



Volume 13.

Published by  
The Sunflower Publishing Company.

LILY DALE, N. Y., DECEMBER 17, 1904.

Issued Every Saturday at  
One Dollar a Year.

Number 194

## LIFE'S PROBLEM SOLVED.

Scientists Explore the Spirit World, and Assert  
Messages Come From Beyond the Grave.

MEN WHO HAVE STUDIED OUT THE PROBLEM.

From the Boston Sunday Herald.

After a series of experiments and study extending over a period of 22 years the officers and leading members of the Society for Psychical Research in England and America now regard it as scientifically proven that ghosts are real things and that the soul of man lives after death and can be communicated with. Prof. W. T. Barrett, fellow of the Royal Society, president of the Society for Psychical Research, and professor of physics at the Royal College of Science, Dublin, in a recently published address takes this position, and says: "To increase wages from the dead are received and transmitted. Edward P. Bennett, assistant secretary of the Psychical Society, in that society's latest publication, sums up by just what steps scientific doubt on this subject has given way to what is considered a certainty on this greatest problem of the human race."

Dr. Richard Hodgson of Boston, Secretary of the American branch of the Psychical Society, says: "At the present time I cannot profess to have any doubt but that certain persons have survived the change we call death, and have directly communicated with us whom we call living."

Dr. Hodgson made a compact with the late distinguished scientist, Prof. F. W. H. Myers, fellow of Trinity College, Cambridge, Eng., that whichever of the two died first should communicate with the other. Soon after that, about three years ago, Prof. Myers died. Dr. Hodgson has received communications that he believes have come from Prof. Myers, and he will soon issue a statement reciting these messages in detail.

Prof. William James of Harvard, a former president of the Society for Psychical Research, makes one of the latest contributions to this subject in an introduction to "The Little Book of Life After Death," by Gustav Theodore Fechner, the great German scientist and philosopher, which has come to press this fall.

Up to the present time the utterances of scientific men on this subject have been so vague and qualified that the unprofessional seeker after truth has given up the problem of immortality as unsolvable from a scientific point of view. But out of all the mists that have enveloped it, now comes plain decisive statements from men so highly esteemed in the scientific world that their wisdom and truthfulness is beyond question.

It is through the investigation of such occult subjects as telepathy, hypnotism, thought-reading, ghosts, haunting apparitions, the divining rod, automatic and slate-writing and spiritualistic seances, that the present conclusions of psychologists have been reached. To try to find scientific truth in a class of subjects so involved in superstition and fraud by charlatans required bold and fearless men, who were not afraid

of ridicule by people in general and by their own colleagues.

Mr. Bennett's recital in "The Rise and Progress of the Society for Psychical Research," tells just how this work has progressed from one stage to another, until the conclusions have been reached.

### SOME INSTANCES OF TELEPATHY.

After an exhaustive set of experiments it was found that thought and ideas could be transmitted from one mind to another without ordinary means of communication. Even the ideas of images to be drawn could be thus transmitted. So it came to be accepted that there is a scientific basis for what the spiritualists call slate-writing. But so full of trickery and fraud has that been that it is unfortunate to have to mention it by that name.

Nearly every one has heard of cases of telepathy—mind or thought telegraphy—and has doubtless wondered to what extent this was caused by law or nature, or whether such instances were mere coincidences or freaks of imagination. Here is one such case which Mr. Bennett recites.

The narrator is the wife of Gen. R. "On September 9, 1848, at the siege of Mooltan, Maj-Gen. R., C. B., then adjutant of his regiment, was severely and dangerously wounded, and supposing himself dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who, at the time, was fully 150 miles distant at Perzepoor. On the 9th of September, 1848, I was lying on my bed, between sleeping and waking, when I distinctly saw my husband being carried off the field, seriously wounded, and heard his voice saying: 'Take this ring off my finger and send it to my wife.' All the next day I could not get the sight or the voice out of my mind. In due time I heard of Gen. R. having been severely wounded in the assault at Mooltan. He survived, however, and is still living."

"It was not for some time after the siege that I heard from Col. L., the officer who helped to carry Gen. R. off the field, that the request as to the ring was actually made to him, just as I heard it at Perzepoor at that very time."

After investigating hundreds of cases like this, and of instances where a dying person has been seen by a distant friend, the members of the Psychical Research Society came to the conclusion that these messages and apparitions were really seen and heard, and that there was no longer reason to doubt them. This established telepathy or thought transference as a psychic law, just as telegraphic transmission is a law of physics.

It has been clearly established, Mr. Bennett says, by the researches of the society, that many of the results obtained by the divining rod for locating hidden springs or streams of water are real, and not the results of chance. This used to be ascribed to witchcraft. The person

who practiced it was called a water witch. The turning of the rod toward an underground water-course is now considered due to unconscious muscular action of the one holding the rod, the ultimate cause being probably some subtle electrical attraction between the man's nervous system and the water-course. This is another occult quality of the human being.

### SPIRIT MESSAGES TO THE LIVING.

This brought the researchers very near the border line of the greater mystery. "Can the soul or spirit of a dead person, if such a thing exists, be transmitted to the living?"

It was many years before any progress was made at solving this problem. During this period hypnotism was delved into to see if a person in the extremely sensitive hypnotic state had the power of receiving impressions from the world beyond, with but little result. Telepathy had been conclusively proved. The reality of the various phenomena of hypnotism was indisputable. But it rapidly became evident that beyond telepathy and hypnotism there existed an almost unknown land, a wilderness of facts and phenomena unrecognized by any branch of science and philosophy.

To the exploration and study of this new world Prof. F. W. H. Myers devoted himself. He came to the conclusion that, besides our ordinary consciousness, each person has another consciousness that he is unaware of, just as he is unaware of the nerve action that makes breathing and digestion possible. This other self he called the subliminal self, and to this he ascribed the faculty of automatic writing and speaking, crystal gazing, some dreams and clairvoyant visions.

Taking up the subject of apparitions and hauntings, Prof. Myers, Edmund Gurney and P. Podmore gathered together 702 cases of this sort, which they recorded in a book called "Phantoms of the Living." In all of these cases, selected from a far larger number which were presented to the society, the evidence was considered sufficiently strong to warrant belief in the reality of the phenomena.

Most of the cases cited are classed as visual, that is, as apparitions in the ordinary sense. Many of these were of dying people appearing to friends. This seems, in fact, to be the most usual kind of apparitions. Curiously enough they are the kind of things that almost everyone has heard of in his own experience. That scientific men now admit the truth and reality of such things must be very consoling to many who have been in a quandary as to whether to believe them or not.

A more remarkable kind of ghost story, however, that now receives the approval of science, is the 'haunted house' class. A case of this sort is a certain house in England inhabited by the Mortons, a family of intelligence, wealth and education.

The house was built about 1860. For a period of seven years, from 1882 to 1889, the hauntings continued, and most frequent ghost being the figure of a woman, both in the house and in the garden. The figure was seen in the passages, on the stairs, in various rooms and in the garden. It was seen not only by members of the Morton family, but by visitors and by servants—altogether by at least 20 persons.

The appearance of the figure seemed to identify it with a former resident in the house, with whose history and death some tragic circumstances were connected. Varying kinds of footsteps were also heard, and heavy thuds and other noises. Lights were also occasion-

ally seen and a "cold wind" felt. This case had, in fact, all the hair-raising features of an old New England ghost story.

Now comes the solemn dictum of science about such cases, uttered by the late Prof. F. W. H. Myers: "Numbers of cases of an analogous character furnish evidence of the reality of facts which it seems impossible to explain away, but no other case presents such a mass of unimpeachable testimony from such a variety of persons. So that the position seems amply justified that, whatever may be the explanation, the phenomena are real and cannot be accounted for by any recognized cause."

### THE PROBLEM OF SUPREME INTEREST.

The admitting of such things as scientific data was leading up to a far more important problem, a thing of supreme human interest, which Mr. Bennett expresses in this way: "Are there other intelligences than those we see around us in the flesh, and, if so, is intercommunication possible?"

Before arriving at a definite conclusion, Mr. Bennett states: "It would be presumptions in us to imagine, especially in view of recent developments of physical science, and of recent investigations into the powers of the human mind, that man, with his five senses in contact with this earth, is capable of perceiving all forms of intelligent life connected with this earth. The presumption is quite the other way. Analogy would lead us to infer the probability that the range and amount of life on the earth is far greater than we know."

Then comes the stating of certain cases which lead up to an affirmative answer to the question of life after death. One of these cases was a communication, through a medium in London, from an American soldier who had died in Brooklyn, N. Y., whose identity was unknown to either the medium or to the persons who received the communication from the medium. The most searching scientific inquiry was made into the matter, with the result that it was accepted as a scientific fact.

Another case, which led up to the conclusion that souls or spirits do survive after death, was the instance of George Pelham (a fictitious name for an associate of Dr. Hodgson,) who had assisted him in many of his researches and experiments with the famous New England medium, Mrs. Piper. He lost his life suddenly through an accident, and a few weeks later communications began to come through Mrs. Piper professing to be from him. Dr. Hodgson says on this point:

"The manifestations of this G. P. communicating have not been of a fitful and spasmodic nature; they have exhibited the marks of a continuous living and a persistent personality, manifesting itself through a course of years and showing the same characteristics of an independent intelligence, whether friends of G. P. were at the sitting or not. I learned of various cases where, in my absence, active assistance was rendered by G. P. to sitters who had never before heard of him, and from time to time he would make brief pertinent reference to matters with which G. P. living was acquainted, though I was not, and sometimes in ways which indicated that he could to some extent see what was happening in our world to persons in whose welfare G. P. living would have been specially interested."

There are number of other instances of this sort. They were what have caused the eminent psychologists of the Society for Psychical Research

to come to the conclusion that a man's personality survives death. Here is the summing up which Edward T. Bennett makes in the society's latest publication, to which all the various phenomena which have been mentioned have led up to step by step:

"1—That proof is afforded that there are other means than the 'five senses' by which knowledge can be acquired by the human mind; in other words, that telepathy is a fact."

