



Volume 13.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., DECEMBER 24, 1904.

Issued Every Saturday at
One Dollar a Year.

Number 195

BIRDIES.

What they Say to Those Who Understand Them.—Sympathy Means to This End.

Substance of Lecture by Mrs. Kate Alexander, at Lily Dale, N. Y., August 24, 1904.

I wish to take you back to the time of year when the trees are still leafless, and winter is just leaving us. Let us open the window and listen. Yonder on a branch of the oak sits a song sparrow,—calling through the silence—"They come, prepare the way!" Instead of the tramp of feet, you hear the rush of birds who have been spending the winter in a warmer clime. If you want to hear the chipping sparrow you must be up before dawn. The bluebird seems to regret that the night has passed and says, "Dear, dear, think of it!" As it becomes lighter Phoebe joins the feathered tribe and the song sparrow whistles somewhat as does the chipping sparrow. From the meadow you can hear the lark ringing out his "Spring 'o the year!" Then the wood thrush and the bluebird join in the chorus of the birds. And now we hear the

woodcock answers his brother snipe. In the sunny land one hears the echo of the cardinal.

Birds possess many characteristics of a human being. What does it mean when many males surround one female? Burroughs tells of seeing many male bluebirds surrounding one female, the males are ardent, but the female seems to be indifferent, and only by the warding off of all the rest shall she be fully won. In the latter part of April we pass through what is known as the "robin racket." During this time the matches are made, after which all settle down to a peaceful life.

Birds show more human traits than do most animals. That the peace of a bird family is often disturbed by outsiders is a common observation. When females come to blows they fight more viciously than do the males. It has been observed too that one species of birds will sometimes take care of another. It has also been observed and recorded that once a female wren refused to sit on her nest, and the husband did all the work alone. After he had done his duties he looked for the female and gave her such a beating that she never refused to sit on her nest again. Blue-jays are noted especially for the fact that they plant trees, or seeds from which trees eventually come. It has been said that we owe many of our trees to birds. Among the robins the blue-jay is known as a thief. If he has been found stealing their eggs, the owner of the nest starts in pursuit of the blue-jay crying thief. The other robins of the neighboring nests hear this cry and join in pursuit of the thief. The Baltimore oriole was named after Lord Baltimore. Its nest is remarkable and its song sounds much as a love poem. The female builds the nest high in an elm tree so as to avoid cats and people. Our common crow is probably our smartest bird, but he is a criminal. When crows want to attack a field they will station one of their number on the fence to be the look-out and give warning of approaching danger, and the farmer will tell you that after the crows have been at the field there is but little corn left. The vireos have been called politicians because in every nest they build there is tucked away somewhere a bit of newspaper. But the doves make the most simple

ests of all the birds, which are very frail, and the openness of the nest even permits the wind to blow thru it. The nest of the humming-bird is probably the greatest deceptive nest of birds. It is very small and placed on the knot of a tree, and not directly on a branch, but partially round the bough, so that the whole fabric rises from the bough and looks as though it were a natural excrescence, and very much like a knot of the tree.

The crane is the largest of our feathered tribe, and dwells amid marshes and swamps. When attacked they fight viciously. Their food consists mainly of reptiles. Breeding to an aquatic bird means much less than it does to a land bird.

Franklin said that he wished the American turkey had been chosen as the emblem of our country instead of the eagle. There are three different species of eagles to be found in America—the golden-brown eagle, the gray and bald eagle. For nesting the eagle likes tall cypresses or pines near the coast, and it is an immense thing, from 6 to 7 feet in height from 4 to 5 feet in width. For kindness and care shown its young the eagle certainly deserves great praise.

The true home of a bird is where it makes its nest, even though it stay there for but a part of the year.

Of 275 species found in New York and New Jersey only 25 remained during the year. Some go farther south, as far as the jungles of the Orinoco, and others migrate to the north. The endurance of birds on these migratory journeys is marvellous. Their intuition leads them in the right path as they course through the air. Many birds coming from the south have been shot as far as in New York state and have been found to have in their stomachs rice which is still undigested. What a wonderful perception it is that directs them in the right course.

In your old school reader there was a simple tale of a bird which was heard singing from a tree, neath which passed a little girl and her father. The melody of its music was sweet, and the child tried to locate the bird. Not being able to find it the little child said to her father—"If I could sing so sweetly I would sit where everybody could see me as I sang." Whereupon the father replied—"Learn from this little bird, my child, the lesson of doing good for the sake of the deed, to make others happy and not to gain renown for yourself.

All of us can send forth music from our lives; our deeds and works will express the music of our souls. Most of us, however will be able to send forth little rhythmic notes, but we may send music into the souls of others. Let us listen to the wind as it whispers its secret, to the trees, to the gentle fall of water, to the song of the birds as they bring messages from the deity to mortals. Let us listen until our soul has learned how to sing songs dedicated to the fatherhood of God and the brotherhood of man, for by such song can we join the choir invisible.

Preaching and Practice.

Literary lady (writing)—The most essential point in our intercourse with children is to be truthful ourselves. Every other interest ought to be sacrificed to that of truth.

Tommy—Mother, Mrs. Caller is coming in at the gate.

Literary Lady (angrily)—If she asks for me, tell her I'm out of town. (She resumes writing.) "When we in any way deceive a child, we not only set a pernicious example, but we are likely also to lose our influence over him forever."

PHENOMENAL.

SEANCE WITH D. D. HOME.

Reported by Mrs. Honywood.—Corroborated by Lord Lindsay.

I met Mr. Home at the house of a friend on the 17th of March, 1869. We sat down five in number at a round table in the back drawing-room. There was an oil lamp on a table in the front room, and fires in both grates. After a while Mr. Home became entranced, walked into the front room, and stood on the hearth rug. He began to dance slowly, raising first one foot and then the other, his hands hanging loosely, as if he were deaf of Easterns and Indians, moving in time to music. He then knelt down, rubbing and clasping his hands together in front of the fire. I asked, "Are you a fire-worshipper?" He nodded and looked pleased. "Are you a Persian?" He smiled and nodded assent, after which he rose and placed four chairs in a row near the folding doors, signing to us to sit there.

He now went to the table on which stood the moderator lamp; taking off the globe, he placed it on the table, and deliberately clasped the chimney of the lamp with both hands, then, as if he were touching the house, he asked her to touch it, but she refused, knowing it was hot. Mr. Home said, "Have you no faith? Will you not trust in Dan if he says it is cool?" She replied, "Certainly," and placed her finger on the glass, exclaiming, "Oh, it is not at all hot!"

This was corroborated by Lord Lindsay and myself, who in turn both laid one finger on the glass several times to test it. Mr. Home laughed and said, "I will make it hot for you, old fellow," and holding it toward Mr. —, he turned, apparently addressing someone, and said in a sad tone of voice, "It is necessary, to confirm the faith of others, that the glass should be made hot for him." Mr. — now touched it, and exclaimed, "You have indeed," shaking his hand, and showing me a red mark. So hot was the glass when the fourth person touched it, that it raised a blister, which I saw some days, subsequently, peeling. I leave it for the scientific to determine how the heat was re-impacted to the glass after being withdrawn.

Mr. Home now returned to the fire-place and thrust the chimney into the red-hot coals, resting the end on the top bar; he left it there for about four or five minutes, then lifting it he clasped it in both hands, went to the table, took a lucifer match from a box, handing it to the lady of the house, he desired her to touch the glass—the match instantly ignited; and having called our attention to this fact, he observed, "The tongue and lips are the most sensitive parts of the body," and thrust the heated glass into his mouth, applying especially, his tongue to it.

He once more returned to the fire, and again placed the chimney on the upper bar, the end of the glass resting amidst the red coals. He left it there and walked about the room, selected a small fern-leaf from a vase of flowers, and raising the chimney, placed it within, and replaced the chimney among the coals. After a few moments he told us to observe very carefully, as the experiment would be very pretty.

Mr. Home now held up the glass, and we perceived the fern-leaf within apparently on fire. He replaced it after a few seconds, and holding it up again, exclaimed, "Is it not pretty?" The fern appeared red-

hot; each little leaf edged with gold, yet flameless, like clouds at sunset—rich flowing crimson tinged with molten gold. After we had all looked at it and admired it, he advanced to Mrs. —, and laughingly shook it out on her muslin dress. I expected to see it crumble away; but no, it was still green though dry and withered. Unfortunately it was not preserved.

Again Mr. Home returned to the fire, and once more placed the glass on the coals, where he left it, and walked about the room. Going to the lamp, he passed his hand slowly backwards and forwards through the flame, not an inch from the wick. Returning to the fire-place, he lifted the chimney, and moving the coals about with his hands selected a small, flat, red-hot coal, and placed it in the chimney, shook it up and down, and, advancing to us, playfully said, "H—, here is a present for you," and threw out the coal on the muslin dress. Catching it up in dismay, she tossed it to Lord Lindsay, who, unable to retain it in his hand, threw it from palm to palm, till he reached the grate and flung it in. While we were all looking at the muslin dress, and wondering that it was neither soiled nor singed, Mr. Home approached, and in a hurt tone of voice, said, "No, no, you will not find a mark. Did you dress?"

Mr. Home then selected a small spray of white flowers, and going to the lamp, he passed it two or three times through the flame, then carried it to the grate and held it first in the flame and then in the smoke above the coals moving it gently about. He now brought it back to us, asking us to look at it and smell it, calling our attention to the fact that the flower did not smell of smoke, and that it was unchanged by the heat and flame of the fire. He then bid us notice that his hand which held the flower smelt of smoke, while the flower remained uninjured. Then addressing us, he said: "The spirit now speaking through Dan, and that has enabled him to show you these curious fire-tests, in which he hopes you have all felt interested, is the spirit of an Asiatic fire-worshipper, who was anxious to come here to-night as he had heard of seances held here. He now bids you farewell, as he will return no more." After this, Mr. Home awoke.—Two Worlds.

Murder Revealed in a Dream.

The Jurist (Law Journal), of St. Petersburg, gives the following account of how a murder was revealed in a dream. A lad named Minal used to run away from his home for days together and then return, like the prodigal son. The only one who sympathized with him was his old grandmother, who tried all she could to restrain him. The last time, however, after waiting a few days, the old lady began to get uneasy. One night she dreamed that she saw the boy, and that he told her not to grieve for him or think of him as among the living, for he was killed, and he mentioned the name of his murderer. The vision was so vivid that she went at once and informed the magistrate. Investigations were made immediately, and the body of the boy was found in a field. The culprits were arrested and punished after confessing the crime.

Peace and Joy.

Here's to a life of peace,
Let good work never cease,
Let tuneful joy hold sway
To lead us from the darkened way
Of brooding fancy's working care.
Let peace reign everywhere.

LEWIS R. HILLIER.

PROPHECY.

Predictions That Came True.

