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CHRISTMAS AND CHRIST LORE

"Where is He Who Was Born King of the Jews?" "We Have Seen His Star in the East and Have Come to Worship Him."

W. H. BACH.

At this season of the year our thoughts revert to things of the past, a "binding back" as it were, to things of the days when religions were slowly shaping themselves in the minds of the people. Most writers would say "ignorant people," but they were far from that.

The Christ lore of the past was the legitimate outgrowth of the customs of the people, their habits and habitat. Their mode of life and, to a great extent, from their sufferings.

—Modern religions have taken to themselves the credit for a systematic arrangement of the old religious customs, while they have only been borrowers of a system that they either do not understand, or wilfully misrepresent. What a statement this must be to the mind of one who is steeped in the religious understanding of the day, yet it is absolutely true.

Was the Christ of the New Testament a man? Never. The people who gave us the Christ lore did not consider it such. Those who have studied the subject today do not understand it so. The one great difficulty in handling such a subject lays in the fact that so much contributory information must be had to place it in the true light, that we do not stop to gather it, being mostly content to let the other fellow do the thinking while we sit in idleness and believe what he says merely on his say so.

WHO AND WHAT WAS CHRIST?

First and foremost, Christ was not a man. The New Testament Christ was an ideal of the Aryan people, materialized by the matter of fact Jews. They could not understand the poetic fancies of the Egyptians, Assyrians and other Aryans, who cared more for learning, and possessed a more refined nature than their materialistic neighbors who were then, as now, properly gathering, and it is not to be wondered at that they made men of fancies, and peopled the sky with marvelous beings who were supposed to be doing the marvelous things they witnessed in Nature's laboratory.

The triune deities were symbols of Nature's work. They were the Creator, Savior and Destroyer—the Brahma, Vishnu and Siva. In the same way the forces at work were personified, the sun being the individual, the seasons the results of his work.

The Christian Savior was by no means the first. By referring to the work "The World's Sixteen Crucified Saviors," by Kersey Graves (price \$1.75, postpaid) it will be seen that there were sixteen individuals during past ages, whose records have been more or less faithfully kept, who died that the sins of the world might be forgiven, carrying out the Bible precept that "Without the shedding of blood there is no remission of sin." Of these, nearly if not quite all, were born of virgin mothers, with one of the mythological deities for a father. There was nothing strange to the ideas of the ancient world that the gods should visit women of earth in carnal relations, and many of the "great" men of the past were the result of chance or a prearranged meeting of one of the gods with a

woman of earth. Alexander the Great was supposed to be one of these, and his mother, who doubtless knew more of the matter than she cared to explain to the world, is reported to have said that she "Wished they would cease getting her into trouble with Jupiter's wife."

It was not at all strange, then, that when the Christian messiah was presented to the world he should have been given a mysterious or deific origin. Palestine was then in the hands of the Romans, and the Roman Mythology was in vogue. It was a common thing for the priests to arrange for a meeting between women and gods (?) in the temples, and the husbands of the women, as well as the women themselves, considered it a great honor; while if a child resulted from the meeting, all joined in conferring honors upon it. Virgin conception was not at all strange or unusual. If a child was born whose parentage was slightly in doubt, its paternity could easily be attributed to one of the gods, and like Mary, the young woman "kept these sayings and pondered them in her heart." It was the easiest way out of a thing which would have been difficult of explanation on any other basis.

HOW THE SAVIOR WAS BORN.

To reach a satisfactory conclusion regarding the birth of the saviors we must leave the realm of religion and enter the science of astronomy or astrology, for at that time they were so intermingled that they were practically one. We are forced to admit that in spite of the "childhood of the world" they were well supplied with means for taking observations. They proved what we now accept, that there are two seasons of the year in which the sun remains practically stationary in the heavens for three entire days. The summer did not interest them so much as the winter, so it is the winter with which we have to deal.

WINTER THE DESTROYER.

Winter is the season of death. When the sun goes on its southern journey, death follows in its wake. The leaves fall, the grass turns, everything takes on the sombre hue of death. To us, living in the light of the twentieth century, with the improvements of the present day before us, it is a season of dread. Steam heat, furnaces and hard coal, take away many of the worst features, yet we still suffer with the cold. How much more so was it with a nomadic race, living in tents, without sufficient preparation for the winter, and protected from its icy blasts by only a tent of skins or cloth, insufficiently supplied with food, heat and clothing? Do you wonder that the sun became Siva, the Destroyer, when he withdrew his heat?

How impatiently must they have waited for the day when they could see signs of his return. When the 23d day of December arrived, we can imagine their Astronomers, Astrologers and Wise Men, gathered together to discuss the wonderful phenomena of the stoppage of the southern journey, and we can also imagine with what trepidation of

spirits they watched the rising on the morning of the 25, and saw that, in accordance with his usual custom, he had risen a little higher than he did the morning before.

Imagine them! A motly horde of people, gathered out of their tents, shivering from insufficient protection from the cold, and as the glad tidings were given them that the sun was higher in the heavens than it was yesterday, do you wonder they broke into songs of joy, singing thanksgiving to the sun, the only power they could see or understand in this great mystery of the season?

A savior was born! He had been stationary for three days, just as the Christ was in the grave, Jonah in the whale, and a number of other incidents that might be mentioned. Then he came out into the light.

A savior was born! Brahma had sent Vishnu to the world. Soon life would be among them again. Their cramped, chilled limbs would feel the new life.

As the sun continued on his northern journey vegetation came forth and Brahma himself manifested to them.

Why was every messiah born on December 25th? Simply because as all come from the above legend, and natural phenomenon, it would be impossible to have a Christmas day on any other day of the year and have it conform to the requirements.

THE BIRTH OF CHRIST.

But if this is true, asks one, why did they go to Bethlehem to seek the new born messiah. The same reason that animates the other, also inspired that. The "Wise Men" were seeking someone who had a miraculous birth. They knew from their astrological lore that the configurations of the planets were such as to cause the birth of a great individual. A reformer, if nothing more. They did not seek a messiah, they said, "Where is he that is born king of the Jews?" Then added, "We have seen his star in the east and have come to worship him."

Whence came these Wise men? Not from the East, as they had seen his star there. They doubtless came from Egypt, the home of Astrology and the wisdom of that day. They were not seeking any particular individual. Their knowledge of the system of the stars told them that at a certain portion of the earth was a node wherein the planets focused their forces to such an extent that if a child should be born in that radius at a certain time, he or she would have the magnetic condition thrown upon them that would cause greatness. They looked for high honors, like kingship. They were not looking for one who was to be a reformer. These configurations of the planets occur about once in every seven hundred years, and a grand configuration about every 2000 years as will be shown by an investigation of the great religious upheavals of past ages. Gautama, Jesus, Mohammed, Luther, all mark great religious upheavals, while at present, we begin to feel the upheaval of a coming crisis in all lines of religious thought, and many look for the completion of the 2000 year cycle to cause a very radical change in all lines.

BIRTH STORIES IDENTICAL.

The birth stories of the different messiahs were identical. Jesus was born in a manger in "the city of the gathering." He was born of the virgin Mary, was worshipped by Wise Men, honored by the gods, tempted by the Devil. Buddha was born in a cave, of the Virgin Maya, (Mary in Hebrew) tempted by Ahryman, (the evil one), bap-

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THE PHENOMENA.

Traced By a Trance Medium.

After an absence of about six months from his home, 16 Summer st, Watertown, Hiram H. McGlaulin, 14 years who ran away early in June because of a fear of parental punishment, was reunited with his father and mother Saturday thru the aid of Mrs. Annie Banks Scott, a trance medium and Spiritualist of 409 Green st. Cambridge.

The boy was located at North Adams Saturday by his mother and there was an affectionate reunion, the grief stricken mother, who had spent weary days in search for her only boy. Again folding him in her arms and wiping away the tears that could not be restrained. As fast as the cars would carry them the happy mother and son sped to the little home in Watertown, where the anxious father was awaiting his son with outstretched arms.

There is no doubt in the minds of the boy's parents that but for the services of Mrs. Scott they would not have seen their boy for some time at least and they are grateful for the power which directed them to search thru the mills of North Adams, where their son was found to be working.

Some of the boy's past life and the anxious parents into many strange places, and it was with a last hope that father, Hiram McGlaulin, finally decided to make a visit to Mrs. Scott. He was directed by a friend to attend the exercises in the First Spiritualist Church of Cambridge, located at 573 Massachusetts ave, of which Mrs. Scott is the pastor. Her husband Thomas Scott is president of the society and is the socialist candidate for mayor of Cambridge this year. Mrs. Scott has been in Cambridge a little more than seven years, and about two years ago organized the society of which she is the pastor and which now has a membership of about 200.

She has come to be widely known as a trance medium and has been very successful, so she says. She says that while the case of the McGlaulin boy is the first of its kind which she has had to do with that has been brought to the public attention, she has assisted in her own way in locating a number of other persons and lost jewelry, and even goes so far as to say that while in a trance she told a prominent politician of Cambridge last year before the nonpartisans had selected their candidate that Judge Daly was the man they would nominate.

This information was brought to the attention of Mayor McNamee, then in office, and he was further advised that Judge Daly would win. Mrs. Scott says that this year she has not taken any interest in the matter as she has been so overworked, altho her husband is one of the candidates.

WHAT THE MEDIUM DID.

A woman who had attended the services in Mrs. Scott's church invited Mr. McGlaulin, and he went there three weeks ago last Sunday. Mr. McGlaulin tells what followed.

"I listened to the service as it went along, and as the time came for a reading Mrs. Scott came down into the audience, and I was the first one she lit on. She said: 'I see the spirit of a departed hovering over you. Yes there's another. They are coming hand in hand and they are trying to say something to you.' She then passed along and the meeting continued about 15 minutes.

"I happened to turn around and spoke to a man I didn't know, say-

ing, 'For heaven's sake, why didn't she say something worth something?' It so happened that the man I spoke to was Mrs. Scott's husband, and he was so enraged at my outburst that he took a card from his pocket and wrote on it an order for a free sitting with Mrs. Scott. He said to me, 'take that free ticket, and if she don't tell you what you want to know in the reading, give her this card, otherwise pay her her fee.'

An engagement was made for Nov 22. I went to the house and saw Mrs. Scott. She sat in an arm-chair at one side of the room and I sat in an easy chair at the other side, quite a distance away. We talked of current events and finally she said, 'Who's William?' stroking her forehead once or twice.