"2—That one human mind has the power of influencing other human minds in ways not heretofore recognized by science; in other words, that the effects of the suggestion, hypnotism and psychic healing represent groups of actual phenomena."

"3—That there is a realm of undeveloped and unrecognized faculty in man provisionally termed the subliminal self."

"4—That there is a basis of fact in many stories of hauntings and apparitions of various kinds."

"5—That in psychical research the inquirer does meet with intelligences other than human beings in the flesh; and that there is evidence, small though it be in amount, which is sufficient to prove the continuity of individual life after death, and that communication does take place between those in this and in another condition of life."

### THE LIFE BEYOND THE GRAVE.

The scientist who has come the nearest to explaining just what is the other world into which man passes after death is F. C. S. Schiller of Oxford, Eng., who says: "From the very nature of the case, the relation between the two worlds must be of a psychological order. The alleged 'other' world cannot lie north, south, east or west of ours. It must be a state of consciousness, or a mode of experience, into which we pass from that constituting our world and from which we can perhaps re-pass. The relation must be conceived as analogous to that of a dream world to that of a real world."

Vague as this description of an after life is, it shows the direction in which scientific minds are turned. One of the most confident assurances on this subject is a statement made by Prof. Myers shortly before his death: "In the infinite universe man may now feel for the first time at home. The worst fear is over; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude; the true security is the telepathic law."

"Let me draw out my meaning at greater length. As we have dwelt successively on various aspects of telepathy, we have gradually felt the conception enlarge and deepen under our study. It began as a quasi-mechanical transference of ideas and images from one brain to another. Presently we found it assuming a more varied and potent form, as though it were the veritable invasion of a distant mind. Again, its action was traced across a gulf greater than any space of earth or ocean, and it bridged the interval between spirits incarnate and disembodied; between the visible and the invisible world."

### METHOD OF SPIRIT COMMUNICATION.

It remained for the president of the Society for Psychical Research, Prof. W. F. Barrett, in his last address to outline his idea of the exact way in which communications may be had with the spirit world. Here is his statement: "There is one interesting point in connection with Spiritualist phenomena which is worth a little attention. As we are all aware, the production of these phenomena appears to be inseparably connected with some spe-

(Continued on page 8.)





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

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

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 1/4 inch, one insertion, 40c; three insertions, \$1.00.  
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### ASTROLOGICAL PROPHECY.

In November 1901 Metaphysical Magazine published a horoscope of President Roosevelt, predicting his election in 1904, and reproduced in Psychic Occult Review, Jan. 1902, from which we extract as follows:

"A chart, showing the position of the planets at the time President Roosevelt took the oath of office, 3:35 p. m., Sept. 14, 1901, is given, which is interpreted thus:

"Trusts and commercial combinations will continue their uninterrupted march, for the present, but there is a dark day ahead; slowly but surely the leaven of government ownership or regulation is working, almost imperceptibly, but the day is not far distant.

"When Congress assembles we shall be treated to many remarkable surprises in the political policies of our land, and some of the late

president's policies, which Mr. Roosevelt declared he would continue, will meet 'death in the house of his friends.'

"The campaign of 1904 will reveal the beginning of the end of the Democratic party as now constituted, and as the Republican party arose, Phoenix like, from the ashes of the old Whig party under the reconstructive influence of Uranus, the planet which always signifies remarkable events of a revolutionary order, so will the Democratic party date its final rehabilitation from the crushing defeat which will be administered to it in the election of Mr. Roosevelt in 1904, by an unprecedented majority."

The reader can draw his own conclusions from the above or await further results. It is remarkable, however, as far as it goes, and will undoubtedly arouse additional interest in Astrology and make another fitting application of Shakespeare's famous saying that "There is more between heaven and earth than is dreamt of in our philosophy."

### HAPPINESS BINDS.

The greater a fundamental truth, the more varied the opinions concerning it. This is often puzzling to readers outside our ranks. But it does not affect the cause as a whole. Spiritualists themselves enjoy reading the opinions of those differing from their own as so much new matter, while individually holding to their own. A stronger tie than questioning opinions binds adherents to this modern revelation. The one great fundamental truth—the proof of immortality—which made them Spiritualists, stands pre-eminent and unquestioned before them as a divine beacon light leading them all on in one flowery pathway toward that absolute joy which they are already sensing relatively and holds them together in one powerful bond of unity.

Of course, there is beauty in wrinkles. This is not a mere sentiment or a compliment to those who have them. If we but consider what they cost in heartaches and physical suffering their spiritual beauty becomes manifest. Every wrinkle is a mile-post nearer to the heart of Nature—a mark of Divinity.

### TO AMATEUR WRITERS.

Flowery sentences without a real sentiment, a fact or an idea of some kind introduced, do not make newspaper reading, whether conveyed as poetry or prose. And who best expresses either of the aforementioned principles of literature obtains the credit or is quoted as the author. It is well, therefore, for those who have an original thought to put it in its best shape before sending it out, or they will be robbed of it.

Because it reads right does not make it so. Authors, like mothers, are apt to overlook defects in that which they love most or think much of; and it is the latter which causes hasty mailing. A little more patience exercised in revision would prevent much loss of patience awaiting publication. Even if accepted as a favor or "published by request" it is no credit to the writer if the effort be a failure.

And it should ever be borne in mind to write for others, not for mere self-gratification. Such matter carries an influence with it which leaves the author as the only reader of the effort. Correspondents, too, might take a hint from this and improve for their own sake as well as for that of others. Perfection in concise logical reporting of meetings or seances develops the mind for a like interpretation of spirit impression and subsequently continuous inspiration.

### NOT ALL-FORGIVING.

How can we help from disliking people who are jealous of us and accordingly prejudiced or hate us for reasons unknown to us?—is a question that is sometimes asked.—There is a difference between active reciprocal hate and the dislike engendered by fear for a person. One may dislike animals without committing any wrong. So a human being may repel or even disgust the most charitable. But as long as no personal animosity is engendered, there is no reason to be troubled in mind or heart. Nature herself is not absolutely forgiving, or she would not punish those who offend her. And it is this which we cannot help from disliking in humanity. It is not the individual, but the

discordant element in him which is offensive to us and which we often regard as dislike or ill-feeling. We are simply acting out our true nature as sensed in the cause upon us and upon the wrong-doer combined. But if the hate in its real condition is reciprocal, we stand in the same relation to Nature that he does, and have no reasons to complain. We are simply brothers or sisters in the same spiritual sphere and subject to equitable judgment by our superior parent, Nature.

### MODERN DEVILS.

The belief in and the fear of obsession is like the old superstition concerning the devil. As soon as this new superstition is overcome, the obsessions too will follow their prototype. Education eradicates the belief therein, while spirituality destroys fear. But there is one big "devil and obsessor" combined, still afloat who can divide himself into innumerable parts and go out on a hunt for his negatives among mortals on whom he lights and who in consequence regard mortal life with a billous hue; and as sensitives or mediums see things spiritual in the same coloring. This big devil's name is Prejudice, and when he becomes very dark he may be known as Hate. As this urchin is based on fact, he can only be exorcised by his one opponent: Love or forgiveness.

That tears may be provoked by reading something pathetic or of the sufferings of novel heroes, and that the "mouth waters" by thinking of something compatible to one's taste, exemplifies the close relationship of the soul and spirit or mind to the body. That which touches the soul arouses emotion and plays through the heart, while that which touches the spirit or mind arouses the senses and plays through the brain. Those who may be interested in the doctrine that Socrates taught concerning self-knowledge might note in these little facts a good starter on the road to a higher understanding of life.

We made our editorials short this week to balance up the various lengthy articles appearing in issue at hand.

### PSYCHICS.

Suffering improves memory. As mind controls matter spiritual vision clarifies.

Who knowingly sides with the wrong is also guilty.

Prejudice is the cloud-mist which shuts out the light of intuition.

Some only need the opportunity to make fools of themselves.

First think right, then act right, and you will know how to love right.

Self-knowledge illumines the field in the combat against injustice or selfishness.

Imagine yourself what you would like to be, but remain consistent to what you should be.

Do not sulk because the world doesn't acknowledge your ability or worth until you have exemplified one or the other.

Preach what you would the world do towards mankind rather than towards yourself.

In a little hamlet of New York State was born a never-fading floral treasure whose name is of the same genus. The first represents light, the other love. This little treasure has moving qualities, making weekly rounds to its friends and bringing them cheer and comfort, as well as revelations from the inner chamber of truth. The premium offered in connection with it is happiness—an effect of the love-act which its support implies. It costs but \$1 per year to enjoy this blessing. We refer to THE SUNFLOWER at Lily Dale.

Ever and anon a newspaper man sees fit to let forth an effusion on Spiritualism having had its day. It reminds of a period in the past when editors had no political theme with which to fill up their department and so gave the Tariff a dressing. But as the Tariff lived thru it all so will Spiritualism.

While the phenomena constitutes the basis of Spiritualism a simple knowledge thereof does not make Spiritualists. The philosophy behind these phenomena is the light needed to reach those producing the same. The seance is but the ante-

room to prepare for the real thing.

It is proclaimed that our government maintains no religion. But what is exemption of Church property from taxes other than an indirect appropriation? Or is it an indirect acknowledgement of all religions, donated in the spirit of liberality?

Clairvoyant visions, per se, may be enjoyed as panoramic effects and so related, but if not understood or studied as spiritual object lessons, their raison d'être is wasted on the recipient. The moral lies in their interpretation.

As usual, a bouquet of opinions and diversity of thought matter fills our columns this week, from which the reader can choose to his liking. We have many minds to please, and so are compelled to institute variety.

There are two classes of people who are ever ready to overlook errors—those who have intelligence enough to see how and why they can occur, and those who are charitable enough to excuse human weakness.

There is no modern cult in which adherents are so extensively acquainted with each other as in Spiritualism.

When love governs our State-laws justice will look like this—JUSTICE.