"Some day," said a wandering Gypsy to the keeper of a wayside inn near Rancola in the duchy of Parma, "that child of yours will be among the great ones of the earth. Kings will vie with one another to do him honor, and when he dies nations will mourn.

The innkeeper guffawed loudly at the prophecy as he poured out a glass of wine for the "prophet" to drink the boy's health, but he lived long enough to see his son, Giuseppe Verdi, on the high road to the honors of fame which were showered on the great musician later, and which closed recently in a national funeral and the grief of continents. Ten years later a tall gaunt, raw-boned youth, who had made a journey to New Orleans as a hired hand on a flat boat, was tempted by a fellow workman to have his fortune told by an old woman who had the reputation for divining the future.

"You are low now," she said after consulting the cards, "very low; but you will rise, high. You will be the greatest man in all America, but I see bloodshed and—but no! I must not tell you any more."

"Come along, Abe; that's good enough," the youth's companion said, as he dragged him away, laughing hugely at the prospect of Abe Lincoln ever rising higher than a flat boat.

But thirty years later when Abraham Lincoln was inaugurated as president of the United States, he recalled the prophecy but he could not see the end. That came later, on that tragic evening of April 14th, five years later, when the bullet of the mad actor, Booth, crashed into the president's brain.

But it is not always evil that these tellers of fortune predict. It is said that more than twenty years ago: when the present beautiful Duchess of Marlborough was little more than an infant, a fortune teller prophesied that one day she would wear a coronet and that she would become an ancestress of a line of kings. The first part of this good fortune has come true, and who can say that the latter part of it is impossible?

When Miss Winifred Dallas-Yorke was a young girl, just giving promise of the grace and beauty of later years, a well known Brighton fortune teller told her that she would wear a duchess' coronet, a prospect that seemed then almost impossibly remote.

And yet a casual meeting at a country railroad station led her to the wooing which made her Duchess of Portland.

Nearly seventy years ago a remarkable future was predicted for a young apprentice in a Troy grocery store by a stray customer. "I guess you'll smile," the strange man said, "but you'll remember my words, before you die you'll have as much gold as this store would hold, more than any man in the world has today, and more than you'll know what to do with."

To a boy who was then earning a dollar a week with small prospect of ever achieving anything more than having a store of his own, this prophecy was amusing. "When that time comes," he laughingly said, "I calculate you'll never want to work again. The time did come; to-day Russell Sage is credited with a fortune of \$100,000,000, growing every year, and the "prophet" lived long enough to claim the pro-

(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.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.

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ADVERTISING RATES:

Table with advertising rates: 1/4 inch, one insertion, 40c; three insertions, \$1.00; 1/2 inch, one insertion, 75c; three insertions, 1.50; 3/4 inch, one insertion, 1.00; three insertions, 2.00; 1 inch, one insertion, 1.50; three insertions, 3.00.

REMITTANCES:

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W. H. BACH, EDITOR-IN-CHIEF. A. F. MELCHERS, ASSOCIATE EDITOR.

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INTEMPERANCE AND ITS USELESS PRAYER.

Whether health depends upon vigor or vigor on health is a question. Those in ill-health, as a rule, lack vigor, while those who possess plenty of vigor, largely expend it in ways that lead to ill-health. If the latter, which is wasted, could be transferred to the needy, what a benefit it would prove to mankind!

But this has a synonym in the food waste that takes place in some households—often enough to feed a good-sized family. The French accuse us Americans of the latter, asserting that we throw away almost enough to feed them. Be it as it may, it is undoubtedly true that a good deal of both obtains in civilization generally, and if we waste food enough to feed the French, these good people waste energy enough, in more ways than one, to heal all our sick. While it may seem impossible to an

...the saving or storing of energy by one in a family is the salvation of others who need it or waste it; and where the larger part of a community is inclined to debauchery or intemperate enjoyments that undermine its health condition, their opposites are drawn upon—robbed of their vitality, and if sensitive, suffer accordingly. Every debauchee is a spiritual thief in a measure, though he may suffer for his sins. But pain is due to lack of vitality, whether localized or made general by a general racking of the nervous system, and early relief from pain only comes through restoration of this expended energy gathered from his sympathizers. Many, however, who make intemperance a practice, on whatever line, and depend upon this robbing system for a cure, are on the same down grade path with the man who steals for a living because too lazy to work. Both are selfish, for neither considers the care or suffering imposed on others, and a form of selfishness which borders on cruelty that Nature resents in principle—if not from her by cruelty imposed as a punishment for his insensibility, by a self-imposed insensibility in the individual that destroys his finer feelings for catching her vibrations in time of need. She never refuses to aid with light, strength or comfort when appealed to, whether in the form of prayer or a hearty wish; but when the heart has been previously armored by an unconscionable or a cruel selfishness as herein portrayed, a prayer or wish is not granted simply because the response is not sensed or heard, as it were. Having made himself deaf to the pleading of others he has remained deaf to Nature's voice—the fate of intemperance.

Those who object to the higher spiritual teachings as making man impractical should they become general must not forget that conditions change comparatively. Early education, too, was thought by slower minds to point to similar conditions. But as general education has promoted progress, general spirituality will add to it.

IN FOG LAND.

In his "Law of Psychic Phenomena" Dr. T. S. Hudson treats on the subject of Soul—in his estimation scientifically. He believes that the soul is only immortal in the full sense when conscious of this possibility. To be really and completely immortal a man must believe it to be possible for him to attain that state. If not, he does not necessarily suffer annihilation, but he does not lead a fully conscious immortal existence.

Dr. Hudson evidently knows something about the future, but he applies his knowledge as though it meant everybody but himself. Perhaps he was peering thru the farther end of his spiritual telescope when he wrote that, which made the soul-world seem distant instead of nearby. But seeing is believing, and the author was apparently honest in his conviction. Had he found his own soul before going on a hunt for others' he would have reached a fairer conclusion, and seen that so far as the enlightened portion of mankind is concerned, nine-tenths fully believe in immortality—if that is sufficient to assure them consciousness of it. But sometimes we "see through a glass darkly" and depict existence accordingly—like some good people who believe everybody obsessed because they happen to find themselves momentarily in that condition on account of some old passion or prejudice which they had been indulging and forgotten to remove or overcome before blowing off their horn to astound the world and giving it unnecessary concern.

The ability to write a book or having inspiration behind it, is no criterion of truth concerning things spiritual; nor is it authority. The best of authors are subject to biliousness and may feel 'blue' for a time. So the inspirationalist may be under a bad spell; and once on the way to portray it, the mind becomes a self-suggestive automaton and will write a Bible if we let it run long enough. But fortunately printing big books is expensive and this reminder acts as a break on the mental wheels of the author and his run-away engine is stopped volens volens. Unfortunately, however, the cloud-effect of this pipe-dream will not wear off rushing through the press. Of course, the favorites will praise, thus prolonging the author's dream indefinitely, while the great majority will hold its peace for peace' sake, and the book sells for profit' sake. Now, what are you going to do about it? If there is a fog-land, it must be right here, for we certainly have enough fog-landers in our midst to make quite a colony.

From 1881 to 1904 the membership of the American Federation of Labor has increased from 50,000 to 1,700,000, and every member presumably representing a voter. This furnishes a good nucleus for any political party that can secure its support; but if it increases proportionately in the next decade there will most likely be somewhat of a change in the political phantasmagoria of our nation. Meanwhile we will continue to do business at the old stand. Our stars, we are told, predict a change. Well, change is progress. But we shouldn't like to see a change instituted through ignorance; that is, by the aid of illiterate voters—if the above combination contemplates depending on the old method for victory. This retaining of power through illiterate voters is but another form of the old prelatical principle of acquiring authority by the aid of ignorance. Will the powers that be ever consider an education clause necessary to our franchise system or shall the present system obtain as an advantage to political machines.

No newspaper can please everybody, nor can any newspaper afford to print reading matter to please the tastes of one class of readers. Everything that we print is enjoyed by several hundred of our subscribers. And having every variety of tastes to cater to, we must bring variety and a change of menu almost weekly. But we trust that readers finding a single article not suited to their taste, they will kindly forgive its presence and endeavor to regale themselves on those articles which do. That is their part of the variety. Let others also have a bite.

Christmas comes but once a year, and when it comes we know it's there.

MURDER!

From 1881 to the close of 1903 129,000 homicides are recorded against the United States outside of war. For 1903 the statistics give 8,970 murders with 124 legal executions. Chicago is charged with 128 murders against London with only 24, which has about five times the population. Considering the actual losses we had in the Spanish war per se, they would not have reached the above-named figures had the war lasted 22 years. Such murderous record is therefore worse than some wars or a number of them.

Thus we have an army 129,000 bloodthirsty mortals, minus the 124 on whom we have revenged ourselves to some satisfaction and graciously spared the rest. Now, as there are still peoples in various corners of our world that must have blood, or war so-called, perhaps this requisite might furnish an outlet for murderers in general—making transportation the penalty for murder, self-defense excepted, to those peoples or tribes engaged in these bloody inclinations. Since we are lenient enough to spare the lives of 128,876 murderers (which, however, may be an injustice to the other 124) perhaps this might prove a means of either ridding peaceful communities of their presence or lessening the crime. But other suggestions or amendments to this are in order—not omitting debates.

NO AIR-SHIPS.

One of our jaundice colored journals recently allowed its imagination to illustrate an aerial combat of the future between armored cruisers; a hold-up at a seventh-story citizen's window, and a highway robbery. By the time the good people of Old Mother Earth reach such perfection in aerial performances there will be no more war, for as long as that combative energy exists in the human spirit, it will neither understand the power necessary to overcome the law of gravity nor construct anything practical in that line. If man, some time in the past, had not disabled his intuitive perception by carnal-mindedness and the potency of his will by selfish-arrogance, he probably would now be advanced to this stage of human possibility. But as long as the effects of this retrogression in the shape of concupiscence, selfishness and the spirit of resentment or hate is manifest among human kind, this lost heritage will not return. Only as these lower impulses are controlled, will man begin to sense the light and power within him to control the elements.

New York City has two fire chaplains, one a Catholic, the other a Protestant. What their functions of office can be outside of a little prayer meeting when the Joker is at rest must be inconsiderable, considering that those on guard have no time to listen, while those off duty are perhaps beyond reach, and those asleep cannot be disturbed. To institute one after the Joker rings, would be talking to almost empty walls, while after a fire it would be somewhat out of order. Thus it is a question as to the practicability of this new innovation, unless it is believed that the presence of chaplains in the fire-department will ward off conflagrations as they do its horned and hooved representative. Army-chaplains have at least some chance, but it will be difficult to see where this latest contingency is going to get in its work.

