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WHY ARE WE HERE?

Effect of Spiritual Influence on the Material—Individualization of Life.

Lecture of Lyman C. Howe at Lily Dale, N. Y.,
August 28, 1904.

We are told that thoughts are things, but I do not believe that. Their energies will touch a spirit. They move through a mental and vibrate through the mental ether and by coming into correspondence kindred thoughts fly their way thru the mazes of other thoughts and find their own. When they find their own there is a union of strength and activity.

But who are we, whence are we, whither are we bound and why are we here. We are living at the bottom of a measureless aerial sea. We know little about the bottom and very little about the top. As we grope here at the bottom of this sea, we send up our kites, we point our telescopes, we have our electrometers to measure vibrations that come to us from some source above. It is a question as to whether there is a limit to the visible universe. Some hold that beyond all the reaches of the telescope there are still other systems. But there is one serious objection to this concept. If the constellations are absolutely limitless, and every star gives a little light, no matter how small the amount, we would have one blaze of noon-day all the time and we could have no night, unless there is some way to quench their light before it reaches the earth. Hence, if the universe be absolutely limitless there must be boundaries, something that quenches the light so that it never reaches our atmosphere.

Who are we? We say that we are human beings, men and women. What is a human being? Are we but a combination of the fourteen elements, chemical, of matter, marvellously complex, that is able to wield certain influences and unfold a small measure of the intellectual capacity and grasp just a very little of the infinite surroundings in which we dwell? The human organism is the most wonderful machine of which we have any knowledge. These organisms have been wrought out of boundless ages of progress. It has been discovered that this earth has been in existence for hundreds of thousands of years, and that there have been periods of apparent retrogression as there is in everything. The advancement that men have made has been the intensifying and understanding of all the capacities and qualities that make for intellectual, moral, spiritual, emotional and harmonical human beings. And this advancement has slowly evolved what we call civilization. Tracing our advancement through the geological ages, and then from the nomads to our own present time it is one continuous but slow advancement. Advancement has made us a society. This advancement has not been limited nor has it expressed in the very best types of manhood and womanhood. But it has been made by the transformation of all the very best manifestations in these types from the physical to moral, spiritual and intellectual. That is where our present advancement holds its strongest expression and highest significance. It is in the individuality of conscious thinking, reasoning, loving, aspiring manhood. Take this away and all of the intellectual magnificence that we have represented in our modern athletes sinks away into insignificance.

In the constitution of nature our

animal tendencies are to be evolved there is no resting place, and therefore the difficulty is to be superseded by another type that represents some higher advance of the spirit, reaching into the moral, spiritual mental, affectional and intellectual. The evidence is that all we are to do has been drawn from nature thru a long series of ages of continued slow advancement, and this attainment in supremacy today consists in mentality, spirituality and individuality, rounded out above all these physical consistencies in the spiritual and the intellectual.

Whither are we bound? This is, to a large extent determined by whence we came and how we got here. And as we say we came from nature and got here by ages of advancement which were steadily and continuously expressing a little more of the intellectual and the spiritual nature in and thru the individualities of the visible. That process then indicates that the whole of the world's unfoldment is toward the spiritual universe, toward an individualization to represent and express the significance that underlies all physical phenomena. And the best physicists of today have come to conceive that the spiritual, the invisible, the incomprehensible something that lies beneath all forms of materialization, that is behind or within the atom or molecule is responsible for what these forms express and what they are, and what they do.

Why are we here? Because nature has use for us, and because our individualism was prophesied when the first nomad began to prophesy life on the face of the earth; because it is the order of nature to complete individualism and evolve this to a higher perfection. But why should nature work for ages to evolve an organism that she can use only a hundred years? That query settles rationally the formative, the absolute conclusion that this building of the past ages has been to maintain an individuality after the outward scaffolding has dropped away and that individuality to go on another realm of being. We come from the past, and develop out of the past slowly and progressively. We are here because the past has brought us here and the future has a use for us. The future invites us, the past propels us, and the present holds us. And as that future is reaching down to us it is one of the strongest factors that effect our individual growth. The nervous system of man holds the memory of the knowledge, of the impress of the experiences, of the facts, of the associations of ten thousand ages in the past.

But this is not all, it is but half of it. We not only hold represented in our structures, in our brains and nervous system in the past a wonderful molecular rhythm, we not only hold in that the memory and knowledge of the past, but we also hold the impress of the future. All that lies before us has been stamped by the incentive of ambition, aspiration, the ideals, the joys, the hopes and prophecies. The past may push us, but it cannot drive us away nor above the significance of today without the influence of the future reaching down into the present, the individuality, and lifting us to higher considerations. So the future is quite as important upon our being as is the past. They both combine in the present hour and we are living this present hour subject to the inspiration of both.

And whither? We do not like to have the chain of life broken by death and nature says—You shall have it! Nature says—I have not created your individuality in vain

only to destroy it in an hour. But the inquiring mind says—I would like to have proof of that. If we do really continue to live as individual conscious beings after physical death, where are we? Here and there down the ages there have been fitful flashes of strange phenomena. There have been what we call ghosts, apparitions, something that appealed to the superstitious. But they seem not to be governed by any law, and appeared to be mere freaks of genius, and as such were regarded and held in terror and dread. Hence the human family was unable to study them. Science does not study anything that cannot be relegated to the order of natural law. But some 56 years ago some strange noises were heard. These finally found interpretation and were corroborated by many. It was found that behind the mysteries were realities, that behind the so-called ghostly manifestations were individual human types of conscious entities endeavoring to reach the individuals here. It was found that these individualities were like ourselves, minus the coverings of our bodies. From that time began an era of spiritual unfoldment. Slowly, reluctantly and full of darkness and prejudice, one after another of the more advanced scientists began to touch this. When such scientists as Professors Mapes, Denton, Crookes, and Wallace began to investigate these phenomena they found stubborn facts that banished all their doubts. It was something that answered the question—if a man die shall he live again? Then the progress began on a new scale, and modern Spiritualism differs from ancient Spiritualism more than anything else in this one fact—it relegates everything to nature, natural law and natural causes. Science says there must be some medium thru which the light and energy from the sun is transmitted, and they have formulated the hypothesis of the mediumship of ether, and every scientist believes in ether. It is absolutely indispensable to the interpretation of the facts around him.

We go a little further and find manifestations of another order. It is something higher than the physical conditions; something that warms and lights and glows within human consciousness, within human affections and human intellect. It produces a little rap which no physical organ has been able to produce. It is able to spell out messages, and tell us we are your friends, we live in a world and state that is perfectly natural. Just as the sunlight thru the physical ether is able to penetrate distance and darkness, so we say the spiritual ether is able to produce vibrations, emotions, manifestations that will touch the thro' of this one, inspire the intellectual, reaching to the dying-room and cover the form of the dead friend with a luminous glow, that says—I am not here, but I am risen with the consciousness and realization of this power. These things have come to us, and we see whence they come. There is a spiritual ether as natural as your physical ether. We live and move in that ether, and have learned to translate our purposes and thoughts and will thru that ether. We are alive more than ever before. We love you as ever before, we have a reason and understanding more intensely and clearly than ever before. And we do it all naturally, for we are born out of the prison of mortality into the realm in which we have spent a long past. We came to you naturally consistently and for a purpose, not alone to prove to you that death is not the

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PHENOMENAL.

Powers of the Indian Wizards—Is it Hypnotism?

Are They Acquired in Solitude or Otherwise?

Captain Sam was a grizzled veteran of the service and one of the best story tellers that ever entertained a company of after-dinner smokers. His uneasy bark had tossed upon all seas, and he had made the best of his many visits to the world's strange lands. His account of the mystifying feats of the fakirs of India was complete and his explanation of their baffling performances the most plausible. Said the captain:

"The first time I saw one of those brown fellows doing his tricks I'll tell you it opened my eyes as wide as saucers. We were lying in an East Indian port, several miles out, when he came swimming through the surf and scrambling up the ship's anchor chain as nimbly as a monkey. He wore no clothing except a narrow cloth around his loins, and had nothing else upon him but a red cloth about a yard square. The first thing he did was to pick up from the deck a ball of twine which some sailors were using to repair a sail, and, you will doubtless not believe it, as he unwound the string from the ball it went straight up in the air instead of falling to the deck in accordance with the law of gravitation."

"Going to a nearby chicken coop he pulled forth a half-grown fowl which naturally squawked for dear life when he put his hands upon it. Imagine our surprise, as he put it down upon the deck, to see it keel over on its side as if powerless to move. Once or twice it fluttered a little as the fakir looked away, but each time it soon ceased its struggle and lay as if dead. After a few moments had elapsed the performer turned his attention to something else, and the bird, released from the spell he held over it, arose to his feet and ran away with startled cries, evidencing alarm and astonishment at its strange experience. He then took from the hand of sailor a half coconut and holding this aloft, caused 12 buckets of water to flow from it."

"Mind you, this fellow came over the rail of the ship dripping wet from his long swim through the surf. He could not have had a confederate or any means of assistance on board because we had just come to anchor after a voyage of several thousand miles. Everything he used in his first tricks belonged to the ship or the people on board. An audience of several hundred persons crowded close around him, and there was no possible chance for deception. The fakir next took a large earthen dish, poured into it a gallon of water, and held it in his left hand, the other hand being lifted to his forehead. The vessel began to diminish in size and shrank until it entirely disappeared. Suddenly we saw a brown object no bigger than a grain of sand, which grew larger and larger until the dish reappeared and gradually assumed its original form, filled with water which he spilled upon the deck."

"His last performance left us so amazed that I, for one, went into a splitting headache from thinking about it. He held up for inspection the red cloth which he brought with him. In order to keep it from getting wet as he swam out he had tied it to the back of his neck in a tight little bundle. He passed it

along, and everybody examined it closely. There was evidently nothing unusual about it. It was just a plain piece of goods of coarse texture. After spreading it out flat upon the deck he walked around it several times, muttering to himself and turning his eyes upward. Something began to move beneath the cloth. It grew in size as we looked and out hopped a monkey, chattering and grinning like a little savage. In another minute an ugly cobra poked its venomous head from under the edge of the cloth and wriggled out in plain view. I am deathly afraid of snakes, and despite the sight of monkeys, but to save my life I could not move out of my tracks. My feet were riveted to the deck as securely as if they had been spiked. A much larger object began to stir beneath the mysterious red cloth, and a girl about 12 or 14 years of age arose to her feet and stood smiling there among us. The looks of amazement on the faces of the people in that group is something I shall not forget. Before anyone could stir the fakir clapped his hands, then his creatures vanished in air. Quickly folding up his cloth he leaped into the sea and swam away with the graceful easy stroke of the strong swimmer. Many of us did not sleep that night for pondering over the mystery of his performance."