### Encke's Comet and Murdered Presidents.

Encke's comet has heralded the death by assassination of three presidents of the United States. President Lincoln was assassinated on April 15, 1865; Encke's comet appeared January 25, 1865, and was visible five months. President Garfield was the victim of the assassin's onslaught on July 2, 1881, and died September 19; Encke's comet appeared August 20, 1881, and visible to the naked eye. President McKinley was attacked on September 6, and died on September 14, 1901; Encke's comet appeared on August 15, 1901, and was visible for several weeks.—From the London Daily News.

But a limited history can be written thru the conquest of a nation compared to that which can be written thru the conquest of self.

### CRIMES AGAINST CRIMINALS.

W. H. BACH.

The reports in the papers that Mrs. Chadwick fainted when a battery of cameras and a flash light were set loose upon her as she emerged from the corridor of the United States court room where she is being tried should cause a shudder of indignation to run over the country.

It is true that she may be a criminal, but that is not yet proven. There is still a possibility that she may not be, as legally she is innocent until proven guilty. But even if she is guilty, she is a prisoner in the hands of the United States authorities, and as such she is entitled to such protection as is accorded to any individual.

What were the police and court officials doing while all these preparations were going on? Why did they permit a gang of camera fiends, with no right, and no motive except the abnormal one of seeking to get a photograph of one who has suddenly become notorious on account of an alleged criminal action, to place cameras and flash lights right in their corridors?

Even criminals have a right to protection. If a photograph was wanted for legal purposes, or for the future protection of the people to be placed in the rogue's gallery, proper arrangements could be made for it. But to permit such an outrage is a crime in itself.

We do not act in a way calculated to improve the criminal. On the contrary, we do that which is calculated to make them lose what little self respect they have. True manhood needs no gold left, and when they are released brick to stand on.

from prison, or are found not guilty and given their freedom, they have attained such notoriety that it becomes almost impossible to reclaim themselves.

Ingersoll claimed that the crimes committed against criminals were greater than the crimes committed by the criminals. In many cases this is true. An assault as committed by the negro of the South causes a shudder of indignation; but which is the greater crime, to have the assault committed, or to have the mob turn kerosene over the wretched individual after he is helpless in their hands, bound hand and foot and have the victim touch a match to it? Both are terrible crimes but is not the latter the most horrible?

Speed the day when criminals shall be educated out of their condition—not tortured.

### Ancient America.

The remains of fifty-four ruined cities have been discovered in Yucatan—some being most remarkable for their architectural forms and ornamentations; and the men who built these cities, as revealed, were far removed from the condition of nomadic tribes. Taste and luxury had long been grafted on the mere wants of the natives. They had learned to build, not only for protection against the elements, but for permanent residence. The history of these people has been traced to about 650 A. D., and instead of a new world, that portion of it at least, was much older than some of the European nations can boast of today.

True manhood needs no gold left, and when they are released brick to stand on.

## Some Good Books for Christmas Presents

Poems of Progress, by Lizzie Doten, \$1.00.  
 Poems From the Inner Life, Lizzie Doten, \$1.00.  
 Rhymes for the Times, Edmiston, \$1.00.  
 Voices of the Morning, Belle Bush, \$1.00.  
 Jim, Carrie E. S. Twing, \$1.00.  
 Lizabeth, Carrie E. S. Twing, \$1.00.  
 Ardetha, the Teacher, through F. Corden White, 75c.  
 Andrew Jackson Davis' works 50c to \$2.50 each.  
 Big Bible Stories, W. H. Bach, 50c.  
 Grandpa and the Boys, Bach, 25c.  
 Thomas Paine's complete works in one volume \$3.00.  
 2000 years in Celestial Life, \$1.00.  
 The Soul of Things, Denton, 3 vol. at \$1.50 each.  
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## LILY DALE NOTES.

Last week brought us an abundance of snow—some of the finer quality—which next day became the play of the breezes and settled in little drifts and hillocks like the sand on the seashore. If it were not for the sensitiveness of the flesh that became conscious of the fact that it was cold—thermometer being below 20 degrees—one might imagine himself at Atlantic city or Florida on a summer day. But the sun paid us several visits during the time and added to the effects quite pleasantly. But the City in White seems to endure it all—being somewhat protected from the high winds by the surrounding hills—and will most likely be found in the same place when our visitors return next summer. Herewith the news of the week:

Mrs. Dederick is spending a week in Greenville, Pa.

Miss Mae Huntington has gone to E. Randolph, N. Y., for the winter.

Mrs. Lillie we hear, has got back to California in good health and spirits.

Miss Florence Davis has been on a visit to her foster-mother, Mrs. Johnson, at Gerry, N. Y.

Mr. and Mrs. J. S. Steele send regards from Florida to everybody at Lily Dale, and hope they are all well. They are presently and pleasantly located at Goodall, Florida, and say the weather there is fine—76 degrees at 8 a. m. in the shade. [We to, enjoy this in the shade occasionally, but indoors.—Reporter.]

We acknowledge receipt of a barrel of lubricating oil from Harry Dalton, of Troy, N. Y. He says it is because he appreciates the work of THE SUNFLOWER, and he is connected with the oil business as well as in the Spiritualistic field, he wants to help to lubricate the wheels that turn out THE SUNFLOWER. Such things are fully appreciated. They are few and far between in this field of labor. Workers in this field more often find something to make the path rough than they do that which will make it smooth, and we fully appreciate the gift.

Secretary, Lee Morse writes: The Spiritual Conference met at the parlors of Miss Olmstead, and passed an interesting evening, all present expressing their ideason question. "What is the greatest invention in the world's history?"—As might be inferred there was no unanimity of opinion; so no decision was made, and the question "What good has Spiritualism done the world?" was considered. The question for the next meeting was selected to be "Have the labor saving machines been beneficial to the working classes of humanity," which was to meet at Mrs. Maggie Turner's, Dec. 4th. This too was a very interesting meeting, and largely attended by both ladies and gentleman. The general opinion said: It was good to be there.

Concerning the Dec. 4th meeting, Mr. Morse writes: The Spiritual Conference met with Mr. and Mrs. Graham Turner. There was a larger attendance than usual. The discussion of the question, "Has the invention of labor saving machinery been of benefit to the working classes?" was entered into with much spirit, and seemed to have a great many sides, or to envelope a great many other points. A more lengthy discussion was held than usual, bringing out many interesting ideas. It was decided not to have a question at next meeting, but to have quotations given by all present; then have a few essays or papers read by those appointed—some poems read and recitations rendered, and have a little more "variety" as that is "the spice of life." That of December 11th was decided to be held at Mr. and Mrs. Greenamyers on the hill at 7 p. m.

MRS. ELIZA PAGE MARRIED.

We are informed that Mrs. Eliza Page was married to Mr. W. R. Alger at —, Florida, about two weeks ago. We think we ought to have been remembered with some

wedding cake, but will excuse it this time if they will agree not to let it happen again.

LILY DALE PUBLIC SCHOOL.

Names of pupils who have been present every day during the past month:

Flossie Griswold,  
Reva Smith,  
Edith Hudson,  
Edna Hudson,  
Ray Payne,  
Melvin Payne,  
Roland Smith,  
Lester Haas,  
Earl Bailey.  
Names of pupils whose average standing was 95% or over,  
Flossie Griswold,  
Hazel Smith,  
Ella Richardson,  
Essie Turner,  
Reva Smith.

The omission of Essie Turner's name last month was a mistake, her average being 97%.

There will be an entertainment and Christmas tree held at Library Hall Sunday evening, Dec. 25, for the pupils of the school, in which the citizens of Lily Dale are asked to participate.

No charge will be made for the entertainment, but those wishing to contribute toward the decorations and presents for the children will please hand their contributions to Mrs. C. D. Greenamyers, or the teacher.

IDA M. PRATT.

### NEW FLOOR IN LIBRARY HALL.

Last spring a movement was started to raise funds to put a new floor in Library Hall and a series of dances was inaugurated to raise money. While not sufficient was realized to do the work, it was decided this fall that it ought to go through and a number of our residents took hold and bought the lumber, guaranteeing the bill, and donated their work to lay the floor. From the dances held last spring and donations by several interested parties \$28.88 net was realized, and \$2 was received from S. J. Richardson, which had been left in his hands from another series of dances making \$30.88 which has been paid, leaving a balance of about \$35 to be raised. The platform has been taken out and the hall is thus made larger by about 10 by 35 feet. A movable platform will be made in sections so it can be used as usual in the summer and be taken out in the winter. The floor is maple, has been planed, scraped and sandpapered to an even surface, and will now be polished. A dance will be held Saturday evening, December 17th if the work is done in time.

MRS. EVIE P. BACH.

In our last issue we announced that Mrs. Bach had been operated on at the hospital in Buffalo. Her recovery has been far better than we could have reason to expect, but she will still be obliged to remain at the hospital some time. The wound was dressed Saturday, Dec., 10th and so far as known no adverse symptoms have developed. She hopes to be home for Christmas and with no adverse conditions developing, she probably will be.

### TRANSITIONS.

We have three transitions to chronicle this week.

CHARLES V. WILDRICK

who has been an attendant here for many years, having been in the White Restaurant and South Park House for a number of years, passed away Thursday morning, Dec. 8th at his home in Buffalo, from the effects of hemorrhage of the lungs. No particulars have been received.

MRS. H. KEENE

of Titusville, passed away at the home of her brother, Mr. Hayes, at Titusville, Saturday morning, Dec. 10. Mrs. Keene has been a regular visitor here nearly every year since the organization of this camp.

MR. STECK

of Buffalo passed away the fore part of last week.

### REDUCED RATES FOR THE HOLIDAYS.

Over the D. A. V. & P. R. R. and some immediate connections, on Dec. 24, 25, 26 and 31, 1904, and Jan. 1, 1905, good returning until Jan. 4 inclusive.

Heart without smiles is preferable to smiles without heart.

## Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, Dec. 4, services at First Spiritual church, Prospect avenue and Jersey St. opened with Mrs. Kate Stiles of Boston as speaker and medium for the month of December. A poem was read, after which the trend of thought expressed was along the line of Spiritualism. She also spoke of the material and spiritual experiences of life and its unfoldments here and in the realms of spirit. The speaker bringing out many points of interest in behalf of the spiritual philosophy and welfare of humanity. The lecture was interesting and instructive. Several spirit messages were given at close of lecture.

Mrs. Kate Stiles, speaker and message bearer during month of December for First Society. Readers of THE SUNFLOWER and those desiring to meet Mrs. Stiles for medial work or a friendly call, will find her at Mrs. O. F. Gage's, 1200 Main St.

Sunday evening, Dec. 4, at First Spiritual church, Mrs. Kate Stiles gave poem, "The Old and the New," after which she delivered a fine discourse on "What has Spiritualism given us?" Many very interesting thoughts were expressed in behalf of the subject. Mrs. Jennie Hagan Brown followed with a few remarks and an impromptu poem from subject by the audience, "Evening Star and Universal Life." Prof. Lockwood was on the platform and made some most excellent remarks, relative to the subject given by the audience, "Conservatism of Energy." He made some very able remarks, eliciting much applause. A good audience was present.

Monday evening, Dec. 5, Mrs. Jennie Hagan-Brown gave one of her interesting and pleasing entertainments at Spiritual Temple, consisting of word pictures and impromptu poems from subject by the audience. The inspiration was equal to the occasion. The ideas and language expressed were satisfactory to those present, as denoted by the applause manifested.

Mrs. Lane, 215 Virginia St., is kept quite busy in her magnetic and medial work and is having good results.

Tuesday evening, Dec. 6, the pedro party held by the Ladies Aid Aid band of workers connected with First Spiritual society was a grand success. A good number were present and an enjoyable evening was the result. Prizes were awarded. Refreshments of sandwiches, coffee and cake were served to which all partook with relish. The ladies will hold another party in January.

December 7th, the Wednesday evening seance was conducted by Mrs. K. Stiles as message bearer, giving of the spirit to those present.

### Dream That Came True.

Altho not actually my own experience, it was related to me by a young Norwegian lady acquaintance of mine and I give it here because it is a most remarkable instance of a dream coming true that ever came under my notice. It is in connection with the recent sad catastrophe—the wreck of the Norge, which struck on Rockall. She was a passenger from New York to Copenhagen—the last voyage the doomed ship made previous to its fatal one. They were in mid Atlantic, and her friends who were with her noticed that she had been looking very sad and depressed for some days. At last one of them asked her the reason, and, on being pressed, she admitted having dreamt for three successive nights that the vessel ran ashore on Rockall and that many lives had been lost. As they had not yet passed that dangerous point she was naturally feeling uneasy. They mentioned it to the captain of the Norge, who did his best to reassure the young lady, notwithstanding the fact that a dense fog set in on the night they expected to pass the dreaded rock. However, they reached Copenhagen safely, but as all the world knows, the Norge was piled up on Rockall on her next voyage, exactly in the manner of the dream.—Tit Bits.

THE SUNFLOWER does not claim to be the largest or greatest paper known, but it invites comparison as regards real spiritual worth.

## THE NEMESIS OF CHAUTAUQUA LAKE.

### THE NEMESIS OF CHAUTAUQUA LAKE.

By Hon. A. B. RICHMOND

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The Sunflower Publishing Co., Lily Dale, N. Y.

## THE NEMESIS OF CHAUTAUQUA LAKE.

### New Jersey Spiritualists — Take Notice!!

All Spiritualists in the State of New Jersey who believe in local and state organization, or who are desirous of having an occasional missionary serve in their respective communities are requested to write Rev. H. C. Done, 72 Columbia St., Newark, N. J., in regard to the same. Mr. Done is duly authorized by the N. S. A. to represent its interests in this work.

HARRISON D. BARRETT,  
Canaan, Maine. Pres. N. S. A.

### Fish Ears.

A Spanish naturalist, Dr. Iberia has proved that fish can hear and distinguish sounds and words. Concealing himself behind a bush he taught the carp in a pond to come to the surface for food every time he spoke a certain sentence. To other words, not associated with feeding, they paid no attention.

To do is to be, Imagination is a long way from exemplification.

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## PUNDITA RAMABAI ON HINDOOISM.

Editors of SUNFLOWER—Knowing many of your readers and the people of Lily Dale to be interested in the philosophy of the various Hindu teachers who come to this country, I enclose an article on this subject from Pundita Ramabai, a Hindu woman, which I trust you will give space in your columns.

Very respectfully yours,  
ELNORA MONROE BABCOCK,  
Dunkirk, N. Y.

Pundita Ramabai contributes to the St Louis Christian Advocate an article deserving to be read with care by those Americans who are tempted to adopt the Hindu religion, as described by traveling apostles of that faith. It will be recalled in this connection that Miss F. Henrietta Muller, an educated Englishwoman, and formerly a member of the London school board, became a convert to Hinduism, and went to India to study it more deeply. After spending nine years there, she came back completely cured and disillusionized. The systematic and deliberate sacrifice of women which is taught by the Hindu religion was one of the chief factors in opening her eyes.

On this subject, Pundita Ramabai speaks as an expert. She says:

What has shocked me most has been the report that there are women in America who are confessedly studying and adopting the philosophy of the Hindus. As I was born and educated in that philosophy, having taken my degree of Pundita in it, I am acquainted with both its literature and its influence on my people, and I want to witness to its degradation. To study Indian philosophy, one must go to India and see its results, and learn to read the Shetras in the original. It is all

To study Hindu philosophy it is best to visit India and experience it. Plenty of opportunities are offered, even if you go only to Bombay. The people of India and the philosophers who have studied with the learned men ought to feel alike towards all people and all beings; but they never show a particle of kindness to the women and their lives are made so unbearable that they want to kill themselves. The philosophers have shown mercy towards all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity towards the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying their philosophy.

The Hindu women have been made slaves. Our philosophers have never established schools for our women and girls, but they have taught them that it was a religious duty to burn thousands of widows alive. The women are very necessary in order to cook the food and care for husbands, but when husbands die they are good for nothing. When I was in Calcutta, I was asked by some of the philosophers to speak on the religion of the Hindu women. They tried to make a preacher of me. If I had become a preacher of the Hindu religion I do not think I could have remained a single day. I was told in the first place, by our learned people, that the women must never study the holy books of the Hin-

again when her husband dies. If they want to get to heaven and not stop anywhere else, then they must burn themselves alive. Seventy years ago the women used to be burned alive with the dead bodies of their husbands, but now that is stopped by law. Now the women are taught to cast themselves into the sacred rivers, or take opium and go to heaven, where they may find their husbands.

The husband is considered a God, and my countrywomen are taught that in heaven they must be the servants of their husbands the same as upon earth. On earth or in heaven, the Indian woman can never be free. The third place open to her is hell. The man does not go there to trouble her, and that is the only place where she can be free. That is what the Hindu religion says regarding woman, and that is the only religion given to her.

The Hindu woman's religious duties consist in household cares and the worship of her husband. After rising early and attending to the cares of her house, her next duty is to put her head on the sacred feet of husband and worship him. When he comes home from business with bare feet, her duty is to take warm water and wash those beautiful feet, and drink the water in order to purify herself. Woman is naturally unholy, and drinking that dirty water is what sanctifies her. That cleanses her from all sin. In this way she is to live all her life. I wonder how many of these American disciples of Hinduism would like to realize that religion?

The philosophy of India teaches that there are five sinless lies, and among these are lies told to woman. It does not matter whether it is told to a mother, or sister, or wife, or daughter. They must be met on their own standard, and so the man tries to deceive them.

That is how the women are treated, and if American women think they would like that philosophy, India is the best place for the study of the results of Hinduism. Go there and see what it has done for women, and you will know what that religion is.

I want to tell you about the widows of India. There are 23,000,000 of them and probably one fourth of the whole number are under twenty

very nice to read pretty translations, where much that is base and degrading is expurgated; but the original is quite another thing.

These people are dissatisfied and want something better, something grand. Some of them told me they found so many "grand things" in Hindu religion after they studied these translations. They received that knowledge in the English language, and they say those books are "full of grand thoughts." I can tell you many of those "grand thoughts," for I have studied the same books in the original tongue. I thought I could find something happier and something higher in the philosophical works of my people, but I found only large words. The philosophical language is "very deep and very grand," therefore it is fine to make long sentences, and these sentences fill perhaps two or three or perhaps six pages. When you have got to the end of a sentence you do not remember what is said in the first page, and so you find it "very grand and very deep." You know it is very grand when you do not understand it, and that is just what this philosophy means. It is philosophy when you do not understand it. I can tell you I have sounded the depths of that philosophy.

And what has that philosophy done for the people of India? A tree is judged by its fruits. An apple tree cannot bring forth a pear, but it will bring forth its own kind. The grandeur and beauty of that philosophy must be judged by its fruits. You are a people of some feeling. Everything is real. You feel that when other people are starving you ought to give them something to eat; but out in India they do not feel that. Men do not feel a sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for the sufferers, and did not help the needy. For why should they help, when they claimed that suffering was not real, neither were the dying children real? The first result of that philosophy is the basest cruelty and selfishness; no compassion for sufferers and supreme egotism.

du. The men of India think that the very study of the books gives them salvation; but if the women study those books they are lost. What is good for men is not good for women in India. I just overstepped that rule a little, and made a study of the religion. What do you think I found women's religion was? This religion said you must never read or write; knowledge is not desirable for women. Women are naturally wicked, and if they get any knowledge they become worse and worse.

The next duty of a woman is to be married, no matter how young or how old she is. You cannot find many unmarried women in all that country. The religious books teach that unmarried women are going to hell to be doomed to eternal punishment, and so the first care of the parents is to get a girl baby married. As soon as a girl baby is born in the family, the father begins to think where he can get a husband for her. When she is nine or ten months old, he goes to a neighbor and says, "I have a daughter, and you would like your son to get married; will he marry my daughter?" And so they are married. The two men fall in love with each other, and the contract is settled between them. That is marriage under Hindu philosophy, and it is binding.