It has been asked why a book opposing Spiritualism—that is, detrimental to the truth—often meets with phenomenal sales, while many good books that bring glad tidings and comforting revelations to mankind, as often languish on the shelves awaiting purchasers. The question answers itself: because detrimental to the truth, and read, not because they believe it, but because it feeds the spirit of opposition, just as a partizan in politics delights to read an untruth concerning his opponent. Prejudice still has a strong grip on humanity, and is as detrimental to truth as ignorance is—perhaps more so under circumstances or where it has a little authority on the bottom. But the world moves on and Truth is its trumpeter.

"Psychical" on 5th page of this number contains some new thoughts on Thought that should be thoughtfully thought over.

Is voting the ignorant a new form of Theocracy?

PSYCHICS.

What law cannot prohibit Nature takes in hand.

Do not expect favors constantly without reciprocating.

Condoning a wrong because in sympathy with it is equal to condemning it out of jealousy because not a participant.

Get the habit—of thinking right, and all else will be right.

If your guide does not permit you to read, fire him, for he is only keeping you in ignorance for his own purpose.

In Era of February 1902 a contributor writes: Spiritism found the world in ignorance of the fundamental laws of psychic phenomena, and its growth was phenomenal. Its decline began with the advent of the New Psychology.

When did this decline begin and where will the N. P. be when science accepts Spiritism, which it is beginning to do? Probably the decline of the N. P. began about the time this assertion was made. A prophecy based on a wish is generally more fitting to the prophet than his client.

The Pope And The Evil Eye.

The Jettatura, or the evil eye of the pope, is a very ancient cult in Italy, and in 1900 in Rome "The Holy Year" had seen a curious revival of it. So widespread was it that out of every hundred Italians, ninety-five believed in the Jettatura. Pio Nono had a very bad reputation in this respect, and the same applied to his successor. Believers try to guard against this evil eye by the

old custom of wearing amulets, such as a silver antelope horn, a hand with two fingers doubled down, a sprig of rue, or a crescent moon with a face in it. It is to be feared that these amulets are not particularly successful, for that year had been a bad one for Italy; crops were bad, epidemics of sickness frequent, and King Humbert had been murdered. It is said that the pope never long survives a king of Italy's death.

A Headless Apparition.

The Revue d'Etudes Psychiques publishes the following interesting account of how a haunting ghost was set free:—At a small farm in the suburbs of Rouga, Argentine, the farmer noticed that a field next to the river was inundated. Calling one of the workmen responsible for its cultivation, he inquired why it was in that condition. The man stated in reply that every evening before twilight a sort of vapour, or steam, arose from that part of the stream, and after a short time it assumed the shape of a headless human figure. This appearance frightened him so much that he was unable to proceed with his work. The next evening the farmer and three other workmen were on the watch and, sure enough, the apparition appeared as usual. After this a medium was secured and a small circle was held at the farm, at which the spirit manifested his presence, gave his name, and stated that he had been murdered by two of his partners, one of whom worked on the farm. Inquiries were subsequently made, and it was found that the murder had been committed five years before as stated by the spirit. Thereafter the apparition appeared no more.—Light.

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. Lizbeth, Carrie E. S. Twing, \$1.00. Ardetta, 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. Death, the Meaning and Result, Wilson, \$1.25. All of Moses and Mattie Hull's books, 10c to \$1.00. Old Testament Stories Comically Illustrated \$1.00. Tew Testament Stories Comically Illustrated \$1.00. All of Dr. Peebles' works (see ad.)

Advertisement for Uncle Sam Stamp Box. Includes illustration of Uncle Sam and a stamp box. Text: 'UNCLE SAM STAMP BOX', 'READY FOR DELIVERY', 'DO YOU USE POSTAGE STAMPS?', 'Do they ever Stick Together, Get Dirty, Destroyed or Lost? IT COULD NOT OCCUR WITH AN Uncle Sam Stamp Box!', 'The Stamps are contained in a neat, Metal Box, in which twenty to twenty-five are wound around a cylinder, between two belts which are prepared so that the Stamps can not stick to the belts or to each other, and a single movement of the thumb on the Milled Wheel, as indicated by the Arrows, feeds a stamp in or out, without handling it, or in any way disturbing the rest.', 'DON'T HAVE STAMPS STUCK IN EVERY BOOK IN YOUR POCKET? BUY AN UNCLE SAM STAMP BOX, SAVE THE STAMPS, AND BE HAPPY!', 'Price, 25 cents; at Your Stationer's or Postpaid', 'AGENTS WANTED.', 'UNCLE SAM NOVELTY CO., Lily Dale, N. Y.'



LILY DALE NOTES.

Did you ever see the picture of a wintry forest by moonlight with the snow bedecked ground underlying the scenery, and the tree tops capped with a white fleecy substance that added beauty to the whole?—A casual glimpse into the Pettengill Woods now brings this pretty picture forcefully and pleasingly to ones recollection. And we may say with the same serene influence. It speaks to the soul as though it were whispering "Peace on earth, good will to men!" and reminding of the Yule Tide now upon us. And, oh, had we but a semblance of that sweet peace which the snowy white forest, in her angel's attire, is sending down to us in rhythmic terms! The heart touched by these lines cannot but respond in silent prayer and bow in humility to the voice of Nature, wishing that it could carry its heaven-sent glorious message as the "glad tidings" to all the world. But where begin? To whom carry the joyful news? Were all human hearts beating as one as single hearts can attune with Nature's, or could Nature whisper her Song of Love to the multitudes as she can to individuals, there would be peace on earth and good will would follow.—But let both be with the readers of THE SUNFLOWER and with all who come to the beautiful City of Light, now resting in a diamond glistening bed and wearing her silvery robes of Peace and blessed by the hallowed influence of good will to all who pass through her arched gates in search of Light from the realms where Peace abideth forever!

May all enjoy a Merry Christmas in the spirit of love, and all awaken to a grander realization of the meaning of the sweet words being whispered by our moonlit forest!

CONFERENCE.

The Spiritual Conference met on Sunday evening, December 11th, at the home of Mr. and Mrs. Greenamyer. No question or subject for discussion was given, but articles and papers were read by Mr. Hutchinson, Mrs. Pratt, Mrs. Smith, and Mr. Morse; quotations given by nearly all; informal speeches and talks on "God," "Nature," "Predestination," astrologically considered etc., were given. Papers and articles on the topic of "Socialism," was decided upon as the theme for next meeting—to meet with Mr. and Mrs. Morse.—LEE MORSE, Sec.

10 BELOW ZERO.

Wednesday evening the Dale was treated to a clear sky. The starry dome was exhibiting her season's constellations—the Twins gracing the east, Orion the southeast, the Hyades leading the latter westward, and Jupiter blazing away in the zenith like a king among his subjects. But beyond this, westward, the first-quarter moon was shedding her mild light on the frosted lakes and creamy hills, while the untrodden snow along the paths to the bridge glistened as though baptized with diamond dust. But, like the Siren's song, all this beauty had deception in it; for, although the dawn proclaimed continued fair weather, followed by sunshine in which the trees looked like pearl-bedecked oriental princesses, the thermometers announced a freeze-up. They had all tumbled down to 10 degrees below zero.

The Jamestown Journal says of Mr. Wildrick's passing out: Arvid Lundquist of this city on Friday received a letter from Charles Seaman, secretary of Mystic lodge, I. O. O. F., of Buffalo announcing the death of Charles V. Wildrick, formerly of this city. Mr. Wildrick was a member of Mount Tabor lodge, hence the notification of the members in Jamestown. The letter contained the intelligence that Wildrick died in Buffalo very suddenly Thursday morning and his remains would be taken to Fredonia Saturday morning for interment. Mr. Lundquist notified the members of the order at Fredonia and they agreed to take charge of the interment. Wildrick was about 30 years of age and leaves a widow and two children.

DALE NOTES.

Mr. Frank Fuller has had another spell of sickness this week, being taken ill at the store and had to be conveyed home. Dr. Shaw was sent for, who gave him best attention, and restored him to convalescence. Meanwhile his former assistant, Mr. Smith, attended to his business, so that customers could be served, promptly and satisfactorily.

A bear was seen prowling among the hills near Bear Lake last week. Later one was shot.

Reports from Cassadaga say that the thermometer registered 15 below zero the morning it was 10 below at Lily Dale. This makes us feel a little more comfortable. Since then, however, it has moderated again.

Miss Bessie Aken spent a day at Lily Dale on Saturday.

Mr. Jacob Wright has located at Goodall, Valusia County, Florida. He writes that it is a beautiful location and that Mrs. Wright's health is improving. Goodall is right across from Datonia.

Mr. Chas. Pierson was on a visit to Buffalo last week.

Mr. Bach writes from Buffalo that Mrs. Bach's condition is all that could be desired. The doctors say she is making a record recovery for an operation of the kind and it is now expected that she will be home the fore part of this week if the weather is such as to permit her making the trip in safety.

Glen Smith has returned home after several weeks' absence on a business tour.

Library Hall had its first dance of the season Saturday evening and the introductory one to inaugurate the new floor, which was recently put down. Participants declared it par excellence, and so it seemed to ye reporter, who left early because it pained him to behold so much enjoyment of which he was unable to partake on account of other matters pressing that needed his attention. It is hoped by those, who were present, that these dances repeat themselves monthly, and about fullmoon to make the trip inviting.

Two men ventured to cross the North Lake on foot Sunday, and found the ice pretty solid on their track.

AXIOMATIC.

Linger not too long in reading the opinions of others concerning the law, but study it for thyself, and form thine own conclusions.

The soul that can sink to the deepest depths of suffering, can also rise to the loftiest heights of happiness. Thus Nature compensates us for our pain.

The merest trifle has often changed the destiny of a life. A word—a look even, may turn the currents of life into favoring or hindering channels.

Do not waste your energies in bemoaning your brother's misfortunes, but set yourself to work to help overcome them.

Is he sick and discouraged? Stimulate him with healthful thoughts.

Is he poor and needy? You cannot aid him by mourning over his condition.

Let your sympathy find expression in deeds that will alleviate his necessities.

There is a vast amount of maudlin pity in the world that is neither helpful nor healthful.

KATE R. STILES.

Topic For the Progressive Lyceum. Sunday December 25, '04. S. E. 57.

Gem of Thought:—Holidays and Holy Days. Holy Days are days wherein Some helpful deed is done: Incense from the soul within, To Cheer the weary one.

Holidays are days, for men To leave all toil and care;—Of principles to think, and then With strength, to hold them there.

All days are Holy (i) days, Wherein some good is done; Thots or deeds to open ways, By which Life's Triumphs Won.

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

One favor deserves another before craving a second, if but repaid in gratitude.

Buffalo Notes

N. H. EDDY, Correspondent.

Tuesday evening, Dec. 13, Mr. and Mrs. O. F. Gage gave a reception at their home, 1200 Main street, to Mrs. Kate Stiles, speaker and medium for the First Spiritual society, a good number being present. All had a very pleasant and social time. It was also made interesting and instructive by the presence of Dr. Lockwood who made some very able remarks relative to the laws and principles of life and nature, same being much appreciated by those present.