"I don't know especially," I replied. Then she took her finger and went thru the motion of writing the name on the arm of the chair. Again she asked who Will was and I replied, 'I don't know, I wish you wouldn't talk about Will.'

"She said, 'Well Who's Charlie?' and I replied, 'I don't know anything about Charley.' Then she said, 'I must come into your home,' and I answered 'Come right along.' 'From that time forward she carried my boy thru from the day he was born up to the present. I had a little diary of his on the arm of her chair and she told me my boy's full name, age and height, and also said he was going under the assumed name of Fred. She told me exactly all the boy's characteristics.

"I said to her, 'where is he, in Portland?' and she answered that he was not. She said his foot might have been there, but if so he was not alone but with another boy. I then ask her if he was in New York and she answered no. I received the same negative answer as to Albany, Springfield and other cities I mentioned. Finally I said to her, 'Do you think he is in Troy?' She hesitated and in a few minutes said: I think he is working in a factory in North Adams or Troy."

"Is he in the engine room," I asked. "No she replied. 'He is doing something with his hands. I can see him standing there working with his hands.'

"Then she worked an hour on him," continued Mr. McGlaulin, and finally said that he was in North Adams working in a mill. He has his lesson learned," she continued. 'He is trying to fix himself up and is saving his money. He is not suffering. He is in good hands and you don't need to worry about him. Let him stay where he is and before the roses bloom again he will come home.'

TALK LASTED THREE HOURS.

"The pasted words were, 'If he is not in North Adams he is certainly in Troy.' The talk lasted three hours and after it was all over she seemed considerably dazed. What she told me I have every reason to believe was not told her by any-one else and I can state positively that the party who advised me to go to Mrs. Scott told her nothing about the disappearance of my boy.

"My wife and I were incredulous. We had much trouble and had spent nearly every cent. I sent word to the police of North Adams, but I had got so little assistance from them that I expected nothing in this case."

Mr. McGlaulin then told of writing to a certain man of North Adams and receiving a letter which caused his wife to go there at once, with the result that she found her boy in the house on Union st where he had

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OUR CAUSE.

Prejudices are outgrown by understanding the truths combatted. As Galileo has been glorified by enlightenment of the public, so will Tom Paine when his logic is comprehended through higher education or a more active intuition generally. The latter is the gift of wisdom that is always prominent in a portion of mankind, and who through its intuitive sense readily interpret the higher truths as they are presented by the inspired minds among mortal beings. Both are needed for progress—the latter to generalize the truth, the former to battle for it. Every truth had its advance agents—Spiritualism no less than any other. And once accepted in any sort of uniformity or organized efforts, it is safely anchored, even though it meets with local depressions or disasters. No new innovation upon human kind has plain sailing. If it did, there would be mental chaos within a decade; for then every crank could introduce a new religion or philosophy which would find acceptance. Thus it is well that the human mind is constituted to be skeptical. It is a bar against untruth and discord, and thus an aid to truth and harmony. The opposition to Spiritualism was but the natural effect of this skepticism, but is modifying as it is becoming understood. That it has not yet been generally accepted is as much to its welfare as the former is. It is too great a revelation to be capped onto the world at large. Without some intuitive perception it would not fit to the heads of many and it would prove our ruin. Let it be fought, as this keeps off the weak minds, which are governed by public opinion. Those who dare think for themselves will not be debarrd, and such cannot be frightened into a cowardly and untruthful retraction for momentary gain or glory when once convinced. Nay, the world is all right in this respect and Spiritualism is thereby placed on a surer footing than if it were otherwise. Truth cannot be crushed by opposition. It only needs a little self-confidence or faith to go ahead; a little fortitude or hope to surmount obstacles, and a little charity or love to remain united.

As one or two inharmonious individuals (neither in harmony with self, Nature nor anybody else) can break up a society weak in numbers it is always well to be careful as to whom is admitted under such circumstances. Being too zealous for new members is often worse than supineness. Either leave well enough alone where harmony exists or follow the prevailing custom of having a committee on new members to attend to this exclusively and report for consideration. Sometimes we wish we had done so.

There is too much sermonizing, says a worker in our ranks. We have had it to a tiring degree. Do thou, belongs to the past. Let us do, is better, but who assumes it, is also expected to exemplify it. If not in immediate action, at least in such logical conclusions that leave no doubt but that the speaker knows by experience.

PROPHECY.

The usual prophecies for the new year have been precipitated. Calamities, deaths, railroad accidents, conflagrations, etc., are in the list of happenings. How much of this is guesswork deponent saith not.—Undoubtedly much may be inferred in such a busy world as ours, where everything goes on a rush. The program repeats itself every year with merely a change of actors. We have but to look over the past year's newspaper files to make out a list of what is likely to occur in the year ahead. But is that all? Some accurate hits have been made; but whether due to the many guesses, or that some are true and others false prophecies is a question.

That prophecy is a gift with some cannot be questioned. But like inspiration, still undisciplined in the majority who feel its touch. Spiritual gifts like talents for music or art must be developed by practice and experience for accuracy. Inspiration without some knowledge of language would give forth but an imperfect idea of what was meant. And even prophets would smile at the effort, believing the one inspired to be either very imaginative or otherwise disordered, and pass judgment accordingly.

Thus it is with prophecy. As mental discipline, whether through education or otherwise to develop accuracy or judgment, is needed for perfect inspiration, its similitude is needed for perfect prophecy.

A LITTLE WARNING.

Some have the faculty of saying things that sound right because pleasingly dispensed, but when analyzed are meaningless. This is largely the case with sermonizers, who jumble up high-sounding phrases, salted with a few platitudes, and then take on a sanctimoniously self-satisfied atmosphere as though the heavens had unbusomed themselves through them for the especial uplifting of humanity. But if it pleases listeners, perhaps a means to an end may have been accomplished. But when this sense of pleasure extends beyond the limit of taking it in orally and is taken down verbally for publication, it would be advisable to have the same made logical at least before spreading it on the public minutes. Those who have read the Sunday sermons as they appeared a few years ago (though now mostly given in abstract only) will understand, and also remember the senseless combinations of phraseology, which occurred in them and which gave opponents the very weapons needed to ridicule the Church. Let us take a lesson from this—causes are becoming rife for it.

By the time our readers receive this paper the Sun-pendulum will have been fairly swung back in this direction, and we can again anticipate the joys in store for us with the advent of Spring. But the Winter has just begun, you say. Well, so have its joys and anticipations. A new year is always an exhilarant to both mind and heart. We imagine the worst is over because we know with each day the life-giving Sun is approaching nearer. This is quite a comfort to the mind. Then we realize the heart's relief of having the old year behind us with its unpleasant memories buried in the past. In this new condition of affairs we feel more hopeful and can put up with the remains of Winter. This idea alone is a sort of Springtime in the soul which disseminates much of the shadowy in our existence and we are willing to abide by the ordinances of fate. So, let us be joyful, and the time will seem short enough. Tomorrow is ever coming, and before we know it, Spring will be upon us, all the more to be enjoyed because the heart is prepared to meet it.

There are many who receive their first light of Spiritualism at family seances. After the phenomena always comes a desire to understand the meaning of that seen. A sample copy of THE SUNFLOWER at this time not only assures us a subscriber but gives the local cause an additional worker, much to the relief of societies, and often added influence in that community. Readers can do effective missionary work in a way that we can not. It is for their benefit as well as ours.

Children instinctively know more about love than about selfishness—the latter, as a rule, being taught by example.

PSYCHICS.

After mental training soul culture. Men are influential as they are respected.

Love being immortal, immortality begins in man with the dawn of love. Making obsession an excuse for doing wrong is like blaming the fire for burning the dinner.

Who runs after the flesh pots loses sight of flowers along the way.

To have or not to have faith is the question—for those who have never sensed it.

It being natural for a man to act up to his highest convictions it is equally as natural for him to believe himself right.

True faith is self-reliance; hope a tonic or soul-stimulant, and charity a deific quality.

Happiness is an effect of harmony with self in conjunction with another life-condition, whether animal, human or spiritual.

What man masters in himself is the extent of his authority for truth.

We do not inspire anyone with amiability by harsh or cruel treatment. The human heart is the most delicately attuned piece of mechanism ever invented in Nature's workshops, and needs careful handling. Under tender care it can be made to serve great ends and repay its keeper manifold and in ways not purchasable by money or position. Gratitude is health-giving, and who can elicit this for kind treatment, has a soul-stimulant following him which never fails in the hour of need to lift him over tribulations or trials.

Not only is education needed to do right, but the moral force or the will to remain so. The heart as well as the head needs training, and in combination the will.

Miss Carrie Sawney at Rogers, Ark., has just completed a 48 days' fast, and lost 40 pounds by the effort. But she still weighs 200.

When a man tells you how to develop in soul or spiritual culture, ask him if that is the way he did it.

Many of our inventions are but momentary and imitations of his own powers.

Humanity is a mirror which reflects to the individual what the heart expresses.

Don't fail to read our temporary offer for THE SUNFLOWER in another column.

Truth backed by an honest conviction often equals force.

PLEASE READ AND ACT.

The great expense we have incurred recently makes imperative that we raise quite a sum of ready money. Surgeon's and hospital bills are no small item, and they have to be paid in cash. We therefore ask that everyone who knows him or herself to be indebted to THE SUNFLOWER either for advertising or subscription will immediately send us a money order for the amount. While a dollar is small in itself, we have hundreds of them due us, many are months overdue, and now we need them very badly.

Kindly favor me by return mail.

W. H. Bach.

Automatic Weather Service.

Lapland has a weather service of automatic apparatus. At two stations in the Lapland Alps—one at 3,500 feet on Sahkok Portitjokko—have been installed the registering apparatus devised by Prof. Axel Hamberg of Stockholm, and records, including falls of snow and rain, and the direction and velocity of the wind, are kept with no human intervention except at long intervals. It is necessary to wind the clock-work and replace the paper registering cylinders only once a year. Difficulties due to frost and moisture have been largely overcome, and the mechanical observers have done their work two years with little interruption.

Economy is a virtue born of a struggle between extravagance and parsimony.

The body needs food, the spirit or mind light, and the soul sympathy.

The Sunflower for 50 cts.

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WE could not afford to do it as a regular thing, but we look at it this way: We are now printing a certain number of papers and can print 1000 more at a slight additional expense as the type is set, the forms on the press, and the additional papers thus sent out will go into our expense account as advertising. At the end of the year we will retain at least half of them at the regular subscription price of \$1.00 a year, besides spreading the "Glad Tidings of Great Joy" that THE SUNFLOWER advocates.