Perhaps 700 girls in 1,000 are married under ten years of age, for no girl is allowed to live unmarried after she is twelve. It is only the low castes who allow them to remain unmarried until they are fourteen or fifteen; high caste men get their girls married before they are ten.

What happens after? If the man dislikes the women, he has the divine right of marrying as many women as he likes, for the man is considered the incarnation of the God Vishnu, and the god had 6,000 wives in his life. A man can get married to several women at a time. There are some high caste people who get so high as to marry 100—150 wives at a time. They do not have a very good memory, and so they keep a directory of their wives and children. As the husband is immortal, the Hindu religion says that a woman must never marry

five years of age. We have probably 70,000 little children that are doomed to live in widowhood, and there are 13,000 under four years of age. They have to work without much food being given to them; they have just one meal a day. The people think they ought to be punished for being widows. Many of these poor little creatures commit suicide. Many of them want to go away and take liberty, and that liberty is taken to their own destruction.

Think of the 140,000,000 women in India who do not have light or liberty, but are doomed to be miserable all their lives, and die like dogs and cats. I think it is our highest pleasure to do something for our women in India. Three hundred child widows are in my school in Poona.

If you go out to India, make the widows your special object; for if the widows have the gospel preached to them they will gladly accept it. It is the widows, I think, who destined to evangelize India. They have been despised creatures, but God can take these despised creatures and make something out of them. Let us pray for them, and work for them as much as we can, and thank God for everything He has done for us.

### How They Like It.

I. S. McCracken of Cincinnati, O., writes: We like THE SUNFLOWER very much and receive it gladly each week.

Dr. P. B. McDonald of Goshen, Ind., says: I greatly appreciate your SUNSHINE paper, as some very properly term it.

Fred. Hayes of Cleveland, Ohio, adds in renewing his subscription: Don't let it fail at any time, for as long as you continue to give such a paper, count me as a subscriber.

Mary J. Scott of Buffalo indites the following bit of sweet eloquence to our little struggler: May THE SUNFLOWER widen its branches and blossom to greater beauties, and give light from its golden thoughts through its printed leaves to millions.

[What we fail to give in quart measure we try to give in ounce ex-

tracts—perhaps more suited to the taste of those who prefer their mental pabulum in concentrated form. Thought centralization is progression's demand, which is our motto.—Ed.]

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## PSYCHICAL.

## SOUL-BUILDING.

## Mediumship the Most Glorious of Human Missions.

Some of the Truth Behind the Phenomena.

(BY THE AUTHOR OF ESOTERICAL.)

As one sensitive may be influenced by carnal vibrations touching him and tempted accordingly, another may be influenced by a feeling of revenge, or even jealousy or envy, prejudice, hate, that happens to be prevalent in his (or her) environments. But this affords no apology for yielding, in that it is simply an awakening of like dormant forces, just as inherent talents or virtues, genius or mediumship can be awakened under similar circumstances—synonymous with temptation, only that it is of a higher order; i. e., for a positive or spiritual instead a negative or material effect.

To be touched by an influence with the desire to indulge or obey its dictates betrays its active existence as a force or quality in the sensorium or spirit body. If a virtue or talent it should be exercised, however limited the opportunity; for in that way only can it be vitalized or strengthened for a higher use or purpose. This continued with every temptation, as it were, that is offered, perfects it for some practical end.

Such is spirituality in its real meaning. Word-pictures in its best portrayals and eloquently expressed may inspire hearers and readers to willingness, but if not applied as understood they are but as passing sunbeams through a wintry sky.

## TRUE SPIRITUALITY.

Practical spirituality is a process of building up—adding force to that within as aspiration for ones own or others spiritual good; and all is of this quality which is unselfish or untainted by self-glorification as the finality.

To preach beautiful doctrine and holding a reserve emotion in the heart which elicits material effects as the recompense is inviting disappointment in that the intended good neutralizes itself in the process of building, resulting in a mere reproduction of the same thoughts over and over again, whatever the subject.

New light is an effect of soul-building, as exemplified by tyros in their first gush of a spiritual awakening. Being moved by a pure ambition and still hungry for "more light" they have little thought for self and sail in with a full heart to reveal all they know without consideration for the effect it is going to create or what position they are going to hold among their constituents. And were this spiritual attitude retained there would be no need to worry about the aforementioned, for the continued new light flowing through such an open-door soul-condition would put the fortunate one in constant demand.

But a little knowledge sometimes engenders a belief that we should be appreciated. This too is a temptation which the more sensitive of an audience often catch up with the operator's thought vibrations, and enact it. The effect on the solicitor is not always of the best, spiritually considered, for it removes the force-centre of inspiration from the heart to the head where vanity has its seat, and remains there till some disappointment or humiliation incites the heart to action and recalls it. New light always follows a little set-back of this nature, as all can testify to, who have experienced it, until we relapse into the other way again by the old solicitation of boquets, if that be our weakness or self-acquired phase of egotism.

## MEDIUMSHIP.

In last week's essay it was said that superior soul energy constituted mediumship but that its specific features depended upon the structure of body and spirit—their relation to each other. But however good the foundation of either for mediumship it is undevelopable as long as this superior energy is not manifest; i. e., the soul not yet spiritually awakened—while on the other hand an active soul condition can arouse a very discordant spirit or body to a state of sensitiveness which has all the appearances of mediumship. But

not all sensitives are mediums in the accepted term, nor does the spirit-world make any efforts to develop them—the reasons of which may be evident to all who have passed the danger point of self-psychology in their unfoldment or where the temptations of self-glorification begins its tortures, and which has been the cause of numerous good mediums being relieved of their mission in the most glorious cause a planet can be honored with. Fortunate are such when they have something else to fall back upon for their material existence, for that will be their all. Having sold their birthright, either for a few years of higher material enjoyment or other worldlyism, they are naturally excluded from the purer spiritual atmosphere of the true and tried who held to the trust with which they were honored by their superiors. God bless the mediums who sacrifice the material for the spiritual and stand by their post as long as circumstances permit, and which it largely will if true to themselves and not having lost their commission by any fault of their own through false ambition, intemperance, deception or trying to make gods of themselves ahead of their spiritual transition.

## RELATION OF SPIRIT TO BODY.

Now, the relation between spirit and body, as referred to, depends on education, character, and physical inheritance. The first named not infrequently lays the foundation for inspirational mediumship though conditions may exist for the physical. But this quite assuredly exemplifies the hand of the spirits in the matter, and shows that this is theirism, not ours. The nomenclature, intuitively administered, informs us that it is not a mortalism, and those who endeavor to make it such, will always meet with opposition from the other side—this taking effect sooner or later, and the later the greater the crash on account of the mortal resistance, whether having held out through stupidity, stubbornness or the power of worldly wealth or the influence that such may temporarily engender in those easily tempted by its false glitter.

True mediumship hews to the line of spirit, not matter. The inherent principle must remain true to itself or suffer. Failure in this is followed by failure in all that may be founded in the belief that mortal mind is superior to, or even on an equality with spirit mind. There is no comparison, except in the minds of the spirits who are in the same darkness with us on this line of reasoning. To advance in knowledge the medium or co-operator in the Cause must have no set philosophy for the government of the whole.—We have the ages of spirit experiences bearing on us, and each can only understand a modicum, which is his mission to work out. That is the individual's mediumship—the relationship of spirit to body, as it can be utilized by the spirit world to best advantage for the mortal world and that of the medium for his own unfoldment towards the needed perfection as a spirit. A mediumship that is true to itself is the highest kind of soul-building, whether of the physical or mental order, or carried out in the form of talent or genius, so-called.

## SPIRIT WORK.

Education or self-study quickens mental perception and engenders inspiration in the process. Even if only touched by mortal vibration or that pertaining to material affairs, it opens the way for spirit inspiration. But all spirit inspiration is not of the spiritual order in that the subject has to be sensitized ere the impressions will assume a spiritual taint—which they frequently never do or not enough for practical use. But it is always worth the experiment, as the spirit world has no end of workers ready to accept a mission of this kind for the benefit of humanity, and which often results in unfolding a good medial instrument for the world's enlightenment.

Where the necessary mental energy, however, is lacking, but sensitiveness is cognized, certain spirits are commissioned to take charge and operate on the individual's forces for effects compatible with that condition offering best results.

Sensitiveness being of the spirit it must be transferred to the body, or the body must be sensitized in harmony with the spirit to make it also susceptible to vibrations beyond the material, to facilitate understanding of them. Preparations for this is often accompanied by discomfiting

or painful experiences—the latter when the body happens to be charged with impurities engendered thru a careless life—one not strictly temperate or as required for mediumship.

In sensitiveness is largely embodied character which classifies mediumship into its varied phases, and constitutes a science which may be understood by the study of Psychophysics. But the purely physical phases are founded on bodily conditions—such as are fashioned in the pre-natal state or are inheritable from parentage—characteristics that need material rather than spiritual substance for expediency.

## ITS MORAL.

Now, the moral of all this may be elicited from the introduction, though there is more than this behind it for those who practice it. Besides the perfection of mediumship which implies spiritual perfection of the individual as well, there is the reward. For spirit inspiration the perfected medium becomes an inspirer himself, exerting an influence for good comparative to his surplus of spiritual over material vibration in his general make-up—this of course, implying perfect control over all his physical passions and mental weaknesses as referred to; for without this his influence would be crossed by those forces not harmonized according to the law of spirit or that entity for which he is preparing to become a permanent resident.

Sensitives and physical mediums attain like positions in spirit from which to operate, though still in the mortal—powers compatible with the harmony they hold with the entity that controls matter, and as they can control the material vibrations bearing upon them with their tempting influences. Soul-building is thus a process of tearing down the material in our composite structure and substituting spiritual principles in place thereof—whether through morality, spirituality or the glorious mission of a self-respected mediumship.

