which causes doubt or sus-
picion, and if intuitive, will catch
the real meaning or intention behind
the words.

As you may not be able to prove
he is lying, you can simply think
your part. Now, that is where your
spirit knows more than you do, and
what may be known as discernment,
something you NEVER doubt when
it comes to you while in doubt—then
why doubt it when it comes unsol-
icited? Don't you suppose it knows
more than you do at one time as
well at another?

Because its results cannot be pre-
conceived is no reason to quench it.
If people were to "hark to the voice
of the spirit" a little oftener they
would not make so many mistakes
in life—blunders costly to their rep-
utation and to others' pockets.

Man's soul is as much a part of
himself in mortal life as his body is.
But when he lives exclusively in the
brain, whether by selfish scheming
or an egotistical belief in his shrewd-
ness because once successful, he de-
stroys or mars his intuitive sense for
the time being, and must find his
way out as he went in, which largely
means reparation or humiliation, to
square accounts with nature.

Such are the real materialists,
even though they believe in a here-
after, while those who still retain
their discernment or intuitive quali-
ties and understand its language,
are the real Spiritualists, whatever
belief they may harbor otherwise.

The Secret of Youth.

The following timely paragraphs
are from the Medical Age: "To
drink the waters of the fountain of
youth is still, in opinion of some,
within the range of possibility. A
recent writer observes that man be-
gan in a gelatinous condition and
ends in an osseous or bony one.
He is soft in infancy; he is hard in
old age. Aging is a process of ossi-
fication. After middle life is passed
a more marked development of the
ossific character takes place. The
arteries became thickened with cal-
careous matter, and there is inter-
ference with circulation, upon which
nutrition depends. The whole ar-
teries from youth to old age is one
of steady accumulation of calcareous
deposits in the system. Entire
blockade of the functions of the
body is a mere matter of time, and
the refuse matter deposited by the
blood thru the system stops the de-
licate machinery we call life. The
blood contains compounds of lime,
magnesia and iron. In the blood
itself are these earthy salts. In
early life they are thrown off; in
age they are not. Almost every-
thing we eat contains these elements
for destroying life. Earthy salt
abounds in the cereals, and bread
itself, mistakenly called 'the staff of
life,' is one of the most calcareous
of edibles. Nitrogenous food also
contains these elements, hence a
diet made up of fruit is best for peo-
ple advanced in years. The daily
use of distilled water is, after mid-
dle life, one of the most important
means of preventing secretions and
derangements of health. Diluted
phosphoric acid is one of the most
powerful influences known to
science for shielding the human sys-
tem from the inconvenience of old
age. Use it daily with distilled wa-
ter and so retard the approach of
senility. To retain perpetual youth,
avoid all foods rich in earth's salts,
use much fruit, especially juicy,
uncooked apples, and take daily two
or three tumblerfuls of distilled
water with about fifteen drops of
diluted phosphoric acid in each
glassful. Thus will your days be
longer in the land."

* If phosphoric acid is without
reach use lemon juice or fruit juice.

The Methodists hold their pheno-
menal services—revivals, prayer
meetings, etc., where the devotee
can give vent to his joy or sorrow as
the case may be—during the week,
while Sunday is held in reserve for
the teachings of their religion—the
more dignified part of their salvation
scheme. It is a wise plan, for it af-
fords better opportunity of securing
membership on the latter day. Per-
haps that too, would be worth emu-
lating, since the majority are follow-
ing the church in other respects, so
far as the opening and closing of
spiritual services are concerned.

Psychometry.

Psychometry is the science or art
of reading character or diagnosing
disease by sympathetic rapport—the
psychometer in this instance
sensing the most active emotions of
the subject as if possessed of them
himself, often followed by a like con-
sciousness of the physical ailment of
the subject. Some simply have
a mental vision of the characteristics
or physical troubles and delineate
according. This phase might be
termed intuitive psychometry or
psychometric intuition, as it consti-
tutes a sort of combination between
psychometry as a purely physical
talent and intuition, a soul qualifica-
tion.

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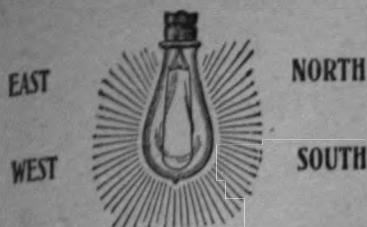
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November 12, 1904.