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Will you call the attention of every Liberal-Minded person you know to this remarkable offer, and induce them to send their subscriptions? No six month subscriptions accepted at this rate. Send Express or Postoffice Money Orders, not postage stamps or money in an ordinary letter. We take no responsibility for loss of money sent in an ordinary letter. If lost you lose it.

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Breathing for Health—Self-Suggestion.

By a scientific application of thot and breath we can attract to ourselves any conditions we desire. Do not think because old Grandmother Jones or Grandfather Smith, Shuffled off this mortal coil at the age of 65 or 70 that you have to do the same. Man can by persistent thinking attract to himself any condition. For it is written "As a man thinketh in his heart so is he." Upon this passage hangs the basis of Mental Science. Man in the past has expected grey hairs, wrinkles, and aching limbs to come at the age of forty or fifty, and he has in almost every such case found the very things looked for. It is just as easy to expect health and long life as to expect death and decay. But this death idea is so firmly rooted in the mind of man that it is a hard matter to educate him to right thinking and breathing. Scientific breathing and right thinking bring about results little dreamed of. Think of yourself as a success and not a failure, for remember that you are created in the image and likeness of God and all of God's works are a success. You can by persistent effort direct the breath of life to any part of the body, and the more fuller the breath the more fuller the life. It has been asserted that "The blood is the life." Not so. A man may drop dead and his body will still contain blood; but his breath is

gone, thereby proving that breath is life, given to man at the original creation. Man in his primitive state needed no instructions in the art of breathing, but we find him losing sight of the fact that he is a perfect being, created in the image of God. Therefore breathe the breath of life and live. Think right thoughts and remain healthy. Learn to breathe the conscious breath. It brings sweet peace and joy untold. Do not think you are too old. Some one said "There is nothing to fear but fear," and a greater truism was never spoken. Fear is so firmly rooted in the mind of man that he even fears God.

Any earnest seeker after truth, wanting to know more fully about breathing, inclose 10c to pay for stationary, to

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PERSONALS.

Inquirer.—When your heart begins to manifest as a centre of feeling and action—as though it were awakened to a new consciousness or the reality of life—you are on the right trail to finding your soul.

An Indiana man wants a law passed, prohibit fools from marrying.

Now, please don't say what you intended—even if you are married. There is no use to discourage the young folks. It is their pleasure—and—experiencia docet.

THE SUNFLOWER \$1.00 a year.

January 7, 1905.



LILY DALE NOTES.

The most important event that took place at the City of Light last week was the Christmas tree with its attending ceremonies at Library Hall. The tree, quite a large one, was placed in the corner to the left of the stage, and curtained off to be hidden from view until the time for its exposure should arrive. This was signaled by a Christmas song on part of the school children, for whose benefit the festival was arranged—and it was well done thru the efforts of Mrs. Ida M. Pratt, our local school teacher. Every child had a part on the program—this being varied by song and recitation, dialogue and school hymns, musical recitations in piano solos and duettes, piano and violin, song by male voice and addresses to the school and to the audience. And the latter? Why, it was surprising to note how many people could still be assembled at this season of the year in Lily Dale. Including the children, there must have been upwards of a hundred present, and yet that was not all, for there were some missing, whose kindly smile would have been very welcome—notably among the convalescent, whose hearts were in the festival nevertheless. But they were not forgotten. Old Santa Claus, the Considerate, whose soul has outgrown the exterior man, and who, in consequence, has become quite omniscient, provided for most of the missing ones as well—though some of them had gone to other parts for their holiday. But whether they saw the old gentleman in person, is a question. He certainly was at Library Hall on Christmas night, and presumably on the qui vive to be on hand at the right moment; for no sooner were the ceremonies ended, when in he stalked with his big pack of presents, announcing his presence by a solo on a tin trumpet. But the usual skeptic was there—as at all spiritual gatherings—and expressed their doubts as to the genuineness of the materialization, and even went so far as to hint that they recognized in this Santa Claus the veritable and venerable Mr. Edwin Ross. Well, it is not for an ordinary reporter to pass judgment on affairs beyond his comprehension, but certain it is, if this was a counterfeit it was the best he had ever seen—nor does it shake his confidence in the wellmeaningness of His Excellency the counterfeit and believes him to be a good man just the same; in fact, a very good man who was but doing kindly service to the original by relieving him of a big burden, to judge by the pack of presents he brought in. So be he blessed, and all the rest who took part in giving the good people of Lily Dale such a splendid entertainment.

TRANSITIONS.

J. A. Robinson, whose home was in New York City, but who passed quite a little time with Mr. and Mrs. B. F. Hastings at their home here, passed away at St. Luke's Hospital, New York, Monday, Dec. 26th, from the effects of blood poisoning. He was an ardent Spiritualist, a steadfast worker and a good friend. The remains were buried in Trinity Church Yard, where his family have been laid.

Another old camp worker at Lily Dale has passed away. Mrs. M. J. Crilly of Allegheny, Pa., who has been ailing for some time, was called to the higher life last week. She has always been an active laborer, and a true adherent to the cause, and many will miss her presence at the coming camp sessions. She was 67 years of age.

NOTES.

The weather in these parts last week was a mixture of cold, thaw, rain, snowstorm and cold. The wind on Monday evening suddenly shifted from South to West and brought down rain enough to spoil the snow, but on Tuesday afternoon and night a lively snow storm covered the Dale with another heavy white mantle and those who depended on their sleighs for trucking were again made happy.

Mrs. Mary Miller, of Dempsey-

town, Pa., visited her brother, J. H. Turner here last week.

The boys had a lively time skating on Camadaga lakes last week.

Miss Flossie Griswold has returned home after a pleasant holiday trip. Mrs. Griswold now has gone to Warren Pa., for a holiday.

Hazel Pierson and Eva Ahrens have gone to Buffalo for the rest of the holidays.

Roy Turner was in Lily Dale last week from East Aurora.

Mrs. Buckley has gone to Bradford for the winter.

Pierre L. O. A Keeler writes that he expects to go South as far as Florida and will most likely stop at Richmond, Charleston and Savannah.

Dr. Lafayette and Miss Lena Todd spent Christmas with their parents, Mr. and Mrs. Holmer Todd.

Dr. Ross of Rochester, visited his father, Edwin Ross for a few days.

Mrs. Bach continues to improve rapidly. She is now around the house all the time and is gaining strength very fast.

Miss Maggie Delanti has gone to Buffalo for the winter.

Riley Johnson and Laurel Stone were on a visit here last week.

Mr. Jacob H. Wright writes from Goodall, Florida: On our arrival here we found a nice little cottage just across the Halifax river from Daytona. It is beautifully located on a peninsula which is half mile from the river to the ocean. There are many very pretty Villas scattered over it. Halifax river is about one third mile wide with three long bridges crossing it. The cottage we occupy is on the west side and facing Daytona proper and about 150 feet from Goodall post-office. On the east side of this peninsula is the beautiful ocean beach extending in a straight line more than two miles of breakers that roll with their white caps and constant roar, same as they have done for hundreds of thousands of years. Along and fronting this beach are rows of handsome cottages and hotels. The first is Goodall. Then Seabreeze and next, City Beautiful. Each has its separate Post Office. These also front the two miles of beach. In the evening we sit on our veranda and listen to the ocean's constant roar as the breakers roll up the beach. Then we turn our faces to the west to gaze on the most beautiful sunset, the glory of which no painter could make the color to match it.

Another dance was called on at Library Hall on Saturday night or Newyears Eve, which was well attended by the young folks of Lily Dale with quite a contingency from Casadaga. The music was good, the floor as smooth as a skating pond and the people as happy as they were good looking. May they all enter into the new year as joyously as they went out of the old.

Mrs. Mary M. Jones and grandson Freeman, have gone to Chicago.

Mrs. Chas. Haas is quite sick.

F. W. Foote, wife and baby were visitors at THE SUNFLOWER home on Sunday.

The next conference meets at SUNFLOWER Cottage. Subject: The New Thought Movement. In what way does it differ from Spiritualism?

The following telegram tells its own story:

New York City, Jan. 1, 1905.

Editors SUNFLOWER, Lily Dale,

Happy New Year to all in the City of Light!

ABBY LOUISE PETTENGILL.

Jealousy's Mirror.

Jealousy has three distinct phases. The first is that which has no outward manifestation, but is sensed as a sort of lost admiration for ones beau ideal, who has been untrue. The second is more of an indignation—not because the affected one is hurt by lack of attention, but by the disrespect towards its own. The third is that boisterous phase which shows the claws—the animal still governing reason, and which sees in the best intentions naught but wrong. The cure for all three is to consider neither one worth the headache should there be real cause for jealousy. Until then be true to self and misery will flee.

Because proficient in our line of reasoning, we should not forget that others may be equally so in theirs.

Atmospheric Influences on Sensitives or Mediums.

It is no doubt that mediums or sensitives are as much effected by atmospheric influences as they are by the aural or magnetic, inasmuch as the atmosphere is nearly everywhere more or less charged with human aura or the magnetism emanating from human beings—notably in large communities, and especially so in overcrowded cities or those of a cosmopolitan nature.

Of course, country towns furnish the best conditions for mediums, and only the most positive to external influences can hold their own in large cities. But there are always some whose ambition leads them astray, and these must learn by experience. A large city is a tempting bait, which often proves a foundering rock for the unexperienced. They languish in the positively vicious atmosphere and attribute their ill luck or ill health to lack of appreciation of the part of Spiritualists. The latter is true in a measure, but may be traced back to the medium in not giving satisfaction—firstly because Spiritualists in large communities are naturally as fastidious in their tastes and demands as the rest of their coadjutors and secondly, because a suffering sensitive has no attracting influence—no magnetism left to excite interest or to even hold out a promise of sympathy that those crave to attend seances.

In country towns what little selfishness is expended by its inhabitants is absorbed by the great influx of pure air and so sublimated that it is hardly perceptible, or not sufficiently to debilitate a sensitive by drawing off rather than infusing vitality.

Selfishness is an absorbent. Selfish people are spiritual thieves. They rob those around them of vitality, and when their indwelling atmosphere becomes vitiated with their magnetism, that atmosphere becomes an absorbent to sensitives. Hatred or malice is even worse than it is selfishness, per se, at it is the antipode of love—selfishness intensified. Now, a sensitive who means well or is striving for spiritual perfection is like a fish out of its element in such an atmosphere, and is naturally devitalized and measure—faster than it can be generated by his own love acts or replaced by his own spirit attractions. And large cities contain a greater percentage of selfishness than love, with corresponding atmospheric conditions. Only a very positive sensitive, or one whose love force can counteract this debilitating influence on the physical, therefore, can brave the elements in such a center. Others should seek more congenial fields of labor. Inclination sensed when in a passive mood, accompanied by a feeling of delight when touching mentally on a force center, is the best guide mediums or sensitives can follow when on the move or desiring a change of location.