## Teetotal Empire.

Emperor Menelik, the dusky ruler of Abyssinia, has issued an edict prohibiting the importation of alcoholic drinks into his empire. French wines and German beer have, he says found their way to his court. He has watched their effects, and has come to the conclusion that if he does not put a stop to the drinking that is going on his empire will soon fall a prey to other nations.

The Emperor has no objections to European arts and sciences, but he sets his face against European poison, and declares that he will punish importers of alcoholic liquors by forcing the stuff down their throats until they die. In the preamble to his edict he said that drunkenness is pernicious, enfeebles a race and destroys the body and mind. He desires his people to remain strong, healthy, independent, and as a means to the end, prohibits alcoholic drinks in every part of his domains.

Ask him who denies your theory of spiritual phenomena to give a better one and prove it as you can prove yours. If he persists in his version then ask him why he does not investigate so interesting or important a matter, as you are doing. Only imbeciles refuse or fear to look into the truth of things.

Pain purifies the senses to a higher vibration, just as sorrow does the emotions to higher sympathy.

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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 how to avoid it. 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.

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## INCONSISTENCY OF THANKSGIVING.

## Some Things that are Lost Sight of—To Who and For what are we Thankful?

BY H. L. HANSON.

Are you thankful for the privilege of living when you came into being without any volition of your own, and would be better off never to have been born?

Are you thankful because you are physically well, and mentally sick? Is the invalid thankful for life when he would be better off dead?

Are you thankful because you have plenty of this world's goods, and your neighbor starving? And is the starving man thankful because selfish men can corner the products and dictate the price?

Are you thankful because you are more moral than others, or are you thankful because others are more immoral than you? And are the immoral thankful because they are not more immoral?

Are you thankful for your success, or because others are not as successful as you? And are the unsuccessful thankful because they are not successful?

Are you thankful because you are a temperance man, or because others are not as temperate as you? And is the drunkard thankful because he is not more of a drunkard?

Are you thankful because the statistics show that only about thirty per cent of the entire human family is perfectly sound in body and mind?

Are you thankful for the awful disasters upon the oceans and lakes, and the murder and blood-shed upon land?

Are you thankful for the war in the Far East, where thousands are sent into the other realm of being before their natural time to take that step of progress?

Are you thankful for the prosperity of your country, when beggars stalk your streets and almshouses decorate every country.

Are you thankful for the different plagues that visit a community causing pain, poverty and death?

Are you thankful for a thousand and one other things which are not beneficial to the human race, that we have not the time or space to mention?

Is there any sense or justice in a person offering up thanks for his prosperity, when on all sides are kneeling his victims in hunger and rags? These things exist and cannot be denied. Look the press over and note the innumerable dinners given for the poor on November 24th last, "the rich being thankful that they were in a position to do these things, and the poor thankful that they could partake of the same" as one New York paper put it. But you may ask, "What meaning has all this?" It means to me that all the praying and preaching by all the people in all the churches in all the countries on Thanksgiving day (or any other day) is selfish, useless and hypocritical. Selfish because every one forgets all else but their own petty wants; useless because it has no visible effect. It neither moderates our winter nor increases next season's crop; hypocritical because it only holds good until man gets a chance to defraud his brother man, though it be but outside of the church door.

Think of the millions that have met with misfortune since they last gave thanks for their situation, and now giving thanks because their reverses were not greater. Is it consistent? No! It makes cowards of men and makes God a tool. Every religious organization in the world has used its deity for a selfish purpose; some to try and gain admission to a heaven they have not earned, others to cover their selfish desires. But with all their bombarding prayers they have not been able to puncture one atom, nor disturb the action of one molecule in Nature's order of evolution. Its effects are wholly on the human mind, it is a stimulus to subjugate the mind under superstitious fear. It is a waste of mental energy that should be utilized for building intellect, and the money extracted from the people for these institutions is a crime; it goes to support a few leaders of non-progressive thought, when it should go toward educating people along scientific and civic lines, which is the only safe-guard for human welfare. We cannot get outside of Nature, we must watch her unending process of evolution. She puts forth lessons of variety and order, each thing being governed in har-

mony with the whole, but we are blind and deaf to her advice. She has created no mysterious god as an over ruling personality; that is an invention by ignorant minds of men. There is an inherent force in every germ of nature, that develops everything according to its capacity, man as well as the lowest form of life. This life giving principle is what all religions have tried to personify as a He God. How can a thing be personified that expresses itself in everything that exists, and to what would you give thanks and offer up prayer? To the fish of the sea or the fowl of the air; the wild beast of the forest or the savage gorilla; the low mossy mounds of the valley, or the snow-capped peaks of the Alps? All are expressions of this same life principle. Man—who can think, aspire and dare is perhaps the highest development of this force, and he is far from approaching perfection. Therefore, let us serve humanity; God don't need our praise and prayer. Let us strive to so govern Nature's products that there will be no needy; there is plenty for all, Nature knows no poverty or riches. Arise from your bended knee in worshipping something which Nature does not recognize, and do something of actual benefit for your fellow man here and now. Man's dwelling place in the hereafter is built upon the foundation of the now, and the character you grow is the material out of which the palace of the soul is built. If any one does you a kindness, do them a kindness in return. If any one does you an injury, let them alone, for no reproach is like that we clothe with a smile and present with a bow. Let us do right because it is right. We cannot do anything for another through motives of kindness and love but that it benefits ourselves, and besides this, the benefit reaches from earth to the spheres.

Buffalo, N. Y.

## SOME POTENT THOUGHTS.

W. H. BACH.

One of my friends writes: "Enclosed find \$1.00 for THE SUNFLOWER another year. Am glad you are to publish some of the orations that were delivered there during the summer. When there two years ago I wondered why someone did not take them down and give them to the world. You are now doing it."

I wish I could write this into the heart and pocketbook of every professed Spiritualist and every investigator in the world. The trouble is that what is written on this subject does not reach those whom it should, and those whom it does reach are the ones who do not need it, as a usual thing, for if they did not patronize Spiritualistic reading matter they would not see it.

The reason that no one reported and published the lectures here is because of the expense attached to it, and Spiritualists are not good enough patrons of their literature to warrant the expenditure of the amount necessary to get a reliable shorthand report of such lectures. No two-for-a-cent reporter, or student who is just wanting practice can do it. There are too many words that are not met with in everyday language and too many combinations of thought to permit of them being reported satisfactorily except by an expert. Such a reporter can draw a larger salary than any Spiritualist publication in the land can afford.

We boast from two million to twelve million Spiritualists in the United States alone, yet there is not a Spiritualist paper today that has a paid-up subscription list of 10,000 copies. From all I can learn, and my information comes direct, the combined circulation of all the Spiritualist papers in the United States does not reach 20,000, and as many people take from two to all five of them, probably not to exceed 10,000 to 12,000 people are patrons of the Spiritualist papers.

It is the same with other literature. We have propositions on a number of good books. Books that ought to be published and circulated. But the patronage is not sufficient to warrant us the expense of publishing them.

To secure the publication of class literature requires coöperation on the part of those who are interested in that line of thought. Not long since we received a letter which said, "I enclose 25 cents to pay up my last quarter and I will let the paper

drop until next spring when I will send another quarter so I can learn about camp." It is that class of coöperation on the part of advocates of Spiritualism and Free-thought that keeps it in the background. It does not give us the "sinews of war," money, to do the work with. How easy it is to say, "I would take the papers if there was anything in them," yet every issue of every Spiritualist paper published is brim full of the best kind of reading matter and if these hundreds and thousands who make that remark were to add their dollar a year to help the publishers of the papers hunt up news of the class, just think what an advantage it would be to them.

It is a strange fact that as soon as people become thoroughly convinced of the truth of Spiritualism they become lukewarm. Is it because the fear of an angry, vengeful God, and a personal devil is taken away? Is it a fact, as churchmen claim, that we are still in a condition where we need a devil to keep us in line and force us into a proper recognition of the duty we owe to the world and the people who live in it? We have food for thought here.

We tell how we have "progressed," but have we? How much have we got above the savage who killed the one who had something he wanted. Then, of course, the one he killed did not need it, and he could have it. There are too many Samsons among us who would make a bet and when we lose the bet go and kill thirty people and take their clothing to pay our debt.

Spiritualists, you can have everything that any other class of people can have if you will do the same as they do to get it. Always remember that you can buy anything there is to sell if you are willing to pay the price asked for it. If you want cheap books make such a demand that we can furnish them to you. Give me an order, or warrant the sale of 15,000 to 25,000 copies of any book of 250 to 400 pages, and I will put them on the market at from 20 to 40 cents each. But if you only print a few hundred they cost more than \$1.00 each. We do not lose any money on our premium books, nor does any publisher who makes such offers. It is the fact that we use books that can be published in quantities large enough to warrant it. The only reason that nice cloth bound books can be purchased in the department stores from 15 to 50 cents, is that they are published in lots of 100,000 or more. If but 1000 copies of the book were published and it took several years to sell that small edition, the actual publishers cost of the book would be two or three times the amount they sell for in the stores.

If we could only induce these twelve million(?) Spiritualists to patronize Spiritualistic literature to the extent of 50 cents each per year, it would give us a fund of \$6,000,000. We would take chances on getting our share of it and giving value received in good literature in return for it.

But as was said in the beginning, of the ones who need this, very few will see it, and a majority of those who do will be like the closing of the minister's sermon:

"Just then the minister says, says he, And now I've come to the feller Who've lost this shower by using their friends

As sort of moral umbrellas. Go home," says he "and find your faults, Instead of hunting your brothers', Go home," says he, "and wear the coats You have tried to fit to others."

## Topic For the Progressive Lyceum.

Sunday December 18, '04. S. E. 57.

Gem of Thought;—

We would be angels of beauty,  
Each day as it passes by,  
Telling so gently of duty,  
Raising our souls upon high.

We would be angels of gladness,  
Wreathing each face with a smile;  
Drying each tear drop of sadness,  
Aiding the weak all the while.

So many angels are needed,  
Little things call me and you;  
So many helpless unheeded,  
Bid us earth angels to do.

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

Some have an exceedingly good opinion of those who benefit them, but seem blind to their own need of a good opinion.