Wednesday evening, Dec. 15, the services at Temple, Prospect Ave. and Jersey St., Mrs. Kate Stiles, medium, gave a very interesting talk upon question given by the audience, following her lecture with spirit messages to quite a number, who were present, most of same being recognized.

Mrs. A. G. Atchesen is kept very busy in her medial work. She holds circles at her home, 274 North Division St., every Monday evening, also during the week holds meetings at Ackron, and East Aurora, also at Niagara on the Canada side. Mrs. Atchesen is speaker and medium for the first society at Niagara Falls, each Sunday evening, giving lectures and spirit messages, large audiences gathering to hear same.

Mrs. Celia Hughes of Chicago, noted trumpet medium, has been visiting friends in New York city, and while returning home stopped a few days in Buffalo to visit other friends. Your correspondent has known Mrs. Hughes in her medial work for 12 years. Her guides are earnest and sincere demonstrators of spirit return, manifesting same through the mediumship of Mrs. Hughes. She will be at home at 69 31st, Chicago, to receive friends and patrons after Dec. 18th.

Sunday morning Services Dec. 11, at First Spiritual church, Mrs. Kate Stiles, speaker, gave an interesting and instructive discourse.

Sunday evening, Dec. 11, Mrs. Stiles spoke while under direction of spirit intelligence, giving a very able discourse upon the topic, "True Spiritual Philosophy," stating that it did not relate itself wholly to any one particular ism, but to bring about a true realization of the truth. Also stated that Spiritualism is an important factor in liberating humanity from the bondage of old time creeds and dogmas. The lecture was an able one. F. Corden White gave spirit messages, after close of lecture, same being recognized.

Electrocution—Foreign Immigration—From Jesus to Lincoln

BY DR. B. P. M'DONALD.

It has just been my pleasure (or I should say, satisfaction) to read your editorial on Electrocution.

It so nearly represents my sentiments and opinions, that I feel that I must write you my commendation and thanks for it, before it is crowded out by some other good article. Yet, as I now feel, it will be a long time before I can forget it, and while it is fresh in my mind I do want to send you my appreciation of your very able article condemning legalized murder.

For many years I have believed that capital punishment is a crime, and should be relegated to oblivion as a relic of barbarianism. How can we as a free and enlightened people, lay any claim to higher civilization, saying nothing whatever of the spiritual teachings of Jesus of Nazareth?—that a very large proportion of the civilized world claims to believe in.

The barbarianism of by gone ages, must be vet a heritage with us or organized religious bodies would have risen up as one man, demanding the extirpation of that blot from our fair name and land, at least. The processes of evolution are slow but sure, and in time "Our Land of the Free and the Home of the Brave" will have grown out of many existing heathenisms.

Your article on foreign Immigration is also very good and interesting, and again illustrates how "hide-bound" we are, through, and by political cowardice. An educational clause in our franchise system is sorely needed, and has been for 20 or more years, and now more than ever. When will our people and law makers awake up from their Rip Van Winkle sleep?

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THE NEMESIS OF CHAUTAUQUA LAKE.

By Hon. A. B. RICHMOND

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Advertisement for Andrew S. Spinney, M.D., featuring a portrait of a man and text describing his medical services and location in Troy, New York.

I have noted with pleasure and profit, the advance stand you take in all your editorial articles, and realize the misfortune, that all Spiritualistic and ethical publications are circumscribed considerably in their circulation. But when we turn to profane and religious history, and note the great changes that have occurred in two thousand and more years. We certainly can look up and thank God that a Jesus of Nazareth, a Savanarolo, a Martin Luther, a John Wesley, a John Murry, a Theodore Parker, an Andrew Jackson Davis, and an Abraham Lincoln were given us to lead us up and out of oblivion. To me, the teachings of Jesus made it possible for an Abraham Lincoln to live in the history of mankind, second only to that first great emancipator. Goshen, Ind.

Church—Science is a great thing. I see they have a method for changing the shape of a man's nose.

Gotham—O, well, a good warm game of football could nearly always do that!—Yonkers Statesman.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

BIRTH OF LOVE.

Twas from afar that a message reached
our strand—
A message of light sent off by angel's
hand—
And the sun smiled on the Earth.
Following on, the south wind kissed
the field
Awakening it from centuries' rest—to
yield
Unto the world a higher birth
And like a holy symphony calling into
life
The Creator's image—conditions being
ripe—
To render from the realms above
By marrying Earth to Heaven and
bear
Unto the former a happy human pair
Whose name united stands for Love.
ARTHUR F. MILTON.

YOUTH AND BEAUTY.

Miss Ethel Reeves sat listlessly before her easel in a cosy room one autumn afternoon. Her brush was poised in her hand, but she seemed at a loss to know how to proceed with her work. A perplexed look was on her fair brow and she tapped her foot nervously on the floor.

"Why can't I get that calm self-poised look on her face," was her impatient thought. I know just what expression ought to be there to make the picture complete but for the life of me I cannot get the right strokes to give the correct look."

A knock at the door interrupted the artist's musings, and ere she could rise from her position in walked her most intimate friend Mrs. Mae Hunt. They had been schoolmates twenty years ago, and altho time had brought its cares to each and threads of silver were to be seen scattered on their heads, their friendship had grown stronger with each succeeding year, and there was a comradeship between them not easily broken.

"Still at work on youth and beauty?" was the cheery remark, "come for a walk with me. You have been housed in long enough. The air is delicious and the sun shines brightly."

"I know it would do me lots of good," said Ethel looking longingly out of the window and then back at her easel, but I must finish this picture. The exhibition is next week. If I could only put in a few necessary strokes to give the expression I desire it would be complete."

Mrs. Hunt walked to the other end of the room where the light fell favorably on the picture and examined it critically. What she saw on the easel was this. A woman in full prime of youth walking thru a dainty piece of woodland scenery. The landscape work was complete, not a detail overlooked; the woman showed power of delineation and in form and figure was alike unto a full blown rose; in her hand was a bouquet of wild flowers.

"It is perfect," said she enthusiastically "you will be sure to win the prize," "Only," and she hesitated fearing to offend her friend, "the lady looks fatigued, there is a tired look on her face."

"That is just it," cried Ethel despairingly. "How can I call this picture Youth and Beauty unless I can get that tired look out of her countenance? I must! I will! and she took up her brush again determinedly.

"I know it is one of your hobbies that a woman should be just in her prime at 40 and should retain all her youth and beauty until past 60, also her influence and power," said Mrs. Hunt musingly, "and you have succeeded admirably in putting your thoughts on canvas. I will not interrupt you as you seem bent on work, so au revoir," and she closed the door softly behind her.

Left alone Ethel sank in an easy chair and closed her eyes languidly. "If I could only see the face again as I have in my dreams and could put in the correct expression my triumph would be complete," she mused "for I know there will be nothing like it at the exhibition and I want Donald to see it and know my sentiments thru my work, that

the years may have put silver in my hair, my heart is still young and still clings to him."

Silence reigned in the house and Ethel felt a strange calmness stealing over her, a feeling subtle, peculiar yet pleasant.

How long she sat thus she knew not, but it seemed as if a presence was with her and as if these words came distinctly on her brain as if spoken by some one.

"Fear not, my child, it is your guardian angel, friend and counselor who addresses you. It is one who has inspired you to work in your chosen profession, and who at times has given you glimpses of the ideals to be wrought out by the brush under your skilled hand. Know this fact my dear, that every genius is inspired, whether their talents lead them into literature, art, music or invention. What is wrought by mortals is just conceived and planned by their invisible helpers. This is why they can only achieve great success at certain times, when the mood is on, or when they feel inspired to work. Unless their assistants are by their side they can accomplish very little, while with their help the work is comparatively easy and they are often astonished at their own success. You should not work when you are tired or when you have no inspiration to do so, as you thus hinder instead of helping on your work. You tried to force the completion of this picture without any assistance and note your failure. Now you are rested and I will again show you the face of your model; watch closely its expression and quickly transfer it to your canvas and the work is completed. It will win your fame and your heart's desire. Adieu."

Slowly and at first indistinctly came before her vision the features of the lady in her picture, every line of the countenance at last was clear, and with a bound Ethel was at her easel and with a few strokes so completely changed the expression on the canvas that she cried aloud for joy "I thank thee, oh I thank thee, my counselor! It is perfect! I am content."

She put away her working materials, donned hat and jacket and was off for her two mile walk. Never had the ground seemed to slip so rapidly from under her feet, she seemed to tread on air. There was a lightness of heart she had not experienced in a long time. The air seemed an elixir to her and she inhaled deep draughts as she sped along.

* * * * *

The exhibition week arrived. The rooms were lined with beautiful paintings done in oil, water colors and crayon work. Crowds visited the art galleries and among the throng was none more appreciative than Donald Armstrong. He had been on the Texas plains for 10 years, away from his native city and among a class of people to whom art studies and art galleries were unknown. He had returned only the week before, had been welcomed by many old friends, yet had missed seeing some who he hoped would attend the exhibit. In his thoughts dwelt the memory of Ethel Reeves to whom years before he had been engaged to marry and because of a misunderstanding had parted from, and gone to the far west to drown his disappointment. He had heard she was quite an artist and had remained single devoting her life to the care of an aged mother. Would she be there? He hoped so, and he glanced at the ladies present with alertness.

"Perhaps I would not know her if she were by my side." He mused to himself, "Ten years changes a woman more than a man. She must be nearly 40 by this time, and I have heard said that my mother put on a cap and kerchief when she was that age. Fancy Ethel with a cap over her curls," and he nearly burst into laughter at the mental picture.

A group of men standing near attracted his attention. They were discussing the picture before them.

"What an odd subject she has chosen, Youth and Beauty! ex-

claimed one, "I knew she was a faddist, but fancy one having youth and beauty when along in years. She has represented it nicely on canvas, but you don't find it in real life."

"Except in the case of Patti," said another.

"I don't see why one shouldn't keep their youthfulness if they lived correctly, dressed properly and were free from worry and care," chimed in the third man.

Donald approached the group and inquired what the name of the artist was.

"Miss Ethel Reeves," said the man nearest him, "She belongs here in this city and is a very popular woman. Her hobby is physical culture and she thinks nothing of walking off five or ten miles for mere pleasure. It keeps her youthful also, for she would be taken for about 25 years of age when she must be nearer 40. Here comes an old friend of hers who can tell you more than I can about her."

Turning to look at the man who was approaching them Donald beheld his old schoolmate and rival, Dick Fairchilds. "Glad to see you Donald," was his greeting as they shook hands "I heard you had returned home. So you are also admiring Miss Reeves' production?"

The group of men moved on leaving the old friends to chat undisturbed.