HEALTH HINTS.

"To think well, eat well, and breathe well, is to live well, and thus be well."

Avoid everything which tends to lessen your vitality, for this is your success-capital, and, if it is lessened or impaired, your life work will be, in that portion, a failure.

Rugged strength and radiant beauty, These were one in Nature's plan; Humble toil and heavenly duty, These will form the perfect man. —Mrs. Hale.

Coldest Place.

The coldest place on earth may no longer be considered Werchiansk, Siberia, with a record of 69.8 degrees Cent. below zero. In 1872 an Austrian expedition visited the Straits of Matotchkin, Nova Zembla, and a minimum thermometer left there has been lately found registering 70 degrees Cent. (94 degrees Fahr.) below zero. A maximum thermometer showed 14 degrees Cent. above zero as the highest temperature since 1872.

Skepticism is a disease—a moral delinquency with some people. The external symptoms are a morbid hankering after tests, while they lack the intelligence necessary to appreciate even the best. Such are beyond human or spiritual aid. They belong in the home of the incurables.

Forbearance develops fortitude.

THE NEMESIS OF CHAUTAUQUA LAKE.

THE NEMESIS OF CHAUTAUQUA LAKE.

THE NEMESIS OF CHAUTAUQUA LAKE.

By Hon. A. B. RICHMOND

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A Prophetic Dream.

Five years ago J. G. Clark, a machinist of Marion, Ind., dreamed that he perfected an apparatus for the manufacture of gas from crude oil. The dream was so real that it made an impression on him and bore on his mind for some time. He experienced a second dream that pictured the machine perfectly. He related the matter to his two sons, who laughed at the story. The father was so impressed, however, that he rigged a crude, temporary machine and applied the process as he saw it in the dream. His experiment was a success and the sons became interested. Models were made and tested with good results and a working model was finally made and filed in the patent office at Washington, and a patent secured on the process. A practical test of the invention was made in Summitville in the presence of a number of manufacturers. The test was all that was expected. When the machine started and the gas was generated Clark's dream was reproduced in reality as he saw it five years ago.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

HER SOUL LIGHT.

'Twas long years ago, in the days of my youth,
When I roamed thru the dark "forest glen,
To the home of a loved one, on yonder green hill—
And I feel the same pulse beat as then!
But her smile seems, as ever, to greet me while here,
Or I think of her now as of yore,
And the heart's thrill recalling when I saw from afar
A faint glimmer of light at her door.
But this light, and her own; have gone out from the world,
Tho I still see her face in my dreams—
In my soul a sweet voice whispering: Love is divine.
While within me a brighter light gleams.

ARTHUR P. MILTON.

RAMABAI ON HINDOOISM AND HINDOO CHARACTERISTICS.

The article appearing in "THE SUNFLOWER" of December 17th, from the pen of Pundita Ramabai, afforded me a very great degree of pleasure because of its clear, straightforward statements and demonstrations of Hindooism as it is. Having visited that country several times, and spent months and months— weary studious months, I know that her descriptions are correct, and they ought to induce Americans to think wisely and well before they rush headlong into some of the wild theories and strange mystic speculations being brought from India to this country.

It has been a wonder to me for years that Spiritualist camp-meetings pass by such profound thinkers, scholars and writers as Alexander Wilder, Wm. E. Coleman, Prof. E. Whipple, and a dozen others that I might name, and employ Hindoos, draped and betogged in colors, orange and blue and gold, to grace their platforms and teach the great principle of Spiritualism and harmonial philosophy. Of this sort of Hindoo adepts, so-called, Swami Abhedanana is one. No doubt a fine good natured character, Professing to teach natural philosophy, astrological astronomy, occult adeptship, etc. Now considering the missionary work that he is doing, or trying to do, for an all-embracing and grandly uplifting Spiritualism, (which as I understand it, means education, demonstration, soul-unfoldment, universal brotherhood and aspirations reaching the towering mountain of altruism). Would it not be well and wise for him to rather turn his attention to poor, ignorant, degraded, poverty bound, plague-stricken, Brahminic priest-ridden and caste cursed India?

There are, I admit, a few educated and cultured Hindoos, but I am speaking of the half-starved, stupid and superstitious masses. They are kept in their superstitious, idolatrous condition by the priests, these priests and Brahmins seeming to think it their duty to hold woman in a sort of perpetual, mental slavery.

Before pronouncing me uncharitable, read the following words of Durgha Prasad, the able Hindoo editor of the "Harbinger" printed in Lahore, India. Mr. Prasad is not only a scholar Hindoo, but a strong Vedantist. These are his words verbatim, in his monthly Harbinger before me:

"The lot of the Hindoo women is worse than that of the cattle. She must rise earlier than her master to clean the house, to have the water ready for washing, and to prepare his smoking pipe. She cleans the utensils, cooks food, feeds him to his full before his going to an office, and administers to all the wants of the children. She takes whatever remains after all have taken food. In the afternoon she spins and sews her or her children's garments. When her lord returns from business, she again has everything ready to please him or escape from a cudgelling. After supper, he smokes till she dispatches her food, so as to be ready to shampoo him to rest.

The next morning she has to undergo the same routine of work, and so on from year's end to year's end till relieved by death. When we consider that our girls are married at eight or ten, can we wonder at the barbarousness of our women? They have no time to improve their minds, which is also not desired by their male relatives so as not to be deprived of their animal service. How long will the educated allow this state of things to last to their shame?"

Socrates is reported to have said to an ambitious, yet discouraged weeping youth, "Let him who would move the world, first move himself." So say I to these Hindoo Swamis, missionarying in our country. Now: let those who would enlighten and redeem America, first enlighten and redeem their own country. Do not infer from this that I hold the Hindoos in any other state of thought than than of brotherhood. Like ourselves they are Aryans, and among them are a few educated people; and I feel to say that the youths of India are largely struggling to acquire an English education. Be this said to their praise.

Generally speaking the Hindoos are amiable, mild-mannered, social, and like others in hot climates, inclined to moral stupidity, and mental laziness; but the great law of evolution is lifting them as it is all nations and races, onto higher altitudes of science and philosophy.

J. M. PEEBLES, M. D.
Battle Creek, Michigan.

IDEAS OF DEATH.

I suppose every individual has his or her ideas of death and a possible future state of existence into which the soul or spirit enters when it departs from the physical world.

Some think that we remain unconscious until the great judgment day. Others, the "Sons of Doom," when Gabriel blows his trumpet and the gates of heaven are opened, the dead will arise and receive judgment.

Many believe that a trench in the ground marks the last stage of the man.

The Spiritualist believes that, after a brief period of unconsciousness the spirit awakens in that land of peace where all are united in bonds which are never severed by the dread reaper who stalks thru the ranks of the pilgrims of earth.

Every religious man, no matter what creed he professes, always argues that his ideas of religion are right. Let him be a Catholic, a Mohammedan or a member of Protestant sects; he will contend that his religion is the religion. So it is very natural that the Spiritualist should say his religion is correct. But teachings of Spiritualism is soul satisfying, for it is made up of simple truths that need no panoply to hypnotize the believers into ignorant adoration. Spiritualism bears the searching examination of scientific minds. Of course there are many undesirable things in Spiritualism, but this is true of most anything on the earth plane.

Every Spiritualist should inculcate his ideas concerning death and the after life, into all receptive minds. Remember, the constant dropping of water will wear away a stone. If each does his best, humanity will, in time, escape from the trammels of erroneous ideas, and progress onward and upward to a state of physical and mental perfection undreamt of at the present day.

LEWIS R. HILLIER.

HARMONY.

"Love thy enemies" means to forgive them—harbor no ill feeling in consequence of a wrong for no one does a wrong willfully. It is always the effect of an unwitting impulse of the animal nature envying the mortal, and repentance follows sooner or later with an opposition feeling for the wronged, if he has not reciprocated. Nature converts every evil into good as it turns the bent twig to its natural position again.

THE PHENOMENA.

(Continued from page 1.)

been staying. He was anxious enough to return home.

During the conversation the boy sat in the cozy parlor playing with the two pets of the household, a handsome Angora cat and a Boston terrier, that appeared to be the best of friends.

Asked where he had gone, the lad said: "From here I went direct to Albany, where I worked two days. Then I went to Troy, where I worked three days in a laundry, from there I went down the Hudson to New York, after which I returned, went to Saratoga and got a job, first running an elevator and then selling mineral water in Congress Hall. From there I went to Mechanicsville and from there to North Adams, where I got work in the Eclipse mills. My first job was sweeping up at \$3.50 a week and while I was there I was promoted four times, until finally I was making \$6.50 a week. Out of this I saved some money and this suit of clothes I am wearing I bought out of the money I earned.

It appears that the boy found lodging with a good family, who insisted that he attend church and Sunday school regularly. He was also told that he would not be allowed to use tobacco, and must attend night school. This advice he accepted.

When questioned last evening as to whether she had given a sitting on the Cambridge election, Mrs. Scott replied that she had not, as she had tired of politics, and didn't care to give sittings to politicians. As they tramped into the house and made so much noise they disturbed her and shocked her nerves.

This morning the boy who started out six months ago to earn his own living will resume his studies where he left off last June.

Years do Not Make Old Age.

This statement seems contrary to general opinion. The British Medical Journal makes the assertion, however, and in the following article their reasons for it are given:

"It seems a physiological law that the functions of the body must be kept in exercise, in order to maintain their efficiency, and it is as true of the body as of the mill or any other machine, that it will rust out from disuse sooner than wear out by employment.

"The fact is constantly observed in persons engaged in commercial pursuits who retire at the age of sixty and then fall into rapid decay, while professional men remaining at work preserve their vigor, often for another 20 years. It is a sad thing to see the nerve centers decay, with a corresponding weakness of body and mind, but it is still sadder to witness, with a wrinkling of the skin, a corresponding shrinkage of the brain, allowing vanity and some of the weekly passions which had been kept in suppression, to come out again to the fore.

"How different is the spectacle when the organ is kept in its integrity by constant use, and the mental faculties preserved in all their pristine force. We have only to look around and see our poets, bishops, judges, ministers of state, and medical men long-lived and still in mental vigor while working at their respective avocations.