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

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

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Suggestions for the improvement of the paper are invited.

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

D. A. Herrick delivered two addresses at Grand Army Hall, Ash-tabula, O.

Mrs. Isa Wilson Kayner has been lecturing and giving tests in Galveston, Texas.

Mrs. E. J. Demorest of Pittsburg, Pa., has been holding seances at Marietta, O.

Prof. H. D. Barrett lectured to the Hyde Park Occult Society, Chicago, on Nov. 3d.

Oklahoma City has resumed spiritual meeting with good attendance. Mrs. Sears of Chicago spoke.

Moses Hull lectured Sunday afternoon and evening at the Church of Spirit Communion, 4308 Cottage Grove Ave., Chicago.

Dr. J. H. Randall has been lecturing before the Rising Sun Spiritualist Mission, Chicago, and Mrs. Maud Lord Drake giving tests.

Mr. J. J. Morse, editor of the Banner of Light, is sojourning in England. He was given a reception by the Marylebone Association, London.

Mrs. M. E. Cadwallader, honorary vice-president of the N. S. A., and a leading worker in Philadelphia, has been in Chicago for several days attending to private business.

The Psychological Society of New York resumed its meetings Oct. 5th at the society's rooms, 162 West 80th street, before a large gathering.

Dr. George W. Carey is now engaged in a course of lectures on the chemistry of life and science of being at Huntington's chambers, Boston.

German Services are held in Chicago by Mrs. F. W. Schumacher at Nathan's hall, 1565 Milwaukee Ave., Sunday evenings at 7:30. German seances by Mrs. Josepha Beyer daily at 347 E. North avenue.

G. W. Kates and wife will serve the society of Spiritualists in Washington, D. C., during December and January next. They will have some week evenings that may be employed by near-by places. Address them Thornton, Delaware Co., Pa.

Greenfield Spiritualist Society would like to correspond with speakers and test mediums who have open dates after November 1st.—R. F. Churchill, President, Greenfield, Mass., P. O. Box 73.

The meeting of the Brighton Psychic Society, 14 Kenrick St., Brighton, will be held Wednesday evenings, Nov. 9, Nov. 23, Dec. 7 and 21 at 7:45 p. m. A short lecture followed by communications and readings by talented mediums each evening.—D. H. Hall, Pres.

Friday evening, Oct. 28th, Church of the Spiritual Truth, Mrs. J. De Long, pastor, held its usual service at 962 Milwaukee avenue, near N. Pauline street. A large crowd assembled and listened to the beautiful address delivered by the pastor, after which she gave some marvelous tests and messages, all being recognized.

Twenty-four persons have formed a circle to meet once in each month at 34th and Michigan avenue, Kansas City, Mo., in a seance for the study of the spiritual philosophy. Mrs. Inez Wagner, an excellent trumpet medium, of Topeka, Kansas, comes to this city every month and gives a series of public seances. The circle above named has agreed with her to give an intellectual seance for the purpose above mentioned.

Address Oscar A. Edgerly during November, Gen. Del., Findlay, Ohio.

Dr. J. M. Peebles writes that Oscar A. Edgerly has been doing some splendid work at Battle Creek, Mich., during the past month, and has in consequence been reengaged for another month.

Mrs. Amanda Coffman writes from Grand Rapids that she is sorry to hear of Sister Crilley's illness, and suggests that all send strengthening thoughts. She says she writes from experience, as she has almost recovered under their kind vibratory effect, and will soon be in the field again.

J. M. White, of Pittsburg, Kan., writes that they are forming a Psychic Research Club, and intend adding a library to it, both for members and to distribute spiritual literature throughout the city. And papers not in use may be addressed to him at room 15, Globe building, Pittsburg, Kan.

Mrs. Addie Cooper writes from Syracuse, N. Y.: The First Society has been enjoying the lectures delivered by Prof. Lockwood. Many interested in science were pleased and considered it a privilege. Rev. M. E. Clark has tendered her resignation and it has been accepted. The First Spiritualist Church had its new hall dedicated, and the charter hung on the wall, Rev. Tillie U. Reynolds, state missionary, officiating. Her discourse on Spiritualism was very interesting and edifying, after the lecture a reception was held at the home of Rev. Gertrude Mudge.