"But my astonishment was even greater when I afterward saw what is known as the mango and rope tricks. These are performed only by old men who belong to the higher order of conjurers. They do not take money for their exhibitions and only appear in public on some special occasion, such as the coronation of a prince or a festival of the church. I was present at one of these extraordinary public occasions when an elderly member of the caste appeared, and with many thousands of people about him, buried in the ground a mango. I occupied a vantage point and closely watched every movement for signs of collusion. This was impossible because the crowd approached to within a few feet of the fakir. Watching closely I began to see a shadowy something emerge from the ground, growing and spreading until it resolved itself into a mango tree fully 50 feet high, bearing leaves and fruit. I noted that it was perfectly rigid, not a leaf stirring in the breeze, and, furthermore, though the sun shone brightly, it cast no shadow. I changed my position and the vision became less distinct, but on going back to my former stand I saw it plainly again. I was impressed with the peculiar expression in the eye and on the countenance of the conjurer. People of many races were present and from thousands of voices I heard expressions of amazement. I went forward and touched the leaves and trunk of the tree, and actually tasted the fruit from its branches. The wonderful part of the affair was that a couple of friends of mine who arrived some time after the performance had started, could see no tree at all, and they chaffed me unmercifully for my credulity."

"The rope trick is a most complete and puzzling disappearing act. Once I saw an old man pause in the middle of his act and announce that the rope had become tangled. He called to a boy and told the lad to climb up and straighten the tangle. The youngster caught the end of the rope and mounted upward until he was lost to view. Maybe you think it don't make you rub your eyes and wonder if you are in your right mind when you see some one climb right into the clouds. Well, the old man waited a little

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BREAKING INTO THE CHURCH

Is Spiritualism getting away from the Spiritualists, was asked two issues ago under the caption: Duty of Mediums.

While we do not think a strictly orthodox minister would touch anything outside of his prescribed limits, there are others who would do anything to attract a congregation, even to preaching Spiritualism or practicing spiritism. And it is the congregation that makes the Church or society, not the minister.

It is the orthodoxy in Christianity which is its bane. It is that which makes the preacher dull on account of the monotony in the preaching, whatever the text or subject; and sameness is a chemical that dissolves very strong congregations in this fastidious age.

But St. Paul, Minnesota, recently harbored a Rev. Dr. A. B. Simpson of the Christian Alliance, who held services in the First Baptist Church, first preaching then giving tests—that is, exemplifying phenomena in the form of healing.

He takes James, V. of the Bible, as authority, where it gives directions in divine healing. Having had success it became known, and large assemblies was the result—many coming to hear and see, many to be healed. (See account elsewhere.)

Simultaneous with this comes the news from England that the Rector of Cheadle, Cheshire, told his somewhat startled Sunday congregation of his belief in spirits, actually declaring the Rectory, in which he resides, to be haunted by the Abbess of Godstow, who was evicted by Henry VIII., fled to Cheadle Rectory in 1559, and there died of a broken heart.

The ubiquitous reporter, immediately upon his track, discovered that the Rector's belief in ghosts wasn't merely a practical but also an intellectual one. That is, he is quite prepared to admit of the possibility of spirits appearing, apart from any feeling of fear arising from disturbances in his house. He has not seen the ghost of the Abbess, he however said he saw no reasons why spirits of the departed should not appear under favorable conditions—that it was no longer an ignorant belief, for intellectual people have investigated, and there were many authenticated manifestations of returning spirits.

To which the Two Worlds of London says:

As the world is thus waking up to the facts, Spiritualists need to grasp the necessity for giving a rational, folly-free Spiritualism to mankind, that when the seeker for light approaches the subject he may not be driven back by the garish gleam of artificiality. If Spiritualists generally would leave their theorizing and hold fast to the practical development of spiritual faculties there would be a more rapid advance all along the lines.

We are sorry to record the passing away of Mr. Homer Altemus of Washington, D. C. Mr. Altemus was still in his prime, having only reached his forty-seventh year. He has been a potent factor in our cause and his mortal presence will be sadly missed.

FORM HOME CIRCLES.

Not an unusual request coming this way is one that can inform the writer how to attain certain phases of mediumship—what must be done to develop them; what lessons to take; or who can give the needed instructions. Some even have a special choice for one or the other, either giving forth an influence that bespeaks of an honest spiritual ambition or one of speculation, as though they have but to acquire it and go forth with an easy money making profession.

Mediumship cannot be attained or learned from a manual, but it may be awakened in inherent by sitting with mediums, in spiritual circles, or forming circles at home for that purpose. Then a book of instructions becomes a valuable aid.

One good way to begin is to hold table seances. A small stand, at which from four to six persons can be comfortably seated is the best, while each one place both hands, palms down, on the stand, and sit quietly for about twenty minutes. Then let each one in turn try automatic writing by holding a soft pencil, lightly touching on a sheet of smooth paper and watch the movement. A few minutes for each of the latter is sufficient practice. Repeat as often as can undisturbed.

If there is mediumship it will soon manifest by table-tipping or automatic writing. When the first-named occurs ask questions that can be answered by yes and no, and let three tips indicate yes, one no, and two don't know. Should raps be heard in the table or elsewhere around the room use the same code of questioning.

This may seem a somewhat primitive lesson for our general reader, but there are new investigators inquiring every day for instructions, to whom it is due that we retrace our steps occasionally to first principles and the earlier teachings of Spiritualism.

FROM HYDESVILLE.

The following bit of information was transmitted hitherward, which, if confirmed, will create additional interest in Spiritualism, although, by no means confirming the latter, as that does not rest exclusively on the phenomena at Hydesville; for since then we have had many additional phenomena, as the varied physical phases, materialization, slate-writing and drawing, painting, levitation, passing of matter through matter, trance-speaking, clairvoyance, psychometric reading, and numerous other modes of communicating with the spirit world.

The correspondent says: William H. Hyde, who recently found the arm and leg bones of a human being at the old Fox homestead made another search in the cellar where the bones were first exposed by the caving in of the inside cellar wall. Mr. Hyde discovered all the other important bones except the skull. The latter corroborates the statement as made in the history of the first rappings, a work entitled: The Missing Link in Spiritualism.

While it may be necessary for progress that mediums should be controlled by spirits superior to themselves, it is always well to consider the reason or probability of it by comparison between self and the assumed personality—spiritually and morally as well as intellectually. If the gulf is too great the probability is against the claim. But the credulous and innocent in such matters, often imagine themselves engendering deference comparative to their self-congratulation, while the more experienced are rather inclined to suppress this for fear of their claims being considered a bait for a higher deference or acceptance of the inspiration. Truth needs no other reference than its effect. That credit goes to the inspired, as a case of like attraction.

Venus is evening star and every lover of stellar science hails her return to the sunset sky. Still she is but a planet like our own. And may we wonder if the sojourners on our superior neighbor, Mars, hails her Venus (Earth) in like manner? The analogy is the same, and there is no reason why the sequence should not agree. It is pleasing, however, to contemplate the probability of the situation.

Every wage earner is a sacrifice unto himself in that his labor upholds the value of another's possessions.

CAUSE AND EFFECT.

Every book written by a medium is an Epistle to the World. Altho' the records will not be as delusive, and its allied phenomena as unscientifically stated, as those of the Bible there will be a sifting. It may not be by a Nicean Council, but most likely by popular verdict—though some of the records will be worth preserving in parts, others with revision, and many perhaps discarded or condemned. Whether a Bible will be necessary to pass down another dark historic period or whether continued enlightenment and spiritual progress will make this unnecessary, must be left to experience. That the world has seen a more enlightened age than history records is evidenced by many discoveries during the past hundred years, unveiling the existence of genius coupled with a civilization that disappeared in some unaccountable manner. So the present may vanish, only leaving traces behind for a future civilization to speculate upon. Imagine a general overthrow of existing conditions by a world's cataclysm! The survivors would find themselves compelled to begin anew with little more than a tradition of their experience handed up to their followers. Like causes may return that destroyed the past. The human will and Nature may be nearer related than we dream of, and when the former wills itself out of tune with the latter there may be a clash. But if not quite so serious, there is cause enough already existing for effects that will produce changes unlooked-for in human history; and whose spiritual records are the best, will lead the rest; for when worst comes the human heart ever seeks comfort through spiritual devotion.

HINT TO LAW-MAKERS.

A man died of over-eating himself. The physician in attendance pronounced it so.

Please hurry a bill through the Legislature making eating, cooking, or keeping a restaurant a crime—one or the other having been the cause of the man's death.

A "magnetic" quack somewhere killed a patient and a law is made prohibiting magnetic healing—the greatest boon ever accorded mankind.

If a law were enacted to prevent every mistake a beginning might be made with the prohibition of legislating by people without some sort of legal training for it.

Young people as a rule dislike to get back into real work after a vacation, while elderly people are generally well pleased to do so. This exemplifies the need of labor to attain the absolute of energy or the self-acting potency of will—that state required to come into harmony with Nature. The latter never rests, and souls out of tune with this are earthbound—those left to the care and comfort of their comparatively earthy conditions, while the energetic ones are marching on to their destiny.

Churchmembers who assert that Spiritualism is absurd or that clairvoyance is hallucination, seem to forget that Christianity is founded on clairvoyance or seership as the Bible testifies, and in some rather absurd narratives. They expect humanity to accept unfounded records while rejecting proofs in the present and the testimonies of such men as Sir William Crookes, A. R. Wallace, Camille Flammarion, Rev. Minot J. Savage, Professor James, Coues and Zollner.

Rider Haggard is endeavoring to counteract the emigration from country to cities. But the reason of this drift will be the difficulty to overcome, which is that people prefer city life because they have more freedom to do as they please, without becoming the subject of gossip and finally to have the parson delegated to look into their affairs. If the parsons were to emigrate from some country districts to the cities, perhaps the young people would remain.

As a kindly expression of a fellow mortal will find its way to a like kindly disposed spirit for repetition in favor of the originator, so an insinuation or accusation that injures another will find its way to an unkindly mind for reproduction in disfavor of its creator, as though directed by a law that rewards and punishes according to circumstances.

PSYCHICS.

Mind creates law: love gives it potency.

The "only medium" is generally no medium.

Who is ahead of his time is comparatively ahead in spirit.

Who expends anxiety to be right, need expend none to appear right.

Truth killed the devil, and humanity is going to kill his progenitors.

A man may have good reasons for refusing to tell the truth, but none for refusing to hear it.

An ancient aphorism says a man may have talents, but if we have not charity, all is naught (in spirit). A modern version is, that a man may be wise and tolerant, but if he be not just, he is without authority in spirit.

One world at a time is not out of order if it does not lose sight of the results in the next world.