"Now Donald," continued Dick "I know why you left home, you were entirely in the wrong. Miss Reeves never cared a button for me. She just amused herself at my expense to show you that she could get other admirers, while you were testing her love by flirting with Daisy Munson. You went too far and she resented it, but I know down deep she still cares for you. She refused me point blank. I thought I better make a clean breast of it and tell you.

"I am very glad that you did," responded Donald heartily, "Forgive me Dick I thought you had meant to cut me out and had won her from me. I couldn't stay and see her become the wife of another, so I went west. My heart has been heavy within me. I should not have returned only my mother was in poor health and wished to see me. Now I am glad I am here and shall call at once on Ethel hoping she will receive me.

A loud ringing at the door bell aroused Ethel Reeves from the book she was reading, and laying it down hastily she obeyed its summons.

Before her stood a bronzed and bearded man. The form and features belonged to her lover. Could she be dreaming? Was it possible he had forgotten the cruel words she had spoken to him when she bid him depart and taxed him with faithlessness? These thoughts crowded themselves thru her brain.

"Yes it is I," said Donald cheerily, "Won't you ask me in? I have much to tell you." "Certainly you are most welcome," and she led him into the cozy room she had been occupying when the door bell rang.

"I want your forgiveness Ethel my darling. I wronged you and have spent 10 miserable years away from your side. We each misunderstood the other and was playing a dangerous game. I thought you loved Dick and you that I loved Daisy. Time has taught us differently. Won't you take back those parting words and be my wife?" Her response was satisfactory and two hearts were made happy.

LIDA BRIGGS BROWNE.

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See Notice on Page 2.

Charlotte Perkins Gilman discusses a twentieth-century problem of great importance in the December "Cosmopolitan" — important since it concerns the future of our homes. She makes an optimistic forecast for what is usually regarded as a serious misfortune—the passing of the individual home in our great cities, showing the advantages of apartment-hotel life, especially as it enables women to devote themselves to more economically efficient effort than that put forth in maintaining the average home as it is at present constituted. Whether or not we believe as Mrs. Gilman writes, her remarks are worthy of notice by every woman in the country.

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PSYCHICAL.

DOES THOUGHT OR FEELING RULE?

Three Principles of Life to Learn during Mortal Incarnation.

Some of the Truth Behind the Phenomena.

BY THE AUTHOR OF HIGHER REALMS.

Whether thought produces, generates, excites, incites or creates FEELING, or vice versa, is perhaps a question on which many would differ in opinion or stumble in considering it, because the majority would most likely judge by personal experience—the latter being generally regarded as a verdict in favor of Truth. But in the absolute this is not so, although it may be truth for the individual.

Those, however, who have closely watched their varied sensations or feelings, emotions or impulses, thru self-study, may have noticed that much depends upon circumstances, environments, momentary association, tastes, needs or desires, and not infrequently on humor.

We may have very spiritual thoughts as the effect of a seance or a spiritual confab accompanied by compatible feelings of body. Thought in that case governs or creates feeling. But let a mischievous humor change those thoughts to something unspiritual, and the bodily sensations will change accordingly—whether cognizant thereof or not.

Here the non-sensitive would argue against this assertion because unexperienced. But let him continue the same thought long enough and he will know; but the longer it takes a thought to sensitize the flesh in conjunction with itself, the longer it takes to reverse it; for it becomes a law or force in the spirit or mind so-called and asserts itself as created. This is what may be termed a discordant force because not in harmony with spirituality or that condition of existence whither we are tending. If very active on account of much indulgence or exercise through the body it may be termed a passion, in which case feeling controls thought, as those may know who are combatting against such an incumbrance.

SENSITIZING THE BODY.

On the other hand where the thought has been of a spiritual nature and continuous, as in the study of religion or Spiritualism it sensitizes the body for a spiritual effect, in harmony with the force or principle created by the effort. Such may also be termed a passion, but it is a spiritual one, and consequently a gift or talent. Any good quality consistently practiced, results in developing like forces and become virtues—the flesh partaking of its vibration. But this does not prevent a discordant force, like intemperance, lust, prejudice, hate, or arrogance from asserting itself—if such exists—in combination with the good. It is then that the individual has to be on guard concerning himself, and where thought may rule for good or evil—as he harbors it or permits it to run riot. If not checked or led into another channel the flesh becomes charged with its magnetism (which always accompanies mental action) and craves indulgence accordingly. If a student of self and thus conscious of the mischief he is playing with himself, he will desist, and with a little effort can throw off the temptation—either by thinking of something in opposition to it or by will if that be potent enough to control it. But practice makes perfect. And if neither one serves the desired end, a little physical exercise or manual labor will in most cases break the spell, or self-obsession, which it is in reality, and which many believe to be genuine cases of this modern superstition—though it may be followed by the real if the practitioner indulges the craving or is not well guarded by spirit guides or active spiritual or moral qualities of his own to ward off foreign obsession or to readily neutralize the ill-effects of the indulgence.

Thus it becomes a personal matter whether thought controls feeling or the reverse—though it can be developed to become the ruling factor as directed—even to controlling good feelings if we do not wish to indulge them. All feelings are not of the lower order. It is only those not in accord with spirituality or morality, whether self-created or in-

herited thru pre-natal conditions or otherwise. We do not wish to suppress feelings of benevolence, kindness, forgiveness, or love (unless the latter is perverted by unspiritual tendencies that converts it into lust, an effect of its abuse through "early piety" or inherited as above.)

HOW TO THINK, ACT AND LOVE RIGHT

But if we first learn to think right, then act right, we will know how to love right. Through the latter, it is said by spirits we graduate into the first spiritual sphere, which seems to imply the reverse, if we do not learn this lesson, whatever it embodies. But right thinking or reasoning undoubtedly teaches it, which thus becomes our primary lesson. So far we understand it, as the foregoing hints at, whether absolutely correct or not. But this is the writer's experience, and it may serve others as a guide.

To act right may be a matter of opinion, conscience, education, law or order, deportment, orthodoxy or heterodoxy, circumstances or conditions in which a man finds himself. Those selfishly inclined or of a speculative turn of mind, may consider it right acting to "look out for number one" every time, and experience no qualms of conscience, while those with this soul-sense highly developed (whether inherited or created through conscientiousness) may be the unfortunate victims of the aforementioned, and discredited because they cannot cope with their more physically active brethren, though leaving out of account that they have simply changed their exterior energy for interior energy which is equally as potent, but utilizable for other purposes, if right reasoning be exercised to discover it.

No power in Nature goes to waste. Neither in man. All are equally born so far as equality of the divine principle is concerned. What force is not cognizable on the exterior is somewhere secreted in the spirit or soul; only it needs recognition and development. Masters in Psychic Science are still a desideratum—greatly to the misfortune of civilization and human progress. Education is doing its share towards it, but we need a "higher education" to reach the higher qualities in human nature. Soul must recognize soul, but as long as we have not found our own beyond the mere knowledge given us through spirit return how can we tell anything about others' souls?

LIFE'S FIRST LESSON.

However, we are not acting right by treating our fellow man unjustly whichever way we may figure it out. Every man for himself, and God for us all, is a truism—the first a need for individualization, the second a need for existence, life, consciousness. But thru them all have the same rights. Those who cannot admit that, have not yet learned the first lesson of the aforementioned individualization; viz: TO THINK RIGHT. Then how can they act right or love right?

Jealousy, prejudice, and avarice master reason. The first robs his neighbor by the endeavor to crush him—legalized selfishness in law, politics and even in religion. The second makes a man dogmatic, self-assertive, self-righteous, a form of false pride, which blinds him to his shortcomings, his spiritual ignorance or judgment, and consequently to his lack of justice towards others. The third is too well known to need definition further than to say that greed is a spiritual blanket too thick to let in any kind of light, and what's under it can hardly be called human. Of course, it has a soul, but so deeply imbedded in materiality or negatively vibrating forces that it would be difficult even for a modern devil or obsessor to find, still less a mortal sensitive. It is the greedy, among a few others of the hide-bound mortal fraternity who cannot obtain a test of immortality on account of this spiritual interment—this being buried alive, and often buried dead, as such an unfortunate is usually too spiritually weak to break away from its body until quite decayed. Holding fast to matter also develops a force or principle in the spirit which asserts itself until overcome by a diametrically opposite tendency to neutralize its attraction to matter.

These are cases in which feeling more or less governs thought, except when acting under a momentary inspiration or a good impulse injected by a passing psychical wave higher than itself, or a spirit impression, influencing the same to a good

deed, nolens volens. But while this is an aid to the individual's spiritual development, it is not yet a self-acting force or principle as needed for individualization. Mortal life is opportunity, and the truism "every man for himself" applies to spiritual life more than it does to this; for it is there that we are principally dependent on our own resources for continued unfoldment and progress. Aiding others, being kind hearted and just are means to free ourselves from material influences and in like measure giving reins to our spiritual powers. By thus exercising our better feelings against what may be mentally operative by force of unspiritual thinking, developed thru habit, we improve or revive our thoughts comparatively. So it depends on circumstances which rules and on ourselves which we would have rule for our spiritual good.

HEART OF NATURE.

But to reach the heart or soul of Nature, where he is protected from material influences or vibrations, and happy comparative to thought and feeling harmonizing with it, man has to fight his way into it. The battle field is in the spirit—soul and body combatting for its control. In this struggle man senses a tripple consciousness (except when permitting a dominant passion or weakness to lead and thus become oblivious to every other feeling or thought) and can by a study of the Spiritual Philosophy and self in connection with it, soon learn to distinguish between them and take sides as he desires to go. This is battling in the light, while the recognition of the varied forms of consciousness is not only a finding of the soul but of the way towards raising it from its hiding place and leading it forth into the realms of light where it enjoys a better understanding of both material and spiritual life, and feels gratified accordingly—thought and feeling consciously fed by a higher impulse of both and aided in harmony therewith—the grand effect of the exterior consciousness being overruled by the interior or divine consciousness—the God within.

Ordination of Mrs. Alice Baker, Dallas, Texas, a Pleasant Affair.

November 15, 1903 The Truth Seekers Spiritualists Society of Dallas, Texas, engaged Mrs. Alice Baker as their regular speaker. Mrs. Baker has remained continuously since. Just previous to the annual meeting of the Texas State Nat'l. Ass'n. of Spiritualists held in San Antonio, Texas, Sept. 29. 30 and October 1.—1904, Mrs. Baker made application for ordination. No action was taken at that time as the Officers of the Ass'n wished to in every way comply with the usages for ordination as adopted by the Nat'l. Spiritualist Assn. in Oct. of 1903. At the convention of the N. S. A. of '04 it was found that the usages did not interfere with state requirements in regard to Ordination, but were simply to establish order to this most important rite and upon return to Dallas from this convention in St. Louis, Mo., Mrs. Baker began arrangements for her Ordination. Mr. John W. Ring ex-president of the Texas State Ass'n. was authorized, under date of November 25, to perform the ceremony and on Wednesday November 30 in the Maccabee Hall, Dallas, Texas, the ceremony was performed. In the afternoon of that day Mr. Ring delivered a lecture and named two babies, William Leo and John Hubert Grizzard. At night form No. 2 of the Ordination Usages prescribed by the N. S. A. were taken up and the ceremony of ordination was duly performed, making Mrs. Alice Baker a Minister for Spiritualism to humanity. On behalf of the local society a very beautiful bouquet of roses artistically arranged were presented and these were used as symbols of the experiences which are probably to come in the experiences of an ordained capacity. The audience was very attentive to the ceremony and to the address, and the cause of truth as seen in Spiritualism looks up in Dallas, Texas.