URANUS.

Uranus is one of the great planets of the outer group in the solar system. Uranus is a very interesting sort of a world in more than one respect. It is about sixty times as big as the earth, and one of its years is equal to eighty-four of ours. From the viewpoint of its inhabitants (supposing any such to exist) the sun rises in the west and sets in the east, while all of the four moons have the same peculiarity. To them the sun looks only one four-hundredth as large as it does to us, as they are 1,800,000,000 miles away from that luminary, and daylight is proportionately dim, tho bright enough to see by comfortably, inasmuch as at midday it is equal to the illumination of fifteen hundred moons like ours.

Uranus has a diameter of 35,000 miles, and its distance from the earth is 1,700,000,000 miles.

Lack of appreciation is the cause of much good wasted.

Nerves and the Divining Rod.

Sir Thomas Lauder Brunton once delivered a lecture before the Medico-Physiological Association in London, in which he expressed faith in the divining rod as an agent in discovering the presence of water underground. He based his statements on experiments made by two extremely sensitive English women, who had proved that while the witch hazel plant, commonly used as a divining rod, did not itself contain any qualities influenced by water, it was valuable in giving signs of the involuntary muscular motion in the human being produced by the presence of water in the vicinity of the experimenter. The scientist Samuel Smiles.

cited the camel in the desert, which detects water miles away, and asked: "Why may not the human organism involuntarily detect its presence a few feet away and impress the fact on the divining rod?" The effect of the proximity of water on the sensory nerve fibers of a human being, he said, is no stranger than the cracking of chairs and tables under the influence of moisture. He found another illustration in the effect of the approach of thunder-storms upon delicately organized people.

"Every man stamps his own value upon himself and we are little or great according to our own will."

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PSYCHICAL.

IS GOD MATTER?

Harmony With Self the Aim of Life.

Love—Its Need, Use and Abuse.

Some of the Truth Behind the Phenomena.

BY THE AUTHOR OF HIGHER REALMS.

Did you ever experience a nervousness in conjunction with the intention of an undertaking; or co-etaneous with it and often following the act?

Well, that implies a discord in your spiritual harp—that your undertaking is either too previous or out of order.

As man has three ages—infancy (with youth as a connecting link), manhood, and age or the maturing process; so human life is based on three general principles; viz: intelligence, will-power and love—manifested as reason, action and sympathy—to think, to do, to feel or to be—this being the maturing towards individualization—i. e., to be in reality.

As man needs food, exercise and rest as stimulants for growth and development of the body, he needs light, soul-energy and sympathy or love as stimulants for growth and development of the spirit.

Now, all this harmonizes with Nature as a whole—theoretically, if not absolutely. We might note in the three grand entities of Spirit, Electricity and Matter, the parent of the aforementioned principles of life.

Spirit or intelligence gives us consciousness, mind, the power of reasoning; Electricity imparts energy, action, the power of will; while Matter furnishes the substance—the motherhood of our existence. It is here whence we derive our first love. Conceived in it, nourished in it and reared in it. If God is love, then matter must be God.

But nay, as it requires Spirit or mind, Electricity or motive-power, and Matter or the medium for the manifestation of love (creation), to make a man, it also requires all three in unity to make a God. And what a God!

Imagine all that exists in the infinite, the eternal universe—all the existing principles in it being in conscious motion—omniscient, omnipotent, omnipresent, or all-wise, all-powerful, all-loving!

Nature is God, and if you doubt it, offend her. Either she is God or she is master over him, for we cannot escape her punishment for misdeeds, however much we may pray to God or any other power in existence.

Our opening paragraph tells you this. As Nature's effects she begins to guide us as soon as we can reason for ourselves, and like a parent, disciplines us according to our understanding. How she does it, might be inferred. If we are bound to her as to a parent, whose influence governs us as long as we chose to be obedient or listen to reason, we are certainly bound to Nature (our true parent) in like manner. But we do not always listen to her either, though she admonishes us oftener than a parent does because the least discord within us is sensed by her, and she admonishes accordingly.

When thinking, doing or being wrong, a vague nervousness, agitation or indecision may be sensed, if observant—indicating a discordant vibration with right—either one of these pointers to, or signals of danger increasing with approach towards the wrong, and remains with the wrong-doer indefinitely. Thus the nervousness or mind-perturbation accompanying a guilty conscience.

While conscience is the soul's regulator or monitor, it can neither control the power of will nor of love, even though they be wrong—perverted manifestations of the same. Conscience is an attribute of reason, and directs us how to do (act) right and be (love) right. But WILL is the stronger expression in the human trinity—unless it has reason's permission to do wrong. In that case reason is perverted. But we say Love is God, which implies the highest in man and consequently the most potential qualification. Now, love, too, is pervertible; for to hate is not to be or love right. Shall we also charge that to wrong reasoning? If so, it must control love to make it hate or be otherwise out of order. Or shall we take the initiative and say that mind or Spirit

(omniscience) rules? We shall not gainsay it. It probably represents all life and merely uses Electricity as its medium through which to impregnate Matter, the mother element of creation.

Then if Spirit rules Spirit is God, and the conscience warning, the nervousness or the agitation experienced as a consequence of thinking, doing or being wrong, must come from Spirit, and shows how closely we are allied to it.

Why, we must be enveloped in it, and every thought, feeling, emotion or inclination is sensed or known to our first parent by virtue of this alliance. Thus if discord is so readily sensed, it may be believed that harmony should also be—or the request for guidance, if there is a desire to be. But when the individual uses his "free will" to do as he pleases, being an individualized God, he is naturally self-responsible.

But while man has all the deific qualifications he cannot be considered qualified until he has unfolded them to a working basis; i. e., knows how to think, act and love right.

The first has been taught by religion and mental culture; the second by law and order; and the third by Science and Spiritualism.

Science exemplifies that all ills of the flesh are due to loss of vitality or, at least, the sick tell that story. Religions have warned against hate and selfishness (as being antithetical to love) and taught love as the saving grace of humanity. But religion did not understand the science of it. It took the healing art to elucidate this by experience—the microbe theory adding to its knowledge, until it reached the point where it was shown that anger or hate vitiated the human blood and was the real cause of all disease not classed nervous.

Thus the perversion of love is the first cause to human ailment, and that of other troubles as well.

Selfishness, hate, the feeling of resentment or revenge are negative conditions of love or love reversed, and being the highest, the sweetest and most exalted degree of consciousness man possesses, its reversal or misapplication must cause the most suffering. For the higher the consciousness the greater must be the sense of feeling accompanying it, whether for delight or misery, pleasure or pain.

That love is happiness, no one will deny. That it is the "best of all" has been sung for ages. That it is the law of life is proclaimed by writers innumerable. That it is God is voiced through inspiration. That it is the "heaven within", is perhaps its best definition. Then to turn this heaven out by letting in hell! The hell of hatred and revenge! The hell of lust and deceit! What an arraignment against humanity!

Well, we didn't know any better. Spiritualism had to come to open our eyes to its real meaning—the true philosophy of love.

It has taught us not only the evil physical effects, but the spiritual as well. We now know that "Love is the fulfillment of the law" of God, of Nature, of Spirit; and of all that is beautiful, potent and good. The reverse is not only self-evident, but proved by experience, individually and collectively.

War, rapine, murder, are all due to misapplication of the love principle. Unhappiness, heartaches and degradation are caused by ignorance of its penalty for misuse. Mistakes are the results of not knowing its true meaning or how to apply it.

But Spiritualism has lifted those who were willing to be into a higher sphere, and these have tasted of its joys and thereby learned the lesson of the Gods (though some may have fallen again and only retained a warped memory of it, and through the latter toyed with it until its new meaning was again lost to humanity and the world.)

But time and patience have once more swept the dust from the mirror of truth and revealed a clear surface that tells the story as it is.

Man must love. It is his soul's nourishment. But he must not live to love; he must LOVE TO LIVE.

One leads to misery and death; the other to happiness and power. One leads to darkness in Spirit; the other to light. Selfishness, hatred or lust is a kind of spiritual suicide. Love is life in all its grandeur and sweetness of being; for to love is to be, and to love right is to be right with existence.

And to love right is to be unselfish or considerate towards others, true in all professions of love, pure in mind and heart when in love, as it

were. If being in love exalts you in soul and makes you a better man or woman, be eternally so. If you need love as a soul requisite, extend sympathy somewhere: Nature reciprocates; for as well as she punishes for wrong doing she blesses for right doing. Happiness is always the reward.

Love has three stages of happiness. 1) Being in harmony with Nature by right thinking. 2) Being in harmony with humanity by right doing. 3) Being in harmony with self by right loving.

If God is love, and love is the divine soul spark within us, we certainly want to be in harmony with that above all things; and as that represents us first, last and all time, to be in harmony with that is to be in harmony with self.

And divine is the love that can elevate a man above his former self, for such is the love that comes thru the heart direct and fills that with the divine impulse; lodges there and engenders beautiful and exalted thoughts or inspires to purity, noble deeds and feelings of joy that make life seem a blessing and worth living. And even more blessed are they who can inspire to such love or its joys, for they have reached the kingdom of heaven—harmony with their God of Creation—with self!

Controlling Influences.

What many regard as obsession is often but a dominating thought governing them. Thus we may be obsessed by a vice or virtue as well as a spirit.

The man who permits an idea to run away with him is obsessed, whether that idea be a reasonable or an unreasonable one, whether it be based on an error or a truth.

Genius is obsession in its sublimest form—the dominating thought or controlling influence being a talent or gift manifesting itself through the possessor.

Mediumship is genius of an order not yet classed in the category of general acceptance, but it will hold its own until acknowledged. Spiritualism is not an exclusive privilege, nor confined to Spiritualists alone. It is forging its way in materialism through phenomena that engender curious speculation among scientists—as that of hypnosis, telepathy, clairvoyance, mind-reading, precocity and many of the magician's feats not attributable to sleight-of-hand, that will eventually lead to a scientific nomenclature, which in sum and substance, would mean Spiritualism, and attract the two together as one issue or field for investigation. The coalition of science and religion would thereby be effectuated.

Inspiration is the primary attribute of genius—the first touch of the spiritual half of man with the spiritual half of the universe—of nature. This, in conjunction, with his soul desires or aspirations, moral sensibilities, mental powers and mechanical skill, leads to genius—more or less active according to harmony between the two. He becomes obsessed by a dominating thought or influence, which urges him forward to perfection.