Mrs. C. H. Montgomery of Buffalo writes: The lecture given at Harmony Circle hall by our pastor, Charles S. Hulbert was fine, and listened to with marked attention. The subject of the lecture was "Our Time and the Past." He said truth alone will answer the ideas of manhood and womanhood. Man has advanced in his advanced ideas, growing better and wiser. That we now look on the power of electricity, the x-rays, the boats that go under water and the other surprises of the day as every-day occurrences and facts. Why, then, not accept the Modern Spiritualism of today as a fact. Mr. Foster devoted an hour to spirit messages and tests.

Mrs. M. E. Lane of Buffalo writes: I feel that our good friends should know what we are doing on Virginia street to spread the truth of Spiritualism. We have had Mrs. E. M. Travis of Hornellsville, N. Y., with us for the past two Sundays, and her guide Otello spoke from subjects given from the audience. All were pleased. Mrs. M. E. Lane who has started the good work here in her home holds Sunday evening meetings, her guides lecturing and giving tests. She also holds a test circle Monday evenings and developing circles on Thursday evenings. The people are becoming so interested that her parlors are not large enough to hold all who come. May the good work go on.

We are in receipt of letters sending poems and requesting return of manuscript if not available, no stamps being enclosed for return. We call the attention of such to the above heading where we state that parties sending poems should retain a copy as we do not return them. We have more of the average poems on hand than we know what to do with, but something short and with a point is available at most any time. Writers of poetry fail in their efforts because there is no point in their poetry; it is merely a jumble of words that rhyme. It is harder to write real poetry than it is to write good prose, while there is a demand a hundred to one for prose.

Miss Merle Muntz of 1013 Locust St., San Jose, Cal., writes: THE SUNFLOWER is a welcome visitor at our home every week, and in the issue of Oct. 22, I read an item in regard to Daniel Webster controlling a medium in Buffalo and also controlling a medium in San Francisco the same evening. I think I can answer for that seemingly extraordinary thing. In New York the time is three hours ahead of California time. Thus, a spirit could end a lecture in New York at 10 o'clock, and commence a lecture in California at 8 o'clock, leaving one hour for the spirit to travel across the continent. I would be pleased if you would find space to publish this, so as to set people right and so that neither medium may be accused of being a personifier.

[We did not intimate that either medium was a personifier. We simply wondered if either one or the

other might not be the victim of a personifier, and congratulated the right one, while wishing we were one-half wise enough to attract such a spirit. That's all.—Ed.]

D. Feast of Baltimore writes: Geo. H. Brooks, speaker for the First Spiritual Church, took for his theme on Sunday evening, Oct. 16, "What Spiritualism has to say regarding Spiritual Intercourse." In part the speaker said that the thought of the present time was largely on the material plane, and when people get into trouble fail to unfold the inner life. The religions of the day are largely on the material plane which in a measure accounts for the lack of spirituality among the people. Spiritualism has much to say regarding spiritual intercourse. It has been left for the philosophy to demonstrate the continuity of life. The inhabitants of earth are not as yet sufficiently unfolded to secure the higher teachings which Spiritualism offers. But Spiritualism has come to stay and to lift man out of the mire of superstition and theology and place his feet on the rock of pure reason and common sense. Spiritualism says that if one will live near the spiritual it has much to offer them. It can be a great help in the time of trouble of whatever character. Spiritualism is a great consoler, a religion of humanity, a friend of peace, a religion that in spite of persecution, will eventually be the religion of the day. Haste the day when all men will recognize its claims and live its spirituality. The Lyceum continues to grow in favor with the people and ere long we hope to have a lyceum of no mean proportions.