Suppose Christians should refuse to hear the teachings of Christ and only cared to hear about his resurrection, wouldn't it seem as though they were phenomena hunters? But what of the Spiritualists who don't subscribe to their papers because they only care to attend seances?

The "passing of psychic phenomena" is still passing in new phases.

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Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

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

As the Sunflower turns its face towards the sun, so Spiritualism turns the face of humanity from darkness and superstition towards the Sun-light of Truth and Progression.



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Good work is being done in Newark N. J. by Rev. H. C. Dorn, who is ever alive in the needs of Spiritualism and never remiss in his support of the N. S. A. Here I met several good friends of the cause and had an hour's delightful converse with Ludlow Patton, husband of the late Abbie Hutchinson of the famous Hutchinson family of singers. He is a "good man and true," loyal to the higher Spiritualism that nurtures the soul and makes for righteousness on earth.

Lancaster, Pa., Spiritualists are wide awake. They have meeting every week, and that zealous medium, Mrs. Snyder of Philadelphia, serves them well and faithfully. she feeds the multitudes with the "brand of heaven," and has succeeded in interesting scores of Lancaster's best citizens in Spiritualism. I was struck with the directness of her work and its stamp of genuineness was perceptible in all who paused to reflect on what she gave. Her phenomena was not sensational—they were real—comforting—inspiring.

The genial president, George A. Kiehl, is always in a "calmly serene condition of mind," and is never so happy as when he is doing something for Spiritualism. Bros. Brunner, Hartmann and Levi are all good workers and loyal in the truths of our precious religion. With such an excellent corps of local workers and with such a developed medium as Mrs. Snyder to help them the Spiritualists of Lancaster have no reason to complain of the standing of Spiritualism in their city. The cause has a bright future in Lancaster, unless some unforeseen calamity claims to be precipitated upon the local workers there happily harmony prevails, and there are no present signs of storms of any kind.

"On to Wheeling" was the next mental command, and there I am. The cause is flourishing here, and many excellent mediums are being developed. Rev. G. W. Way, pastor of the local society here, is much beloved by his people and is highly esteemed by those of other faiths. His mediumship is certainly of a high order of excellence, and his phenomena appeal to all to whom they are presented as unmistakably genuine. It is to such mediums as Bro. Way that the cause is indebted for the high standing it has attained here, and at other points, where his and their influence has been felt.

One cannot fail to be pleased at the interest manifested in Spiritualism in Wheeling and vicinity. Mediums are coming to the front with all phases of phenomena and the best of it is this—those phenomena are genuine. I am reminded of the old days when mediums vied with one another in their eagerness to prove the truth of the cause of Spiritualism, and had no thought of sensationalism nor of "getting big money" out of their work. It is refreshing to find this spirit dominant in this entire section, and most pleasing to note the spontaneous, even if sporadic appearance of the most wholesome and inspiring phenomena. Bro. Way has many royal helpers in Wheeling of whom more anon. Bro. Henry Bumhaus is a tower of strength in our cause here, and one of the highest minded men in our ranks in America.

Suggesting sweet dreams, squashes, succotush, souffles, scientific, succulerics sequential, for Editors Bach and Melchers, and for the members of their families. I am yours for Spiritualism.

HARRISON D. BARRETT,
Missionary.

N. B. Spiritualists residing in The Ohio River Valley on either

side, who would like a visit from "Ye missionary," are requested to write me at once. Address me general delivery, Wheeling, West Virginia.

THE EVERGREEN OF THE SOUL.

A Message From the Spirit of R. G. Ingersoll—
Through Rev. Cora Benton, December
11, 1904.

In mortal man I gained a net to gather what almost raised me into a savior. The lash was taunt, but what is more noble than to be chastised for sacred truth?

Everlasting glory awaits the user of his own good judgment. To roll the stone of the monument to man's glory and help to elevate souls was always my automatic wish.

Enslave not your better judgment, 'tis wrong and I know it!

The wealth of soul affects you when you grind down the burning obstacles of heredity—you glow with a luxury you never knew while bowing at a shrine of simple faith, perplexing your understanding with a borrowed imagery.

Can man in mortal clay,
Observe the casts of those whom
death has lain away?

Indeed he can. But why did I not say so? Then say you. Because I knew not wealth of soul to explain it, but I did know how glad I made the rest of humanity where gashing falsehood I gave explanation of, and now I know, that, although I craved and grew by that divine law of soul that fought so hard for truth, I handled its banner without the ghost of a thought of how or why I drove along and made such headway.

You in earth life need not shudder when Father Time draws aside the mortal mask, if with your wish you draw the divine truth of spirit power from master souls.

Ah! yes, that's just what I mean!—A dear good soul in earth life is always white! is always true and pure!! is always elevated in violet wealth!!!—a luxury compounded while in the material frame, because the health of the soul was paramount in your mind.

'Tis death to draw an impure thought, to solve this riddle then rest the drapery of your door and close your window-shades, shroud your fond memory of things you've done which prick the tender conscience and then call attention from the angel world. It answers fondly when you long for light. So do not grieve in the dark conditions from the unseen world, but master them and all will be a harmony of love to thrill with ecstasy the ever-changing color of your life. — Yours in Spirit, R. G. Ingersoll.

A CHRISTMAS PRESENT.

E. V. Wilson's widow, Mary E. Wilson, ("Farmer Mary") is an aged and feeble woman and unable to do for herself. She has a few of the last edition of her husband's book "The Truths of Spiritualism." This is a valuable work worth many times its price, and should be in every Spiritualist's library. Reader if you wish to do a good deed and help a worthy woman, and old time medium, send \$1.00 to Mrs. E. V. Wilson, No. 301 Union St., Valparaiso, Indiana, and you will receive this book by return mail. It is cloth-bound and will make a lovely Christmas or New Years present.

E. W. SPRAGUE,
N. S. A. Missionary.

Plant Nerves.

Dr. Nemic thinks he has discovered certain special features in the living matter of cells which appear to warrant the conclusion that plants possess structures corresponding to the nerve fibres of animals. Sir J. Burdon Sanderson long ago proved that the movements of the Venus' flytraps leaves gave much the same electrical reactions as do muscular movements in the animal. Whatever be the exact source of the movements, it is to the living matter or (protoplasm) of the plant that we must look for the discovery of the real seat of the action. Fine threads of the protoplasm pass thru the cell walls and bring the various series of cells into close connection. These threads of living matter may develop the function performed by nerves in animals—that of conveying stimuli. As a sensitive plant can be rendered insensible by making it respire ether, the identity of animal and plant sensation is strongly indicated.

THE SUNFLOWER \$1.00 a year.

134 YEARS OLD.

Remembers Washington at Valley Forge.

Shrivelled and emaciated by the weight of years, nearly double the allotted three score and ten of the Scriptures, Mrs. Mary MacDonald, a witness of the growth of the nation from its birth in the Revolution to its present great development, passed her 134th birthday in her room at the Home for Aged and Infirm Colored Persons, recently.

With her little, withered body propped up in bed, she enjoyed the pipe which has furnished solace to her in the century of her old age. Between her puffs of smoke she meditated on the times of her girlhood, when the Revolution was being fought around her home. Born in 1770, Mrs. MacDonald has lived in three centuries and has seen every war through which our country has passed.

Mrs. MacDonald has so wasted away during these many years that she is only a mere shadow of her former erect figure. She is now hardly three feet tall and weighs about 70 pounds. Her face is furrowed with many deep lines. Two years ago she lost her eyesight. Her remarkable memory of the long ago, however, is still strong. While she cannot recall events of comparatively recent years, she remembers well the trying periods of the Revolution. She was born in Frogtown, near Valley Forge, and can relate incidents of the terrible winter of 1777-78, when Washington's army was camped near her home.

Golden Memories.

A Spiritualist must not necessarily be a dreamer; a drag in the current of life. Because we believe in the immortality of the soul it doesn't signify that we care naught for the concerns of life. No, we must not continuously dream: we must be practical, intensely practical. We have a present duty to perform. We should be more practical than the materialists. They have only this life to think about. They feed the body and dress it in fine raiment. We have our earthly affairs to attend to, and we also have to look after the welfare of the soul. We must store up memories that are not reproaches. The spirit, after leaving its tenement of clay, retains its memories. We cannot destroy memory without destroying the being as a conscious existence. Thus remember, our gold we leave behind; our memories we take with us. When we hear anyone speak of laying up treasures in heaven, where neither moths nor rust will corrupt, we may well apply the meaning to laying up a stock of pure memories. Memory is deathless, it never fades. The physical brain can become diseased, but the mind will be released from the cloud by the angel of death; or, rather, the angel of life.

—LEWIS R. HILLIER.

Seven Senses?

There is more than a theory to justify the opinion that humanity has a sense or two yet undeveloped. We are yet in possession of five, and if there is anything in analogy, there are two more yet to come to our consciousness, to be developed. We have seven primary tones, and seven primary colors. There is belief that there are but seven primary or elemental forms of matter and that these are but separate manifestations of one elemental substance. We should have, to keep the analogy perfect, seven senses to correspond with the sevens of Nature's series of phenomena. The best explanation of much of the occult and the mysterious is not to falsely ascribe favoritism to the Deity by asserting that He consorts with some rather than other of His creatures, but that some have progressed further on the highway to universal knowledge than others. It would require not more than one extra sense to explain most of the mysterious occult phenomena of the day. Yet perhaps there are two senses yet to be received into use. — Psychic Review.

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Tabula Magus. A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

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will favor us with their Literary Productions.

Charles Dawbarn, Moses Hull, Daniel W. Hull, Lida Briggs Browne, John P. Cooke, and many others whose names are as well known, will furnish original articles, while the gifted lecturers, Prof. W. M. Lockwood, J. Clegg Wright, Carrie E. S. Twing, Tillie U. Reynolds, F. A. Wiggin, C. Fannie Allyn, Miss Elizabeth Harlow, Miss Susie C. Clark, Mrs. R. S. Lillie, Charlotte Perkins Gilman, W. J. Colville, Lyman C. Howe, Willard J. Hull, and others, who delivered lectures at Lily Dale this summer have been stenographically reported, and they will be published during the winter.