Who has but a partial realization of the sorrows of this life, has no animus left for bickering, quarreling or fault-finding. But until we have had sorrows ourselves how can we feel for those of others? Do we need heartaches to quicken it into sympathy, or is love a principle that takes time to ripen into a sensible cognition?

In place of "Esotericism" the author of that department has substituted "Psychical". Having passed the reader into his soul, he will now have him review life from thence, and as material affairs seem to those who have found their soul.

Now is the time to subscribe.

THE DYING CHILD.

Oh, take me mother, let me rest
My head upon thy loving breast!
I'm weary mother, oh, so weary,
And round me all seems dark and dreary.

But nay, there's light, I see bright angels
Hovering near and o'er my head,
So weep not mother, I'm not dying—
Count me not among the dead.

And see, oh see, the pretty flowers,
Blooming as in angel's bowers;
And, oh, can that be heaven above?
For all seems pretty—all is love.

And look, oh, darling mother look!
An angel fair now holds my hand.
It cannot be, must I then leave thee?
They beckon me from yonder land!

I feel thy tears, oh, dearest mother,
But all around is sweetest bliss!
'Tis heaven, farewell dearest mother—
'Tis now I feel an angel's kiss.

—Arthur F. Milton.

Concentration.

Do you number the power of concentration among your mental accomplishments? Are you able to chain your attention to one thing until you fully master all the intricacies of the subject?

If you have not the power of concentration, you should set about acquiring it immediately if you expect to keep up with the advancement of knowledge in the strenuous twentieth century.

You may ask, how can I develop my mind so that my faculty of concentration will become more perfect? I will answer you in these words: By study and practice. Pay attention to details. Keep your eyes and ears open. Think with a purpose. Don't flit from project to project. Plan well and then hew to the line, and keep on hewing until you reach success.

LEWIS R. HILLIER.

Some Good Books for Christmas Presents

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LILY DALE NOTES.

Lily Dale, last week, had dry weather, with moonlight nights up to Wednesday. But Thanksgiving Day brought a mixture of rain, sleet and snow flurries, putting a veto on pedestrianism that was largely on the program for that day. But good cheer prevailed indoors, and so thanks were given for the privilege of living. Following is the substance of the weeks news:

Mr. and Mrs. A. S. Cooper and Mrs. Miller Wilcox have gone to Philadelphia for the winter. Their address is 2049 E. York st.

Chas. Pierson our neighboring farmer, fell 24 feet from an apple tree last week, dislocating his shoulder, besides it is surmised, breaking several ribs. Dr. Hyde has been in attendance, and hopes to pull him thru shortly. Mr. Pierson has the sympathy of every one around here.

M. E. Curtis of Marion, N. Y., who was at Lily Dale camp last August in good health and spirits, passed to spirit life on Oct. 31st. Many who knew him will miss his genial personality. Mrs. E. Curtis his beloved life's companion, kindly refers to courtesies shown them at our camp last summer.

On Sunday evening Nov. 20th, "The Conference" met at Mr. and Mrs. Henry Smith's, pleasant home. After a song, the question of the evening "What can we do for the good of this camp?" was open for short talks and many good ideas were advanced, one that we take more interest in, and have a children's Progressive Lyceum,—but the general tone of the expressions of the evening was that we should lay aside all petty grievances, jealousies and discords, and with one mind, heart and hand, support the present management, believing they are doing the best possible under the circumstances, and need each one's support. Next meeting was to be held at Miss Olmstead. Question for debate: What is the greatest invention in the history of the world?—Lee Morse, sec'y.

Miss Louisa Greenamyer, who is wintering in Buffalo, was at Lily Dale for a few days last week.

Mr. and Mrs. Riley Johnson will spend a portion of the winter at 17 Forest Place, Fredonia.

Mr. Homer Todd is visiting his son Stanton in Michigan. Ben Luce is serving milk in his place at present.

Dr. Hyde spent several days here last week, looking after his patients. He is temporarily located at 40 Goodrich st, Buffalo.

Mrs. P. A. Foote has returned from her visit to St Paul, Minn., and is enjoying good health.

Mrs. Jennie Allen and granddaughter have gone to Fredonia, preparatory for a journey to California.

Mr. Edw. Ross has been to Corry, Pa., spending Thanksgiving.

Sunday morning the Dale was white with snow. The plow was needed to make a pathway for pedestrians to reach the terminals.

Topic For the Progressive Lyceum.

Sunday December 11, '04. S. E. 57. "Spiritualism The Light of Life."

Gem of Thought;—
However long, if only light,
The way is gladly gone;
And if we know we're in the right,
How joyous is our song.

Our life will never end we know,
But on and on for aye;
Be careful of the seed you sow,
You'll reap from them some day.

For information concerning The Progressive Lyceum, authorized lesson sheet of the Nat'l Spiritualist Ass'n. address John W. Ring, Spiritualist Temple, Galveston Texas.

We can not have contempt for a mortal being any length of time without feeling its reciprocal influence in the end—often too late to amend after we begin to realize the injury done to ourselves.

We are always more anxious to appear right before the world than doing right behind it.

UNTAXED ALCOHOL.

In the second session of the 58th Congress, Mr. Boutell introduced a bill to provide for untaxed, denaturalized alcohol, for use in the arts and sciences. The SUNFLOWER always goes on record in favor of any project that will improve the arts and sciences, as it is such that makes employment for the masses of the people.

The writer is strongly in favor of this bill becoming a law. Not only that, he has always taken a position that if the sale of alcoholic liquors is wrong without a license or tax, it is equally wrong with such a tax or license, and it tends to throw a veil of mystery around securing such, and makes it more attractive to the younger generation.

Does anyone think a boy would care half so much for a drink of liquor if he could get it at any grocery store, right out in plain sight, where anyone could see him, as he would where he has to go thru the closed gates of a saloon to do so? Not for a minute. It is the mystery that does it.

People will have liquor if they want it. Maine had her prohibition law, and all kinds of schemes were worked to meet it. Drinks of liquor were put up in china eggs, and shipped in egg cases into the state, and the experience is the same in every place where a prohibitory law is in vogue. Do you know that saloonkeepers prefer a license law? It acts as a kind of subsidy to the business. It costs money to put up the fixtures, and then a goodly sum to get a license. It becomes a sort of monopoly. While if every grocery or street stand could have a free sale of liquor it would be far less attractive and as was the case before the enactment of the license law, there would be less drunkenness and a better grade of liquors; less poisonous adulterations and a better condition generally.

Legislation never made anyone better. It may scare them into hiding their offenses against the law, but it does not make them any better in any other way.

We have tried a high license, high taxes, and prohibition, now let us try something else. A step in the right direction would be free alcohol drugged or fixed in some way so it could not be used as a beverage, and it would help manufacturers. But it should be thoroughly understood that advocating this, I am not advocating drunkenness or indulgence in liquors.

W. H. BACH.

Sick Flock In To Be Anointed.

Unique Ceremony Held at First Baptist Church, at St Paul, Minn.

Anointing with oil for the healing of the body was the unusual ceremony performed recently at the Christian Alliance convention in the First Baptist church. Divine healing is a co-ordinate tenet of the fourfold gospel of the organization. Dr. A. B. Simpson, founder of the alliance is known as a man of great power in healing or in inspiring healing faith. He was the speaker on the morning and his presence in the city brought out a large attendance, particularly of diseased and afflicted seekers for health.

Dr. Simpson preached on divine healing, presenting the doctrine that physical regenerates was a part of the atonement made by Christ for the human race and that any of his followers might claim this benefit as freely as salvation. The ceremony of anointing with oil accompanied the prayers and laying on of hands of the elders is the method of divine healing and is based on the directions of the fifth chapter of James supported by other scriptural injunctions. At the close of the meeting Dr. Simpson announced that all those desiring to be healed, who felt they had the requisite faith, would be anointed in the smaller rooms adjoining the lecture room. He laid special stress on the declaration that the ceremony was merely a symbol and had no virtue in itself and that neither his faith nor that of his associated elders was able to heal. Their faith must act with that of the person desiring healing.

Soon the two rooms were filled with waiting sufferers numbering nearly fifty. The anointing was behind closed doors, but no secrecy was observed in regard to what took place. Each seeker after health was questioned as to his faith, no inquiries being made as to

the nature of his affliction. If his assurance of faith was satisfactory a prayer was made, two or three of the elders laid their hands upon him and his forehead was lightly touched with a drop of salad oil. Being merely symbolic, the kind of oil used is immaterial, but it is the practice to use a pure olive oil.

In his sermon, Dr. Simpson made it plain that he and the alliance movement had no quarrel with doctors or with accepted worldly arts of healing for those whose faith does not enable them to adopt the "better way," as he put it. Dr. Simpson does not insist that those asking to be anointed shall pledge themselves to give up their remedies, but they are advised to do so, as retaining them is an evidence of weak faith.

SOUTHERN CASSADAGA CAMP.

Building Room—New Excursions.

At Lake Helen, Florida the hammer and saw are making a lively din at the camp grounds. The new pavilion is rapidly materializing. Architects, builders and carpenters are pushing on the work.

Also new cottages are being erected. The Hotel Cassadaga has been opened and guests are arriving.

Mrs. Spencer's boarding table has been well patronized of late.

H. W. Clark has arrived and is getting ready to build his two tenement house on "Prospect Heights."

Among the late arrivals are Mrs. E. H. Thompson of Lily Dale, Mr. and Mrs. Palmer; Mr. and Mrs. Baker, who are building on Prospect Heights; Mr. Eddy, who is building a house for Mrs. Havlin and Mrs. Bacon; Mr. and Mrs. G. W. Nickerson and their niece, Mrs. Holland; Lyman and Mrs. L. Harris Mr. and Mrs. Carrique, Mr. and Mrs. A. S. Wheeler, Mr. and Mrs. A. A. Butler.

Brigham Hall is ready for lodgers and will be managed by the owner Mrs. Brigham.

E. W. Bond is building a boarding house at the depot for his workman in the box and brick factories.

The grocery store is now opened. Mr. Butler is busy superintending the creation of the new pavilion.

Mrs. Van Slaker has bought the Cole Cottage and converted it into a "bachelors den."

Mr. and Mrs. Kellogg and Mrs. Vogt are visiting the fair at Tampa. Everybody here expects the largest attendance in the history of the camp.

Mr. Lamb, 85 years old, is living in a tent outside the gate.

Dr. O. B. Webster will build a residence for his family at the P. O. Village, locating it nearly opposite the store.

Webster hotel is preparing for a full house this season—a very attractive place with modern improvements at moderate prices.

My December excursions will sail from N. Y. City Pier 36 Hudson river, on Dec. 6th, 20th, 27th all on the Arapahoe of the Clyde line—one of their new and elegant ships. Write me for special low prices and details enclosing 4 cents in stamps for postage on Clyde folders etc.