Jessie S. Pettit Flint of Corvallis, Oregon, writes: We are again at work. We opened the season by answering J. V. Coombs, the evangelist. He spent one whole evening trying to wipe out Spiritualism. It was the old, old story of misrepresentation, and we must meet that at all times and at all places. How they do dislike a ray of light that shall give comfort and hope without the intervention of a priest. The people here are getting roused, and the bitterness and ignorance of the orthodox is appalling. We are still the only liberal organization in town, with Methodist, (North and South) Evangelical, Christian, Baptist, Episcopal, Presbyterian, Congregational, Catholic, Adventist, and a good sprinkling of Christian Scientists arrayed against us. It is the Christian Church that offered battle, through a visiting Evangelist who was here holding a revival. The resident pastors have learned that it is better to let us alone. We have warm personal friends in nearly all denominations, and this makes a division and a sharp controversy in each orthodox circle, when Spiritualism is aired—hence it is policy for the pastors to keep quiet. It is only the visiting clergy, or new pastors that venture to tread on such delicate ground. But such a perfect day as we had yesterday, and a fine, intellectual audience. Many new faces and rapt attention. We simply piled up Biblical evidence, and with love and gentleness, tried to lead a darkened mind into light. My husband took his stand at the door at the close, with a package of SUNFLOWERS, Philosophical Journals, and Light of Truths. He said that never before had the people seemed so eager to take a paper. I like THE SUNFLOWER to pass out, it is clean, healthy in tone, and practically free from sensational art. Please do not think I consider the Bible as authority, natural law is the only base for me, but in meeting and adversary, use his own weapons, and there is nothing like the Bible for the Orthodox. With the best of wishes to our distant fellow workers.

Next to the book-adv and insurance-policy word-jugglers are figure-jugglers, whose perverted mentality is seen behind plate-glass windows alluring the unwary within, only to be deceived as to the quality and price of the article offered without. Such may be legally right, but is morally wrong, and legislative enactments should veto it for the benefit of the innocent. If condoning a crime is equal to consent, is not silence against injustice the same?

There is a material doubt and an artificial skepticism—the latter being a form of sugared malice garlanded by conceit, and often purely hypocritical.

Because genius debauches itself (also being mediumship) is it therefore a psychological crime?

A Querist Answered.

Question.—How is inspiration effected?—Student of the Occult.

Answer.—As any other spiritual or psychical manifestation—by prepared conditions. Those who think that inspiration is a mere talking of the spirit to the medium are mistaken. Something else is necessary first, and that is the battery to convey the thoughts of the spirit of the brain. If you could see the process you would perceive the inspirer enveloping the medium's head in magnetic covering—a sort of cap which fits the head from the eyebrows up, and to the sides, covering the temples, ears and back brain down to the neck; or as you would cover up your head on a cold night in a cold bed, only leaving your breathing apparatus exposed, and which by the way, is good aid to the spirit inspiring when the mentality is slow or weary. The priests of old covered their heads or enveloped them to hold the magnetism for spirit inspiration. They understood the virtue of it—some by process of reasoning; others intuitively. It affords the same aid to a spirit that darkness does, or a dark space, as

a cabinet or closed slates—principally the latter. Slate writing is inspiration on inanimate matter, but made temporarily animate by the magnetism infused between the leaves. Book-writing (done in the past on parchment) is of the same order. Books of this kind were attributed to God, and thus believed infallible. But it is all inspiration, and if it were not for the discomfort many inspirational medium's would be benefited by wearing a cap.—Exchange.

It is often claimed that the higher senses or qualities of the human spirit can be developed without the aid of Spiritualism or the spirits, but never told how it is done. Either these claims are imaginary boasts or are held secret for false reasons—perhaps for gain. In either event Spiritualism rises superior to all occult systems in that it extends its light to all mankind without fear or favor.

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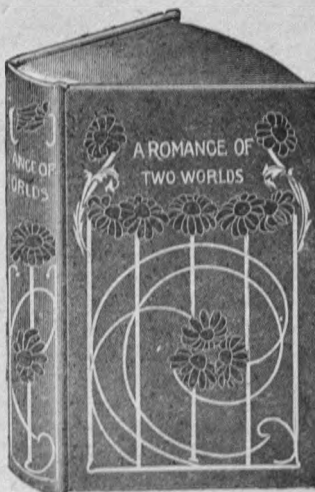
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TRUTH.

The Rising Spiritual Faith—The Living Love.

J. P. COOKE.

The "Rising Faith" is professed by a few handfulls of people here and there in the chief centres of civilization, but they have got hold of a great spiritual principle—truth. It may be contrasted with the "Setting Faith." The faith that is crowned and controls wealth, and brings to their knees the fashionable multitudes of the earth, the faith in the possession of a dogma that has lasted a thousand years and still commands the assent of some of the best minds. It numbers its temples by thousands. It plants and sustains vast establishments of learning and of charity.