But as inspiration vitalizes the good qualities of a medium or sensitive, it also affects the disorderly elements or passions in the possessor, with results not consistent with progress. Such is not qualified as genius, but it is of the same order—undisciplined. Out of evil, however, may come good, if properly cared for, and the possessor wins in the contest between the two influences struggling for control.

Spiritualism thus becomes the need of the hour to aid the sensitive in reaching the place assigned for him on this mundane sphere. It is to be the saving grace of science, when it finds its way to the light of its present groveling, and proves the moral influence that is to control it for effects compatible with its revealed truths. As a whole, it will be to science what genius is to man—the controlling influence for the world's future progress.

The editor of an English paper recently received a fine chicken, which, supposing it to be a token of appreciation from an appreciative reader, he took home and enjoyed for dinner. The following day he received this letter: Dear editor: Yesterday I sent you a chicken in order to settle a dispute which has arisen here. Can you tell us what the chicken died of?—The Unionist.

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"While it may be somewhat reckless, I am tempted to venture the prediction that within ten years from this date there will be at least a dozen mines in what is now christened Sherrod District, that under similar lines of development will be as rich and productive as the PORTLAND, INDEPENDENCE, and MARY MCKINNEY in the CRIPPLE CREEK District. This is based upon rather careful examination of the tremendous outcrops of the Ejan (Brittle Silver,) Nannie Sherrod, the Pay-well and many other veins along the Continental divide."

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

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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 symbolizing the kindness extended to others.

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



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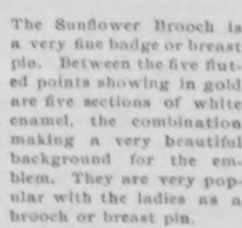
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This is a very neat charm. The back is plain and any desired emblem may be mounted on it or it can be inscribed. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders.

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KELLER AGAIN.

What He Doesn't Know About Spiritualism.

Some time ago the editor of THE SUNFLOWER commented on an article by the Editor-at-large, wherein the Magician Keller boasted that he could duplicate the manifestations of any medium; had been to Cassadaga, and while there, challenged the mediums, and not one dared accept or meet him.

That editorial went much further than the article it commented on in its counter challenge to Keller to prove his assertions and denying that he had ever given a challenge as he asserts. How could he have done so when the officers of the Association and Spiritualists attending at the time, have no recollection of it? Surely it would have made such a stir that it would not have been forgotten.

The "great magician" has not replied and if judgment is passed by default he stands guilty of making a false and viciously slanderous assertion. Not satisfied with this boasting he gets himself interviewed while at the Auditorium in Chicago, and his bombastic utterances have been published far and wide.

He says that he was called before the "Seybert Commission" for the especial purpose of exposing Slade who had then reached the pinnacle of his fame and "had half converted the Psychological Faculty of the University of Pennsylvania." As this University never had a "Psychological Faculty" and never will, and the investigation he alludes to was for the purpose of getting the money willed by Henry Seybert without founding a chair of Psychology in that school. Keller shows that he does not know before whom he performed his tricks, if he performed them.

He says he first exposed Slade in his slate-writing. He invited the "Faculty" to a room in his hotel and gathered around a large table, and he gave slate writing galore. He even surpassed anything Slade had given after doing all his "tricks."

How did he do it? "With the consent of the proprietor of the hotel, whom I paid for whatever damage I might do, I had a small trap made in the floor of my room—about as large as a hot air register—with the necessary appliances for opening and closing the same. Then I placed a plush rug with rectangular designs on the floor, cutting out the one which fitted over the trap with a razor, so that the cuts were imperceptible. This piece I glued firmly to the top of the trap, so that it would open and close. Then I bought a specimen of every kind of slate that was to be had in the downtown district of Philadelphia.

"You can probably imagine the rest. My assistant, a clever young man, was in the room beneath, sitting on a platform under the trap, where he could hear everything. When the 'seance' commenced he simply opened the trap, read the question, picked out the proper slate from his assortment, wrote the answer and passed it up to me, taking in return the slate I held under the table at any time. When the slates were marked he would take the slate I held and use it, a process requiring more time, but all the more effective.

If the writing on slates is to be gained by "tricks," this may be a neat way and is fully up to the capacity of an ordinary fakir like Keller, but it is not the method of Slade. If he tricked, his method was entirely different. He sat at any table that offered, in homes to which he had been invited; where he had not a moment of preparation. Slates were furnished by those holding the seance, and the full light of day, or gas, often fell over him and the table around which the sitting was held. I testify to this from my own observation. Whatever opinion may have been formed of his astonishing manifestations, I doubt if there be one of the thousands who have witnessed them that will explain them by the trap-table which is common stock of every mountabank.

Does he expose Slade? Not in the least. He exposes Keller by showing how he can make a faint imitation of the phenomena. He says that he "greatly impressed Prof. Furness by his ability to read sealed letters. He explains:

"Much of this sort of work was done by moistening the envelope

with alcohol, a process which renders it transparent and leaves no trace after drying, or by carefully slitting open one end and afterward rejoining it with some delicate adhesive substance."

No one will doubt for a moment that an envelope can be opened in the way described if one be knave or fool enough to do so. But after opening the letter should the question it contains demand a knowledge which only the spirit named therein is possessed of, what benefit will be derived by opening it? If a correct answer is given such a question, the matter of the envelope being tampered with is of secondary consideration.

We know that sealed letters can be and are answered correctly without opening, when the question demands a knowledge which the medium does not possess. To make his expose of this manifestation complete or of the least value, Keller must not only open the letters but must give the name of the spirit to whom the question is addressed and reply correctly to the questions, and the replies must be such as only the spirit named can give.

The man Keller, his superficiality, his conceit, his ignorance of the subject he assails with reckless misrepresentation, is shown in the following passage:

"Spirits do not help Marconi to flash messages across the Atlantic, so why should they help one to tip a table or rap on the doors or write on slates? The so-called 'spirits' always spend their time on such silly things that even if they were a bona fide power, they would be too worthless to command respect."

This conclusion to which the "great magician," who has made the business of his life to practice deception, is merely his opinion, and has each less value than anything he could say on astronomy or science, of which he is as ignorant as a child. It is pitiable to see a man so hopelessly unknowing. He seems to think that all there is of Spiritualism is a few tricks, which having successfully imitated, he has blown the whole thing away like a bubble.

He has made a "great exposure," but it is not Spiritualism, but of Keller, and more, he has duped the secular press to give him free advertising he could not have bought.

HUDSON TUTTLE,
Editor-at-large, N. S. A.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning services at First Spiritual Temple, Prospect avenue and Jersey St., was conducted by Mrs. K. Stiles, medium and Speaker. Topic of discourse was, "The Dead Past and Living Present—Knowledge the only Savior of the world." The thoughts and ideas regarding the above subject were well presented.

The evening service opened with a vocal solo by Miss Statenger, after which Mrs. Stiles read a poem, "Wisdom of the Ages." Subject of discourse was along the lines of facts pertaining to the mental phenomena and the laws governing the physical demonstrations. Much was stated that was interesting and gave food for thought. At close of lecture, several messages were given. Mrs. Stiles has been with the society during the month of December, and labored faithfully for the cause of truth and the best welfare of humanity.

ALONE—A SONG.

O. L. HARVEY.

Alone? Oh no, it cannot be,
For thou art ever near to me;
In my heart of hearts, thy voice I hear,
I'm not alone if thou art near.

CHORUS.

Oh infinite power! O love divine!
I am never alone, if I am thine.

I am never alone in the darkest hour
I feel the presence of infinite power;
Where'er I go, on land or sea,
I know thy presence goes with me

At home or abroad, in crowded halls,
The voice of the infinite ever calls;
When the wind murmurs, I hear his voice;
In sunshine and shadow I rejoice.

In woods or fields or crowded street,
Love, joy, and hope the strains repeat;
Serenely placid, my soul remains;
Thy presence will banish all its pains.

CHORUS.

O Infinite power! O love divine!
I am never alone if I am Thine.

West Lafayette, Ind.

Southern Cassadaga Camp—Lake Helen, Florida—Last Excursion.

The winter session of this growing camp begins Feb. 5 and closes March 26, 1905. The speakers and mediums engaged are W. F. Peck, W. J. Colville, Carrie Twing, F. Cordeu White, Grace Hautin, vocalist. Anna Duncan, organist.

Hotel Cassadaga is filling up, still there is room. Brigham Hall has some room not yet occupied. The apartment house is full.

The new pavilion is approaching completion.

A. S. Wheeler and wife have taken rooms in the Philbrook cottage.

Geo. W. Nickerson will build an addition to his house.

Mrs. Van Lieu occupies her old place in the apartment house.

"Tepee" Baker is building on Prospect Heights.

Mr. Bartholomew's fleet of boats add much to the attraction of Lake Colby. He has made a nice wharf.

Oranges and grape fruit are plenty.

Mrs. Vogt has spent the year here and says the summer is perfect.

Mr. Root is about to be married and will occupy the Littlefield cottage with his bride. Mrs. Littlefield has passed to spirit life.

Mrs. J. D. White has bought the Littlefield cottage. She will improve it.

Mr. Johnson has enlarged the bedrooms of the Lower Cottage and attached his carpenter shop.

Geo. P. Colby is taking boarders, and promises to be as excellent in this department as he is as a channel for spiritual thought.

The Cole cottage was sold for \$55 and moved toward the Philbrook cottage. Miss Cole is in Jacksonville holding circles and giving readings.

Mr. and Mrs. Twing are expected soon.

Dr. Critchley is working on Clark's new cottage on Prospect Heights.

Mrs. Critchley, Mrs. Mary E. Martin and Miss Laura Toner will sail for Lake Helen Jan. 13.

E. W. Bond is building a boarding house at the station.

For information about rooms and board, write Mrs. J. D. Palmer, Lake Helen, Fla.

Mr. A. Alger of Michigan, has arrived with his bride and taken rooms in the White cottage.

Mr. and Mrs. McDonald have come.

Mr. Kellogg, Mr. Twing and Mr. Palmer are putting bath rooms in their cottages.

Mr. and Mrs. Giddings have removed to Jacksonville to live near a daughter.

Meetings every Sunday in the Auditorium.

Geo. P. Colby holds Sunday meetings on the grounds.

My excursions for January, 1905: sail on the Apache, Jan. 13 and 24. I shall personally conduct the one which sails Jan. 13. If there are any invalids who wish to go with me they will get special attention. I expect to take some of my party of Jan. 13 up the St. Johns River by boat, landing at Beresford, where carriages will be in waiting to take passenger and trunk to camp. For special low rates and full information, write me early, enclosing 4 cents in stamps for postage on folders, etc. H. A. Budington, 91 Sherman St., Springfield, Mass.