H. A. BUDINGTON.

91 Sherman St, Springfield, Mass.

E. Z. MARKS.

Childish minds are taught by being caught by simple advertisements. They send a sum of money or other valuable property trying to cheat somebody, to get fraud goods or a great per cent in profit. Who is the criminal?

There are people who tell about wonderful spirit power—disembodied or other powers—some of these deceive it is said—then we need these frauds to teach people to know, to think.

I do not ask for any law, or any force to be used to protect me from fraud mediumship. If people are so simple they need awakening and I do not grieve over them.

A man sold me rotten potatoes, or a large part of a lot were rotten. I thought, the farmer did his part to grow good potatoes. He should be paid for his work by somebody. I knew the potatoes had not rotted because they were old. I was more careful to get good potatoes next time.

A nicely got up circular was received to get new subscribers for a publication. The price was low and the publication liberal in ideas, (in the advertisement.) I sent money.

THE NEMESIS OF CHAUTAUQUA LAKE.

THE NEMESIS OF CHAUTAUQUA LAKE.

By Hon. A. B. RICHMOND

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or will rent for the winter or for a term of years.

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Responsible Agents Wanted to handle our line of fountain pens. Both ladies and gentlemen. With a fair amount of energy, \$5 and \$10 a day can be made between now and the holidays. Full particulars sent upon request. Exclusive territory given. Write to day. ADDRESS the Selden Pen Mfg. Co., 140 Nassau street, New York. 2111

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This is a picture of the only Dr. Spinnery in this state. ANDREW B. SPINNEY, M.D., who has had forty-eight years experience in the study and practice of medicine, two years Prof. in medical college, ten years in sanitarium work, and is a natural clairvoyant. He has given special attention to eye, ear, throat and lung troubles, also all forms of nervous diseases of both sexes. Never fails to cure illness. If you want to like an opinion of your case FREE, write just how you feel with your own hand and send the letter to your hand five minutes. Enclose stamp for reply. Address ANDREW B. SPINNEY, M.D., Prop. Reed City Sanitarium, Reed City, Mich.

Time and time has passed and no reply nor have I seen a copy of the much advertised new publication. I am waiting. I am not asking for anybody's arrest nor for a fraud order. Was I caught because of my knowledge? I was too easy. I await a new trick.

So people say Spiritualists are awful easy. I am not often caught and it is a new trick to me that does it. I have seen fraud in public theaters where regular prices are paid and a regular license—greater than any and all Spiritualist frauds I have known and seen.

Let the fraud medium fool Spiritualists till they are educated to be wise. I am in favor of honest and fair dealing in my own acts, thoughts and works.

AURIN F. HILL, 13 Isabella St., Boston, Mass.

CHARITY AND KNOWLEDGE.

DR. W. W. PAYNE.

It's charity the world is asking for today, And knowledge to direct us on the way. Though charity the world would ever fill, Yet knowledge keeps us climbing up the hill.

It gives us thoughts, more beautiful and grand, And lifts us higher in the mind of man. It strengthens all the elements of life And carries us beyond this sea of mortal strife.

With charity and knowledge thus combined 'Twould give a clearer conscience and a purer mind. 'Twould give us what we really want to know And bless our steps where e're we chance to go.

'Twould take each weary traveler by the hand And lead him from a desert filled with sand. 'Twould fill the soul with joy to overflow, And make us feel content wherever we might go.

'Twould be like noble emblems filled with light And make our pathway seem more beautiful and bright. Such charity would reach the length and breadth of time, And build a character, more beautiful, most sublime.

Ashtabula, O., Oct. 5, '04.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

"ON EVE, ON."

REV. H. S. GENEVRA LAKE.

I can tell each clouded mind,
Of whatever Age or Kind,
Drilled by custom and by Creed,
That no soul can e'er "succeed,"
Ever climb the sunlight height
'Till it sense the wrong from right.
And the evils we deplore,
Which we narrate o'er and o'er,
Were evolved when man essayed
Rule o'er matron and o'er maid.
Every plain with blood bedewed,
Which the human sight has viewed,
Every cannon shriek and spear
Is the product of her tear,
Take this truth and bear it on!
Ours the conflict not yet won;
Sometime, over field and fen,
Where have roved the feet of men,
Calling hosts to mad attack
Beating hosts as madly back,
We shall stand and then shall say:
"Ours is now the 'Right of Way'"
To the better, brighter day;
God will never hear your cry
Till we find our liberty;
Not till every woman's form,
By your spirit brushed and worn,
Shall erect and perfect stand,
O'er her life supreme command,—
Not till then shall madness cease,—
Not till then shall white-robed
Peace,
Over land and over sea

Chant the song of victory,—
Of an Earth redeemed at last
From the awful shadows cast
By the errors of the Past,—
As the "devils" cowering flee."
Olympia, Wash., U. S. A.

MAKE THE TEMPLE CLEAN.

When it has been ably demonstrated that meat is not necessary to our well-being, when it has also been demonstrated that it is an injury instead of a benefit, why continue its use?

Are we slaves to the bodily habits and tastes of our ancestors? Shall the spiritual man be in bondage in the carnal? Spiritual freedom, light and beauty, health, strength, longevity, lie with vegetarianism. Economy also, if you will. This is not theory. It is fact. Take some vegetarian magazine and read up on this subject. Learn how to select and prepare the substitutes for flesh food. Clean the windows of your house, let pure light in, and rebuild—rebuild—then we can commence to talk of love, and peace, and good will. But man knows not the meaning of love when he dwells within a blood offering. He cannot feel a throb of sympathy or tenderness for the helpless creature condemned to cater to his taste, and consequently is arrogant and selfish with his fellow men. Sympathy, love, comes with all. We are only one with all, as all life comes with infinite life. We, as Spiritualists, know this to be true. And we also know that all life has a continuity of existence. Or shall we take a stand on a line with our good orthodox brother, who said, "Myself and my wife, my son John and his wife, us four and no more," and shut out all life except the human? Whether we will, or no, we have not our choice. Natural law says all life, and nature's law is not changed by man's belief or his wishes. Brother and sister Spiritualists, shall we give up these bloody feasts and grow?

Then shall we learn the love that sends peace forth into a troubled world.—Jessie S. Pettit Flint.

A BUDDHIST TRADITION.

As the story goes, Daruma was Buddhist priest and missionary who first brought Buddhism to China from India. So devout was he, that, absorbed in meditation, he once sat motionless for nine years, after the manner of holy men we read of, tho how this state of immobility is conducive to high thinking is one of the many questions that present themselves to our many points of view. Be that as it may, we are told that his legs dropped off as the result of this fixed attitude, and he is always represented as just a body and a head folded about with a robe. From one side of his drapery depends the so-called "fly brush," of the Buddhist priests, a plume of white horse-hair carried as their symbol of their clerical functions. Its use is said to be to brush away the evil spirits that hover over the newly dead.—Mary Vaughan in Sunset Magazine For November.

HARMONY OF BEING NEEDED.

Let the civilization of an analytical and harmonial philosophy be duly spread abroad—rendering men and things altogether natural, wise and spiritual—and I can assure you, the superficial, the partial, the incomplete, and the disagreeable of the outer world will rapidly disappear. Let this spirit be introduced in the soul of the multitudes, and all disagreeable appearances—says a writer—swine, spiders, snakes, pests, madhouses, prisons, enemies—will vanish; they are temporary and shall be seen no more. As, when the summer comes from the south, the snowbanks melt, and the face of the earth becomes green before it, so shall the spirit create its ornaments along its path, and carry with it the beauty visits, and the song which enchants it; it shall create beautiful faces and warm hearts and wise discourse and heroic acts around its way, until evil and deformity are no more seen. In all this I am consciously impressed that I am drawing a picture of man's future on earth; a period when all men will be seers and discerners of the hidden and the beautiful. Everything in that era will possess interest and truth; and will be interrogated as capable yielding a clear and useful reply. Deformity in all things—in art, religion and morals—will disappear in proportion to the progressive refinement and harmony of the human mind. The result is mathematically certain.—From the "Great Harmonia," by A. J. Davis.

George Meredith well says that prosperity nourishes us and adversity tries us; proving our capacity, but not creating it. The strength to be tested in the cold shadow must be acquired in the warm sunshine. And there is another thing to be said. It is a fallacy to read our own qualities into the nature of things. All our virtues are expressions of the law of self preservation in relation to the race. In a certain sense, morality is a weakness; it marks our imperfection. If all men were naturally noble, the idea of nobleness would disappear; just as the handsomeness of one person depends upon the ugliness or plainness of others. Morality, in short, is only a means to an end; and the end is human welfare. But if you listen to theologians, you would fancy that human welfare is almost a negligible accident, and that morality is all in all. In other words, the end is sacrificed to the means, and this is characteristic of the general topsy-turvydom of theology.—G. W. Foote.

The underlying thought for carrying on the vivisection of animals is that sickness is wholly physical process due to the propagation of disease germs, which can be eliminated by the serums derived from animals. But disease is primarily caused by inharmonies of the mental-spiritual, which the physical body reflects as a mirror reflects, the exact likeness of the person. Therefore in all past ages, the spiritual teacher was the true healer, for he gave the remedy of spiritual enlightenment and therewith healed the patient. Just as with a sickly dwarfed plant, that has been vegetating in the darkness of a cellar when by bringing it to the sunshine, we restore it to health.—Worlds Advanced Thought.

Concerning editor's work the Banner of Light says: The hardest work that falls to the lot of the editor is the editing of the report of meetings. They always, through necessity, arrive in the rush hours, and many of them are written so fine that it is hard to correct them without rewriting, cutting, or pasting. Kindly improve, in knowledge of journalism, by making copy all ready for printer, instead of for editor; then correspondents will find no trouble about being the editor of their own writings. Fine or lavish expressions will always be expunged in preference to facts. Fine expressions belong to the belles-lettres and not to the every-day movements of the world.

PSYCHOGRAPHY.

Direct Spirit-Writing As Explained by
a Guide of Fred Evans, Slate-
Writing Medium.

Now, the writing is not produced either by personal contact of the medium or his spirit friends. Everything done in spirit world is governed by natural law and it would be an unnatural law that would permit a materialized hand to go between the surface of slates one-sixteenth of an inch apart, and grasp a pencil with which to write. The principal methods that we use to transmit messages are by a law that is beginning to be well known and understood by the denizens of earth, viz. electricity and magnetism. Psychography is produced exactly as telegraphic messages are produced. Let me explain:

Suppose A. in New York wishes to send a message by telegraphy to B. in San Francisco, is it necessary for him to come to San Francisco to do so? Certainly not; he merely operates on his key in New York and every letter or sound is reproduced in San Francisco.