The spiritual thinker has another and a different standard of measurement. To him, mind is the one and great reality, a reality of which men are but better or worse reflectors.

Those who desire a better physical or social state will find the most promising materials, not in the outlying spaces of possibilities, but in the organized universe itself, and in themselves as the crowning portion of it. They are the highest output of the creative mind, that worketh hitherto and always.

Is it urged by some that this belief chills the feeling, or falls coldly on the heart?

That the spiritual nature cannot inhale such rarefied air, but abandoned in a wilderness of uses, it gasps and dies?

Not, I think, when the view of its truth is clear. What the mind wants is balance, poise, serenity, the inner sense of rest in infinite powers, of repose upon Divine realities. It is the highest office of spirit to console and tranquilize the mind, so that its turbulent waves of passion will subside on the bosom of the eternal deep and reason and the spirits' insights have deep sway.

The Eternal Deep, the Inner Life of All is the great necessity, not the voice from it. The Eternal Deep is not abolished. It is there still where it was and is more crowded than ever with living forms and loving voices. Do some sweet, loving, pious voices reply, "We must have a God to fly to." But is it not as well to know the one God who may be reached without flying? Who besets us behind and before in life's inexorable conditions; who lays his hands upon us every moment in some nice adaptation to our mortal necessities, whose sensorium is the bosom of the Living Light, the heart of the universe itself? Faith in this Living Love is the recognition and expression of the Divine blending of life. This dependence upon each other of all atoms and all worlds; this blessed union of man with man in our common humanity. This interfusion of man with nature. Surely a noble life is the requirement of such a noble worship. Not simply a life adorned by culture, nor a life rich in the sweet joys of refined tastes and personal affections; but a life spent in the unselfish service of man. The noblest man is the humblest servant of all. He is the unlooser of burdens; the leader of "forlorn hopes" for truth and freedom. He is the friend of "publicans and sinners." He is the bringer of glad tidings to those in the bonds of their lower passions. He is the teacher of the ignorant, and the uplifter of the fallen. The world's iniquities and miseries lie heavy on his soul; he cannot dwell in peace and ease while they remain unredeemed from the darkness of moral death. Then—

Up, my comrades! up and doing! Manhood's rugged play Still renewing, bravely hewing Through the world our way.

Be Progressive.

Spiritualism is facing a sea of criticism, coming from an intellectual world—an era of high mental and moral culture. To find favor in the ruling strata of this age, therefore, we must conform to the times. The plea in favor of ignorance on the ground that Christ did not catechize his apostles before appointing them cannot enter as an argument to-day unless met by the question, "Why not then also do as the apostles did in the matter of entertainment, etc.?" We must be up-to-date, or we cannot progress in conformity with the demands of the age; nor obtain a hearing before the tribunal of public opinion, the press and the laws of the land.

A WARNING.

A Dr. Arnold came to Norwalk, O., and securing a theatre Sunday evening, Oct. 23, scattered flaming handbills describing the wonders in Spiritualism he would exhibit. He was "a celebrated Theosophist," a "Spiritualistic medium, no man had excited more comment, and he has been chosen by the adepts to attempt the conclusion of the work of Madam Blavatsky, high priestess of Theosophy. "He has succeeded in elevating the subject of Spiritualism above its popular superstition," "endorsed by the Royal Society of London, and by Ionides the Greek philosopher, and many distinguished societies;" "phenomena produced in the light;" "slate writing, spirit pictures." "Eleven mediums will be present," etc.

Such were the promises, and the manager of the theater who holds it on most conservative lines, and unrentable on Sunday evenings except for religious purposes, having the performances of "Dr. Arnold" represented to him as a religious entertainment, gave permission, at a reduced price. Yet further to deceive, at the bottom of the advertisement it was stated that a small admission fee would be taken to defray expenses, rent, etc.

At the appointed time a crowd came to find that the "small fee" was 35 cents, yet so much interest had been awakened that the theater was filled.

Now, what did this "Dr. Arnold" give in fulfillment of his promises? One of the most common place sleight of hand performances. He made no promises that it was otherwise. The tricks he gave were stale and the whole affair disgusting, even to those who did not believe in Spiritualism.