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The Sunflower Pub. Co., - - Lily Dale, N. Y.



## LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Read or notice of your engagements, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

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

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

Always sign your full name and address to every communication; not necessarily for publication, but 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.

A. P. Blinn is lecturing in Philadelphia.

Dr. L. Schlesinger is in Los Angeles, Cal.

Moses Hull was at Rochester, Ind., last week.

Mattie E. Hull is lecturing at Battle Creek, Mich.

Salt Lake City is experiencing a revival in Spiritualism.

R. H. Kneeshaw is holding meetings at Vancouver, B. C.

Mrs. Isa Wilson Kaynor is still lecturing in Texas towns.

Frank Ripley is engaged at Grand Rapids, Mich., for this month.

Mrs. Tillie U. Reynolds is engaged at Springfield, Mass., for December.

Mrs. Margaret Skeels has been serving the Research Society at Watseka, Ill.

Mrs. D. A. Morrill is engaged for December with the Society at Alliance, O.

Ernest Stephens of Columbus, has been holding trumpet seances at Canton, Ohio.

The Progressive Lyceum, J. W. Ring, publisher, enters its third volume this month.

The Wisconsin State Association is preparing to hold a series of mass meetings all over the state.

Mrs. Alice Baker, speaker for the spiritual society at Dallas, Texas, was recently ordained by Rev. J. W. Ring.

Readers in the vicinity of Hartford, Conn., will have an opportunity of hearing W. J. Colville lecture tomorrow, Dec., 18.

San Francisco has a Don't Worry club, composed of members of Spiritual societies. It takes care of the amusement features of the friends.

The Bourbon Co. Occult Association of Ft. Scott, Kan., elected following officers: Eli Noel, President; E. L. Marble, vice; George B. Moore, secretary.

Mrs. R. S. Lillie has arrived in California and has already been lecturing at Los Angeles and elsewhere. She is at home in Montecito, Santa Barbara county.

The Spiritualist Investigating Society of Spring Hill, Kansas, has elected the following officers: Dr. P. A. Pearson, president; C. V. N. House, vice; J. H. Nixon, sec'y; A. S. Brand, treas.; Mrs. A. J. Brand, Jas. Simpson and Miss May Cook, trustees.

Transitions:—John King, 53, Chicago.—D. A. Rathbone, Conneaut, O.—Isaac Stokes, 96, Cincinnati, O.—Mrs. V. M. Wilcox, Allegheny, Pa.—Mrs. Eva Margaret Siesbittel, 76, San Francisco.—Kate S. Fowler, Vineland, N. J.—Mrs. C. A. Perry, 75, Greenfield, Mass.

Those of our readers who send us newspapers containing spiritual notices or clippings, would confer a great favor by forwarding them while still new—say a day or two after publication. Papers a week or two old are often unavailable because already extracted from by our contemporaries, and the good will of the sender is wasted energy.

Oscar A. Edgerly, having filled a very successful engagement with the Society of Findlay, Ohio during November, has been re-engaged by the same society for the month of December. Mr. Edgerly will be pleased to hear from societies in the east desirous of employing trance speakers and test mediums for May

and June. Address during December 441 Carnohan Ave. Findlay, Ohio.

Mrs. E. D. Montgomery writes from Buffalo that the services at Harmony Circle hall, Chas. S. Hulbert, pastor was of unusual interest. A lecture on "Subways and Transfers" brought forth some fine comparisons of the practical with the philosophical, employing the subject head as a text for the thoughts to follow. Mr. Hulbert has a good way of saying things, but they must be heard to be understood. The subtle weavings of his ideas from the material to the spiritual are somewhat difficult to report or focalize into a narrow space. But 'nuf sed, go and hear him.

Our correspondent from Pittsburgh, Pa., under date of Dec. 5th, reports that Rev. B. P. Austin, on the night before spoke on "Evolution" at The First Spiritualist Church. Among other things he said: Evolution has come to stay. It destroys the idea of a puny, anthropomorphic God, a being limited to place and shows us a God over working, over active thru the ages. It destroys the idea of a supreme revelation thru one book or one people, and makes nature a revelation and especially human nature. Evolution did not degrade but ennobled man, making him the climax of creative energy and opened before him a career inexpressibly sublime. It ennobled the thought of creation by showing that all the preceding ages prepared the material for man's creation and that man physically had traces of all the lower animal creation.

E. M. Campbell of Akron, N. Y., writes: A few months ago three or four persons decided to have a Spiritual meeting in Akron, N. Y. The circle was held in a private house, only a few attending. A feeling of awe seemed to prevail. Another meeting was held in two weeks, showing an increase in attendance. Finally with two lectures from Mr. Austin, so much interest was displayed that meetings were held every two weeks, under the able speaker, Mrs. A. Atcheson of Buffalo. A hall rented for one year, and at the meeting last Tuesday evening over fifty were present, showing that with the patient efforts of Mrs. Atcheson and her many good tests the truth is being spread in the little village of Akron.

Our correspondent at Geneva, N. Y., writes: Mr. C. B. Nichols, well known at Lily Dale, held a series of very satisfactory seances during the month of October at the home of Mrs. Joslyn, 55 Comfort st, Rochester, N. Y. The writer attended one. There were only three persons present besides Mr. Nichols, and eleven different intelligences materialized: Some came several times and one came five times. There is a striking peculiarity about Mr. Nichols' materializations. Most of those manifesting of both sexes, wore semicircles of filmy white figured lace, extending from the forehead, over the back, covering arms and hands. The face was plainly visible, and when raising the arms the hands seemed to hold the circle. The figures in each were different. One lady, well known to the writer came with a child in her arms.

Tillie U. Reynolds writes from Springfield, Mass.: The cause of Spiritualism has been growing in interest in Glens Falls for a number of years. I have been the speaker for the spiritual society every November and April. For a while many in the audience seemed curiosity seekers, but every time I return, the listeners show deeper interest. They also increase in numbers. Mr. M. B. Little, the Pres. of the society has by his earnest, sincere teachings and living, brought Spiritualism up to a higher standard in Glen Falls—compelled the people to recognize it as a religion, and one that brings those who accept its teachings, not only comfort but makes them the better for it. One Tuesday evening about twenty-five of the members surprised me by coming in a body for a social evening, at the home of Mrs. Newton, where I was stopping. They brought cake, cream, whist, music and social enjoyment; it made a very pleasant experience. My labors for the season ended Thursday night; December will be spent with the society in Springfield, Mass.

Mrs. E. D. Montgomery writes: On Sunday Dec. 4, our pastor Mr. Charles Hulbert and his guides, conducted the service as usual, at Har-

mony Circle Hall, 374 Connecticut st. After a beautiful inspirational poem by the 'Hart.' Subjects: Blossom, Purity, Truths. We had the pleasure of listening to two solos given by Mr. George Jones of Akron, then Mr. Hulbert, thru our old friend 'Uncle Ned' gave a fine lecture, Subject: "Hypocrites." Uncle Ned said: I am no hypocrite. A hypocrite is one who is constantly deceiving others as well as themselves. He falsifies. He makes even himself believe he is, what he is not. It is the small trifles that deceive ourselves, and as time goes on, they grow larger unconsciously. Each one is a spirit unto himself. The spirit of ourselves overcomes the hypocrisy of ourselves. We must plant the germ of peace, truth, and purity in our own environments if we wish to throw out to others the best influences. We have a right to grow, for the realization of Spiritualism is the greatest problem of man. We must understand the spiritual conditions of ourselves and the laws of life constantly uplifting us. We must understand there is no decay of ourselves. Uncle Ned also gave tests and readings.

Our correspondent at Elmira reports:—Inspirational speaking and message giving are the principle features of the Sunday evening service in The First Spiritualist Church, and there was a large audience present last Sunday evening to hear Mrs. W. Barton. The singing is led by Mrs. Louis Duhl. Mrs. Barton speaks on a subject handed in by some one in the audience, and the one last evening was on the subject of Immortality, which gave Mrs. Barton an opportunity to deal with a subject familiar to all Spiritualists. That "there is no death" was the gist of Mrs. Barton's talk, and in the half hour or so which she gave to the subject, she talked fluently and forcefully. At the conclusion of that part of the service Mrs. Barton gave messages from the spirit world to several in the audience, in nearly every instance the messages being "recognized." The more advanced Spiritists no longer demand this proof of the truth of spirit return, but to some it still seems necessary and brings much comfort. The Thursday evening service is given entirely to this form of phenomena. Mrs. Barton predicted a bright future for the church and said the coming year would inaugurate many changes for the better.

Mrs. Addie Cooper writes from Syracuse, N. Y.: Your correspondent has been quite busy of late and as we have had quite a little illness in the family I have failed to write. There are three societies here beside a Theosophical society, and seances are held in different homes. The first Society of Spiritualists has treated the people to some very scientific lectures delivered by Prof. Lockwood. We listened with interest to a very spiritual lecture from Mrs. Parker of Phoenix, N. Y., many are showing great interest. The First Church is doing some very excellent work, as the pastor, Mrs. Mudge has started a lyceum that any one can learn from if they desire. The progressive spiritual society with Prof. Leo as leader, has its following. The theosophical society gave the people a treat in the way of securing Mr. Leadbeater to lecture. All that have heard can appreciate him, and all are looking forward to having sister Tillie U. Reynolds here again in January, for among all, there is no more sincere workers than she. The love from the Divine Power shines forth from her countenance to all humanity. Wishing THE SUNFLOWER prosperity for the coming year as never before: I am yours, etc.,—A. C.

## TO the Spiritualists of New York.

I serve the Watertown society for January and the Buffalo Spiritual Church for February, thus obtainable for missionary work there during those months. Being an unpaid missionary of the N. S. A. I should like to do a little work while in this state. While in Watertown I should like parlor or public meetings during the week. Will also respond to funerals and weddings. Mail and telegrams at Watertown, send to Gen. Delivery. Address in Buffalo will be 204 York st. While there will answer calls outside of Buffalo. Until last Sunday in December my address is 636 N. Carlton ave, Baltimore.