Suppose I wish to send a message by psychography. I write on a slate A. in the spirit world. The medium being a sensitive, I establish a circuit or current (as we need no wires to conduct the current and in the near future you mortals will learn to dispense with them), to and thru the medium B. to your mundane slate C, so that every movement made by us on the spirit slate is responded to by the pencil on the mundane slate, and is reproduced. So you see we use the medium for a battery, and your earth-plane for a ground to establish our circuit.

We also have other ways of producing the writing, etc. One of them is by transference—that is to say, we can prepare sufficient writing or pictures in the spirit world to fill the surface of the medium's slate, and transfer it instantaneously upon said slate.

To produce this manifestation we must first sensitize the slate to be operated upon, and disentegrate the pencil into fine powder, and precipitate it evenly over the surface of the slate. The transfer is made somewhat as in photography.

The color writing is produced thru somewhat the same method, except that the color matter is produced on your earth plane, and brought into the room on the slates in almost invisible dust or powder, and precipitated on the slates the same as the former. The latter methods are much more difficult to produce, and better conditions are required.

It is also indispensable to have the medium in a healthy state, free from all mundane worry and annoyance, with pleasant surroundings, and everything that is possible to make him happy, harmonious, and contented. This is important, and good mediums for this phase should not be overworked, but should be carefully protected by those who value the evidence obtained thru their mediumship.

Penury, greed, and monopoly is the trinity of hell, whose influence neutralizes the church trinity, and keeps society earth-bound. Any one branch of this trinity, practiced by the individual, keeps him earth-bound as a spirit. He who realizes that future bliss depends on freedom from covetousness has a fortune surpassing the wealthiest of earth.

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Our Company owns TEN LODE MINING CLAIMS (about 100 acres) in the heart of this section. Several strong fissure veins besides those named above run through the property.

Note the following assays from the Brittle Silver: First ten samples averaged \$101.00 a ton; second ten, \$209.00 a ton; third ten, \$311.00 a ton; fourth ten, \$120.00 a ton. Our company owns three claims, over 3,000 feet, on this vein, as experts trace the outcrop. Capitalization, \$1,000,000. Par value, \$1.00. 600,000 shares in the treasury.

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We offer as a speculation, and NOT as an investment, a limited block of this stock at the ground floor price of TEN CENTS per share for 30 days ONLY.

There is no CERTAINTY that you will get your money back, but you MAY get SEVERAL HUNDRED FOLD. Proceeds will be used for development work, and if we strike it rich, the stockholders will reap the benefit. There are no debts whatever against the Company.

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

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

THE 10 COMMANDMENTS ANALYZED.

This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but such is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DISSIMILAR FORMS, and it CONTRADICTS EVERY ONE as positively as it gives it.

This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood."

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

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

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

Grandpa and The Boys

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PSYCHICAL.

BIG NAMES.

Not a Criticism but a Caution and Some
Light on the Road to Medial
Unfoldment.

Some of the Truth Behind the Phenomena.

(BY THE AUTHOR OF ESOTERICAL AND
AURAS.)

While it is undoubtedly necessary that mediums should be controlled by spirits superior to themselves—both for their own as well as the public's benefit, there is quite a bit of misconception anent this subject.

None need begrudge any medium the best that can come to them, for they deserve the highest; but it often happens with newly-developed mediums that their claims do not exactly harmonize with reason, and criticism is the result.

We all like good company behind us in spirit, but we should not deceive ourselves in the matter—self-deception being often more difficult to discover than real deception by spirits, for none like to acknowledge the first-named, while being deceived by others offends our self-love, which we are ever ready to resent.

To determine the first, comparison between self and the spirit-name assumed can readily be made by reference to the spirit's history. If we know our capacity, and there is no analogy, except what is in our own mind, there is no reason for the control. And who knows himself should become his own judge or the public will judge for him—vox populi, vox dei.

But, there is no reason why exalted spirits should not come to mediums on occasions through whom they can manifest. But that, and claiming them exclusively as their property, are two vastly different things. Superior spirits have no more notion of tacking themselves on to one earth-life than a millionaire has of becoming a school-master or of confining himself to one locality because somebody imagines he ought to do so.

Still, there may be no deception intended on part of a spirit manifesting under an assumed name; for there are lots of good spirits, who lack what these higher spirits possess to become free, and are working out their salvation through mediums as guides—being themselves inspired by loved ones higher up, awaiting their transition to the next sphere above.

A ROSE BY ANY OTHER NAME

What appears to outsiders as deception in such cases is simply self-deception (self-psychology). It may be that the medium was once inspired by an exalted spirit through his or her physical control, and, being flattered into the belief that such was permanent, held to that as the more desirable or pleasing. Or, it may be that the wish or ambition of the medium to have a prominent control, engraved such a nomenclature in the surrounding aura (tho'ts being things in spirit), and every attraction that manifests or controls after that finds itself giving the name selected by the medium volens volens. But if only good is intended, and it may prove a disappointment to the medium to be undeceived, the spirit leaves him undisturbed in his harmless faith, and operates on the principle that NAMES ARE NOTHING, THOUGHTS EVERYTHING (good ones understood) and so we find a medium claiming a control that is but so in name, when it may be a most natural attraction as a parent or other relative, who may be enjoying the distinguished patronymic as much as the medium.

But where real deception is intended for selfish purposes it is well for the neophyte to take advice or be instructed. Such deception may be known by the nature of the tho'ts expressed. If they are unspiritual or license sensual or immoral actions reason should warn the communicant to protest or be guarded; for it is not the mission of higher spirits to teach anything out of harmony with purity or love. And those who are sensitive may cognize them by their influences.

OBSESSIONS.

If the medium feels dragged upon or drowsy, indolent, sensual, restless or perturbed, irritable, capricious or touchy, especially when doubted, or is nervous, secretive or anything not natural to him or her, while conscious of spirit control, it betrays the

wrong kind of attraction—probably due to some discordant thought, desire, intention or habit not strictly spiritual, or an imaginativeness that brings an excess of the ego to the surface which perverts everything that is precipitated from spiritual sources, and somebody says it is obsession. Yes, self-obsessed in most cases, though there are real obsessions, where weakness for something unspiritual exists; but the next act that is equally spiritual changes its control—obsession of a higher sort, and that no one fears or denies.

All control is obsession, the only difference being in the motive, and that rests with us. The impetus given our desires, feelings or intentions by force of thought determines our temporary status, or permanent one if we chose to insist or deceive ourselves, and which the public seem to sense beyond the self-deceived.

HOW TO CHOOSE.

Now, mediums being sensitive—though not all sensitives are mediums for practical spirit communion—are subjected to the influences in their environments—to be lifted or lowered in their normal state according to pressure. But while they cannot choose their mortal companionship, they can their spiritual by the bent of their thoughts, however uncongenial their mortal surroundings; and furthermore, while they can always protect themselves from mortal deceit, they cannot always guard against that of spirits. Thus they must endeavor to invite the best to their spiritual side, always remembering that it is better to have the good opinion of spirits than that of mortals when in daily spirit communion.

It is an old aphorism that an angel can wade through the mud and not be smirched. So a medium, pure in mind and heart—freed from the control of any unspiritual habit, jealousy, prejudice, uncharity, or egotism—can be assured of a spirit-control, that possesses all the truth a medium can take in without having to assume a bigger name than his own.

SPIRITUAL LESSONS—7.

The best blood purifier is labor or exercise that brings the blood into circulation. The motion produces a sort of crystallization and precipitation of the impurities in the blood on the principle that butter is obtained by churning. As formed these impurities lodge in the glands and are carried off thru the liver, skin and muscles, according to location.

In the first named they generate bile and largely avert organic troubles, passing out thru the stomach and aids digestion, as impurities in the blood make this sluggish which in turn impairs it. Thus more bile is needed which the evil itself creates and becomes to the human system what oil is to a machine.

Labor also generates perspiration. During this process much of the impurities pass off through the pores, and prevents tumors, boils, or eruptions that often result from indolence. Inactive blood is to the human system what a pool is to its immediate neighborhood.

But the greatest outpouring is through the muscles as bad magnetism—largely created by impure or vicious thoughts—the principle that combines spirit with matter and makes the spirit body. Thus the necessity of its riddance to purify the spirit. In fact, all live impurities must be shed for the same reason, or they are passed into the spirit by virtue of the magnetism of which the latter is composed.

The "curse of labor" thus becomes a blessing, and was instituted at some period of the world's history when man had degenerated through selfishness or the enslaving of his fellow man as the tendency is again on, and which might engender another big protest from Nature, if not overcome by man himself.

Love and selfishness are opposite poles, one in harmony and the other in discord with Nature, each attracting its compatible influences to the masses and forming the spirit as enacted. The man who lifts his eyes to heaven to better deceive, will find himself with deformed sight, in which is betrayed his form of selfishness or deceit. Who stabs another will suffer in the same locality. Who robs one of his home or comforts will be minus the same; and who acts the oppressor will be an imbecile in spirit—all having subjective creations staring at them.

Among the minor troubles the pe-

nurious will lack strength to move about—Nature being as stingy with them as they were towards their mortal brethren; or, in the absolute, they lack the drawing power for stimulation, only getting as they have given. On the other hand the generous are filled with good cheer, the charitable with joy, the tolerant or liberal minded with light, the benevolent with power and the just with authoritative power—justice in soul holding the best equilibrium with nature, and thus its ruling influence over those not up to this standard. The once enslaved and forgiving or enduring in this condition frequently become the rulers of their former oppressors and masters.

But all have equal opportunities of freeing themselves from their inherited or acquired impurities thru their God-given intelligence, their prejudices and selfishness through their love. But as honest labor is reason and love combined, the man or woman that works for a living need not fear the future.

How Thought Affects the Blood.

Thought, though sensed in the brain, vibrates through the entire nervous system, terminating in the blood with secondary effects, known as excitation, irritation, animation, gratification, etc. The same effects obtain, whether we generate the thought or it is precipitated upon us. But without some substance enveloping it, a thought could not be felt or perceived—this substance being magnetism. When pure, or consistent with the nature of the thought, it is exhilarating; when impure it is debilitating—whether self-generated or imbibed. Thus flesh and blood are as much affected by thoughts as by atmospheric conditions, and we must guard against the evil effects of both, though pure thoughts constitute this guard, when conscious of ill-effects from the same.—Psycho-Physics.

How Does Your Compass Point?

Have you ever felt like going somewhere, but undecided in which direction?

If so, it indicates that something or somebody is attracting you—and most likely someone in sympathy with you.

If near by, follow your inclinations and note whether you feel right. Should the latter obtain, think of those living in that direction. On whom your mind settles, there is your call.

If you cannot settle on anyone near by take a map, fix your attention on the spot you inhabit, and note in which direction your feelings tend. By following that line you may surmise whose heart is longing for you.