The Spiritualists, who were the larger part of the audience, were especially disappointed and disgusted. Had they not cause for being? If they had read the Spiritualist papers they would have known that "Dr. Arnold," never having his name mentioned in one of them, must be a humbug. They would have known that this disciple of Blavatsky and adept was unknown to the Royal Society, and Ionides the Greek philosopher was a myth.

It is lamentable that such get the best part of their support from Spiritualists. If Spiritualists would give them the go-by, they would leave their business for want of support.

Had this fellow advertised as a sleight of hand performer, or magician, to use a high sounding phrase, he could not have secured the theater, or if he had, he would have performed to empty seats.

He should have been arrested for obtaining money under false pretenses, for there was nothing but fraud in his pretense to Spiritual mediumship. HUDSON TUTTLE, Editor-at-Large, N. S. A. Berlin Heights, O.

PERPETUAL MOTION.

Life is perpetual motion. Man is a synonym of this life—this unceasing energy, and thus his restlessness to keep in motion, even if he has to borrow it through stimulation. But its fictitious energy and reacts for a reverse effect or motion until normality returns—thus time lost in the natural creation of energy between the two abnormal motions.

The most healthful energy is generated by labor or assiduity, and which must be continued until it becomes a self-acting principle, and in harmony with natural law. A spirit without this perfected activity or motion is like bird with clipped wing or a mortal with slackened mental power, subject to every passing vibration without impetus to resist it—thus a slave to environments.

Man must become one with the Law, relatively considered, to be free. In other words, he must labor in order to create a positive will—one that lends him the power to hold his own against the negative influences of matter. This constitutes the perpetual motion of the immortal soul.

It is the duty of every Spiritualist to subscribe for at least one paper devoted to the cause of Spiritualism, whether he reads it or not. If he has learned enough or gets his revelations direct, he should be all the more grateful, and subscribe for a paper to distribute among his friends or relatives to enable them to reach his sphere also. Man only continues to rise as he aids others to rise.

CHILD EDUCATION.

(Continued from page 4.)

undesired. There are new pleasures keener and more satisfying than the old ones. Even for poverty, for the struggle for a living has come amelioration, since joy may once more be part of the day's work.

Long ago, so long ago it counts as centuries, departed from labor that joy in the work of one's hands that marked, and still marks, the period in which the great cathedrals grew, in which the carving, that might rest unseen forever in some hidden or obscure corner, bore as careful a finish—a sure imprint of the happiness of its creator,—as the statue in the public square. It is not alone the conscience of the true workman everywhere; it was his happiness no less; and when that passed away, the age of sordid ugliness came and abode with us. It is still here, and still its spell lies heavy upon the years. And yet there is hope, for out of such work shall come a charm which shall prevail till there remains but the memory of the evil days. Then shall we enter into the full inheritance of the beauty everywhere about us,—waiting only for recognition, yet unseen by sealed eyes,—unfelt by hearts too deeply plunged in sordidness to even care that they opened.

Who carries hate in his soul will be a constant failure in life, as it is in opposition to nature, whose life-principle is love.

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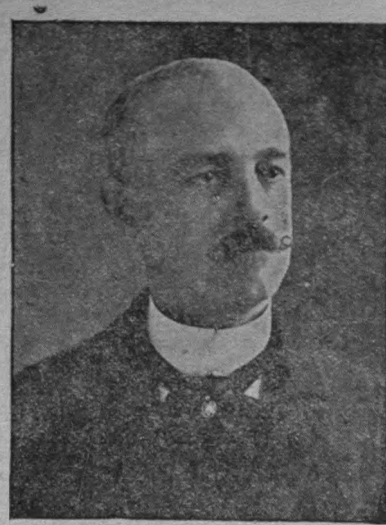
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A few weeks ago I had a sitting for spirit photos, and upon my picture appeared my wife and son, both which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Beals E. Litchfield, a noble and worthy gentleman of some years ago. Mr. John Bellows, my neighbor who sent his photo to be operated upon, recognizes several faces, among them, that of his granddaughter. 1841

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John A. Hoover, Morristown, N. J., writes: I received the spirit photographs and they are two faces which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Beals E. Litchfield, a noble and worthy gentleman of some years ago. Mr. John Bellows, my neighbor who sent his photo to be operated upon, recognizes several faces, among them, that of his granddaughter. 1841

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