G. H. Brooks.

THE SUNFLOWER \$1.00 a year.

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

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1 No. 2	IN EFFECT NOV. 27, 1904	No. 1 No. 2
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## ASTROLOGICAL.

SOMETHING OF INTEREST FROM  
A POPULAR TOPIC.

## Planetary Influence.

Astrology is from the Greek, *astron*; a star, or constellation of stars and *logos* a discourse meaning a discourse on the stars.

According to astrology. The different stars bring good or evil in the horoscope of an individual or a nation, according to their various peculiarities. Saturn is the most evil. Mars next in power of misfortune. Herchel (or Uranus) brings affairs of a changeable, singular nature, public, abrupt and strange, in short, the unexpected. Jupiter is the strongest benefic, and the Sun Mercury and Venus, lesser benefics.

In the popular character readings published by magazines devoting a portion of their pages to the occult, the position of the sun is noted only, and the reading depends entirely upon it; Tho there are nine stars in our constellation, each as strongly indicating character. The reason use is made of the sun alone is: the earth's revolution around it brings the position of the Sun in the twelve signs of the Zodiac, the same for the same period each year; while the revolution of other planets takes a longer or shorter time, and requires the erection of a particular figure for the day of birth of an individual, according to the day and year he or she was born. To be worth anything this figure must be calculated for the birth hour; therefore the reading given from the Sun at the time of birth is but a very small fragment of the character and disposition, tho it is quite important in its due place.

It would take some time to give a faithful reading from a figure, so for rapidity and to serve many at small loss of time and endeavor, the readings from the Sun's position are palmed off on an uninformed public.

An astrologer in advertising asks for birth day, year and sex. On account of this, I used to feel before I studied astrology as if the individual were asked to reveal too much about himself, but astrology is not like spiritism, and its insight to be true and effective needs the birth hour, day, and year, the latitude and longitude of the place of birth, whether north or south of the equator and as the Sun governs a man's affairs, the moon a woman's, the sex is necessary also. These facts being supplied the life destiny can be ascertained, and the fate is as fixed as the laws of the Medes and Persians.

As there are three charlatans to one sincere student practicing astrology, one's money is accepted, and a horoscope partly worthless from lack of knowledge, is deducted from a figure at the noon hour of the birth day and year, when the birth hour is not known or given. A character reading and part of the life events can be ascertained by erecting such a figure for the noon hour of the birth day and year, but fully half the horoscope will be incorrect, except for one born at noon. Added to all this a certain gift or aptitude is necessary in applying one's astrological knowledge not unlike that of the painter who has many tints from which to select, and whose finished work shows his gift in combination.

Between the tricksters and the purely necessary astrologist, also the juggling of Theosophy and Hindu lore imposed upon the public as astrology, it has been apostrophized by J. G. Dalton, a mathematician and student of astrology as "The hog-goddess of starry lore, ugly but immortal; mother of astronomy; once thought a beauty, and adored in the world; have fallen since." There is no short and easy truth in astrology, its truths are complex but great and absolute, and dependent on exact data and method.

MYRTLE HYDE DARLING.  
1673 Cambridge st., Cambridge Mass.

## Cowardly.

"Let's hide in the work basket," said the mischievous garter to the fun-loving stocking.

"Not by a long shot," replied the lisle thread. "I'll be darned if I do."—Town Topics.

## LITERARY WORLD

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

## THE YOUTH'S COMPANION AS A GIFT

What other Christmas present can you choose that will give so much pleasure for so little money as a year's subscription for The Youth's Companion? The Holiday Numbers and the Calendar, joyously welcomed on Christmas morning, making a good gift in themselves, are but the forerunners of a whole year's feast to come. The mind is entertained with the numbers in hand, and the imagination revels in the pleasure that each new week will bring until Christmas comes again.

If you desire to make a Christmas present of The Youth's Companion, send the publishers the name and address of the person to whom you wish to give The Companion, with \$1.75, the annual subscription price, stating that it is to be a gift. The publishers will send to the address named, in a parcel to be opened Christmas morning, all the remaining issues for 1904, published after the subscription is received, including the Double Holiday Numbers, The Companion's "Carnations" Calendar for 1905, lithographed in twelve colors and gold, and subscription certificate for the fifty-two issues of 1905.

Full Illustrated Announcement, fully describing the principal features of The Companion's new volume for 1905, will be sent to any address free. THE YOUTH'S COMPANION, 144 Berkley Street, Boston, Mass.

## VISIT TO A SEANCE.

BY HORTENSE MALCOLM PHELPS.

A few years ago I made the acquaintance of an Advent minister whose name was Stevens. We talked much on religions and the belief of another life beyond. During this period of my life I had become very skeptical and began to think and reason for myself—apart from what the preachers would say. I was quite open for an argument every time.

During our conversation one afternoon I said, Mr. Stevens, you are much older than myself and most likely will die first. If you should find yourself living after death, try and come to me and let me know. He laughed heartily and said there would be nothing of us until the resurrection, and he brought forth scripture to hold his point. I was far enough advanced to understand that that was no proof for me and I told him so. I also said you and I may be mistaken, so let me know if you find yourself alive.

Some two or three years after this talk he died. Soon after his death I left the place, the years came and went and I had almost forgot such a man as he ever lived. During the changes I made I moved to the city of Detroit, Mich. About twelve years had passed since his death. There had been a great change during these years in my spiritual development and I was called a Spiritualist before I had ever seen a Spiritualist. However there were Spiritualist meetings in the city and I started to investigate and I had been going to lectures at halls and at their seances at the houses for more than a year. I began to be serious about the matter and thought I would not go to these seances any more as I could not leave my church that I had joined. Many doubts filled my mind even to what I had seen and heard for myself. However I thought I would go once more. One beautiful afternoon I started. I was late but I found a seat in one corner of the room. A strange woman, or medium was under control, and talking. I had only got seated when she called out, pointing to me. An elderly gentleman, an old preacher came in with you lady, and he gives the name of Stevens, and he wants me to tell you that he is living, he wants you to know it, he is so glad he has the chance to tell you. She told many other beautiful things she saw.

At that time this message was everything to me and since then have had many equally as good. What proofs I had given me made me a Spiritualist.

Otterville, Ont., Can.

Absolute honesty is the fear of offending ones own conscience.

## LIFE'S PROBLEM SOLVED

(Continued From Page 1.)

cial person whom we call 'mediumistic.'

"This fact affords perennial amusement to the man in the street. But from a purely scientific standpoint there is nothing remarkable in this. Recent discoveries have revealed the fact that a comparatively few substances possess what is called radio-active power. Unlike ordinary forms of matter, these radio-active bodies possess an inherent and peculiar structure of their own. There is, therefore, nothing absurd in supposing that there may be a comparatively few persons who have a peculiar and remarkable mental structure differing from the rest of mankind. Moreover, the pathologist or alienist does not refuse to investigate epilepsy or monomania because restricted to a limited number of human beings.

"Furthermore, physical science gives us abundant analogies of the necessity of some intermediary between the seen and the unseen. Waves in the luminiferous ether require a material medium to absorb them before they can be perceived by our senses. The intermediary may be photographic plate, a fluorescent screen, the retina, a black surface or an electric resonator, according to the length of those waves. But some medium formed of ponderable matter is absolutely necessary to render the actinic luminous thermal or electrical effects of these waves perceptible to our senses. And the more or less perfect rendering of the invisible waves depends on the more or less perfect synchronism between the unseen motions of the ether and the response of the material medium that absorbs and manifests them.

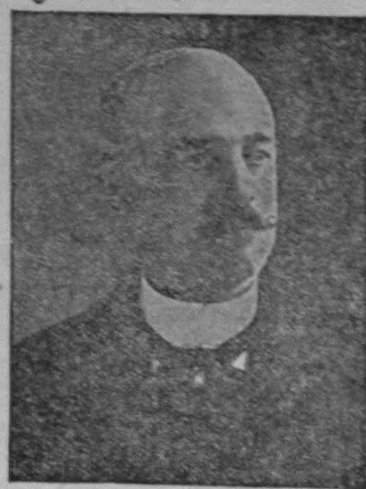
"Now the nexus between the seen and the unseen may be physical or psychical, but it is always specialized substance or living organism. In some cases the receiver is a body in a state of unequal equilibrium, a sensitive material—like one of Sir Oliver Lodge's receivers for wireless telegraphy and in that case its behavior and idiosyncrasies need to be studied beforehand.

It is doubtless a peculiar psychical state of the nature of which we know nothing, that enables certain persons whom we call mediums, to act as receivers or resonators thru which unseen intelligence can manifest itself to us. It seems to me very probable that a medium, an intermediary of some sort, is not only required on our side in the seen, but is also required on the other side in the unseen. In all communication of thought from one person to another a double translation is necessary. Thought in some inscrutable way acts upon the medium of our brain and becomes expressed in written or spoken words. These words, often passing through space, have again to be translated back to thought through the medium of another brain. That is to say there is a descent from thought to gross matter on one side, a transmission through space and an ascent from gross matter to thought on the other side.

"Now the so-called medium acts as our brain, translating for us the impressions made upon it and which it receives across space from the unseen. But there must be a corresponding descent of thought on the other side to such a telepathic form that it can act upon the material particles of the brain of our medium. It may be even more difficult to find a spirit medium there than here—no doubt wisely so, for the invasion of our consciousness here might otherwise be so frequent and troublesome as to paralyze the conduct of our life.

"It is possible, therefore, that much of the difficulty and confusion of the manifestations are due to inevitable difficulties in translation on both sides. So that the real person whom we knew on earth may find the difficulty of self-manifestation too great to overcome, and only a fitful fragment of their thoughts can thus reach us."

The ARENA for December contains its usual amount of excellent reading matter, with editorial notes, illustrations and portraits. Among the latter are those of Professor Edwin Maxey, Hon. Edward Tregear and B. O. Flower. The articles treat on every up-to-date subject. Price 25 cents. Each number is worth a year's subscription price.



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

1649

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