THE GREENBACKER

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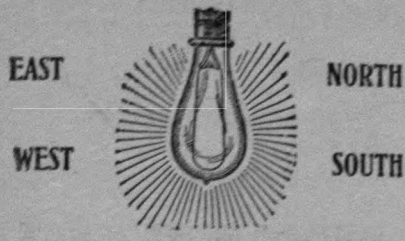
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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

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Suggestions for the improvement of the paper are invited.

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

M. F. Hammond is at Rochester, Ind.

Mrs. Josie K. Folsom is in St. Louis.

Dr. D. L. Kinkaid is lecturing in Indianapolis.

Mrs. Nellie S. Noyes of Boston, is in Austin, Texas.

Mrs. Amanda Coffman goes to Buffalo for January.

Dr. J. A. Bailey is serving the friends at Grand Rapids,

E. W. Sprague is now at Cottage Inn, Billings, Montana.

E. E. Hedrick of Cincinnati has removed to New York City.

Address [G. W. Kates 715 12th st., N. W. Washington, D. C.

Chicago has 24 Spiritual Meetings operative; five for Germans.

C. B. Nichols has been holding Materializing seances in Peoria, Ill.

Mrs. Elizabeth Schauss recently drew a crowded house at Sandusky, Ohio.

The Mass. S. A. held a big mass meeting at Haverhill, Mass., on the 16th.

G. W. Brooks begins a month's service in Watertown on the 1st of January, 1905.

Dr. G. W. Carey is drawing interested audiences to his scientific discourses in Boston.

Mrs. Tabor of Denver, Colo., has been holding seances at Rock Springs, Wyoming.

Max Gentzke has been lecturing in Milwaukee with Mrs. A. Swendson as test medium.

Dr. G. Gebauer and wife are holding meetings in New Orleans, assisted by Miss A. Hollister.

Edward Earle and J. A. Patterson, and Mrs. Alice Gehring are serving the societies at Denver, Colo.

Mrs. S. A. Dudley has been serving the Peoples Sp. Church of Louisville, Ky., during this month.

G. W. Kates and wife will be in Washington, D. C., for January and go to Philadelphia for February.

Mrs. C. Cunningham has been giving spiritual light and comfort to lovers of the cause at St. Johns, N. B.

A memorial service to Mrs. S. E. Jones by the Boston C. P. Lyceum, recently was attended by over 400 people.

Helen M. Woodbury has been serving the Spiritualists at Lansing, Mich. Parlor meetings were held at Mr. Wm. Zufelt.

The Sunflower Society at Augusta, Me., had James S. Scarlett to lecture, and much gratification was expressed by attendants.

Lyman C. Howe is engaged to speak at Lake Brady Camp, Aug. 6th, 1905. He is open for other camp engagements. Address Fredonia, N. Y.

Miss Jessie Beam of Lawton, Mich., was united in Marriage to Mr. Jesse Barnes of same city. Mrs. M. Carpenter performed the ceremony.

Transitions: Jas Martin, Detroit Mich.—Wesley Barber, Jonesville, Mich.—Ira Irish, Dundee, Mich.—R. R. Oliver, Indianapolis.—Samuel Findlay, Boston, Mass.

The First Society of Laurence, Kansas, has elected the following officers: H. W. Henderson president; D. P. Walling, vice; Leroy N. Walling, secretary; Jas. J. Hart, Treasurer; F. J. Williams, J. M. Sutton and A. L. Henderson, trustees.

J. M. White of Pittsburg, Kansas, writes Sunday Dec. 11th was a banner day for the Psychic Research Club of this city. At the afternoon meeting a fine crowd was present and Mrs. Coles of Weir City gave her unequalled tests to an attentive audience at both services. A friend kindly loaned us a phonograph in the evening and it was highly appreciated. Responses to our call for papers have come from A. T. Hinshaw, Elmwood, Neb., James Her, Marian, Kansas, O. W. Savage Harrisonville, Mo., An unknown friend has sent some and offers of more papers are pouring in. Since Oct. 29th we have distributed about four hundred copies of spiritual papers and in reply to inquiries will say that our efforts are not limited to this city, but will send literature anywhere in the United States but when requested to send papers away we must have postage as we have to pay freight on some papers and buy others. On Christmas day we will have three services in our hall beginning at 10 A. M. and closing at 12 P. M. all are requested to bring something to eat and stay to dinner and supper and fetch any destitute children they can get and show the world that Spiritualism means a work for suffering humanity. If any good materializing mediums are going thru here we would like to know on what terms they can be engaged. Any medium that can show a clean record will be appreciated but we have a list of some that are not wanted here on any terms. We desire to thank THE SUNFLOWER and Light of Truth for what they have done in assisting in over efforts to enlighten humanity. Address—J. M. White, Room 15, Globe Building, Pittsburg, Kansas.

D. Feast of Baltimore, Md., writes: Rev. Geo Brooks, Pastor 1st spiritual church, spoke on "Why I left the ministry" Sunday Dec. 4th, 8 P. M. In part the speaker said that it is impossible for us all to think alike any more than one can find all the trees in the forest alike. It is best for one to think for himself and it was my thinking and asking questions that caused me to withdraw from the pulpit of the Universalist church. The speaker then related many instances of investigations with mediums and was on some occasions told that he was an undeveloped medium at that time. After many sittings with mediums he was convinced that he could not with honor to himself remain in a church that regard Spiritualists and Spiritualism as works of the devil. It cost something to declare ones new belief—social ostracism etc. But once convinced his pathway was clear, and he saw no cause to regret the step he had taken. If you don't want to be a Spiritualist don't investigate the subject. It might weaken your own faith. Prior to his advent into Spiritualism, Mr. Brooks said, he was a bitter opponent of the cause. Once he wished to hear Col. Ingersoll speak, but found that he was to speak in a Spiritualist hall and for that reason would not go. He then related that instance to show how bitter he was to a cause he afterwards espoused, but concluded with an appeal to investigate Spiritualism. If convinced, to act the man and follow out its teachings. In Dec. 2, the Lyceum held an entertainment to a crowded house. The program was excellent, and greatly appreciated. The lyceum is getting into fine shape, all due to the untiring efforts of our present speaker, who much to our regret will leave us the last Sunday in Dec., followed by Dr. Austin. So far our lyceum is a success and we hope to see it a permanent institution.

Louise E. Zimmerman, vice pres., writes from Elmira N. Y: The First Spiritualist Church Society of this city is holding well attended meetings, and a good work is slowly but surely being done. That there is a growing interest and seeking for a knowledge of our truth is evident by the increasing attendance and close attention paid to the words of inspiration as given by the control of Mrs. R. W. Barton, who is voicing the truths and demonstrating the fact of spirit return to us. New light is dawning in many minds and many hearts are being comforted by her ministrations. The strong, clear cut facts, as given thru the messages, cause much astonishment and comment; many times do we hear, "How could she have known it, it happened long ago just as she told it," and "those were the last words that

were spoken to me by them," etc., while the prophecies are to be proven. The membership is increasing and the little band of faithful workers have reason to be well satisfied with the results of the efforts put forth. A Ladies Aid Society has been organized and is doing energetic work under the able management of President Mrs. Ida Clatworthy assisted by Vice President Mrs. Louise E. Zimmerman, Secretary Mrs. Harriet Rice, Treasurer, Mrs. Louisa Rhodes and Mrs. Burdette Spencer as work directress and a growing enthusiastic membership. The suppers and socials are a success, reaping shekels for the treasure and the next one awaited in pleasurable anticipation. New Years eve a watch meeting and social is to be held with light refreshments to be served. We are much pleased with the reports of progress from all societies and hope with the incoming year greater success will follow all efforts, until the dawning light will reach every soul and all will be united in one common brotherhood of love and helpfulness.

Missionaries Report for October and November, 1904.

During the month of October we visited Lafayette, Ind.; Bloomington, Farmer City, Decatur and Pinkneyville, Ill; attended the N. S. A. convention at St. Louis, Mo., closing the work of the month at St. Joseph, Mo., having held nineteen meetings besides the work we did at the convention. All of the above named places have societies excepting Pinkneyville, and they were organized and chartered by us, excepting the St. Louis society. These societies are all doing excellent work and we are proud of them. Without our missionary work they would not have been added to our organization. During November we held twenty-five meetings, visited St. Joseph, and Union Star, Mo; Ft. Scott, Spring Hill and Lawrence, Kan. We organized two societies, one at St. Joseph, Mo., composed of fifty-nine members, and one at Springhill, Kan., composed of eighteen members. We left the members of these societies well filled with enthusiasm and with excellent prospects for future work.

Missouri, Kansas and Nebraska need missionary work very much. There are many places in these states where the good work of the N. S. A. and the state associations are not understood and consequently not appreciated. Some of the people have been prejudiced against these organizations by statements that the N. S. A. is opposed to the physical phenomena and to physical mediums. These stories are stated by those who are not able to secure the endorsement of our organization. Wherever we have been we have refuted these statements and have read the resolutions passed by our conventions upholding all mediumship, and also by reading that part of our ritual which grants credentials to all worthy mediums.

The ritual is all right and did not make its appearance too soon. Those who pretend to "unite lost lovers," "tell whether your husband is true to you," "find stolen property," "develop any phase of mediumship you wish to possess," "find an oil well, etc., for 50 cents and up" are the ones that condemn the N. S. A., and boast that "their work is all the credential they need." Some of them have paraded a receipt for a \$1.00 contribution to a state or the National Association as a certificate of endorsement. Not one of them but would be happy to have the endorsement of the N. S. A., or of any state association, and would publish a facsimile of their credential in every issue of the daily press where they were holding forth if they could procure it.

We have succeeded in enlightening the people regarding the good work of our organization wherever we have held meetings. But one great drawback is the lack of funds to carry on the work.

The people are hungering for the truth. Let us open our hearts and pocketbooks to the good work of the national and state associations, thereby encouraging the officers and missionaries in their work.

E. W. SPRAGUE and wife.

To deny another's evidence of spirit return does no more invalidate it than to deny the report of a man's death because unproven by personal appearance.

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

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

Table with 4 columns: No. 11 No. 2, IN EFFECT NOV. 27, 1904, No. 21 No. 4, A. M. P. M., A. M. P. M. Lists train routes and times for various stations like Dunkirk, Fredonia, Leona, Lily Dale, Cassadaga, Moore, Sinclairville, Gerry, Falconer, Jameson, Falconer Junction, Warren, Titusville.

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Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale, 10:00; arrive Dunkirk, 10:30. Leave Dunkirk 2 p. m., Lily Dale, 3:30, Falconer 4:17 p. m.; arrive Titusville 6:35 p. m.

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Mrs. Dr. Dobson-Barker, 230 N. 6 St. San Jose, Cal.