The human heart is a kind of spiritual compass which obeys the magnetic influence of love.

Hokey-Pokey Advice to Amateur Poets.

Hokey—Poke, what do you think of poetry?

Pokey—Oh, poetry's all right, but the would-be poets all wrong.

Hokey—How's that?

Pokey—Well, they can rhyme all right but they can't rhythm.

Hokey—And what's that?

Well, listen:

If moved to write some poem—try, just wait until you feel a sigh; Then put down figures 1 to 8, To get your syl-la-bles in straight. And press your hand upon your heart Squeeze out a tho'gt before you start; Be sure you've got the sense all right And keep your rhythm well in sight. Not words but syl-la-bles make rhythm Begin with 8 and none will quizz'em. When't reads like this it may be done Then fix your rhymes an' let 'er run.

NOTICE.

Mrs. Laura G. Fixen, 429 LaSalle Ave, Chicago, Ill., Vice President of The Illinois State Spiritualist Association is arranging to publish a list of the Spiritualist Societies, Lyceums, Camp Meetings, and mediums in the United States and Canada. The officers of these Societies are requested to mail her at once the name of their Society with Officers and their addresses and all mediums will please send her their name and address and phase of Mediumship. This list cannot be published complete unless each one will co-operate and it is hoped that an early response will be made.

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OBITUARY.

Another good work in the cause has gone higher. Wm. G. Stubbs of Allegheny, Pa., passed to spirit life on Nov., 20, 1904. He was well known as the treasurer of the First Church of Spiritualists of Pittsburg, Pa. He is also well known at Lily Dale camp, where he was a frequent attendant. The Pittsburg dispatch says: One of the best known residents of Allegheny county has passed away. In the 69 years of his life he had known no other home than Allegheny, and had held many public positions, at the time of his death being superintendent of River View Park, which position he had held for more than 10 years. Eight weeks ago an affection of the liver which culminated in his demise, compelled him to quit work.

Mr. Stubbs was born in the first ward of Allegheny, March 14, 1835, the son of Henry Stubbs, one of the pioneer founders and manufacturers of edge tools in Western Pennsylvania. His father moved to Allegheny in 1832 from Mechanicsburg, Pa., bringing his household goods in a cumbersome stone wagon. Learning the trade of founder the younger Stubbs engaged in that business with his father. Later he was appointed Deputy Sheriff of Allegheny county by Sheriff James L. Graham, a position he held for more than 20 years.

When John R. Murphy was appointed chief of police, William Stubbs was selected as market policeman and three years later was given the position of watchman of the public parks. For some time he was a clerk in the bureau of Highways and Sewers, after which he was made superintendent of Riverview Park.

Since the death of his wife, which occurred some years ago, Mr. Stubbs had made his home at the residence of his son, Samuel B., in Duquesne avenue from which place the funeral took place. Besides his son, one daughter, Miss Cora M. Stubbs, and two sisters, Mrs. Lucine Scott and Mrs. Sarah Stoddard of the East End, survive.—M. R. Crilly.

The passing on Nov. 11, of Mrs. Helen O. Richmond of Cleveland, Ohio removes from mortal sight one of the oldest Spiritualists of the middle west, and a most interesting woman in many ways. She was the daughter N. E. Crittenden, who became a Spiritualist in the early days of the movement and was for fifty-three years the most prominent jeweler in Cleveland. Allan Richmond to whom she was married in 1852 was the son of Thos. Richmond, Sr., of Chicago. He also was a devoted Spiritualist—in fact both father and son were.

Mrs. H. O. Richmond was an aunt, by marriage of William Richmond and Cora L. V. Richmond, having known the latter since her first speaking as a little girl, in Cleveland and Buffalo. The diseased was a contributor to every good cause and subscribed liberally to the literature, books and periodicals published in the spiritualistic cause.

Altho an invalid for many years she took an active interest in the 19th and 20th centuries—in science, art and liberal thought. She sent the spiritual publications to the clergymen of her acquaintance of every denomination, especially the works of Mrs. Cora L. V. Richmond, to whom she was very much attached personally and in her public work.

The services were held at her late residence, on the 15th inst., and were attended by her family—now few in number—and by some of the oldest residents in Cleveland who were her life long friends.

Everything was conducted according to her wishes—no crape, no mourning. Beautiful palms, flowers (the tokens of loving friends) were there; two hymns were sung by a male quartette, and the service by Mrs. Cora L. V. Richmond constituted the beautiful rites. Many heard the consoling and uplifting truths of Spiritualism concerning the other life who had not heard them before. Everyone present felt the grand uplifting of the beautiful truths as uttered.

After all her suffering, altho she will be greatly missed, how thankful are all her friends for her happy release and her beloved family, all of whom awaited her at the shrine immortal.

CORR.

Passed to spirit life from Wash-

ington, D. C., Sunday, Nov. 19th, J. Homer Altemus in the 47th year of his age. These words will convey startling information to many earnest Spiritualists in many parts of our country, for although many other friends of that splendid medium, have long been apprised of his failing health, there are hosts of individuals who have been blessed and comforted by his mediumship to whom the news of his passing will come with unexpected force.

For more than two years, the health of Homer Altemus has been declining, and for the last half year it has been very precarious, yet he and his closest friends hoped that new life and strength would be given him, that he might renew the beautiful work of his mediumship for the comforting of the many in their time of affliction and need.

For such a worker as he has been, and because of the great good accomplished by him and his spirit helpers for the cause of Spiritualism, and the benefaction of mortals, more than a few words announcing the passing of a soul should be given, and yet, words can not adequately depict the courage one must have, to go through many years of active labor as a medium, subjected to various conditions and influences from both sides of life, and submitting to the demands made upon time and strength by the multitude that asks for comfort and instruction from such ministrations.

Thousands have known Mr. Altemus in cities, towns and camps where his good work has been accomplished, and all who have received the sweet message from his lips and the good counsel for spiritual and mortal guidance in the time of trial will pause to drop a tear that his earthly labors are over, and that they will not meet with him again. Hundreds in this city of Washington admire his work and love his memory for what he has done of good, for what he has been to humanity his name will live, and those who have prized his mediumship and his genial friendship will call him blessed through coming days.

As a devoted son he made the long and wearisome pathway of his aged mother, bright with the light of tender ministrations to the shores of the eternal world. As kindly brother, friend and companion he has written his name indelibly on the hearts of his relatives and comrades; it is they who will speak well of him and bless his memory. Though notice had been given that the service over his remains would be strictly private, the home on Thirteenth St. was thronged with kindred and friends who came to pay the last earthly tribute to his work and memory and to silently bid him in spirit, God speed, to the joys and harmonies of the immortal world. It was the privilege of the writer of this sketch to know Mr. Altemus well and to prize his friendship. Long ago he expressed the wish—and repeatedly, that she should conduct the service over his remains, and to her, it was a blessing to have the honor, under the benign influence of Spirit Pierpont, whose consoling words were of hope, peace, tender love and immortal life. The magnificent floral offerings from sorrowing wife, gentle kindred and loyal friends were beyond description for their beauty and profusion, attesting mutely but eloquently of the affection held for him in the hearts of their donors. The burial at Congressional cemetery, under gray and sympathetic skies was completed by the delivery of spiritual verse and benediction by the same kindly spirit intelligence who officiated at the home.

Thus, in mortal do we part from Homer Altemus, but in spirit we bid him good cheer in the ministering work that he shall continue to do. Our joy is for him that he is freed from earthly strife and limitation, our sympathy is with the loving, suffering wife in her bereavement, and with all who shall miss him from the earthly way.

MARY T. LONGLEY,
Washington, D. C.

Public phenomena are but the shells of the true kernels that exist in the sacredness of the home circle. Spiritualism per se does not deal in mysticisms or stage performances. Absolute proofs of immortality are most readily found in private seances where the medium is unhampered by worldly influences, and the spirits freed from the contact of unsympathetic thought-waves coming from from unwilling investigators or scoffers.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, Nov. 20, services at Temple was devoted mostly to the Lyceum work and a talk to the children. The guides of Mrs. Ripley gave some advice to the older ones present as well as to the younger members of the audience.

Sunday evening, Nov. 20, a very large audience was present to hear the discourse given by the guides of Mrs. Ripley upon the subject, "Spiritual thought, or the philosophy of Spiritualism." Many fine points and comparisons were made. The lecture was a very able one and listened to with marked attention. Many strangers were present. At close of lecture F. Corden White gave spirit messages and tests. They were remarkable in detail and for correctness, acknowledged so by those receiving same, also that they were strangers in the city and had never before met Mr. White, and stated that it was the first time they were ever in the Temple. The guide of Mr. White told the name of town where the person lived and gave name of spirit communicating. After services, comments assured that the tests and messages were the most remarkable ever heard.

Wednesday evening, Nov. 23d Mrs. Ripley held a seance at the Spiritual Temple and a good number of descriptions and spirit message were given, most of which was recognized.

Mrs. Kate Stiles of Boston is the speaker and medium for First Society of Spiritualists at Temple, corner Prospect avenue and Jersey street for the month of December.

Monday evening, Nov. 21st, the P. R. C. of Buffalo, held their regular pedro party at the home of Mrs. O. F. Gage, 1200 Main St. A large number were present. Mr. Flemming won the gentlemen's first prize. Mrs. Schrueder won the ladies first prize. Refreshments of sandwiches, cake, coffee and ice cream was served. There was music furnished. A very enjoyable evening was the result. Mr. and Mrs. Gage are very genial host and hostess, they know how to entertain. Mrs. Gaylord, sister of Mrs. Gage assisted in the hospitalities of the evening.

AN APPEAL.

To my friends:

A few days ago, a little girl, Hazel Eiden, of Los Angeles, Cal., was so badly burned as to necessitate a skin-grafting operation, in order to save her life. This was made possible by the nobility of five hundred men, women and children who offered a portion of their own healthy skin to save the life of the child. Over two hundred were needed in order to get enough skin to cover terrible burns.

The girl's mother had just arisen from a sick bed after having gone through a very serious surgical operation. I am interested in this case and want to help. I cannot do what I would like to do, so I call on you to help me. I have a few over two hundred copies of my little booklet, "Chips from the Rock of Truth," which I purpose selling for the benefit of this little girl. These books are sixty-four pages—they are beautifully printed, and those who have read them pronounce them well worth the price which is 25cts, prepaid.

Every Spiritualist is charitably inclined, but I do not ask for that, it is simply to allow me to give you value for value received. Two hundred strangers gave their skin to save the life of one they did not know personally. Will, you do what I ask, you to, and that at once? Every cent paid me for the books stated above will go to that little girl.

We, who have children of our own, can feel for the suffering of a little child, will you not, send me your orders for these books, and help me help someone else.