The Bioscope.

The bioscope of De Gasparis, which constituted a late striking exhibit in Naples, is a microscope of very long focus, the rack-mounted tube containing a system of achromatic objectives and an eye-piece of wide field. The magnifying power is somewhat more than 12 diameters at a distance of 20 inches. The new instrument gives revelations that are marvelous, as it shows the actions and emotions of such creatures as ants, spiders and flies in their ordinary undisturbed life, gives wonderfully clear views of the doings of aquatic animals, and enables the medical man to peer into the larynx and other body cavities as never before. It opens a new era in the study of nature.

People are not necessarily "mean" because they refuse to comply with our request. It may be mean or selfish on our part to demand it.

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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 follow 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.

Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, instructions in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

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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. Wiggins, 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.

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

January 7, 1905.

LIGHT FROM EVERYWHERE



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

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

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

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

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

Suggestions for the improvement of the paper are invited.

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

Allegheny, Pa. has started a Lyceum.

Maude Lord Drake has gone to California.

Watertown, N. Y., has Geo. H. Brooks for January.

Mrs. Sarah A. Walters may be addressed at Fulton, N. Y.

The Spiritualists of Fort Collins, Colo., have organized a society.

Prof. S. A. Wiltmer has been lecturing to the friends in Dayton, O.

Geo. H. Brooks may be addressed in Watertown, N. Y., at 26 Main street.

J. S. Scarlet has been giving test seances to large audiences at Augusta, Me.

Bradford, Pa., has a new Spiritualist society, beginning with 60 members.

Dr. H. W. Anderson of Oakland, Cal., has entered the spiritual lecture field.

Rev. Douglas Thompson is serving the Toronto (Can) Society for January.

Mrs. Nettie H. Harding has been serving the Sunflower Society of Augusta, Me.

Lincoln, Kansas, has organized a Spiritualists society called the Christian Truth Seekers.

Several hundred Spiritual Societies celebrated Christmas with entertainments and Xmas trees.

The Oakland, Cal., Spiritual Society elected following officers: Mr. Byler, president; Mrs. Heckman vice.

Mr. Jesse Gee and Miss Mertie Harris of Marshalltown, Ia., were united in marriage December 18.

Mr. C. W. Frederick and Miss Elizabeth Ruddick of Indianapolis, were also married on the 18th of December.

Mrs. M. F. Atkinson and Mrs. Wm. Cardwell of St. Joseph, Mo., have recently been developed as trumpet mediums.

Mrs. Maggie Waite is holding regular test seances Wednesday evenings at Hygeia Hall, cor. Ogden ave. and Roby st., Chicago.

Married: Augustus de Penne of Santa Barbara and Miss Mollie G. Smith of Portland, Oregon, on Dec. 15, at Eagle Hall, San Francisco. Miss Anna L. Gillespie officiated.

Transitions: Mrs. M. J. Crilly, Allegheny, Pa.—M. A. Warren, Hudson, Mass.—Mrs. M. Tapley, Leominster, Mass.—Mrs. L. J. French, Worcester, Mass.—Amanda Bailey, Salem, Mass.—

Our Christmas meeting was a great success, Mr. G. H. Walser and wife of Liberal, attending. The hall rent was raised and some little cash over was realized for the mediums. Mrs. Coles assisted with tests and in the evening we were favored by an address from "Whirlwind Becker." J. M. White, Room 15, Globe Building, Pittsburg, Ks.

An English medium, named Bailey, recent sat for the Psychical Society of Milan, Italy. He was appalled in a dark sack like garment and examined by a committee before entering the cabinet. Among other things produced was a cage containing two live birds. One of the birds dematerialized before the close of the seance, but the other was kept for some time after the seance.

Since writing for our (daily Journal) Sunday edition, upon the subject of Spiritualism and psychic power, I have received many letters

of inquiry from all over the state; and from those who are sick both from physical and spirit obsession, asking for the address of "Healers" who can cure and take away such influences. Will not some Doc Healers with this power kindly send me their address. In the name of humanity I thank them and you Mr. Editor. I also will serve society as speaker. Virginia Barrett 415 E. Michigan st., Indianapolis, Ind.

Lida R. Walker of Findlay, Ohio, writes: On Sunday December 25, Mr. Oscar A. Edgerly closed a two months engagement with The First Spiritualist Church of Findlay. It is the consensus of opinion among the members of our Church that Mr. Edgerly stands in the first rank as a trance speaker and test medium, his lectures were instructive, eloquent and up to the highest standard of forensic ability, while his tests were clear, definite and convincing. In addition to being a grand medium, we have found Mr. Edgerly at all times to be a kind and courteous gentleman. A man in fact to do honor to the grand cause he represents. He will always be held in high regard by the members of our church; we trust to have him with us again at no distant day.

Mrs. Tillie U. Reynolds, writes from 75 Pynchon St., Springfield Mass: Christmas day was made a memorial day by the Ladies Aid Society in Springfield, and was one of deep interest. The friends of those whose loved ones have passed to the higher life during the year just passing, brought flowers in loving memory of them. The services were conducted by the writer who has served the society during December, and at the close of the lecture gave readings from the flowers with messages from the spirit friends. Great interest was manifested by the audience, as the service was new to them. The ladies are doing a grand work here in Springfield; and this society is among the most flourishing. The writer is going to Marlboro, Mass., from here, and the middle of January begins the New Year's missionary's work in the northern part of New York State.

Secretary, F. S. C. of Syracuse, N. Y. writes: The First Spiritualist Church hold regular services Sunday and Wednesday evenings with good attendance. We cannot speak too well of the interest taken by the members. The Lyceum and Universal brotherhood which is held every Sunday is growing. The members and friends presented our pastor, Rev. Mrs. G. I. Mudge Christmas evening with a beautiful gold watch; the presentation speech was made by Miss Lizzie Gifford one of the most sincere and faithful workers in our church in a very able way, and responded to by our pastor in accepting the same whose remarks were beautiful. On New Years Eve we hold a watch meeting serving lunch, recitations, music and raffle a fine sofa pillow. Mrs. Tillie U. Reynolds will be with us early in January to work for our church for which we are very much pleased.

The Vermont State Spiritualist Association will hold its next annual convention at Grand Army Hall, Montpelier, Vt., Friday, Saturday and Sunday, January, 20, 21 and 22, 1905. Vermont State Speakers are: Alonzo Hubbard, Mrs. Abbie Crossett, Mrs. Emma Paul, Mrs. Sarah A. Wiley, and Ida Lewis, and Mrs. Effie I. Webster, of Lynn, Mass., Test Medium, for the entire meeting. During the Convention, test seances will be held by Mrs. Webster, consisting of giving names and minute description of our friends passed to spirit life, proving to all, even the most doubtful, the great truth of immortality. To these seances, a small admission fee will be charged to help defray expenses. The sessions of the Convention interspersed with good music, in charge of Mrs. Ella Roys. First Session at 2 p. m. consisting of opening remarks by the president and conference. Friday evening,—address of welcome by the president of local society. Response by president of the association, followed by speeches by the different speakers present and others. It is much desired that as many as possible be present at these opening sessions. On Saturday and Sunday, there will be three sessions each day, consisting of an address and conference or seance. Saturday at 2 p. m. reports and election of officers of the association for the coming year, and other im-

portant business will come before the meeting. Entertainment at the Union House, \$1.25 per day, two in a room; \$1.50 per day, one in a room. Teams cared for at Smiths Livery Stable, rear of Union House, 75c per day, single feed 25. Send for circulars to A. F. Hubbard, Tyson, Vt., President, Don H. Chapman, Cambridge, Vt., Chairman of Board of managers, Miss Alma Leonard, East Calais, Vt., Secretary, by order of board of managers.

D. Feast of Baltimore writes: G. W. Brooks, pastor 1st Spiritual Church, took for his subject, "Do we sustain same relation in spirit life as in earth life." Sunday Dec. 18th. In part the speaker said that our life has always been in existence, that it always will be. The spiritual world which is a counterpart of the one in which we live and will be to us as we make it. The law of attraction and repulsion holds good in the spiritual world the same as in this world. In that world there is no parting to those who are mutually attracted to each other. Each will find its own. Uncongenial souls in that life will still be uncongenial. The law of cause and effect will be carried out to the letter. The law of affinity will find its fullest scope, and those of like natures will meet and go on fulfilling their hearts desires. Yes we do sustain the same relations in the spiritual world as we do here. There as here we will recognize the fatherhood of God and act accordingly and love will find its fullest measure. There we will be rightly understood we will naturally seek those avenues of progress that will tend to the development of the soul powers. Here we may be understood, there no misunderstanding can come; each will work out his or her own salvation. Love will relegate each to his or her proper sphere. They will experience new joys, new hopes, new aspirations. Miss Lulu Hiltz again favored the congregation with asoul inspiring solo. The young lady has a charming voice well cultivated. Her place could hardly be filled in the choir. The speaker closed with a few tests, all recognized. The lyceum in growing in number and interest, and bids fair to outlive the church in attendance. The success of the same is due to the labors of Mr. Brooks, under whose influence we also added members to the society.

A correspondent from Springfield, Mass., writes: A very pleasant event took place in the Ladies Aid parlor Thursday, Dec. 29th—the occasion being a presentation of a Sunflower pin, to Mrs. Sara G. Haskins, Pres., of the society, by the members of the L. A. Mrs. Tillie U. Reynolds presented the pin from the ladies, and no words expressed could give any idea of the appreciation of the unselfish work done by the Sister Pres., who has ever been the first one to give unto others, but counts this as the first given unto her. Mrs. Reynolds leaves Friday a. m. for Marlboro, Mass.

[Thru the mediumship of Charles S. Hulbert, 54 Morgan St., Buffalo, N. Y.] We are on the threshold of a great revelation of the moving lineaments of our Theology. Gorgeous panoply's of actual existing phenomena are being spread before our gaze, when we have attained the right to win them. We are worth more as spirit than as man, all rights are reserved to each inhabitant of his own castle. Hieroglyphics of the ancients are as A. B. C. to the congested state of knowledge, of the actual value of life. There is no power in gaining a knowledge of ourselves if we do not utilize its products. Having gained the desired standard of truth, how may we use its virtues. No lessons are heeded by those that are otherwise in their own value. To be continued.