Beaver Falls, Penn., Nov. 16, 1903. "As my month is nearly up I send for another month's treatment. The day I took your medicine I measured 56 inches around my abdomen and today I measure 45 inches. So I have lost three inches in three weeks. I don't think that is bad. I am very short so you see that is a big weight for me. I feel sure you can cure me and I will be so glad. I got my washing done when I began your treatment but now I do it myself. I had such a craving appetite I could not get enough to eat but now it has all left me. I will close asking you to send the medicine soon to Mrs. ELLA NORA PRICE, 2538 Eighth Ave., Beaver Falls, Pa."

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

Fresno, Cal., May 19, 1904. "Oh, I am so happy that you have helped me so much. Throughme others will send to you for treatment and I will do all I can to help your good work. Good night, and may the Angel World hold you securely for aiding suffering humanity. Your work is one of the greatest and grandest I know of. Mrs. L. E. HIGGINS."

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This book is intended by the inspiring spirit authors to be a compendium of spiritual science, embracing life here and hereafter, for the use of students of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and gathered by research on the subjects it treats during that time that are not answered in its pages. Price, \$1.25 postpaid. All orders addressed to HUDSON TUTTLE, Berlin Heights, Ohio. 167-11

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LETTER FROM A GREENBACK.



Well! Well! Well! Here it is so near Christmas again and I have not been heard from very often, have I? I have been pretty busy and I did not write. Just put it off from one day to the other, you know, and so it got put off a long time. But I could not let Christmas go without giving you my greetings. So here goes:

Christmas, Christmas, you are here, Some say best of all the year. Some don't feel to say that way, We'll let each one have his say, It don't seem a year ago Since I wandered in the snow; All around the windy waste Only stared me in the face. Now the sky is not so dark, Not so much snow in the park, But 'tis glorious Christmas tide, O'er the world so long and wide. How I wish that Santa Claus, Every minute without pause, Could to every little boy Give a sled or some nice toy; And to every little girl Dollies that her head would whirl. I would sure if I were he, But I'm not as all can see. So to each and every one I will wish you lots of fun. Not a taste of pain or sadness, But a day of joy and gladness. To the sick and those in pain, I will wish them well again. To the weary and distressed, On each face their sorrow pressed, I will wish them every joy And no sorrow to annoy. To each reader of this Flower, I will wish that every hour In the year that is to come, Will with joy and gladness hum; And each time its print appears, It will lighten all their fears. So "A Merry Christmas" all, I wish to you great and small. If I live another year, I will give another cheer.

Now I don't know as that is anything great in the line of poetry, and I don't know as I am much on poetry anyway. But it comes from the heart if it don't just line up with rhyme, rythm and meter as our editors say it ought to. Maybe they will put it in the waste basket, but if they do you will never know of it and so won't know what you have missed. You can take that last statement in two ways. It may be a relief, or it may be a loss. You pays your money and takes your choice.

But say Christmas is here isn't it? How glad it makes the world. I don't know whether Santa Claus ever lived or not. I don't care. It is a season where we all give our friends the best wishes and it is a season of joy to everyone except the turkeys. Poor Turkeys! They are a great deal like the countries in Europe, aren't they? It is the "sick man" and the turkeys of this country feel sick just before Christmas and Thanksgiving time and so on. I am in hopes to live to see the day when we won't make anything suffer in order to enjoy ourselves. Don't you?

I wonder how Mrs. Bach is now. She ought to be getting out of that hospital pretty soon. It won't do. Her heart, liver and lights were all right and the only thing I can think of that must have gone wrong was her gizzard. I was told by an old Turkey once that gizzards would crop out occasionally. But seriously we are all glad to know that Mrs. Bach is soon to be out and hope she will never have to go thru such an ordeal again. It is almost as bad as some things they tell me they do in France. They say they have a way of cutting off a frog's hind legs so that it will not kill him and after a time he grows a new set and they can do it over again. I think that is taking advantage of the frog. Don't you?

But I've pretty near forgotten Christmas again. So I will close wishing you all a Merry Christmas and a Happy New Year.

A. GREENBACK.

"Think joy and joy will hear you,
For thoughts are always heard,
And it will nestle near you,
Like a sweet contented bird."
—E. W. W.

Do not judge a well wisher too harshly by the first offense. Remember the past, and that he still has something standing to his credit. Hasv judgment breeds ingratitude and an uneasy conscience.

Learn by thy own preaching.

PROPHECY.

(Continued from page 1.)

mised share of it, which took the substantial form of an annuity of \$1,000 a year.

To predict that a Yorkshire stable boy would rise to the rank of a court official and minister would ordinarily be a very rash prophecy; but it came in the case of the stable boy who, after being in turn jockey and valet to the Duke of Lucca, rose ultimately to the high office of minister of finance in the duchy of Parma and was known to the world as Baron Ward.

Among other remarkable predictions for which there is good authority are that which foretold that the Czarina of Russia would have seven daughters before bearing an heir to the throne, and that of Dr. Charles Perrin, a palmist, who told President Faure that he would die within two years of the date of the prophecy. He actually died within eighteen months.

The Queen of Italy is said to pay frequent visits to fortune tellers, always however, incognita, and to have received some remarkable warnings from them. It is common knowledge that she was distinctly warned of the tragic fate that would overtake her husband, whose assassination was such a recent and painful memory, but, in spite of every precaution that her love for him could devise, she was unable to prevent his destiny.—From Tit-Bits.

INSULT TO OUR WOMEN.

Statehood Bill Classifies Them With Illiterates, Lunatics and Criminals.

The leading organizations of women throughout the country are sending protests to their congressmen and the territorial committee of the senate against the bill proposing to unite Oklahoma and Indian Territory into one state under the name of Oklahoma and to combine New Mexico and Arizona territories into a state under the name of Arizona.

The portion of the bill to which the women take exception is found in paragraph 5 of sections 3 and 21, which would allow these states when organized to disfranchise minors, criminals, lunatics, nonresidents, ignoramuses and women. It reads as follows:

"That said state shall never enact any law restricting or abridging the right of suffrage on account of race, color or previous condition of servitude or on account of any other conditions or qualifications, save and except on account of illiteracy, minority, sex, conviction of felony, mental condition or residence."

This not only authorizes the disfranchisement of women, but classes them with the degraded, imbecile and immature of the opposite sex. Such a classification is an insult to American womanhood. The pioneer women of the west who have labored and suffered by their husbands' sides to advance civilization ought not to be so unjustly classed. The congress of the United States ought not to set its seal upon the possibility of the perpetual disfranchisement of these women, an unmerited disgrace and punishment. It is true that in many states women have been tacitly ranked with these defective, delinquent and dependent classes, but never before has the insult been so open and flagrant, nor has it been in an act of congress.

When Man Will Recognize Woman.

Until woman has obtained "that right protective of all other rights, the ballot," this agitation must go on, absorbing the time and the energy of our best and strongest women. Who can measure the advantages that would result if the magnificent abilities of these women could be devoted to the needs of government, society, home, instead of being consumed in the struggle to obtain their birthright of individual freedom? Until this is gained we can never know, we cannot even prophesy the capacity and power of woman for the uplifting of humanity. It may be delayed longer than we think, it may be here sooner than we expect, but the day will come when man will recognize woman as his peer not only at the fire-side, but in the councils of the nation. Then, and not until then, will there be the perfect comradeship, the ideal union between the sexes, that shall result in the highest development of the race. What this shall be we may not attempt to define, but this we know—that only good can come to the individual or to the nation through the rendering of exact justice. SUSAN B. ANTHONY.

As personal evidence is needed of mind to teach mental culture, like evidence is needed of soul to teach soul culture.

THE ROYAL CHATTEL

UNHAPPY FATE OF MANY OF THE PRINCESSES OF EUROPE.

They Are Sacrificed In Marriage to the Convenience of Kings—How Woman's Destiny Affects a Nation's The World Waking Up.

Princess Louise of Belgium, the unfortunate whom all Europe is openly condemning and privately commending, has given evidence that something of the quality of the American "new woman" is being infused into the women of ancient houses of Europe, which have for so many years bartered away the lives of their women as cheerfully and as carelessly as if they were forests of wood or quarries of stone.

From the day when kingship was first conceived as a "divine" institution down to the present day women have been sacrificed to the conveniences of royalty without regard to morals or religion, and to this fact the present decay of the reigning houses of Europe may be traced.

With perhaps one or two exceptions the crowned heads of Europe are the decadent offspring of a decayed line of "divine right" rulers who ignore in their right to rule.

A nation is free only as its mothers are free; a nation is moral only as its mothers are moral; a nation is spiritual only as its mothers are spiritual.

Plot and secrecy and lying and conniving on the part of a nation's women will eventually breed the canker and worm that will undermine the nation.

The women of royal Europe are diplomats in the art of dishonesty and concealment. Why? Because by dishonesty and concealment alone can they obtain a small freedom from the immorality to which an unjust system of government condemns them.

Read the sorry story of this unhappy daughter of a king—the purity of her girl life murdered by the drunken rone to whom she was sacrificed at the age of seventeen; compelled to accept life as the legal wife of a man cruel, indecent, drunken and vile, because he could boast of the blood of kings; when in a crucial moment her outraged womanhood refused to become the jest of himself and his drunken companions she was cruelly beaten by her royal owner, and when she still further refused to submit to the indignities of her position she was shut away from the world, called insane and kept under the most careful surveillance. She escaped the vigilance of her captors and defied the whole fabric of royal policy by joining the man whom she preferred to her royal husband and her royal family.

Perhaps Princess Louise is a silly woman, as silly as the crown princess of Saxony, who a short time ago created wide consternation by her elopement with the tutor of her children. But both these women were the innocent victims of a political system of marriage that would put the marriage customs of the south sea islanders to shame.

The continued intermarriage of half wits will in time produce idiots or something worse, and the women who have no better examples than victimized mothers and drunken fathers cannot be expected to hold in high esteem the husbands which a king picks out of the royal garbage box for them.

But the acts of these two royal women in openly defying the system is a far more encouraging sign of the ultimate fall of the system than are the private intrigues which are winked at and kept under cover.

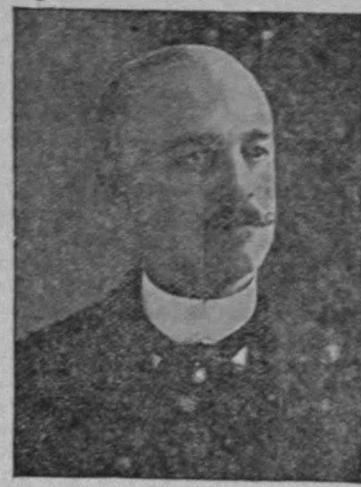
The whole world is ailing the iniquity of forcing a woman into marriage with a man who has no claim to love, to respect or to decency simply because he can claim royal blood—a marriage which forfeits every claim to the natural and ideal requirements of such a state and which begets children a little worse than their fathers and mothers before them.

All royalty is not to be condemned for the excesses of some of its members. The German emperor has said a few timely things about the husband of the unhappy Princess Louise.

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



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