Address, 924 Vine St., La Crosse, Wis., and the booklets will be sent you at once. If you feel to do more—get more copies and give them to your friends—I will send a book for you to as many different addresses as you furnish, and pay for, until the number is gone—If more orders come than I have books, I will send money back at once. Fraternally,

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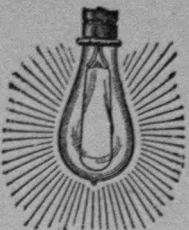
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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

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Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

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

Suggestions for the improvement of the paper are invited.

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

C. J. Anderson has been lecturing in Chicago.

R. H. Kneeshaw is lecturing at Vancouver, B. C.

Rev. S. A. Ross is holding services in Seattle, Wash.

Jennie Hagan Brown has been lecturing in Ohio towns.

Frank T. Ripley goes to Grand Rapids, Mich., for December.

Mrs. R. M. Barton will be at Elmira, N. Y., until 1st of February.

Mrs. Hatfield Pettibone is located at 248 Oakland Ave., Pittsburg, Pa.

Mrs. Hattie Tiffany, trumpet medium, is doing good work in St. Joseph, Mo.

Mrs. Ruth Smith of Haverhill, Mass., has been speaking in Providence, R. I.

Rev. J. C. F. Grumbine has opened Sunday evening meetings in Faelton hall, Boston.

Mrs. B. A. Palmer has resumed her Sunday morning meetings at 21 Yarmouth st., Boston.

Max Hoffman has been interesting the friends at Des Moines, Ia., with our philosophy and phenomena.

The Spiritualists League of Chicago holds its regular monthly meeting at Kimball hall, on Tuesday evening, Dec. 6.

If Mr. W. Renner, Trumpet Medium, will send his address to this office we will forward a letter to him that was sent in our care.

German services will be held at fraternity hall, Chicago, Sunday afternoon and evening. Max Gentzke, speaker, Mrs. A. Swendson, test medium.

Mrs. M. M. Doty of Peroria, Ill., writes that Cleon B. Nichols of Andover, O., has been in Peroria, the past week, giving materializing seances to very large crowds, and they were very satisfactory to all.

The west side S. S. of Columbus, O., has Prof. L. M. Lydy as speaker, with Mrs. S. E. Delong following with tests.—The Temple Society has Miss Elizabeth Harlow as speaker and Miss Clara M. Gray as test medium.

J. M. White of Pittsburg, Kan., writes that the Psychic Research Club is circulating spiritualist papers in its community, and has thereby created an interest in the cause by outsiders, besides having good attendance at their society meetings.

Transitions: Maria Deming, Fayette Ind.—R. I.—Thos. Ince, Lafayette Ind.—W. G. Stubbs, 69, Allegheny, Pa.—E. Curtis, Marion, N. Y.—Homer Altemus, 47, Washington, D. C.—Mrs. M. C. Smith, Rockland, Mass.—Dr. J. B. Wilson, 67, Mansfield, Mass.—

Another of our prominent workers (by pen and voice) writes; I read the Esoteric and rejoice to have our spiritual philosophy presented where it is greatly needed. [Esoteric is now substituted by Psychical—merely a little deeper dive into the spiritual.—Ed.]

Prof. P. O. Hudson—The composer—singer, violinist and musical director, and the author of "We're Passing but once this Way," can be engaged for camp work—for the season of 1905—Prof. Hudson is the Sankey of Spiritualism. His address is 234 Farragut st., Bay City, Mich.

Mrs. Bartholomew was still in New York last week giving good Satisfaction, writes Mrs. Stumpf of

127 Putman Ave, Brooklyn. Furthermore that the German Society was doing well, and offered reasons for encouragement—that the sun was shining more favorably on their efforts now and thus there was no cause for complaint.

R. E. Pollock has removed his printer's ink factory to 212-214 Elm street, Buffalo. Both the Pollock and Brady families are Spiritualists and spiritualist printers should follow the example of THE SUNFLOWER and patronize a Spiritualistic ink factory. They make the best kind of ink too as we can testify, having used it several years.

C. F. Short of New York writes about the good work of two psychics, Mr. and Mrs. Herman of 1609 Lexington ave, N. Y. City, who wish to visit Lily Dale Camp next summer, and desire to be informed of location for holding seances, rates, etc. Mr. Short as well as Mr. H. Handrich of 941 Greene ave, Brooklyn, endorse them.

Col. W. H. Strickler of Columbus, O., sends us the following through Julian del Llano: Mrs. H. V. Ross is at present with us in Columbus, O. Serving under auspices of 6th st. Temple, following Mrs. Elizabeth Harlow with tests; her work here is remarkably superb, and appreciated by large audiences, all communications being readily recognized. We do not know how long she will stay, but hope she will remain with us forever.

Mrs. E. D. Montgomery of Buffalo, N. Y. writes that the Sunday evening services of Harmony circle, 374 Connecticut st. was of usual interest and had besides its regular attendance a large number of strangers present. Their Pastor, Mr. Chas. S. Hulbert, opened services with an inspirational prologue, followed by an address on "What We Want" by a control who gave his name as Charles Lamb. The address was fine and rich with thought but lack of space this week compelled us to omit it—we having so many to accommodate this week, that we could only give each a share as they arrived—first come, first served.

Secretary First Spiritual Church of Syracuse, N. Y., writes: We have been holding services every Sunday and Wednesday evenings to well filled houses. Last Sunday's subject was: Power of Influence. Wednesday: The Unseen World. Both were attentively listened to and very ably delivered by our pastor, Rev. Gertrude I. Mudge, who also gave spirit-messages that were recognized by all. She is devoting her time to humanity and giving to the world the higher teachings of Spiritualism. The universal brotherhood meeting followed by the Lyceum held every Sunday afternoon, organized by our pastor, is also well attended. We are adding new members weekly. There is greater work to the higher teaching of Spiritualism by our pastor than ever before in Syracuse.

Estella Nicum, of Dayton, Ohio., writes: Sunday evening, November 20th, the services of the "Light of Truth" spiritual society were largely attended and unusually interesting. W. V. Nicum the regular speaker took for his subject "We must be universal in our search for truth," showing that we must be broad in our concept of life and its purpose, realizing that all objective expression in the world however strange has a divine purpose, "Not only are pain and suffering needed but just the kind of pain and suffering is needed which now exists." Otherwise there would be a different kind or we can not believe in the wisdom and goodness of God." Mrs. Elsie Parkers favored us so beautifully with two selections from Longley which was very inspiring to the audience.

Enclose stamps for W. H. Bach's Ten Commandments. In the event of a revision of "Big Bible Stories" it might be well to suggest in the deluge yarn, that water that reached more than mountain-high would be correspondingly cold. In fact the ark would have to have had runners on as it would be reasonable to suppose about forty feet thick of ice, a few oil stones inside the ark would have proved acceptable. And a wind which stacked up a few hundreds of thousands of tons of water in the Red Sea must have blown from two ways at the same time and it would be a reasonable supposition that so busy a breeze would have blown the Israelites around a little as it certainly exceeded hurricane force many fold. Then a little later, why was the Lord so wroth because

the people wanted some drinking water for themselves and cattle. And a little earlier in the narrative; after the Moses caused the Nile to be turned into blood, the Egyptian magician did likewise and at the same time. It was therefore turned twice into blood at once. In a book of Hebraic History I read some years ago written by the professor of Hebrew of Harvard College, the idea that the Jews were ever in Egypt as captives was challenged. I believe that as soon as the world at large dismisses those Bible myths with their scenes of blood and violence that it will be everlastingly better for all concerned. JAMES SWEETLAND, Box 401 Jamestown, N. Y.

D. Feast of Baltimore, writes: Mr. Geo. H. Brooks, speaker First Spiritualist Church, took for his topic, November 20, "Spiritual Gifts." He based his remarks on 12th chapter, 1st Corinthians. He said that great truths are felt only by the soul, and that it is soul-knowledge that enables a man to grow in Spirituality. Religions are man-made, but Spiritual gifts are within the province of every human being. The Spiritualism of the future will deal with the spiritual in man. He may attain to many things thru his own organism, as healing, clairvoyance, clairaudience, prophecy, etc. To develop the spiritual in man is the main object of life. Make the material subordinate to the spiritual. Cultivate the soul; enter into the silence at least ten minutes a day and await your answer. Life grows grander day by day as we learn to cultivate the best within us. Our organist gave a vocal and instrumental concert in the church Monday, 14, to a fair audience. The orchestra was fine and everyone was pleased. Monday, 21, the Lyceum gave a social and entertainment. Dec. 4, a dramatic and literary entertainment will be given for the benefit of the Lyceum.

Mrs. Idella M De Lano of Niagara Falls, N. Y., writes: I would like to notify you in regard to a seance held in my house Friday evening, November 18, by D. B. Jimerson the Indian Medium. There was a goodly number assembled to witness the remarkable phenomena of spirit power. The greater number were skeptics, but honest ones. They were also entire strangers to the medium, he arriving here only a short time before the seance was to open. The spirit pictures were very fine, several being recognized immediately by their friends. The messages from the cabinet were correct in every instance. One that I feel a necessity in mentioning was the name and message of a young man that was laid to rest during the afternoon of Friday. I have known Mr. Jimerson for the past twelve years. He has held many seances at my former home, Rochester, N. Y., where he has many friends, and we have always found him honest and reliable—his work being one of the best in that phase of mediumship. Anyone searching for the truth that there is a continuity of life should endeavor to engage him. His address is 217 Virginia, St. Buffalo.

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No. 1	No. 3	IN EFFECT JUNE 19, 1904.	No. 2	No. 4
a. m. p. m.			a. m. p. m.	
7:55	5:00 Lv.	Dunkirk	Ar.	9:20 6:00
8:05	5:10	Frederonia		9:12 5:56
8:09	5:14	Laona		9:08 5:48
8:29	5:38	Lily Dale		8:52 5:32
8:33	5:42	Cassadaga		8:49 5:29
8:41	5:49	Moons		8:41 5:21
8:48	5:57	Sinclairville		8:34 5:14
8:57	6:06	Geary		8:25 5:05
9:09	6:16 Lv.	Falconer	Lv.	8:25 4:54
9:45	6:49 Ar.	Jamestown	Lv.	7:45 4:30
9:14	6:21 Lv.	Falconer Junc.	Lv.	8:07 4:47
10:05	7:07	Warren		7:17 3:57
11:20	8:25 Ar.	Titusville	Lv.	6:00 2:40
a. m. p. m.			a. m. p. m.	

*Daily.
†Daily except Sunday.

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For return see number 3 above.

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Mrs. ELLA NORA PRICE,
2538 Eighth Ave., Beaver Falls, Pa."

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

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 work. 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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PHENOMENAL.