Thoughts and Reflections.

Psychometry.

"I sat where the silence was speaking, And chanced to look into my soul; I found there all things I was seeking, For my spirit encompassed the whole." —WILCOX.

Evils diminish in size as they near our own portals. Those at a distance are more readily seen.

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

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

No. 1	No. 3	IN EFFECT NOV. 27, 1904.	No. 2	No. 4
A. M. P. M.			A. M. P. M.	
7.05	5.00	Lv. Dunkirk	Ar.	9.25
7.15	5.10	Lv. Fredonia	Ar.	9.35
7.25	5.20	Lv. Laona	Ar.	9.45
7.35	5.30	Lv. Lily Dale	Ar.	9.55
7.45	5.40	Lv. Casadaga	Ar.	10.05
7.55	5.49	Lv. Moons	Ar.	10.15
8.05	5.57	Lv. Sinclairville	Ar.	10.25
8.15	6.06	Lv. Gerry	Ar.	10.35
8.25	6.16	Lv. Falconer	Ar.	10.45
8.35	6.21	Lv. Jamestown	Ar.	10.55
8.45	6.31	Lv. Falconer Junc	Ar.	11.05
8.55	6.40	Lv. Warren	Ar.	11.15
9.05	6.50	Lv. Tiusville	Ar.	11.25
9.15	6.55	Lv. Tiusville	Ar.	11.35

SUNDAY TRAINS.

Leave Tiusville 7 a. m., Falconer, 9:21; Lily Dale, 10:00; arrive Dunkirk, 10:30.
Leave Dunkirk 3 p. m., Lily Dale, 3:33, Falconer 4:17 p. m.; arrive Tiusville 6:35 p. m.

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

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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 OLIVAR."

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

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This book is intended by the inspiring spirit authors to be a compendium of spiritual science, embracing light 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. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid. All orders addressed to HUDSON TUTTLE, Berlin Heights, Ohio. 167-1f

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CHRISTMAS AND CHRIST LORE.

(Continued from Page 1.)

tised, etc. Jesus was taken to the pinnacle of the temple, while Buddha was taken to a high rock. The pictures of Jesus and Mary and of Buddha and Maya are almost identical, while when Grecian and Roman Mythology gave way to Christianity, the statues of many of the mythological gods still posed as symbols of the newer Christian deities. The angels sang when Jesus was born, and the earth gave forth music at the birth of a number of other deities. One of them invented a harp and played upon it the day he was born.

MESSIAHS ALL ASTROLOGICAL.

The messiahs are all astrological incidents materialized by a crude race of people. They are records of the fancies of the childhood of the world, the infancy of the race. The sun must be carried on his journey. What more natural than that a deity should take it into his chariot and carry it? or that it should float in a boat upon a celestial river? as it required a substance to cause a shadow, to hide the light, what more natural than the conception of an immense mountain that would shut out his light during the hours of darkness? When intense heat prevailed, the sun must be nearer, during intense cold, farther away. So naturally came the idea of Phaeton carrying the sun in his chariot, giving way to a younger god who tired and slept, allowing his horses to wander towards the earth and burn up the vegetation, of Jupiter, killing him with a handful of thunderbolts, and continuing to carry the sun on its journey. Of the wonderful power of Samson's hair, and hundreds of other things. All astrological but put into material form by the matter of fact Jews and men, women and gods made out of the forces of nature.

THOUGHTS.

As I sit in meditation, a storm rages without. The wind blows in ever rising and falling fierceness. Now it dies away to a sullen murmur, then it rises swifter and swifter, until it seems to shriek defiance to the earth and sky. The rain beats against the window panes, and everything is enveloped in the raging storm. It is on such a night as this that our fancy conjures up strange pictures. I seem to see Edgar Poe bending over the books of quaint, forgotten lore; and then the vision changes and I look upon the delightful fire-light circle spoken of in "Whittier's Snowbound."

It is when we are alone on nights when nature's forces hold majestic sway, that our thoughts take on a sombre cast and we yearn to look into the deep unknown. We are lifted above the common thing of life and our soul becomes absorbed in contemplation of the life to come. We wonder at our despair and complaints caused by little daily vexations: we seem surprised that these things of but a day can so upset our minds and cause us to bicker and worry. When we think that this earth life is but a day in the eternity stretching out before us, we may well bear our burdens with lighter hearts, knowing that soon we will be summoned to that land where we can become purged of the habits and vices, the troubles and cares that beset us in this earthly existence. Just beyond, the shadows are lifting. Let us do our tasks with skill and patience, letting our souls be comforted with heavenly thoughts until that momentous day arrives when the spirit will lay aside its earthly body and stand forth in the refulgent light of heavenly existence.

—LEWIS R. HILLIER.

WHY LABOR?

Labor and thought are needed to lift the soul out of the Materialism of Nature into the Spiritualism of the same. Labor implies love, as it is doing for humanity; thought implies education as it quickens the senses to a higher understanding. One sloughs off animal selfishness; the other sensualism—their antitheses being the condition needed to make the spirit ready for continued progression.

LITERARY WORLD

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

The New Philosophy, by Arthur Crane, Room 447, 129 3d st, San Francisco. This is a handsome little volume of 50 pages. Its subjects are The order of the Infinite; Man's Place and Power; The principle of Harmony; The use of understanding; Unselfishness; Peace; Modern Molechs; Health; Love—the latter a beautiful essay, tho all are fine, well written, logical, and truthful—at least they feel like truth. And furthermore in is the cheapest book in literature. The author says: Truth is not for sale. None can buy this book. It is absolute free to those who think they can appreciate it and gain by its reading. Address as above.

AN IMPORTANT ANNOUNCEMENT.

Owing to the careless methods that prevail with many people we announce that on and after January 1905, we will not take any responsibility for loss of money sent in ordinary letters. Within a week we have received two letters containing a dollar bill each, in which the gum on the envelope showed conclusively that it had not even been moistened. It is not fair to make us a party to a loss when people are so careless in their mailing.

A post-office money order for anything less than \$2.50 can be bought for only three cents and both you and we have a guarantee against loss.

Kindly bear this in mind, for from now on we will not stand any part of a loss of money sent in the ordinary mails.

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THE DIVINING ROD.

According to Sir Thomas Lauder Brunton, M. D., F. R. S., physician to St. Bartholomew's hospital in London, the genuineness of the divining rod has been established. In the course of his report of recent investigations, read before the Medico-Psychological Association, Sir Thomas said:

"Two exquisitely sensitive ladies of the English aristocracy recently conducted experiments which demonstrate that the divining rod may be a perfectly reliable instrument for determining the presence of water beneath the surface of the earth. These experiments illustrate only simple natural phenomena and indicate the residence of marvelous qualities neither in the person using the witch-hazel plant nor in the plant itself.

"When the divining rod dips toward the earth above a vein of water it merely amplifies and renders visible the involuntary muscular action produced in the experimenter by the influence of water. Very many delicately organized persons feel the approach of a thunderstorm long before it arrives. Meteorological changes might easily be foretold by the movements of an instrument constructed and adjusted to record the muscular agitation resulting from the imminence of such changes. This would be a thoroughly scientific application of the principle of the divining rod.

"The camel of the desert unerringly detects the presence of water miles distant. Why may not the human organism involuntarily detect its presence a few feet away and impress the fact on the divining rod? The effect of the proximity of water on the sensory nerve fibres of a human being is no stranger than the cracking of chairs and tables under the influence of moisture.

Topic For the Progressive Lyceum.

Sunday January 8,—'05. S. E. 57.

Gem of Thought:—

What ever the importance of the thot or act,—Do it Now.

Do it now, the little thing,
Just a thought, a smile, a word:
Do it now, the joy 'twill bring,
You perchance have never heard.

The time's at hand and gladly do,
Cheer a heart and smooth a brow;
Chance and strength is given you,
Do it now, pray do it now.

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

"THE SEEDS OF DESPOTISM."

Planted by Those Who Denied Equal Rights to Women.

In his great speech at Louisville, Ky., on Oct. 20, William Jennings Bryan said:

"My friends, four years ago we quoted a prophecy of Abraham Lincoln. He said the perpetuity of this country was not in its armies, its forts or powers; it was in the spirit that prizes liberty as the heritage of all people in all lands everywhere. He said, 'Destroy this spirit and you plant the seeds of despotism at your own doors.' We quoted this four years ago, and some people could not see. They thought the Pacific ocean was so wide that the seeds of despotism could never float across. It has only been four years, and yet the seeds of despotism have come, and they fell in Colorado, and there you have a Republican governor who has been suspending the constitution and deporting laboring men without indictment, trial or evidence, and we cannot condemn Peabody without condemning our own government that for six years has been doing the same thing in the Philippine Islands and denying constitutional liberty to the Filipinos there."

The seeds of despotism in this country were not blown across the Pacific ocean. They were planted here by the men who founded a government "of the people, by the people, for the people," and then denied "constitutional liberty" to one-half the people.

When American men care so little for the constitutional rights of American women as to allow women to be classed with idiots, lunatics, criminals and minors you cannot expect them to regard the constitutional rights of the laboring man or the Filipino. There is no stranger spectacle than that of men like Bryan and ex-Senator Edmunds of Vermont, party leaders, statesmen, Democrats and Republicans alike, hunting around for "the seeds of despotism" in the negro question, the labor question and the Philippine question when those seeds have lain for more than a century in the heart of what we call the woman question.

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A strong attachment existed between him and his estimable wife. When Mrs. Hoar died last winter his friends predicted that he would not long survive her. His lifelong advocacy of equal rights for women was doubtless made more earnest by his association with this noble woman.

All his public addresses on this subject were characterized by a high respect for womanhood. In a speech delivered at Amherst, Mass., Mr. Hoar said:

"I believe that the republic will never reach the lofty ideal of the conception of our fathers, it will never attain the high moral quality which will be alike its strength and its safety, until that qualification shall be given to it by the help and co-operation of woman.

"The moral temperament which determines permanently the history of any community is given to it by its women. No nation, no city, no household, ever took a lofty place where the influence of woman did not inspire it with the heroic temper. But this influence can only be exerted by woman to its fullest extent when she shares the responsibility and takes her proper and fair part in the conduct of the state which she is to influence.

"Whenever in the household woman is admitted to the confidence of her husband she can be depended upon for all household virtues of economy, of self sacrifice and purity. It is only when she is excluded from that confidence that she sets the example of selfishness and frivolity."

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And roll, ye seas of astral light:
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Banish error's darksome night.

—Lewis R. Hillier.

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