(Continued From Page 1.)

while, and then angrily called to the boy to come down. There was no response, and, apparently beside himself with rage, the wizard climbed the rope until he, too, was lost from view. Later the arms, legs, head and trunk of the body fell among the horrified spectators, then the magician slid down the rope with his knife in his teeth. As he alighted the scattered members of the boy gathered themselves together and there stood the lad unhurt, ready to receive his master.

"The rope trick, or disappearing act, is given some variation by different performers. Once when there was among my passengers an English lady and two little children, an old fakir with a young girl assistant came aboard. Everyone gathered around them and all were soon very much interested, especially the English lady, who was peculiarly and painfully impressed with the expression of the old man's eye. With several others of the party she sat in a circle about him. After a few insignificant performances, he and his assistant stood perfectly still, and the lady saw the girl begin to rise from the deck, and float across the space between her and a hammock in which her baby and little girl were resting. To her horror she saw the magician's girl stoop over and take up the baby. Holding the child she rose from the deck, higher and higher until she was lost in the clouds, the mother meanwhile being unable to cry out or move, as if she were in a sort of waking nightmare. Suddenly as she watched she saw a small spot in the clouds, and as it grew larger it took the form of her baby in the arms of the girl, who gradually descended to the deck, and laid the child carefully beside its sister. Just then the mother had the power to break away from the circle, and, rushing to the side of the hammock, she eagerly snatched up her child, only to find it asleep and unhurt. 'How could you let the strange woman take your little brother away?' she screamed to her astonished little daughter. The child replied, 'Why, mamma, brother has been asleep here by me all the time; no one has him!' It was but an illusion.

"There can be no doubt of these performances being illusions, because an attempt to photograph any of them reveals nothing but an empty plate. These fakirs simply have the power to make you see things which do not exist. The first principle underlying the whole business is that a strong will subdues a weaker one, and therefore, the first necessary condition of producing a magical effect is an increase in the power of thought. The Hindus, owing to that intense love for solitary meditation, which has been one of their most pronounced characteristics from time immemorial have acquired mental faculties of which we of the western and younger civilization are totally ignorant. If outward organs can be developed by persistent effort, as the children of athletes and acrobats improve upon the prowess of their parents, in the same way mental powers may be developed and perfected. The Hindu has attained a past master's degree in speculative philosophy. He has retired for meditation and speculation for years to the silent places of his land, lived a hermit, subdued the body and developed the mind, thus winning control over weaker minds in consequence.

"Hypnotism seems the only answer to the mystery. A man who can even hypnotize any part of his own body, cause his heart to stop visible pulsation, his skin to grow cold, his eyes to become fixed and his breath to depart has an awful power. Many well-authenticated accounts are given of voluntary interment, the most wonderful of which has become historic—that of the fakir at Lahore, who remained in the ground in a sealed coffin, to all appearance dead, for 40 days.

"To attribute the power of the Hindu conjurer to hypnotism does not detract from its marvelous character. If the brain of another can make me see and taste and hear things quite different from what they are, it only renders the phenomena all the more mysterious. Hindustan, the earliest cradle of our race, and of civilization, still holds the key to many mysteries. The Hindu preserves his secrets in the shade of his palm trees, in the jun-

gles and wild recesses of the mountains and behind the walls of his temples. He alone is master of arts which tax the ingenuity of our best reasoners.

WHY ARE WE HERE?

(Continued from page 1.)

end, but to open up an advancing science that shall finally give you a complete, natural knowledge of your relations to the future, and the influence of that future upon the now, the relations of the seen and the unseen, and the means by which you can become acquainted with the unseen. We come to benefit humanity, to reach humanity upon humanitarian basis. We therefore inspire our mediums to give you messages, to put their hands on the sick that they may recover, and we also give you a rational philosophy for the modus operandi. It is a veritable reality. The influence of the spiritual world upon your individuality is not to destroy it nor weaken it but rather to intensify it, to inspire the best qualities of that individualism.

We are drifting along the bottom of this aerial sea, growing and unfolding day by day through every struggle toward our evolution from this bondage in which we dwell, toward a higher, larger and grander realization of the meaning of life. And as we drift, love, wisdom and will are the trinity. Love is the spiritual law, and as we learn to love truly and wisely, love will glorify and sanctify the ripe old years of life, and to learn to use love purely, sweetly, divinely and wisely is one of the highest lessons to be learnt here. How glorious are the possibilities of human affections and love. Affection can give intensity of joy, and peace and rest and gladness, but love is the highest development of the human being in the flesh.

May the gospel of love and peace and joy and wisdom and truth shine into our hearts, and may hope glow along the valleys of our trials and darkens. May it soften and sweeten all discordant agonies that come out of our undeveloped humanity here and now, and may the end be realized that we live for one another, that we live for eternity. We live to enjoy the spiritual instincts here and now, and thus prepare ourselves to appreciate the glorious reality that awaits us as we leave the darkness behind us to walk forever into the dawning morning of eternity, with love upon our lips and triumphant in our conscious being.

Evolution not Wholly Material

"THE SUNFLOWER," published at Lily Dale, N. Y., contains an interesting article on 'Life's Evolution,' which, although the vision it describes seems somewhat crude, is yet suggestive of a truth which we are apt to forget when we talk about evolution. This word undoubtedly denotes a process into which spirit enters largely; the direction and progress of evolution are not determined merely on the material plane. This is abundantly shown by the fact that evolution is not blind; that something more than mere automatic selection of the fittest by reason of strength or ferocity has been at work; while the ordinary theory of preservation of chance variations, which happened to fit in with surroundings, leaves far too much to good fortune, and renders the improvement of a given race dependent on the survival, in spite of countless dangers and chances of destruction, of the one particular variation and its posterity, which increase and multiply to the exclusion of older forms. May not evolution be considered as produced first in a world of spiritual counterparts, and impressed on the material form by a steady influence affecting successive generations?—London Light.

If any one opposes you in a truism, tell him that you know of but one evil that antagonizes truth, and that one being jealousy. Perhaps he will desist. If anyone begrudges another his possession, apply the same parallel. Perhaps he will change his tune or feel discomforted enough to retire. If anyone sneers at another's position in life or at another's request his reasons therefor intimating that other reasons than jealousy must move him to thus be aroused. Unless he be a liar, an unheralded shame will defeat him.

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Its Development From the First Inanimate Object Carried Aloft on a Staff—Dear to the Hearts of Fighters in All Ages and Nations.

Where in the whole world is another thing meaningless in itself that has signified so much or served so greatly in the dramas of national life as the flag? asks the London Globe.

One tradition says the Saracens first carried an orthodox standard into battle and thus gave the idea, as they gave so many others, to the crusaders. But obviously the flag is far older than this, and it is interesting to note its development from the first inanimate object borne aloft on a staff so as to be generally visible down to the complicated blazonry of a royal banner in our own ages. The Egyptians thus carried before their hosts the figure of a sacred animal on a spear, and the Assyrians, as their carvings tell us, inspired the hopes and centered the attentions of their soldiers in the same way. The royal standard of the Persians for many centuries was a blacksmith's apron, and it is said a local prince in passing a hermit's cell on the way to battle one morning asked the inmate for his blessing or something expressive to put on that artless cognizance. The hermit, possibly a little touchy, as even saints will be when disturbed at breakfast time, threw the chieftain the flat, round cake he was eating, which was duly added to the apron; hence the Persian "sun." The lion was an obvious afterthought. The Turks used a horse's tail, the rank of a pasha being known by the number of tails he carried, and probably this suggested the much bifurcated pennon of early western chivalry familiar to every one who has studied the Bayeux tapestry or early illuminated missals.

In the middle ages, devoted to display and military arrogance, the flag stood in relationship to the great captain's array as his personal armor stood to himself; it insured recognition in the melee and supplied a rallying point for the fighters such as nothing else could have done. This led to an etiquette of flags which apportioned shape and size to every rank of the peerage, from the royal standard itself down through a varied array of banners, gonfalons, pennons, ensigns and other "bits of red rag," and kept the heralds' college busy, besides supplying the poets with admirable local coloring for their battle pieces. Does not Scott tell us in some famous lines:

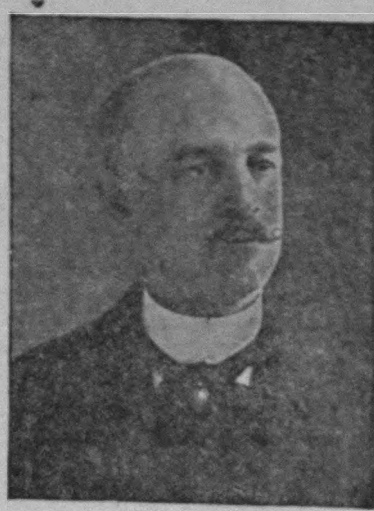
Then fell that spotless banner white,
Lord Howard's lion fell;
But still Lord Marmion's falcon flew
With wavering flight, while fiercer grew
Around the battle yell.

Here, it will be noted, the whole gist and point of the fight centers in the pennons of the leaders, and of the same vital importance of the flag there are innumerable instances in medieval literature. When the Douglas unfurled his standard at Otterburn—a flag, by the way, which is still in existence—he declared, and thought not without reason, that the mere sight of that famous cloth would put the English host to rout. And even in comparatively modern and prosaic times the belief that a dreaded captain was beneath a certain emblem has sufficed to turn the scales of battle.

Thus in the French war of 1797 the French Rear Admiral Sarcy when cruising with six frigates in the bay of Bali came in sight of five or our Indianmen, one of them the Woodford, Captain Lennox. They were homeward bound and all richly laden, and to all appearances they had no chance of escape, when Captain Lennox rescued them by an act of great judgment and presence of mind. He first of all hoisted in his own ship a flag which the French admiral knew well, that of the British Admiral Rainier, blue, at the mizzen, and he made all the other ships in his company hoist pennants and ensigns to correspond. But he did more. He detached two of the Indianmen to chase and reconnoiter the enemy, and as these advanced toward the French reconnoitering frigate, the Cybele, the latter, completely deceived, made all sail to join her consorts, on which the French admiral, believing he was in the presence of a powerful British squadron, made off with his frigates under all sail, and Captain Lennox and his consorts completed their voyage in safety.

The flag indeed preserved its glamour long after the time when it was the cynosure of conflict, the emblazoned meteor of victory, as Milton calls it. Napoleon's officers, retreating from Moscow, burned their standards and in the excess of their bitter affection mixed the ashes with wine and drank them so. The same was done at Metz and Sedan, and even today there is probably no soldier in the world who would not do a little more for his colors than for anything else within his martial horizon. The idea has penetrated into all ranks of society. To nail one's colors to the mast is the last expression of desperate resolve, just as to haul them down indicates the abyss of humiliation.

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